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Contributors

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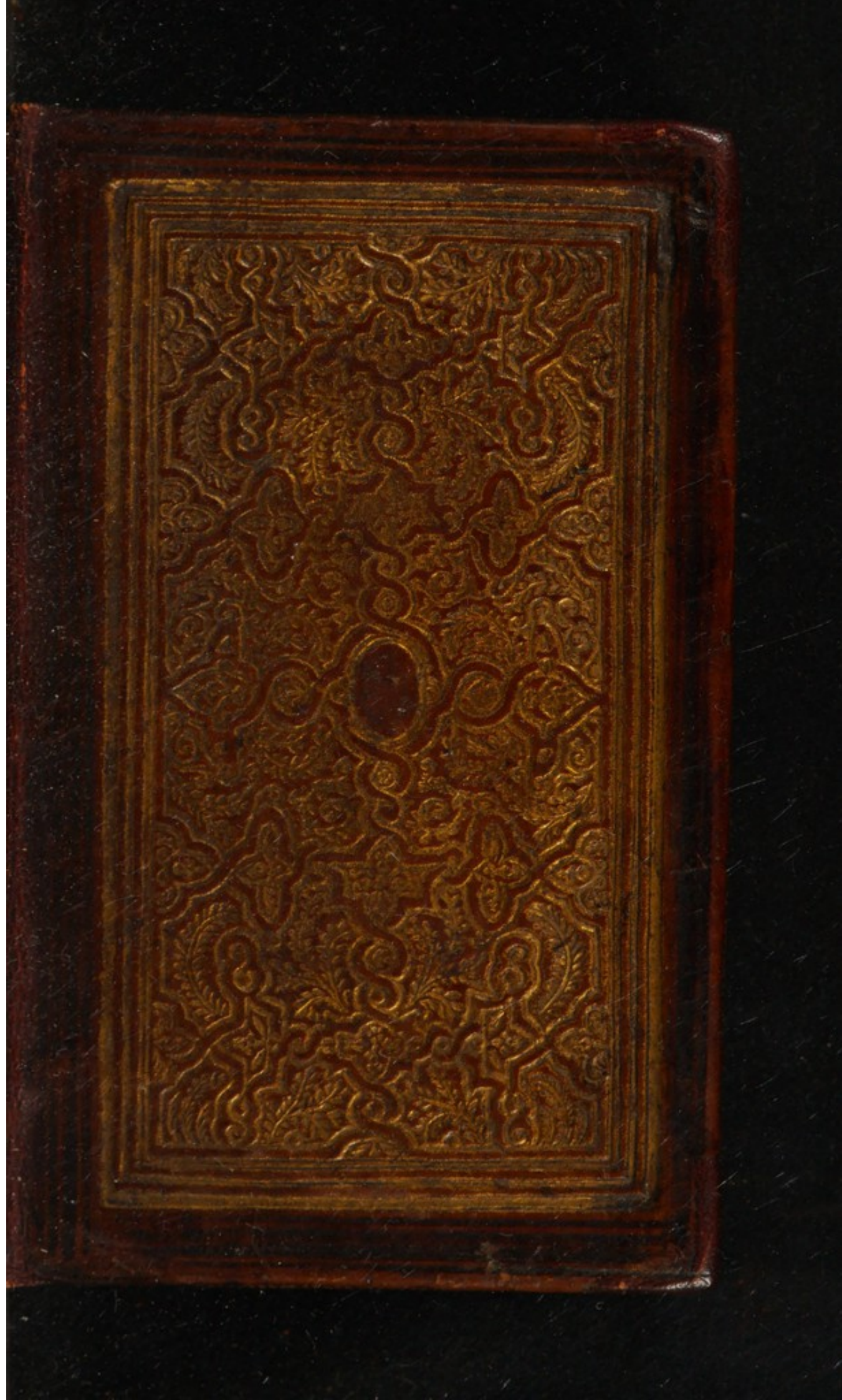
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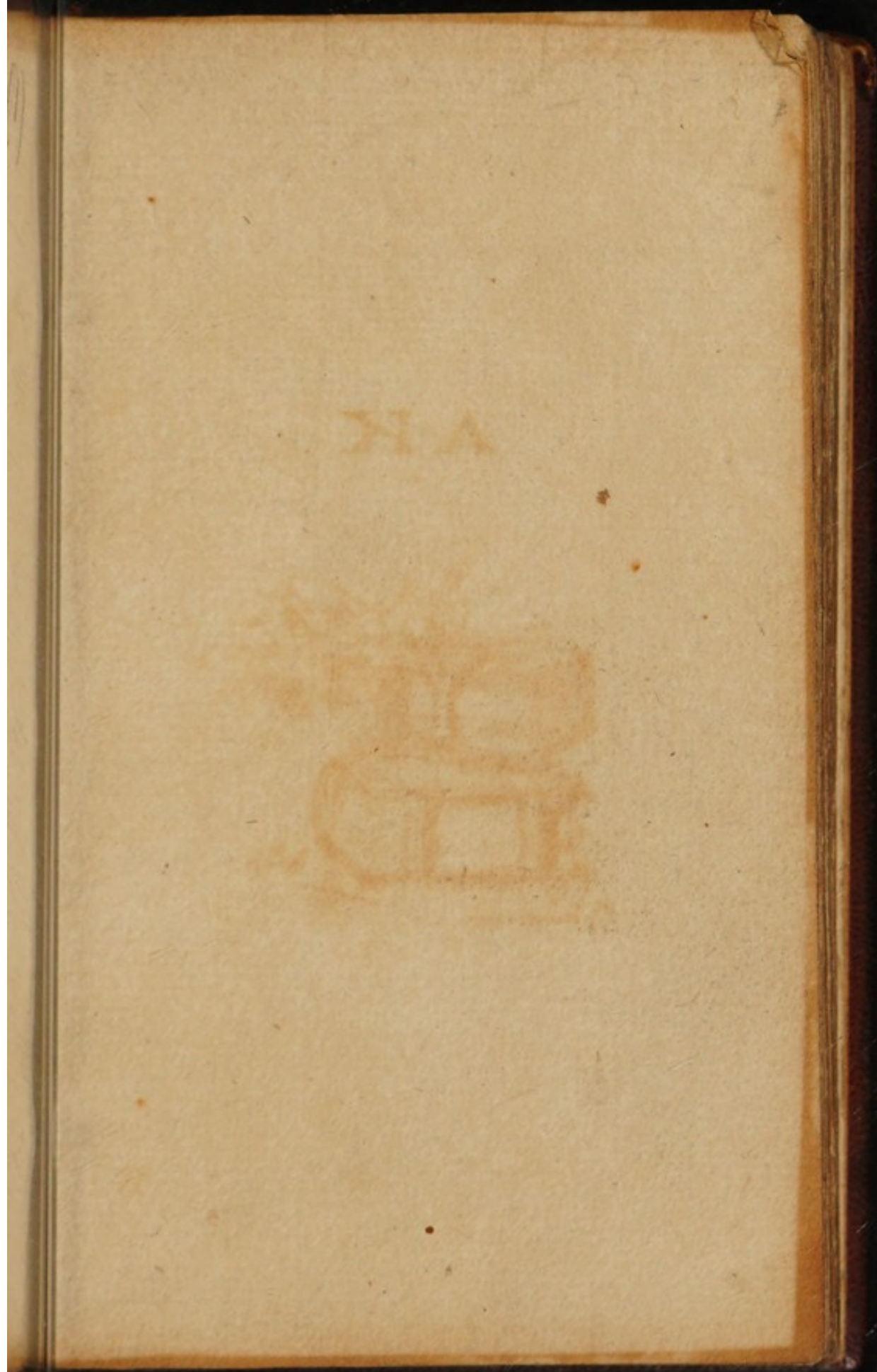
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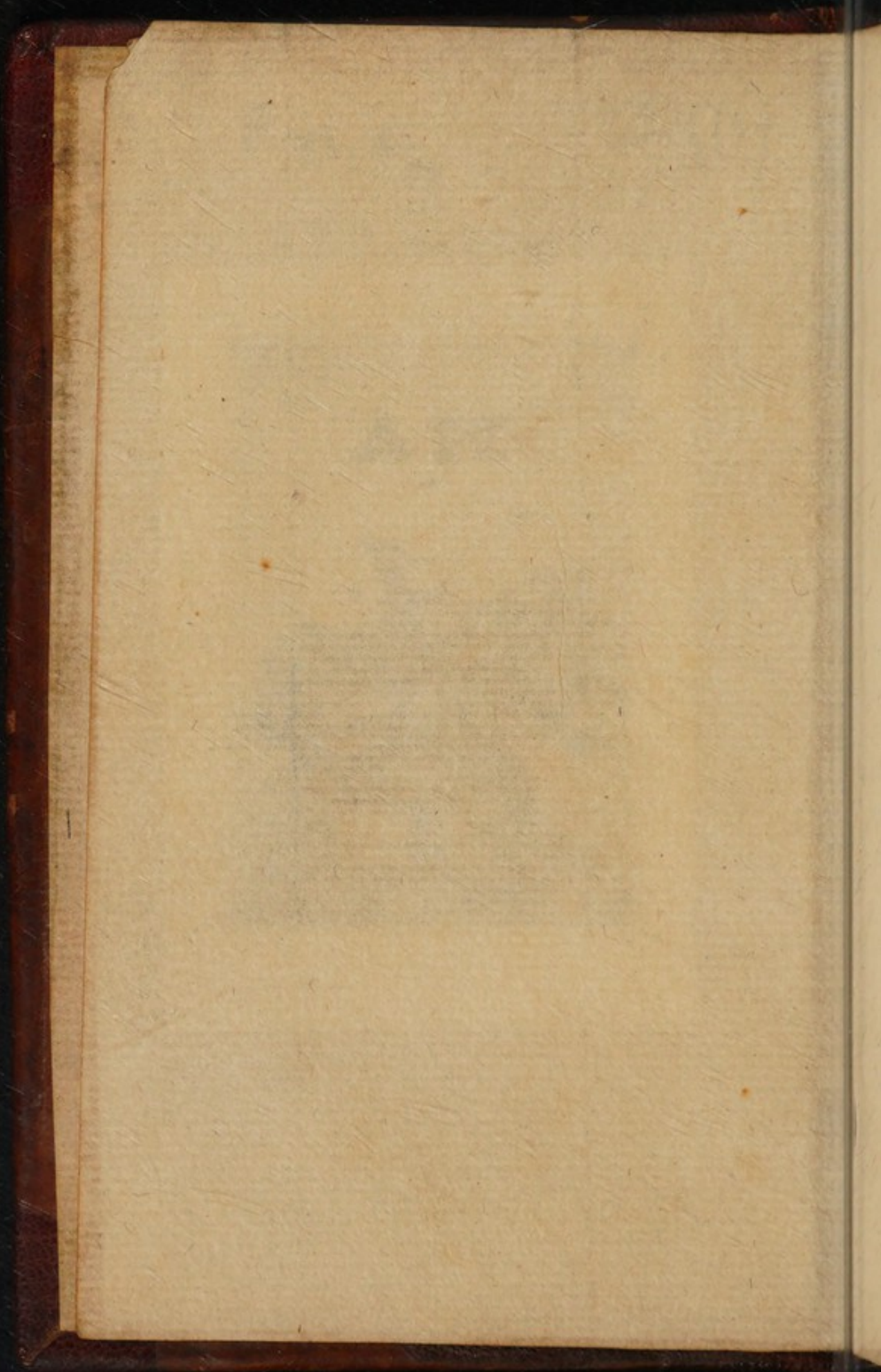
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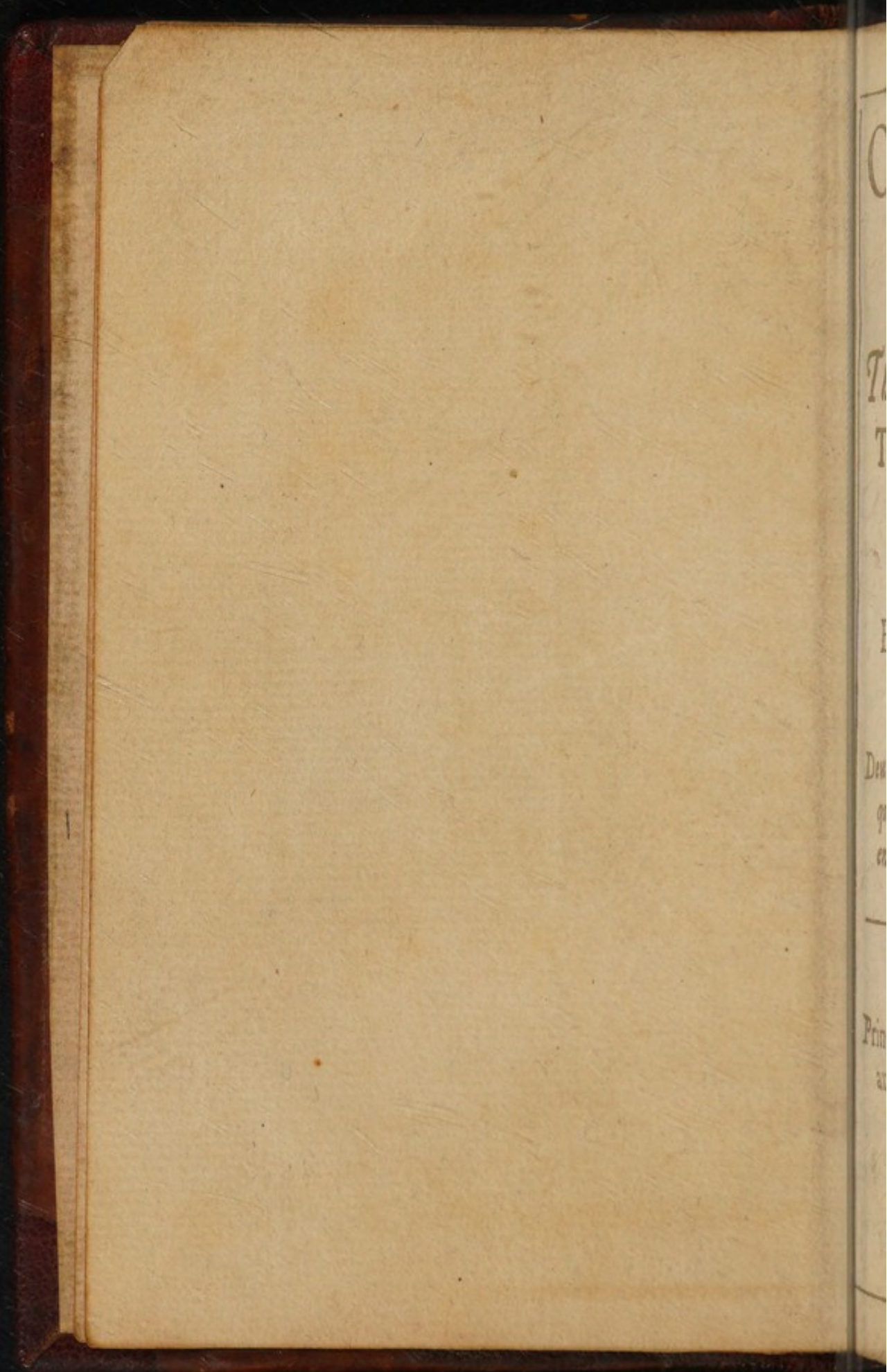
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O I L E O F
Scorpions. ⁶²⁹⁰⁹

*The Miseries of these
Times turned into Me-
dicines and Curing
themselves.*

By FRANCIS ROUS.

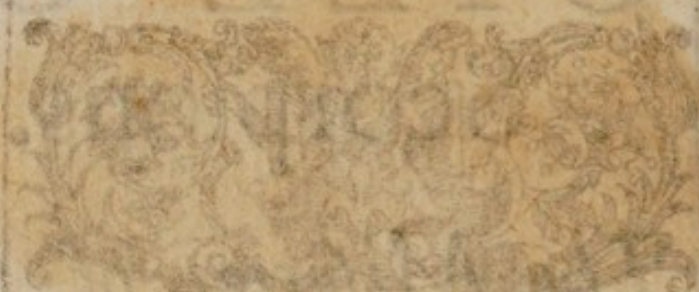
Cypr. Epist. 8.

*Deus utiq, qui quem corripit diligit,
quando corripit, ad hoc corripit ut
emendet, ad hoc emendat ut seruet.*

L O N D O N

Printed by W. Stansby for John Parker,
and are to bee sold at his Shop
in Pauls Church-yard at
the signe of the
three Pigeons.

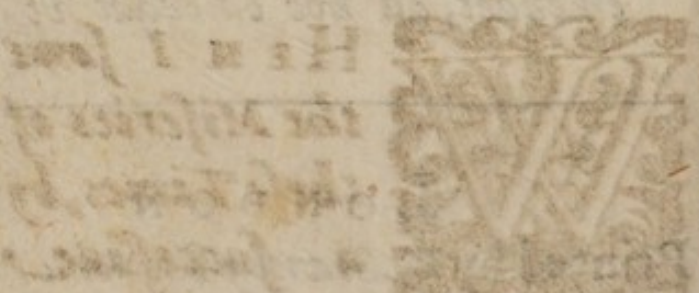
1623.



TO MY DEAR
COUNTRYMEN AND
ESPECIALLY TO THE

dearest part of it, my
Countrymen of the
Islands.

By the Hon. the
Bishop of the Islands.



and the
new-creating and other, and
the history of the Islands
in the year 1790, in
A 3



TO MY DEARE
COVNTREY, AND
ESPECIALLY TO THE
dearest part of it, my
Country-men of
Heaven.

Brethren, by the Flesh or the
Spirit, or both;



W H E N I sawe
the Miseries of
these Times, by
a successive
continuance o-
uer-taking each other, and
the Arrows of the Almigh-
tie to fall thick vpon vs, it
A 3 seemed

The Epistle.

seemed to mee that Wrath
was gone out against vs, and
that the Hand of God was
upon vs. On the other side,
when I saw the dulnesse and
deadnesse of Men, who hauing
the stripes freshly smarting
and bleeding on their backs,
and the spurs galling in their
sides, yet are like the Horse
and Mule that haue no vn-
derstanding, the dulnesse of
the people seemed to me more
fearful then the punishments.
For when a Nation growes
stupid and senselesse at the
Chastisements of God, and
doth not or will not under-
stand Gods meaning in them,
there goes out a speech from
the Highest, Why should they
be smitten any more? where-

of

The Epistle.

of this is the meaning; Instead of a fatherly Correction, there must come a sweeping Desolation. Therefore I thought it necessarie to become an Interpreter to the people, though the meanest of a thousand, to shew Gods meaning in his chastisements; for by them God would haue something to be done, the doing whereof may cure and remove them. It may bee that some will require a prophetical Spirit, rightly to interpret the Iudgement of God, as the rich Man would haue one to come from the Dead to conuert his Brethren; but to these I giue the same answer that was giuen to him; That the Scriptures are left vnto

The Epistle.

us for sufficient Interpreters. As Gods chastisements have beene interpreted in them, so may we still interpret them. By this paterne haue the Fathers and Ancients of the Church made construction of Gods Iudgements, and by great Reason. For God is still one and the same both in Iustice and Mercy, and therefore he hath left one and the same Word, whereby to construe his Iudgements and Mercies. Accordingly from Gods Word in the old Testament, Saint Paul tells us in the New, That Gods punishments on the Israelites in the first Times of the World, are to be examples to us on whom the ends of the

I. Cor. 10. 11

The Epistle.

the World are come. Therefore let vs boldly, because safely, march under the Shield of so great an Example, beleeuing with him that now, as heretofore punishments and sinnes are tyed together. Indeed, if God would haue altered his course, and by a new kind of gouernment send generall punishments where there are not generall sinnes, there might haue beene need of new Prophets, to haue broght vs Newes of a new Dispensation. But before wee begin this warrantable Interpretation, let vs turne our Eyes to things most dangerously unwarrantable, the Abuse and misconstruction of Iudgements

The Epistle.

ments commonly used. Some take no notice at all of the strokes of this Wrath, but with the Mirth and Madnesse of Wine and Pleasures, take away the knowledge of it, as the Sacrificers in the Valley of Hinnon, by the noyse of Instruments tooke away the cryes of their sacrificed Children. Such merry men, singing and dancing to the Violl, and withall forgetting the miseries of Ioseph, no doubt, will cry out with Iudas. Wherefore serueth this waste? and with Davids brother, out of the pride of thine heart art thou come downe to the battell. But I answer with David,

Is there not a Cause; yea, e-

uen

The Epistle.

men the greater Cause, because the Lion hath roared; and such beasts are not afraid; so that the greater the number is of these mad men of mirth, the greater had neede to be the company of Mourners, or the mourning of that Company. It is the mourning of the penitent, that mainlaynes the mirth of the Delinquent, and it is the ten righteous Men that keepe fire and brimstone from a company of abominable Sodomites.

Others there are that gaze on the stroke, and stand amazed at their miserie, but looke not up to the highest Striker; yea, by murmuring and repyning, run to bite the stones

The Epistle.

stones that are throwne at them. A third sort there is, that with earthly Balmes will cure the strokes of Heaven, and by the strength of their plots will binde the hands of Omnipotence, and by the finenesse of their little Wits, will supplant the Counsells of an infinite Wisedome. All these are out of the way, and either seeke no Remedies, or false Remedies, or Remedies out of order.

Therefore with Elihu, when I saw there was no answer in the mouth of these men, I thought to answer my part and to shew mine opinion. For my Heart was full and the Spirit within constrayned mee. A strong
desire

The Epistle.

desire possessed me that God might be pleased and appeased, that my Country-men, even after the Flesh, might be both temporally and eternally saved, and out of this Zeale the fire burst out, and these following wordes haue issued.

If any finde yet another fault, that the worke is great, and this worke is little, I answere; That a little Boat may land men on a large Continent, and the Discourse that of it selfe is little, may deliuer them into a large Countrey, where by their owne View they may make a large Discouery. It lands vs on the large Field of Consideration; and therein wee
take

The Epistle.

take notice of Gods Iudgements; and of their Causes and Remedies : The first, their owne smart will discover; and the second, this following Map will somewhat delineate; and where it wants, refers to large ones already made. And in this fruitfull World of Paper, I desire onely to supply what is wanting, not to adde unto fulnesse. But the Readers themselves may make this worke greater three wayes, if they please. First, by ioyning other Bookes to this, wherein are larger Discourses of the Heads that are here but briefly touched. Secondly, by Communication; by calling enery one to his Neighbour,

The Epistle.

bour, the Master to the Family, the Minister to the Flocke, the Friend to his Friend, to consider of Gods Iudgements, of their Causes and Remedies. For by the Considerations of many, these Considerations shal be increased; and this sparke shall become a great fire, by bringing much wood to it. Lastly, it may be made great, by a great and powerfull operation, euen a strong working in our Hearts and Lives. A little Doctrinē may become great in working great effects; for the Word is but a Seede, and like the least of Seedes, yet in a good Heart it makes a Tree for the Birds to build on. Therefore as
much

The Epistle.

much as thou wouldest haue it enlarged, so much be thou enlarged in thy owne bowels; for by yeelding it great Roome and great Nourishment thou shalt make it great, in the growth of good Thoughts and good Actions. Therefore complaine not that it is little, when thou mayest make it greater thy selfe, and indeed this greatnesse is most to be desired. For then shall it somewhat resemble the Sermon of Ionah, which was little in words, but great in operation; for it turned and saued a populous Citie. But this greatnesse, comes chiefly from the Greatest, to him therefore, let vs pray, Turne vs, O Lord, and wee shall bee turned. Amen.



O I L E O F

Scorpions.

The Miseries of these
Times turned into Medi-
cines and Curing
themselves.



THE LORD
hath Roared
from S I O N,
and sent forth
his voice from
the Mountayne of his Ho-
lineſſe. Hee hath bent his
Bow and prepared his Ar-
rowes, yea, ſome of them
hath hee ſhot, and their
B wounds

wounds are yet greene vp-
on vs. What remaynes but
to seeke remedie for the
hurts receiued, & to search
out means that the remay-
ning Arrowes may bee re-
tayned. Towards this, e-
uen the Arrows themselues
will excellently direct vs.
For they are like the Ar-
rowes of *Ionathan*, that had
a message in their wings;
for they can tel vs of wrath,
and warne vs to auoid it.
This language of theirs *Da-
uid* doth well vnderstand,
euen men after Gods heart,
but Children in vnderstan-
ding cannot, or will not
perceiue it. Yet this very vse
of them God himselfe hath
taught vs; in his infinite
Mercy

Mercy desiring, and expecting that his Rod may comfort vs, and his stripes may heale vs. Yea, he hath taught vs the Meanes of doing it, and it is in brieft; *Consideration* and laying to Heart. The Lord saith by *Haggai*, that hee hath smitten *Israel* in their Corne and Wine; and what doth he inferre vpon it? Consider your wayes. The Wise-man is commended by the wisest of men, for entring into the House of Mourning, and laying it to his Heart. *Moses*, the Man of God desires to lay the Doctrine of Mortalitie to his Heart, that so hee may apply his Heart to wisdom.

Consideration dig-
gesteth
Gods
Iudgments
into spiri-
tuall nou-
ishment
and phy-
sick.

Hagg 1.6.

Eccl. 7. 2. 4.

Psa. 90. 12.

Esa. 57. 1.

And G o d complayneth that the Death of the Righteous, a Fore-runner of Iudgement, passech away without Consideration. It seemes then that God by his Iudgements calleth for Consideration, without which wee are *Barbarians* to them, and they are meere Torments to vs. Without Consideration, the profitable part of Gods Iudgements is lost, and the Tormenting part is onely left, whereas by it the tormenting part would bee taken away, and the profitable part would remayne with vs for euer. Let vs therefore heare and consider what the Lord speakes to
his

his Church in his chastise-
ments, and with the blessed
Virgin, Let vs lay vp his
Words in our Hearts.

SECT. I.

The first Consideration.

OF this profitable Con-
sideration, I desire this
may be the first step or de-
gree : Let vs consider and
esteeme our Miseries as the
strokes of wrath, euen of an
offended Creator. That we
may the better perceiue
this Truth, let vs looke
stedfastly vpon them, and
behold the breadth and
depth of these stripes, and
I thinke they will shew vn-

God is of-
fended be-
fore wee
are puni-
shed.

Nature
beleeues
it.

Pf. 107. 17.

to vs the very Print and Stampe of diuine Indignation. It is almost an Impression in Nature; surely, it seldome failes in the Sons of Grace, when plagues are notable in Greatnesse, vnwontednesse, or vnsutablenesse to their Causes, they crie out, *Digitus Dei*, The finger of the Lord. The men of *Ashdod* being stricken with *Emerods*, acknowledge that the hand of God was sore vpon them. The very Heathen Mariners, in an extraordinarie storme, crie vpon their gods, beleeuing strange punishments to be the effects of a diuine Wrath. Euen Fooles being plagued for their Transgressions,

gressions, crie vnto the Lord, and by crying to him acknowledge that their plagues come from him to whom they crie for deliuerance. No maruell then, if *Moses* the friend of God vnderstood Gods punishments, to bee the effects of Gods wrath; who when the plague was begun after the Rebellion of *Korah*, said plainly, Wrath is gone out from the Lord. And that we may know in some measure, what punishments are the strokes of that wrath, God himselfe giues the Names of some of them. Now let vs looke on our Chastisements, and see if we can find the Names of

Grace acknowledged it.

Num. 14. 4.

*Leuit. 26.
Dent. 28.*

them, in those Rolls of Gods Iudgements. Yea, let vs see whether there be not in them that greatnesse or strangenesse which hath drawne an acknowledgement of Gods wrath, I say, not from Saints onely, but from Heathens and Fooles.

SECT. II.

The first Iudgement.

The
weight of
the Iudge-
ments
shew it.

AND here in the first place, let vs call to remembrance a Iudgement of Note, whose stroke by the weight of it, lookes like the blow of prouoked Omnipotence, whose name is found in the Catalogue of Gods

Gods Iudgements , and whereof it hath beene said in the Word of Truth, that the wrath of God hath giuen lesse blowes with the same Rod. The punishment which I speake of, is the Pestilence, which almost deuoured our chiefeft Citie, and with the sicknesse of the Head, the Body of this Land was also distempered. I doubt not, but some that haue forgotten it, will be almost angrie to haue it remembred ; but it were better to haue a profitable remembrance of the same plague , then to haue a reuengefull remembrance by another. It is the forgetfulnessse of Gods old chastise-

ments, that makes vs so
soone to haue need of new
ones: for if we laid the for-
mer to our Hearts, the lat-
ter perchance would not
be laid afresh on our backs.
Surely, it ought not to bee
forgotten vntill it hath
done the errand for which
God sent it. This it seemes
is not yet done, for then
new punishments would
not be sent vpon the same
errand. Let vs therefore re-
member it, vntill we haue
dispatched the businesse of
it; and then may we best
forget it, when it hath once
beene soundly and effectua-
lly remembred. For in this
case Remembrance is the
best way to forgetfulnesse,
and

and forgetfulnesse is an especiall reason of Remembrance. But herein let vs see the basenesse and barrennesse of our Hearts. Wee can for our pleasure reade in a Chronicle the storie of a great Mortalitie, how so many thousands died in one weeke, so many were layd in one pit, so few, or so none left to attend, and burie, the dying and the Dead. But to reade of such things for our profit, in a worke of Application is noysome and troublesome. What is this else but to make a meere Recreation of miserie, to lose the benefit of so remarkable a Chastisement, and by our

*Numb. 16.
49.*

vnlearning dulnesse, to call
vnto God to make vs a mat-
ter of like recreation to o-
thers? But to the wise of
Heart the remembrance wil
be profitable, for the wise-
dome of God hath not bin
scrupulous to record a lesse
plague in the Scriptures, and
Gods wisdom will be iu-
stified by the children of
Wisdom. *Moses* the Al-
mighties Secretarie vouch-
safeth to speake of fourteen
thousand and seuen hun-
dred dying by a plague; yea
of that plague hee sayes vn-
to *Aaron*, That wrath was
gone out from the Lord. If
then so small a plague was
a stroke of Gods wrath,
what shall wee thinke but,
that

that a farre greater stroke comes of a farre greater Wrath? When *David* received a pestilence whereof there died seuenthy thousand Men, it is recorded, that the Wrath of the Lord was kindled against *Israel*. What shall we thinke, but the like blow comes from the like Wrath, except out of Securitie or Selfe-loue, wee will thinke, that in the same punishment God was diuersly affected, and that he loued vs more in these last sinfull Times, then hee did *Israel* in the Time of *David*? If wee would yet doubt whether the pestilence bee a chiefe Rod of Gods Wrath, God himselfe will resolute

2. Sam. 24.

vs ;

Leuit. 26.
24, 25.

Ezek. 14.
19.

vs; For speaking of his sevenfold vengeance he saith: When yee are gathered together in your Cities I will send the pestilence among you. And in *Jeremie* hee doth ten times reckon the pestilence for one of his punishments, and in *Ezechiel* hee calls it one of his foure sore Iudgements, yea thereby he powres out his Furie vpon a Land in Bloud. Wherefore let vs not doubt, A great pestilence, a great Wrath; Yet in this great Iudgement his wrath is not turned away, but his Hand is stretched out still.

SECT.

SECT. III.

The second Iudgement.

FOr with another Rod
hath God chastised this
Nation, and that by a main
and mightie stroke, since it
is by a stroke vpon the main
mayntenance of this Land.
A principall mayntenance
of this Land is Trade, for
by it the blessings of God
which exceede our owne
vse, become blessings to vs,
and are otherwise vselesse.
By it the Sea is furnished
with Ships, which Ships
God hath heretofore bles-
sed to bee meanes of our
safetie, and which vsually
themselues haue beene a
main-

maintenance to many. Neither is this decay of Trade in some lesser limbes and farthest from the Heart of it, but in a principall Member, euen a Member wherein consists, almost the Life of our Liuelihood. For if a man in a Word would name the chiefe Commoditie of this Land, which it nourisheth most, and by which it is most nourished, it is the Fleece of the Flock; and a losse in such a general Good, is a generall punishment. It was reckoned among Gods promised blessings, That *Israel* should be blessed in the flockes of his Sheepe; And it was reckoned among the curses, That

Israel

Deut. 28. 4.

Ne Israel should bee cursed in
the flockes of his Sheepe.
The substance of that blessing
is the benefit that *Israel*
should take by the Flocke,
and the substance of the
Curse was a Losse. So then
if wee want the benefit of
the Flocke, and haue a losse
instead of it, the substance
of the Curse is vpon vs,
though the manner may
differ. And if we will doubt
whether this Losse be a pu-
nishment of Gods wrath,
let vs but looke about vs,
and see with what Miseries
it punisheth vs. The Land-
lord feeles a losse in his
rents and Fines; the Te-
nant, a disabilitie in paying
either; but especially the
Poore

Poore, in his whole Liueli-
hood. So that to the Poore,
the vility of this Commo-
ditie is both a Famine and
Nakednesse. For, whereass
heretofore by their Labors
they got both Bread and
Clothing, now their La-
bors are so little worth, that
they they can pay for nei-
ther. And if it be so, then
to the Poore euen a plentie
is a famine, and abundance
of wooll is Nakednesse. For
what is the Bread to him
that he cannot buy, and the
Clothes which hee cannot
put on? A pitifull thing:
when men would labour
for their liuing, but cannot
get their liuing by their La-
bour. And though some by
the

the greatnesse of their E-
states, and dulnesse of their
Soules, may put from them-
selves a feeling of this iudg-
ment (though they can
hardly some part of the
Losse) yet Christian Hearts
by Compassion feele the
Miseries of others, and by
Sorrow or Succour beare a
part of their Burden, know-
ing that it is their own flesh
that is hungry and naked,
though it bee worne by o-
thers. Not to doe this, were
not to bee so good, as one
that was euill. For, in the
Famine of *Samaria* when a
woman complayned to *Ie-*
horam, that shee had boy-
ed her Son and eaten him,
the Abomination of this
Mi-

Esa. 58. 7.

2. Kin. 6. 30

Psal. 69. 23,
25.

Miserie made him to tear
his clothes. And if yet w
would see more plainly
hand out of Heauen reach
ing this blow to vs, Let v
marke in what an vnlikel
season it falls vpon vs. It
fallen in a time of our w
niuerfall peace with th
World, and Peace is vsuall
ly the Nurse of Trafficke
but with vs the child pine
at the breasts of the Nurse
Warre the Step-mother co
Trade, hath somtimes nouri
rished more Returnes, the
now Peace the Natural
Mother, and what shall w
say vnto this, but that
Curse, euen the Curse
David is vpon vs? Let their
Table be made a snare, and
than

at which should haue
yet bene for their welfare, let
it become a Trap. Which
now shall we separate from
Let which followes? That
Gods Indignation is pow-
red out, and his wrathfull
finger takes hold on vs:
and yet his Anger is not
turned away, but his hand
stretched out still.

S E C T. IIII.

The third Iudgement.

Or another Misery hath
ouer-taken vs. And as a
man decayeth two wayes,
either by debarring foode
that should come from
without, or wasting the
bloud

bloud that is alreadie within, so doe wee decay both for want of that supply which Trade might returne and by the wasting of that which is returned in an inward Consumption. Whether by the gaine of Transportation, or the practice of some that wish well to our pouertie, but sure I am by Gods permissiue displeasure, the Treasure of the Land is abated, if the voyce of the people be the voyce of Truth. And though Disproportion of Trade, and this Scarsitie be some kin, yet hath this more kinred besides, for pouertie comes more wayes then one. By the losse of this bloud the

Com-

commonwealth faynteth,
and the limbs thereof grow
ble. Hospitalitie dyeth,
almes are diminished, and
neede increasing, the sup-
ply of Neede decreaseth.
Whommerce deceiueth and
deceiued, and euen Ho-
stie it selfe growes like
dishonestie, while it fay-
th to performe what it
promised, because another
promise fayled it. No Trade
prosperes so steadily as the
trade that deuours trades;
for the scarstie of Money
makes a plentie of Vsurers;
their hunger deuouring
most Money, when least is
to be gotten. A strange ab-
urditie, that Mony should
sing most to the Lender,
when

when it brings least to the Borrower; and that the Rent of Money should be dearest, when the Rent of Land is cheapest. By this Meanes pouertie in the Body Politick, is like pouertie in the Body Naturall. For pouertie in both breedes store of Vermine, which being bred of pouertie, doe increase that which bred them. And while Pouertie by the mediation of Vsurie increaseth Pouertie, Vsurie in the middle of these two Pouerties growes the richer by both of them. A Plague begot of a Plague, the effect of an old Want, and the Cause of a New. So while the Dragons giue their

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and
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their

their breasts to their young
ones, and each thing re-
leecueth and preserueth his
Kind, Man onely is cruell
to his owne Flesh, and en-
ioyeth the Miseries of his
owne Kind; he releecueth
not Want, but releues him
selfe vpon it. Yet men must
bee mannerly in touching
this Vice, for else they will
amend their fault with a
worse, and in stead of a lei-
surable vndoing by lending,
they will vndo men at once
by calling in suddenly what
they haue Lent. And so
from the vnmercifulnesse
of an ouer-cruell Lending,
they fall into the vnmerci-
fulnesse of not Lending. I
wish they could finde the
C middle

middle way betweene hurting by lending, and hurting by not lending; which perchance might bee this, when such a Rent is set vpon money, as both the Borrower and Lender might be able to thriue. For this I thinke is the golden Meane of lending in Commerce; though I know there is a Lending beyond this, a worke of Almes and Mercy, which lends to the Lord in the poore, and neither lookes for lending againe in exchange, nor for any other earthly Reward. But auoyding those Rocks in our Sea of Miserie, which both make wrack, and yet seeme to entertayne the
wrac-

wracked, I arrive at this
safe and true Conclusion;
That if the increase of sil-
ver as stones, was recorded
as a blessing in *Solomons*
time, then may this Want
be taken for a punishment.
Yea, this is the putting of
money into a broken bag
which the Prophet *Haggai*
names for a punishment, in-
flicted by God vpon the
Iewes. And if it be a blessing
when *Israel* lends to many
Nations and doth not bor-
row, then is it a Curse when
Israel borrowes and doth
not lend. This is a Con-
sumption, which in many
hath consumed the Eyes,
and caused sorrow of Hart,
and yet the wrath of God

*Hagg. 1.**Dent. 28.*

11, 12.

Lev. 26. 16.

is not turned away, but his hand is stretched out still.

SECT. V.

The fourth Iudgement.

Gen. 8. 22.

FOr to vs of late, euen the Lawes of Heauen, haue seemed to change, and the Couenant with *Noah* from his generall Course, hath had a particular exception. While the Earth remayneth, saith the Lord, Seed-time & Haruest, Cold and Heate, Summer and Winter, Day and Night shall not cease. True is that which the Lord saith, The course of these things shall neuer generally faile, neither

ther by their ceasing (as in the Verse before) will hee smite euery living thing. But in particular Cases and for the sinnes of particular Nations. The Sunne stands still vpon *Gibeon*, and the Moone in the Valley of *Aialon*. Thou shalt sow, but thou shalt not reape: yea, bee yee ashamed, O yee Husband-men, for the Wheat and for the Barley, because the haruest of the Field is perished. And such hath beene of late our punishment: Our Summers haue beene changed into Winters, the Seasons of the Yeere haue inuerred their order, and resembled them that haue peruerred

*Iosh. 10. 12.**Mica. 6. 15.**Joel. 1. 11.*

their Liues. The Sunne euen in the pride of his Ascending, hath couered his face, with blacke mourning Cloudes, as loth to looke vpon vnmourning sinners. Yea, the teares of Heauen, vnseasonably in regard of the yeere, but seasonably in regard of our sinnes, haue fallen downe to wash away the filthinesse with which we are defiled. The fall of the Lease hath beene in Summer, and a Spring in the fall of the Lease. The Husband-man this while stands amazed, at the strange displacing, and confounding of his husbandrie. By incessant showres the Corne brings forth in the

the same place where it selfe
was bred; and the same
wombe where it selfe was
bred, is also the wombe in
which it brings forth. So
that which should haue
made bread for food, is tur-
ned to an vnkindly Seede;
which wil neither be Bread
nor Seede. Yea, we haue
had a strange kind of Rea-
ping, and that Reaping
hath beene also an vnkind-
ly Sowing. For, the Wind
hath reaped much Corne,
and that Reaping hath bin
also a Sowing. So the Hus-
band-man hath saued three
labors of Reaping, Thresh-
ing, and Sowing, but by all
this sauing he hath beene a
great Loser. What shall I

Greg. Naz.
Orat. 26.

say of it? *Acerba res est terra sterilitas & frugum pernicies, &c.* A bitter thing is the barrenesse of the Earth, and the destruction of Corne, now flattering vs with Hope, and drawing neere to the Barne. A bitter thing is an vnseasonable Haruest, and to see the Husband-man sighing ouer his Labours, and looking vpon them as vpon vntimely Births. Wee looked for much and it came too little, God hath blown vpon our Labours, and what is this but a punishment pronounced by the mouth of the Lord of Hosts, in his Prophet? And I wish the present Time shew vs the worst

Hag. 1. 6.

worst of this Iudgement,
and that it doe not grow as
Time increaseth. The great
pouertie of many drines
their Corne to the Market
in the beginning of the
Yeere; but in the end of
the yeere, when Pouertie
can sell cheape no longer,
because it hath no more to
sell, then commonly the
wealth of wretched world-
lings sells cruelly, because
it may choose whether it
will sell or no. So Pouer-
tie in the beginning of the
yeere, takes lesse because it
hath more need, and Ri-
ches in the end of the yeer,
craue more because they
haue lesse need. Yea, Pouer-
tie somtimes at the end of

Leu. 26. 20.

the yeare payes deare, for that which at the beginning of the yere it selfe sold cheape. This is a Iudgment of God prouoked to anger; and yet thus the Wrath of God is not turned away, but his Hand is stretched out still.

Many other Iudgments left to priuate Consideration.

For many other Miseries haue beene vpon vs, a Canker and Caterpillar Injustice and the Proiecter, losses in the *East Indies*, a Massacre in the *West*; most lamentable losses in the *Palatinate*; Losses by Pirates of Ships, goods and Men, and I wish with those Men no losses of Soules. But I desire not to bee ouer-large or vehement in expressing
our

our Miseries, for their smart of it selfe would make them well knowne. Onely I take such a part and paterne of them as may inforce vpon vs an acknowledgement of Gods wrath, and by that acknowledgement set our feete one step in the way of remouing it. Else we are like Fooles that goe laughing to the Stocks, and wee call for Greater strokes by not feeling the Lesser. Let vs therefore consider these Iudgements, vntill wee acknowledge, *Pena patientis, ira creditur decernentis.* The paine of the Sufferer, is the Wrath of the Inflicter.

Hillar. in
Psal. 2.

SECT. VI.

The vnseasonable kind of curing these Iudgements, confuted.

Amos. 3. 6.

BVt heere the Politician giues mee the stop, and is himselfe at a stand, for hearing these Euils he will goe no further, but falls into a Trance, and therein cleaues his Brayne in two parts, and with the forepart hee will discourse to you of the Causes, and with the hinder part of the Remedies, but in both sets God aside, and thinkes not of him either as a Cause, or a Remedie. But first for his Causes, I would faine know

now of this wizard, when
uer this Kingdome had
more likely Causes of prof-
peritie, then it now had, in
the Vnion of the whole I-
land vnder one King, of
the same Religion, and set-
ting vs in an vniuersall
Peace. And then for his
Remedies; how can wee
trust any Remedies of his,
when Parliaments, that
heretofore haue beene the
Remedies of most weightie
grievances haue not liued
themselves, vnto ripenesse
and perfection. If then such
great Remedies proue sick,
what will become of the
small Remedies of the poli-
ticke Discourser? Alas, if
wee be bound in Heauen,
how

how can a piece of Earth not seven foot high, reach vp thither to vntie the Knot? especially, since hee that bindes vs, hath said himselfe, when hee shuts, no man can open. When God hath a Rod in his Hand, and chasteneth sinners, it is little good manners, and as little possibilitie by craft or force to wrest the Rod out of his Hand. But the only way and Method to get away the Rod, is first to worke on his Will, and next vpon his Power. If his Will be vn-moued, the World cannot master his Power; but his Will being moued, that that moueth his Power.

Now

Earth. Now God himselfe hath
reache shewed vs Meanes how to
e the moue his Will, but he neuer
ce he shewed any meanes, his
a said Will being vnmoued, how
but to master his Power. Let
When is therfore follow his own
Order in preuailing with
him, for the God of strength
man is Sampson the strong,
bible hath shewed vs the onely
way, how he may be over-
come. And when once God
Me is overcome, and his Furie
Returned into Loue, then
his shall wee be loosed aboue,
his and set free below: for the
own higher Cause being plea-
not sed, will giue a blessing to
his the Causes below. If Hea-
that uen and Earth be at odds,
ver let the Husbandman sow
and

and plant neuer so diligently, the Heauen can make: fruitlesse all his Labours on Earth. The Sunne and the Clouds by abundant absence or presence can destroy his Hopes. But when Heauen and Earth are friends, then Summer and Winter, Seede-time and Haruest run on their Race. When God was displeased what was the effect? Yee haue sowed much and reaped little. Againe, when God was pleased; Marke that very day, for from that day I will blesse you. Wherefore let vs follow Gods owne order of Remedies, and striue to bee first healed aboue, and then expect

Hagg 2.

expect a successe on our
Remedies below ; and to
this end let vs passe on to
second Consideration,
which may be this.

THE SECOND
CONSIDERATION.

Sect. I.

That these punish-
ments of Wrath,
and the wrath that
inflicts these punishments,
are prouoked by our Sins.
Whē the Harts of Men, are
according to the Heart of
God, when the Image of
God is in their Soules, and
their Actions proceed from
that Image, then is there
most excellent Consort
and

Gods
wrath pu-
nishing is
prouoked
by our sin-
ning.
Proued by
a compari-
son of the
contrary;
equal blef-
sings be-
ing vpon
holinesse.

and Harmonie betweene
Heauen and Earth, and
from thence issue the most
rauisling sounds of earth-
ly, and heavenly Benedicti-
ons. To this Harmonie the
Quiet of Angels adjoynes
it selfe, and sings a Dittie
expressing the Musicke:
Glory be to God on High,
Peace on Earth, and Good-
will towards Men. When
Man gines God in heauen
his Glory, then God rea-
cheth out to Man on earth
Peace and Goodwill. Now
the Peace and Goodwill of
God though they passe our
Vnderstanding, yet we vn-
derstand so much of them,
that from them flow all the
Mercies and Blessings that
we

ee can conceiue and vn-
derstand, and those also
which the Heart of Man
cannot conceiue, nor his
tongue expresse. For the
word hauing in himselfe, a
boundlesse fulnesse of Ioy,
and pleasures for euermore,
is Goodwill and Peace
both vnlocke vnto Man
that Treasurie, and from
thence flow forth the innu-
merable bounties of hea-
venly and earthly blessings.
Hence are those manifold
promises of God vnto
Man, of God I say vnto
Man, when Man is confor-
mable vnto God. To Noah,
pleasing God in holinesse,
is an Arke of Saluation gi-
uen amidst a generall de-
structi-

Leuit. 26.

Deut. 28.

struction. To *Abraham*,
 pleasing God in the Sacri-
 fice of his Sonne, is a pro-
 mise giuen that he should
 be the Father of the Sonne
 of God. To the *Israelites*
 walking in Gods statutes,
 and keeping his Comman-
 dements, God promiseth
 raine in due season, the
 Land shall yeeld her in-
 crease, they shall eate their
 bread to the full; in summe,
 he will be their God, and
 they shall be his people;
 which is the knot of per-
 fect Blessednesse. The like
 is repeated in *Deuterono-*
mie, where to the keepers
 of Gods Lawes are promi-
 sed, blessings in the Citie,
 the Field, the Sheepe, and
 the

the Cattell, &c. And Saint
 Paul testifies the whole sub-
 stance of this Truth, in this
 sentence, Godlinesse
 hath the promises of this
 life and that to come. But
 in the Contrarie, Sinne
 makes a discord betweene
 God and Man, and from
 that discord flow forth in-
 finite punishments. There
 is no quarrell between God
 and Man but Sinne, and
 this is a mayne one, for it
 sets Heauen and Earth
 each against other. Man
 walketh contrarie to God
 in his sinfull disobedience;
 and God walkes contrarie
 to Man in his wrathfull
 iudgements; but woe be
 to Man, for hee striueth
 with

1. Tim. 4. 8.

By the dis-
 cord be-
 tween God
 and Man,
 made by
 sinne.

By words
of God in
Scripture.

Psal. 2.

with his Maker, the pot-
sheard with the Potter, and
he must needs be battred
and broken in pieces. This
also is strong by the pow-
erfull confirmation of the
word of Truth. Euen the
Kings of the Earth, if they
band themselves against
the Lord, the Lord shall
laugh at them, but with a
laughter most lamentable:
For Gods Laughter is the
fore-runner of Iudgement;
as a blast of Sun-shine to a
mighty Tempest. And be-
hold the Tempest; Hee
shall speake to them in his
Wrath and vexe them in
his sore displeasure; yea, hee
will breake them with a
Rod of Yron, and dash
them

them in pieces like a Pot-
 ters vessell. Neither is God
 terrible onely to the Prin-
 ces of the earth, but to the
 people also. If yce doe wic-
 kedly (saith *Samuel*) yce
 shall bee consumed, both
 you and your King. And
 the same places that pro-
 duce Blessings to Man be-
 coming at peace with God, de-
 voune heauie and bitter
 curses vnto Man being at
 odds with God by disobe-
 dience. If yce walke con-
 trary vnto mee, I will
 walke contrary vnto you in
 reuenge, I, euen I, will cha-
 rge you seuen Times for
 your sinnes. Cursed shalt
 thou bee in the Cittie,
 and cursed in the Field.
 Cursed

1. SAM. 12.
 25.

Leuit. 26.

Deut. 28.

By the
deeds of
God in
the Scrip-
ture.

Cursed shall bee the fruit of thy
thy bodie, the fruit of thy
Land, the encrease of thy
Kine, and thy flockes of
Sheepe. Cursed shalt thou
be in thy comming in, and
thy going out; the Lord
shall send vpon thee cur-
sing, vexation, and rebuke.
And the conclusion bringss
with it the reason of these
Curses, which is the Burden
of a Burden; Because *Is-*
rael hearkens not to the
Lord his God, to keepe his
Commandements and his
Statutes. Neither are these
words onely, but they are
turned into deeds, and what
was threatned was also sure-
ly inflicted. Accordingly
the whole storie of *Israel*
vnder

under *Moses*, *Judges* and
Kings is a Mirrour of this
 Truth, the wickednesse of
Israel being attended by the
 plagues of *Israel*. And euen
 this Morall doth the Pro-
 phet *Micah* giue of *Israels*
 Miseries. For the trans-
 gressions of *Israel* is all this
 come vpon them. And lest
 wee should thinke this at-
 tendance of punishment
 vpon sinnes to belong onely
 to the *Iewes*, and not to the
Gentiles; to the time of the
 Law, and not to the time of
 the Gospell, let vs heare
 Christ affirming it, and the
 Apostles after Christ, and
 the Saints after the Apo-
 stles. Christ himselfe ha-
 ving spoken of the bloudy
 D sinnes

Mica. i. 5.

It is true
 vnder the
 Gospell as
 wel as vn-
 der the
 Law.

First, Pro-
 ued by
 Christ.
Mat 23. 37

Secondly,
By Christs
Apostle.
1. Cor. 11.
29, 30.

Rev. 16. 6.

Rev. 18. 4.

sinnes of Ierusalem, (with teares) doth second the mention of their bloudinesse, with a prediction of Iudgement: Behold your house is left vnto you desolate. The Apostle *Paul* saith to the *Corinthians*; That for their vnworthie receiving some of them were sicke, and some were dead. Yea, he infers a general rule, That not iudging our selues we are iudged of the Lord. Saint *Iohn* in the *Reuelation*, or an Angell in Saint *Iohn*; Because they haue shed the bloud of the Saints, therefore hast thou given them bloud to drinke: And the partakers of the sinnes of the Whore, shall be partakers

kers of the plagues of the Whore. And since the time of the Apostles, the holy Fathers followed this rule in the interpretation of Gods Iudgements, not looking for a Spirit of Reuelation, but guided by the Spirit of Sanctification. Saint Cyprian: *Intelligendum est & confitendum, &c.* Wee must know and acknowledge, that the troublesome desolation of this pressure, which hath greatly wasted our Flocke, and yet doth waste it, is come to vs according to our sinnes; while wee treade not stedily the path of the Lord, nor keepe his heauenly precepts giuen for our saluation. *Ambrose*

Thirdly,
And so
stil vnder
stood by
the suc-
ceeding
Fathers.

Cypr. Epis.
8.

Ambrose
Ser. 85.

Greg. Naz.
orat. 26.

Greg. Nyss.
in vita
Mosis.

saith, The Citie doth not
perish but for the sinnes of
the Citizens. *Gregorie Na-
zianzene*, when in his Time
a great Hayle had spoyled
the fruits of the Earth, hee
aduiseth the people that it
is most safe to take it for a
punishment of sinne, that
they may be humbled ther-
by. *Gregorie Nyssene*: When
wee heare that paynes and
vexations, are inflicted by
God vpon Men, wee must
vnderstand that the begin-
nings and causes of those
vexations proceeded from
our selues. And *Hierome*
(according to his manner)
most resolutely. It is mani-
fest that Famine, Pestilence,
noysome Beasts, or whatso-
euer

neuer other Euils wee suffer
in this world, they come
vpon vs for our sinnes. Gre-
gory the Great: *Quia sentio
pœnam, recogito culpam.* Pu-
nishments felt, bring to my
consideration sinnes com-
mitted.

Greg. Mag.
in Psal. pœ-
nit. 3.

SECT. II.

The greatnesse of our sinnes
amounts to a prooffe that
Gods wrath is
vpon vs.

THus wee see a cloude
of witnesses confessing
Saint *Pauls* assertion, That
for sinne comes the wrath
of God vpon the children
of disobedience. And as
wee see that the wrath of
God commeth for sinnes,

A pattern
of these
sinnes.

1. Swea-
ring and
blasphemy

let vs also looke vpon our
sinnes, and their greatnesse
will shew them to bee such,
which may iustly drawe
downe the wrath of God.
To reckon all our sins, our
numberlesse sinning hath
made it almost impossible.
And there are other works
that haue in some measure
described them, only I will
giue a patterne of some of
the chiefeft either in weight
or custome, and which I
cannot auoide because they
meet mee euery where. A
first that flies in a mans face
is blasphemous Swearing,
wherein if in any other
there is a pride taken in of-
fending God; for other be-
nesite of it, I thinke no
man

man can assigne. Yet if
 their dulnesse would see it,
 is it easie to reason; If there
 bee no God, why doe I
 sweare by him: If there bee
 a God, how dare I to of-
 fend him? If thou sweare
 by nothing, thou art a foole
 in thy swearing; and if thou
 sweare to thy torment, thou
 art a verier foole. God hath
 said himselfe, The taking
 of his name hee will not
 holde guiltlesse: And by
Zacharie, that there is a
 Curse flying out against
 Swearers: and by *Hosea*,
 that the wrath of God is-
 sues out against a Land for
 swearing. In all this, thou
 either beleeuest not God,
 and yet swearest by him in

It gines a
 title to the
 swearer.

And a
 Curse.

Zach. 5.

Hof 4.

D 4 whom

Two kinds
of swea-
ring.
x.

Meditat.
and Disc.
of the
Time.

whom thou beleeuest not ;
or else thou beleeuest that
thou shalt bee cursed for
swearing, and swearest that
thou mayest be cursed. But
for my part, I thinke gene-
rally the Swearers beleeefe
in God is very bad. And
surely, if he beleeue not in
God by whom he sweares,
let him excuse me for belee-
uing him when hee sweares
by that God in whom hee
beleeues not. But of swea-
ring wee may consider two
kinds. The one is this vo-
luntarie rash and vnneces-
sarie swearing, which issu-
eth commonly from a pro-
fane heart and carelesse of
God. Of this I haue twice
elsewhere more largely spo-
ken

not taken, and I thinke it would
be best confuted by a Law
whereof there was a con-
ception at the last Parlia-
mentarie meeting. For be-
fore that time, I knew an
order made at a meeting of
And recreation, that a penaltie
should bee payd for euery
oath, and that but a little
money, and yet it wrought
such effect, that the y scarce
swore three oathes in an
afternoone, that by pro-
portion of vsuall swearing
should haue sworne three-
score, if that order had not
beene. To a Law against
this sinne is there this en-
couragement, That his Ma-
iestie in his booke to his
sonne with strong reasons

D 5

dis

*Basilic.
Dar. lib. I.*

2. Kind of
swearing
againc di-
vided.

diswadeth him from it, as being a sinne of neither pleasure nor profit, and gotten onely by custome. Which exhortation I wish might take place, chiefly in the Court, where it was borne; and next in the Countrey, to which it is come. For that saying of the Prophet, The soule that sinneth shall die, I take to bee generall, and to comprehend as well the soules at Court, as the soules in the Countrey. The other is a more solemne and formall swearing, and that by oathes proposed and offered. Surely in this also God hath beene much offended, and that diuers wayes. One is, when the
Taker

Taker of the oath sweares
against knowne trueth, for
which indeed there is a pe-
naltie which can hardly be
too great, since the sinne
out-growes it. Another,
when oathes are offered of
things infinite vnlawfull or
vnknowne, and of these I
wish a suruey were taken.
It is a hard thing for a man
to sweare at once to num-
berlesse things, since consi-
deration should goe before
swearing; and he that swea-
reth inconsiderately, swea-
reth dangerously. Now, how
hard is it to sweare consi-
derately of many things at
once, and but once propo-
sed? Secondly, I wish there
were a search for swearing
to

1. Swea-
ring a-
gainst con-
science.

2. Inconfi-
derate &
confused
swearing:
of this
three sorts

1. Swea-
ring to
things by
the heape
and vndi-
stingui-
shed.

2. To
things vn-
lawfull,
but not
under-
stood to
be so.

3. To things either lawfull or vnlawfull, if not knowne, and iudged to be that which they are sworne to bee.

to things vnlawfull, since I haue heard it by credible information, that there remaines yet an oath of persecuting the *Lollards* proposed to one of the chiefe of the Countrey-Offices. Thirdly, it is a miserable thing to giue oathes vnknowne. And an oath is vnknowne either where neither the words nor matter of the oath are knowne, or when the words are knowne, but not the matter. For these two latter kinds of oathes, a search and cure were very necessarie. And as in all other places so I wish especially they were examined in the Vniuersitie; That is the Salt

alt of the Land, and if the
alt haue lost his fauour,
how shall the Land be sal-
ued; yea, how shall it selfe
bee made sauourie? The
doctrine of swearing from
hence should flow most
cleare and vntaynted, and
with the cleerenesse of do-
ctrine should be ioyned the
puritie of example. And
here I wish might bee con-
sidered, whether the first
degrees haue no oathes gi-
uen them of the Statutes
which they know not, and
whether it be easie to know
them. I haue heard it com-
playned of; and it is pitie
that he should first haue a
corne conscience himselfe
that coms to heale the bro-
ken

ken consciences of others. There is an excuse, that the submission to the penaltie is a performance of the Oath, but I wish it were well proued, that penalties were added to Laws to dissolue them and not to bind them, to make them safely not to bee kept, and not to make them safely kept.

* *Vide Sayer. Thesa. Casu. Consc. lib. 3. cap. 9. num. 10.*

* And if this be the intent of the Oath, it were good if it were made known to the Takers by the Giuers. Besides, I wish it were considered whether there be no Oathes giuen to yong men of the first degrees, whereof the wordes they know, but haue not iudgement of the matter. The Bishop of

Oxon.

oxon. in his Sermons a-
gainst the Popes Suprema-
cy, saith of young Acade-
micks, They are led *impetu*
& temeritate non delectu a-
liquo aut sapientia ad judi-
candum. Now that which
I inferre, is this, That que-
stions diuersly held by old
Diuines, seldom come with
in the Resolution of young
Iudgements that are with-
out iudgement; and if they
in their Iudgements know
not what they sweare, they
doe not sweare in Iudge-
ment, which condition I
thinke is required by God
himselfe in his prescribed
Rule of swearing. God is
taken as a Witnesse of their
Rashnesse and not of their
Iudge-

Sermon. 4.
prope fin.

Ierem. 4. 2.

Iudgement; and while they sweare, that they beleue what they know not, God is inuoked to behold their Ignorance, and not their Beliefe. Neither doth it appeare to me a sufficient answer, That it is a Truth which is sworne, for it sufficeth not to the Swearer that it be a Truth which he sweares, except it be known to him for a Truth. In ciuill Causes I haue heard it taxt in a Swearer, when he hath sworne that such a Man at such a time was at such a place, when himselfe at that time was not at the place, but heard that, which he swore, reported by others. And this meetes with an other

mer Obiection, That el-
er Iudgements may bee a
round to the younger. But
ow is it safe to lay the safe-
e of a mans conscience
pon another mans iudge-
ment, since it is certayne
that man is subiect to er-
our, and for ought the ig-
norant Swearer knowes,
that may bee the errour,
which he sweares to bee a
truth. Is not this to be-
eue as the Church be-
eues, and to sweare a be-
eife in Men, and not the
nowledge of a Truth.
How pertinent is his Maje-
ties aduice in this Cause?
* must neither lay the
afety of your conscience
pon the credit of your
owne

* *Basilic.*
Dor. lib. I.

owne conceits, nor yet off
other mens humours how
great Doctors of Diuinitie
soeuer they be, but ye must
onely ground it vpon ex-
presse Scripture. For Con-
science not grounded vpon
sure Knowledge, is either
an ignorant fantasie, or an
arrogant vanitie.] And, if
cōscience not surely groun-
ded be an ignorant fantasie
or an arrogant vanitie, then
what is an Oath issuing
from such a conscience, but
the fruit of an ignorant fan-
tasie or an arrogant vani-
tie?

SECT

A second Sinne.

SECT. III.

Drunkennesse.

A Nother lothsome Sin
of this Land, that cal-
l'd for wrath, is beastly
drunkennesse; yea, it is a
wrong to beasts to call it
their sinne, for generally
they are sober. And if the
wine be drunke, who is
the Drunkards embleme, it
by Mans acquaintance,
or I neuer heard of a wilde
beast that was drunke.
Wherefore it should haue
a name inferiour to Beasts,
is indeed it makes Men, at
least for the time of it; for
A Man hauing lost the vse
of his Soule, is worse then
a beast,

Filthy in
the people

Most vn-
seemly in
the guides
of the
people.

a beast, that keepes the v
of his instinct. Yea, a man
that hath lost his senses,
therein worse then a Beast
that hath them; as sure, as
liuing Dog is better then
dead Lion. And as in the
naturall body the liquo
fumes from below, and
workes vp on high, so
with in the body of the
Land, this Vice which ha
his first seate in the dreg
of Men, did not aspire to
places of Eminence. Yet the
higher it is the more hur
full it is, as the greater the
light is, the greater is the
darknesse by the losse o
that light. So the darkn
of many Starres doth not
so much empaire our Light

as the Eclipse of a Sunne or
Moone. This sinne in the
great doth double harme,
or by putting out their
light, there is lost both the
light of Direction and the
light of Example. If to en-
tertayne a great Man, a
Looke should bee drest as
his sinne doth dresse it; I
think he would lothe both
his Host and his Lodging.
How much more abomi-
nable is it to doe filthinesse
then to see it; yea, to doe
that Filthinesse which hee
cannot abide to see? I may
see the more earnest with
the greater, because this sin
is like to part from the Les-
ser, and hath most possibi-
litie to remayne with the
Grea-

Shot at by
the Ar-
rowes of
the Al-
mightie,

Greater. For God hath made it with most kindly Iudgements, euen with Iudgements most proper to pierce the heart of it. For Pouertie & Scarfitie are the greater Enemies of Drunkennesse: the Drinke by dearness calls for more Money; and the Money that should be more, growes Lesser; so the Drinke departs farther from the Money, and the Money farther from the Drinke. Then how shall poore Drunkard continue his Trade, since it is the equall meeting of Drinke and Money that giues him his drunkennesse, and how shall they meete that are still going farther asunder.

Thes

these are punishments, I
confesse, but most proper
for our sinnes, and how can
we spare them, or wish
them away vntill that Dis-
ease bee remooued, whose
more they are working? A
more Sobrietie is better
then a rich Drunkenesse.
When a Player was turned
christian (a farre better
change then for a Christian
to turne Player) hee would
continue his Playing by
this reason, because Play-
ing was his maintenance:
at what saith Cyprian,
contentus sit frugalioribus
et innocentibus cibis, let
him be content with a more
paring but a guiltlesse
maintenance. So may I say
of

Cyprian. Ep. 61

of that Scarfitie that bringg
forth Sobrietie, that a few
ber Scarfitie is better then
a drunken Plenty. Yet were
it best of al if we could both
begg and obtayne (and by
begging we may obtayne
the grace of Sobriety. There
should wee practise Vertue
out of a loue of Vertue, and
should not neede a com
straint by Scarfitie. There
God would bee pleased
while our Sobrietie is vol
luntarie, and we should be
blessed while a needlesse
Scarfitie would be turned
into Plentie. But if we will
needes continue our sinnes
let vs look for continuance
of wrath, it being farre bet
ter that a Man should bee

mi

miserable then drunken,
 and most iust that he that
 is drunke should be mise-
 rable. A man of God (saith
Huntingdon) fore-told great
 punishments to this Land
 for great finnes, and one of
 them was Drunkenesse.
 Surely, if punishment and
 that sinne be tyed together,
 when haue we more strong-
 ly then in this Age drawne
 punishment vpon vs, by a
 huge Cart-rope of Drun-
 kennesse? And lest we should
 thinke that this sinne and
 punishment may be par-
 ced, we haue other prophe-
 cies, aboue all doubt and
 exception, that tye woes
 vnto Drunkenesse, Woe
 vnto him that giueth his

*Hunting-
don. lib. 6.*

Tied vn-
 to punish-
 ment by
 the Curse
 of the Al-
 mighty.

Hab. 2. 15.

E Neigh-

Esa. 5. 22.

Neighbour drinke, thatt
puttest thy Bottle to him
and makest him drunken
also: the Cup of the Lordss
right Hand shall be turned
vnto thee, and shamefull
spewing shall bee for thy
glorie. And another woe
vnto them that are mightie
to drinke wine, and men off
strength to mingle strong
drinke. All the beasts of the
field are called to deuoure;
yea, all the Beasts of the fo-
rest: For, come yee, say
they, I will fetch wine, and
we will fill our selues with
strong drinke, and to mor-
row shall be as this day, and
much more abundant. But
the Drunkard (and it is no
wonder) knowes not what
he:

he sayes, for where he promifeth abundance to morrow, behold, scarfitie to day; yea, Scarfitie and her sister Pouertie. The Flesh prophesies prosperitie to morrow, but Gods Spirit Affliction, God is true and all Flesh is a Lyar. And howeuer it goes here, it is most certayne, that if this life be to day, and the next life be to morrow, abundance of drinke to day, shall haue scarfitie to morrow. Hee that powres in Gallons here, shall lacke Drops hereafter. The fire is hot, the thirst is great, a drop of water is but little; yet in this hot fire and great thirst, the little drop shall be

Punished
with eternall
thirst
hereafter.

Diseases
of the
Time. cap.
16.

denyed. Wherefore drinke
lesse heere that yee may
drink more hereafter, drinke
not without thirst heere,,
that you may not thirst
without drinke hereafter.
But a larger Antidote I
haue elsewhere allowed this
sinne, to which I remit him
that would see more cause
to bee sober, which upon
the matter is nothing else
but to see reasons to pre-
serue Reason, then which
nothing is more reasonable

A third Sinne.

SECT. IIII.

Unthankfulnesse.

There are yet many
sinnes full of horroure
and danger, And among
them

hem there is one as feare-
 full and dangerous as the
 rest, and that is Vnthank-
 fulnesse. But there are so
 many sinnes between that
 and the Physitian, that
 here is almost no hope of
 coming neere it with a
 Cure. For before this sinne
 can come to be cured, the
 manifold abuses of Gods
 blessings must be remoued.
 For how can men bee
 thankfull to God for his
 benefits, vntill they leaue
 to offend God by his Bene-
 fits? Can they (though it
 were but in Words) giue
 God any praise for his bles-
 sings, when in their deeds
 by these blessings they dis-
 honour him. We haue had
 E 3 great

Almost be-
 yond cure

in the
 place of
 Gods
 gifts

and simlA
sruo broy

In the a-
bules of
Gods bles-
sings.

great deliuerances, wee
haue the Gospell set at li-
bertie among vs. We haue
not yet beene giuen vp in-
to the hands of our Ene-
mies, but our mercifull God
hath hitherto chastised vss
with his owne hands, euem
with fatherly Corrections.
But how shall a man looke
that a Drunkard, a Glutton,
or a Player-like Fashionist,
should bee thankfull to
God, I say not for the light
of the Gospell, which
Owles cannot see, but for
meat drinke or apparell,
when they all abuse these
blessings vnto Luxurie,
pride and vanitie? Surely
if they should giue God
thanks for them, it must be
in

in these words, I thanke
thee for giuing mee these
blessings which I haue
conuerted vnto the fuell of
eternall Cursednesse. Ther-
fore first I wish they might
be brought to leaue the a-
buse of Gods blessings, and
then would there be some
hope that they would giue
God thanks for them; if
once by a right indgement
they saw them to come
from God, and returned
them to the honour of him
that gaue them, then would
they giue him thanks both
for the blessings and the
blessed vse of them. And
then indeed doe they onely
become blessings vnto vs
when wee blessedly vse

A Cure is
yet expected in the
godly.

them : In the meane time :
I expect onely of the righteous that they be thankful, for it becommeth well saith *David* the righteous to bee thankful. These by their thankfulness retain the blessings for which they are thankful, for thankfulness being bred of Gods blessings preserveth that which bred it. On the other side unthankfulness looseth the blessings, which thankfulness might haue preserved, for it is not fit man should receive blessings from God when God from Man for such blessings hath no returne of glory. It is a small thing to returne thanks for

reall

reall and great blessings,
 which if we doe we are in-
 finite gayners. Yea, the
 more we thanke God, the
 more cause shall wee haue
 to thanke him. For thanks
 for old benefits drawes an
 increase of the benefits for
 which we gaue thanks, as
 else-where more at * large
 I haue shewed.

* Art of
 Flap. part. 3.
 chap. 6.

A fourth Sinne.

SECT. V.

Deceitfulnesse of Trade.

A Nother great sinne of
 this land is deceitful-
 nesse of Trades. Single
 trades are growne to bee
 double, for there are two

A Trade
 in a Trade

Trades in one ; the one is a skill of doing it truly, the other of doing it deceitfully. And hee is the more skillfull Tradesman that knoweth the fallhood of his trade, rather then hee that knoweth the truth of it. Hee that can make an excellent Counterfeit, and sell the Counterfeit at the price of the true, is an expert Tradesman. Thus men take money not for ware but for coulenage, they sell deceit and with the price thereof buy damnation. The Scripture saith that false weights be an abomination to the Lord. The force of that speach lies not in the word weights but

Hated by
God.

but in the word false. For
God hateth not weights
more then any other In-
strument of Trade, but hee
hateth falshood, as in
weights, so in all things
else. Therefore let euerie
Tradesman that deales not
by weights, take out the
word Weights, and put in
the subiect of his falshood,
and then let him take the
verse to himselfe, and say,
The falshood of my Trade
is abomination vnto the
Lord. These bee they that
make the shekell great and
the Ephah small, the goods
sold as little worth as they
may, and the price of the
goods as great as they can,
and these are as Chaffe and
the

Amos. 8.

Ibid. ver. 7.
And with
an oath
condem-
ned to bee
punished.

the wrath of God is as Fire..
How should they escape,,
yea, how should a Land
escape where they are, since
God hath not onely said
but sworne it. The Lord
hath sworne by the excel-
lencie of *Jacob*, surely I will
neuer forget any of their
works. Shall not the Land
tremble for this, and euerie
one mourne that dwelleth
therein? I will turne your
Feasts into Mourning, and
all your Songs into Lamen-
tation, and I will bring vpon
sackcloth vpon all loynes,
and baldnesse vpon euerie
head, and I will make it as
the mourning of an onely
sonne, and the end thereof
as a bitter day. Neither let
euerie

uerie man looke for this
sinne in others but in him-
selfe, for few there bee that
in dealings doe not worke
upon the ignorance or need
of the buyer or borrower.
Neither hath this sinne
gone without attendance
of an immediate punish-
ment, for I haue heard a
credible report, that a-
mongst other naturall cau-
ses of the decay of Cloa-
thing, this hath beene one,
that Cloathes haue beene
deceitfully both made and
coloured; and men will not
giue money againe, to bee
againe deceiued. It seemes
to me the very profit of ho-
nestie should bee powerfull
with those, with those that
mea-

Yea already punished.

To be left
for the
same cause
for which
it is vsed.

measure all their actions by
profit. For honestie thought
it gaine but a little at once;
yet it gaines that little of-
ten and long; for it keepest
the Customers which it
hath gotten. But deceit
when it gets extraordinari-
ly, gets it but once, for no-
thing but meere Necessities
will bring a man into a trap
where hee hath once beene
taken, nor make him ioyne
with a knowne theefe in his
owne robbing.

SECT.

A fifth Sinne.

SECT. VI.

*Carnall and unnaturall
Filthinesse.*

T Here is another sinne
which I would wil-
lingly passe by, but that the
wrath of God doth not vse
to passe by it. In regard of
the filth of it, a man can
hardly speake of it, and in
regard of the wrath of it, a
man may not hold his
peace. This wrestling of
thoughts *Epiphanius* ex-
presseth, when hee writes
against the *Gnosticks*. He is
pained in speaking, and
pained in not speaking; if
hee speake he feares to dis-
couer

So filthy
that it
makes the
words that
reprove it
almost
lothsome.

cover the face of a Basilisk
which may rather bring
death then amendment. If
hee speaks nor he feares
the Curse, Cursed is hee
that knowes a murther and
doth not reueale it. And it
may bee (sayes he) some
seeing the vgliness of this
Monster will not onely a-
uoyd him, but goe about to
destroy him. O the drun-
kenness of Lust, which like
the drunkenness of Lot,
takes away all sight of the
vgliest filthiness even in
acting it, when yet to a so-
ber minde the abominati-
on of it is painefull euen in
speaking it. O the wild-
ness of Lust, which like a
fed Horse, breakes ouer
hedge

ledge and ditch, and will
 not bee bounded but with
 Diseases, Death and Hell;
 God hath giuen a bound
 and that bound is a Remedy
 for this ranging Furie.
 It is better to marry then
 to burne, saith *Paul*. But
 some loue single filthinesse,
 rather then honourable
 marriage, some flie from
 paradise and runne into
 bondage, some leauing Gods
 remedies seeke Remedies
 of the Deuill, whose office
 is not to quench fire but to
 kindle it, euen the fire of
 lust heere, and the fire of
 hell hereafter. Therefore
 thou inexcusable O
 man whosoeuer thou art,
 that preferrest thine owne
 Dis-

So wilde
 that it de-
 spiseth
 Gods laws
 and reme-
 dies.

Diseases before Gods Remedies, That wilt not suffer the Creator to giue Lawes to his owne Creation; but transgressing the Law which by Nature he hath set vpon his Creature; thou makest vnnaturall Lawes to crosse thy Creator. A most abominable absurditie, that God should be the Creator of vs, & not the disposer of vs, that his owne order should not be obserued in his owne Creatures, and that blind Lust should change the Law which infinite wisdom hath giuen. Surely the Wisdom that was wisest to make vs, was no doubt wisest to order vs, this wisdom

Rome gaue the woman to
 the man, all other gifts are
 presents of Lust and gifts
 of the Diuell, the first per-
 uerter of Nature, and a de-
 stroyer of the Creation as
 borne as it was borne.
 These finnes of filthinesse
 were wont to bee the fruits
 of Romish Chastitie, and I
 wish that Romish Loue
 haue not brought with it
 Romish Lust, for wee see
 that spirituall and corpo-
 rall filthinesse are oft tyed
 together; *Israell* whoring
 with *Moab* fell to *Moabs*
 Idols, and the *Gentiles* tur-
 ning Gods glory to Idols
 fell to abominable filthi-
 nesse. But let vs remember
 that carnall filthinesse is a
 sinne

A compa-
 nion and
 punish-
 ment of
 spirituall
 filthinesse.
Bern. Sup.
Cant. Sermon.
 66. and
Ser. de con-
uerfione ad
cler. cap. 29.
Numb. 25.
 1. 2.
Rom. 1. 23.
 24.

Blasted
with hea-
uie Iudge-
ments.

Ier. 5. 9, 10.

sinne that hath cast out the
Amorites, and burnt the
Sodomites, and brought
vengeance on the *Israelies*,
and how may wee escape
the punishment of this sinne
when so many for this sinne
have beene punished? The
same God and the same
sinne, and why not the same
wrath? Who hath giuen vs
a Patent of priuiledge from
Gods generall Law, but he
onely who is a Lyar from
the beginning, and told our
first Parents, they should
not die at all, when his
whole drift was to make
them to die euen by a be-
liefe of not dying. So doth
hee deale with vs still, hee
shewes vs the fairenesse of
sinne,

anne, but hides the milerie
that attends it, hee affirmes
the pleasure and denies the
torment, hee sheweth vs
the Bayte and hideth the
ooke. But let euery soule
that would not bee caught
by this Fisher of soules,
cale quite contrarie to the
deuill. As hee hideth the
punishment and sheweth
the pleasure, so let the soule
that would be safe, fixe her
eye on the punishment, and
turne her eye from the plea-
sure. A miserable exchange,
an eternall punishment for
short pleasure; yea, a
wretched Method, that
short pleasure should bee
first, and eternall punish-
ment after. For what a-
uayles

A Reme-
dy for this
and all o-
ther plea-
surable
tentations

mayles thee that thou hast
had pleasure, when now
thou art in payne, thy plea-
sure is not, and thy payne
is, and shall bee for euer.
Therefore fight against all
vnnaturall fire of Lust in
this world, where men may
fight and ouercome; for to
fight against the Fire to
come there is no hope but
it will ouercome thee for
euer. Binde thy selfe to the
order wherein the great
Creator hath ranged his
Creatures, and be not found
out of thy ranke; for, if
thou wilt not be righted by
his Law of Nature, thou
shalt be ordered by his Law
of Iustice; for Payne shall
set in order what wicke-

Plea

Measure hath confounded.
Be chastly single ; but if
thy singlenesse doe endan-
ger thy chastitie, bee chaste
being double ; take no
other remedie but what
God hath allowed thee. All
strange fires, and strange re-
medies beginne and end in
hell ; Learne not of the
Devill the abuse of Crea-
tures whereof he is not the
maker but the Destroyer ;
and if thou wilt needs have
a Master to bee thy Schoole-
master , bee thou assured
that he which teacheth thee,
shall also cruelly scourge
and torment thee. And
there is the Myserie of that
infernall Schoole of Ini-
quitie, they which learne
most

The De-
uill whips
his best
Schollers
most.

most there shall bee mo
tormented.

A sixth Sinne.

SECT. VII.

*Declination to profane-
nesse.*

T Here is yet another Sin
that calleth for Iudges
ments, and it is a declina
tion from Religion to pro
fanenesse. The ordinari
meanes which Christ hath
left to maintayne the life
Religion is the Word and
sacraments by the dispensa
tion of his Ministers. Now
this Word and Sacraments
and the Ministers that dis
pense them, for the due per
for

firmance of this work must
have a fit maintenance, a
fit time, and a fit place. If
any of these be wholly wan-
ging Religion falls to the
ground, and as much as
they are impaired, so much
Religion is diminished. For
the maintenance of the Mi-
nisterie, Tithes are allowed;
for the place, the Church;
and for the time, the Lords
pay. Therefore, the abate-
ment of tithes, the ruinous-
nesse or the neglect of the
house of God, and the
corrofaning of the Lords day
must needs be corrosives to
Religion. Yet the first hath
since beene done by
popish superstition, neither
hath it yet beene healed by

By want
of main-
tenance
to the Mi-
nisterie.

Medit. 79.
3. part.

a due Reformation. I haue
spoken elsewhere, and now
heartily pray, That in
such places where teaching
wants for want of mainte-
nance, that there might be
a supplie of it, by a supplie
of maintenance, which
seemes to mee doth not ex-
ceed the wit of man to declare
use. And till that time that
it would please Authoritie,
either to allow them some
helpe from the adioyned
Ministers, or permit them
to buy bread for them-
selues, or by some other
meanes provide for their
want; since howsoeuer
necessitie of bread be suspecte
of nicenesse and want
nesse, yet it is pitie that

warrant

Want of bread should there-
fore lacke that compassion
which belongs to it. As
for the place allotted to the
ministerie, it hath of late
receiued decent Reforma-
tion, but I wish the houses
were not emptier as they grow
rarer. For Mans corrupt
nature is apt to make ill
use of Libertie and Impu-
nity, and as there is a Re-
sistance of a deceiued Con-
science, so there is a Recu-
rancy of a No-Conscience;
had I wish the latter Recu-
rants make no ill vse of any
libertie giuen to the for-
mer, neither that they grow
bold vpon any Impunitie
not intended to them. Last-
ly, for the Time, which is

By the
neglect of
repairing
Gods
House, or
repaying
to it.

By workes
or playes
of distra-
ction and
incongrui-
tie on the
Lords day.

Dange-
rous to
the very
Life of the
Church.

the Lords day, to lay aside
all *Iewish* superstition, it is
most assured, That as the
Church cannot ordinarill
consist without the Worde
nor the Word without
Place; so neither can the
Word in his place be profit-
tably communicated with-
out an appointed Time. It
so; then the Time appoint-
ed for the Ministerie of the
Word is a mayne preserva-
tive of the Church; and on
the contrarie, the pervert-
ing of that Time is a verie
corrosive and consumption
to the Church: Then how
wary should men be of en-
croching vpon that time by
any vnfit or derogatori-
action, since the ouerthrow
thereof

Whereof hath such a fearefull
effect as the overthrow of
the Church? It is fit that
men should keepe off from
the borders of such a capi-
tall Sinne, as they would
keepe themselves a good
ayes off from the brinke
of a bottomlesse pit. And
good and tender Consci-
ence should cast with him-
selfe, how he may bee sure
with discretion to goe farre
enough from it, rather then
how hee may safely come
to seee it. Againe, it being
confessed that the worship
of God hath as much need
of a determinate time as
of a determinate place, and
that one worke euen the
publike seruice of God hal-

The day of
Gods Ser-
uice to be
reuerently
vsed as the
place of
his seruice.

lowes both the Time and
the Place, why should we
not thinke it a profanenesse
in turning the time as the
place from the worke ap-
pointed to it. To turne the
place of Gods seruice into
a place of sporting, euen
when Gods seruice is not
there, is in most mens eyes
a profane incongruitie and
indecencie. And why is it
not a like profanenesse to
turne the day appointed to
Gods seruice into a day of
sporting, euen then when
the seruice of God is not
doing? Surely, to doe the
dayes worke in the day
seemes to bee most proper
and reasonable. If so; then
works, or if you will, playes

of distraction that make the
proper workes of the day
lesse profitable and more
forgotten, how can they be
justified? Yet men are not
bound wholly and onely to
the chiefe works of the day,
which are Prayer and Tea-
ching, but any action is
lawfull that furthers them
and is agreeable to them, as
workes of mercy and cha-
ritie, profitable and com-
fortable conference, and a-
ny such refreshing as with-
out scandale makes vs more
cheerefull and able in the
duties of the day. So that
a Christian is not bound
from any fit Libertie, but
from that licentiousnesse
which vnneccessarily tur-

neth the day from and against his proper workes which as much as it is, so much it decayes Religion and admits profanenesse. Yet herein men haue beene most audaciously violent: and especially such Gentle-men who hauing played the six dayes haue least need to play the seuenth, yet are in greatest paine if they may not make it out a whole weeke. For, three houers labour of sitting (if not sleeping) in the Church, is so full of wearinesse, though a Dinner come in the middle, that a whole sixe dayes recreation cannot exiate it, without an euening sacrifice to the Boules or Cards

on

on the seventh. And these
 men yet would fayne be ex-
 cused, and to that end are
 glad to lay hold on any
 shew of protection; But
 hereby they plainly shew
 their partiall Loue to a car-
 nall libertie, since it is com-
 mon to heare from them a-
 ny pretence for their pa-
 stimes on Gods day, but I
 could neuer heare three men
 to speake of his Maiesties
 Proclamation forbidding
 pastimes on that day. And
 herein this is remarkable,
 that it agrees almost in
 words with the Decrees of
 ancient Emperours, cited
 by *Chemnicus*, to this ef-
 fect. The holidayes dedi-
 cated to the highest Maie-

Profane-
 nesse seeks
 out means
 of defen-
 ding, not
 of amen-
 ding.

Giuen at
Theobalds.

Chemnic.
exa. part. 4.
cap. De Fe-
stis.

stie wee will not haue to be bestowed in our pleasures, nor profaned by the vexation of exactions. Therefore wee decree that the Lords day shal be kept with honor & reuerence, &c. and a little after; Neither doe we giue such libertie to the leasure of this day, that we should suffer any to employ himselfe in obscœne pleasures. Let the Stage that day challenge nothing to it selfe, nor the concertations of the *Circus*, nor the lamentable spectacles of beasts; yea, if the solemnitie of our owne birth light on that day, let it be deferred: The words of the Proclamation doe thus paralell them; For that
wee

wee are informed, that there
hath beene heretofore great
neglect in this Kingdome
of keeping the Sabbath
day: for better obseruing
of the same, and auoyding
of all impious profanation
of it, wee doe straightly
charge and command, that
no Beare-bayting, Bul-bay-
ting, Enterludes, common
Playes, or other like disor-
dered or vnlawfull Exerci-
ses or Pastimes be frequen-
ted, kept, or vsed, at any
time heereafter vpon any
Sabbath day.

A

A seventh Sinne.

SECT. VIII.

Back-sliding to Idolatrie.

Somewhat
recom-
pensed by
the con-
stancy of
many.

I Might here adde as grie-
uous a Sinne; a back-
sliding to Idolatrie, but that
the falling of some is over-
come by the strong con-
stancy of many. It is com-
fortable to heare, that the
blasts of Superstition haue
beene to so many like the
winde to a Traueller, that
makes him to binde his
loose garment the faster.
This is to follow the very
patterne of the Apostles, of
whom it is said, that the vn-
be-

sleeping Iewes stirring vp
the Gentiles, and making
their minds ill affected to
the Brethren, Therefore
they abode long time spea-
king in the Lord. Where
the truth is much opposed,
there it ought most strongly
to be maintayned. And I
thinke it to be the very end
of God in permitting oppo-
sition; that the truth which
before was held too remis-
sely, and perchance too in-
discreetly, might bee held
with a more inflamed loue,
and greater constancy, and
under Iudgement. And
therefore there is no better
meanes of keeping the
truth, then a heartie loue
and strong affection. It is
the

Acts 14.

Gods end
in permit-
ting oppo-
sition.

The best
meanes of
preseruing
the puritie
of Religi-
on.

the doctrine of Christ to the Churches of *Asia*, and in them to the Churches of *Europe*, yea, to all that haue cares to heare, That the holding of the first and dearest loue is the meanes keeping the Candlestick and the losse of that Loue the cause of remoouing it. Let vs therefore encrease our loue to the Truth, as much as we would encrease the keeping of the Truth. And let vs assuredly beleue that God may well be carelesse of giuing that to vs which wee our selues are carelesse to keepe being giuen. But to them that wil draw themselves basely wilfully from Truth

superstition, I need not say,
for the Lord hath said it, his
people hath no pleasure in
them. But this I say, and de-
clare that all men may know
; That such Back-sliders,
besides the *Egyptian* darknes
of Ignorance, & a multitude
of errors fall by revolting in-
to three most grosse absurdi-
ties of miserable consequence.

Heb. 10. 38.

Three
mayne
follicies and
miseries at
attending
Back-sli-
ders.

A first wretched ab-
surditie.

SECT. IX.

*Apostasie from the spirituall
worship of God vnto
Idolatrie.*

A First is that mayn and
capitall point of Apo-
stasie,

1. Cor. 12. 2.
1. Theff. 2.

stasie, The turning vnto
dumbe Idolls from the li-
uing God. For if *Paul* make
that the Character of a
Conuert, euen the turning
from dumbe Idolls to the
liuing God, then it is a no-
table Character of an Apo-
stata to turne from the li-
uing God vnto dumbe I-
dolls. For in the same path
wherein the Conuert walkes
from Idolls vnto God, in
the same doth the Aposta-
ta goe backe from God vn-
to Idolls. And whereasse
there hath beene a sleight
excuse for so grosse a fault,
That an Idoll is the Image
of nothing in the world;
surely, this answere is no-
thing in the world. For the
Image

image of those things that
 e, may be Idols, if diuine
 orship bee giuen vnto
 em, as *Aquinas* teach-
 h, and *Bellarmino* himsele
 oueth against himsele.
 ca, which is more, euen
 e things themselues may
 turned into Idols, for so
 e Starres of Heauen were
 rned into Idols by the
 raelites, and the *Licaonians*
 ould haue made Idols of
 e Apostles themselues.
 he meaning therefore of
 e Apostle is manifestly
 is, That an Idoll is not at
 that thing for which it
 worshipped; or in regard
 that Godhead which by
 orship is attributed to it,
 is nothing in the world.

This

*Th. Aqu. 2.
 2^a. quest. 94
 art. 1. &
 art. 4.
 Bellar. de
 verb. Dei. l.
 1. cap. 13.
 compared
 with de Ec-
 cles. Trium.
 lib. 2. cap. 5.
 Ael 7.*

Idolatrie
practised
most hear-
tily by the
Papists.

And taught
by their
Doctors.

This interpretation doth not
Aquinas himselfe giue, and should
reason it selfe doth shew it. For
though as it is a peece of
of Metall, or a Starre, or an
Man, it hath a being, yet as
it is an Idoll, and by wor-
ship made a God, the Idoll
of it is nothing in the
world. It is a meere lye, as
the Prophet sayes, euen an
affirmation of that which
is not, For it tels the People
it is a God when it is not.
And for this reason doe we
detest this wickednesse of
the *Romanists*, because by
curious shapes, rich orna-
ments, forged miracles, and
dangerous Doctrines, they
draw the people to giue di-
uine worship to that which

nothing. And lest wee
ould doubt much whe-
ether diuine worship bee by
their Doctrine ascribed to
Images, wee shall find that
yet in plaine termes they haue
confessed it. Indeede the
Councell of *Trent* hath
herein dealt most cunning-
ly, yet withall most cōtrari-
ety to the intent of a Coun-
cill; since herein it onely
deserues to be called a ge-
nerall Councell, because
it couers many Questions
with generall Termes; and
in this Question it sayes,
wee must worship Images
debita ueneratione, with due
worship. Surely, a Coun-
cill should haue resolved
doubts, and not haue con-
tinued

How the
Councell
of *Trent* is
a generall
Councell.

*Aqu. part. 3.
quest. 25.
art. 2. 3.*

tinued them, but hereby it
appeares that they woulde
not, or could not resolue
either of which is faultier
But if their Councells will
not tell vs their Doctrines
we must aske next of their
Doctors, and some of them
plainly shew vs that Do-
ctrine of Idolatrie. *Aquinas*
though he saith that Idola-
trie is the giuing of diuine
worship to a Creature, yet
he excepteth the Image of
Christ, and sayes, diuine
worship belongs to that.
His reason is most weak
for so mightie a Doctor
but we must remember his
iudgement was preiudiced
by Custome and Educati-
on. Because of Christs Dei-
ties

saith he, Christ must be worshipped, & the Image representing Christ. But what doth Christs Deitie do the deifying of a piece of wood? Not by Representation, for the Godhead, as *Paul* saith, is not like siluer or stone. Neither by Vnion or Communication, for the Deitie hath by no meanes giuen it selfe so much vnto stone that it should be worshipped. Yea, the Deitie hath sworne cleane contrarie, that it will not giue his glorie to grauen Images. Another Doctor, *Gregorie de Valentia*, amending the nicenesse of some, in this point plainly confesseth, that he giues diuine

Act. 17. 29.

Esa. 42. 8.

Gregor. de Valent. Apol. de Idol. citat. à Raimol. & confut. prelect. 249.

Azor. Inst.
Mor. lib. 9.
cap. 5.

De Eccles.
Triumph.
lib. 2, cap. 20

Ibid. c. 24.

diuine worship to the Image of Christ. And *Azorius* saith, that the Image of that which is worshipped with diuine worship, may be worshipped with diuine worship also but not worshipped. But Christ may so be worshipped, and therefore his Image. And *Bellarmino* himselfe cites many great Doctors of the Church of *Rome*, in these latter times, that maintained Idolatrie. *Alexander, Thomas Aquinas*, *Cardinall Cajetan*, *Bonauenture*, *Marsilius*, *Almayne*, *Carthusianus*, *Capreolus*, and others. These hold that the Image of Christ is to be worshipped with *Latria*. And *Latria*, by *Bellarmines* owne testimony.

the *idolie*, is a chiefe worship
due to the true God, and
being giuen to an Image,
is true Idolatrie. And
though for his owne part,
he would faine in this point,
differ from others, bee somewhat
greater then his fellows, yet
as we find in his Doctrine
no mayne props or parts
of Idolatrie: the one, where
he sayes, That the worship
giuen to the Image, is de-
termined or bounded in the
Image. And herein he doth
doe other, but make the I-
mage, a very object of wor-
ship. And secondly, lest by
making it a lower kinde of
worship, and an improper
idolatria, he might flie out at
back-doore, which hee v-
sually

cap. 23.

usually leaues open for that purpose : hee saith further That an Image may properly bee worshipped with *Latria*, if wee ioyne the Image and the Paterne in one Imagination. Then strong or intense Imagination, may worship Images with diuine worship, which is flat Idolatry. This strong imagination is indeed one of the strong delusions, belonging to the Chayre of Pestilence, by which men are led to beleue lyes. A noble subtiltie, and meer trick of a Iuggler, which makes things really diuine, seeme to be one; and from a seeming Vnitie, will enforce a reall Vnitie of worship.

for worship : The Image and
the Paterne are asunder in
themselves , and together
only in the Imagination ,
then how can they scape I-
dolatrie , that giue diuine
worship , to a thing really
and truly diuided from the
reality ? Surely, *Bellarmines*
reason, if it be holpen, will
only goe so farre, That
men may worship the I-
mage which is in their
brayne, and not the Image
before their Eyes. For the
image in their Brayne, hath
an imaginarie Vnion with
the Paterne, but the Image
before their eyes hath none
at all. But what is this, but
to become vaine in imagi-
nations, & while men pro-
fesse

Rom. I. 21,
22.

fesse themselves to bee wise in their subtilties, to become stark Fooles, as Saint Paul speaks vpon the same subiect. It must bee a reall Vnion, as that is betweene the Deitie and Humanities of Christ, that must giue a reall Communitie of worship. I would fayne knowe of *Bellarmino*, if hee came into the Popes Wardrobe and there saw the Robes of the Pope, and imagine them on the Popes body whether hee would fall downe, and giue the same honour to the Clothes, than he would doe to the Pope himself, if the clothes were worne by him. And yet I may tell him farther, Than

the

the clothes being worne by
him, there is no reall or
personall vnion betweene
them, and therefore there
is some difference of ho-
nor, giuen to the Man, and
to the clothes which are no
part of the Man.

Now, if these great Do-
ctors maintayne Idolatrie,
what shall the blinde Mul-
titude doe but stumble, at
these stumbling-blocks laid
before them by the Lear-
ned? The flesh inwardly is
prone to Idolatrie, as the
scripture teacheth; the ob-
ject without by beautie and
conformitie is fit to tempt
to Idolatrie; *Ducit enim &*
fectu quodam infirmo, rapit
infirma corda mortalium,

Gal. 5. 20.

De cul. Im.
lib. I.

forma similitudo, & membrorum imitata compago. And *Jonas Aurelianensis* hath our of Saint *Austine*. The likeness of shape, and a resembling ioynture of the members, drawes the weak hearts of men, to an yeelding affection. And to these two temptations inward and outward, is ioyned in the Middle a Doctrine to consummate the worke of Idolatrie, by ioyning a carnall Heart, to the beloued Image, in a wretched worship. I may not denie an election of grace, which was found in *Israel*, when their estate was outwardly so desperate, That *Elias* could not see one true worshipper
be:

besides himselfe. But I find
 both by Doctrine and Pra-
 ctice, that Church is gene-
 rally and maynly giuen to
 idolatrie. Agobardus, a
 reuerend Bishop, and neare
 eight hundred yecres
 antiquitie, saith, *Nullus an-
 quorum Catholicorum &c.*
 None of the ancient Ca-
 tholikes did beleue that
 Images were to bee wor-
 shipped. But now this error
 growing is made so ma-
 nifest, that it is come neere
 to Idolatrie, or the Heresie
 of the *Anthropomorphites*,
 men worshipping Images,
 and putting their trust in
 them. So we see how it was
 in the time before him; the
 fathers generally denyed

*Lib. de Pic.
 & Imagini-
 bus.*

Nec dum enim error emerferat quo nunc de carbonibus, minioq, vel synopside figurate effigies Sanctae Imagines vacarentur & adorande praedicarentur, ibid.

Ionas Aurel. lib. 1. de cult. Imag.

worship to Images. But withall we see how it began to be in his time, That Idolatry came to be taught and practised, as more largely in the same Treatise hee sheweth. Long after this time *Claudius Taurniensis* saith, That when hee came to his Bishoprick in *Italie*; he found his Churches full of accursed Images, & that men did worship them, neither doth his Aduersarie *Ionas* denie it in his answer; but acknowledgeth it to be lamentable, *Largissimis fidelium lachrymis lugendum & plorandum*. And now for these last times, wee see before, how Idolatry hath beene improoued by the

wri-

writings of many Doctors;
 we haue seene with our
 eyes how it hath beene in-
 creased by a mightie stock
 of miracles tyed to many of
 them; and we see no refor-
 mation by the Pope, but
 rather an approbation, by
 his Scribes and Inquisitors.
 Accordingly, a good Au-
 thor of ours shewes out of
 their Authours of theirs, That a
 certayne Canon was con-
 demned at *Sinil* of heresie,
 for denying the worship of
Latria to the Crosse. But
 now if any man will see the
 danger of this sinne, let him
 take the storie of the *Israe-*
lites and looke steadily vp-
 on it, and there will arise
 to his sight a most feare-

*Mibi unus
 tantum vi-
 detur cuius
 imaginis de-
 bitus, idem
 nempe qui
 debetur ex-
 emplari.
 Rainold.
 Thes. 5.*

full apparition of grievous
plagues, successively tor-
menting them for this sin
in their successive genera-
tions. And to this day the
remembrance of them is so
terrible, that of all other
finnes, the *Jewes* will by no
meanes be brought to Ido-
latric. And in this respect;
I thinke, the Church of
Rome by her Idolatric, is a
mayne obstacle to their
Conuersion; and it seemes
by the same reason, the ta-
king away of that fountain
of Idolatric, would further
much the conuersion of the
Jewes. Certayne it is, that
the *Jewes* shal be called, and
that their Calling shal bee
to a pure and primitiue
Truth,

Truth, for their Calling
shall be glorious, euen as a
rising from the dead? Nei-
ther shall the *Gentiles* be-
gin their Calling in a pri-
mitiue purity, and the *Iewes*
haue their vprising clouded
with the Errors and impu-
rities of the *Gentiles*. If it
should be so, where is that
priuiledge of loue for the
fathers sakes? If then the
Iewes shall bee called by a
Doctrine of puritie, what
must become of the *Romish*
impuritie, the Mother of
superstitions and abomina-
tions? But in the meane
time, let this be our griefe,
that a Nation denyeth
Christ which hateth Ido-
latric; and a People main-

Rom. II. 15.

tayneth Idolatrie that pro-
 fesseth the Name of Christ..
 To conclude this point, if
 any would fee the weight
 of the iealousie of God (and
 iealousie is the rage both of
 God and Man) threatned
 in his Commandement; if
 any man would fayne haue
 the Iudgements of God
 powred on him, which
 were heretofore on the
Jewes, of which themselues
 are wearie: If any would
 be partaker of the plaguess
 of *Babilon*, let them be also
 partakers of *Babilons* Idola-
 trie, euen the worship of
 Gold, Siluer, Wood, and
 Stone.

Rev. 9. 21.

A. fe.

A second dangerous Absurditie.

SECT. X.

Partaking of a Religion laden with blood.

A Nother grosse absurditie and step into Miserie, is the entring into a Religion laden with blood, even the blood of the Prophets and Saints, and those which are slaine vpon earth. When a Murtherer is conuined of some cruell blood-shed, who would infect himselfe with his guilt, and take part to himselfe of a Murtherers guilt and punishment? But in this purple Congregation, is the blood of many thou.

Rev. 18. 24.

Yea, with
the bloud
of all
Saints
slaine vp-
on the
Ear. h.

Mat. 23. 34

thousands; yea, the bloud of many Prophets & Saints, and of all that were slaine vpon earth. A most grievous burthen, and pressing down into hell. This mountaine of bloud will make bloud-guilty men to cry for Mountaines of earth to fall vpon them, & couer them. And as vpon the last *Ierusalem* that slew Christ, the sin of the first *Ierusalem* that slew the Prophets; yea, euen before *Ierusalem* the bloud of *Abel* the righteous, came altogether in one reckoning of punishment; So by the like proportion vpon the latter *Rome* by which is shed the bloud of latter Christians, shall come the bloud

cloud of the first Christi-
ans shed by the first *Rome*.
sea, I may say that from
Abel the Righteous vnto
the last Protestant slaine
for Religion, all the blood-
shed shall bee required of
Rome. For first it is said,
that in her shall be found
the blood of the Prophets,
and all slaine vpon Earth.
And secondly, why should
not *Rome* bee as guiltie of
the blood of *Abel* as *Ieru-*
salem, and if of *Abel*, much
more of the blood of nea-
ther succeeding Prophets.
Neither is it without Rea-
son; for the Communica-
tion of bloodinesse, is the
Communication of blood,
the incorporating into a
sin-

Rev. 18. 4.

sinfull societie, partakes the
 Judgements of that Socie-
 tie. For as Saint *Austene*
 well obserues, There is one
 Citie of the Diuell which
 began first in *Cain*, and en-
 deth in the last sinner, and
 they that come to be a part
 of that Citie shall receiue
 the Cursed priuiledges of
 that Citie; they haue a
 Communitie of plagues by
 partaking the fellowship of
 that Communitie. Nei-
 ther are men in danger
 onely of partaking their
 plagues, by partaking their
 Communitie of Association
 on, but because by the com-
 munitie of Association
 usually comes the commu-
 nitie of Infection. So that
 associ-

Associating of a bloudie So-
 cietye often infects men
 with a bloudie Conformi-
 tie. Romish Religion (if it
 which shall bee called Religion)
 wherein is most contrarie to
 true Religion. For whereas
 true Religion, turneth cru-
 eltie into meeknesse, and
 makes the Lyon to sleepe
 with the Lambe, this Reli-
 gion hath turned Lambes
 into Lyons, and made men
 of excellent natures to be-
 come Sauage and Cruell.
 There are too many exam-
 ples to proue this Truth,
 and wee need not to set
 byle for the fetching of
 them; for euen in this land
 the foulest Treason vp-
 on Earth, hath this Religi-
 on

Yea, tain-
 ting with
 an Infecti-
 on of cru-
 eltie and
 bloudines.

Esa. II. 6.

Sir *E. Dig.*
 Knight,
Amb. Rook.
 Esquire.

on peruerterd the fairest dispositions. And howsoeuer the fact being by Gods mercy defeated, now it is stiled by some the deed of desperate and forlorne persons (for such facts *Nona laudantur nisi peracta*) yet these men neither in estate nor disposition were such but in both eminent; and pittie much that euer it should come to passe, that sweet dispositions, should bee made cruell by any thing called Religion. But as pittifull as it is, yet true it is, That a Popish proselitte, being transplanted by a *Iesuite*, doth too often proue a stocke on which Murther and Crueltie is grafted

rafted. Let vs therefore
are the Communion of
his bloudie Citie, lest wee
at a Communion of their
bloudinesse, which if we
be, let vs looke for a com-
munion of their plagues,
vt vs expect a part in all
the vengeance belonging
to innumerable Murthers.
When may wee feare that
the bloud of former dayes
shed in this Realme, will
right vpon vs, when wee
partake with the Doctrin
that shed it. If the Son see
his Fathers sinnes, and a-
poyd them, they shall not
be imputed to him. But if
the bloudie Father bring a
bloudie Sonne, then the
bloudinesse of the Father
de-

Ezek. 18. 14

*Ier. 36. 26.
and 38. 5.
Ier. 22. 17.*

*2. Chro. 36.
16.*

descends on the Sonne. In *Iosiahs* time after *Manasse*'s bloudinesse, the destruction of *Israell* was stayed, and he had a promise of ending his dayes in peace, which he did, for no man fought against him, but he fought warre against himselfe. But when *Zedekiah* raignes that cuts *Ieremies* Roll, and cast him into Prison, where *Iehonakin* is full of blood and violence, when the Prophetes are misused, and there is no Remedic. Then comes the bloud of the Fathers vpon a bloody posteritie, and *Ierusalem* is carried away into Captiuitie. So if we ioyne hands with a bloudy Doctrine, then let vs look

me. ar a share in the whole rec-
cau. ioning of bloud which
stru. at Doctrine hath shed.
ed, our finnes are great and
erid. erieuous, but yet in this
whi. mine, let vs giue *Rome* leaue
foug. to outcry vs, that the great-
foug. nesse of their cry may couer
fe. ears, and stop it from hea-
rest. ring. And indeed, though
id. our finnes bee grieuous, yet
e. their finnes herein haue an
and. eminence, because theirs are
oph. finnes of Antiquitie, and
e. is. finnes of Doctrine; Ours,
rest. though grieuous, are latter
s. vp. and of fleshly Corruption,
and. not of Doctrine and In-
ray. struction. We are naught
if. as wee are men, not as we
low. are Protestants; Their
low. cloudinesse and Idolatrie
hath

hath beene theirs, as they
 are Papists. Let vs take
 heed then that we bind not
 sinne vnto sinne, since one
 sinne will not escape unpun-
 nished. Let vs not ioyn the
 sinnes of Antiquitie to the
 sinnes of latter Ages, nor
 the sinnes of Doctrine to
 the sinnes of naturall Cor-
 ruption.

A third Dangerous
 Follie.

SECT. XI.

*To runne from God pre-
 serving, vnto God
 destroying.*

A Third dangerous Ab-
 surditie, is to forsake
 the

The Religion wherein God
hath giuen vs miraculous
deliuerances, and to runne
that Religion which in
the same deliuerances of vs,
God hath blasted with fa-
ll ouerthrowes. This was
the folly and destruction of
Amaziah, that hee would
seek after the Gods of that
people, which could not
deliuer their owne people
out of his hand. What a
madnesse is this to flie from
strength vnto weaknesse,
from safetie into danger,
from Gods protection into
Gods desertion, to rest on
the helpe of that, to which
God hath shewed himselfe
an Enemie. Surely if all the
Nations of the earth would
flie

2. Chro. 25.

14.

Our be-
ing this
day, is no
other but a
fruit of
Gods
wonderful
deliueran-
ces.

flie from God to Superstition, this Kingdome about
all other should say with *Ioshua*, I and my people will
serue the Lord. For our deliuerances haue beene so
minent, that they cry aloud, The hand of God
and not of Man. It is beyond beliefe if it had no
bin scene, That halfe of an Island should stand strong
ly, as it hath done, amidst great oppositions, & many
Treasons, without any notable supply or helpe from
any other Nation. Yea, it is a stranger, that it should be
more then able to helpe selfe, and haue a supereroga-
tion of helpe for others. For the helpe of this Kingdome

perme ouerflowed to *Henry*
Fourth of *France*, and
the distressed Prouinces
the *Low-Countries*; yea,
maintained and ended a
most consuming Warre in
land. And in the midst
of publike oppositions, a
multitude of priuate Trea-
sors issued out of Hell, a-
gainst the person of the
most glorious Princessse of
the world. Yet was she safe
in the midst of dangers; yea
without danger. For
though their malice reach-
ed at her, yet shee was in
no danger, because their
dayne was so short, that
she was out of their reach.
God at once defended her,
and limited them; yea, she
ouer-

Le Franc.
Discourse;
an excel-
lent Trea-
tise, pro-
ving the
infallibili-
tie of the
Iesuites
treachery,
where they
are admit-
ted.

ouer-threw them in their
owne mischiefes, so that
vpon the matter, shee onell
was in safetie, and they on-
ly were in danger. Thus
was she kept safe by God
keeping safe his Religion
and opposing Superstition
while *Henry* the fourth as-
fording great fauours to
the *Iesuites*, parted from his
heart to them, the bloud
whereof before, their Do-
ctrine had spilled. He was
once hurt in the mouth, and
thereupon set vp a Pyra-
mide for a memory of the
detestation. Hee pulled
downe that Pyramide, for
their gratification, and then
the knife that before coulde
but strike out his teeth, ha-
leauing

have to take away his life.
 In this was he told of before
 by a kind of propheticall
 narration, yet would hee
 needs be fauourable to his
 owne Enemies. But before
 we passe farther, these pre-
 misses offer some profitable
 conclusions, which wee
 may doe well to receiue.
 The first Conclusion would
 be this, That to trust to
 God and not to any carnall
 policie is the greatest safe-
 ty. The foresaid experience
 confirmeth it, the Scripture
 mannes wholly for it, and
 David is an especiall Prea-
 cher and example of it. A
 second is this, That God is
 our friend and defen-
 der, when wee most hate
 H and

Three
 Conclufi-
 ons infer-
 red from
 the pre-
 misses.

1.
Pfal. 18.8.
 18.30. &c.

2.
 Conclufi-
 on.

and resist that which hee hates; an irreconcilable Enemy is then most harmelless, when hee hath no power of hurting. If at any time he hurt not by not-hurting, he endeavours that he may hurt the more hereafter; An Enemy seemes not to hurt, while he is gathering of men, and mustering of his forces, but even then when hee hurts not, he is commonly in the way to doe the more hurt. Implacable enmitie hath mischief still for the end of it, so that the very smiles and benefits of it are dangerous, and ayme stedily to this end. A third Conclusion, That there is a mayne difference

3.
Conclu-
sion.

difference of goodnesse be-
twene our Religion and
that of *Rome*, and of Gods
dispensation to either:
The Religion of *Rome* in
the Quenes time, made
her own Subiects traytors,
and sent forth Assasines a-
gainst her, but God wholly
defeated them. Our Reli-
gion neuer suborned pri-
uate Assasines against any
King, but God gaue vs
publikely great successe and
oduantage. Wherefore let
me heere note, that our Re-
ligion agrees better with
the ancient Religion of the
Sea of *Rome*, then the Reli-
gion of present *Rome*. For
this was the Religion of
Gregorie the great. If I

The strange
preserva-
tion from
the Pow-
der trea-
son.

Strange,
because
done by
contrarie
meanes.

would haue to doe with the death of the *Lombards*, the Nation of the *Lombards*, this day had beene without a King. But because I feare God, I feare to medle with the death of any man.

Neither hath God alone defended vs in the dayes of that happy Queene, for euen in the raigne of our King, wee haue receiued a miraculous deliuerance. It was God that deliuered vs, and he deliuered vs so, that he would be knowne to be our Deliuerer. For when God sends a deliuerie by the hands of our Enemies, the deliuerie that cannot be imputed to our Enemies, must be imputed vnto God.

Our

Our Enemies would haue destroyed vs, God would preserue vs, and God resolving to preserue vs, performs it by our Enemies that would destroy vs. By Traytors he sends notice of the Treason, and so defeats the Treason by the same that should effect it. And he that was wonderfull in sending the words, was wonderfull in giuing the Interpretation. And as once the words on the Wall were by God vnvusually written, and by him in *Daniel* strangely interpreted; so it pleased God that directed the Letter, to giue his Majestie an vnvsuall interpretation of it, so that Gods

wonderfull Prouidence by that Letter, spake to them to whom the Letter meant not to speake, and spake a meaning in the wordes, in which the Letter had no such meaning. So are there two Senders and two Inditers; God sends the Letter one way, the Traytors another; God writes one sense in the words, and the Writer another. A strange deliuerie, both in respect of the prodigious danger from which we were deliuered; in regard of the meanes of deliuerie; and lastly, in regard of the opportunitie of it. For our deliuerie from danger was almost in the time when we should haue
beene:

bee delivered into it.

And now let this great example of Gods wonderfull preservation, make vs strongly resolute in the Truth which he defendeth; and confident in God such a Defender of the Truth. Let vs be ashamed to be afraid, since our feare can but betray vs, and make vs weaker, and so more subiect to that which we feare. Wee see here was no feare, nor preentions carnally politick, the Bastard-issues of feares; and yet while we feared not, nor by feare preented not, we were delivered from a destruction most fearfull. Yea, whatsoever plots, either feare or

It perswades vs to continue our safetie by the same meanes, which then gaue vs our safetie.

policie shall hereafter unlawfully actuate, let it still be remembred, That a deliuerie, wherein there was neither feare nor policie giues vs our being. And in that deliuerie it was the Truth to which God gaue our liues as a prey, wherefore it stands vs vpon, to preserue confidently that Truth, by which our liues haue beene preserued. To runne to Popish superstition is to runne to destruction. Let vs therefore abide rather with the *Israelites* then with the *Egyptians*, with those that were miraculously deliuered, then with those that strangely perished. I will adde for a
Co-

Corollarie some sentences
 of *Gregorie* the great, which
 desire the Reader to giue
 to them to whom most fitly
 they belong. Surely, to me
 it seemes he had in his No-
 trils a strong saour of *An-
 tichrist*, as if hee were not
 farre from the place where
 he wrote.

S E C T. XII.

Some markes of *Antichrist*
 discovered by witnesses,
 not to be refused by
Antichrist.

Antichristus veniens ip-
 sas etiam summās huius
 seculi potestates obtinebit;
 qui duplici errore seuiens co-

*Greg. Mo-
 ral. lib. 33.
 cap. 23.*

natur ad se corda hominum, & missis predicatoribus trahere, & commotis potestatibus inclinare.

Antichrist when hee comes, shall bee powerfull with the Princes of this world; and raging with a two-fold wickednesse, endeavours to bow the heartes of men to him, both by emissarie Preachers, and by incensed Princes.

Id. ibid.

Quale illud tempus persecutionis apparebit, quando ad pervertendam fidelium pietatem alij verbis saviunt, alij gladijs? Quis enim etiam infirmus Leviathan istius dentes non despiceret si non eos per circuitum potestatum secularium terror muniret?

How

How great a persecution
will that bee, when some
shall rage with words, and
some with swords, to over-
throw the godlinesse of the
Faithfull? For what man,
though he were but weake,
would not despise the teeth
of this Leuiathan, if the ter-
ror of secular powers did
not fortifie them.

*Bene eundem Antichri-
stum Psalmista descripsit di-
cens; Sub lingua eius labor
& dolor; sedet in insidijs cum
diuitibus in occultis. Propter
enim peruersa dogmata sub
lingua eius labor & dolor est.
Propter Miraculorum vero
specie, sedet in insidijs prop-
ter secularis autem potesta-
tis gloriam, cum diuitibus in*

Greg. ibid.

psal. 10.

oc-

occultis. Quia enim simul & miraculorum fraude, & terrena potestate utitur; & in occultis & cum diuitibus sedere perhibetur.

Wel did the Psalmist describe the same *Antichrist*, saying: Vnder his tongue is labour and mischief; he sitteth in ambush with the rich in secret places. For by peruerse doctrine labour and mischief is vnder his tongue. By the shew of miracles, he sitteth in ambush. By the glorie of secular Power, he sits with the rich in secret places. And because hee vseth both the deceit of miracles, and worldly power, he is said to sit both in secret places

es and with the rich.

Prædicatores Antichristi
Quomodo veram numismatis
qualitatem tenent, qui in his
sua agunt intentionis recte
nesciunt quia per hac
non cælestem patriam, sed
gloriam gloria temporalis ex-
quirunt? Quomodo à mone-
te figura non discrepant qui
ob omni pietate iustorum in-
os persequendo discordant?
Quomodo in se integritatis
condus ostendunt qui non so-
lum humilitatis perfectio-
em, sed neq. ipsam primam
us januam contigerunt?
inc ergo hinc electi cognos-
ant quomodo eorum signa
respiciant, &c.

How can the Preachers
 of Antichrist haue the qua-
 litie

Greg. Mor.
 lib. 33. 26.
 where he
 shewes
 that mira-
 cles must
 be tryed
 like mony.

litie of currant mony, who
 in their actions haue no
 the power of a right inten
 tion; since by them they
 doe not seeke the heauenly
 Countrey, but the top of
 temporall glorie. And how
 doe they not differ from
 the Image of true coyn
 who by persecuting the
 Righteous, differ from a
 godlinesse of the righteous
 How doe they shew the
 weight of soundnesse, whe
 they attayne not the perfe
 ction of humilitie; yea
 they haue not touched he
 first and vttermost Gate
 Hence, hence then let the
 Elect know, how they ma
 despise their miracles, &c

*Moral. lib.
 12. cap. 5.*

Sicut incarnata Veritas

prae

in radicatione sua, pauperes,
 & idiotas & simplices elegit,
 c'è contrario damnatus ille
 homo, quem in fine mundi
 Apostata Angelus assumit,
 & predicandam falsitatem
 suam, astutos ac duplices at-
 que huius mundi scientiam
 habentes electurus est.

As the incarnate Truth,
 in his preaching chose
 poore, vlearned, and sim-
 ple men; so on the contra-
 rie, that Man of perdition,
 whom the Apostata-An-
 gel shall put on in the end
 of the World, to preach
 his false-hood, shall choose
 craftie and double-hearted
 men, and such as shall bee
 wilfull in worldly policie.

*In fine Mundi Satan ho-
 minem*

minem ingrediens quem sacra Scriptura Antichristum appellat, tanta elatione extollitur, tanta virtute principatur, tantis signis & prodigijs in sanctitatis ostensione eleuatur, vt argui ab homine eius facta non valeant, quia cum potestate terroris, adiungit etiam signa ostensa sanctitatis.

In the end of the world Satan entring into the Man, whom the holy Scripture calleth *Antichrist*, is lifted vp with so great pride, doth reigne with so great power, is exalted in the shew of holinesse by so great signes and wonders, that his deeds may not be reprobued by any man; be-
cause

use with terrifying pow-
he conioyneth the signes
seeming holinesse.

*Tu quid Christo vniuersa-
sanctæ Ecclesiæ capiti in
remi iudicij es dicturus
emine, qui cuncta eius
ombra tibi met conaris vni-
uersalis appellatione suppo-
ne? Quis rogo in hoc tam
uerso vocabulo nisi ille ad
itandum proponitur, qui
beatis Angelorum legioni-
secum socialiter constitu-
ad culmen conatus est sin-
antis erumpere, ut &
i subesse, & solus omni-
præesse videretur.*

What wilt thou answere
the triall of the last
gement, vnto Christ the
head of the holy vniuer-
fall

*Greg. Epist.
lib. 4. ep. 38.*

fall Church, who would
bring all his members into
subiection to thee by the
Title of Vniuersall? I pray
thee, who is herein set be-
fore thee to be imitated, but
he that despising the Leg-
ions of Angels, which were
placed in fellowship with
him, stroue to ascend into
Top of Singularitie, that
hee might appeare to be
vnder none, and to bee
alone above all.

*Epist. lib. 6.
ep. 30.*

*Ego fidenter dico, quod
quisquis se Vniuersalem SS
cerdotem vocat, vel vocare
desiderat, in elatione
Antichristum praecurrit
quia superbiendo se ceteris
praeponit.*

I say confidently, that
whoso

Who soeuer doth call him
the Vniuersall Bishop, or
desires to bee so called, by
his pride, he is a fore-runner
of Antichrist, because by
him hee lifts himselfe vp a-
bove the rest.

Let Saint *Hierome* before
him in time, but below him
in Ecclesiasticall dignitie,
make a little after him.

*Tantum ut Romanum Im-
perium quod nunc uniuersas
protes tenet, de medio fiat,
tunc Antichristus veniet,
et omnis Iniquitatis.*

*Hier. ad Al-
gas. qu. II.*

It remaynes that the Ro-
mane Empire which now
commandeth all Nations,
be taken out of the way,
and then Antichrist shall
come;

come; a Fountaine of W
kednesse.

And that you may
what is become of the
mane Empire, let Bellarm
though a Cardinall,
lesse then a Saint, speake
ter Hierome.

Bel. de Rom.
Pont. lib. 2.
cap. 2.

*Annon Gothi, Vandali
Hunni, Longobardi Romanam
Vrbis Imperium ferè ad
hilum redegerunt?*

Haue not the Goths, Van
dals, Hunnes, Lombards
brought the Empire
Rome almost to nothing?

Bel. de Rom.
Pont. lib. 3.
cap. 10.

*Latini non amplius re
nant in toto orbe terrarum
sed Turcae sunt qui verissimè
regnant, & apud nos Hispani
& Galli, non Latini.*

The *Latines* doe no lon-
 g^r Reigne ouer the whole
 world, but the *Turkes* are
 y^e which may bee said
 to reigne truely to reigne; and
 among vs, the *Spaniards*
 and *French-men*, not the
Latines.

Let a Iesuite and no Car-
 dinal attend a Cardinall
 and no Iesuite.

Romanus Pontifex utrius-
que Regni, terreni & cæle-
stis, clauis accepit.

Azor. instit.
moral. par.
2. lib. 10.
cap. 2.

The Pope of *Rome* hath
 receiued the Keyes of both
 Kingdomes; the Earthly
 and the Heauenly.

An

An eighth Sinne.

SECT. XIII.

Monstrousnesse of Apparell, &c.

A Nother sinne which presents an vgly sight to the face of Heauen, Monstrousnesse of Apparell. Monstrous it is euery the ordinarie sense of word. For, when wee see thing excessive in measure or extraordinarie in shape wee account it a Monster. So the Poet describing a Monster, he doth it principally by these two Epithets *Informe & ingens*, *Hil* and vnshapely. Either of these sticke as fast to

Faith

I.
Invincouth
deformity.

monitionists, and therefore
makes them to bee Mon-
s. And first deformitie
cannot bee auoided; for if
there be an vnshapely shape
in the World, then haue
they found it, and worne it,
while they haue found all
shapes and worne them all.
besides, if little bee hand-
some, then great is defor-
med; if great be handsome,
then little is vncomely, and
by following the Tide
of Fashion, men fall both
to the great and little de-
formitie, for sometime both
men and women swell in
Puffes, and Puffes, and
flowes, and Garments;
and Beards and Curles;
and sometime they ebbe a-
way

Pride in
Nakednes
is Madnes

way into nothing, and as
in all these like a tree whose
branches are newly polled
even a stumpe and no more
The Tayler like a Coniuror
brings them from a large
circuit into a little circle
and there binds them
for a season. But another
most palpable deformitie
in Apparell is Nakednes
where to speake truely, we
must say, that it is a fault
wherein apparell lackes an
parell. It is not pitie that
men and women of very
good degree, should not
bee able to buy themselves
Clothes? or is it not more
pitie, that if they can, they
are so foolish that they will
not? And surely, how

can they escape the title of
 Hollie, since they imitate
 the shape of Madnesse, and
 make the Beggars of *Bedlam*
 doe with naked armes, and
 blaked bodies. The men
 haue torne their clothes all
 to pieces and haue gone in
 their shirts, onely some rags
 of stufte haue flutterd about
 their backes. The women
 hold out their breasts as
 though they were readie to
 sucke; but Lust is the
 father the Deuill. These
 paternes of flesh are hangd
 out, that when lust coms by
 he may call in for a Chap-
 man; for, if thou wilt not
 sell, why doest thou set out
 many paternes at the shop-
 I win-

Tempting
 Nakednes
 is an A-
 gent for
 the Deuil.

Clem. Alex.
pæd. lib. 2.
cap. 2.
Cypr. de disci-
pl. & ha-
bitu Virg.
Impudicè
tu nemi-
nem conspi-
cis; sed ipsa
conspiceris
impudicè
oculos tuos
turpi obla-
tione non
polluis; sed
dum oble-
stas alios,
ipsa pollue-
ris.

windowes. An ancient Fa-
ther giues better counsell
Nullo modo permittendum
est mulieribus ut nudam al-
quam partem corporis offe-
rant viris, ne ambo prola-
bantur; hi quidem, ut quæ
ad videndum inuitentur, illæ
verò quæ in se virorum in-
tuitum attrahant. It is bo-
no meanes to be permitte
vnto women to shew vnto
man any naked part of the
body, lest both offend: the
men in being prouoked to
behold their nakednesse
and the women in tempt-
ing men to behold it.
Surely, a good Woman
a priuate good, reserved
from all except preserve
for one, and euen her face

which

which Vse and Nature allow to be seene, should be modestly showne. The rest of the body should be like Christs Spouse, the paterne of Puritie, euen a Garden shut vp, and walled about. As much of it as thou doest publish in so much thou art common; and if single, thou hast in so much lost thy virginall reseruednesse; and if married, thy husbands particular interest: the first thou shouldst keep for thine owne sake, and the second for his sake whose onely thou shouldst be. Leau off then this naked foolishnesse, which makes onely for thy shame; Neither let Nakednesse be

Cant. 4. 12.

In the Virgin it giueth away part of her virginitie. And in the wife part of her husbands proprietie.

Esa-3.17.

the Ladies pride which is
 the Beggars disgrace. Yea,
 it is more disgracefull in thee
 Ladie then in the Beggar;
 as a want affected is farre
 worse then a want necessa-
 rily indured. And take hee co-
 lest God send thee or thine
 a true nakednesse in stead of
 a false one, as he did hereto-
 fore to the women of *Israel*
 which were as fine as mo-
 of our fine Ones. In the
 meane time wee see God
 hath met our Nakednesse
 with a sutable Iudgement.
 For, nothing is more con-
 trarie to Nakednesse then
 Cold and Raine, and these
 heeretofore haue met this
 vnmodest Nakednesse, euery
 in the strength of Summer
 against

against the nature of the
 Time. Yea, Pouertie grows
 on, that may cure a coun-
 terfeit Nakednesse with a
 true one. But yet behold
 another speciall Monster of
 Apparell; and that is, when
 Apparell goes about to
 make an alteration of sexes.
 For such an hideous confu-
 sion hath Impudence at-
 tempted; & by a curious in-
 uention hath wicily found
 out the chiefest fashon of
 Lothsomnesse. This Earth
 that beareth and nourisheth
 vs, hath beene turned into
 a Stage, and women haue
 come forth acting the parts
 of mén. It seemes this Mon-
 ster was seene at Rome in
 Saint Hieroms time, for he
 I 3 saith,

Mostrouf-
 nesse, in
 peruer-
 ting of
 sexes.

*Ad Eustoch.
 de custod.
 Virg.*

*Ad princi-
pium epi-
taph. Mar-
cel.*

saith, *Virili habitu, veste*
mutata, erubescunt esse quod
nata sunt, crinem amputant,
& impudenter erigunt facies
Eunuchinas. Wearing Mans
apparel, and changing their
garments, they are ashamed
to bee that which they were
borne, they cut off their
haire, and impudently look
vp with their Eunuchs fa-
ces. But let vs withall re-
member, that in *Hieroms*
time *Rome* also was taken:
And as when a strange and
uncouth birds doe come in-
to the Countrey, the people
take it for a signe of some
plague that will follow:
So may wee iustly thinke
that these prodigious ap-
paritions, and monstrous
shapess

shapes, are both the causes
and signes of ensuing mis-
erie. But see with *Solomon* *Eccles. 7. 25*
the foolishnesse of mad-
nesse. A man by creation is
the most excellent creature.
A woman by creation is in-
feriour to the man. The
excellencie wherein Man
excelleth the Woman is the
knowledge and power of
goodnesse; Therefore, if
women would be taken for
men, they should strive to
doe it by a likenesse of wise-
dome and goodnesse. But
now while they doe it, in
folly and vanitie, they goe
farthest from them, when
they strive to come neere
them. Surely, it is very farre
from the power of a Taylor

Vnnatu-
rall finnes
hasten the
end of Na-
ture it self.

or a Barber to make a foolish woman resemble a wise man. What an endlesse Maze of Vanitie is this, that after the change of all fashions, Nature her selfe is growne out of fashion, and violent hands are layd on the Creation? Is it not time that the vniuersall Fire should cancell all creatures, when the chiefe of creatures cancell their owne creation? Surely, it seemeth to mee that these finnes against nature, as the finnes of *Sodom*, above all other finnes, that runne not immediatly against the Deitie, crie aloud for brimstone, and fire, and vtter destruction. For why should they be any longer, who

Why should they no longer be that which they are? Why should the Heauen, the Sea, and the Earth keepe their courses steadily, to maintayne a Creature that runnes all out of course? A strange Patience of the Almighty, that order should continue the nourishment of disorder, and Nature should goe on to maintayne them that sinne against Nature. But let all Vnnaturalists bee fully assured, that Damnation sleepeth not though presently she strikes not; the blow is the greater, the longer it is continuing; God shall take part with his Creation, and iustifie it against all that violate

I s it;

The top of
sinne to
which a-
spireth
mans am-
bitious
wicked-
nesse.

2. Kind of
Monstrous-
nesse; Ex-
cesse.

it; yea, he shall condemne
such, and cast them farre be-
low beasts and vnsensible
Creatures; For these haue
generally kept their courses
and kinds, but Man, who
by his Reason should best
haue kept his course, he hath
most forsaken it, yea, hee
hath made head against it:
For the height and perfe-
ction of Vice is now no o-
ther but a maine opposition
against Nature, and a tur-
ning of kinds out of kind,
by abominable Pride and
Luxurie.

A second kind of mon-
strousnesse hath beene de-
scribed to be excessiuenesse
of measure, or an vnmeasu-
rable greatnesse. This great

ex-

excesse in Apparell hath
become too apparent ; for it
was made of purpose to be
seene, and yet the more it is
seene the more is our shame
and vanitie seene. Hospita-
litytie, Charitie, yea the Patri-
monie it selfe hath been cut
up into Cloathes ; for an
excesse both in costlinesse
and varietie hath diminish-
ed House-keeping, Almes ;
yea, sometimes clothes here-
by haue taken away the
maintenance of Cloathes.
Vertues by staruing them-
selues haue nourished Vice,
and that which should haue
liued is dead, that what
should haue dyed may liue.
Besides, this excesse of Ap-
parell hath remoued the
whole

whole Land out of his former place, and lifted it out of the hinges. For by the prohibition of cloathes there is a generall remoue, and the Lower is stept into the place of the Higher, and each goes about to bee like them who are vnlike him. Besides, the whole shape of this Nation is changed, and cloathes are no longer interpreters of the wearers, but need themselves an interpretation. So that if a man that forsooke this land some fortie yeares since, should now returne againe, in good manners hee could not but say your Lordship to a Gentleman, and your Worship to the Sonne of a

Far-

of manner. But (which is another mischief) if by an interpreter hee once be brought to know a man, the next time he meets him he hath need of a second interpretation, for the old man is lost in some new disguised fashion. Such a confusion hath this vice bred, that by it both men and their degrees are growne out of knowledge; for unknowne they are both to themselves and others. Surely if euer that were true which *Huntingdon* speakes, that the vanitie of mens mindes should expresse it selfe in the strangenesse of apparell, these are the times wherein as wee haue committed

Which
hath bred
a diminu-
tion of ne-
cessarie
duties.

mitted the sin, why should wee not expect our deserved punishment. Our Ancestors were wise in seeking remedies for this Vice, and I wish it were seconded and that it would please Authoritie to enioyne some rules of distinction, and that the ordinary sort of men might be tyed to our owne Cloathes, especially now when our owne Cloathes lacke money to buy them, and men lacke money to buy the Cloathes of other Countries. Why should such buy the stufes of other Nations, when our owne will very well become them, the Poore shall be kept in bread by their

worke

horke, flockes and Pastures
shall at least keepe their va-
lue, and the Land shall
keepe her money. ? It is a
most proper Cure when in
one Act a Vice and a Losse
be remoued, for the remo-
uing of the Vice is the true
way of remouing the Losse.
For till God be pleased, by
the remouing of Vices, it is
vaine to talke of the re-
mouing of Losses. But if
no other Remedie bee gi-
uen, Pouertie the naturall
Remedie of Pride, I thinke,
at last will cure it. And that
whether a particular pouertie
which is commonly the
fruit of prodigalitie; or a
generall while needlesse
Commodities abroad fetch
away

The true
way to re-
moue Los-
ses, is to
remoue
Vices.

Esa. 3, 22,
24.

Zeph. 1. 8.

away the money that wee need at home. In the mean time this is most certained That the wrath of God and the punishments of that wrath are denounced against this Monster of Apparell. The changeable futes shall bee taken away and in stead of a Girdle shall be a Rent, in stead of well set hayre shall be baldnesse. Yea, God threatneth this sinne by the Prophet *Zephaniah*, saying; In the day of the Lords sacrifice I will punish all those that are cloathed with strange Apparell. And that wee may know what kinde of dayning that day of the Lord is, he giues vs the sight of it

That

that day is a day of wrath,
a day of trouble and di-
stresse, a day of darknesse
and gloominesse, a day of
clouds and thick darknesse.
I say because these generall
times are vsually accompa-
nyed with a generall securi-
ty (for if men did general-
ly feare, they would not ge-
nerally sinne.) Euen to such
carelesse men thus settled on
their lees, and that say, the
Lord will doe neither good
nor euill to them, it is said;
When their goods shall be-
come a bootie, and their
houses a Desolation.

I must stop my selfe from
running on in a boundlesse
state of sinne, for sinne
is almost boundlesse and
giues

*Ver. 12, 13,**15.*

Too many other
sinnes to
be found
easily in
our selues,
and by the
discoueries of o-
thers. See
diseases of
the Time.
Mr. Brins-
leys third
part of
true
Watch.
Mr. Dikes,
deceitful-
nesse of
heart, &c.

giues mee no stop. And though this Land be an island, bounded by the Sea yet euen in this Island our Sinnes are a continent. For a limit of their extent we hardly be found, I wish we might at length find thee bounded with a Sea of penitent teares. In the meantime it sufficeth if I haue said enough, in that which is too much, though I haue not said all; Surely this is enough for my present purpose, if I shew sinnes enough to deserue our Merits; But I thinke thee which I haue shewed so much enough, that they are enough to bring us to Torments of Hell vpon

Earn

birth, or to carrie downe
dwellers on Earth aliue
to Hell. We may rather
ponder at the Mercie of
God in sparing, then at his
justice in punishing; how
can be that he punisheth
more, rather then that
he punisheth so much:
therefore let vs confesse
with *Daniel*, The curse is
come vpon vs because wee
haue sinned against God.
And with *Maurice* the
emperour, when before his
face his Children were
mine, Righteous art thou
Lord, and Iust are thy
iudgements.

Dan 9. II.

*Niceph. Cal-
list.*

SECT.

Against
mutinous
speeches
and scan-
dalous li-
bels.

A Madnes
of the Vul-
gar, who
having
drawne
Miseries
on them
by finnes,
murmure
against
their Mife-
ries, but
not against
their sins.

SECT. XIIII.

A fault of the Vulgar.

BVt before I passe to
farther Consideration
I must needs meet with a
ill custome of the Vulgar
When Miseries are vpon
them, they haue common-
ly mutinous and tumultu-
ous thoughts; and from
thence issue their censures
of government, their out-
cry for want of Lawes,
want of keeping them.
this is a fault, and I desire
they may know it. For
whither their censure be
true or false, they are in
either to be blamed. If it be
false, an apparant falshood

apparent fault, and therefore needs not to be proved. But if it be true, they are to blame in the vnderstandings that issue from it. It besides that, Mutinie is an ill remedie of Miserie, the greatest Miserie being a hind helpe of the lesser, they are to blame in this, That they looke so farre from themselves, and aboue them, for the finding and amending of faults, which they should haue done most aptly at home. For if sinnes be the radicall cause of Miseries, then it is also the Cause of the Causes of Miserie. So, faults in gouernment bee the causes of Miserie, sinne may be thought to be the cause

Pro. 28. 2.

2. Sam. 23. 1

Moral. lib.
25. cap. 14.

cause of those Causes. Accordingly *Salomon* saith
That for the sinnes of the
Land the Princes are made
unhappy, that is, because a Land
is wicked, it is punished
with a confused government.
And when God was
angry with *Israel*, then he
left *David* to a sinne, that
by the occasion of *David's*
sinne, the sinnes of *Israel*
might be punished. Here,
upon *Gregorie* the Great
saith, That according
to the qualities of the
Subjects, are disposed
the actions of the Rulers,
so that if there be
the sinne of the Flock,
there may be a fault in the
life of a good Shepherd.
If this be true, let the People

men

and the faults in them-
selves, which they seeke to
commend beyond themselves,
are d by quitting their owne
all, escape that euill which
dependeth vpon it. If the
sins of *Israel* be the cause
of the finnes of *Dauid*, the
remouing away of the finnes
of *Israel*, had beene the rea-
dest way of preuenting
that sinne of *Dauid*. There-
fore, if thou wilt haue any
thing amended abroad, a-
mend it at home in thy self,
for there is thy work which
properly belongs to thee.
But if thou looke to faults
abroad, and leauest faults at
home, which may be their
causes; surely, wonder not
if the faults abroad be not
men.

*Ex quorum
causa pec-
cavit, faith
Gregorie.*

Moral. in
Iob lib. 25.
cap. 14.

mended, while the faultless heart of
home which caused thee they sh
bee nourished. Leauetha od, a
the Gouvernours to the nce
Lord and Gouvernour, wh at wh
if they offend can puni the h
them himfelfe. Therefore
Gregorie saith of David, th
cause hee of his owne w HE
growing proud, was m s
without fault, therefore
also receiued the punish
ment of his fault; for th
raging wrath that stroo
the Bodies of the people
strooke the Heart of th all v
Gouvernour. But which
farre more comfortable cou me
all sides, Let the amen
ment of thy heart pleau
the heart of God. For, God at on
being pleased, frames th
heart

heart of Gouvernours, that
they shall bee pleasing to
God, and from the abun-
dance thereof send foorth
that which shall be pleasant
to the hearts of the people.

THE THIRD CON-
SIDERATION.

A Third Considera-
tion may be this.
That the punish-
ments of God for our sins,
will vpon vs for a turning
from our sinnes vnto God.
Our mercifull God, com-
passionate to Mankinde,
wres not out his wrath
at once, but sends lesser
castiments before, to

Punish-
ments for
sinne, call
for con-
uersion
from sins.

K

pre-

Millar. in
Psal. 2.

preuent the greater; and
shootes off some warning
Pieces, to make vs strik
the Saile of our carnal
swelling, before he begi
mainly to fight against vs
by a destroying and desc
lating Batterie. *Sequitur*
terrorem benignitas, &
Terroure is accompanyed
with Mercy, and to whom
vengeance is due for the
sinnes, there is yet allowe
a blessed Confession of sin
in Repentance. For God
doth not presently kill, but
first speakes in his wrath,
and holding backe awhile
the full stroke of punish
ment, doth onely trouble
his displeasure.] Euen vnto
Pharaoh a meere strang

unto God, that asked who
 as God, yet God retayns
 his order of his discipline,
 by lesser plagues giues
 many warnings, to
 haue his sin of retaining *Is-*
rael; neither do the greater
 plagues or his finall ouer-
 throw ouer-take him, vntill
 the degrees of former
 plagues bee in vaine spent
 vpon him. Yea, God him-
 selfe opens to vs this me-
 thod of his Chastisements,
 when he tells the *Israelites*
 many times in one Chap-
 ter, That hauing punished
 them sore for their sinnes, if
 they will not hearken and
 be reformed thereby, hee
 will punish them yet seuen
 times more; whence it

God by
 lesser pu-
 nishments
 calls vpon
 vs, that by
 conuerfi-
 on wee
 should
 preuent
 the grea-
 ter.

Taught
 by God.

Leuit. 26.

Iob. 34. 31.

Heb. 12. 10.

plainly appeares, that the fruit expected of his former punishments, was a reformation of those sinnes for which they were punished. *Elihu*, the Spokesman of God vnto *Iob*; tells him and vs, what is meet to be said vnto God in affliction. It is meet, saith hee, to say thus vnto God, I haue borne Chastisement, I wil not offend any more. Finally, the Apostle telleth vs this vnto of Gods chastisements; we are chastised (saith he) that wee might profit thereby and the profit he describeth to be this, That we might be partakers of Gods holinesse. As this hath been taught by God, so hath it been

been practised by the god-
ly, for by Gods chastise-
ments, they haue turned
from the sinne for which
they were chastised. Before
I was chastised, saith *Da-
uid*, I went astray, but now
I doe I keepe thy Law. The
very rehearfall of Iudge-
ments vpon sinne, worketh
in *Iosiah* a publique refor-
mation of sinnes. And *Solo-*
mons wisdom, which is a
kind of paraphrase of Scri-
pture, herein agreeable to
the Scriptures, hath this
observation: Thou chast-
isest them by litle and litle
that offend, and warnest
them by putting them in
remembrance wherein they
haue offended; that leauing

Practised
by the
Godly.

Wisd. 12. 2.

Yea, y
Hypo-
crites.

Judg. 10, 10
16.

And Hea-
then.

their wickednesse they may beleeue in thee, O Lord; Yea, the very Hypocrites and Heathens beleeued that conuersion from sinne was Gods end in his punishments for sinne. Therefore the false-hearted *Israelites*, being oppressed by the *Philistines* and children of *Ammon*, runne vnto thee, O Lord; saying, Wee haue sinned against thee, both because wee haue forsaken our God, and also serued *Baalim*; And they put away their strange gods and seru'd thee, O Lord. The *Ninivites*, though Gods iudgements were peremptorily pronounced against them yet they so farre take notice

of this purpose of God;
that by punishment threat-
ed or imposed, God ay-
meth more at the destru-
tions of sinnes, then of sin-
ners; that notwithstanding,
their peremptorie affirma-
tion, they will still retayne
hopefull dubitation. Ac-
cordingly runs the Kings
Proclamation, Let them
turne euery one from his e-
uill way, and from the vio-
lence that is in their hands,
Who can tell if God will
turne and repent, and turne
away from his fierce anger
that we perish not? Thus
wee see that God hath a
meaning of conuersion in
his punishments, and that
Man in them hath here-

tofore rightly vnderstood
 this meaning of God. God
 doth not meerly afflict, as
Elihu truly teacheth, but
 by affliction doth instruct
 vs, his Rods doe giue vs
 knowledge, and open the
 Eares that were sealed.
 Gods chastisements are like
Samsons Lion, which thogh
 at first they come terribly
 vpon vs, and with a shew of
 deuouring, yet after they
 yeeld vs the Hony of In-
 struction and Reformation
 if wee looke neerely into
 them. The Apostle puts this
 difference between the Fa-
 ther of Regeneration, and
 the Father of Generation;
 Our spirituall Father doth
 punish vs for our profit, the
 carnal

Heb. 12.

the carnall Fathers sometimes
for their pleasure; God de-
lighteth not in torments or
death, no not in the death
of a sinner, but in the death
of his sinnes. What remay-
neth, but that as God in-
tends his chastisements, and
as holy Men; yea, Hea-
thens haue truly construed
them, so wee also rightly
consider, receiue, and ap-
ply them. Let vs heare
Gods voyce in his punish-
ments, let vs vnderstand
and obey it, and let his
Correction bring foorth
Conuersion. But I deferre
the Exhortation vnto the
Conclusion.

K 5 THE

THE FOURTH CONSIDERATION.

Man turning from sin, Gods wrath returns from punishing.

Et vs passe yet to a farther Consideration of Gods iudgements, and then wee shall finde a fourth Truth, That when Man by Repentance turneth from sin vnto God, God turneth his wrath and the punishments of that wrath from Man. As sinne drew the wrath, and wrath the punishments, so by taking away the sinne, the wrath is taken away, and by taking away the wrath, the punishments are also remoued. The whole quarrell betwene God & Man is

his sinne ; therefore where
sinne is remoued, God hath
no quarrell with vs, we are
at peace with God, and
that peace is so farre from
being a cause of punish-
ments, that it is the very
fountayne of blessings.
This Truth hath passed
vnto vs without all let and
contradiction, vpon the
Current of the Scriptures.
For, therein God hath of-
ferten by wordes proclaymed
it, and in deedes performed
it. In *Leuiticus*, when God
threatned to powre the full
Vials of his furie on the *Is-*
raelites, euen when they
pine away in their iniqui-
ties, yet hee promisetht that
vpon confession of their
sinnes,

Assured to
vs by Gods
faithfull
promises.

Leuit. 26.

Ezek. 18. 30.

Vers. 14.

Vers. 21.

finnes, humiliation for sinne
 and iustifying of God in his
 punishments for sinne, hee
 will then remember his
 Couenant with their Fa
 thers. By *Ezekiel* he telleth
 vs, Repent and turne you
 selues from all your Trans
 gressions, so iniquitie shall
 not be your ruine; yea, he
 giues vs there particular ca
 ses of this Doctrine. If the
 Sonne see his Fathers sinne
 and considereth, and doth
 not the like, he shall not die
 for the iniquitie of his Fa
 ther, hee shall surely liue
 Yea, the same Man that
 hath committed iniquities
 if he turne from his sinne
 which he hath committed
 and doe that which is law
 full

shall and right, he shall surely
liue he shall not die. Yea,
all the transgressions that
he hath committed shal not
be so much as mentioned
to him. In *Jeremie* there is
a passionate conference be-
twene God and *Ephraim*,
which is a liuely Table and
Representation of Gods
Dispensation vnto Man,
formerly expressed in these
passed considerations. First,
Ephraim acknowledgeth to
God that his chastisements
were vpon him, Thou hast
chastised me, O Lord, and
I was chastised. Secondly,
that his sinnes were the
cause of his chastisements:
He confesseth that hee was
like a Bullock, vnaccusto-
med

Jer. 31. 18.

med to the yoke. Thirdly he shewes the operation Gods chastisement in him it stirred him vp to call on God for the grace of Repentance, Turne thou mee and I shall be turned: And fourthly, the tenderesse Gods mercy to *Ephraim* being penitent in most affectionate wordes; *Ephraim* my deare Sonne and a pleasant Child, since I spake to him I doe earnestly still remember him: Therefore my Bowels are troubled for him, I will surely haue mercy on him. This on president, if there were more, doth sufficiently giue a perfect plat-forme of the Cure of our Miseries, either

er to the Teacher or the
Baptiser. The wrath and
punishments which sinne
callth twisted together, Pe-
nitence vntwineth and dis-
solueth. Sinne calleth for
punishments, Punishments
call for conuersion from
sinne, and conuersion from
sinne expelleth punishments.
If infinite it were to accumu-
late Gods Promises of mer-
cy to repentance, or exam-
ples of such Promises per-
formed. Back-sliding *Israel*
under the *Iudges* often fell
backe to their sinnes, yet
often returning from their
iniquities, were deliuered from
their miseries. Yea, euen
Ahab by the out-side of
repentance, which he wore
on

And by
the perfor-
mance of
those pre-
mises.

Jerem. 26.
2, 3.

on his body, in his garment
of sack-cloth and gesture
of going softly, deferred
the rooting out of his Fa-
milie for the terme of his
life. When *Manasseth* ha-
laden himselfe, and *Judah*
with the roaring finnes of
bloud and Idolatrie, yet
Manasseth by repentance
vnladen himselfe, and to
Judah it is offered by *Ier-*
mie, That yet they shoul-
hearken and repent, that
God might repent of the
euill, which for their euil
doings he purposed to doe
vnto them. Accordingly in
Iosias's time, which was
time of reformation, God
spared *Judah*, though bur-
dened with these finnes, for

om

e and thirtie yeares. And
 t to say the truth, it seems
 at *Indah* all that while
 as but outwardly refor-
 ed, and inwardly rotten.
 ch a blessing to a people
 a godly Prince, striuing
 a true reformation,
 ough attayning but to a
 mming one. Yea, it seemes
 at God did not punish
Indah, vntill they commit-
 d finnes like to those of
Manasseth. So doth *Tre-*
nellius interpret that place;
 a, *Ieremie* affirmeth the
 bstance of this interpre-
 tion. For hee saith it was
 ell with *Iosiah*, who did
 stice and Iudgement, but
 e eyes and the heart of
hoiakin the sonne of *Iosiah*
 were

Ier. 25. 3. 5.

7.

Zeph. 1. 1.

& 3. 1. 2.

2. *Kin.* 24. 3.

Ier. 22. 15.

16. &c.

2. Kin. 23.
31.

were not, but for his Counten-
tousnesse, for to shed innocent
cent bloud, for oppression
and for violence. Behold,
true paterne of the sinne
of *Manesseth*; but that y
wee may bee sure to find
none of them wanting, l
vs heare the Scripture
plainely affirming, He d
euill in the sight of th
Lord, according to A
that his Fathers had don
And what followes im
mediately thereupon,
his dayes *Nabuchadnezzar*
came vp, and *Iehoiakin*
came his seruant, and wh
he rebelled against him, t
Lord sent the *Caldees*, *Sy-
rians*, *Moabites*, and *Ammon-
nites* against him; yea, h
fe

Count them against *Judah* to
destroy it. Thus wee see
that Repentance for sinne
deserueth a Kingdome,
though tayed with crim-
in and crying finnes, but
the same Kingdome retur-
ning from Repentance vn-
finnes, and by new sins
sembling the old, beareth
the burthen in a fearefull
destruction both of the
new and the old. Neither
hath the mercie of God
extended it selfe onely to
the penitence of the *Iewes*,
and the Children of the
Covenant, but euen to *Ni-
neueh*, a Citie of the Hea-
ven, and strangers to the
Common-wealth of *Israel*.
Yea, by fact hee there ap-
pro-

Gods
threat-
nings
though
neuer so
affirmatiue
yet vpon a
condition
haue an
implied
Negative.

Jer. 18. 7. 8.

proueth what by word el
where he publisheth, Tho
the sentence of punishme
though outwardly neuer
positiue, and resolutely a
firmatiue, yet inwardly
hath an implied negatiue
vpon the condition of con
uersion and amendment
The Lord saith by *Ieremie*
When I shall speake off
Nation, and of a King
dome, to plucke vp and
pull downe, and to destroy
it; behold a peremptory
sentence of destruction,
that Nation against whom
I haue pronounced it turne
from their euill, I will re
pent of the euill I thought
to doe vnto them; behold
a negative of that Affirma
tiue

ie vppon a Condition.
God in his deed to *Nineueh*,
as good as his word by
reemie, and as he is yester-
day, to day, and the same
for euer, so at the begin-
ning of dayes, to day and
for euer, Hee speakes the
word and it is done, his
words are most certainly
turned into works. A Na-
tion, not the Nation, not
the Nation of the *Iewes* on-
ly, but any Nation of the
Gentiles, *Nineueh*, *Tyrus*
and *Sidon*, yea *Brittaine* it
selfe, hath an assured inte-
rest in this promise of God;
if wee repent of the euill of
our doings, God will cer-
tainly repent of the euill of
our sufferings. *Neque enim*
Deus

Hierom in
Daniel. 4.

*Deus hominibus sed vitis
 irascitur, quæ eum in homine
 ne non fuerint, nequaquam
 punit quod mutatum est.*
 God is not angrie with
 men but with sins; which
 sinnes when they are re-
 moued, he punisheth not
 man for the sinne which
 is not in him.

S E C T. II.

*The summe of the premiss
 cast vp, ariseth to a per-
 fect Medicine of our
 Miseries.*

NOW if this foure-fold
 Consideration of Gods
 Iudgements hath discou-
 red to vs these Truths, that
 the wrath of God and the
 punish

Punishments of that Wrath
 e vpon vs, That this
 Wrath and punishments are
 upon vs for our finnes.
 That these Punishments
 which are vpon vs for sins,
 are all for Repentance, And
 that Repentance remoueth
 the Punishments, What
 doth offer it selfe here plain-
 as the fruit of this Consi-
 deration, but an excellent
 cure of our Miseries. Re-
 pentance which our Mife-
 ries call for, is an absolute
 remedie to remoue and
 heale our Miseries. *Ita fit*
qui in nobis abutendo sa-
nitatem, infirmitatem peperi-
mus, per infirmitatem sa-
nitatis beneficia reparemus.
Ita fit qui per latitiam in tribu-
lationis

And it is
 Repen-
 tance.

Fulgen.
Epif. ad Ve-
nantiam.

lationis incidimus per tribulationem ad letitiam recurramus. By Repentance will come to passe, that we who by the abuse of our health haue gotten diseases may by our diseases againe recover our health. And wee who by our Mirth are fallen into Sorrowes, may againe by our Sorrowes, recover our Mirth.

Whereof
the most
perfect
Receit is
prescribed
by God
himselfe;
and hath
bin found
good vpon
prooffe

But as the former truth haue beene copied to vs of the infallible word Truth, so from thence all let vs take the true pattern of an healing Repentance. There shall wee see the plat-forme of Repentance by which God hath been pleased and miseries removed

need

bed, and let vs firmly be-
lieue that the same prescrip-
tion is left for a perpetuall
remedie, and is now as a
oile to cure vs euer; For the
Word of God, and the
Mercy of God endureth for
euer. For one entire place
there is scarce a fuller to bee
found then that in *Ioel*;
Turne vnto mee, sayth the
Lord, with all your heart,
with fasting, with weeping,
and with mourning. And
rent your hearts and not
your garments, and turne
vnto the Lord your God:
for he is gracious and mer-
cifull, slow to anger, and of
great kindnesse, and repen-
teth him of the euill. And
the manner of the Fast hee

L

descri-

Ioel 2.12.
Such a
one is in
Ioel, vpon
which
God pro-
miseth to
take pitie
on his
people.

describeth, Blow the Trumpet in *Sion*, sanctifie a Fast, call a solemne Assemblies: Gather the People: sanctifie the Congregation: assemble the Elders: gather the Children, and those that sucke the breasts: let the Bride-groome goe forth out of his Chamber, and the Bride out of her Closet: Let the Priests, the Ministers of the Lord weepe betwene the Porch and the Altar, and let them say, Spare thy People, O Lord, and giue not thine heritage to reproach; that the He: then should rule ouer them: wherefore should they fa: among the people, Where is their God? Then wi

The Lord be iealous for his
Land, and pitie his People.
This is the Repentance
which God telleth vs is ac-
ceptable, Let vs therefore
consider it, doe it, and bee
confident of acceptation.

SECT. III.

*Sound Repentance is found to
haue in it. First, A
confession of sins.*

AND if wee will by the
direction of this place,
iointly with others take a
view of the mayne parts of
Repentance, wee shall espe-
cially discover these. Wee
must confesse our iniquities,
confessing wee must loath
them, and bewaile them,

and loathing and lamenting wee must turne to the contrarie Righteousnesse, and to this wee must ioyne vehement inuocation. Wee may well confesse our sinnes in Repenting them, for we haue confessed them in acting them. Our sinnes with *Sodome* were not hid in the doing, let them not with *Adam* be hid in the curing. Yea, those that are more secret, God by punishments hath now publikely proclaymed, As in *Absolons* open Incest, *Dauids* secret Adulterie was punished. Wherefore, if wee had not shame to doe that sinne by which God was offended, and wee are

punished; Let vs not take
shame to tell what wee haue
done by a confession, wher-
in God is appeased and wee
are eased. Shame properly
belongs to sin done, though
denied, but shame belongs
not to sin vndone, though
confessed. And surely, what
by corruption hath beene
done, by repentance is vn-
done. In confessing our sins,
we accuse our sinnes rightly
as the causes of our punish-
ments, and wee glorifie
God clearing him and his
Iustice in punishing. This
is that which God calleth
the accepting of his punish-
ment, which is one condi-
tion of removing it; for we
cannot but approoue and
L 3 accept

Leu 26.48.

1. Ioh. 1. 9.

accept that punishment,
 which wee confesse hath
 beene iustly deserued. Ac-
 cordingly *Daniel* beginnes
 with confession, and therein
 giues the shame to Man, and
 glorie to God. Confession
 by *Solomon* is made the first
 stepp to Gods fauour, and
 Saint *Iohn* sayth, If wee
 acknowledge our sinnes, God
 is faithfull and iust to for-
 giue our sinnes. Let vs
 therefore open our diseas-
 es to our Physician, and let
 vs not bee ashamed to bee
 healed. For certainly, ex-
 cept wee acknowledge our
 sicknesse, the Physician that
 came only to heale the sick
 wil not heale vs, being heal-
 thie in our owne opinion.

babnem

Let

Let vs therefore confesse
our sicknesse, that wee may
be healed, and not couer it
with the shew of health,
that we may neuer be reco-
uered. When wee confesse
our sinnes vnto God, wee
tell God no more then hee
knowes before, for our sins
as all things else are naked
before his eyes: But by the
telling of our sinnes God
knowes, that wee know
them to bee sinnes, without
which knowledge and ac-
knowledgement there can
be no conuersion, and with-
out conuersion there can be
no cure. How can any turne
from those deeds which
they acknowledge not to be
sins, and how can that be a-

mēded which is not known
to be a fault? Then is a Man
wakened, and ceaseth too
dreame when he telleth his
dreames, and when we tell
the vaine fantasies of our
sinfull actions, it is a signe
we are departed from them.
Therefore Confession must
bee the first step to Conuer-
sion, and by Conuersion
the first step vnto Healing.

SECT. IIIL.

*Secondly, a detestation of sin:
and from thence a reuenge on
our selues for doing that
which we detest.*

TO this Confession of
sinnes, should bee ioy-
ned a Detestation of the
sinnes

finnes confessed. Wee must
 detest the finnes that wee
 haue done, and our selues
 for doing them, and out of
 this detestation must arise
 an anger; yea, a resolution
 of reuenge against our
 selues. That our finnes may
 appeare loathsome, we need
 no more but in one view to
 cooke vpon them, and look
 vpon Gods Law, and the
 puritie of the one will shew
 plainly the filthinesse of
 the other. And if we can-
 not well discern the vgli-
 nesse of our finnes, Let vs
 view the shapes which the
 seruants of God haue drawn
 of them, whereof some mo-
 dels are given in this Trea-
 se, and else where *enlar-

* Diseases
 of the
 time, &c.

To detest
sinne wee
must see
it, as God
sees it.

Esa. 1. 6.

ged. Surely, there is no
thing more vgly then a sin-
ner. For the face and cha-
racter of his Creation is like
a face whose parts are ei-
ther scratched away, turned
upside downe, or couered
with most lothsome corrup-
tion. This vgly deforma-
tie the Lord seeth plainly
and sheweth it to vs by
most forcible comparison.
Hee expresseth the loath-
somnesse of Sinners, by the
most loathsome estate of
Child in the bloud of birth.
Ezek. 16. Again, a
sinfull Land is compared to
the bodie of a Man from
the head to the foot turned
into one scab or sore; so that
sinners are as vgly as a Man

couered

couered ouer all with blisters, swellings and corruption. Againe, if the Righteousnesse of sinfull man be compared to a cloth of extreamest pollution, what comparison can wee fit for his sinfulness? Let vs then looke on our selues, with the same eyes that God lookes on vs, and then shall wee see our selues iust as lothsome as God doth see vs. A spirituall eye-sight, quickned by the eye-salue of the Spirit, will make both vs and *Laodicea* plainly to behold our Blindnes, our Nakednesse, and our Miserie. If a Drunkard with sober eyes could see himselfe drunke, he would

Esa. 64. 6.

That is,
Spiritually.

Rev. 3. 11.

appeare to himselfe as
most lothsome and beastly
apparition. If a Swearer
with a temperate soule and
awfull of his Creator, could
heare himselfe swearing
cursing, and tearing his
Maker and Sauour, he
would thinke hee heard
mad man, and one farr
madder then hee that cur
seth his Father, and drag
geth his Mother by the
hayre of her head. Sure
ly, the greater the Father
the greater the madnes
of the Sonne that disho
nours and dispiseth him
If a Fashionist should with
an ordinate and composed
judgment, see himselfe fea
thred, and flattered, and

ragged, and turned into a
calablock, vpon which must
be set an hundred shapes,
and most of them vgly
ones, hee could not but
thinke himselfe some great
Mans Foole, or an Ape that
hath changeth himselfe into a
thousand postures. If the
Grinder of the Poore with
an vnpartial eye (and such
is the spirituall) could be-
hold his grating and eating
of the Poore by fretting
Oppression, if hee did but
see how his heart pants for
the day that approacheth,
and his bread diminisheth
by the day when it is ap-
proched, how the childrens
faces are both made moyst
with teares, and yet dried

vp

This true
light of the
hundred
by looking
on the
works of
the flesh
with the
eyes of the
flesh

vp by the blasting breath of
the Extortioner, which first
nipped the heart of their
Father, hee would appeare
to himselfe worse then
Caniball; for the Caniball
kill men commonly before
they eate them, but these
eate men aliue; yea, they
begin first with the Heart
and by eating vp their
Heart, after eate vp their
Bodies. The like shapes
would other sinnes repre-
sent to their Sinners, if the
eye of the Sinner could be
spirituall, and see plainly it
owne sinnes; for in such
shapes as I haue described
and farre more vgly do
they appeare to God and to
the Men of God. But this

indeed is the reason, why
wee seeme to our selues
beautiful when we are most
deformed, because we look
on fleshly workes, with
the eyes of flesh; and how
can Like lothe his Like? If
an old Crow looke on a
young one, the sight doth
exceedingly please him, for
his owne Kind scene with
his owne eies is most hand-
some to him. But if a Doue
find a Crow in her nest, no
doubt in the eyes of a Doue
a Crow is a right vgly sight.
Let vs therefore, with the
pure eyes of a Doue, looke
on our Rauenhude sinnes;
let vs looke on our fleshly
corruption with spirituall
discerning, and certainly as
God

This true
sight of sin
hindred
by looking
on the
workes of
the Flesh
with the
eyes of the
Flesh.

Proued by
experiēce;
since the
spectacles
of the flesh
being ta-
ken off
from the
Soule by
sicknesse,
sinne ap-
peares
truly sin-
full.

God the chiefe and souer-
reigne of Spirits seeth, see
we in our measure shall see:
and by our seeing wee shall
see in the finnes of the flesh
a most lothsome corrupti-
on. To giue vs but a little
pledge of this Truth, take
but a natural Man with the
small piece of Gods Image
giuen in the Cration, and
left by the Fall, and behold
him in the Chamber of
Death, when the Flesh be-
ing quieted & deadd by
weaknesse, giues the Soule
leauē in some smal measure
to vse her owne Light, and
therewith to behold the
finnes done in the body.
For then doth sin appeare
out of measure sinfull, and

it:

looks iust in its owne
 lineſſe. *Tunc veras vo-*
luntates emittunt pectore ab imo.
 When a man beholdeth the
 lookkedneſſe of his actions
 with a right eye, ſhewes
 ſhadowes being taken
 away, & Truth remayning.
cum reputat & considerat
quempiam aliqua affe-
ctum vitæ injuria, atq; ita qui
multa ſe in vita improbe
deſſiſſe inuenit, ut è ſomno
erindè atq; pueri ſolent i-
uigilantem euigilat, meticulo-
ſq; eſt, & cum ſpe mala vi-
 Then doth a Man tru-
 weigh and conſider the
 wrongs which hee hath
 done, then doth hee truly
 find that hee hath commit-
 ted many euils, and then
 doth

Juſtin. Mar.
Orat. ad
Græcos, ex
Platone.

doth he spend the remayn-
der of his Time in wretche-
d despaire. But let vs pre-
uent this fearfull and la-
mentable sight of our sins, by a tim-
ely discouerie performed by
the Spirit. If this worke
done in our liues, then w-
ill our deaths be pleasant and
cheerfull; our worke be-
ing done before hand
in our liues, we shall haue
sure in our ends to thinke
on the ioyes of Heauen, the
terrors of Hell being putt
away by a preuenting ex-
termination. It is a wofull
thing to haue much worke
to doe, when the power
working is almost done.
Yea, it is a pitifull Case
when to the terrour
Death

death, shall be ioyned the
terror of an affrighting
conscience; whereas on
the other side, a comforta-
ble Conscience is an abso-
lute Remedie for the terror
of Death. There are late
and lamentable sights of sin-
ners which hee that had seene
before, and cured, he need-
ed not at the houre of
death, with horror to haue
seene them. Let vs there-
fore, in the time of our life,
which is called *To day*, and
by the Light of the Spirit
which is the Day-starre of
our life; behold, the vgli-
nesse of our sinnes, and by
seeing them put away both
them and their terror. Let
vs not deferre this serious
bu-

businesse to the Night
 Death, wherein men can
 not well worke, and where
 in vgly fights doe vsua
 most affright vs. But let
 in our liues with *Iehosh*
 put off the rags of our
 thinesse, and with the inn
 ted Guests put on the wee
 ding Garment, that when
 the Bridegroom calls, we
 may haue no other bu
 nesse, but to enter with him
 to his eternall Ioyes.

S E C T. V.

*Anger and Renenge, the
 true issues of Detesta
 tion of sinne.*

A Naturall and kind
 issue of this detestati

of sinne, is an anger or indignation with our sins, and our selues for sinning. The penitent sinner is at warre with himselfe for his sinnes; yea he, hateth himselfe, and from this Indignation, ariseth a desire of reuenge vpon himselfe for sinning. A commendable wrath and an excellent reuenge. He confesseth himselfe worthy of all the punishments of God because he hath offended him, and taking Gods part as it were against himselfe, hee pronounceth sentence of punishment against himselfe, and executeth it soundly. His body he appointeth to the punishment of sack-cloath,

Reuenge
two-fold.

I.
Outward.

Inward.

cloath, ashes, watching,
 bour and fasting, or oth
 Asperities; on his heart
 puts the sack-cloth of co
 punction and sorrow. Al
 indeed this inward sac
 cloath is that which giu
 worth to the outward,
 the hanging downe of t
 head without the hum
 bling of the heart is
 God a detestable sacrific
 It can hardly bee, that
 heart duly humbled, shou
 not communicate som
 humbling to the bodie, b
 if it might be, it were far
 better that the heart shou
 bee humbled without t
 humbling of the body, th
 that the body should b
 humbled without the hum
 bli

ing of the heart. But it is
test that since both haue
ned, both should bee
bled; so to auoyd the
ult of the superstitious
at with a proud and su-
errogating heart, haue a
isting body, and to auoyd
e dissolutenesse of the Li-
entious that say they are
riued in heart, when the
riefe of the heart impar-
th not it selfe to the bo-
y, that had a chiefe part
the sinne. The Law of
ne *Paul* calleth the law
f the members, Why
ould not then the mem-
ers also bee punished
wherein is the Nest of the
aw of sinne? Lust when it
lefiles the soule by sinne,
the

Both fit
and vsual-
ly necessa-
ry.

the sinne of Lust is commonly vshered with sorrow
filthy pleasure. Now when Repentance goes about
to cleanse the soule, by a goodly sorrow it purgeth away
the filth which sinfull pleasure hath left behind it. Yet
it is not onely content to sweepe the filth of sinfull
lust out of the soule by the besome of sorrow, but by
other exercises futable to it it would sweepe it out
of the body also, if it were possible, and so make all clean
by sweeping all filth out of the doores. Therefore as by
sorrow it casteth the dreggs of sinfull Lust out of the
heart, so by fasting and other mortifying exercises

seeke

seekes to driue it out of the
body, that both soule and
body may be cleane. Nei-
ther let the Papists haue a-
ny aduantage on vs in the
exercises of humiliation,
but onely in doing it more
arrogantly, and more indi-
cretely. To doe it for Me-
rit, or to disable the body,
let these be their priuiled-
ges; But in doing it for a
penitent humiliation, and
with a measure that keepe
the body seruiceable to the
soule, true Doctrine giues
them no precedence. And
therefore, though they brag
to their Disciples of their
Religion as the onely tea-
cher of Discipline, and ac-
cuse ours as the teacher of

And there-
fore no
pre-emi-
nence in
doing it to
be allow-
ed to Pa-
pists, but
onely in
the pride
and indi-
cretion of
doing it.

Licentiousnesse, they de-
ceiue and are deceiued. Li-
centious men there are on
both sides; and as some o-
ours puffed themselves v-
with Libertie after sinning
so some of theirs glut their
flesh before their penance
for sinne; witnesse the most
mad Licentiousnesse that
commonly fore-runs their
Lenten-fasting. Vpon this
is grounded an Apo-
thegme of an Heathen, that
the Christians are mad on
time of the yeare, vntill one
come and cast Ashes on
them, and then they reco-
uer their wits againe. But
there are among vs holy
and deuout men, that pra-
ctise and aproue a reuenge

on the flesh, and even in
 these times desire it ; For
 most true it is that either
 for the weakning of sinne
 in vs, or for humbling vs
 hauing sinned, the punish-
 ment of the flesh is an ex-
 cellent Medicine. But of a
 voluntary punishment for
 satisfaction to Iustice I
 haue no Intelligence ; I
 haue receiued from a better
 Pope then euer was since
 him, to the contrary. Con-
fessionem nostram ex puro
 corde desiderat, & cuncta
que delinquimus relaxat,
 &c. God desires the con-
 fession of our sinnes from a
 pure heart, and then he for-
 giues all our offences. The
 Mercie of the Redeemer
 M 2 hath

Voluntary
 penance,
 no satisfac-
 tion to
 Gods Iu-
 stice.

Greg. Mag.
 Hom. in E-
 uang. 33.

In Ezek.
Homil. 7.

hath tempered the rigour
of the Law, for in the Law
it is written, He that offendeth
let him dye the death
or bee ouerwhelmed with
stones. But our Maker
hath appeared in our flesh
and to the confession of
sinnes (*Non panam sed vi-*
tam promittit) he doth not
promise a punishment but
life; he receiues a woman
confessing her wounds, and
sends her away whole. And
again, *Non in fletibus nos-*
tris, non in actibus nostris,
sed in Aduocati nostri alle-
gatione confidamus, Let vs
not trust in our teares, nor
our workes, but in the Me-
diation of our Aduocate.
Let vs therefore bee hum-
ble.

bled by outward humiliati-
on, thereby to clense our
filthinesse, but not trust in
it as a satisfaction that me-
rits forgiuenesse. This were
in humbling not to bee
humble, but to be proud
vpon our humbling. A-
gaine, in humiliation euery
one that is weake may haue
respect to his weaknesse.
Ne dum hostem oppugnant
ciuem perimant, But let men
take heed, that herein their
fauour of themselves bee
caused by the weaknesse of
their bodies, and not by
the weaknesse of their an-
ger against sinne; In good
duties let vs be feruent, and
only slow vnto euill. What
though carnall libertie by

Fasting,
strange
onely to
carnall
men.

But profi-
table euen
to keepe
vs from
fasting.

Dis-vse hath made some
strangenesse of it, while it
abhorreth to diminish one
morsell of pleasure, for any
degree of spirituall; yea, et-
ternall consolation? yea,
the vpright in hart mourn
and pine in secret for their
sinnes of the time; yea, *Da-
uid* a King, hee humbled
his soule with fasting, and
Iehosaphat a King fasted
yea, *Ahab* a wicked King
fasted, and by it for a time
deferred the wrath of the
Lord. And I must needs
tell thee that louest the ease
of thy flesh, when wrath is
vpon vs, it is most for the
ease of thy flesh to punish
thy flesh. For wee see that
a short fast hath procured a
long

long time of plenty and full-
nesse, and so for fasting our
eating may bee the longer
continued. If I say that the
fast of Eightie eight hath
left vs aliue this day, to en-
ioy that portion of Gods
blessings which is now a-
lotted vs, I thinke I might
doe it by the warrant of
great example, and no man
can confidently denie it.
But vnder the standard of
the Scriptures I may
march valiantly, because
vnresistably. In the storie
of *Iehosaphat*, first is the
fast, and then the deliue-
rance; In the prophesie of
Ionah, first is the fast of *Ni-
neueh*, and then the deliue-
rance, and without these

*Ioel. 2. 15,
18, 19.*

deliuerances both the stoo
macke and the meat ha
beene lost. In the prophee
sie of *Ioel*, first a Fast is pre
scribed, then a Blessing is
promised. Yea, in this very
point of plentie is the ble
sing promised, He will send
them Corne, and wine, and
Oile, and they shall bee sa
tisfied therewith. A short
emptinesse, shall bring
long fulnesse; and there
fore fast that yee may bee
full, for in this point also
Blessed are they that hun
ger, for they shall be filled.
True it is, that turning
must bee ioyned with fa
sting, but fasting also by
Gods owne prescription is
fit to bee ioyned with tur
ning.

Ioel. 2. 12.

ning. And why should we not willingly fast, since wee see it so inseperable attended with deliuerances and plentie? Wee may be confident in Mercie, since it may not be thought that what hath neuer fayled others, should now begin to fayle vs. Wee haue read that the wrath of God indureth but a moment, but we read that his Mercie indureth for euer. Surely, God is not changeable in his Mercie, wherefore let vs bee the same with others in our humiliation, and let vs be assured that God will be the same for euer in his Mercie.

M 5 S E C T.

SECT. VI.

*A clearing of the doctrine
of Humiliation.*

BVt here by the way, I desire to preuent Error, and to put Truth in the stead of it, in this Doctrine of Humiliation. To this end I would shew how God comes to bee pleased with Man, by these exercises of reuenge vpon sinners in our bodies. So that the licentious Man should not thinke them vnprofitable in true Penitence, nor the Iusticiarie beleue them to bee satisfactions vnto Iustice. True it is, that with this exercise of humiliation

1. For the
licentious;
that by
knowing
the bene-
fits of it,
they doe
not vnder-
value it.

God

God is pleased, and his
wrath for sinne appeased,
but not as it payes the price
of sinne, but as it is the abo-
lition and expulsion of sin.

God is satisfied with the
Man humbled for sinne,
but not with that humilia-
tion as a satisfaction to his
Justice, but as a condition
accepted by this mercy and
goodnesse. It is the blood
of Christ onely that payes
Gods iustice, the iust price
of punishment for our sins,
but the punishment of our
selves is a part of our peni-
tence, and penitence fitteth
vs for the receipt of the me-
rits and satisfaction of
Christ Iesus. For Christ
that payed an equall price
for

2. For the
selfe-sa-
uing Pa-
pists, that
by know-
ing the
proper
worke of
it, they do
not ap-
point it to
doe that
for which
Christs
blood was
appointed.

for our finnes by his death
doth not impart this satisfaction
faction of his Death, but
to those that by his Spirit
are made conformable to
his Death. As Christ dyed
for sinne, so Christians must
die to sinne, and therefore
by one Spirit Christ giue
vs both the Death for sinne
and the Death of sinne.
Now in this humiliation
and selfe-judging for sinne
we giue his Spirit leaue and
power to ransack our hart
and to kill the sinne that offe
fended God; yea, by the
same wee expresse and testi
fie our hatred of that sinne
and our cōuersion to God.
And we being thus confor
med to the death of Christ

the

the death of Christ doth
giue it selfe to vs, or rather
vnto God for vs. For his
justifying Death is impar-
ed by a mortifying and
sanctifying Spirit, our pe-
nitent Conuersion is the
condition of Gods Abso-
lution, and then the Death
of Christ is the ranfome of
our finnes, when the Spirit
of Christ in penitence pur-
geth the sinne that defileth
vs. For as elsewhere I haue
shewed, in finnes there is
guilt and a blot; The soule
is thereby guiltie, & there-
by filthy. Now, God hath
so ordered it, that the ta-
king away of the filth
should goe with the taking
away of the guilt, and
ther-

Art of
Happ. lib. 3
cap. 7.

therefore Christs iustifying
 bloud is giuen vs by the
 sanctifying Spirit, & with
 the taking away of the filth
 the taking away of the guilt
 is conioyned. The Parable
 of Christ, with some like-
 nesse, and some difference
 may make it more cleare to
 lower capacities. The Fa-
 ther hath two Sonnes, and
 the yonger calls for his por-
 tion and spends it; yea, he
 makes a debt beyond it, and
 sets it on his Fathers Ac-
 count. Afterward, he is for-
 ry for his prodigalitie, he
 returns to his fathers house
 and there desires his elder
 brother to mediate for him.
 The Brother intreates the
 Father, he offers payment

off

of the debt, only he intreats
mercy and pardon for his
Brother. The Father looks
well for amendment, as
for satisfaction, and wil not
accept this elder Sonnes sa-
tisfaction, vntill he be assu-
red of his younger Sonnes
penitence and conuersion.
To testifie this, it appeares
to the father that he hateth
his former life, because he
hateth himselfe for it, and
out of that hatred hee pu-
nisheth himselfe with fa-
sting, lying on the ground,
and humbling himselfe to
an equalitie with seruants.
Vpon this penitent humi-
liation, his brothers satisfa-
ction is accepted. It is the
elder brother that satisfies,
but

but the penitence of the
 younger makes him capable
 of that satisfaction. So after
 ter our sins, Christs bloud
 is still the propitiation
 our finnes, but by serious
 penitence (the fruit of his
 mortifying Spirit, & when
 of these exercises of humi-
 liation are fruits) that pro-
 pitiation is made ours, and
 is receiued for vs. This is
 no new Truth, but hath
 been anciently known and
 approued. *Pœnitens animus*
damnatam pristinam vitam
*odio persequi, & ipsam me-
 moriam execrari debet. Deinde*
inde comminationem æterni
judicii ac supplicij pro timore
vis Dei doctrina complectitur
& tempus pœnitentie remittit

*Basil. regul.
 contrac. 10.
 & 12.*

us esse lachrymarum cognoscere, certa quod mundatio
Socceccatorum sit per sanguinem Christi in amplitudine
misericordiae, & multitudi-
ne miserationem Dei. The
penitent Soule must hate
and detest his old sinfull
life. Next, he must receiue
the threatnings of eternall
condemnation and punish-
ment, as a Doctrine of the
feare of God; and he must
be assured that the clensing
of his sins is by the bloud
of Christ, through the
largenesse of Gods mercy,
and the multitude of his
compassions. And againe,
Persuaderi potest anima &c.
A Soule may perswade her
selfe that her sinnes are for-
giuen

giuen her, if shee can be-
hold in her selfe the affecti-
on of him that said, I haue
hated iniquitie. For, he
that sent his onely Sonne
for the forgiueneffe of our
finnes, hath done his part
that the sinnes of all might
bee forgiuen. But because
the Psalmist sings both
Mercy and Iudgement
and thereby testifies that
God is both mercifull and
righteous, it is needfull that
the Doctrine of the Pro-
phets and Apostles conce-
ning Repentance, bee ap-
plied by vs; that so both
the Iudgements of Good
Righteousnesse and Mer-
cy, may be fully bestowed
vpon vs vnto the forgiu-
nesse

esse of our finnes.] Wher-
 f this seemes to bee the
 ense. That the honour of
 Gods Righteousnes would
 e endangered, if he should
 accept Christs satisfaction
 for impenitent sinners, but
 by penitence we hate our
 iniquities, then both his
 Righteousnesse and Mercy
 agree to forgiue vs. *Hierome*
 also most plainly, *Quod*
autem scriptum &c. That
 place of Scripture, and the
 cloud of Christ shall cleanse
 us from all sinne, doth be-
 long both to the confession
 in Baptisme, and to the
 Mercy in Penitence. *Gre-*
gorie the Great thus, In
assiduis fletibus, in quotidiana
nostra poenitentia &c. In
 our

Hier. aduer.
Pelag. lib. 2.

Gregor. in
Eze. Hom.
7.

our continuall teares, and
daily penitence, wee haue
Priest in Heauen that make
intercession for vs. C
whom it is said by *Iohn*,
any man sinne, wee haue
Aduocate with the Father
euen Iesus Christ the Right
eous, and hee is the propi
tiation for our sinnes.

SECT. VII.

*A third part of Repentance
Turning from Sinne vnto
the contrarie Right-
eousnesse.*

TO the detestation
sinne, and reuenge
our selues for sinning, mu
inseparably and principall

we ioyned a conuersion
from sinne vnto Righteous-
nesse. This turning is that
which sanctifies our con-
fession, our detestation, sor-
row and humiliation, with-
out which all other actions
or passions of Repentance
are but dead ceremonies;
bodies without soules: for,
turning is the very life of
them all. Then onely doe
the punishments for sinne
take their leaue of vs, when
wee are thus turned from
sinne. For, this turning sets
our soules in ioynr againe,
which sinne had displaced;
and, hauing set vs in tune
within our selues, it tuneth
vs also at once to our Ma-
ster; And when wee are
in

The only
consum-
matory
meanes to
set all in
order.

in Harmonie with our Ma-
ker, and in Harmonie with
in our selues, then fol-
lowes a sweet Harmonie
and agreement with all
Creatures; so wee see the
true way how to haue peace
with the Creator, our owne
selues and the Creatures.
If God be with vs, how can
any thing be against vs, how
can wee be tormented by a-
ny thing? Therefore let vs
fasten our eyes and heart
on this turning, as the very
key that openeth the doore
by which wee passe from
Miserie vnto Felicitie. For
on this side of that doore is
Darknesse, Wrath, and
Iudgement, euen sinne, and
the punishments of sinne.

Br

ut on the other side is
light, Ioy, the most glori-
ous Countenance of a plea-
sed Creator ; In summe,
the most excellent gifts,
holinesse and Happinesse.
Turne vnto mee and be sa-
ved, all yee ends of the
earth, sayth the Lord. And
aine by *Ioel*, Turne to
the Lord your God, for he
is gracious and mercifull,
slow to anger, of great mer-
cy, and repenteth him of
the euill. And by *Ieremie*,
returne yee backe-sliding
children, and I will heale
your back-sliding ; what
maynes but that wee giue
the same answere which
there is giuen: Behold, we
come vnto thee, for thou
art

Esa. 45. 22.

Ioel 2. 13.

Ier. 3. 22.

art the Lord our God. Ye are, and
 let vs continue our song vnto
 to God. Truly in vayne is
 saluation hoped from the
 hills, and from the multitude
 of mountaines: trust
 in the Lord our God is the
 saluation of *Israel*. For
 shame hath deuoured the
 labour of our Fathers from
 our youth; their flocks
 and their herds. And the
 God will continue his pro-
 mise of Mercy; If thou
 wilt returne, Returne vnto
 mee and if thou wilt put
 away thine abomination
 out of my sight, then shalt
 thou not remoue. Take
 heed to your words, saith *Hosea*, and
 turne to the Lord, say vnto
 him, Take away all iniquity

Hosea. 14. 2,
 4.

ie, and receiue vs gracious-
 ly, so will we giue the calues
 of our lips. And if we take
 words vnto vs the Lord
 will take words vnto him,
 will heale their backe-sli-
 ding, I will loue them free-
 ly, for mine anger is turned
 away. Seeing then we haue
 such promises, let vs by true
 turning and repentance,
 cleanse our selues from all
 filthinesse of the flesh and
 spirit, perfecting holinesse
 in the feare of God. Let vs
 confesse, and with mour-
 ning detest, and detesting
 forsake the sinnes of the
 time, and the sinnes of our
 persons. *Nullus id quod pec-*
catum esse confessus est dein-
deps debet admittere, quia

2. Cor. 7. 1.

Hilar. in
Psal. 137.

N

con.

*confessio peccati professio de
sinendi est.* When we haue
confessed our sinnes, we
are bound to forsake them
because the confession of
sinne is a profession of for-
saking sinne.

SECT. VIII.

*This turning from sinne to bl
done, First, In our
selues.*

NOW toward the forsake-
king of sinne, let vs ob-
serue this order; first, to fo-
sake sinne our selues, and
next to draw others to fo-
sake it. First, let euery man
according to the King
Nineuehs proclamation, pu-
away

away the euill that is in his
owne hands. Let vs first be
turned our selues, and put
away the beames which are
in our owne eyes. Let eu-
ery man sit in Iudgement on
himselfe, and take a suruey
of his life, and examine by
what sinnes hee hath offen-
ded, and from those very
sinnes let him turne with
full purpose of heart neuer
to doe them againe. Let
there be a solemne hatred,
a dissention; yea, an vtter
separation betweene our
soules and our sinnes; and
let vs cast them out as gar-
ments that carrie in them
the infection of the plague;
yea, of all Gods plagues and
punishments. As we would

We should
shun sins,
as we doe
punish-
ments,
since
Gods Iu-
stice ryes
them to-
gether.

shut out Pouertie, Anguish,
death, and Hell it selfe, so let
vs shut out our sins; for our
sins bring in all these with
them inseparably attending
them. And when we see, see
or heare of any of those pu-
nishments which are now
vpon vs, or may heereafter
afflict vs, let the punishment
presently bring thee into
remembrance of thy sinne;
and as much as the punish-
ment is grieuous, so much
let the sinne that caused it
be loathsome. For punish-
ments and sinnes are like
counterparts each to other
and in one is expressed the
shape of the other. Our
sinnes are that part which
wee present vnto God, and

punishments are the part
 which God delivereth vnto
 vs; and such a loathsome
 looke as the punishments
 expresse vnto vs, such and
 more loathsome looke
 doe our sinnes present vnto
 God. So in the one we shall
 reade the other, in our pu-
 nishments wee shall reade
 our sinnes. But if wee blot
 out that counterpart of our
 sinnes, God will also blot
 out that counterpart of his
 iudgements; and vntill
 then, let vs complaine of
 our sinnes, and not of our
 punishments; of our sinnes
 that wilfully continue them,
 and not of the Iudgements
 which are necessarily conti-
 nued by our sinnes. For

surely it were pitie, that sinne
 should prosper and grow
 greater by impunitie. Let
 our malice therefore bee
 conuerted from any thing
 that punisheth vs, to the
 sinne, by which it came to
 punish vs; and let vs be as-
 sured, that when wee are
 turned from sinne, the crea-
 tures shall bee turned from
 punishing. In our selfe
 iudging let vs take greatest
 notice of our greatest sinns
 and next of our strongest
 sinnes, which though lesse
 in shew, yet coming thicke-
 ker by their vsuall preuay-
 ling, must haue a greater
 strength of opposition and
 repentance. Wee must turne
 greatly from our great sinns

and

and weep bitterly for them,
 wee must strue mightily
 with our strong finnes, and
 beseech the Lord thrice for
 them; yea, let vs not leaue
 prayer and vnutterable
 groanes, vntill the house of
Saul grow weaker, and the
 house of *Dauid* grow stron-
 ger. Let the Drunkard
 strue to turne from his
 drunkenesse, and though
 he find it a little hard in the
 beginning, yet at length
 he shall feele it more easie;
 and that a custome of So-
 brietie, is farre more com-
 fortable to bee kept, then
 a custome of Beastlinesse.
 The drie soule is the wisest
 and best soule, & so most fit
 for diuine contemplation,

*Clem. Alex.
 pæd. lib. 2.
 cap. 2.*

Custome
in good-
nesse, will
make
goodnesse
more
soundly
pleasant,
then cu-
stome of
finning,
doth make
sinne plea-
sant.

not being dimmed by the
smoking vapors of drinke,
which like a grosse cloud
do couer it with darknesse. I
Let the prophane Blasphemer
strive a little with his
custome of Swearing, and
hee shall find that it is as
hard for a man to sweare
that disuseth it, as it is for
him not to sweare that
hath long time abused it.
Let the Extortioner by
turning mercifull, once
taste the sweetnesse of Mer-
cie, and of that Manna of
Charitie, which is the very
Honey of Heauen, and hee
will say, that the taste of
brotherly loue is farre swee-
ter then the taste of the
heart-bloud of his brother.

Let

Let the Sacriligious person
 strue to turne from his Co-
 uetousnesse, and see what
 odds of comfort there is in
 the soule of him that hath
 giuen of his owne to the
 Church, or giuen freely to
 the Church the things of
 the Church, & of him that
 hath starued the Church
 or a Church-man, and hee
 will not spare the Heauen
 of a good conscience, for all
 the earthly benefits, that
 haue Hell by their sides.
 Yea, let euery sinner looke
 vpon his euery sinne, either
 in this Treatise named, in
 others iustly reprobued, or
 in his owne Conscience re-
 gistred, and he shall gayne
 thereby to himselfe the

N s

ioyes

A power-
full good-
nes should
be placed
in the
stead of
sinne sup-
planted.

ioyes of a good Soule, and shall procure to himselfe and vs all, a freedome from the euill of punishments. Neither let vs onely search out our sinnes and forsakee them, but let vs strue to plant in our selues a solide and powerfull goodnesse. For such a goodnesse is on-ly able to keepe out sinne, when it is thrust out, since we haue to doe with strong temptations, and a strong tempter. Thinne and shadowie holinesse, and a shew of goodnesse, betrayes vs to all offers of sinne; and let it be sufficient that hereby wee haue already receiued so many hurts, armed with too sleight an armour for a

Chri-

Christian souldier, euen
with a talking and not a
walking holinesse. But let
vs strive by all meanes to
fortifie the spirit in vs, by
which wee are fortified a-
gainst the spirit which is in
the world; and let vs not
leauē praying, fasting, rea-
ding, meditating, vntill we
feele the pulses of the spi-
rit beat strongly, whose
strength is the great prefer-
uatiue against sinne, and the
mayne stablisher of our
feete in the way of peace
and holinesse.

SECT.

SECT. IX.

*Secondly, Wee should procuree
others to turne from
their sinnes.*

Bound
thereunto
by a three-
fold band.

Neither must wee moue: our selues only to confesse, detest, and forsake sinnes; but we must endeavour to draw others also to the same duties of Repentance. There is among vs a Natural communion, a Politicke communion, and a Spirituall communion. We are of one flesh and bloud, of one Common-wealth, of one Communion of Saints. And each of these Communions are forcible motives and reasons, that incite vs to communicate good-

goodnesse each vnto other;
The members wee are of
one Nation, of one King-
dome, of one Church; It
were a monstrous thing if
the hand should not set a
playster on a bruised foot,
nor the head studie a reme-
die for a sickly bodie. Yea,
there is yet another Com-
munitie, and that is, a Com-
munion of Misery, and this
usually procures mutuall
Pittie, and this pittie, suc-
cours and reliefe. As the
good Thiefe rescued Christ
from the reuyling of the
bad one, saying; Wee all
are vnder one condemna-
tion; So should wee say, Ge-
nerall punishments haue
inflicted generall smartes,
and

Yea, a
fourfold.

St. Iude 22.

23.

1.

Hereto-
fore be-
gun by the
Magistrat,
2. Chro. 20.
3.

and losses ; Let vs there-
fore strue to saue one ano-
ther with compassion, and
to pull one another out of
the fire of Gods Indignati-
on. If you aske where this
should begin, I will tell
you where it hath begun.
When a generall Danger
threatned *Iudah*, *Iehosaphat*
the King of *Iudah* feared
and set himselfe to seek
the Lord, and proclaimed
a Fast throughout all *Iu-
dah*. When *Iosiah* heard
but the threatnings of God
against sinnes, and knew
that those sinnes were com-
mitted, to which those
threatnings did belong,
the King stood in his place,
& made a Couenant before
the

the Lord, to walke after the
 Lord, and to keepe his
 Commandements, and his
 Testimonies, and his Sta-
 tutes, with all his heart, and
 all his soule, and caused all
 that were present to stand
 to it. When *Jonah* did but
 pronounce the sentence of
 Destruction vpon *Nineueh*,
 (wee heare of no Plagues
 present vppon it, no Ene-
 mies vndermining it by
 policies, nor oppugning it
 by force) the King of *Nine-
 ueh* arose from his Throne,
 hee layd his Robe from
 him, and covered him with
 Sackcloath, and sat in A-
 shes, and it was proclaimed
 through *Nineueh*, by the
 King and the Nobles; Let
 nei-

2.Chro.34.

Iona.3.6.

Rom. 15. 14

neither Man, nor Beast,
Herd nor Flocke, taste any
thing, let them not feed nor
drinke water. But let man
and beast bee covered with
sackcloath, and cry mighti-
ly vnto God; yea, let them
turne euery one from his e-
uill way, and from the vio-
lence that is in their hands.
And as sure as they repen-
ted, so sure they were pre-
serued. Now *S. Paul* saith,
That the things which
were written heretofore,
were heretofore written for
our instruction. Surely, the
greatest power worketh
greatest effects, and a Refor-
mation is neuer so publike,
as when they that haue the
most power on the publike

sett

Let it on worke. The Ma-
gistrate by good Lawes,
by causing good executi-
on of good Lawes, and
by good Example is a
most Catholike Reformer.

The people tooke notice of
Dauids fasting for the mur-
der of *Abner*, and it plea-
sed them, for whatsoeuer
the King did that pleased
the people. And not onely
the higher Magistrates are
causes of Reformation, but
the Lower in being carefull
to suppress Vice by law-
full punishments, and to
strengthen Vertue by law-
full encouragements. Yea,
their examples also may
communicate, either much
goodnesse, or much infecti-
on.

2. Sam. 3.
35, 36.

2. The Minister
ought to
call others
to turne
from their
sinnes.

Ezra. 7. 10.

and 9. 10.

on. Next to the publique
Magistrate, the Minister
a most publique Person
Therefore it concernes him
also to tell the People their
sinns, and to call them from
their transgressions. *Ezra*
the high Priest prepar
his heart to seeke the Law
of the Lord, and to doe
and to teach in *Israel* Sta
tutes and Iudgments. Yea
he rent his Garment for
sinnes of the People, and
called them to the reue
sing of their sinnes, vnt
the fierce wrath of th
Lord should bee turned
way from them. Yea, th
hath beene the mayne o
fice of the Priests, and Pro
phets of God to turne them
from

from their finnes, and so to
 turn away the punishments
 belonging to their finnes.
 These are the Watch-men
 set vpon the Towre of di-
 vine Speculation, looking
 farre off to see both the
 finnes of the People, and
 the punishments of God
 coming for their finnes,
 and to give notice of both
 to the People. Thus stan-
 ding in their watch, if with
 the seruant of *Eliab* they
 see but a little cloud arising,
 they call to *Ahabs*, to Sin-
 ners, to escape betime from
 the Tempests that will fol-
 low. In *Esay*, a Watchman
 standeth in the watch-towr
 and speakes vnto Sinners.
 The Morning comes and
 also

For the
 Minister
 is a Watch
 man to
 descry
 both Sins
 and iudge-
 ments.

Esa. 21. 11.

Jerem. 7.

Eze. 3. 2.

also the Night, if yee will enquire, enquire, returne and come. *Jeremie* was seen in a watch-towre, and there the Word of the Lord comes to him, Make your wayes good and your actions right, And thinke not to steale and kil, and swear falsely, and to worship Idols, and to trust in the Temple of the Lord, for as I destroyed *Shiloh* for the wickednesse of *Israel*, so will I destroy the Temple for the wickednesse of *Judah*. *Ezekiel* is set on a watch-towre to receiue the Word from God, and to deliuer it to the People. If God say to the wicked he shall die, the Prophet himselfe shall die,

If he doe not tell this message of Death to the wicked. *Habbakuk* stands in his watch, to heare what the Lord wil say vnto him, and hauing receiued the Word of the Lord, he proclaimes it to the people. Woe be to him that couets an euill Coueteousnesse, to set his nest on high aboue the reach of Miseric. Woe be vnto him that builds a Citie with bloud, and that establisheth it by Iniquitie. Woe bee vnto him that giueth drinke to his Neighbour, adding his Bottle, and making him drunke, that he may behold his shame. Yea, Christ Iesus himselfe the Mediator of the New Testa-

Hab. 2.

Acts 3.

Testament, and our chiefe
 King, Priest, and Prophe
 to the Scribes and Phaa
 ses expresseth their sinna
 and denounceth the we
 belonging to them. All
Ierusalem her selfe with
 teares he calleth to reperi
 tance, offering to gathe
 her vnder the wings of an
 Almighty protection; Our
 Sauour would, but *Ierusa*
lem would not. Saint *Pete*
 also, an excellent Schole
 of that highest Teacher
 tells the *Jewes* plainly, that
 they haue denyed the hol
 One, and desired a Murde
 rer, and killed the Prince
 Life; and withall he call
 them to Repentance an
 Comersion, that their sin

may

may bee blotted out when
 the time of refreshing shall
 come. Now, whereunto
 both all this amount being
 cast vp into a summe? That
 is the office of the Mini-
 sters to see the sinnes of the
 people, to see the Iudge-
 ments of God comming
 upon those sinnes, and by
 repentance to call the
 people from their sinnes,
 and so to saue them from
 the Iudgements. Therefore
 when at this Day must the
 Ministers bee Seers, they
 must see sinnes, and see
 Iudgments. And they must
 be Cryers aswell as Seers,
 for when they see the sins,
 they must giue Men notice
 of the punishments that at-
 tend

The Mini-
 sters must
 be Seers
 and Cry-
 ers.

Esa. 58. 1.
Eze. 11. 13.

tend them, and when they shall
see the plagues, they must then
giue men notice of the sin
that cause them; yea, when
they see both, as at this
Time, they must giue notice
of both. Even now is
the word *Clama* sent out to
the Ministers, to cry aloud
and spare not, euen to lift
vp their voyce as a Trumpet.
Wherefore, let them not
be silent, nor hold their
peace for *Sions* sake, lest the
Prophet die for not speak-
ing, and the People for not
hearing: Better it is to
cry aloud a cry of peni-
tence that brings forth safe-
tie and rejoycing; then to
cry bitterly hereafter in
cry of torment, when there
shall

shall bee none to deliuer.
Therefore, let each Pastor
of a Flock take heed to the
Flock, whereof the Holy
Ghost hath made him O-
uer-seer, and in his Flock
search and discover the sins
that are there most dange-
rous, and shew his Flock
both the sinnes & the dan-
ger. Let him cal vpon them
strongly for Repentance, e-
uen this three-fold dutie of
Repentance : Confession,
Detestation, and Conuersi-
on, by them striuing to dis-
mount the sinnes of the
Time, which like so many
Canons are planted against
vs, being full charged with
the Iudgements of God.
There is none that spareth
O his

Repentance is euer safe,
Impenitence euer dangerous

his flock more, then he that spares the sinnes of his flock least. You see a strong Ground and impregnable: Examples, warranting this Action. And if carnall Security could truly say (as it is readie to say any thing; yea, to sinne quietly vnto Death, rather then to take the paines of Repentance) that there is no feare of such a wrath, as speculative men may forge out of the strength of Imagination, yet this is all the danger of this side, That by perswading Repentance, men are lesse sinfull, more iust, and more safe; whereas on the other side, If our Sins, and Gods Iudgements bee so

neere together, as the fore-
 said Proofes doe inforce,
 the danger of vnrepentance
 is no little one, but an vtter
 overthrow, and an abomi-
 nation of desolation. Let
 vs therefore strue by the
 profitable practice of peni-
 tence, to make our selues
 assured of safetie, rather
 then by an vnprofitable
 Impenitence to hazard an
 vtter ruine and destruction.
 Repentance is a thing ne-
 uer to be repented of; But
 hardnesse of heart, and a
 heart that cannot repent,
 heapeth vp wrath against
 the day of wrath, And then
 there will bee no place for
 repentance; yea, though
 thou shouldest seeke it with
 O 2 teares.

2. Cor. 7. 10.

Rom. 2. 5.

Heb. 12. 17.

3. The Ma-
ster of a
Familie,
ought to
turne sinne
out of his
Familie.

Pro. 23. 13.

Pro. 29. 19.

Gen. 18. 19.

teares. Next to the Mini-
ster, let vs speak to the Ma-
ster of a Familie, who is a
kinde of publique private
person. For an House, is a
little Church, and a little
Commonwealth; and of
many such little Churches,
and litle Commonwealths,
doth the great Church and
the great Commonwealth
consist. Accordingly in this
little Church, the Maister
of the Familie hath leaue to
reforme by instruction, and
in this Common-wealth
he hath power to reforme
by Correction, when In-
struction will not serue. *A-*
braham is loued and com-
mended, because hee will
command his children, and
his

his household after him to keepe the way of the Lord. *Iaakob* also purgeth and reformeth his house, putting out the strange gods that were therein. *Ioshua* is resolute, though all *Israel* be contrarie to him, hee and his house will serue the Lord. *David* promiseth reformation in his house, as well as in his Kingdom. He that worketh deceit shall not dwell in mine house, he that telleth lyes shall not tarry in my sight. These paternes should the Masters of the Families propose; which if they were followed, the reformation of all particulars, would be a reformation of the gene-

Gen. 35.

Iosh. 24. 15.

Psal. 101.

By refer-
ring eue-
ry house,
a whole
Kingdome
would be
reformed.

Pro. 14. 11.

rall. Therefore let euery man see what swearing and blasphemie, what drunkenesse and luxurie, what extortion & oppression; yea, what any sinne is in his house, and cast out from it the sinne, leauing the person; or the sinne with the person, if the person will not leaue the sinne. The house of the wicked, saith *Solomon*, shall bee ouerthrowne; but the Tabernacle of the Righteous shal flourish. Wilt thou then keep that wickednesse that may be the ouerthrow of thine house, and not make Righteousnesse thy Guest, which will make thy house to flourish? Againe, as wickednesse

kednesse makes one house
to decay, so many wicked
houses together by propor-
tion make a Land to decay;
so by not reforming thy
house, thou art an vndoer
of thy familie, and a Tray-
tor to thy Countrey. Last-
ly, let euery friend to his
friend, euery neighbour to
his neighbour (yea, though
he be but such a neighbour
as the Iew was to the Sa-
maritane) let him by ad-
monition, and instruction
call him to reformation. If
thou seest thy enemies Oxe
goe out of the way, thou
must turne him into the
way, how much more
thine enemies soule, wan-
dring in the way that lea-

4.
Each man
strive to
turne his
Friend
and his
Neighbor.

5.
If the wicked
sayle,
let the
righteous
turne the
more
strongly.

deth to destruction. Yea,
for thine owne sake thou
shouldest doe it, for by his
sinne, the Land and thou
in the Land may perhaps
be punished; but by refo-
rming his sinne, the Land
and thou in the Land may
bee spared. But if the wic-
ked will not be reclaymed
from his wickednesse, let
the righteous mourne for
the wicked, and strengthen
each other in Righteous-
nesse. Let them mourne for
the wicked, that so all sins
may be repented, if not by
the sinners themselues, yet
by the righteous, which la-
ment, euen for this that sin-
ners doe not lament. Let
that which wanteth in the
wic-

wicked bee made vp by the
 godly, and let them mourne
 a double mourning, one for
 their owne, and another for
 other mens finnes. So shall
 no finnes bee left vnrepented,
 and hereby shall they
 at the least haue this benefit,
 they shall be Gods marked
 mourners, and they shall
 bee like the marked posts of
 the *Israelites* in *Egypt*; Gods
 plagues shall passe ouer
 them. Let the godly also
 strengthen each other in
 goodnesse and godlinesse.
 For the godly are the buttresses
 of a Kingdome, and
 the more ruinous a Kingdome
 is, the stronger should
 the buttresses bee that support
 it. Tenne such Pillars

And double
 his
 mourning

Ezek. 9. 4.

And strengthen
 each
 other in
 holinesse.

Malac. 3. 16

lars would haue supported
Sodom from falling, and
 their prayers would haue
 cried lowder in Gods eares
 for mercy, then the finness
 of thousands did for ven-
 geance. And if they can-
 not saue a multitude of sin-
 ners, yet themselves shall
 bee saued from wrath in
 the Day of wrath. When
 the wicked were stout a-
 gainst God, they that fea-
 red the Lord, spake often
 one to another, the Lord
 hearkened and heard it, and
 a Booke of remembrance
 was written before him for
 them that feared the Lord,
 and thought vpon his name:
 And they shall bee mine;
 sayth the Lord, in the Day
 thatt

that I make vp my Iewels,
and I will spare them as a
man spareth his owne sonne
that serueth him.

SECT. X.

*To Repentance must be ioyned
vehement Prayer.*

LAstly, to our Repen-
tance let vs ioyne vnde-
nyable prayer. I call it vn-
denyable, because it was
neuer knowne that prayer
ioyned to Repentance was
denyed. Therefore in *Ioel*,
when God shewes how hee
may be overcome, hauing
enioyned Penitence; euen
a confession of sinne, and a
detestation of sinne (ex-
pressed

Ioel 2.

pressed in fasting and weeping) and a conuersion from sinne vnto God; hee also addes; Let the Priests and the Ministers of the Lord betweene the Porch and the Altar say, Spare thy people O Lord, and giue not thine heritage to reproach, that the Heathen should rule ouer them. Wherefore should they say among the people, Where is their God? And see what followes immediatly, Then will the Lord be iealous for his Land, and pitie his People. The prayer of a penitent heart is a most acceptable Sacrifice; yea, it is an acceptable Sacrifice offered vp by an acceptable Sacrifice

sifice. For, first a penitent
heart it selfe, as *David* sayes,
is by excellence the Sacri-
fice of God; and next the
calves of our lips are an ac-
ceptable sacrifice of that sa-
crifice. So the penitent
heart, which of it selfe is a
sacrifice, is to prayer an Al-
tar. An excellent Altar from
which ascends a sacrifice of
sweet savour into the pre-
sence of the Almighty.
Therefore *David* rightly
orders his song, when hee
sayth; first, Depart from e-
uill and doe good, seeke
peace and pursue it, And
when hee seconds it thus;
The eyes of the Lord are
vpon the righteous, and his
eares are open to his crie.

The

Ps. 51.

Psal. 34.

15, 16.

Judg. 10. 15

Iob 33.

children of *Israel* had mocked with God oft in a false and short repentance, so that God had put them off with a deniall; yet putting away their Idols, and too their repentance ioyning vehement inuocation, they were heard in that which they feared. So true is that of *Elihu*, The penitent man shall pray vnto God, and he will be fauourable vnto him, and hee shall see his face with ioy. It is sinne only that clogs our prayers, and keeps them from ascending vnto God. The stinking smoake of our sinnes infects the smoake of our prayers, and makes them vnfauorie in the nostrils of

the

the Almighty. If therefore
 our sinnes be put away, and
 a pure heart send vp pure
 prayers, let it be confident,
 for there is no doubt of
 hearing. The Lord hath
 said it, whose word is stron-
 ger then the Couenant of
 the Sunne and Moone.
 Then shalt thou call and
 the Lord shall answer, thou
 shalt cry and the Lord shall
 say; Heere I am. Where-
 fore let vs depart from euil,
 and then confidently call
 vpon the name of the Lord,
 Let vs be as sure of hearing
 as we are of Repenting and
 Praying. *Iuxta Iohannis vo-*
cem: 1. Ioh. 3. Tunc cor fi-
duciam in oratione accipit,
cum sibi vita prauitas nulla
 con-

Esa. 58. 9.

Hierom in
 Lament.
 cap 3.

contradicit, & bonorum operum ratio orationi conuenit.

According to Saint Iohns Doctrine, 1. Ioh. 3. Then is the hart confident in prayer when it hath not the checke of a wicked life, but good works doe accompany good prayers.] If it be thus, Then doe we know assured way to preuayle with God, and what remains but that we preuayle? Let vs neuer complaine of God but of our selues, if wee be not saued, for God hath promised deliuerance to the prayer of the penitent; Let vs therefore neuer leaue repenting and praying, for we may be assured that the end will be preuayling.

This

When we know a way to bee healed, it can be nothing but our owne sloath, that keepes vs from healing.

This is the way, let vs
 walke in it, yea let vs lie
 downe in it, and with the
 woman of Canaan, let de-
 vyes or seeming denyals
 increase the strength of our
 cries, for there is no doubt
 but Importunitie will pre-
 vayle; and if our prayers
 mount vp vncessantly to
 God, our Sauour wil come
 to vs assuredly with health
 vnder his wings.

THE

THE FIFTH CON SIDERATION.

*Necessarie, if not made
unnecessarie by the
former.*

BUt if the present
punishments doe
not bring forth
this fruit of Repentance
wherof they are in trauel
then must wee needs enter
into a fifth Consideration
and that must be this, That
where Gods lesser punish-
ments preuaile not to
mendment, there the gre-
ter will issue forth and pre-
uaile vnto Destruction
This is a most lamentable
Cure of our sins, and far

mo

more bitter then that pot-
ion of Repentance which
men so much abhorre. Re-
pentance with some sorrow
bringeth forth ioy, but in
Destruction, sorrow brings
forth onely sorrow. God
himselfe giues vs the Cha-
racter of it, A trembling
Heart, and fayling of eyes,
and sorrow of heart. Thy
life shall hang in doubt be-
fore thee. In the Morning
thou shalt say, Would God
it were Eeuen, and at Ee-
uen thou shalt say, would
God it were morning. This
is the fruit of Impenitence,
and not without reason,
since God hath proclay-
med, If yet wee will not be
reformed by lesser punish-
ments,

*Deu. 28. 65.**Leuit. 26.
16, 17, 18.*

Iob. 36. 11.

The two-
fold path
of Death
and Life
set before
vs.

ments, but walke contrary
to God, Then will God
walke contrary to vs, and
punish vs seuen times more
for our sinnes. If men obey
being chastised (saith *Ell
hu*) they shall spend their
life in prosperitie, and their
yeares in pleasures, But
they obey not, they shall
perish by the sword, they
shall dye without know-
ledge, the hypocrites in
heart heape vp wrath, they
cry not when God bindeth
them. Heere is a plaine di-
couerie of the end, and issue
of two contrarie pathes.
The path of Repentance
leads to pleasure and pro-
peritie; But vn sensible and
vnfeeling obstinacie,

Death

Death and Destruction.
There is before vs Life and
Death, which shall wee
choose, or rather how shall
wee stop or stay in the
waye, since there is so no-
table a difference, that euen
kindnesse it selfe herein
may bee a chooser? O let
us make right vse of the les-
ser punishments; euen by
repentance to remooue
them, and not by Impeni-
tence to change them into
greater. I must confesse,
that both Repentance and
penitence remoue Gods
chastisements; Re-
pentance remoueth them,
remouing the causes of
them, and those are our
sins. But Impenitence re-
moueth

Impen-
tence re-
mooues
Gods cha-
stisements
but by a
most fear-
full remo-
uing.

moueth them by remouing
the effects, which God
would haue produced by
them. For God by their
punishments would haue
wrought in vs Repentance
but Impenitence suffereth
not God to haue this end
of his punishments. And
then doth God also re-
mooue his Chastisements
but this ease is the greater
Miserie of all, and it were
better to bee still chastised
then to bee thus eased.
While the Rod is burning
the Sword is whetting
and chastisements are the
changing into vtter destruc-
tions. A most fearefull
speech is this, why shouldest
they be smitten any more
the

they wax worse and worse?
 For the hard-hearted sinner
 may thinke; that hee hath
 gotten an excellent aduan-
 tage by his profiting in
 sinning, when sinning more,
 hee shal be smitten no more.
 But let him take that which
 followes, and then hee will
 wish he had still been smit-
 ten as before. Your Coun-
 trey is desolate; your Cities
 are burnt with fire, your
 hand-strangers deuoure in
 your presence, and it is de-
 solate as ouer-throwne by
 strangers. A pittifull priui-
 ledge, Not to be stricken a-
 ny more, but in stead there-
 of to bee swept away by an
 utter Desolation. Let vs
 not reioyce, but tremble at
 such

Esa. 1. 5, 7, 8

*Hieron. in
Ezek lib. I.
cap. I.*

such sun-blasts, which are followed with these raging showres of wrath and vengeance. If the drops of his wrath haue thus afflicted vs, how will the great showres of his Indignation waste vs? *Stilla ad Africam, &c.* Drop thy word to the South. Drop thy word saith *Hierome*, that the whole wrath of God seeme not to be powred out, but some drop or part of it. But if a Drop bee so full of terror, how terrible shall wee thinke are the whole showres of his wrath?] Let not then the drops seeme little to vs, least we feele the showres too great for vs. The best and safest way is

to make our sins, and Gods
 Iudgments appeare in their
 true greatnesse; for when
 wee truely see their great-
 nesse, that sight in penitent
 men makes them both to
 grow lesser. But when they
 both seeme lesse then they
 are, then they both grow
 bigger. Neither let vs be so
 nice and selfe-louing, as to
 thinke that the punish-
 ments which we haue suffe-
 red, are not great enough
 to inforce a general humili-
 ation, For one or two of
 these punishments, haue
 beene a ground sufficient
 for the Prophets of God to
 call for a publike penitence.
Ioel calleth for Lamentati-
 on and Fasting, because
 P Gods

Sins and
 punish-
 ments by
 seeming
 little grow
 greater,
 and by
 seeming
 great
 grow les-
 ser.

Ioel. 1. 12,
13. & 2. 25.

Greg. Naz.

Gods armie, the Cankers
 and Caterpillar had de-
 stroyed their fruits. And
Haggai calls the people to
 the Consideration and a-
 mendment of their wayes:
 because they sowed much
 and reaped little, and put
 their wages into a broken
 bagge. And a reuerend Fa-
 ther of the ancient Church
 vpon a tempest of hayle:
 calls on the people to pos-
 sesse their soules in teares
 to sanctifie a Fast, and to a-
 mend their liues. Let vs
 therefore bee no wiser then
 the Prophets and Saints
 yea, let vs be no worse then
 the *Scribes* and *Pharisees*
 whom *Iohn Baptist* termed
 a generation of Vipers, and
 ye:

yet were forewarned to flie
from the wrath to come.
Let vs make profit of Gods
chastisements, and let that
profit bee Repentance, and
the profit of Repentance
will bee the remoouing of
the Chastisements. Let vs
speake vnto G o d in the
words of *Ezra*, After all
that is come vppon vs for
our euill deeds, and for our
great trespasse, seeing that
thou our God hast punish-
ed vs lesse then our iniqui-
ties, and hast giuen such de-
liuerance as this: should
we again breake thy Com-
mandements, &c? Woul-
dest thou not bee angrie
with vs till thou hadst con-
sumed vs? Since Gods pu-

Ezra 9. 13.

punishments haue beene lesse
than our sinnes; yea, hee
hath giuen vs many deliue-
rances, should wee partake
with sinnes and sinners a-
ny more, that so by increa-
sing our sinnes wee may in-
crease our punishments, vn-
till they amount to a finall
destruction? It is meet to
be spoken to God (saith *E-
lihu*) I haue borne chastise-
ment, I will not offend any
more. If it be meet to be
said, let vs say what is
meet to bee said, but let vs
say it truely, or else we doe
not meetly say what is
meet to be said. Let vs from
the heart make a Couenant
with God, and say we haue
borne chastisement, wee
will

will offend no more. Let vs
bee contented with these
punishments which wee
haue already receiued, and
let vs not by continuance
in finnes make them too lit-
tle for vs. Let vs rather *Nehem 9.32*
pray vnto God; Let not all
our trouble seeme little vn-
to thee, which hath come
vpon vs, but giue vs so great
a Repentance, that may
make our troubles seeme
great vnto thee, and grow
lesser vpon vs.

*O Lord heare, O Lord for-
giue, O Lord hearken
and doe it.*

FINIS.

Of the Spirit

will offer us no leave
but contented with this
exhibition which we
have received, and
let us not be contented
in this manner to be
the for us, but let us
only unto God, for we
our trouble is not like
which hath come
upon us, but give us
a Repentance, that may
make our troubles less
great unto thee, and grow
less upon us.

O Lord hear, O Lord hear
O Lord hear, O Lord hear
and hear.

FINIS

