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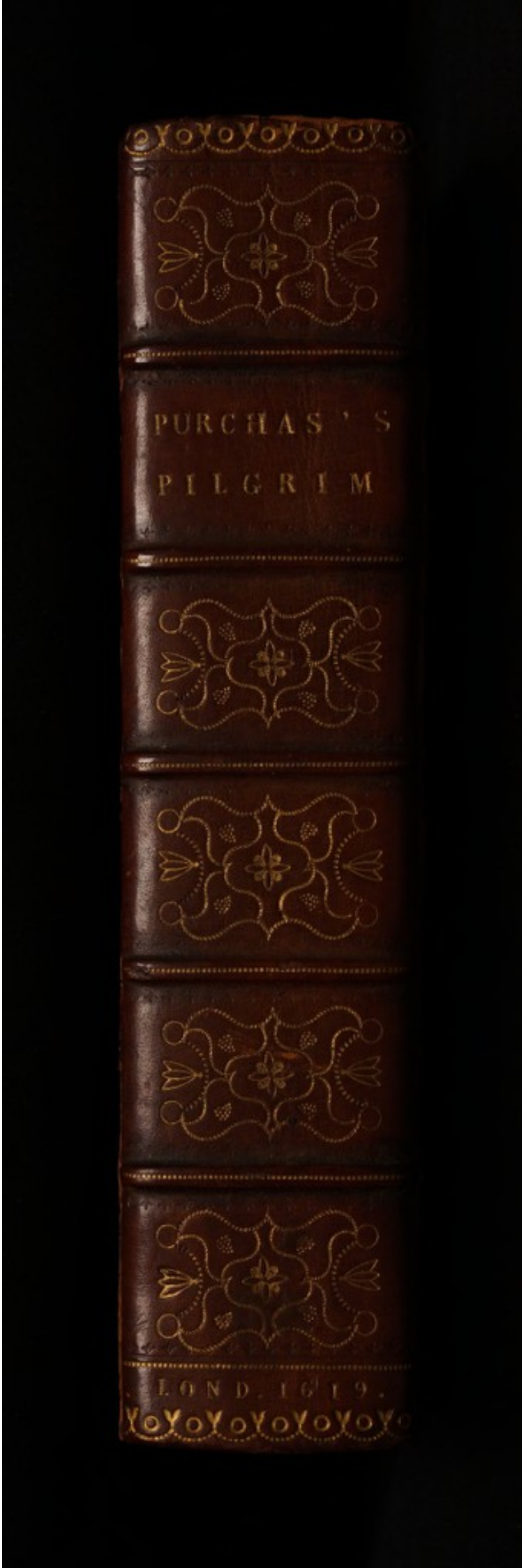
PURCHAS'S
PILGRIM
LOND. 1619.

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PVRCHAS *his Pilgrim.*

MICROCOSMVS,
OR
THE HISTORIE
OF MAN.

Relating the { *Wonders of his* GENERATION, / *Vanities in his* DEGENERATION, / *Neceſſity of his* REGENERATION.

Meditated on the words of DAVID.

PSAL. 39. 5.

Verily, euery Man at his beſt ſtate is altogether Vanitie. SELAH.

By SAMVEL PVRCHAS, Parſon of S. *Martins* neere LVDGATE, London.

E Cœlo deſcendit, Γνῶθι σεαύτον.

LONDON
Printed by *W. S.* for *Henry Fetherſtone.*
1619.

REVERENDO
IN CHRISTO
PATRI AC DOMINO,
D. JOANNI KING,
Episcopo London,
Patrono suo Benignissimo
SAMVEL PVRCHAS
Minores, (minoris)
Mundos Duos,
Microcosmum SE,
Suasque
De Microcosmo
Meditatiunculas
D. D.
L.
Meliora
M.

REVERENDO
IN CHRISTO
PATRI AC DOMINO,
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SAMUEL PURCHAS
Mineris (minimus)
Mundi Plantis
Microcosmum S.
Suadque
De Microcosmo
Meditationula
D. D.
L.
C[illegible]
M.

THE PREFACE TO THE READER.

I Durſt not preſent this Treatiſe *of Mans Vanitie*, with an Epiſtle Dedicatorie, to that Reuerend and Worthy Name; which beautifies the Frontiſpiece, and vouchſafing to the AVTHOR, is therefore in humble thankefulneſſe implored to the WORKE, to become Benigne PATRON. I knew not how to paſſe that *great Gulph*, twixt ſo Great Worth, and ſo great vnworthineſſe; eſpecially in ſo worthleſſe a buſineſſe, wherein I am like that Rhetorician who ſued his Scholer (whom he had taught on condition then to pay him a large Stipend, when hee firſt preuailed in any Suite) that if he did ouerthrow him, by iudiciall ſentence; if hee were ouerthrowne, by conditioned bargaine, hee muſt be payd: ſo I, which ſeeke to proue,

Euery Man Vanitie, if I preuaile, am therefore *Vanitie*; if I faile in Argument, yet cannot but abound in *Vanitie*, writing so large a Treatise in vaine. Loth was I to adde an Epistle, a second Witnesse to conuince Mee. Yet lest the Readers labour might prooue Vanitie, I thought meet to relate the Generation of this BENONI, the *Sonne of my sorrow*, and the seruice he might doe to such as entertayne him.

Not many yeeres since, I had meditated a few briefe Notes for a Lenten Sermon, as a dutie to that Mother of Arts and Sciences, the VNIVERSITIE, which with least (God disposeth all to the best) indulgence, had betimes forced Mee to shift for my selfe. Shee which might challenge Whatsoeuer I Am, Haue, Can, in that (how little?) which may be termed *Learning*, did not (nor do I examine the cause) make vse of my intended seruice. I returned an *Example* of that, whereof my Text is the *Rule*, and by not-preaching, preached, that *Euery Man at his best state* (in his best purposes) *is altogether Vanitie*. SELAH. And still had that little labour, like an abortiue Infant, slept in the Graue of Vanitie, had not VANITIE quickened it. DEATH gaue Light, Life, and this in-

Acad. Cant.

crea-

creaſed growth to thoſe *Notes*, by taking the ſame from Others My neereſt & deareſt Friends: Firſt, ſhooting his *fatall Arrow* on my left hand, and by the death of a kinde *Brother in Law*, leauing Mee the cares of another Family, the Widdow & the Fatherleſſe.

A few Weekes after, a more piercing Arrow lighting on my right hand, depriued Me of (My *Right Hand*) my deareſt *Brother*, whoſe intangled *Booke-eſtate* perplexed Me in a new kind of Bookiſhnes, with Heterogenean toyle of Body, and vnacquainted vexations of Minde, to pay manifold debts, and to prouide for his foure little Fatherleſſe and Motherleſſe Orphans.

Thus had I ſpent the time from Lent to Lent, in DEATHS ſeruice; My ſelfe almoſt executed by Executorſhip, with continuall Infirmities attending thoſe Affaires of Mortalitie (God helpe the MAN ſtill ingulphed in this tempeſtuous Sea) when *that Lenten Seaſon* (Sorrowes *Terme*) ſummons her ſilent Courts, reuiues the Dead in My quicke paſſions, and ſuggeſts thoughts of publiſhing ſome-what in this kinde, that Others might gaine by My loſſe; whereto that *No-Sermon-Sermon* ſeemed to promiſe aſſiſtance.

M. *Will. Pridmore*, Husband to *Mary Purchas* my Sifter, hee dyed on *Good-Fryday*, 1618.

M. *Daniel Purchas*, *May*, 11. 1618.

M. ANNE *Purchas, March*, 13. last.

MARIE Purchas aged fifteene yeeres, *April* 15. 1619.

I consider, resolue, reuiew; am now about to write, when DEATH presaging a *Panegyrike* to his Prayse, addes new matter, and shooting *directly* ouer my head, calls Mee to the last Obsequious and Exequious Duties, to My *sicke*, *dying*, *dead* MOTHER. And then, *difficile est non scribere*; Teares might supply, if Inke failed.

But behold, *plurima Mortis Imago*! This *Epitaph* of *Mortality* was new begunne, when a fourth descending Arrow lights (a little short of Me) at My Feet, & in the most hopefull yeeres, leaues *Vanity*, in stead of a DAVGHTERS Embraces. These new Teares blotted not out those new Scrolles, but with a strong *Antiperistasis*, vnited My Meditations to a more serious view of Humane Mortalitie, and all the Vanities thereon attending.

Si Natura negat, facit Indignatio Librum.

But what is this to the World? to the Reader? *Id populus curat, scilicet!* What befell Me *in the House, must I preach on the House top?* I say not, What is the World to Me, if euerie Man be Vanitie? I begge not Readers; *Satis est si vnus, satis est si nullus.* Pardon yet *Thy pleasure* out of my *paine*, and My seeking, in priuate ills, a publike good. In the Worlds Creation,

Light

Light ſhined out of darkneſſe; In the reſtauration, *Life*, out of *Death*, bleſſing out of a Curſe: it is Mans Vanitie, if euerie *euill workes not to his good.* And yet I wanted not the moſt publike Cauſes, in the moſt publike Examples of Mortalitie, concurring in ſeaſon with thoſe priuate. Let *Dutie* neglect the imputation of Preſumption; I had beene a wicked Man, a wicked Subiect, if my Paſſions had been dead in the Death of our late Queene ANNE, of glorious Memorie; if ſenſleſſe, in the dangerous ſickneſſe of *Our Dread*, (long may *this Word* laſt entyre, long may it be ere the *r* erreth and vaniſheth) *Soueraigne King* IAMES. Hauing (againſt my will) ſuch a peereleſſe Payre, added to that former *Cloud of Witneſſes*; Sickneſſe being the *Harbenger* of DEATH, and Death the penaltie of *Sinne*; this enlarged my thoughts to a more full Examination of all Humane Vanitie whatſoeuer, as being the execution of that firſt ſentence, *Morte moriêris.* GOD is the *Eternall Veritie*; Man falling from Him by *Morall*, incurreth *Mortall* VANITIE, *in Internall*, *Externall*, *Eternall* DEATH, which I haue thus trauerſed: not of a Cynike ſnarling diſpoſition, not for flaſhes of wit-

LENT, 1619.

tie

tie Lightnings, or of thundering affrighting Rhetorikes; not for Ostentation of Idle-busie Science: these Musters against Vanitie had beene Vanitie. The Scripture auerreth, Experience auoucheth what I here argue, that *Euery Man is Vanitie*. And if it prooue Vanitie to all others, yet let it remaine to after-Ages, as the BOOK OF MY CONFESSIONS, who haue thus pleaded *guiltie* against MY SELFE in the sense of Natures corruption; by this *straight gate* crowding (euen till I leaue my selfe behinde; for *Euery Man is Vanitie*) that I may enter that *Palace of Verity*: to which Designe the DEVILL and the WORLD together, are not so much impediment, as MANS, beloued, magnified SELFE. Thus hast thou heard the Storie of this my Mindes Conception; which was *deliuered* (as if this my *Braintrauell* had beene an officious perpetuall *Mourner* and Attendant on *Her Maiesties* Herse) and this Worke finished on the day of those solemne FVNERALS.

No sweeter Lesson then *Lachrymæ*, no Meditation lesse vaine, then this of Mans Vanitie. This makes the best Harmonie in a Consort of Mortified Passions, where *Feares* of, and *Confidence* in Man are exclu-

cluded: *Selfe-loue, Pride, Contention, Enuie, Couetousnesse*, are, by the thoughts of *Mans Vanity*, vanished; *Perfection, Free-will, Merits, Supererogation*, and other Romish Mists, vanish; and all Our Actions dance the sober *Measures of Mortalitie*; Man *liuing*, as *continually dying*; as euerie day looking to bee called to *giue accounts of his Stewardship*. That wee may *learne to number our dayes, and apply our hearts to Wisdome*, by considering our *wonderfull making*, our monstrous marring, our more then most admirable renewing and recouerie to as Superlatiue an Excellencie in *Regeneration*, as is this deficiencie in our *Degeneration*; that we may *deny our selues, take vp our Crosse, and follow our* LORD (if I be not *altogether Vanity*) these Lines are not altogether vaine: to which end GOD blesse them vnto Thee, lest otherwise they one day rise in Iudgement to conuince Thee (READER) *lighter then Vanity*. It now comes forth as *borne out of due* TERME: but thou hadst need of a *long* VACATION, to take serious view of thy VANITIE. Doe so, and neither *Thou*, nor *I*, shall (herein) be VANITIE.

Farewell, IVNE 24. 1619.

THE

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(Eſt.)

Verun-
tamen.
SELAH

To the Reader.

THat Man in his best is Vanitie, hath thus many Witnesses, these Vanities, escaped in the Impression of this Booke, my best diligence in perusing the same from the Presse, notwithstanding. Some are in some Copies mended. Be intreated to amend these, to pardon all.

ERRATA.

PAge 4. line 13. for acts, reade Arts. p. 43. l. 20. for there, r. Thus. p. 78. l. 17. r. Thus. 88. l. is compassed. 133. 5. tames. 148. 1. not abid. 186. before the Marg. note, adde *Andr. Battell.* 198. 1. do. 268. 11 insides. 278. 12. windowes. 294. 7. entelechie. 415. 5. & 507. 14. for Masters. r. Mistris. 563. 8. r. framed Both W. 624. 3. their. 658. 8. for and. r. or. 678. 4. and the. l. 5. as the, 679. 5. *perhibetur*. *I accuse not thy discretion, to tell thee of false Points, or smaller Errors.*

Microcosmus, Or, THE HISTORIE OF MAN.

PSAL. 39. 5.

Verily, euery man, at his best state, is altogether vanitie. *Selah.*

CHAP. I.

The Alphabet of diuine Learning begins with the Crosse; of the true knowledge of a Mans selfe.

THAT which hath beene said of old, παθήματα μαθήματα, Documents are Documents,

cuments, appeares here in our Psalmist, growne so great a proficient vnder the Crosse; a sharpe Mistresse indeed, but teaching more by her *reall Sermons* of Repentance, then the eloquentest Orators, then all the frequented Schooles of Prosperitie. Weeping-Crosse, like [a] *tender-eyed* LEAH, is fruitfull, though *hated*; when Prosperitie, like *beautifull and well-fauoured* RACHEL, *is* [b] *barren*, though *Iacob* loue her better: shee either [c] cries, *Giue me children, or else I die*; or dies indeed in child-birth.

a Gen.29.17, 31.

b Prou.1.*vlt.*

c Gen.30.1. & 35.19. Heb.12.11.

Dauids learning is here seene, not alone in tearmes signifi-

significantly *Grammaticall*, passionately *Rhetoricall*, acutely *Logicall* (which are more couert) but in the melodious composition, sweetly *Musicall*, (entituled, *To the chiefe Musician:*) in the [d] *numbring of his dayes*, wisely *Arithmeticall*; in the [e] *hand-breadth measure* of himselfe (his Earth) heauenly *Geometricall*; (*Astronomie* is absent, as too high for meditations of earthly vanitie;) in [f] *bridling* his mouth, and yet refuting the *vaine shewes* of men, appeare his vertuous *Ethikes*; his Monitorie *Oeconomikes* against [g] *disquieting cares to heape vp riches*, we know not for what

d Ver. 4.

e Ver. 5.

f Ver. 1.

g Ver. 6.

heires; his more then *Naturall Philosophie*, in obseruing Natures [h] frailetie, and the mysticall *Physikes* of this Microcosme; his supernaturall *Metaphysikes*, after the [i] *Non ens*, this *Nothing*, *vaine shew*, and *vanitie* of man, ascending *And now, Lord, what wait I for? my hope is in thee:* His *Patience*, *Prayers*, *Cries*, *Teares*, *professed Pilgrimage*, and other his Christian acts of [k] Deuotion, Speech, Silence, Zeale, Theorie, Practice, are the rich embroderie of this Psalme. All which learning is brought to these two heads, the knowledge of God, and of himselfe: of both which, the first let-

h Ver.4.11.

i Ver.5,6,7.

k Ver.9.12. & Ver.3.

letters and grounds are in the *Crosse-row* expressed to vs, and by the stile of the *Crosse*, most easily written in our hearts: and all this diuine Alphabet of Christian learning, as it was epitomized in the Title of the Crosse, IESVS OF NAZARETH, KING OF THE IEVVES; so in our learning of it, begins the first and deepest impressions in our hearts, by the discipline of the Crosse, which whippes her schollers, but to Instruction, not to Destruction.

I meane not here, by the *knowledge of God*, a curious Schoole-Theologie, which

knowes to know, [1] *Scholæ non vitæ*; nor by the *knowledge of Mans selfe*, a fruitlesse speculatiue Philosophie, which knowes to be knowne (*bona si sua nôrint*) and puffes vp the mind with vanitie; as if Selfe-conceit, and reknowledging the Soules heauenly Originall, by conscience of Mans Nobilitie, were the only way to vertue. So [m] *Cicero* and *Macrobius* interprete that [n] Γνῶθι σεαύτον, KNOVV THY SELFE, spoken by [o] *Chilo*, and written in golden letters on the front of the Delphian Temple, to *Crœsus* also giuen for an Oracle. I meane another knowledge of Mans selfe,

1 *Senec.*

m *Cic. de Fin. l. 5.*

n *Mac. in som. Scip. l. 1. c. 9. Anima virtutes ipsas conscientiâ Nobilitatis induitur. Iuuen. è cœlo des. &c.*

o *Plin. l. 7. c. 32.*

ſelfe, *that I* [p] *may know* (ſings *Dauid* here) *how fraile I am* (*mala ſi ſua nôrint*) to know, that *Man is vanitie*, (which in this Pſalme is repeated as the foot or burthen of the Song) and how farre hee hath loſt both God and himſelfe: that ſo in Humilitie (a vertue vnknowne to Philoſophie) by a contrarie conſcience of his baſeneſſe and nullitie, hee might lay a low foundation of a higher Building, which [q] *might reach to Heauen indeed*; farre vnlike the Philoſophicall *Babel*, bable, babble-Tower, built with earthen *Brickes* (humane Conceit and Arrogance) in ſtead of better

p Pſ.39.4,5, 6,11.

q Gen.11.4.

Stone, and Slime in ſtead of Mortar.

Such Opinions haue the Philoſophers, Magnifiers of Nature, commended to diuers ſucceeding Hereſies, called therefore by [r] *Tertullian, Patriarchs of Heretikes*; not knowing, that the [*] corruption of Nature (which the Scripture termeth *Fleſh*) is now become another nature, hauing her owne God and Father, the author of Corruption; and that Man, by his fall, is vaniſhed from his *quondam* humanitie, to belluine immanitie, to trifling inanitie, to meere vanitie. This is the better obſerued, and with brighter

[r] *Tert. de Anima.*

[*] *Naturæ corruptio alia natura eſt, habens ſuum Deum, &c.*

brighter luſtre, if wee compare both ſtates together, and from his firſt created height, take view of his demoliſhed confuſed ruines. Thus may *the Law* [f] *be a Schoolemaſter to Chriſt*, and this knowledge of Man, bring vs to the right knowledge of God, to true Theologie, euen that [t] *acknowledging of the truth which is after godlineſſe*, the knowledge *of* [u] *that one very God, and him whom hee hath ſent*, IESVS CHRIST, *to know which is life eternall*. This is my propounded taske in this Worke, to which I haue allotted this Text, a ſmall Garden Plot, but yeelding plentie of rari-

[f] Gal.3.24.

[t] Tit.1.1.

[u] Ioh.17.3.

rarities; that I ſhall not need to inſiſt on thoſe other mentioned parts of Learning & of this Pſalme; nor is it meet to be ſo generall a Surueyor, hauing choſen ſo ſmall a piece of ground for this Fabrike.

CHAP. II.

The Anatomie of the Text, Veruntamen vniuerſa vanitas omnis homo viuens: *and the method of this Worke.*

VERILY, *euery man, at his beſt ſtate, is altogether vanitie.* SELAH. It is an Indictment, regiſtred by *Dauid*, indicted by the Holy

Holy Ghoſt againſt all Mankind; an Exception without exception, an vniuerſall affirmatiue Propoſition, in which may be obſerued a triple triplicitie.

The firſt, is the *Subiectum*, MAN, a word of ſubſtance, attended with two other words; the one, of quantitie, *Omnis, Euery*; the other, of qualitie, *Viuens*, in the prime of his life, or *at his beſt ſtate.*

The ſecond, is the *Prædicatum*, which firſt inferreth an action againſt him, that he is *Vanus, Vaine*; nay, expreſſeth more, he is *Vanitas, Vanitie*, (here is *actio* and *paſsio*) and exaggerateth the ſame, he is *alto-*

altogether vanitie; not some small part, but *vniuersa*; *omnimoda* (as *Tremellius* reades it) *prorsus* (so *Vatablus*) a meere transcendent, quite beyond all Prædicables, Prædicaments, Moods, Figures, and all other tearmes and names of *Vanitie*.

The third, is the *Copula*, the Verbe, with her two Aduerbes, as a sure Chest with two strong Lockes, to hold and make good this Euidence, or, as by the mouth of two or three witnesses, to ratifie it: The first, is the Verbe, not actiue or passiue from some doings or sufferings of some vanitie, but more

more complete and ſubſtantiall (as if Man were tranſubſtantiated into Vanitie) it is a Verbe ſubſtantiue, *Is*; nay, (that the *Copula* may hold correſpondence to the ſubiect and prædicate) *Is, is not*, is not expreſſed, is vaniſhed too; expreſſing (by the not being expreſſed, but vnderſtood) that Men which brag of Reaſon and Vnderſtanding, are Entities rationall, not reall, rather in Reaſon and Vnderſtanding to be conceiued, then ſolid in true and perfect Being.

The two Aduerbes are, *Veruntamen*, and *Selah*; the one, in the beginning, is put in

in for a Caueat againſt all humane good things, whereof we glorie; ſeeme they neuer ſo excellent, they doe but ſeeme; *Veruntamen, Verum eſt tamen*, all vaine ſhewes notwithſtanding, Man is but a ſhew and vanitie: the other in the end, *Selah*; as if one ſingle *Affidauit* would not ſerue, or as if Words would not ſerue, or as if Writing would not ſerue (ſo cautelous are men againſt themſelues) but wee muſt haue it as it were * ſealed and deliuered with a *Selah*.

This, ſome take for a note of higher extenſion of the Voice in Singing, *Selah*, as *Ela*;

* *M.S.* compared it to a *Nouerint vniuerſi*, ſealed and deliuered with a *Selah*. I haue here expreſſed the words which before I had written.

Ela; ſome, of deeper attention of the Minde, *Selah*, *See*, *Loe*; and ſome, of greater intenſion of the thing it ſelfe, *Selah*, *Surely*; or, as *Tremellius* hath it, *Maximè*, a very *Maxime* and ſure ground in the Law: Wee are indeed gone at Common Law, in common Nature; and except the Goſpell and God of Nature relieue vs, we are altogether vanitie. The Law is *a hand-writing of Ordinances againſt vs, and contrarie to vs*, written in Tables of remorſeleſſe Stone (after our fall had *broken* and blotted the *fleſhie Tables* of the heart) the *miniſterie of Death*; this ſentence is

Col. 2. 14.

is the Epitome of that iudiciall Sentence. And here *Selah* may be added as the title of a Writ, an *Execution after Iudgement*; which hath not onely passed the Seale, but we are either vnder Arrest alreadie, or pursued by a Proclamation of Rebellion. *Selah, Let all see*, that euery man liuing may know, that *euery man liuing is altogether vanitie.*

Wee will not exactly obserue this Method (let it be vanitie too) in the handling: but first obserue the subiect, *Man*, especially his created Excellencies; next, the prædicate, *Vaine*, or *Vanitie*; thirdly, the vniuersall note thereto affixed,

affixed, *Vniuersa*; in the fourth place, the vniuersalitie of the subiect, *Euery*; in the fifth, the qualitie, *Viuens*; and so conclude the rest briefely.

Chap. III.

Man considered in his admirable Creation.

MAN is first to be spoken of; the last in execution, but first in intention, for whom the visible World was made: And *how fearefully, how wonderfully was he made*, whether we regard the bodie, or soule, or

humane person, of both these consisting? The Body indeed is not the Man, but the House or Tabernacle of the diuiner Spirit, and both together make vp Man; the one, as the Shell; the other, the Karnell; one, the Organ; the other, the Workeman; one, the Tenement; the other, the Tenant; one, the World; the other, as it were a God in this little World. And though the Body be the inferior and meaner, yet is it farre higher then Man himselfe in his present vnderstanding can conceiue; yea, exceeds not Conceit alone, but Wonder. And therefore *Dauid*, in the consi-

deration

deration hereof, seemes to loose himselfe in this Maze, in amazed extasies of admiration both of the Worke and Workeman. *For thou hast possessed my Reines* (yee read his owne words) *thou hast couered me in my Mothers Wombe. I will prayse thee, for I am fearefully and wonderfully made: Maruelous are thy Workes, and that my soule knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the Earth. Thine eyes did see my substance, yet being vnperfect; and in thy Booke were all my Members written, which in continuance were fashi-*

Ps. 39. 13, 14, 15, 16, 17, 18.

oned, when as yet there was none of them. How precious also are thy thoughts vnto me, O God, how great is the summe of them? If I should count them, they are moe in number then the sand. If humane generation be so admirable, which yet is so common and continuall, what shall we say of that first *Creation*, when the LORD GOD *formed Man of the dust of the ground, and breathed into his nosethrils the breath of life, and Man became a liuing soule?*

Gen. 2. 7.

Let vs a little fixe our eyes on this admirable Feature, and looke vpon his created Excellencies: and first, let vs take view of the Bodie. The matter

matter was not deriued from the Sunne, Starres, or any part of the Æthereall superiour World; no, not from the higher and nobler Elements; but from this loweſt and baſeſt of all, the Earth (the very dregges and ſettled Lees, or Sinke, as ſome * Philoſophers reckon, of the whole Creation) which alone makes not an Orbe, or Globe; and together with the WATER, is but a point, and in manner as nothing to the Vniuerſe. Neither did the Earth yeeld to this worke her richer parts (which we account Gemmes and Metalls) yea, with a ſtonie and obdurate parſimonie,

* *Patricius Panc. Ouid. Metam. Elementaq; grandia traxit, Et preſſa eſt grauitate ſui.*

shee detained Stone (notvvithstanding her manie Quarries, and kinds) her firmer Clay, and all more solid Earth, from this compositi-on: onely afforded *the Dust*, the lightest, vnstablest, and most contemptible of her Possessions; and that, whereof the very Birds make their Nests, which the Beasts tread vnder their feet, the Creeping things dispose at pleasure, euery blast of Wind hurrieth and whirleth quite away, and euery plash of Water turnes into myre; that doth the Earth tender for the Materialls of Humane Structure. Thus doe *wee dwell in Houses*

Iob.4.19.

of

of Clay (so it is tempered now) *whose foundation* (or first beginning) *is in the dust. Materiam superabat opus*; how much the matter is viler, so much is the worke made more excellent by the most excellent Workeman. Hee is stiled, *Iehoua Elohim*, One God in Trinitie; which did not, as in other creatures, barely speake the word, *Let there be Man*; but wisely consulted, *Faciamus hominem*, *Let vs make Man*; (*quia* * *rationalis creatura quasi cum consilio facta videretur*) not that he needed counsaile, but that he now intended a more vive and expresse Image of his Wisdome and Counsaile,

Ouid. Met. 2.

Gen. 1. 26.

* *Iunilius*, or *Beda in Gen.*

then the other creatures were; which, for Mans instruction, *Moses* vttereth after the manner of humane consulting. The manner of working was singular; *Hee* * *formed*, as a Potter his Clay; he fashioned and wrought into this goodly Figure, or *built*, *extruxit* or *ædificauit* (so is it after said of the Woman) that this Bodie might bee a *Vessell* (as the Scripture often termes it) capable of the Best Iewell, a House prepared for the best Inhabitant. *Pronaq; cum spectent animalia cætera terram, Os Homini sublime dedit, Cœlumq; videre Iussit, & erectos ad sidera tollere vultus.* In token of mans maiestie

* *Iatzar*, πλασσειν.

Gen. 2. 22.

maiestie ouer other creatures, and heauenly societie with God and Angels, this Dust was formed into an high erected Bodie, to be as another World, to be as a competent House for the Soule. Of these both in order.

Chap. IIII.

Man a little World, the correspondence betwixt him and the greater World.

THis body is a Microcosme, & created after the rest, as an Epitome of the whole Vniuerse, and

and trueſt Mappe of the World, a ſummarie and compendious other World; the frame whereof hath not onely miniſtred awfull dread vnto the inferiour creatures, emulation to the ſuperiour, (as by the nurſerie and guard of good Angels, and by ſo many obſeſſions and bodily poſſeſſions of Deuils, haue appeared) but aſtoniſhment and wonder vnto Man himſelfe. Hence grew thoſe Titles attributed to Man by the wiſeſt of Men: *Dauid* (as ye haue alreadie ſeene) calls this Bodie * a maruellous curious Worke, faſhioned all by booke, and as it were in print;

Gen. 9. 2.

* Pſ. 139. 14.

Zo-

Zoroaſter, the * *Maſter-peece* or *Prize of Natures boldeſt aduentures*; *Triſmegiſt*, the *Miracle of daring Nature*, *an earthly God*; *Plato*, the *Wonder of Wonders*, *a heauenly Plant*; *Simplicius*, the *beginning and end of all Philoſophie*.

What ſhould I ſpeake what Creatures haue ſaid or done? The Creator himſelfe, as in * *loue with Man*, with this Bodie of Man, theſe Ruines of Man now fallen (*My* * *delights*, ſaith hee, *were with the ſonnes of Men*) * *aſſumed not Angels*, *but tooke the Seed of* ABRAHAM; euen hee that made all things, was made a Man; and when Man, made after

* τολμηρωτάτης τῆς φύσεως ἄγαλμα. *Hermes Pimand.*

* φιλανθρωπία τοῦ σωτῆρος ἡμῶν Θεοῦ. *Tit.*3.12.

* Prou.8.31.

* Heb.2.16.

after Gods Image, was loſt, God made himſelfe after Mans Image, to recouer him: and in this humane Bodie, ſits now at the right hand of Maieſtie, in heauenly Places, the Angels adoring, and all Creatures obeying this *Sonne of Man.*

And doth it not delight vs more, more rauiſh vs, to ſee *Homers Iliads* in a Nut-ſhell, then in ſpacious Volumes? The *Houres* artificially numbred by a little Watch, then by the greater Wheeles of a Clocke? The whole *Law* in ten words; and thoſe all reduced to one Monoſyllable of *Loue*? The *Goſpell* in a briefe

briefe Creed? and the ſubiect of whatſoeuer we are bidden to *pray continually*, epitomized in a *Pater noſter*? Why then, O Man, know thy ſelfe, and know all things. That thou ſhouldſt not want a Manuall or Breuiarie of all Philoſophie, whom voluminous Authors would oppreſſe, and wearie; Thou haſt thy Body, a Booke of Nature, and carrieſt a little Modell of the greater World continually about thee. In thy compoſition, thou ſeeſt the foure Elements; the elementarie qualities in thy complexions; all the ranks and *claſſes* of creatures in thy growth; firſt, lifeleſſe;

—*Quid mirum noſcere mundum*
Si poſſunt homines, quibus eſt & mundus in ipſis?
Exemplumq́, Dei quiſq́, eſt in imagine parua?
Manil 4.

lesse; then, vegetatiue, in growing without sense; next, ζωόφυτον, in a sensitiue life, without locall motion; and lastly, a perfecter sensitiue, yea perfecter then a sensitiue.

Is not the Haire as Grasse? the Flesh as Earth? the Bones as Mineralls? the Veines as Riuers? the Liuer, a Sea? Are not the Lungs and Heart correspondent to the ayrie and fierie Elements? the Braines, to the Clouds and Meteors (in the infinitely diuersified fancies, there abiding, or rather in continuall alteration?) the Eyes, to Starres, or those two Eyes of Heauen, the *greater Lights?* and

and the circular forme of the Head, to the globoſitie of the Heauens? I liſt not, with *Auguſtine*, *Leo Hebræus*, *Franciſcus Georgius*, and others, to dilate my ſelfe in this argument: I rather chuſe, leauing this of Nature, to compare it with the beſt things of Art, ſuch as are goodly Pallaces; and to ſuruey in this Ædifice, the Houſe of the Soule, the Temple of Deitie, the ſeuerall Roomes, Offices, Walls, Partitions, Architecture; wherein we would deſire the Readers patience, to take larger and longer view. And ſhould men trauell farre, to ſee the ſuppoſed Miracles of the World,

World, in Temples, Amphitheatres, and the like, and be ignorant of a better, which they posſeſſe at home, and carrie with them.

CHAP. V.

Mans Bodie reſembled to a Palace: The vtter Courts, Roomes, and Offices, and the loweſt inner Court deſcribed.

WE are firſt entertained with the manifold incloſures of this Building (*Cuticula, Cutis, Pinguedo, Panniculus carnoſus*, and the membrane of the Muſcles, as)

as) a fiue-fold wall encompaſſing the vvhole Bodie throughout. Doe wee not ſee *the Limmes*, that is, the Armes and Legs, containing about one halfe of the ſtructure, extending themſelues diuers wayes in length? Such indeed in other buildings are the Stables, Garners, Daries, the offices for Brewing, Baking, Grinding, for Slaughter, Poultrie, and other neceſſaries: but in this quickned edifice are the liuing Steeds, (ſo are the Feete) the Purueyors, Labourers, and Officers for all outward ſeruices and prouiſions, which we ſee performed by the Hands.

The Trunke (which is the other halfe of the Bodie, adding thereto the Head) is like to three ſpacious Courts builded round, which as they are all admirable for their goodly, vſefull ſtructure, ſo yeeld they a more ſtately magnificence, in the aſcent from the loweſt Venter to the middle, and thence to the ſupreme: as likewiſe in their forme of gouernment by thoſe *Triumviri*, the LIVER, HEART, & BRAINE, as a ſenſible Trinity in this Vnity, hauing vnder their leading & command three great Bands of a Subtill, Swift, Aerie Generation: the firſt, of *Naturall*; the ſecond of

of *Vitall*; the third, of *Animall*, SPIRITS: The first, as the Yeomanrie; the next, as Gentrie; the last, as the Nobilitie, all of them the bond to vnite SOVLE & BODY, the Chariots of the Faculties, and prime instruments of all bodily actions. In the first of these, are the Offices seruing both for Nutrition and Generation, that is, the *Kitchin*, with all the appertenant offices, and the *Bed-chamber*, furnished with all their peculiar Vessels, Implements, Ornaments, and conueyances of officious Seruitours.

There is the STOMACK as the *Scalding* or *Boyling-*

house, in which as in a naturall Caldron, the aliments purueyed and brought in by the GVLLET as *Clarke of the Kitchin*, are perboyled, and receiue their first Cõcoction and preparation: Thence receiued in the *smaller Guts* as in lesser Vessels; whence the *Meseraikes*, as Vnder-officers, transmit whatsoeuer thereof is fit for nourishing vse, by the Head-Officer the PORTA to be presented vnto the *Master-Cooke* (should I call him? or, *Lieutenant generall of all the Bodies forces Naturall, & Lord of this Belly-Region*) the LIVER, who by a second concoction sanguifieth the same (not as other

other Cookes, boyling out the bloud, but) boyling it into nouriſhing bloud; which by Natures diſpoſition, that Great Officer the CAVA carrieth in his *two Armes*, the one to the HEART (*Lord high Steward of the houſhold, ſole Commander of the powers Vitall, and Prince of the* BREST) there by the natiue facultie of the HEART, and aſſiſtance of the LVNGS, to bee refined into Spirits, which thence are diſtributed thorow the whole body by *Arteries*, alway attended with *Veines* deriued from that other Arme of the CAVA, and both Veines and Arteries infinitly

diuersified to conuey, the one Life, the other nutritiue Bloud, to each part, in a third Concoction, to supply those continuall expences, which *Naturall Heat*, the Treasurer, which receiues and disburseth all (like herein to a lamp which spends and is spent, to giue life & light) consuming the radical moisture, the food of life, exhausteth and exacteth daily toward those incessant disbursements.

But because all which we eate, is not agreeing and fitting nourishment, therefore the LOWEST VENTER (where we are still suruaying) hath many conueyances as the

the GALL, which receiuing the ſcumme and lighter excrements, not only frees the LIVER of them, but makes vſe of them to the clenſing and quicker riddance of vnprofitable reliques (hence coloured) from thoſe *officious houſes* of the SMALL GVTS, to thoſe *houſes of office* (in ſtricteſt ſenſe) the GREATER GVTS; both which, the ſmaller and greater (ſeparated by a Valve to prohibit returne) are diſpoſed in many labyrinthian gyres and winding reuolutions, as to free the ſuperiour parts from offenſiue vapours, and to make the middle part capa-

ble of that, which in direct extent equals the Bearers length seuen times, so to permit a more dilatorie search and detayning of whatsoeuer may be found profitable, preuenting also too crude digestion, too rauenous ingestion, too often and tedious egestion, in him that *eates to liue, and liues not to eate.* The strength of these pipes appear in that a thin skin of an Oxe gut, doth ordinarily hold out the Gold-beaters hammer many yeeres.

As for those grosser and more earthly & indigestible parts of our Aliment, the Liuer by the splenike branch trans-

transferreth them to the *Serjeant of the ſcullery* the SPLENE (which on the left ſide, as the LIVER on the right, embraceth the STOMACK) a ſurly, ſullen, melancholy mate of liuid darke countenance, euer looking with an enuious eye on the LIVERS ſuperioritie; and may bee reſembled to an angrie *Maſter of a Correction houſe*, which not attayning the higheſt *Burgomaſters* office, doth not the loweſt ſeruice in executing his ſeueritie on his tougher and ſtubborner charge: or, to hold our former ſimile, to a Maſter of Reuels, or Lord of miſſe-rule (*Splen ridere facit*) which

which thus plaies his prizes.

The washing of this Kitchin, and conueyance of all wheyish and liquid superfluities in this second Concoction, is committed to the *Emulgent Scullions*, which sweep them downe to the *Grates*, that is, the *Kidneys*, which lye hidden in the abstrusest parts of the whole bodie (whence the *Light of Lights* is called *the Searcher of the harts and reynes*) and serue as Streyners, too often since, as the punishment of Mans sinne, stopped with Grauell and Stones, whence otherwise the *Vreters*, as two *common Sewers*, conuey the same to the

the *Sinke*, or greater Vault the *Bladder*, thence to be exonerated (as by ſweate and menſtruous Purgations, and otherwiſe in the third Cõcoction is performed by the other parts) from the Bodies communitie.

Here haue wee ſeene the Offices and Officers of Nutrition, this being common to theſe bodily Organs, that they are both the Roomes, Offices, and Veſſels, and the Cookes, Officers, and Workmen, in this liuing houſe of Man, where the whole houſehold furniture is animated, and the Shop it ſelfe is the Workman. There is the indiuiduall

uiduall perſon preſerued. As for the Chamber of Generation (whereby the kinde is continued, and a mortall generation by generation made immortall) there is nothing to bee ſeene but *Secrets*, and therefore not to be ſeene: the irreuocable Law of the *Perſians** ſhall ſhut vp this Dore vnto vs. Theſe quickning Cels, and thoſe quickned, the *Meſentery* and *Caule*, which inuolue and compaſſe round this whole *Court* with a *Wall* of liuing Earth; alſo that great Gate-houſe and curious Centre of the Body, the *Nauill*, (ſometime the onely paſſage of life and nouriſhment,

* See my Pilgrim. pag. 412.

ment, but now ſealed with an euerlaſting decree of Nature) the Muſcles and other parts, euen of this *Baſe Court* and LOWEST VENTER, would too long entertaine our amazed eyes. But if wee aſcend from hence to the SECOND VENTER, wee ſhall aſcend beyond amazement & grow ſtupid with wonder.

CHAP.

CHAP. VI.

The middle Court or Venter: The wonderfull structure and Oeconomie thereof: And the question, whether the Head or Heart bee seate of the Soules principalitie.

HOw *wonderfull are thy workes, O Lord! in wisedome hast thou made them all.* Here wee may first obserue (as if Nature would teach vs not to set our hearts too much on our bellies) the little commerce which is betwixt these two so neere neighbouring Courts or *Venters*, not one open gate, only

only a few ſecret paſſages for priuate intelligence; yea the *Gullet* it ſelfe is here in reputation of a Pedlar, not admitted to trucke or vnpacke by the way, permitted onely his high-way tract and paſſage. Neither doth the *Midriffe* in our imaginarie aſcent from the lower Court, ſuffer vs to paſſe hither, through her partition wall, otherwiſe then in a priuie watch and imaginarie view. So precious regard, ſo ſure a gard doth Nature ſet to the HEART. I ſhould almoſt diſgrace this HEART to call it Lord Steward (it is his meaneſt office: but is it not commonly ſeene, that greateſt

greateſt offices are too great for dangerous Subiects, and wiſer Princes drowne them in their owne ſoueraigntie. Certaine, the Heart is a great Prince in this *Microcoſme*, and in queſtion (as we ſhall ſoon ſee) of ſupreme ſoueraigntie. The LVNGS (which haue taken vp the next roome) may for their high power be entituled the Chamberlaine of this Royall houſhold.

The firſt thing you encounter after your entrance, is the *Mediaſtinum*, diuiding and ſeuering this Court in two parts (the one for the Chamberlaines lodgings, the other for the Princes) both en-

enuironed on the vtter parts like the *Braſilian* Towns walled with Earth, fortified with thicke-ſet Trees through the compaſſe; or like a wall of a houſe, full of ſtuds and timbers, curiouſly rough-caſt without, within lined with Wainſcot: Such doe the *Muſcles*, *Pleura*, and *Ribs* ſeeme to the Beholder, together with the glandulous & membranous *Paps*, raiſed as two pleaſant Mounts or Bulwarkes, which in Men ſerue for Fortification, in Women alſo for Founts and Conduits, as two Hillocks of this Land now flowing with Milke and Honey, ſweetly by Natures ſelfe

attempered for their Infants * necessities, for *rarishing* [a] *satisfying delicacies to the Husband*, and may be termed the Forts and Turrets of [b] Loue, vpon which she mounts and expatiates her selfe, twixt which shee lyes in ambush, within which shee dwels and is enthronized.

Her *Throne* is the HEART, the Sunne of this *Microcosme* Fountayne of life and heat, and (in the Scripture phrase) of the ἡγεμονικὸν or Principalitie of the SOVLE, the principall seate and residence. Thus the *Imaginations* are attributed to the HEART, and *God* [c] *saw euery imagination of the thoughts*

* *Vt sapiens animal à corde alimoniam duceret, Lac. de Op. c. 12.*

a Pro. 5. 19.

b *Aug. de subst. dilect. c. 1.*

c Gen. 6. 5.

thoughts of his heart; wee are commanded to [d] *loue God with all our heart*, to [e] *apply our heart to vnderſtanding*, to [f] *truſt in the Lord with all our heart*; and all the powers of the Soule are included, in, [g] *My Sonne, giue me thy heart*; and accordingly al the members of the body receiue their direction hence; [h] *Out of the abundance of the heart the mouth ſpeaketh*, and euery other member is actuated and moued to Vertue or Vice: [i] *Chriſt alſo dwels in the heart by faith*: and in common vſe of ſpeech, they which want either vnderſtanding or courage, are called *Vecordes*, *Socordes*, *Excordes*,

d Deut.6.5.
e Pro.2.2.
f Pro.3.5.
g Pro.23.26.
h Luk.6.45.
i Epheſ.3.17.

des, [i] *The Foole hath none heart*: on the contrary, *Salomon* [k] receiued *a wise and vnderstanding heart*, and his abundant wisedome is called [l] *largenesse of heart*: If our [m] *heart condemne vs not*, saith *S. Iohn*, vnderstanding the Conscience: Once, Vnderstanding, Will, Conscience, Memorie, Faith, Hope, Loue, Affections, and all internall good or bad things, effects or defects, are attributed to the HEART. The *Stoikes* also were of this [n] opinion. *Hippocrates* placed this highest degree of the Soule in the left ventricle of the HEART. So the *Epicures*, *Consilium quod*

i Pro.17.16.

k 1.King.3.12.

l 1.King.4.29.

m 1.Ioh.3.20.

n *Plut.de Plac. cap.4. D.Laert.l.7. Hip. de Corde.*

Lucret.l.3.

nos

nos Animum mentemq; vocamus, Idq; ſitum media regione in pectoris hæret. I omit *Auſonius*, *Mens quæ cœleſti ſenſu rigat emeritum cor.*

On the other ſide, *Plato*, *Galen*, and the Phyſicians aſcribe this principall reſidence to the BRAINE, and enſhrine or conſecrate it in that Temple of the HEAD: to which Reaſon and Senſe ſeemes to encline, both becauſe the Head is higheſt (& fitteſt ſeate therefore for the higheſt Facultie) & the ſhop of Senſe, and is moſt oppreſſed with ſtudie, as wee ſee in experience; and laſtly, being hurt, as in phrenſies, and fe-

* *Vide Lipſ. Phyſ. l. 3. c. 18.*

uers with immoderate heate, or by some blow, stripe, or wound, the Memorie and all the Soules faculties are disordered. *He that made the heart, vnderstands* this mysterie; and one dramme, one sillable of diuine testimonie is more to me then a world of Physicians and Philosophers. But euen there also I find, ° *The Wisemans eyes are in his head, but the Foole walketh in darkenesse* (Wisdome and Folly ascribed to the Head, and S^t. *Ieromes* exposition, *in principali cordis*, seems too violent) *Nabuchodonosors* dreames are called *the visions of his head*: & the word HEAD in Scripture

° Eccl.2.14.

Hier.in Dan.c.2.

Dan.2.28.

ture Dialect is taken for *Principall*,& therefore may ſeeme fitteſt ſeat of the Soules principalitie; *The head of Syria is Damaſcus, and the head of Damaſcus is Rezin, the head of Ephraim Samaria, and the head of Samaria Remaliahs ſonne.* Eſ.7.8,9.

*The * ancient and honorable he is the head;* yea, Chriſt himſelfe is vſually ſtiled (not the Heart, but) the HEAD *of his Church;* the Woman was made out of the *Side*, not the *Head*, leſt ſhee ſhould either want loue, or arrogate wiſedome and rule: and Chriſts diſſoluing the ἡγεμονικὸν or principalitie of Hell, within the now corrupted principalitie * Eſ. 9.15.

Gen.3.15. of the Soule, is said *to break the Serpents head.* S. *Ierome* relates that some, occasioned by that place in *Ecclesiastes* before-

Hier. in Dan. 2.

Id. in Es.1. mentioned, placed τὸ ἡγεμονικὸν, *Non in corde, sed iuxta Platonem, in cerebro.* Himselfe acknowledgeth the head the principall member on those wordes: *The whole head is sick, the whole heart is heauy.* *Ter-*

Tert. de Anima. *tullian* ouer-flowes after his wont, and brings it to the HEART, refuting the vanities of *Heraclitus*, which placed it without; of *Moschion*, through the whole body; of *Plato*, in the head; of *Hippocrates*, in the braine; of *Herophylus*, in the foundation of the

the braine; of *Erisistratus*, in the membranes; of *Strato*, in the browes; of *Epicurus*, in the whole breſt; of *Empedocles*, in the circumcordiall bloud. He derides *Asclepiades* his argument of Goats bleating after their hearts were out, and Flies mouing after their heads are off; and censures them without Heart & Braine, which iudge of the diſpoſition of Mans ſoule, by the condition of Beaſts. Learned, Reuerend *Tertullian*, bee not too haſtie; for euen of Men wee haue read the like. So *Acoſta* reports of one of the *Indian* humane inhumane ſacrifices, who when his heart was

Acoſt. Nat. & Mor. Hiſt. l. 5. c. 24. See my Pilgr. *l. 8. c. 11.*

was pulled out, and hee throwne downe the ſtaires, ſaid at the bottome to certaine *Spaniards* ſtanding by; *Knights* (or Souldiors) *they haue ſlaine me.* *Galen* relates the like of ſacrificed Beaſts, braying or crying out in like caſe.

Gal. l.2. de H. & Plat. pl. c.4.

I am an vnworthie Mediator in ſo difficult a Controuerſie. I will ſay of theſe Opinions (which I may terme Tenants *in Capite*) with *Lactantius*, *Aut non multum, aut fortaſſe non errant*; they erre little, or perhaps not at all. For the Mind ſeemes ſeated in the higheſt part, the HEAD, as God in the Heauens; but when

Lact. de Opif. D. c. 16.

when it is in some Meditation, or deeper thoughts, to retire into the Brest, and as it were to goe aside into some secret Closet, or darker Studie, that it might bring forth Counsaile as out of a hidden Treasurie: and this causeth vs, when wee are in thoughtfull contemplation, neither to heare nor see the obiects of the Eyes and Eares before vs. Thus that eloquent Arbitrator. The HEAD euidently is seat of the *Sense*, *Phantasie*, *Memorie*; the HEART, of the *Affections*: this appeares, by the sudden and naturall motions of the Hand to the HEART in Prayer and Deuotions;

uotions; to the HEAD, in ſtudie, in inuention, diſpoſition, and ſearching the Records of Memorie. The *Vnderſtanding* and *Will* are higher then we can well reach vnto: But in our buſieſt and moſt ſerious Speculations, both are buſied; yet ſo, as to me (pardon this bold interpoſition) the *Braine* ſeemes to examine, trauerſe and ſentence, as both Lawyer and Iudge, in the Court; or as the Councell of State, to order; or as the Body of Parliament, to conſult, and enact; the HEART adding the Royall Aſſent, eſtabliſhing as Law, and enioyning Execution, as it

it were by publike proclamation, ſent by the ſwift Poſts, the *Paſſions*, thorow the whole Microcoſme. And as in the *ſpirituall Man*, Regeneration and all other *ſpirituall* gifts are ſo named and attributed to the SPIRIT, becauſe that third Perſon from the Father and the Sonne, immediately by himſelfe conferreth thoſe Graces; and though it *be the ſame Lord and the ſame God which worketh all in all*, yet all theſe things are aſcribed to the Spirit, which *diuideth to euery man ſeuerally as he will*; theſe no leſſe being the gifts of the Father, which by the Sonne; and of the Sonne, which

1. Cor. 12. 5, 6, 11.

which from the Father, by the Spirit, communicates them: so in regard of this *immediate execution* by the *Passions*, which reside in the HEART, and are her winged *Messengers* to all the Members; and the *Acts* of the *Soule*, though enacted in the HEAD, are not acted and seene, till such execution; therefore the Scripture vsually applyes all to the HEART. I will not enforce your subscription, but should gladly heare a better resolution.

But leauing thornie questions, let vs take view of the HEART, which is euer moving, like a heauenly Sphere; neuer

neuer remoued, lying, as the Poets tell of *Phœbus* in *Thetis* Lappe, in the watrie *Pericardium*, which is the *Priuie Lodging* of this great Prince; where also hee hath his vitall Liquor to refresh him. His *Forme* is *Pyramoeides*, a flatter globous Pyramis; an euidence of his imperfect perfection, which it seemes to seeke and can only find in that *Trinitie* and *Unitie*, which this *globous Triangle*, in a mortall immortall figure represents. That Goodnesse consisteth not in Greatnesse, *Humilitie* may learne from the HEARTS *quantitie*; the most couragious and heartie HEART being

ing leaſt, and greateſt in the moſt puſillanimous. The ſubſtance (*Humilitie* is ſtill at her Leſſon) is not of more ſolid Sinewes, Cartilages, or Bones, but a fleſhie *Parenchyma*, with two hollow *Ventricles*; the one receiuing bloud from the *Caua*; hence partly conueyed by the *Vena arterioſa* to the *Lungs*, which gratefully recompenſe this their nouriſhment in the other part, cloſely by inuiſible paſſages tranſmitted to the *left Ventricle*, communicating cooler ayre for the generation of the *vitall ſpirits*. Theſe, as the Chariots of Life, by that faire High-way, the *Great Arterie*,

Arterie, infinitely ramified, as into lesse passages, are sent thorow the whole Bodie, being first purified from fuliginousnesse by the *Arteria Venosa*. And what doth this *substance* teach vs, but that we are *Flesh*, weaker flesh? What these *hollow Ventricles*, but our vacuitie and vanitie? Yet is this (by diuine grace *perfected in weakenesse*) not onely the Shop and Store-house of *vitall Spirits*, but a *Temple* for that *Diuine*, whence alone come Strength, Life, and all things.

But by this time wearied and ouer-heat in this Furnace, let vs coole and refresh

our ſelues with the gentle breath of thoſe *naturall Bellowes*, the ſpongie hoofe-formed LVNGS, which euer blow, not to kindle, but to coole this fire. And as other Houſes haue their Wine-cellars, and Hot-houſes, ſo this here is (a neceſſarie Office, though ſeeming meane) the Wind-Cellar, or cooling-Roome. The LVNGS, in this Palace are alſo (a high Dignitie) the *Chamber of Preſence*; as the *ſpace* betwixt the diuiſion of the *Mediaſtinum* may be termed, the *Priuie Chamber*; the *Pericardium*, the *Bed-chamber*; the *Wind-pipe*, the *Great Chamber*, of longer forme,

forme, with ſo many *Griſtles*, as it were an *armed guard*, to ſecure the paſſages; and the *Mouth* is the *Hall*, as we ſhall after more fully manifeſt. But wee ſhould wearie you too much, in examining that Store-houſe of vitall bloud, the LVNGS (whereof the *Liuer* is the Worke-houſe, but moſt ſtore is here reſerued) and that Canale of Breath, and Inſtrument of Muſike, the Organ of Speech, Voice, and Song, the *Wind-pipe*, with other parts in this Region or Court of the Breſt: Let vs now aſcend that ſtately *ſtaire-caſe*, the NECKE, vnto the third Venter, whereof wee haue

haue comparatiuely discourſed alreadie, the *Head*.

CHAP. VII.

The Tower, or higheſt Venter and Court, the Head, deſcribed.

THis part(our quarrell ſaued, as before, betwixt the *Heart* and it) is the neereſt to Heauen, in ſituation, reſemblance, rule, and influence; the loftie *Tower*, and ſtatelieſt reſidence of the Soule, not ſeated in a darke obſcure melancholike Roome, as the *Heart*, but in open

open light & cheerefulneſſe. The HEAD is an *Epitome* of this Epitome, a *Microcoſme* of this Microcoſme, an *Abridgement* of the greater and leſſer World; a *Caſtle* annexed to this Palace, the *Capitoll* of this Citie, the *Senate-houſe* of this State, the *Heauen* of this little Vniuerſe. This *Orbe* hath not fewer Orbes to enuelope it, then the Celeſtiall are by Aſtronomers numbred: beſides, thoſe fiue Walls and Encloſures of the whole Bodie; hauing alſo peculiar, the *Pericranium*, *Perioſtium*, two *Meninges*, and the *Skull*; not mentioning that woody Forreſt of Haire, which couers

one Hemisphere of this little World. The FACE is most eminent, and deserues first discourse. That the HEAD is not perfectly Spherical, is no stranger, then that the Moone and Elementarie Globes haue their difformities and inequalities; neither is a perfect Sphere so accommodated for growth, for vse.

* The Forehead.

In the FACE, * the third part is the *Forehead*, as it were the *Battlement* of that *Tower*, at least the *Frontispice* of the House, liuely representing the *Passions* of the HEART; which ordinarily wait and attend there, as on the Prince, in his priuie Lodging, and oftentimes,

times, for recreation, come hither to looke abroad and take the aire. This ſhewes the differing conſtitution of Man, and other creatures; ſome of which, are here ſtronglieſt furniſhed with weapons for offence and defence; whereas, in Man, Shamefaſtneſſe doth no where leaue ſo deepe impreſſion, or depaint it ſelfe more expreſſely to the view, then in the *Front*: therefore deſigned to the *Croſſe* by the Primitiue Chriſtians, in token of their glorying in that, which blaſpheming Ethnikes reputed & imputed to ſhame. *Shamefaſtneſſe*, the daughter of *Feare* (that *feare of God*,

* *Perijt cui perijt pudor; Ne colorem retinet boni viri, bonæ ſpei.*

which is the beginning of Wiſedome) is our beſt weapon and fortification; * the tincture of Vertue, the Beautie of the Face, the iewell of the Heart, the teſtimonie of Hope and Towardneſſe, the companion of Continence, the Maiden-mother of Modeſtie, the conqueror of Vice, the firſt-fruits of Grace, the ornament of Nature, the ſigne of an honeſt Mans habitation; dwells in the *Forehead*, and hath made vs (in loue with her louely *Bluſh*) to dwell there too.

The moſt prominent parts of the *Forehead* (like the *Pent-houſes, or goodly Arches,*

ouer

ouer the Windowes) are the *Browes*, as two louely Bowes, whence the Eyes ſhoot their piercing rayes; and lying there in the ſhaddow or couert, receiue and entertaine in their lightſome loftie *Watch-towers*, the delightſome pleaſures of Natures firſt-borne, the *Light*. The *Browes* are as two *Canopies, or Clothes of Eſtate*, vnder which, the *Queene of Senſes, the Sight*, ſits in the richeſt part of this Palace (nor could *Salomon* frame him ſuch a *Throne*) *the Eyes*, which therefore are exalted ſo high, that they might be the fitter placed for intelligence: and therefore are all the

the Senſes eleuated, & keepe their perpetuall and ſole reſidence (the Touch excepted, which with the reſt hath her originall) in the BRAINE.

And now are we come to that part which (in common opinion) makes Man a Man, and puts in his poſſeſſion Heauen, Earth, all things, all that Patrimonie which his bountifull Father gaue him; the ſeate of the *Animall Spirits* and *Rationall Intellect*, which makes him Lord of other Creatures, I mean the BRAIN, *Great Emperour of this little Globe, and Generall of the Animall forces.* And, O that I had Braine inough for this brain-bu-

busineſſe! Man hath far more Braine, proportionably then any other Creature, and Men alſo more then Women, as more fitted to intellectuall working; to which likewiſe helpes the poſture in a conuenient diſtance from the HEART, which in Man, of al creatures, is hotteſt (the cauſe, as ſome thinke, of his erect ſtature) and therefore hath need, as it were, of a counterballance, not to refrigerate the Heart, but, *vt ſit momentum in contrarium*, Nature hath oppoſed the one to the other, that Man may bee ſtabliſhed in a meane, and not oppreſſed with extremes. Hence is it that

Ariſt. de part. An. l. 2. c. 7.

† * Wood-cocks long-billed Birds, Vipers &c. also Fishes &c.

that for the most part, colder Creatures as they haue little heate and lesse wit, so haue least *Braines*, some of them *scarsly twice so bigge as the *Eye*. The cold BRAINE is in this respect also a coole *sleeping roome*; and by his remoteness, is freed from fuliginous and hot vapours, which would either cloud & ouer-lade the Phantasie with dulnesse, or with their hot nimbleness make the wits (as in phrensies and sicknes) run too fast for the tongue.

Maruellous it is to see, how the strong parts of the *Skull*, not onely diuide themselues in *Sutures*, but in their entirest

reſt wholeneſſe giue way to the Veines of the *Meninges*, receiuing from thence (as hardy able-bodied Souldiers from a wiſer feeble-bodied Captaine) deeper delineations & impreſſions. And that wee may learne how weake, how vaine a thing Man is, his ſtrongeſt parts are weaknes, the Armes, the Legs, and all the bones in the Bodie are ſeruile; the *Belly* hath not one bone, neither in the officine of Nouriſhment, nor the cloſet of Generation; that noble Fountaine of *Bloud*, the nobler Fountain of *Breath*, that nobleſt of *Life*, & this (where wee now are) nobleſt Well-ſpring

ſpring of Senſe and Motion, and ſeate of Reaſon, are (how much more excellent in vſe, ſo much more) feeble in conſtitution : yea, the HEART hath two *Ventricles*, the *Braine* foure, as the beſt Work-houſes and Store-houſes of Humane Nature; and yet very vacuities, I had almoſt ſaid vanities : as if the emptieſt roomes were beſt furniſhed, or as if Mans ſtrength conſiſted in him, whoſe *ſtrength is made perfect in weakneſſe*; and *where wee are weake, there* by another ſtrength, by anothers ſtrength, *we are ſtrong*. This is the ſubſtance of the Braine, not ſo much as fleſh, only not putre-

putrefaction; the Spirits are inuisible; the Soule immateriall; where the meaner parts are solid and of grosser substance, euen as in the greater World, the Earth is most palpable and stable; the other parts how much more excellent, so much more retyred from all the Senses, but (that which is most spirituall) the Sight; and the Angelicall Spirits, & He that in the simplicity of his nature is most properly and truly a *Spirit* (*and will be worshipped in Spirit and Truth*) are wholly withdrawn from all sensible apprehension. Ioh. 4.

This whiter, softer, moyster

* D. Har.

ſter ſubſtance (which ſome * thinke in one new dead, ſhineth in the darke, as a kinde of heauen within vs) thoſe inner Ventricles, the outward gyres, anfractuous, ſerpentine windings; the ſeuerall diuiſions into *Cerebellum* & *Cerebrum*, this alſo diuided by the *Falx*, with other particles too curious, or rather too tedious for our purpoſe, I willingly omit, together with that *Lactea via*, the *Medulla*, and the *Nerues*, the Conduits of Senſe and Motion (whereof ſeuen paires are numbred in the Braine, and thirtie proceeding from the *Spinalis Medulla*.) Theſe can I not follow in

in their ſtudious perambulations through all this *Microcoſmé*, leſt I loſe my Reader with my ſelfe. Yet let vs not bee ſo braineleſſe, as in this ſtore-houſe of Memorie to forget the proportions of Architecture in this Towre and Capitoll, the Head. The *Skull* is as an impregnable *Wall* (many others there are, but this is the ſtrongeſt) the *Common Senſe* is the *Cuſtome-houſe*, the *Phantaſie* the *Mint*, the *Memorie* the *Treaſurie* and *Armorie* (* diuided theſe are in the Braine, as by *Galens* examples appeare, but how and where we know not; whether by the *Former*, *Middle*, & *hinder* parts

* S. W. Pad.

of the BRAINE, which is the common opinion, wee haue not Braine to discerne) the *Memorie* also is a sure *Prison* for such as REASON hath cõmitted to Ward (the cause that *Memorie* longest and easiest detaines * iniuries, *Scribunt in marmore læsi*) or hath not yet leisure to heare, and the Office of Records is kept in this part of the Towre of Man; here is the outward Court also, or place of attendance, where all such waite as haue busines at REASONS *Councell Table* (alway set and held in the BRAINE) or the *Tribunall of Conscience*: the *Ventricles* are the *Shops and* worke-

* *Leuior plumâ est gratia, Plumbeas iras gerunt, Plaut.*

worke-houſes of the *Animall Spirits*; the intrenched labyrinthian *Windings* are as ſo many *Towre-ditches*, both for paſſage of bloud and other purpoſes: The outward *Senſes* in their *Senſories*, are the *Warders* in their *Watch-houſe* without the Towre. Theſe are in number fiue, *Sight*, *Hearing*, *Sent*, *Taſte*, *Touch*; which may bee called the *Cinque Ports* of this Region, the Scouts, Factors, Purueyors, Intelligencers of the SOVLE, and as it were the fiue fingers of her hand, whereby ſhee attacheth and apprehendeth all things; all deriued from the *Animall Spi-*

rits their Fountayne, the BRAINE as Ciſterne, the *Nerues* as Pipes to the *Senſories*, as their Cocks & Promptuaries.

CHAP. VIII.

The Lights of this Palace, or a view of the Eyes.

THe firſt of theſe are the EYES; firſt, in height of place, as two Beacons, moſt eminent to ſee and to bee ſeene: firſt, in their obiect, which is the firſt fruits of Creatures, the *firſt dayes worke**, the Light; firſt,

* Gen. 1. 3.

firſt, in expreſſing the conceits & paſſions of the mind, as the two ſeeing Glaſſes of the Soule: firſt, in beautie, as the two Banketting-houſes in this Capitoll, the *two great & goodly Lights of this heauen*, themſelues being as two other ſmaller Heauens and Orbes in our Earth: firſt, in extent, receiuing the moſt diſtant obiects, the huge huge Heauen, & all thoſe vaſt Globes of Light into their owne little little Heauens & Globes, whereas other Senſes reach not farre: firſt, in ſpirituall force, in a moment apprehending the furtheſt diſtance: firſt, in moſt things

which *Sense* accounts first, whence also *all Senses inward and outward* are called by the name of *Seeing*: Yea, the vnderstanding it selfe is so called; not that of Nature alone, but Prophets for their Reuelations are called * *Seers*; the Seraphims [a] are *full of eyes*; God himselfe ὁς πανθ' ὁρᾷ καὶ πανθ' ἐπακούει, is called, *totus Oculus*, [b] *He that made the eye, shall not he see?* the Will also and the Affections most desired obiects, are called *Ocelli*; to like or dislike is termed *Suspicere, despicere*, and the like; yea this is the *plucking out of the* [c] *right eye*, to denie our selues the neerest and decrest of affections,

* 1. Sam. 9. 9.

a Ezek. 1. & Reuel. 4. 8.

b Psal. 94. 9.

c Matt 5. 29.

ons *offending* : laſtly, this is the difference of imperfect grace and perfect glorie, that here wee [d] *walke by faith and not by ſight*; there we ſhall ſee [e] *face to face*, wee [f] *ſhall ſee him as he is.*

d 2.Cor.5.7.

e 1.Cor.13.12
f 1.Ioh.3.2.

Nature therefore (I alway intend by this name, the wiſe diſpoſition & order of God, who is *Natura Naturans* in his Creatures) hath moſt beautified this Organ in the forme, and not leaſt fortified it in the ſituation. The EYE for this cauſe, like a [g] *cloſed Well*, (and euen our word *Eye* ſignifies water, and the *Eye* is of watery conſtitution, as the ſame Hebrew word ſignifi-

g *Fons ſignatus, Cant.*4.12.

eth an Eye and a Well) incompaſſed [h] with *fortifications of bones* round about; with *hollow trenches* alſo the better to ſecure it; couered with tender inoffenſiue *Lids* (as the *valves or two-leafed* doores of theſe *Windowes*, called [i] *Palpebræ à palpitando*) which with the ouer-hanging *Browes* are ſet with *Haires*, to bee the more ſenſible *Watch-men* of this watchfull Senſe. How curiouſly are theſe *Windowes glaſed* with the *Horny tunicle*, which is hard, thicke, tranſparent, extent, and therefore called *Cornea*, becauſe it is as a Lanthorne to the EYE before, ſhady & darke behind.

h *Lact. vt munitiores eſſent, occuluit, vnde oculos dictos eſſe Varroni placet.*

i *Lact. de Op. cap. 10.*

Io-

I omit the *Tunicle*, called *Coniunctiua*, or *Adnata*, being the ſame Coat with the inner *Palpebra*, which alone hath (and that a moſt quicke) ſenſe in the Eye; the *Uuea*, which enlargeth or cloſeth it ſelfe more or leſſe; the *Retina*, and the reſt: nor will I ſpeake of the ſixe, or (as others, and in other creatures) ſeuen *Muſcles*; the *Chryſtalline*, *Glaßie*, and *Waterie Humors*; the *Optike* and *mouing Nerues*; the round *Forme*, as fitteſt both for motion and ſafegard; with other theſe curious *Window-workes*.

But wee cannot ſo paſſe the *Centre* of the * Eye, which wee

* D. Harv.

wee call *Pupilla, quaſi Puppa,* the babie in the Eye, the *Sight*; this being little, is ſeene to ſee better, and greater (as in Owles, Hares, and other creatures) to ſee the leſſe; *blacke* of colour, not in it ſelfe, but becauſe it is as it were *ſteeled* behind, like a Looking-Glaſſe, for better reflection. This is indeed the *Eye of the Eye*; and as that is the Iewell of the Face, ſo this is the precioueſt Gemme in that Iewell. This Centre is enuironed with a Circle, called *Iris*, of many colours in Man onely, as the *painted Glaſſe* in this *Window*, for the goodlier ornament. And where-

whereas other creatures are distracted in their Sight, and therefore haue (manie of them) their eyes on the sides of their heads, as seeing but for the bodie; Man is made (to teach him Wisdome, yea, Religion, and to serue *one Master with a single Eye*) to see with both Eyes at once. Mat.6.22,24.

CHAP. IX.

The superadmirable feature and vse of the Eares.

BVt I am afraid, whiles wee are surueying these *Windowes*, some *Eu-*

* Act.20.9.

Eutychus will close his eyes with sleepe, and *fall* * *from this Loft, to the death* of his patience. *Cynthius aurem vellit*, My Meditation playes the Song-master, and pulls me by the EARE; which wants not her preeminences, euen aboue the EYE it selfe. The *Eye* belongs to Man as a liuing creature; this, as a reasonable: neither can wee communicate the conceits of Reason to others, or receiue them from others, but by the EARE. This is therefore called *the Sense of Discipline*, and *the Learning Sense*. Man is a learned Man by his EARE; Man is a religious and holy Man from

from hence: For the EYE vſually is an impediment (I meane, in this our preſent corruption) *vbi vides non eſt fides*: but * Faith (*without which, all is ſinne, and it is impoſsible to pleaſe God*) *comes by hearing*; and Chriſt, which *dwells * in the heart by faith*, enters at the EARE. *Moſes* begins the Law with, **Heare, Iſrael*; God promulgates the Goſpell with, **This is my beloued Sonne, heare him.* Euen of morall honeſtie, *Plutarch* teſtifieth, *Tyrocinium rectè viuendi eſt rectè audire*; A good life begins at a good EARE, which, with a bad EYE, is vſually corrupted. The EYE ſeeth

* Rom.10.17. & 14.23.

* Eph.3.17.

* Deut.5.1.

* Mat.17.5.

Plut. de aud.

†

seeth onely things present; the EARE, by Tradition of Fathers to their children, receiues the wisedome of our Fore-fathers, and of those that are furtheſt remote both in time and place from vs: and by Speech, and Writing (a visible Speech) the Learning of the World is continued, from the first Man to the last; and this short age of Man is by the EARE, in manner, made immortall.

Thus *Ratio* and *Oratio* (our priuiledges aboue Beasts) *Faith*, Christian and Ciuill *Vertue*, all *Arts* Liberall and Diuine (whereby Men excell Men) are the fruits of the

EARE.

EARE. *Auris* is therefore called * *ab hauriendis vocibus*; becauſe we can neither at all ſpeake to Man, nor know what to ſpeake to God, till the *Eare* hath learned vs: as appeares in thoſe which are borne deafe, therefore dumbe; and thoſe Children which * *Pſammetychus*, the King of Egypt of old, and *Melabdim Echebar*, the Great Mogoll in our dayes, cauſed to bee brought vp without hearing, in a curioſitie of Learning, what Nation was ancienteſt (the care of the former) or what Religion (as did the later) by the Language that theſe ſhould ſpeake: But neither

* *Lact. de Opif. c.8.*

* *Herod. lib. 2.* See my Pilgr. *l.1.c.8.*

ther could the first learne any other voice then that of the Goat, their Nurse; nor these any at all, educated in stricter silence. Such is the necessitie and vse of this Sense, that God hath giuen vs two *Eares* and but one *Tongue*, naturally to infuse and enforce that Euangelicall Precept, * *Be swift to heare, and slow to speake*: this being therefore lower placed then the EARE, and double closed, whereas the *Eares* are both open, and seated aloft, in the same circle with the *Eyes*. The *Eares* also are both equall, and haue two outward Orifles (which Fowles and Fishes want) and those not so moue-

* Iam. 1. 19.

moueable as in Beaſts, of hollow forme (fit to receiue) and of griſtly ſubſtance (neither hard as Bone, to giue harſh entertainment, nor ſoft as Fleſh, to receiue too ſinking impreſſion.)

This hiſtorie of Nature is a myſterie of Morall Learning; that as the thing is eaſie, ſo *we be eaſie* to heare others; that we be *indifferent hearers*, not hearing too much on one ſide (the *right* EARE is not as the *right Hand*, ſtronger then the left) but reſerue one Eare alway for the abſent or accuſed partie; that (as the EARE is higher then the TONGVE) we account

it a greater *dignitie*, to heare the wisdome of others, then to vent our owne; that wee be not *like Beasts*, to wagge our *Eares* at euery Flie, or flying sound of Doctrine; nor like stupid *Fishes*, suffer the wisdome of the wise to passe by vnheard; lastly, that we be not all *Bone*, obdurate and inexorable, nor yet too tender, *carnall*, flexible hearers.

Now for the accurate Fabrike of this Sensorie, I must blame my too vnfaithfull EARE, that so lately heard that worthie, wittie, learned, industrious Physician, Doctor *Harvey*, reading vnto Curi-

Curioſitie of this Subiect, and from ſuch a Feaſt can bring you little; and if I could, this place would not permit. How was my ſoule rauiſhed with admiration, to ſee this Inlett and bodily Entry ſo exactly wrought, as hee then, both to the *Eare* and *Eye*, deliuered? The paſſage auditorie being aufractuous, leſt the *Tympanum* ſhould by directer incurſions be endangered; with excrements there, to intangle Fleas, and bitterly diſtaſtfull to Earewigs and other noyſome creatures; the *Tympanum* ſo like a Drumme, in the hole, the Strings, and Bracing; the admirable Ham-

mer, Anuill, Stirrup, annexed, where the *Tympanum* moues the Hammer, this the Anuill, that the *Stapes*, which opens and shuts the hole by his motion; and that more to one sound then another, as in the Ewe to her owne Lambs bleating: the smoothnesse, the other Concauities within, two *Feneſtellæ*, three *Cuniculi*; the infinite *Meanders* and *Labyrinthian Mazes*, *Concha*, *Cochlea*, *Puteus*, all of them so curiously wrought and framed, that no Mountaines, Valleyes, Vaults, Riuers, Wells, no Musicall Instruments, are so fitted for Sounds and Ecchoes, for

Noyſes and Voices, in the World, as this of the EARE in the Bodie: ſo furniſhed for receiuing, ſtopping, detaining, perfecting Sounds, that a Man may eaſily loſe his Eyes, his Wits, in this Labyrinth of the EARES; wherein Nature hath ſeemed to ſhew her worke the more curious, to prohibite all prophane (all vainer, idler) ſearch into ſuch Myſteries. As for the *Auditorie Nerue*, the paſſage from the *Mouth* to the EARE (ſeruing to purge *Fleame*, to vent out internall *aire*, to giue entrie to externall, and for the Sound to paſſe from the *Mouth* to the

Tympanum, the principall organ of Hearing) and for other parts of this *Gunne-roome* and houſe of *Ordnance* in this Towre; this *Bell-roome*, where the *Alarme-Bell* hangs in this Caſtle; this *Muſike-Schoole* in this Citie; *Organs* in this Temple; and all Inſtruments of *Harmonie* in this Houſe; I forbeare further to trouble you.

CHAP.

Chap. X.

The Naturall Miracles obserued in the Nose, Mouth, Tongue, and other parts.

I Thinke you are wearied of this priuie Search, and therefore I will now lead you abroad, to take view of the Faces Promontorie, the third and most eminent sensorie Member, the Nose, whereby the *Braine* distilleth and *droppes* out her superfluities, receiueth refreshing *aire*, and the *sent* of things meet to be embraced or auoided. Therefore is it lifted vp, for fit per-

forming of these offices, and for better securitie to the *Eyes and whole Face;* and may be resembled to a *Mount* in the middest of a Garden, or a *Roofe* of Lead, well battelled on the house top, yeelding both Walkes for fresh ayre, a Garden for delicacie, passage and conueyance for Raines; comely Ornament, and sure defence to the whole Building.

Next are the CHEEKES, as curious Fret-workes and *Emplaister;* to which, some adde Diabolicall Dawbings and Iezabelicall emplaisterings of their owne.

And how goodly is that *Gate-*

Gate-house to the whole Fabrike, the MOVTH? without which the *Beard* on the *Cheekes* is as Groues and Walkes of pleasure, for strangers eyes to expatiate themselues in, and that longer on the *Chinne*, as taller Trees to grace this *Vter Court*, and a naturall Porch or Arbour before the Court Gates, which Women therefore want, as a Creature made for a *Housewife*, and to keepe within doores. How admirable are those Scarlet *two-leaued dores*, how easily *open and shut*, how *melting* in their sweet touches, how louely *Twinnes* kissing each other, how vsefull in *Speech*,

Speech, how euer in their *diminutiue forme* (which in Beasts, Fishes, Fowles, are farre farre wider) reading a Lecture of Temperance to their owner.

Being past these first Gards and Gates of *Earth mingled with Bloud*, yee passe a deepe moist *Trench* to a high *Wall* of *Stone*, couered below with sanguine Clay (the *Gummes*) where many wonders meete together: that this *Wall* is all *Gate*, & opens quite through with ease and swiftnesse; that this opening is not *side-wayes* as in other buildings, but downewards; that the fore-part of this *Wall* is a sharpe cut-

cutting *Port-cullis*; and that the *Porters*, *Warders*, *Gate*, *Wall*, *Port-cullis* are all one, nor ſpeake we word, nor eate we bit without the vſe of all, and thoſe former Purple Valves alſo.

When you are entred, yee ſee a *Hall* ſpacious enough for vſe, ſpecious for beautie, the *Roofe* whereof is an arched Vault of liuely Architecture: the goodly frame, with the *Benches* round about this *Hall*, the *Almonds*, *Paſſages*, vpwards and downwards, the perpetuall ſpringing *Moiſture*, the manifold *Cartilages*, with other names wearifom to the Reader, I willingly paſſe ouer

uer to take view of the TONGVE, *Marſhall* of this (nay of euery) *Hall*, continually attyred, like a great Officer, in his Violets and Scarlets. But what Tongue can vtter the excellencies of the TONGVE? As principall *Sewer* he orders the meats into this *Hall*; as chiefe *Caruer* hee diſpoſeth them in the *Hall*, rolling & turning them to this or that ſide; as *Controller* hee expels whatſoeuer hurtfull things therewith entring; as *Cup-bearer* hee ſtill bringeth natiue liquor to moiſten them; as HIGH TASTER (which is his peculiar) hee examineth and iudgeth

iudgeth them; and laſtly, as the loweſt *Groome*, hee clenſeth the whole roome with the Walls and Benches, hauing before (as a charitable *Almoner*) diſburſed the broken meates to the hungrie *Begger* (the importunate *Gullet*) and filled his *Bagge* (the *Stomacke*) therewith.

But all this the tongues of Beaſts performe. The tongue is not called the *glorie of the Man* for this, as if wee ſhould glory in eating, drinking, and filling a neuer-filled belly; but as Man (as yee haue heard) moſt excells beaſts by reaſon of his reaſonable ſoule and bodily ſpeech, this laſt is by

Pſal. 57. 8.

by this member principally performed; yea, hereby one Man excells another Man, in the elegance and eloquence of the Tongue; hereby *Moſes* to *Aaron*, one Man is another Mans God. Many are indeed thoſe *ſpeech-tooles*, the Sides, Breſts, Larinx, *Os Hyoides*, Wind-pipe, Palate, Teeth, and in manner all whatſoeuer from the *Lungs* to the *Lips* incluſiuely (the more maruellous is the readineſſe of Man in doing that ſo eaſily, ſo ſuddenly, wherein ſo many inſtruments are at once ſet on worke) but the chief of theſe is the TONGVE: whereto Nature hath giuen her

her naturall Rules, aſwell as abilitie of ſpeech. For whereas our EARES, EYES, NOSTRILS are double, doth not one TONGVE, ſo many wayes employed, & ſo cloſely walled and guarded, naturally inſinuate a ſpareneſſe in ſpeech & dyet? Or ſhould we ſpeake ſtones, which haue a TONGVE ſo tenderly, of fleſhy ſubſtance, without any bone therein, compoſed? Or ſhould wild fire and hell-fire come out of that inſtrument, that dwels in continuall moiſture? Or ſhould we enforce ſuch great ſwelling words of vanitie (*ampullas* and *ſeſquipedalia verba*) to proceede from

from so little a member? Or such doubling lying equiuocations, from that which is so vniforme, and that be disioyned so farre from vnderstanding sometimes; sometimes from what should bee, what is our will & affection, which is placed in the midst betwixt the BRAINE & HEART? But these and other like are the issues of sinne, which God made not; which when he made the TONGVE, by the very frame thereof hee forbade, and still forbids for euer; lest the Tongue that

* Luk.16.19. * *fareth deliciously euery day,*

a Psal.12.3,4. *and* [a] *speaketh proud things (with our Tongues will wee preuaile,*

uaile, our Lips are our owne, who is Lord ouer vs?) become as that of *Diues*, tormented in hellish flames without one *drop of water to coole them.*

Wee haue but sented the *Sent*, but tasted the *Taste*, nor dare we touch the *Touch*, lest it distract vs with it selfe in a new peregrination, quite through this *Microcosme*, leading vs from the Brain (from Braine and iudgement) and from the Head (the scope of our intents) to too much sensualitie, too long a discourse of the Senses. Nor may wee meddle with the *Membranes*, instruments of the Touch, in number numberlesse, nor

the more innumerable *Fibres*, nor the *Fleſh* diuerſified in diuers kinds, nor the *Muſcles*, inſtruments of motion (whereof aboue foure hundred are knowne) O miracle! (for how can it elſe be cõceiued?) that ſo ſuddenly the bodily motion of the hãd or tongue is performed, wherein concurre the ſucceſſiue actions of the externall, the common Senſe, the Phantaſie, the Reaſon, the Will, Affections, and thereupon the concourſe of ſo many Veines, Sinowes, Arteries, Muſcles, Bones, Tendons, &c. all executed in a moment! that hence the opinions of the *Gyantly rolling*

of

of the Earth, from an impoſſibilitie of ſuch ſwiftneſſe in the Starres, being vniforme and ſimple in ſubſtance and motion, may with this no leſſe wonder in this little World bee anſwered. What ſhould I adde the innumerable *Veines*, *Arteries*, *Nerues*? the *Bones*, the Pillars & Timbers of this building that hold it vpright, and no leſſe helpe it to moue, bow, and bend, ſo many in number, that the Hand from the Shoulder numbers two and fortie, and the Foot about the ſame proportion? What ſhould I ſpeak of other *ſimilar* or *diſſimilar* parts? ſeeing wee teach not

ANATOMIE (of the skilful, wherein we craue pardon for this boldneſſe) but herein contemplate the excellency of Man in his Bodily ſtructure; the ſubſtance whereof and faculties continue ſtill, though the *Image of God* (and therefore the excellency of Man) therein bee falne in his Fall.

CHAP.

CHAP. XI.

The height of created wonders, Mans SOVLE *created after Gods Image; the same compared and preferred to the Body, to all Bodies.*

IF the Body bee so *fearefully and wonderfully made*, what may we say, what may we not say of the SOVLE, for whom it was made? the Quickner & Mouer of this Engine, Inhabitant of this House, Life of this Earth, light of this Orbe, and (may it be soberly construed) a little God in this little World? The SOVLE & not the Body is the Man;

* Cic. Som. Scip. *Mens* * *cuiusq;, is est quisq;, non ea figura quæ digito monstrari potest. Corpusculum hoc quo induti sumus* (saith [a] Lactantius) *hominis receptaculum est, ipse homo latet intra hoc quod videtur:* Man dwels within this bodily receptacle. This SOVLE is not an inuisible particle of indiuisible Deity, but the immediate work of diuine power, who in the first Mans *face* [b] *breathed this breath of Life*, and still continueth the [c] *Father of Spirits*, which creating infuseth, and infusing createth the SOVLE in humane Generation through all Generations, and [d] *formeth the Spirit of Man within him*, corruptible

a Lact. de Op. D. c. 20.

b Gen. 2. 7.

c Heb. 12. 9.

d Zac. 12. 1.

ruptible Elements being vnable to yeeld an incorruptible ſubſtance; or generation, to procreate incorruption: which alſo in that fatall diuorce and diſſolution, when the *Body* [e] *returnes to the earth whence it came, aſcends to God that gaue it.* God the efficient, framed it, not of Earth, of Elements, of Heauenly, of any Matter, but to ſhew his infinite power, made his greateſt workes, this greateſt worke, of nothing: and vouchſafed himſelfe to be the Samplar & Prototype, that as the Body is an expreſſe Image and briefe *Compendium* of the World, ſo the Soule is a viue repreſen-

e Eccl.12.7.

tation and modell of the glorious Trinitie in incomprehensible Vnitie, made (not the Image,[f] which is Christs prerogatiue; and to be made had made it not the Image of the Eternall, but) *ad Imaginem*, in, or after that Image, whose perfections it doth not without imperfection, resemble.

[f] Col.1.15. Heb.1.3.

But how could I admire, O my Soule, thy diuine originall beauties, in those resemblances of perfection? Gods *eternall and spirituall substance*, in thy spiritual and immortall nature? his *Vnitie* in thine? in thy *trinitie of Faculties*, Vnderstanding, Will, Me-

Memorie (which remaine after the bodily separation) the *Trinitie of Persons?* And how should I thinke to comprehend the Almightie, when thy Nature, Forme, Quiddities, Essence, are vnknowne to me; that is, thy Selfe (in this frailetie) to thy Selfe? When Thou that makest me know the *All* of my knowledge, art so imperfectly knowne? I can rather say what thou art not, then what thou art; what thou hast, then what thou hast not; thy Operation, rather then thy Being. *Thou* * *being but One, doest* in manner *all things* in this bodily Microcosme, and *remaining in thy selfe,*

* Wisd. 7. 27. & 8. 1.

selfe, reacheſt from one end thereof *to another mightily, and ordereſt all things ſweetly;* whole in the whole Bodie, and whole in euerie part; * *One onely, and yet manifold,* (for the Vnderſtanding is all things) *knowing the World, and the operation of the Elements, the beginning, ending, and middeſt of the Times, the alterations of the turning of the Sunne, and change of Seaſons, the Circuits of Yeares, and the Poſitions of Starres, the Natures of liuing Creatures, and the Furies of wild Beaſts, the violence of Winds, and the reaſonings of Men; the diuerſities of Plants, and the vertues of Rootes; and all ſuch things*

* Wiſd. 7. 17. &c.

things as are either ſecret or manifeſt: For Wiſdome, the worker of all things, taught thee, in that day of thy Creation, and made thee to reſemble that *vnderſtanding Spirit, Holy, One onely, manifold, ſubtle, liuely, cleare, vndefiled, quick, ſtedfaſt, ſure, free from care:* Greateſt *Philoſopher* (in the knowledge of the World and thy ſelfe) greateſt *Diuine* (in the knowledge of God) and greateſt *Monarch*, Lord of this leſſe and that greater World.

This is that Act, Energie, Entelechie, or continued motion of the Bodie, to whom are properly due all whatſoeuer Prayſes, before aſcribed to

to the Bodie, as being therein but the Organ and Instrument of the Soule; and without which, it is as the World without the Heauens and Sunne, a lifelesse Carkasse, a perishing Chaos. So, in those liuing Stables and Steeds (as wee haue resembled the Legges) the SOVLE is Master of the Horse, and sitting still, moues, and, as it were, rides on them at pleasure. The SOVLE is the hand of the Hand, and workes with it as a naturall Toole or Instrument, according to the necessities of the Bodie. All those naturall Bands of *Spirits*, mentioned vnder the con-

conduct of those *Triumviri*, the Braine, Heart, and Liuer, are Bands of this SPIRIT; whereby it is personally tied and vnited to the Bodie, and whereby it performes all the naturall, vitall, animall offices therein. Not the Liuer, but the SOVLE, in and by the Liuer, sanguifies; as the Heart and Braine are but Shoppes and Tooles for Life & Sense; the Workman is the SOVLE in these, in euery Member. All this Bodie is her Palace; all the Diuisions, her Chambers, Roomes, Offices; the Eyes are her Windowes and Spectacles; the Sight of that Sight, is the SOVLE; nor could

could the Tongue talke, or walke, or ſtirre without her: the Eare is her Chamber of Audience; the Touch, the Taſte, the Sent, the outward, inward Senſes, are but Motions in this Watch, all acted and moued by this Spring, great Mouer of all the Wheeles in this Engine; whiles it ſelfe *moues not*, is not moued.

Neither is this inferiour little World capable of ſuch greatneſſe: Shee mounteth, ſurmounteth, meaſureth the *Heauens*, and that (O height of Wonder!) not leauing the * *Earth*, not forſaking this Houſe of Clay. The STARRES are

* *Terram haud relinquens in cœlum attolleris, illudq; metiris, Her. Triſ. Pimand.*

are round, simple, lucid, and heauẽly Bodies; the most condensate parts of their Orbes; for their nature, for their greatnesse, number, swiftnesse, circular motion, effects, and influence, iustly admired. But thou hast a STARRE, O Man, within thee, exceeding these in all these things; that * SOVLE of thine; *Round* shall I say? yea, of all formes, yet of none: *Simple*, beyond corporeall constitution and heauenly quintessence; *Lucid*, with rayes of sensible, of inuisible and reasonable Light; participating a higher nature, then to be *condensate* or compact of Elementarie or Æthereall

* The Soule and the Starres compared.

reall Orbes; whose *greatnesse* swells beyond the Vniuerse, aspires farre aboue all Heauens, to apprehend and enioy her and their CREATOR; like to HIM in *number*, not multiplied by diuision, which tends to destruction, but innumerably manifold in the *onemost Vnitie* of it selfe; the *swiftnesse* such, as in a moment it compasseth that Circuit; the incredibilitie whereof in the Starres, hath hatched the conceit in elder Pythagoreans and later Astronomers, of the Earths incessant rolling, whiles the Starres are still spectators of her tumbling in her owne Hoope,

Hoope, her wheeling Reuolutions; their *Circular motion* is not comparable to Hers, which moues both round and direct, and all motions; yea, all their motions, which it contemplates & calculates many Ages before or after in her working, making the Starres and Orbes to goe backwards or forwards at pleaſure; and as it were clothing her ſelfe with their pure ſubſtance, wheeles the World with them, rides about the Vniuerſe on them, transformes her ſelfe into them. This STARRE is both *fixed* and *wandering*; both *Starre*, *Orbe*, and *Intelligence*; both

moued, and *immoueable*; both all theſe, and all things elſe, and none of them. Who then can declare the *effects* and *influence* of this diuine Creature, which thus inſinuates it ſelfe into all creatures, and ruleth ouer all; which imitates her Maker in his *wayes, full of glorie and honour?*

CHAP. XII.

The wayes and workings of the SOVLE, *reſembling her* Prototype; *Mans happineſſe before his Fall, and miſerie ſince.*

Pſ.104.2,3,4. GOD *clothes himſelfe with Light as with a Garment, and ſpreadeth the*

the Heauens like a Curtaine, layeth the Beames of his Chambers in the Waters, maketh the Clouds his Chariot, and walketh on the wings of the Wind, makes his ſpirits his meſſengers, his miniſters a flaming fire: He ſets the Earth on her foundations, ſo that it ſhall neuer moue. Doth not the SOVLE viuely expreſſe in her workes, that ſhe was made after this patterne? She alſo *attires her ſelfe with* intellectuall *Light*, and draweth theſe *Curtaines of Heauen*, to ſearch what is in them, beyond them. She *layes the beames of her Chambers in the Waters* (not onely aboue the Firmament, thorow thoſe

thicke Clouds, viewing and examining thoſe Naturall Armories, the Furnaces of Thunder, and infinite Quiuers of fierie Darts, layd vp in Store-houſes of cold Water; that I mention not the Haile-ſhot, Snow-balls, and infinite Engines and Ordnance of Meteors, but) in proper ſence, ſhee hath found how to frame as goodly *Chambers* for vſe, *Palaces* for pleaſure, *Caſtles* for Warre, in the Waters, as any on the Land: and *makes the Clouds her Chariots, and walkes on the wings of the Wind*; yea, muſtereth and marſhalleth the moſt angrie Elements, the ſtormie tem-

tempeſtuous Vapours, to tranſport ouer raging, rauenous implacable Waters, a heauie, groſſe, earthly bodie; and tame thoſe vntameable creatures, the Winds, as in their armes, and the Waues in their lappe, to conuey it thorow the iawes and paſſages of Death, to new Helpes and Ornaments of Life; by Compas, compaſſing all this Globe; and by new Seas diſcouering new Heauens and Lands, to take full poſſeſſion of this her Patrimonie, the Vniuerſe, as well in vſe as intereſt.

The great *Leuiathans* are not ſecured from her ſearch

* See my Pilgrimage, l.8.c.30

in those cold * Polare Climats, in the Ocean Desarts, in the Forests of Icie Mountaines, but thence doth *her hand fetch them, there doth her right hand hold them.* All the *Fishes* of the Sea, all the *Fowles* of the Aire, all the *Cattell and Beasts* of the Earth, are her Dowrie; nor can the *Waters* hide them, nor can the *Aire* conuey them, nor can inextricable *Woods*, remote *Wildernesses*, or their owne *wilde* and sauage nature saue them from the Soules arts, from the Bodies enioying. Hence doe we make ludicrous Ornaments for our weakling Infants of the *Horne* (the Bow,

Bow, Arrow, Sword, and Strength) of the ELEPHANT; and the very *Bones* of the WHALE are made the supporters to childish and feminine tyres: and though when *he* * *opens the dores of his Face, his Teeth are fearefull round about; his Neesings make the light to shine, and his Eye-lids are like the eye-lids of the Morning; out of his Mouth goe Lamps, and sparkes of fire leape out; out of his Nosthrils commeth Smoake, as out of a Boyling Pot or Caldron; his Breath maketh Coales to burne, and a flame goes out of his Mouth*: Though his Maker himselfe thus honoureth *his* * *Parts*, his

* Iob. 41. 5,9, 10,11,12.

* Ver. 3.

his Power, his comely Proportion; yet to his Darling, this SOVLE of Man, hath hee giuen Wisdome to vnroofe that Mouth, that * Hell-wide Mouth, and to frame the timbers of that arched Vault, to the delights of humane attire: yea, the sauage naked Americans can, dare, doe as much, and stop the furnaces of his Nosthrils, and smother him with his owne smoake, so to feast with his flesh, and subdue to the rudest of humane *Soules*, the hugest of animated *Bodies*.

* See my Pilgrimage, *l.8.c.3.*

What should I speake of lesse and inferior Creatures? of

of Mountaynes, Fountaynes, Quarries, Mines, subiected to this MINDE of Man? It is an *Incarnate Angell*, by this Body of flesh seeming meaner, indeed hauing a meane thereby to make vse of the World, and with bended Knee, ready Tongue, & members made *weapons of Righteousnesse*, becomming a bodily Temple and House of deuotion vnto God, denyed to that Angelicall Nature. *Vocabulum homo* (saith Tertullian) *est duarum quodammodo substantiarum fibula*: Man (in the Word and in the World) is a claspe, knot, and bond of bodily and spirituall, visible and

Tert. de Res. Car.

and inuiſible, mortal and immortall ſubſtances; conioyning in one perſon a heauenly and earthly Nature, God and the World.

Man is the Mirrour, the modell of DIVINITIE, & hath his *Spirits* too of Aery nature, of Fiery force, which vnite this SOVLE and *Body* in coniunction; of which we may alludingly affirme, that *the* SOVLE *makes her Meſſengers Spirits, her Miniſters a flaming*, but nouriſhing, quickning, animating *fire. She ſets the Earth on her foundations* (this *Body* thus erected on her naturall Pillars and Sockets) that whiles this coniunction

Pſal.104.4.

ction laſteth, it may *euer moue*, neuer be *remoued*. Her *Centre* is her ſelfe, her Circle euery where, the Limits of her iuriſdiction vnlimited and no where; and but looking out at theſe bodily windowes, proportions the meaſure of this wide wide World; aboue all, beholds the Legions of ſupernal Angels; beneath all, the Regions of infernall Deuils; and aboue and beneath all names of height & depth, in ſome ſort ſees HIM which *dwells in Light inacceſſible*, that inuiſible Maieſtie, who hath ſealed herein the impreſſion of Himſelfe, who being vnmouable, moueth all things.

Happy

Happy SPIRIT, whom thine owne, whom all *Bodies* freely and willingly ſerued! Happy SPIRIT, whom *Angelicall* Spirits in heauenly Fraternitie loued, admired! Happy SOVLE, ſo diuinely reſembling Diuinitie! Happy *Body*, in plenarie reſemblance of the World! Happy, thrice happy MAN, in ſeruing that thrice bleſſed Vnitie, that eternally bleſſed Trinitie, whoſe ſeruice is the happieſt and bleſſedeſt freedom! And moſt moſt accurſed was the entrance of ſinne into the World, which by a double diuorce cauſed a double ſeparation, a double death, one di-

diuiding the wretched SOVLE from the wicked *Body*; the other, damned MAN from his *God* blessed for euer. Hence is the *Body*, *a both die*, no sooner made the House of the SOVLE, then the liuing graue of the perishing SOVLE, in it dying an internall, by it an externall, for it an eternall death: whence the Greekes call it* Σῶμα *quasi* Σῆμα, that is, a Sepulchre; and in the Latine terme CORPVS, is not COR the first sillable, as the Heart, Life, excellency of our first estate faln away in Mans Fall, and now as before was said, we are *Vecordes*, *Socordes*, *the* [a] *Foole hath none heart*? & only

* *Plato. in Gorg.*

a Pro. 10. 13. & sæpe. Ier. 5. 21.

only PVS, the last sillable, in this last estate, is left vs; that from the sole of the foote, to the crowne of the head, there is nothing but [b] *vulnus & liuor, & plaga tumens: No soundnesse in it, wounds and bruses, and putrifying sores: the whole head is sicke, the heart faint.* As for the SOVLE, that better part, it is now by sinne the worst of Man, the most deuillish; that SPIRIT is *Spirit* indeed, a vaine breath, an emptie puffe, and vanishing blast; this *Animus* is ἄνεμος, a passing winde, surpassing the winde in vanity. The whole Man is nothing lesse then whole Man, wholly vnholy, the

b Esa.1.5,6.

the very ruines, rubbish, dust of himselfe. *Cal Adam*, saith *Dauid* in the Text, *Cal Hebel; All Adam* (vnderstand it properly or appellatiuely, for the first Man, or any deriued of him) is *all vanitie; Man is vaine, yea vanitie, and altogether vanitie.*

CHAP. XIII.

The signification of VAINE, *and* VANITIE; *and the cause of* VANITIE *in the Creatures.*

VANITIE, * saith *R. Dauid*, is that, which *is not any thing, or which*

* *Vanum.*

which soone ceaseth to be, or vanisheth, as the breath or vapours. The Latins (*A. Gellius* obserueth) called those *Vanos* which were *mendaces & infidi*: So *Virgil*, *Non si miserum Fortuna Sinonem---*[a] *vanum etiam mendacemq; improba finget*: so the Scripture also, *Ionas* 2. 8. they *which wait vpon lying vanities*: their *mouth speaketh vanitie*, Psal. 144. 8. *Their right hand is a right hand of falshood.* Once, *Euery Man is a lyer*, may serue for a true Commentarie to this Text, *Euery Man is vaine.* For as *Verum, Bonum, Ens*, are conuertible: so *Vanum & Malum*, are in substance and subsistence, *non ens.*

a So *Tull. Offic. l.* 1. *Nihil proficiunt nisi mentiuntur: nec vero quicquam est turpius vanitate.*

ens. Indeede, and in propereſt ſenſe, God *is*, and therefore calls himſelfe [b] *I am. He* [c] *is, was, is to come*; [d] *Yeſterday, to day, the ſame for euer*, true in himſelfe, his Word, his Works. All Creatures were *Created*, that is, made of nothing, and ſo farre may be ſaid *to bee*, as they hold correſpondence with this their Creator, [e] *of whom, in whom, and for whom they are*; and how farre they decline from him, ſo farre they returne againe to their former materiall immateriall, *Nothing*.

b Exo.3.14
c Reue.1.6
d Heb.13.8

e Rom.11. *vlt.*

Nihil [f] *negatiuum eſt cauſa nihil priuatiui*: in which reſpect S[t]. *Iohn* [g] giues a definition of ſinne from the deficience, ἡ γὰρ ἁμαρτία ἐστὶν ἡ ἀνομία. *Neq; ens eſt* (ſaith

f *Mornæus de V.C.R.*

g 1.Ioh.3.4

Dionysius de Div. Nom.) *neq; omninò non ens; non negatiuè sed priuatiuè nihil*; after *Melanchon*, [h] a priuation to bee considered together with that subiect whereof it is the deprauation. *Nequitia ab eo quod nequicquam sit*, Saint *Augustine* affirmeth, *dicta est*, [i] *& ideo nequissimi homines nihili homines appellantur; Vita ergo voluntario defectu deficiens, ab eo qui eam fecit vergit ad nihilum. Res autem tantò magis moriuntur, quantò minus sunt, & si penitus morerentur, ad nihilum sine dubio peruenirent*: A Man is called vaine, as vanishing from that state wherin God created him, into this *Prorsus nihili* (so *Vatablus* reades this Text) worth nothing, worse then nothing. God *calleth* [k] *things that*

h *Mel. L. Com.*

i *Aug. de vera Relig cap. 11. & alias sæpe.*

k Rom. 4. 17.

that be not, as though they were, yea by his call cauſeth them to be, *He ſpeakes the Word, and they are made*; the Deuill calleth things that bee, as though they were not, by his tempting call cauſeth them not to bee: hee ſpeakes the word, and they are mard (ſtiled by *Tertullian*, [l] *Verbum ædificatorium mortis*) they vaniſh from Bonity, and therefore from true and ſolid [m] Entitie.

It is true, that in the Deuill himſelfe, life, motion, eſſence, are good, and theſe things are deriued (*as* [n] *Riuers come from, and returne to the Seas*) from that IEHOVA, in whom all things *liue, moue, and haue their being:* but hee not [o] *keeping his firſt e-*

l *Tert. de Carn. Chr.*

m Man is called Vanitie, becauſe his workes are ſuch, *Chryſ. in Eph. 4. 23.*

n Eccl. 1. 7

o Iud. 6.

state[p] *abiding in the Truth*, auerting his ſelfe-reflected eyes from God, the *Abyſſus* of goodneſſe, the Ocean of Entitie, loſeth his former hold and dependency, delinquiſhing & ſtraying from that *Firſt and Laſt*, the Fountaine and Foundation of being, and thereby loſeth himſelfe (as the ſtream diuided from the Fountayne, or building ſeuered from the Foundation) & cannot but vaniſh. Such [q] *broken Ciſternes hew they out, that forſake the Fountayne of liuing waters, broken Ciſternes that can hold no waters*, that cannot hold themſelues from periſhing into a meere nothing, if diuine power did not reſerue ſomething of them; *De his* [r] *qui faciunt quæ non vult, vt faciat ipſe quæ*

p Ioh. 8. 44

q Ier. 2. 13.

r *Aug. de Cor. & Gr. c.* 14.

quæ vult, that they which do not his good will, may ſuffer his iuſt will; nothing more manifeſting his Omnipotent *Power*, then conquering; his *manifold Wiſedome*, then diſpoſing; his *long ſuffering Patience*, then enduring; his *all-ſeeing Preſence*, then ſearching out; his impartiall *Iuſtice*, then puniſhing; or *Bowels of Mercy*, then forgiuing *Sinne*, which the Deuill firſt committing voluntarily in himſelfe, enuiouſly deriued by malicious ſuggeſtion to our firſt Parents, wittingly and willingly conſpiring with him againſt their GOD, and therefore neceſſarily vaniſhing with him from their good, the ſoule and life of their very being.

CHAP. XIIII.

The cause and deriuation of vanitie in Mankind.

THis is the true Pedigree of Vanitie, which began in the Deuils forsaking God, was by him inspired with contagious infection to the first Man, & by him propagated to all his posteritie. For proofe whereof, let vs examine the euidence, let vs obserue this generation, and manifold corruption of the corrupted degenerated generations of Men. *Adam* * himselfe, with the first Woman, receiued poyson from the Serpent, wherewith they haue enuenomed themselues & all their posteritie. As a Root to the

* *Homo vanitas.*

the Branches, a Fountayne to his Streames, the Head to the Members; ſo *Adam* (which for vs receiued Originall righteouſneſſe) hath to vs, to all mankind deſcending of him by generation, conueyed the naturall inheritance of Originall ſinne; which by actuall ſins (our owne purchaſes with this ſtocke) wee daily improue to larger extent of wickedneſſe & deſtruction. His actuall ſinne is originally ours, the guilt made ours by imputation, the corruption conueyed with nature it ſelfe in the Conduits of generation: that firſt perſon voluntarily infecting Nature, and this infected nature naturally infecting our perſons.

But euen in our firſt Parents,

see what presently attended their sinne. Their eyes were opened to see their nakednesse : *naked* they were of *diuine* protection and fauour, naked of *Angelicall* guard and custodie, naked of *Humane* puritie and holinesse, naked of dutifull *subiection* from the rebelling Creatures; naked in *Soule*, naked in *Body*, naked of *Happinesse*, naked of *Hopes*, exposed naked to the fierce *Wrath* of that God, from whom to bee hidden was impossible (alas, what could * *Fig-leaues*, what could *Trees* doe?) and to whom to appeare was intolerable. Thus is *Adam* excluded *Paradise*, barred from the *Tree of Life*, in *Labour and Sorrow* enioyned to eate his meate, and to

* Gen. 3. 7, 8.

till

till the Earth, for his ſake *accurſed*, ſo to prolong that life which after many ſinnes and miſeries multiplyed, ends in an obſcure night of irrecouerable darknes. His naturall *Subſtance* and *Faculties* remayne, his conformitie in them to God, that is, the *Image of God in righteouſneſſe and holineſſe of Truth*, is loſt. His power of generation continues, wherby hee ſtill liues in vs, but his firſt ſonne *Kain* is (after the Deuils image) a murtherer; his ſecond ſon is not able to withſtand him with his Armour of righteouſneſſe and innocencie, but in name and deed is *Habel*, that is, vanitie, true image of this falſe vaine World, where Truth it ſelfe is oppreſſed, Equi-

tie

tie and Charitie vanisheth. The third is *Seth*, that is, set or put in the roome of another (such is our flitting, our cõstantly inconstant mortalitie) *begotten* * *in his owne likenesse*, and after *his Image*, that is, the corruption of human sinfull flesh, propagating lust with nature. If better things were in him, thanks to a better Father; it was the worke of Regeneration, not generation, spirituall, not carnall.

*Gen. 5. 3.

CHAP. XV.

The Vanities obserued in Mans Generation, Birth, and Naturall Constitution.

AND if it bee thus with *Adam*, a man of Gods ma-

making, his owne immediate workemanship, what shall we thinke of his remoter posteritie, that by generation descend of him? Descend indeed, and grow worse and worse! * *Ætas parentum peior auis tulit Nos nequiores mox daturos Progeniem vitiosiorem.* *Dauid* therefore, when he askes, * *Lord, what is Man, that thou takest knowledge of him? Or the Sonne of Man, that thou makest account of him?* in the first place calls him *Adam*, as God made him; for then *he had nothing but what he had receiued*, and therefore held all of grace: but in the second, he is *Ben enosh, the sonne of miserable Man* (so the words signifie) as if *Sonne* and *Miserable*, in Man, were inseparable

* *Horat. Carm.*

* Ps. 144. 3

rable twinnes. And what elſe is Generation, but from and to Corruption? And what elſe is generated in Man, but the corruptible Bodie? The incorruptible Soule therefore immortall, becauſe not generated; therefore not generated, becauſe immortall. And euen of the Bodies generation, let vs looke vpon the cauſes, and ſmall cauſe ſhall we find to be in loue with our ſelues; which yet wee often are, euen * *without a Riuall.* * *Behold, I was ſhapen in iniquitie* (ſaith DAVID) *and in ſinne did my mother conceiue me.* This is the originall. The cauſe efficient (which in the firſt Man was Gods owne hand) is here a mortall miſerable Man, incited there-

* M.S.
* Pſ.51.5.

thereunto by ſenſuall Luſt; which hee doth not, cannot, without helpe of another, of a weaker Sex; and that not as *Minerua*, by the nobler Inſtruments of Nature, but euen thoſe which are, and are called *Pudenda*; the act of honeſteſt humane procreation flying the light & ſight of humane eyes, more then many the very workes of darkeneſſe. The matter is Seed and menſtruous Bloud; the one, Froth (whence [a] *Venus* was called *Aphrodite*) the other, [b] ſay ſome Authors, *Venome*, in vulgar appellation, a feminine *ſickneſſe*.

a *Venus orta mari. Aphros* is Froth; ſuch is Luſt, ſuch is Sperme.

b *Solum animal menſtruale mulier eſt. Nihil facilè reperiatur mulierum proſluuio magis monſtrificum. Acceſcunt ſuperuentu muſta, ſterileſcũt tactæ fruges, moriuntur inſita, exuruntur hortorum germina, & fructus arborum, quibus inſedêre, decidunt; ſpeculorum fulgor aſpectu ipſo hebetatur, acies ferri præſtringitur, eboriſq; nitor; alvei apum emoriuntur: in rabiem aguntur guſtato eo, canes &c. P. l. 7. c. 15. Lemn. de Oc. N. m.* aſcribes hereunto diſeaſed and monſtrous Births, and the paſſionat impotence of enraged Women.

And

And could our nicer eyes endure to behold thoſe Materialls, whence thoſe ſeeming Starres and ſwelling Hearts are procreated?

Is not the forme and manner of this conception as ſinfull firſt (*quis enim poteſt facere mundum*, ſaith IOB, *de immundo conceptum ſemine?*) ſo baſe, abominable, viperous? What greater *baſeneſſe*, then to be ſo many moneths immured in a darke Priſon, ſo ſtrait a little Eaſe, where ſpace, in ſo long ſpace, is not giuen (which euen the *Graue* denies not) once to meaſure out and extend his owne little little *Length*; where it *growes* but as *Plantanimans*, like a ſenſitiue Plant, or Shell-fiſh; not

not enabled to *moue out*, or (which Snailes can doe) to *remoue* with his ſhell? How *abominable* is that vicinitie of his *owne*, and encloſure betwixt the *Mothers* excrements; a naturall Sheet onely ſeparating from the former; and for the later, his Bed made betweene the ſinkes and paſſages of the Parents *Ordure* on the one ſide, and *Vrine* on the other? which alſo, like a young *Viper*, he ſeemes to reuenge more then any brute creatures (becomming, in his firſt being) an executioner of that Curſe, *In* * *ſorrow ſhall be thy conceptions*) with a heauie burthen preſſing that weaker Porter, which hath fewer ſupporters by one halfe then other creatures

* Ge.3.16.

tures to vphold it; with often turbulent motions, seeming to raise commotions and seditions in that whole Region; and at last, with violent eruption, breaking the inner walls, forcing the vtter fortifications of Natures Fort; sometimes dying himselfe in the assault, sometimes killing his Parent (onely for the fault of conceiuing him) and sometimes both perishing in this naturall vnnaturall Duell, before the Sunne can see that a Sonne is borne into the World. *Giue* * *me children*, said RACHEL, *or else I die*: Alas, inexpert Woman, giue thee Children, and then (euen in the first number) thou diest. And euery sonne, though not in like extent, is (let his

* Ge.30.1.

his Father call him *Beniamin*, the Sonne of his right Hand) a *Benoni*, * *A Sonne of Sorrow* to her that bare him. *Hinc illæ lachrymæ*; the Mother cryes with painefull Passion, the Assistants cry with neighbourly compassion, and the Infant (the first, the onely thing which he doth) he cryes too.

* Ge.35.18.

But proceed in further view of this new-come Guests welcome and entertainment into the World, and you would perhaps, with *Plinie*, doubt whether Nature be a kinder Mother (to vse * his words) or harder stepdame to Man. So willingly and bountifully doth she furnish the *Fowles* with Downe, Feathers, Quills, to a miracle of delicacie,

* *Vt non satis sit æstimare parens melior homini, an tristior noverca fuerit. Plin. lib. 7. Proæm. Vide Lact. de Opif. c. 2. & 3.*

brauerie, vse; the *Beasts* with tougher *Hides*, or rougher *Haires*, or richer *Wooll*, or finer *Furres*; with *Manes*, in some creatures louely, in others, lordly and awfull; with angrie *Bristles*, with purueying and defensiue *Prickles*, with vindicatiue *Quills*, with comely and vsefull *Tailes*. I will not drowne my selfe, to take view of the *Shells*, *Finnes*, *Scales*, and other furniture of *Fishes*; nor will I dare aduenture their *Hornes*, *Trunkes*, *Tuskes*, *Teeth*, *Pawes*, *Hoofes*, *Talons*, *Tailes*, *Stings*, *Poysons*, and other their naturall Armes, Engines, and Instruments of brutish Anger, rauenous Prey, secure Defence: This I will say, that Man is *borne naked* into the World,

World, *Homo nudus in nuda humo*, hath not ſo much as ſenſeleſſe creatures, a *Pill*, *Rinde*, or *Barke*, to defend him from the inſulting violence of the Sunne, Elements, Beaſts, nay, not from the deſultorie or creeping aſſaults of the leaſt, baſeſt Vermine; hath nothing giuen him to offend others, nothing to defend himſelfe; yea, is forced to borrow all his furniture of other creatures. *Lactantius* finds fault with theſe Fault-finders, vpon this reaſon, that vnto Man God gaue that inward armour of *Reaſon*, to ſupply all theſe vſes; but ye ſhall anon ſee, how vnreaſonably Man peruerteth this to his owne harme, and of all men elſe. And although we thereby

tame the strõgest Beasts, yet by abuse therof we become our selues vntameable, & worse thẽ Beasts, as in due place shall be seene.

Neither is there lesse difference betwixt this and other creatures in other things: others not at all, Man onely laments and salutes the World with Teares; a facultie denied to the rest, as freed from that miserie which these expresse: loe here the beginnings of him, that thinkes himselfe borne to Pride and Haughtinesse. They are free, as the Worlds Darlings; but Man is presently apprehended as a Malefactor, swaddled & fast bound, *Nec prius natus quàm damnatus*, captiued as soone as borne, *Vnam tantùm ob culpam* (if we beleeue

leeue *Plinie*) *quia homo natus eſt.* How ſoone do they attaine the perfection of their nature? how ſoone doe they runne, leape, friske, flie, ſwimme, all their properties, and that without a Teacher accompliſhed? But how long is it with vs, before we can ſtand, before we can goe, before we ſpeake, before we feed, before we can doe any thing but cry? This wee doe by Natures inſtinct; thoſe things, and whatſoeuer is more excellent, as wee are taught & inſtructed. Nature hath made other creatures their own Phyſicians; and Man (more ſubiect to Diſeaſes and Hurts) is their Scholer; Such are the naturall beginnings & diſpoſitions of humane Nature ſo far inferior to Beaſts.

CHAP. XVI.

Mans vanitie in all the Ages and Employments of Life.

LEt vs now looke vpon Man, paſt his Cradle and ſwaddling Clouts. And what is this life? how vaine, that wee ſhould dote thereon? which imagined at the beſt, is *halfe* of it *Night*, and ſpent either in *ſenſeleſſe Sleepe*, or *penall Watching*, that is, either Death, or Miſerie? Nor can we aſcribe to humane life the dayes of *Infancie* and Child-hood, more ſenſeleſſe in vs then in Beaſts; nor of *Old age*, a ſecond Child-hood, which is like a long Night without ſleepe; nor of *Sickneſſe*, which not only makes Men

Men vnapt for Offices of Life, as the former, but addes Languor, Paine, Torment; makes his Life a burthen to himselfe, and himselfe to the World. And yet how is *Sickneſſe* diuerſified in Man, more diſeaſes attending ſome one particle and member of him, then the whole bodie of any other Creature? and this one Bodie of Man, then all other animated bodies together? as if this bodie were the very Mint, the Shop and Store-houſe of Sickneſſe; a little World indeed, nay, a little Hell of Miſeries and Maladies.

And what ſhould wee ſay of our ſtrippling yeeres, wherein we are capable of Literature & Arts? that is, of things wee af-

fect not, which enforced by an awfull *Parent*, a dreadfull *Master*, a ſmarting *Rod*, wee learne againſt our wills, by a ſtrong gale violently driuen againſt the current of our diſpoſition? Our *Infancy* labours of not labouring, is full of labour to others; in theſe ſucceeding yeeres wee labour that wee may labour, wee labour (a ſlauiſh taske) to pleaſe others. But flouriſhing *Youth* may ſeeme to pleaſe it ſelfe! *it ſelfe*, perhaps, becauſe diſtracted, and therefore *may ſeeme*, as hee which ſeemed * to heare Tragedians, & was in the Stage of his fancy a continual Spectator of their pleaſing actions, expreſſing with extatike geſtures his conceiued conceited delights;

* *Mires audire Tragœdos, &c. Horat. Epiſt. 2.*

lights; or that mad Man at *Athens*, which thought all the Ships which came into the Hauen, his owne. A pleasing madnesse! Such is *youth set at liberty*, it seemes to see all things, to haue all things, not seeing, not possessing it selfe: either [a] captiued by sensuall impetuous lusts, or in continuall combate against it selfe, alway labouring of it selfe. Our *Manly* and riper yeeres labour for wealth, countenance, wife, children, friends, common-wealth; is continually reaping a harueſt of cares, troubles, distractions (neuer able to giue satisfaction to himselfe, to others) til *Old age* comes with new childishnesse, that is, with the renewed labour to stand,

a *Prima pars æui se nescit, media curis obruitur, vltima molesta senectute premitur, Iuuentâ nihil est fugacius, &c.*

ſtand, to goe, to feed, *old age* is almoſt altogether Ache (*all his ſtrength is but* [b] *labour and ſorrow*) and fills him with a diſeaſe truely incurable, neuer by natures Secretarie the *Phyſician*, neuer yet by diuine *Miracle* healed; alway mortall to him that hath it. Other Ages haue diſeaſes, this is a diſeaſe (alway deſired.) *Theſe* [c] *are the dayes wherein thou ſhalt ſay, I haue no pleaſure in them.*

b Pſ.90.10

c Eccl.12.1

Simile. As in a broken eſtate, one diſtraines the Cattell, another the houſhold, each Man gets a fleece, and at laſt *by the ſtatute of Bankrupt*, all is ſeized, ſold, and carried away: ſo here in our decayed bodies now grown aged and ſickly, dimneſſe attacheth the

the *Eyes*; deafneſſe makes re-entrie on the *Eares*; the Gout arreſts the *Legs*, and keepes them cloſe priſoners in their owne houſe, in their ſoft bed; the *Teeth* by another Creditor are diſtrayned; many diſeaſes, as implacable aduerſaries, challenge ſome one, ſome another member: at laſt comes DEATH with his *Commiſsion of Bankrupt*, [d] *Statutum eſt hominibus ſemel mori*, and ſweepes away all; *Duſt* [e] *returns to the Earth as it was, and the Spirit to God that gaue it: Vanitie of vanities*, ſaith the Preacher, *all is vanitie*. This was wiſe *Salomons ſumma totalis*, of Mans life, after iuſt computation of all reckonings, in the beſt and trueſt *Audit*. And how can it be otherwiſe,

d Heb. 9. 21.

e Eccl. 12. 7, 8.

wise, where one halfe is spent in *Nights*, without Light, without Life? and is not one halfe of the other halfe Cloudy, Rainy, Stormy, Winterly *Dayes*, in the greater and in this our lesser World? Such is childish Infancy, Aged childishnesse, painfull sicknesse, cares, feares, casualties, in the best and most blessed estate. *Pars minima est ipsa puella sui*; Life is the least part of the time wee are said to liue: yea, how many dye before they haue begun to liue at all?

For shall I call it life (if I may here preuent with a taste, of that which shall after cloy you with plentie) wheresoeuer a massie lumpe of Earth is *moued* rather then quickened, with a *base spirit*,

rit, ſuffocated with eating, drinking, ſleeping? euer buying idle, idoll pleaſures, with buſie irkſome paines? liuing poore to die rich? or deiecting it ſelfe beneath all names of baſeneſſe for a ſmoky fancy of honour; like *Antiochus* ſurnamed *Epiphanes*, that is, *Illuſtrious*, by the wiſer, *Epimanes*, or the *Madde*, who became a baſe Minſtrel to his own Gueſts, for popular applauſe? It is a ſpace of breathing not liuing, wherein ſome ſucceſſiuely breathe the Ale-houſe, Tauerne, Theatre, Fume, Perfume, Dye, Drabbe, Alley, Cock-pit, Race, Hawke, Dogge; Others with like viciſſitude, Termes Writs, Arreſts, Sutes, Libels, Proctors, Aduocates, Actions, At-

Atturneys, Counsellors, Courts, Clarkes, Offices, Law, Chancerie, Commissions, Playning, Defending, Quarrelling, till the Law hath eaten all the Gospell out of their liues, & themselues sometimes out of their Liuings (their liuing, I am sure) in such bitter & deadly brawls. Nor can I otherwise thinke of the Country-man turned Swine or Mole, alway rooting or buried in the earth: or of the Tradesman, who Turnes, Returnes, Barters, Exchanges, Lets, Sels, Soule, Truth, Conscience, Honestie, at least, all hee hath in these commodities, for that which by him or his, findes afterwards as lewd, as totall and solid a spending, as it had a sordid, vile, vaine getting:

Or

Or of the Souldier, that expoſeth his Body and Soule in Poliſh, Ruſſian, Dutch, Spaniſh, Italian, any quarrels; in Warres (the *compendium* of all miſerie & miſchiefe) in the iawes and entrailes of death, for foure ſhillings a weeke: Or of the Merchant that playes the Merchant; merchandiſeth himſelfe, that dwels within three or foure inches of death, and flies all comforts of life, for the expected comforts of a ſuppoſed life, for *Magazines* of Troubles, Traſh, Pelfe, or a few Glow-wormes in the night, ſhining rotten Chips, which he calleth Iewels: Or of that *Magnifico*, which Serues, Obſerues, Faces, Flatters, Lies, Egges, Begges, Fleeres, Diſſembles,

bles, *Courts* in all fashions but sinceritie; or of any Man that humors himselfe in fancie, and dies before he considers wherefore hee was borne. And yet how few liue, that are not thus * *dead whiles they liue*, the mouing Sepulchres of themselues? There are, I confesse, that keepe their Watches better, and liue indeed: but these, few, not by naturall power, not without many slips, not without continuall warre against themselues. [a] *Noluit enim Deus* (Lactantius affirmeth) *hominem ad immortalem illam beatitudinem delicato itinere peruenire*, that is, their liuing is a dying to themselues; [b] *They liue not, but Christ liues in them*, and are argument that humane life

* 1. Tim. 5. 6.

a *Lact. de Op. D. c. 20.*

b Gal. 2. 20

is

is vaniſhed ſo far beyond repa-ration, that but by death both of the *Sauiour* and of the ſaued, it is irrecouerable; as the Statue broken in pieces, muſt bee new melted and caſt in a new mold; others *are* (as is ſaid) *dead whiles they liue*, and dye a worſe death when they are dead. Lo here, in the Inuentorie of Mans birth, and of all the ſucceſſiue parts of his life, an Inuentorie and Catalogue of vanitie. Man is a diuerſified vanitie, a ſucceſſiue variety of ſtinke. *Quid niſi fætor Homo eſt? fætores inter in aluo Gignitur & latitat, fætores eijcit ex ſe Corpus inane animæ, tandem & fætore ſepulchro Fætenti infertur*: Conceiued in the midſt of that Priuie lodging, betwixt & among va-

riety of excrements; conceiuing continuall excrements in his life; himselfe an excrement of Nature at his death; and making his Sepulchre a lothsome receptacle of Wormes & excrements in his buriall, his very body being consumed, by consuming into excrements. Let vs now take view (an vncouth sight, which alwayes viewes vs) of Death.

CHAP. XVII.

Mans vanitie in Death; the certainty, vncertainty, and diuersified vanities thereof obserued and exemplified.

IF Mans life bee vaine, Death is yet a further testi-

teſtimonie, as if the Birth had hatched, the Life nouriſhed, Death conſummated, nothing but vanitie. If to liue be a ſtate of manifold miſerie, Death as the end of miſerie, might ſeeme the beginning of happineſſe; whence ſome deliuered, that it was *beſt* * *for men not to be borne*; *the next, ſoone to dye.* If [a] life laſteth, miſerie laſts, and life is a laſting vanitie: if it laſt not, it is therefore vanitie. How-euer, this their opinion confirmes the former, that Man in Birth, in Life (that is, ſo long as hee is Man) is vanitie. And if any ſuppoſe any thing worthy the title of *Happy*, to be aſcribed to life, it muſt needes follow that Man is vanitie; becauſe as the ſhad-

* *Optimum eſt nõ naſci.*
a *Proximũ autem, Quamprimum mori. Cic. Tuſc. 1.*

Dilemma.

dow the body in light and Sunshine, so mortalitie attends both vs and our felicitie; yea sometimes dogges vs, in and by our felicitie; euen as the Eares with vehement sounds, and the Eyes with brighter obiects, lose their sense. So dyed that Mother with sudden ioy of her sonnes presence, whom before shee had heard to haue dyed in the battell at *Cannæ*; to *Sophocles* and *Dionysius* their Tragedian victorie, caused the like Tragedie; and all *Greece* attending the funerall exequies of *Chilo* the *Lacedæmonian*, dying at the *Olympian* Games for ioy of his sonnes victorie, were so many witnesses of this vanitie of Mans felicitie. More terrible is the example

Plin. l. 7. c. 53.

ple of *Herod*, reioycing in being saluted God, and therefore by immediate stroke of an Angell vanishing from a Man. The greater before his ioy in so vaine applause, the greater vanitie of Him and Them. Nay, the greatest euills * alwayes arise out of the greatest ioyes, and the greatest ioyes are by deliuerances from the greatest euills. Such variety is in our state, such vanity in our best estates, where sickneſſe commends health, night the Sunne. The higher our Babel-towre of vaine ioy is raised, the neerer it is to confusion and ruine. And how often in the very act?

Act. 12.

* *Plin. l.* 7. *c.* 42. *Fortuna varia, quæ facit magna gaudia nisi ex malis? aut quæ mala immensa nisi ex ingentibus gaudijs?*

Gallus [a] and *Ætherius* dye in the act of most sensuall pleasure,

a *Plin. l.* 7. *c.* 53.

and where they ſought to ſolace their owne, or giue *life* to others, themſelues fell into the ſnares of *Death*. *Belſhazzar*, *Attyla*, *Hardicanutus*, great Kings, dyed in their feaſts; that I ſpeake not of thoſe Murmurers, who *whiles* [b] *the fleſh* they luſted for, *was yet betweene their teeth, ere it was chewed, were ſmitten with a very great plague*, and bequeathed in a haſty Teſtament a [c] *new name* to the place of their luſting. *Iſhboſheth* [d] is ſlaine in his ſleepe; Others periſh therein without violent hands. And what ſo little a Creature that cannot proue the vanity of Man? *Fabius* is ſtrangled with a *haire* in his Milke; *Anacreon* with the *ſtone* of a Grape

b Num. 11. 33.

c *Kibroth-hattaauah*, *i.* graues of luſt.

d 2. Sa. 4. 7.

or

or Raisin ; our Countri-man, Pope *Adrian* the fourth, with a *Fly*. The *Myuntines* were chased from their habitations by *Flea's*; the *Atariotæ* by *Frogs* ; some parts of *Italy* by *Mice*; of *Media* by *Sparrowes*; the *Æthiopians* often by *Grasse-hoppers*: and if *Pharaoh* aske, [e] *Who is the Lord? Flies, Lice, Grasse-hoppers*, and other the baseſt vermine shall bee his Challengers and Conquerors ; shall aske, Who is *Pharaoh?*

Euen in our dayes, He which was stiled [f] *Monarch* of the greateſt Empire in *all Ages, and through all the World*, had not only the Gowt, Feuer, and an Apostume on his right legge conspiring against him, but *a* [g] *filthy Phthiriasis with foure swellings*,

e Exo. 5. 2.

f *Ortel. Theat. Omnium ætatũ & totius Orbis ampliſſ. Imperij Mon.*

g These are the words of *Turquets* Gen. Hist. of *Spaine*, Eng. by *Grimston*, pag. 1284.

wonderfull foule and ſtinking, on his breſt, which bred an infinite number of Lice, diſperſing themſelues ouer his whole body, in witneſſe of this verity, that *euery Man at his beſt eſtate is altogether vanitie. Plus vltra*, and *Non ſufficit Orbis*, could not bee ſufficient in the greateſt Monarch, againſt theſe leaſt and baſeſt of Creatures: nor is this mentioned as an extraordinarie iudgement on him, but (as an example of this Rule) as an ordinarie vanity of the greateſt of Men.

Yet in all theſe, we ſee cauſes how meane and baſe ſoeuer; but how many dye ſuddenly, no cauſe appearing? as if nothing were ſomething, and more then enough to conquer Man, or this ſuffi-

ſufficient to ouerthrow him that he is a Man, and therefore vanity. Thus two *Cæſars* (one, the Father of Great *Iulius*) put off themſelues whiles they put on their ſhooes; *Fabius* ſtiled *Maximus* for his exploits, and *Cunctator* for his delaying, could not delay Death till notice might be taken that he was ſicke. But how many examples in this kinde haue wee daily amongſt our ſelues? Nor need wee much to inquire of the cauſes of ſudden death, where ſo many Creatures are for our ſakes done to death ſuddenly and violently: our life is fed and ſuſtayned with the deaths and dead carkaſſes of Fiſhes, Fowles, Beaſts: *Quære nunc* (ſaith Seneca) *cur ſubito moriamur?*

riamur? quia mortibus viuimus: Our belly that kills so many, kills vs too, and that by poysons, emptinesse, fulnesse, surfets, suffocations, without warning. *Gula plures occidit quàm gladius.*

More strange it may seeme that the BODY should bee so vaine and false to it selfe, out of it selfe to hatch diseases & death; yea the least member offended, sometime to destroy the whole body. I haue knowne death admitted in one by a Corn on the toe: and another, that seeming to haue conquered the Elements, the wide Ocean, wild Wildernes, wilder Beasts, wildest Men, hottest Climates, after sixteene yeeres absence, returned home and dyed of a hurt in his

See of him my Historie of *Africa*.

his Thumbe. So vaine a thing is Man.

And how vaine muſt hee be, that comes one way into the World, goes millions of millions out of it? whoſe life is but a breath, an vncertaine breath,& therefore a certaine vanitie ? in whom death hath ten thouſand times as much as life? for all that is paſt, and all that is to come, are not, and therefore belong to Death; Our *now*, is but an inſtant, ſtayes not till the ſillable *Now* may be written or ſpoken, and yet is all the ſpace of life that any Man can at once poſſeſſe: this, leſſe then time, is all we liue; vaniſheth before it can be numbred or meaſured, and leaues nothing behind but this, that

that *euerie Man is vanitie*. Daily we ſhore this ruinous Houſe of our *Bodie* with Food, with Rayment, with Exerciſe, Sleepe, and other both Naturall & Phyſicall helpes; yet cannot preſerue it from returning to Earth and Duſt, to its Duſt, a few feet of Earth, a few handfuls of Duſt (*Ecce vix totam Hercules Impleuit vrnam*) And how little a while, and that Duſt is vaniſhed, and reſolued into the firſt and fartheſt Elements, the neereſt proximitie to Nothing!

In thoſe Houſes of Death, *Diogenes* knowes not King *Philips* aſhes from a beggars, or any other Mans. [a] *They lie downe alike in the Duſt, and the Wormes ſhall couer them*. The beautifull and

a Iob. 21. 26.

and deformed, the ſtrong and the weake, & whatſoeuer names of difference Humanitie acknowledgeth, are not diſtinguiſhable in the darke & ſilent Graue. The greateſt Tyrant findes there from the meaneſt none other ſalutation, but, [b] *Art thou become like vnto vs? Thy Pompe is brought downe to the Graue, the Worme is ſpred ouer thee, and the Wormes couer thee.* *He that made the World as a Wilderneſſe, that deſtroyed the Cities, that opened not the Houſe of his Priſoners,* is caſt in, nay, *caſt out of his Graue, like an abominable Branch, as a Carkaſſe troden vnder foot.* If any difference be there found, it is, that the fuller-fedde Paunch of the richer yeelds more Wormes,

b Eſ.14.10
Ver.11.
Ver.17.
Ver.19.

Wormes, Corruption, & ſtinke. A brittle piece of Glaſſe can and doth endure many Centuries of yeeres; but Man can by no Art be detained, is brittler then the Glaſſe, is altogether Vanitie.

There is yet a greater Vanitie vnder the Sunne: One would die, and cannot; another would liue, and may not: One in the height of life, while *his* [c] *Breſts are full of Milke, and his Bones are moiſtned with marrow*, is ſuddenly ſnatched out of his ſweet life, and this Houſe of Clay falls on the owners head. So fared it, in a double ſenſe, with *Iobs* children, ſlaine [d] all together (*altogether Vanitie*) by a Wind; [e] *Amnon* by his brother murthered; [f] the

c Iob.21. 24.

d Iob.1. 19.

e 2.Sam. 13.29.

[f] the Amalekites ſmitten by *Dauid*. Yea, Death hath ſent me an Appendix to be added to this Hiſtorie of Mans Vanitie, this very day, when I thought it finiſhed. Many Spectators are aſſembled, the Streets couered, and Houſes filled with Multitudes, to ſee the due Ceremonies and funerall Pompe of our late gracious Queene ANNE: I ſay not, that this was Deaths Trophee, the Prince of whatſoeuer is mortall in Princes; and that all thoſe *Blacks*, in all Degrees, did there performe a Ceremoniall (which one day ſhall be ſubſtantiall) ſute and ſeruice, accompanying her Funerall (nay Deaths Triumphall) Chariot, both it & them ſuted in Deaths Li-

f 1. Sam. 30. 17.

Liuerie; and all the Spectators no leſſe by their preſence preſenting Death a Homage, then obſequious Duties to the Exequies and memorie of that worthie and glorious Name: This I ſay, that Death could not then forbeare, in the buſie and pompous celebration of his late exploits, but (as fearing the vulgar would conceit, that Greatneſſe might ſeeme to inſult ouer Him by ſuch State & Magnificence) proues an Actor, and makes this Funerall Shew a true Tragedie and Funerall; ſuddenly bringing one [g] Spectator (euen before he could be a Spectator) vpon the Stage, to act his owne Tragedie; and he which came to ſee the pompe of anothers, is

g A Student in the Vniuerſitie; now plucked into this way of *Vniuerſa vanitas*. His name was (I heard) M. *Appleyard*.

is now really adiudged, and by the Fall of a Stone from an Houſe [h], executed to his owne Funerall.

Nor would Death be ſatisfied with one Witneſſe, or one Sex; but euen the ſame day, delaying till the Pompe was paſt, hee viewes a Woman viewing this ſad ſpectacle of that ſlaine Man, and with his gaſtly lookes ſo affrights her, that ſhee alſo runnes out of her bodie for feare; and to flye from him, falls into his vnexpected Snare.

How many thouſands, not long ſince, with gazing eyes beheld Death riding in Triumph on that Wonder to Men, and Miracle of Women, our late Gracious *Debora*, the Soueraigne

O Ma-

h Northampton Houſe by Charing Croſſe.

Maieſtie of Queene ELIZABETH? And how many thouſands ſoone after followed, by ſudden peſtilent hand arreſted, as it were to keepe a [i] yeeres ſolemne Funerall to her Exequies by their owne, and to preſent their ſeruice to Her in another World? God now auert ſuch Iudgements; which wee haue cauſe to feare, becauſe wee are, and worke, Vanitie.

i An. 1603. The great Plague.

Turne the Page, and ye ſhall ſee another Sight. *Theſe* [k] *die in their full ſtrength, being wholly at eaſe and quiet: Others, in the bitterneſſe of their Soule, which neuer eat with pleaſure*, ſeeke for death, and cannot find it. *Adrian*, [l] famous for his Induſtrie, Wit, Memorie, and fortunate ſucceſſe,

k Iob. 21. 23, 25.

l Dion. & Æl. Spart.

succesſe, could in his fatall ſickneſſe commaund others to be ſlaine, but to himſelfe, Death denied ſubiection. His ſeruant which vndertooke it, fled; his adopted Sonne pretended Pietie; his owne Hand was preuented by Attendants; his ſollicited Phyſician ſlew himſelfe, that he might not ſlay the Emperour; who yet complayned at his death, *Many Phyſicians haue ſlaine the Emperour.* Such is Mans Vanitie, there to finde death, where he ſeekes for life; there not to finde, where hee ſues, prayes, payes; and Death ſeemes deafe, dead, inexorable. But ſee euen in this Hiſtorie of Vanitie, another *Myſterie of Iniquitie.* He which could neither command

Life nor Death, whose Decrees also by the Senate were cancelled; is by the same Senate canonized and pronounced a God; hath a Temple, Priests, and Religious Deuotions consecrated to *Him* by his Successor; and when he is vanished from a Man, finds vaine Men to salute him God. This is Mans Vanitie in Death: and how many descend lower, to thinke that Death is totall Vanitie vnto Man, the Soule perishing with the Body! Their soules indeed perish, and are alreadie dead in the body; but another kind of death. For besides this externall death, of which wee haue so long treated, there is an internall before it, an eternall after it, both worse then this, yet

parts

parts of humane vanitie: that if, in regard of Life, and of this Naturall Death, Man may iustly be called *Vaine* in the Concrete, as Concrete of Vanitie; in respect of the two later, he may in the abstract be termed VANITIE, and *Vanitie of Vanities, altogether Vanitie.* This is next to be considered. *Vanitas.*

CHAP. XVIII.

Mans internall and spirituall Vanitie considered in the Vnderstanding and Will; with a discourse of the Affections against the Stoikes.

HItherto of Mans externall state; in which, the dimme eyes of Nature

may and doth see Mans Vanitie. Neither hath He any Antidotes or Preseruatiues against it, by his Reason and Mentall Furniture; which being best in Nature, are worst in this degenerate estate of Natures corruption. The SOVLE is indeed a spirituall substance, but hath lost her *quondam* substance, her spirituall Riches. Created it was of nothing, and is continually busie to create Nothings in it selfe, melts it selfe into varietie of Vanities. The SOVLE of Man hath two bottomelesse Gulphes; like the * *Horse-leaches daughters, alway crying, Giue, Giue:* these are Whirle-pooles, neuer satisfied with any Fullnesse; like * *the barren Wombe,*

* Pro. 30, 15.

* Ver. 16.

the

the Graue, and the Fire, that ſay not, It is enough. Theſe are the VNDERSTANDING, and the WILL; which retaining ſome ſtampe of that firſt impreſſion in their Creation, ſtill reſemble that infinite Patterne, and can with no finite thing be ſatisfied. But whiles they propound to themſelues onely finite obiects, & haue turned themſelues from that Diuine Prototype, which alone can fill them with the fullneſſe of himſelfe; they both ſinne, and are the puniſhments of ſinne to themſelues; hauing the brand & character of HELL in inſatiated appetite of knowing and enioying thoſe things, which like Fire quenched with Oyle, rather kindle, then any

whit extinguish the SOVLES Thirst.

Hence is that blindnesse of the Vnderstanding, * *not knowing the things of God, neither can it know them, for they are spiritually* (with the spirituall eye of Faith) *discerned*; yea, the * *Wisdome of the World is Foolishnesse to God, and the Wisdome of God is Foolishnesse to the World*. The CONSCIENCE is defiled, and the MEMORIE fraught with Wrongs, Iniuries, Vanities. The WILL is peruerse, and peruerted, receiuing from *Reason*, her Counsellor, sensuall aduice; and accordingly, sends forth to the *Affections*, her Courtiers, and to the *Bodily Members*, her Officers, Edicts and Iniunctions of Vanitie.

* 1.Co.2. 14.

* 1.Co.1.

Hence

Hence are our *Elections* tumultuarie, and as it were, mutinous, not according to ſound reaſon, but whirled with a tempeſt of Paſſions. Taking ſeemings for ſubſtance, wee preferre Fancy and Fury, and with the Iews cry *Tolle, Crucifige, crucifige*, where yeſterday wee ſung *Hoſanna*; yea, *Not him, but Barrabas*: for what elſe is ſin but a Traitor, & Murtherer, raiſing *ſeditions & continuall inſurrections* in *Body & Soule*, robbing Man of God, of Heauen, Earth, Himſelfe; whom yet in our tribunall wee looſen, and crucifie Chriſt betwixt two Theeues (Vertue betwixt the two extremes, Exceſſe and Defect) whiles Reaſon playes *Pilates* part, in a humor of popularitie,

ritie, to satisfie our senses & sensuall affections (as hee to please the Iewes, against his own conscience) contemnes and condemnes Truth, chooseth seemings vnexamined, or against knowledge admits a Strumpet, and reiects the lawfull Wife.

Let vs first take view of these AFFECTIONS, which for their nature participating of Soule and Body, as moued by the *Spirits*, may be termed *Participles*, for their suddennesse & imperfections, *Interiectiõs* in this part of our speech. That which the * *Edge* is to a Blade, *Metall* or Stomack to a Horse, *Wings* to a Fowle, *Rankneſſe* to Soile, *Motion* to the Sea, *Windes* to the Aire, *Flame* to Fire, *Spirits* to the Body,

* *Igneus est quidam vigor & cœlestis origo, Omni homini, &c. Virg.*

dy, ſuch are Affections to the Soule; theſe adde Vigour, Life, Quickneſſe, as the Gale to the hoyſed Sailes, whether to make good way thorow the Waues, or to ſet the Ship on the Sands, or ſplit it on the Rocks. Fooliſh were the opinions of *Stoikes*, *Cynikes*, *Pyrrhoniſts*, *Pythagoreans*, and *Gymnoſophiſts*, to condemne all *Affections* as euill, and therefore to be purged vtterly out of vs; nor was the *Peripatetike* ſalue accommodated, confeſſing an euill, but enioyning moderation; as if (it is [a] *Seneca's* exception) wee might be ſicke or mad with moderation; as if Weedes and Bryers were not more eaſily rooted vp, then vſefully moderated. To theſe haue ſucceeded

a *Senec. Epiſt.* 85. & 116. & *de Ira.*

ded in like inhumane Positions, the *Pelagians*, *Gnostikes*, *Catharists*, *Manichees*, *Priscillianists*, that I mention not those three famous sects of the *Iewes*: all of these aymíng at Perfection in this broken estate of Man (which impotency of *Affections* seemed to contradict) haue thus opposed themselues to all affections; & what remainders (as in sudden [b] accidents, or in stronger euils) nature enforceth in vs, they account [c] *scars, not wounds, shaddowes, and not substance*.

A slight Distinction, yet from that Schoole borrowed by the Papists, who to maintayne a *state of perfection*, of keeping the *whole Law*, of *Supererogation*, are forced to a like Distinction in o-

ther

b See *A. Gel. l.19.c. 1.& 12.*

c *Zeno. Seneca, alij vid. Lipſ. Manuduct. ad S. Philoſoph.*

ther termes of *Veniall, not Mortall sinnes*, where the consent of Will is wanting, and thus the *Stoikes* SAPIENS, the *Iewish* [d] PHARISE, the *Manichees* ELECT, the *Familists Illuminate* ELDER, the *Anabaptist, Catharist*, and *Popish* Perfectist or *Religiosus* (*O Sus*) march hand in hand; *Hominem ex homine tollunt*, saith Saint *Ierome*, (*Tollitur* [e] *totum id quod veram & propriam rationem habet peccati*, saith the *Tridentine* Councell, with *Anathema* to the gaine-sayers) they will needs, like our first Parents, *bee as Gods*, till they proue Deuils. He that said, *I am* [f] *not as other men, as yonder Publican* (as this people (these Heretikes, *that* [g] *know not*, cannot keepe, *the Law* and

d These were also called σόφοι, and of their Tradition Lecture, οἱ σοφοὶ δευτερῶσι, *Hier. Epiph.*

e *Concil. Trid. sess.* 5.

f Luk. 18.

g Ioh. 7. 49

and are accurſed) may be the foreman to this Iewry, all good men and true, yea perfect and holy, which will condemne *Dauid* here for ſlandering Mankinde, *Euery Man* [h] *at his beſt is altogether vanitie: the children of men are vanitie, the chiefe men lyes, to lay them vpon a ballance, they are altogether lighter then vanitie*, as elſewhere he affirmeth. Theſe Affections, of which we ſpeake, euidently auerre as much, and make it good, whiles they make vs bad: not that badneſſe is naturall to affection, but that it is ſet, through our badneſſe, on wrong obiects, being in it ſelfe Naturall, not Morall, good or bad, as it is employed. The cauſes [i] therefore, not the Affections,

h Pſ.62.9.

i *In noſtra diſciplina non quæritur vtrum pius animus iraſcatur, ſed quare; nec vtrum ſit triſtis, ſed vnde, &c.* Aug. de C.D. l.9.c.5.

ons, are to bee moderated, nor can the Soule go too faſt, while it keepes the right way.

Affections are naturall, ſaith [k] *Lactantius*, not voluntarie, and it were a gelding of Nature, to depriue her of them: it were to depriue vs of humanity, in merciful compaſſions to others, and to leaue vs without *naturall affection*; it were to make the Soule languiſh, dull and lifeleſſe, yea to take away all vertue which can no more grow without affection, then Corne ſowne in ſands; that being the heart or rankneſſe of our ſoile, which by good culture is as fertile of Corne, as without, of weedes. Yea FEARE it ſelfe is greateſt fortitude, if to offend God; witneſſe

[k] *Lact. Diu. Inſt. l. 6. c. 15. & 16.*

neſſe the noble and inuincible *Armie of Martyrs*, which fearing God, feared nothing; ouercame the Deuill, the World, themſelues: deſires, how much the more *Couetous*, ſo much the more excellent, if wee *couet the beſt gifts*, heauenly riches: wee cannot bee too *Ambitious*, if of heauenly Honours, and this is Ambitions greateſt fault, that it is ſo *baſe minded* to dote (as children on Rattles and toyes) on earthly obiects: nor wil I blame thee to account *Pleaſure* the greateſt good, if the great God be thy pleaſure, and *thine exceeding great reward*, which feaſts thee here with *ioyes vnſpeakable and glorious*, and reſerues for thee *fulneſſe of ioy in his preſence*,

and

and pleasures at his right hand for euermore; euen such as eye hath not seene, nor eare hath heard, nor the heart can conceiue. I abhor the swinish *Epicure*, that (as *Esau* his birth-right, for a messe of Pottage) sells all this for a few sordid sensuall delights; and that *Euclio* that sells Christ with *Iudas* for a few pieces of Siluer; and al affections swaruing from the right way, with *Ixion* embracing a Cloud in stead of *Iuno*, and therefore procreating Centaures and Monsters.

Such are the vsuall affections of naturall Men, vnnaturall Furies, tempestuous Whirlewinds, tossed & tossing vs euery way, except the right.

CHAP. XIX.

The vanitie of vnbridled Affections, exemplified in Anger and Feare: the manner of the working of Affections, and cause of their vanitie.

IF any would see an example of this Rule of irregularity; I can soon coniure you vp a Deuill (how shall wee get him downe?) I meane ANGER. And behold, I pray, how he transports yonder roring Gallant in a seeming courage, that he feares nor God, nor Deuil, nor Man, but sweares, and fights, and kills. Alas, *base Coward*, thus fearfull to displease thy *Mistresse*, thus nice and effeminately squeamish to take the

Lye,

Lye, not able to ouer-come a word, a monoſillable; to take one *Lye*, which makeſt thouſands. Is this a Man? I meane this quaking, huffing, puffing, ſnuffing, ſnarling, ſtamping, ſtaring Creature, euaporating and fuming away in choler? whom Rage hath robbed of his *Reaſon*, yea of his *Eyes*, his *Eares*, his *Countenance*, his *Limmes*, his *Humanitie*, *Himſelfe*? The *Man* is vaniſhed; WRATH like an infernall fiend hath carried him hence, & left vs a flaming ghoſt, helliſhly fuming in Othes, Curſes, Threats, Blaſphemies; a very *Chimæra*, or worſe; part (the leaſt part) *Man* for his ſhape, part *Serpent* for his poyſon, part *Tygre* for his fierceneſſe, part

(the moſt part) *Deuill*, for his wickedneſſe. The angrie Man (I will challenge him firſt) is not a Man, he is *a Lyer, a lye, and altogether vanitie.*

And what ſhall I then ſay of the fearefull? Alas, looke vpon his ſtiffe erected Locks, his pale deiected Looks, his trembling Ioynts, his faltring Tongue, his amazed Countenance, and affrighted Geſtures; and tell me whether he hath not vtterly vaniſhed, whether the *Man* be not vtterly carried away. Will yee an example of Feare and Boldneſſe in a monſtrous mixture combined, with a ſeeming contrariety of Paſſions, to ſee the power of Impotence? Take me a young Ieſuited Nouice, and feare

feare him with their Poeticall Purgatorie, or the Tragicall Thunber-bolt of the Popes cenſure, and he will rather teare his fleſh with *ſelf-whipping*, pine and macerate himſelf with *faſting & watching*, crucifie himſelfe indeed before a painted Crucifix, expoſe himſelfe to *Periury, Idolatrie, King-killing, Poulder-treaſon, Tiburne, Hell. Stulti dum fugiunt vitia, in cõtraria currunt. Williams*, the late executed Traytor, for feare (he told mee thus the very * day of his execution) forſooke his practice of *Law*, leſt it ſhould pollute him; aduentured without feare the ſtudies of Diuinitie; feared not to interpret obſcure Prophecies, after his own priuate phancie, by which

* May 5. 1619.

being resolued of future dismall euents, which he said he feared (and therefore libelled) would come to passe, feared not to blaspheme the Lords Anointed our sacred Soueraigne; nor the Lords anointing, his holy Religion; but from imaginary feares and fancies, euen without conceit of any Propheticall illumination, feared not those attempts of Treason, which now make his dismembred quarters fearefull spectacles of frightfoole feares.

I would I could not say of another extreme, that some are superstitious for feare of superstition, and feare more to be depriued of a fancy then of a benefice; of the Sacrament, then their

their humour; who make (for they find it not) Religion to bow the knee to the Almightie in the higheſt ſolemnitie of Religion, when Prayer and Sacrament, and the Sacrifice of themſelues are conioyned? which diſobey the Scripture, inioyning obedience, for feare of diſobeying, like thoſe which kill themſelues for feare of death. What ſhould I proceed in other * *bewitching* paſſions of *fooliſh Men?* Sometimes our affections were as the four [a] Riuers of Paradiſe, *making glad this Citie of God:* but that *Quondam* Man *is dead in treſpaſſes*, and by the Ferry-man of Hell is now ingulphed in theſe helliſh Riuers, which alway carry vs downe the troubled

* Gal. 3. 1.

a The principall, whence the reſt are deriued, are numbred foure, named in that Verſe of *Virgil*, *Hinc metuunt, cupiuntq; dolent, gaudentq;*

bled ſtreames of Paſſion and Perturbation. PHANTASIE like a drunken Coach-man, receiuing falſe intelligence by his fanciſull humorous ſpectacles (which ſomtimes makes things *greater*; ſometimes as in glaſſe vn-euenly cut, *multiplies* the obiect; ſometimes, as in coloured glaſſe, makes all things ſeeme of *one colour*; and ſometimes, as in thicke glaſſe, ſuffers *nothing to bee ſeene* at all) being carried with an opinion of good or euill, without further examination, carries and hurries vs into euils indeed, with conceit of euill; into Quagmires, Precipices, Wayes, Wayleſſe, impoſſible, impaſſable; and that which was giuen as a Spurre or Bridle

to

to quicken or stay vs, is now like a wilde Horse, that ouerthrowes his Rider.

Thus when the *Sense* presents a pleasing Obiect, without due examination, the REASON is by the *Fancie* tickled, & inclines the WILL to entertaine it; first, by a *Passion* of *Liking*, then, of *Loue*, as the most Honorable of *Affections*: which if this seeming Good (for seeming and being in this Court are one) be present, placeth it in her gilded Chariot of *Ioy*, whose Coach-man is *Delight*: if future, shee mounts it on the Eagles Wings of *Desire*, the Mother of *Hope*; attended in both with *Fauour*; sometimes also with *Reuerence*, or in other cases, with *Compassion*; and sel-

ſeldome wants one Courtier, called *Pride*; a ſawcie Companion, rather then Attendant, both of *Loue* and *Hatred*; a *Chimæra*, mixed of *Ioy*, *Deſire*, *Confidence*, with haughtie eyes, reflected on *Her ſelfe*: *Delight* and *Laughter* are *Loue's Pages*; *Hope*, her *Vſher*: The reſt I omit. But if the *Senſe* offers a diſtaſtfull matter, it is entertained by *Offence*, after that, by *Hatred*; which, if it be preſent, ſets on it *Wrath*, *Indignation*, *Enuie*, *Reuenge*; or is confounded with *Shame*, or retires her ſelfe with *Sorrow*: if future, *Feare*, *Shamefaſtneſſe*, *Horror*, *Deſpaire*; or elſe, on other intelligence, *Boldneſſe*, *Contempt*, *Irriſion*, *Neglect*; in caſes doubtfull, *Suſpition*, *Iealouſie*, and other the like

like *Cloudie Paſſions*, are muſtered in Mans Heart, which is the Chamber or Parlour where they repoſe, & Field alſo where they contend, ſometime with other Obiects, ſometimes by *Diſtraction* or *Conſcience* embroiled amongſt themſelues; making the Heart a Stage of ciuill vnciuill Warre, of ſelfe-Contentions and Diuiſions.

To purſue all theſe Furies, were to make a Tractate of almoſt all Vices: and each Man is a Commentarie to himſelfe of this Diſcourſe, and either ſees in himſelfe, or by not ſeeing, lets others ſee in him, the vnrulineſſe of AFFECTION. And who would willingly walke with me the melancholie Maze of *Griefe*,

to

to see some *sighing*, some *sobbing*, some *weeping*, some *crying*, some *howling*; some past all these, in *stupid amazement*; some *murmuring* against God, some meditating *Reuenge* against Men; all *executing it* vpon themselues, yea sometimes executing thẽselues too? It is a pleasanter discourse of *Ioy* and *Laughter*; but what greater miserie, then to be a common Foole, to procure others Laughter by our Folly? Such Men are Naturall Fooles, and such Fooles are Naturall Men, the indignation of Angels, the Laughter of Deuils, in beholding such madde Courses and Choises as we take & make to please our deluded *Fancie*. What should I speake of other Af-

Affections; when *Zeale*, the edge of them all; which like Varnish, giues them all their lustre, is so often (and without better Light then Natures, alwayes) blind, and proues like Fire, not in the Chimney, but on the House, House-hold, and House-holder; the Mother of all Heresies, Schismes, Superstitions, and Persecutions; a Fire from Hell, which sets the Church on fire; a sharpe Knife in the hand of a Child, or sharpe Sword in the hand of a mad Man; the sharper, the worse, as fitter Instrument to his owne & others Ruine? Once, it was Zeale, without Knowledge, which crucified Christ.

CHAP.

CHAP. XX.

Of the Conſcience.

IF I ſhould adde to theſe Affections, which participate ſo much of the *Senſe* and *Bodie*, the CONSCIENCE, ſeated in the higheſt part of the MINDE, as it were a iuſt Vmpire betwixt God and Man, giuen as a Guardian to the Soule and Vertues keeper; what ſhould I now finde it, but a Harbenger for Hell, flaſhing perpetuall Lightnings in the Soule? Lightnings indeed, rather then Light, and terrifying more then comforting? This ſparke, after the Fire of Gods Image extinct, is left in vs; in ſome, a bridle of Na-

Nature, leſt the wickedneſſe of Men ſhould not leaue a Face of the World in the World; in others, by diſpoſition and working of a higher and ſupernaturall Light, to be a preparatiue to, and a preſeruatiue in the Light of Life. If * wee haue CONSCIENCE, this continually argues vs of Vanitie; *There is no Peace, * ſaith my God, to the Wicked:* if we want it, we argue our ſelues more, and doe indeed ſhew, that both God and Man is vaniſhed out of vs. Yet ſuch there are, that ſeeke to flaſh out the flaſhings of this Light; that cannot read the Booke of *Scripture*, will not read the Booke of the *Creature*, and labour to extinguiſh this Light of *Nature*, that

* *Dilemma.*

* Eſ. 57. 21.

that with *seared Consciences* they may more senseleſſely commit their sensuall workes of Darkeneſſe in the Darke. But all cannot effect so much. Looke vpon * *Kain*, the first-borne of Men, cursed and branded by God, and in his many remoouings, neuer able to shake off an accusing Conscience: wretched Man, alwayes bleeding his Brothers bloud; not daring to looke vp to Heauen, fearing to looke downe to Hell; *Accursed from the Earth; a Runnagate* in the World; *his Bodie marked with a Brand*, no leſſe of Ignominie then safetie; his Soule become a Stage for Anguish, Horror, Desperation, and other the Furies of Hell; not able to suffer

* Gen. 4. 13, 14, 16. —*Quos diri conscia facti Mens habet attonitos & surdo verbere cædit. Occultum quatiente animo tortore flagellum*, Iuu. Sat. 14.

(which

(which yet he cannot but ſuffer) the guilt of paſſed Wickedneſſe gnawing him, the weight of preſent Miſerie preſſing him, the dread of a Death,& a Death attending him; reſtleſſe in himſelfe, hated of the World, deſpairing of reliefe from God; a liuely Mappe of the deadly and damnable ſtate of Sinne & Sinners,which haue a Hell in themſelues , a Hell that comes to them before they come to Hell; a true Example of this Rule, *Euerie Man is altogether Vanitie.* And they that want theſe Accuſations here, ſhall one day find this ſleeping Dogge to be awakened with greater furie,and all this time to haue ſtrengthened himſelfe to a more terrible Butcherie.

CHAP. XXI.

The ſympathie of Soule and Bodie; their ioynt Conſpiracie in Sinne.

NOw, if the *Underſtanding*, *Will*, *Affections*, and the *Conſcience* bee thus depraued, thus vaniſhed; ſmall hope is of the *Bodily Members*, which are but Seruitors vnto thoſe higher Powers. Such indeed is the ſympathie betwixt the Soule and Bodie, that as *Adam* and *Eue*, they will take part each with other, though it be in the forbidden Fruit; both tempting and tempted of each other, liuing and dying together; that is, *Euerie Man*, and eue-

euerie part of euerie Man, *is altogether Vanitie.* The SOVLE imployes the BODIE in euill, and *the corruptible* BODIE *presseth downe the* SOVLE, *and the earthly Tabernacle weigheth downe the Mind, that museth vpon many things.* Nor can the *Sunne* yeeld his cheerefull Rayes thorow so thicke a Cloud, nor the *Eye* see cleerely thorow so dull a Glasse, nor the *Rider* wisely manage so wild a Colt, nor a long *Iourney* be soone passed vnder so heauie a Burthen, nor the best *Wine* be incorrupt in so bad a Vessell; nor a cunning *Artificer* with so bad a Toole, or Instrument, bring his worke to perfection. Such is the BODIE to the SOVLE: partly by Diseases dis- Wisd.9.15.

abled for seruice; as, Blindnesse, Cramps, Gowts, Feuers, Frensies, and a world of like wretched Miseries: partly, by abused Health and Prosperitie, prouoking to Pride, Lust, Rapine, Atheisme, and a Hell of like damned Monsters: partly, by false Intelligence, raysing often Mutinies in the Affections; alwayes like a fond Wife, peruerting her fonder Husband, that little hope remaines of *Ahab*, matched with such a *Iezabel*.

—Corpus onustum Extremis vitijs animum quoq; grauat vnâ. Hor.

And yet is *Ahab* worse then *Iezabel*; for he should haue ruled her, not shee him: The Authoritie also abused, was his, his the Letter, sealed with his Seale, with his priuitie, for his Possession; and therefore worthily to his

Kin. 21. 25.

his puniſhment. Such a power hath the SOVLE in and ouer the BODIE; but voluntarily admitting, committing ſuch tyrannie. How often doth the SOVLE, for ſenſuall and bodily reſpects, forget her ſpirituall Nature, become a Slaue, a Beaſt, and as it were an incarnate Deuill, and thereby both hath, and taketh the aduantage, by Adulteries, Drunkenneſſe, and other bodily Euills, to out-roare (let me ſpeake it in the roaring Dialect) the Deuill himſelfe? How often, by Ignorance, Curioſitie, Hereſie, Selfe-will, Pride, Obſtinacie, by Horrors, Deſperation, and other *Soule-diſeaſes*, doth it rob the Bodie of Food, Rayment, Credit, Reſt, Comfort,

yea, of Life it ſelfe? ſo doe they periſh together, that haue together conſpired againſt their God, the *Blinde leades the blinde, and both fall into the ditch.*

CHAP. XXII.

The Members made inſtruments of ſinne; and the manifold ſinnes of the Eyes.

LEt vs a little view the ſpirituall vſe of this BODY, and the employment thereof towards God, in this gouernment of the SOVLE, and yee ſhall ſee, *Sinne* (as the *Soule* of our corrupted SOVLE) *raigning in this mortall body, and obeyed in the luſts thereof; the members*

Rom. 6. 12, 13.

bers alſo yeelded as inſtruments of vnrighteouſneſſe to ſinne: which ſaith vnto them; Goe, and they goe; Come, and they come; Doe this, and they doe it. This may wee ſee in each part and *Member* by it ſelfe; this in the whole BODY together. And firſt, let vs ſee it in that *ſeeing member the* EYE, whoſe excellence wee haue before declared: but how farre deiected, to be a window for Hel, a loope-hole for Luſt to ſhoote out, a looke-hole for the Deuill to ſhoote in himſelfe and his fiery Darts? Well may it be the ſeate of *Teares*, which giues ſo much cauſe of them, which ſees ſo much ſinne and puniſhment, ſo many eye-ſores. *Eue* looked (behold a *longing* [a] *eye*) and to ſa-

a Gen. 3. 6.

satisfie the lust of her eyes, hath made vs see so much miserie.

b Gen.4.5. *Cain* had an *Enuious eye*, [b] a *false countenance*; his eye was euill, because his brother was good.

c Gen.9.22 *Ham* (with a [c] *Scoffing eye*) saw the nakednesse of his Father, & derided it; this *mocking* [d] *eye the Rauens of the Valley shall picke out, and the young Eagles shall eate it.*

d Pro.30.

e Gen.30. 38. *Iacobs* Sheepe had a [e] *Phantasticall eye*; and how many conceiue at euery sight and new toy they looke on? *Laban* had a [f] *Churlish eye* to his Nephewes; *Salomon* calls it an [g] *euill eye*, which saith, *Eate and drinke, but his heart is not with thee; the morsell which thou hast eaten shalt thou vomit, and lose thy sweet words.* *Dina* is accused for a [h] *Wandring eye*, that must needes

f Gen.31.2

g Pro.23.6

h Gen.34. 1.

needes goe to ſee and be ſeene; a ſight which coſt her her Virginitie. *Ioſephs* Miſtris was poſſeſſed of a luſtfull Deuill, which entred at the [i] Eyes; [k] *hauing eyes full of adultery*, ſaith S^t. *Peter* of the like. The men of *Bethſhemeſh* loſt fifty thouſand and ſeuenty men, for their *Curious* [l] *eyes*, looking into the Arke. *Michals* [m] *Proud diſdainfull eye*, made her dye childleſſe. [n] *Achan* & *Ahab* * *troubled Iſrael* (but themſelues and theirs more) with a *Couetous eye*, an vnſatiable eye; *neither is* [o] *this eye ſatisfied with riches; neither ſaith hee, For whom doe I labour and bereaue my ſoule of good? this is alſo vanitie, yea it is a ſore trauell.* The Daughters of *Zion* are threatned for their [p] *Wanton eyes*,

i Gen.39.7
k 2.Pet.2. 14.
l 1.Sam.6. 19.
m 2.Sam.6 16,23.
n Ioſ.7.21, 25.
* 1.Kin.21. 1.
o Eccl.4.8
p Eſ.3 16.

eyes, and the whole Nation for
q Es.58.7. q *Vnmercifull eyes, turned from their*
owne flesh; and r for *shut and*
r Es.6.10. *closed eyes*, which for want of inter-
nall light, saw and saw not; like
s Deut.29. 2,4. their fore-fathers, s *Who had seen*
all that the Lord had done before
their eyes, the signes and those great
miracles: yet the Lord had not gi-
uen them an heart to perceiue, and
eyes to see, and eares to heare Vnto
that day.

I will not rake out of the Poets, *bewitching eyes*; nor that *Wittolds eye*, which is *doctus spectare lacunar*; nor those *burning eyes* kindled from Hell, *Vritq; videndo Fœmina*: nor out of Histories the wickednes against God, by all kinde of Idolatries to the Sunne, Moone, Starres, Images,

to

to satisfie the *Eye* in her carnall deuotions. Doth not the Scripture tell vs, that *Faith* and *Sight* are opposite? that here [t] *wee walke by Faith, and not by Sight?* And [u] *hope that is seene, is not hope,* and yet *by hope we are saued,* and *without Faith it is impossible to please God. Blessed* [x] *are they* (saith our blessed Sauiour to *Thomas*, which had tyed his faith to his eyes and fingers) *which haue not seene and haue beleeued.* There are three high-wayes in the [y] *loue of the World*, from God to the Deuill, from Earth to Hell, and one of these (in S. *Iohns* reckoning) is *the lust of the Eyes;* and certes, the two other, the *lust of the Flesh*, and the *Pride of life*, drinke in most of their poyson from the EYE. This

t 2.Co.5.7

u Rom. 8. 24.

x Ioh. 20. 29.

y 1.Ioh.2. 15,16.

a Iob 31.1. This caused holy *Iob* to a *make a couenant with his eyes; why then should he looke on a Maid?* His eye was still fixed on him, which

b Vers. 4. *did* b *see all his wayes, and counted all his steps.* *Dauid* suspecting his frailtie, would not trust himselfe in the like couenant, but *lifted*

c Ps. 121.1. c *vp his eyes to the hills from whence came his helpe,* and prayed to the

d Ps. 119. 37. Lord, *Turne* d *away mine eyes from beholding vanitie.* This is the only remedie against the innumerable diseases, and spirituall maladies of the Eyes: that wee hauing our *Eyes* enuenomed by *the old Serpent*, looke vpon that *brazen Serpent* IESVS CHRIST, in the ministerie of the Word, and that visible Word the Sacra-

e Gal. 3.1. ments, *before* e *our eyes euidently*

set

ſet forth and crucified among vs (this is the Eye of *Faith*) and *as the*[f] *eyes of ſeruants looke vnto the hand of their Maſter, and the eyes of a Maiden to her Miſtris, ſo our eyes* (the Eyes of our *hope*) *wait vpon the Lord our God, vntill hee haue mercy vpon vs.* Laſtly, for *Charitie*, that wee looke not too much on our good works, or *deſire them to be ſeene of men*; nor yet be ſo cloudy, that *men*[g] *may not ſee our good works, and glorifie our Father which is in heauen: Let our light ſhine*; let not our lights be dazled with their owne ſhining; the Eye ſhould not ſee it ſelfe, its owne beautie. But I forget my Text, to expreſſe the vanitie, and not the cure of the Eyes, whiles thus I oppoſe a three-

f Pſ.123.2.

g Mat.5.16

three-fold High-way, Eye-way, to Heauen.

CHAP. XXIII.

The twelue Tribes, or Iurie of vncircumcised Eares.

*Eccl.1.8. THE * *Eye is not satisfied with seeing, nor the Eare with hearing.* The Eye Gen.49.5. and Eare are like SIMEON *and* LEVI, *Brethren in euill*, vasa iniquitatis bellantia, *instruments of crueltie are in their habitation.* Of these, corrupted, corrupting Eares, you may impannell a whole Iurie, but neither good nor true amongst them, altogether vanitie. The first of these are like *Midas* (well may hee chal-

challenge the dignitie of Foreman) with huge *Aſſes eares* of a large ſize. I ſpeake not of the Inhabitants of *Zeilan*, *Botanter*, the *Nairos*, and other *Eaſt-Indian* Gallants, which accounting *great Eares* a great brauerie, dilate and enlarge them with weights, that their ſhoulders might beare this naturall-vnnaturall burthen. I meane ſuch as place all Religion in the EARE, and admit Chriſt, as men doe Beggars, no further then the Porch: to *pray in the Temple* were too Phariſaicall, at leaſt it is not *ſet for Set* Prayer; they reſerue themſelues till the Sermon, the laſt ſeruice; nay, if that were ſeruice, they would none of it neither. *Ariſtotle* accounts great eares

eares the physnomie of a Foole or Babbler. *Diogenes* supposed that *Minda* would runne out of the Gates, it being so small, and they so large. Authors relate of Monsters with eares hanging to their feete: but here feete, hands and all grow into the eares; these are the Inclosers of Religions Commons; and the wide Gates, out of which our small Sanctitie may easily run: as if the Wiseman had stumbled, saying, *Let vs heare the end of all*, for, Let vs end all in hearing. There is an *Apish* small contracted Eare, contrarie to the former, a penurious Hearer, voluminous Speaker; the EARE is growne into the *Tongue*.

Eccl. 12. 13.

There

There is a labyrinthian eare, full of Mazes, Windings, Circles, that is, a *Curious Eare*, which liſtens ſtill what * IVNO *whiſpers in* IVPITERS *eare*, which heares to heare, and entertaines knowledge as a Curtizan for pleaſure, not as a Wife for lawful iſſue. There is an *Itching eare*, euer hunting after nouelties. There is a *Slanderous eare*, acceſſorie to the theeuiſh Tongue, that hath robbed God of his Truth, or his Neighbour of his good name; this *Receiuer makes the thiefe*, is * an exile from Gods Hill, and excommunicate from his Tabernacle. There is a *Charmed eare*, that heares nothing, accepts no reaſonable excuſe or ſubmiſſion. A *delicate eare*, which

* *Quid Iunoin aurem Ioui, Plaut.*

* Pſ. 15. 3.

visits the Pulpit like a Rhetorike Schoole, is as hee that cannot drinke but out of a painted glasse, of more fancy then thirst: and yet in a contrarie extreme, that *Rustique eare* is as rude, that like the Beggar must needes drink out of his woodden dish, esteeming *Latin*, and other furniture of Learning, too handsome ornaments for an honest Sermon.

There is an *Eare-fashion, like the haire-fashion*, a loue-locke on the left side (we learnd it of the *Virginians*, and they of the Deuill, so appearing in that habit) when men haue but one eare, and that a sinister one too (is not euery Recusant such a *Malchus? Peters* pretended Successor) hath

hath *cut off his right eare*; A faire Pillorie preferment haue our Papiſts, they will heare none but men of their own humor. Somewhat it was, but not hunger, when *Amnon* could *eate no* **Cakes* but of *Thamars* making. There is a *Buzzing eare*, that hath a continuall humming & ſound, euer heares and neuer heares: ſuch is the preiudicate Eare, which foreſtalled with opinion, interprets all things, be they neuer ſo diſſonant, to his ſenſe. There is a *Statute eare*, that heares more for Law then Goſpell, to pleaſe Men rather then God. And there is an *Accidentall eare*, that falls into Church by chance, and to paſſe the time, if his eyes either by ſleepe cloſed,

* 2.Sa.13.

sed, or by wanton obiects too wide opened, wil permit, heares a piece of a Sermon; making Gods Houſe, as *Seneca* ſaid of the Schoole, *Diuerſorium otij*. What ſhould I purſue the innumerable vanities, that in common life finde acceſſe at the EARE, where Faith and Charitie, by thus many *Philiſtims* are ſhut out in the immediate acts of Religion?

CHAP. XXIIII.

The vanitie of the Tongue; and the ſinke of vanitie the Heart.

I Should be too tedious, if I ſhould thus inſiſt (and yet wee thus inſiſt) in other mem-

members. What Tongue can herein trace the TONGVE, & finde out the *Protean* volubilitie therof into all deformed formes of iniquitie? Well might *Pambus* *, hearing the first Verse of this *Psalme*, *I will take heed to my wayes, that I sinne not with my tongue*, take long time to learne it, and professe himselfe a *Non proficient* after sixe Moneths; yea after nine and fortie yeeres, not to haue well learned it. For whereas all sinne, like that Hell-dogge *Cerberus*, or those Monsters *Scylla, Chimæra, Gerion*, is diuided into three, the *Thought, Word, Deed*; one of the *Stygian Triumuiri*, is the TONGVE. Wee cannot here, as in the former, muster twelue Tribes of

* *Hist. Trip. l. 8. c. 1.*

Philistims; Saint *Iames* hath told vs, [a] *It is a world of wickednesse; so set among our members, that it defileth the whole body, and setteth on fire the course of nature.* Yea, it is a Hell of wickednesse, for *the Tongue is fire* (not Æthereall, Elementarie, Vitall, but) *it is set on fire of Hell.* This perhaps in some? No, *every Man is vanitie*, the Tongue (S. *Iames* addeth) [b] *can no Man tame; it is an vnruly euill, full of deadly poyson.* But what of the Religious Professors? *If any Man among you* (Saint *Iames* answereth) [c] *seeme Religious, and refrayneth not his tongue, this Mans Religion is vaine.* Alas, poore *Amsterdam-Sect*, which is gone from vs, and from themselues too: alas, poore mar-Prelate

a Iam. 3 6.

b Vers. 8.

c Iam. 1. 26.

late Religion, that [d] *despiseth gouernment, and speakes euill of them that are in Authoritie, speakes euill of the things they know not*; alas, poore Table-talke Religion of the Censorious iangling crue (which more reformes others then it selfe, which makes [e] *many Masters*, and teacheth to [f] *iudge*, not *themselues* [g], as they are commanded, but the [h] *Spirits of the Prophets*; the Persons, Callings, Actions, of Magistrates, Ministers, all Men) all this is a vaine Religion, and *euery* such *Man at his best* (this best and most religious) *estate, is altogether vanitie.*

d Iud.8.10

e Iam.3.1.

f Mat.7.1.

g 1.Co.11. 31.

h 1.Co.14. 32.

I should be vaine to number the kindes, when besides what is done against the rest of the *Ten Commandements*, it were not

hard to reckon ten times ten ſeueral Heads of Sinnes, as ſo many Fountaynes of innumerable indiuiduals (as if the TONGVE were * *Centum Cellæ*, or *Centum Colles*) againſt the third Precept alone; and yet ſome of the other (the Ninth eſpecially) are principally tranſgreſſed by the TONGVE. *The poyſon of Aſpes is vnder their lips*, is ſpoken of the TONGVE, which (not without a myſterie) is moyſtened alway with that Spettle, which with a greater poyſon killeth Scorpions, Quickſiluer (which *Plinie* calls *venenum rerum omnium*) and venemous Beaſts.

But if the Tongue bee thus wicked, what is the HEART, *out of the abundance* * *whereof the mouth*

* *Centum Cellæ*, a Towne in *Italy*. And *Centum Colles*, in *Hungary*.

* *Lem. de Occult. Mirac.*

* Mat. 12. 34, 35.

mouth speaketh? Out of this euill treasure, nothing but euill can be produced. The HEART *is* * *wicked and deceitfull aboue all; who can know it?* God alone can doe it, and *him* * *it repented* (sayth MOSES) *that he made Man on the Earth; and he was sorrie in his heart.* What pierced his HEART so farre? The wickednesse of ours: for *the imaginations of the thoughts of Mans heart are onely euill continually. O altitudo!* It is an *Abyssus* beyond any search. The Heart is a very Sinke, Chaos, and fierie Hell of Villanie; which, as a great and bottomelesse Gulph, prohibites further passage, in examination of her Blacke Guard, * *The hands full of Bloud,* * *Feet swift to shead Bloud,*

* Ier.17.9.

* Gen.6.5, 6.

* Es.1.

* Pro.6.

Bloud, * *the Throat an open Sepulchre*, * *Teeth as Swords, Chawes as Knives, the* * *deified Belly*, and the rest of the inferiour Members, all made *Weapons to vnrighteousnesse*; all of them (together with their Owner) *altogether Vanitie.*

* Esa. 59. 7.
* Pro. 30. 14.
* Phil. 3. 19

CHAP. XXV.

The Vanitie of the whole Bodie together in diuers Vices; and of Fashions in generall.

THE whole BODY, wholly and together considered, is imployed to Vanitie, in Meats, Drinks, Lusts, Apparell. That this high-erected and admirable Frame of the

the Bodie, *so fearefully and wonderfully made*, should (as is reported of the great Palace in greater Constantinople, built by greatest *Constantine**, now made a Stable of wild Beasts) be deiected to so base Offices, to be a *Strainer* or *Colander* of diuers Meats! To be a *Shambles* of diuers slaine Beasts! To be a stinking *Fish-market*, a Poulters *Fowle-shop*, a loathsome *Cooke-row*, a vile *Victualling-house*! yea, to be no more a BODIE, but a *Barrell, Tunne, Hogges-head*; a smoakie *Brew-house*, nay, a *Bawdie-house* and filthie Stewes of hatefull Pleasures and senseless Sensualitie (wherein the Bodie sustaines a speciall disgrace; *Euerie sinne being without the Bodie*, that

* *Sandys* and other Trauellers Relations.

that is, in the abuse principally of other Creatures; but here, the Bodie it selfe is the Instrument of Sinne; and, * *He that committeth Fornication, sinneth against his owne Bodie!*) That it should be made a *Stable of wild Beasts*, that is, of beastly, sauage, vntamed Passions! That it selfe should be a *Wild Beast*, nay, *all Wild Beasts*, monstrously combined *in one!* That all which Antiquitie hath fabled of *Griffons*, *Harpyes*, and other names of *Monsters*, should in it be verified! That it should be * *a Cage of vncleane Birds, an Habitation of Deuils, and the Hold of euerie foule Spirit!* * *O the depth of Diuine Iustice! how vnsearchable are his Iudgements, and his wayes past*

* 1. Cor. 6. 18.

* Reu. 18. 2

* Rom. 11. 33.

past finding out ! O the depth of humane Wickednesse! how vnsearchable is Mans Miserie, and his Vanitie past finding out!

The * *Fashion of this World passeth away*: Of *this World* also, this Microcosme, where Gestures, Vestures, Faces, Graces, all follow Fashion; *follow* indeed; euer in imitation of that which is but Fashion, which is not, but continually passeth away. Such *followers* are wee, that wee are not our selues, but Apes, Histrionike Actors, and Personate Players of other Men; meere Seemings, Resemblances, Circumstances, and Mimicall Complements: such Fashionmongers, that we must be new out of the Mint, of the last Impression

* 1.Cor.7. 31.

Nec te quæsiueris extra. Pers.

pression and Edition ; and that lasts not; for it is the fashion of Fashion, to be passing; for *the Fashion of this World passeth away*. To omit our Nods, Becks, Cringes, and Ceremonious Arts of Salutations and Courtings in each Sex; let vs take a little view of the Ward-robe, and (*Materiam superabit opus*, wee may say in another sense) wee shall not so much admire the expence of Mannors (which some are said to weare on their Backes) as Manners; of Wealth, as Wit; of Money, as Manly Wisdome and Vertue; as if Man were thus vanished into Clothes and Outside, and they continually vanished againe in new new Guises and Disguises of Fashion.

God

God made Man naked; but ſuch a Nakedneſſe, as clothed him with Beautie admired of Angels, with Maieſtie venerable and awfull to inferiour creatures: but ſince Man ſtripped himſelfe of his beſt Clothing, his very Clothing makes him naked: And hard it is to ſay, whether ſauage American Nakedneſſe, or curious phantaſticall Attyre, doe more deforme him; whether his ſilly Figgeleaues at firſt, or his preſent Cuts and moderne Faſhions, doe more become him. The Indian ſeemes to adorne his Nakedneſſe with Pounces, Races, and manifold Figures wrought in his Skinne; and ſome ſlit the Griſtles of their Noſes, which they

* See my Pilgrim. l.8.c.9.

they adorne with Rings * of Iet and Amber, that cause them to ouer-hang their Mouth; their Lippes boared and ringed, to the like hanging ouer the Chinne, and esteeme themselues Gallants, thus accoultred. The Christian, that knowes Apparrell to be Sinnes Liuerie, as if he gloried in Sinne, doth as much swagger himselfe out of Ciuill and Christian decencie, as much emulates *the old Serpents* deformitie, as much striues to cut, race, pinke, print, iagge and fashion himselfe out of humane Feature, to put off a Man, and put on a Monster, in a humour of Gallantrie.

CHAP.

Chap. XXVI.

Womens fondnesse, Mens vanitie in varietie of Fashions.

WE may indeed pitie the weaker, first-sinning, Sex; *Mulier* is so called *à mollicie* (*immutata & detracta litera, velut mollier*) saith * *Lactantius* out of *Varro*; and is accordingly more pliant, waxen, mutable, more easily melted into new Formes, and cast into new Molds of Fashion. Weaker, said I? nay, how many of them are strong Holds and impregnable Fortresses in this kind? whom neither scorching Heat in Summer, nor * pinching Cold in Winter, nor nipping vnseasonable

* *Lact. de Op. D. c. 12.*

* Pride is neuer a-cold.

ble Winds, nor that Haile-ſhot (Hell-ſhot) of luſtfull Eyes, *fierie Darts*, can make ſo much as to interpoſe a Shield, or any Couering of Attire, before their delicater parts, the tender Pappes: except we call that a Couering, the falſe Breſts, lately bought, not of the Dawber, Plaiſterer, Painter, but the German Artificer (O Myſterie of Iniquitie!) as the *nakedneſſe* of the Breſt was before borrowed of the Italian Curtizan; which with better right might keepe *open her ſhop-windowes*, as profeſſing common ſale. But ours are *Gentlewomen*; they buy, they ſell not; buy indeed their pouldered *Buſh* and frizzled Excrements of the Tire-woman, their *Faces* of the Com-

plexion

plexion ſeller, their *Breath* of the Apothecarie; their *Teeth*--- But I bite too deepe, and haue loſt my ſelfe in a Labyrinth: for who am I, to vndertake ſuch a Taske? How ſoone would theſe Feminine Tyres tyre me? And I maruell, themſelues are not tyred with them; or doe not, as *Tully* ſpake of the Augures, laugh one at another, to ſee ſuch ambitious Hippes climbing to the Shoulder, their Rebatoes, Chaparoones, Frouzes, Falſes, Puffes, and Dreſſes, the names whereof I doe not, cannot know, except ſome Ladies Woman would ſet forth a new Dictionarie, which (as one calls his, *a World of Words*) may be termed, *Mundus Muliebris*; and this with new

Editions and Additions euerie yeere; for by the yeeres end, a great part thereof would be obsolete, and (like the Fashion) out of vse.

But Fashion is as the Moone, not onely Feminine, but Masculine. So they which professed to be their Wiues Masters, sacrificed to *Lunus* * at Carrhæ: so *Venus* among the Cyprians, and *Baal* with the Syrians, was male and female; and so, I am sure, is Fashion with vs: Masculine Maiestie is vanished in the most, & become a very Moone; neuer sees the Earth twice with one Face. And truly, if some of our ancient Forefathers should arise from the dead, & looke vpon this English Earth; could they ima-

* *Spartian. in Caracall. Al. & Al. gen. d. l. 4. c. 3.*

imagine vs to be their Poſteritie, Men ſo diuerſified in Moods & Figures frõ the *quondam* Engliſh? Nay, if ſome *Mandeuill*, or Traueller of this very Age, had ſpent in farre & foraine parts but thirtie of the laſt paſſed yeeres without ſight of any Engliſh, and at his returne ſhould be incountred with ſo many Faſhions vnlike to each other, and all, to thoſe which he had here left at his departure; would he not thinke the Mariners had miſtaken the Coaſt? Or had he trauelled to ſee Faſhions, as ſome doe; would he not ſee his folly, that might, through the folly of his Countreymen, haue ſeene in that time as many ſucceſſions & variations of Faſhion at home, as in all his Trauels?

CHAP. XXVII.

Fashion suted and attired from the Head to the Foot.

WHat might this our supposed Traueller (thinke you) thinke of the Flat Cappe, worne out of Fashion flat? the varieties of Blockes for the HAT (I meane not the HEAD) round, flat, high, low, broad, narrow, each with their subdiuisions and nice distinctions (three new Fashions, in both Sexes, ye may obserue in a piece of this last yeere) with no lesse varietie, in Fethers, Buttons, Bands, Materialls? that I can scarcely tell ὀρθοτομεῖν, how to cut aright, and to fashion my Parishioners

riſhioners * Conſciences in the ſale of them; the new Blockes leauing ſuch old Braides and Faſhionleſſe Wares in their hands, that if they be not vniuſtly iuſt, in puniſhing the Buyer whiles the Moone is new, with an vnreaſonable Price for his vnreaſonable Noueltie, they ſhall be iuſtly vniuſt to themſelues in the Wane; loſing by their braided Commodities, which they haue multiplied beyond the Market, to fit euerie Nouelliſts humour.

* S. *Mart. Ludgate*, a Street of Haberdaſhers.

But wee would be aſhamed to ſet the Felt and Band-maker to ſchoole euerie day in his Trade, and learne no *Capitall* Experiments on our ſelues: Witneſſe *our Haire* (then cut

round and plaine) now with hot Irons *crisped*, with staring *Foretops* frighted, with Womanish nicetie, *washed, combed, pouldered, perfumed*; with Goatish *Frizzles* bushed. I erre; I cannot say of many, *witnesse their Haire*; alas, it is but borrowed: Borrowed? let me not wrong them; their Neapolitan spoyles haue made them *homines nihili, ne hili quidem*, haue not left them *ne pilum vnum viri boni*; yet are they Merchants, verie Merchants still, and haue bought their Haire, and therefore this Commoditie is their owne; they were payd before, they haue payd for this; and can, if need be (such is their store, such their courtesie) giue you two for one in euerie salu-

salutation. I omit (and would our Gallants would so too) the *sinister Loue-locke* (I told you before, the * *Virginians* learned it of the Deuill, wee of them) the Turkish *Mustachoes*, the *Spots*, *Patches*, *Pinsons*, *Playsters*, and vnmanly *Playstering*.

What should I say of the *Bands* (which our supposed Traueller saw in diminutiue forme, vnstarched, set with a forked sticke) since without bounds varied? either *Clocked*, *Laced*, *larger Fall's* borne vp with a *Pickadillo*; or scarsly *Peeping* out ouer the Doublet Coller (*alio fastu Diogenes*) or ruffling in labyrinthian *Ruffes*, in many Files or Sets, *Tacked*, *Careless*, *Merchants*, *Artichoke*, and other Bands and Lin-

*Tomocomo a Virginian, contesting with me in discourses of Religion, preferred his *Okee* or Deuill to Christ, for learning them this gallantrie.

Linnen arrayes, all marſhalled by *Lieutenant Steele*, and marching vnder more colours then *Tamerlanes* Tents, ſome Liuid & *Blew*, ſome *Red*, ſome *Dunne*, *Dusky*, *Aſhcoloured*, *Pale*, *Greeniſh*, *Yellow*, *Muddy*, and all the colours of the Moon, of the Rainbow, all that neatneſſe or ſlutterie can giue them; all ſeeming to haue ſcaped a ſcowring; all fled from the late expugnation of their Maſters wits; and as it were in theſe colours, expreſſing Blowes, Bloud, Duſt, Aſhes, Feares, Falls, Flames, the Sacke, Spoile, Ruine, vanitie of Man. As for *White*, it is a Naturall, an Innocent, fit for Fooles or perhaps for Graue Men, for Prieſts, or Angels; and our Gal-

Gallant, mindes not the Graue, Holineſſe, Heauen.

And what might this Trauel-ler thinke of his Gargantuan *bellyed-Doublet* with huge huge ſleeues, now with a contrarie ſmalneſſe impriſoning the bo-dy ? and the then Ghoſt-like, Skin-cloſe *Breeches*, ſince volu-minouſly ſwolne into Rolles, Slops, Barrataſhes, Bumbaſted Plaits, and Sailers knee-ſacks, (as if we minded to act *Some-Bo-dy* and *No-Body*; or to keepe the Taylor a continuall Nouice, in getting his Trade aſwell as his Money.) The faſhions of *Blades* whereto wee are girded, our *Hangers*, *Girdles*, *Garters*, and that *Silken Maze* on the In-ſtep, with the Galoſhaw's, Cabands;

Po-

Polony Coates, would weary you: Sure I am, the Stocking-seller is weary of his Trade, since our Gallant is Booted & Spurd euery day, as if hee were continually Riding from this Fashion to a new; or from his Lands, his Wits, Himselfe, to maintaine the Fashion. One thing I cannot forget, that in prodigall excesse, the inside of our Clokes are richer then the out-side: but the Man is turned Cloke & seeming; hath no good inside at all.

Now if I should adde the new deuised names of Stuffes and Colours, *Crispe*, *Tamet*, *Plush*, *Tabine*, *Caffa*, *Tertianella*, *Burratine*, *Pan-veluet*, *Lana Murandela*, *Callimanco*, *Sattinisco*, *Figuretto*,

guretto, Poropus, Veletato, Philizello, Paragon, Chiueretto, Mohaire; the lying names of *Perpetuano* and *Duretto*; *Nouato* the truer (which, or *Stand further off*, another new name may be the title of them all:) If I ſhould adde the *Colours* of *Gingelline*, *Grideline*, *Deroy*, *Elderado*, *Droppe du Berry*, *Salimander*, *Minnim*, and the reſt, wherein they neuer reſt: I ſhould ſeeme, as *Peter* in the Transfiguration, to ſay, *I know not what*; or haply to ſome others, to coniure and exorciſe ſome ſtrange wicked Spirits, with Monſters of termes. One * hath told vs a myſterie, that theſe names, with ſome new alterations of workemanſhip, are in foraine parts deuiſed on pur-

* *Moreſines* Trauels.

purpose by English Factors, for our Gull-Gallantrie of *England*. Once, our Iland is thus made an ill Land, whiles we, like jet-beades draw the Strawes and Motes, the vanities of all other Nations to our selues, and verifie the Embleme of Fashion, *A naked Man with Sheeres in one hand, and Cloth in the other*, deuising new Cuts.

How-euer, this remaines true & firme, that Man, in his *Birth*, his *Life*, his *Death*; his *Soule*, *Faculties*, *Affections*, and in his *Conscience*; in his *Body*, the *Parts*, and in the *Whole*; is *vaine*, is vanished, is *vanitie*.

CHAP.

CHAP. XXVIII.

Of the vniuerſalitie of Mans vanitie.

IF we haue not yet ſeen this vniuerſalitie of our vanitie, it is, becauſe (as *Darkneſſe* hideth it ſelfe, *dead fleſh* is inſenſible of wounds, and *Death* of death; as the *Falls* of Riuers, & noiſe of Ordnance, and Bells, with hearing, take away hearing, & the bright *Sunſhine* dazles the eyes with a dimming miſt; ſo) *vanitie* it ſelfe hath depriued vs of the ſenſe of Vanitie, that we can ſee no *Wood for Trees*. This perhaps made *Philip* haue his daily Remembrancer to renew this *Memento* vnto him euery morning, that he

he was a Man; so hard a thing it is for the Eye to see it selfe, or common things to be heeded, where the Sunne it selfe, because a daily Guest, is contemned; a petty Raritie or farre fet Iewell admired: so hard it is in this estate of *Vanitie*, for Men to thinke and often bethinke them that they are Men. And thus we haue an Argument, not an Assertion alone, that we are vanitie, quite out of our selues, vanished from our right mindes, which so farre forget our selues, and need so much proofe, and so many *Memento's* thereof. We are *Vanitie*, * *Omnimoda* (so *Tremellius*) or as the vulgar hath it, *Vniuersa Vanitas*, a very vniuerse of vanitie.

* VNIVERSA.

Man

Man is Vanitie, and Vanitie is Man, Man and Vanitie are conuertible: For this is * *a Rule in Logike, that no Proposition is true, which hath an vniuersall Note affixed to the Predicate, except they be conuertible, as* Homo est omne animal, *is false, but* omne risibile, *is true.* All Man is all Vanitie, and all Vanitie is in all and euery Man: *Whether it be vanity of Auersion from God, or of Version, or Vertibilitie to the Creature; vanitie of the fault or of the punishment; For Man, from Man, or in Man; Criminall, Personall, Temporall, Naturall; Man is a Map of all the Regions of vanitie, an* Index *of all the Volumes of vanitie, a* Compendium *of all the Commentaries of vanitie; Man is Much,*

* *M.S.* in a Sermon at *C.*

More, Most, All, altogether Vanitie.

Nothing is in Man, on him, about him, aboue him, beneath him (euen Soule, Body, Goods, Heauen, Earth) but by him is subiect to vanitie; vanitie he is in Nature and Arte, vanitie in Substance and Accidents; No Man but hath, but is vanitie; No vanitie, but it is in Man; *Totus Homo, tota vanitas, Vanitie of vanities, all is vanitie.* Man is that Centre, from which the Lines of vanitie are so diuersly diffused in the World; all which Lines in this Centre meete in a more inexpressible Nature of vanitie. And as *Empedocles* said of God, who is Entitie and Veritie, that he is *a Sphære, whose Centre is euery where, his Circumference*

rence no where; ſo we may ſay of that which is moſt oppoſite vnto God, *Vanitie*; that it is (not a Sphære, the perfecteſt figure; not any figure, but) a *Chaos*, a *Tohu and Bohu*, a meere confuſion; whoſe *Centre* is Man, whoſe *Circumference* is Mans euery where; that is, whereſoeuer Man comes, ſees, ouer-comes, his infecting, faſcinating Eye, is ſufficient to poyſon all the viſible World, and inuiſible Hels, with contagion of vanitie. Gen. 1. 2.

CHAP. XXIX.

The World ſubiect to vanitie through Man, and the enmitie of the Creatures vnto Man.

THE *Creature* (that is, the whole Fabrike of this ſen-

sible Creation) *was* [a] *made subiect to vanitie, not willingly* (of naturall propensiion) *but by reason of Him who hath subiected the same in hope*; to wit, the power of the Creator, who was so farre offended with Man, for whom hee had made the World, to whom he had subiected it, that (*delirant Reges, plectuntur Achiui*) the Subiects also are subiected to *the* [b] *bondage of Corruption*, for their Lords sinne; nor will the Creator be reconciled thereunto, but by a *fiery purgation* in the end; at which time the [c] *Heauens shall passe away with a great noise, and the Elements shall melt with feruent heate, the Earth also and the workes that are therein shall be burnt vp.* And after that, these

a Rom. 8. 20.

b Vers. 21.

c 2. Pet. 3. 12, 13.

theſe *Heauens ſhall be diſſolued by fire*, all *things ſhall be made new, new Heauens and a new Earth* (not in ſubſtance, but accidentall qualities) *wherein dwelleth Righteouſneſſe:* the whole Creation being then [d] *deliuered into the glorious libertie of the children of God*, which in the meane time *groneth and trauelleth in paine*, vnder the intolerable burthen of humane vanitie.

d Rom. 8. 21, 22.

How vaine is Man then (*quod efficit tale, magis eſt tale*) who hath thus made the World vain, and [e] *the faſhion of this World to paſſe* and vaniſh *away*? Examine all the Creatures, which for their Creators ſake doe yeeld vs ſome vnwilling ſubiection (this being not the leaſt of their

e 1. Cor. 7 31.

vanitie, to be vſed vnto vanitie by vaine Men) and you ſhall finde them, if they finde the chaine of that prouidence at any time looſe, ready to rebell againſt Man, and ſhew their iuſt indignation in Mans iuſt confuſion.

Thus the *Earth* yeelds weeds naturally, good things by compulſion; thus the *Waters* brake looſe *out of the Wilderneſſe* [f] *of Heauen, and out of the Fountaynes of the great Deepe*, to waſh the World cleane of Man and his vanitie together. Thus the *Fire* from Heauen [g] burnt vp the *fiue Cities*, and the Earth refuſed not onely her former fertilitie, but became a *Dead Sea*, rather then it would ſuffer the weightie foot-

f Gen. 7. 11

g Gen. 19.

foot-prints of Mans vanitie. The Sun (Greateſt of Natures Potentates) [h] *ſtood ſtill in Gibeon, and the Moone in the Valley of Aialon*, that theſe two Eyes of Heauen might ſee, and giue light to other eyes, to ſee execution done vpon the vaine accurſed Canaanites. No maruell then, if the Meteors arranged themſelues in battell array, and hardened their hearts ſo farre againſt hard-hearted Men, that they turned their Waters into Stones, and *moe died with Haileſtones, then were ſlaine with the Sword. They fought* [i] *from Heauen* (at another time) *the Starres in their courſes fought againſt Siſera*; the inferior Creatures conſpired alſo with them, and *the*

h Ioſh. 10. 11, 12.

i Iudg. 5. 20, 21.

Riuer Kishon swept them away; that ancient Riuer, the Riuer Kishon.

* Iob.5.23. Hos.2.18.

*The * Stones of the Field, and the Beasts of the Field,* proue mutinous also, till a new Couenant reconcile them; yea, *the Fowles of the Heauen* flye from thee, flye on thee; and the

*Ioel 2.25.

* *creeping things of the Ground, the Canker-worme, Caterpiller, Locust, and Palmer-worme, are great Armies* against Mankind, sufficient, efficient to his destruction, when God lets them loose. As for Angels; One of them, in one Night destroyed 185000 *valiant Men* in *Sennacheribs* Armie, euen

* 2.King. 19.35. 2.Chro.32. 21.

* *all the mightie Men of Valour, and the Leaders and Captaines in the Campe of the King of Assyria.*

I

I conclude with that which is without conclusion, the malignitie of Deuils, partners with vs in sinne, yet willing Executioners of punishments on Man. *There is no peace, saith my God, to the wicked*; all creatures are at enmitie with Man, for subiecting them all (the inuisible excepted) vnto vanitie. 1.King.22. Iob. 1.

Examine Man in the next place, and yee shall see him, that is, your selues, nakedly subiect to the furie of all; the least of the least of them being, through humane Vanitie, inuincible and mortall, as before is shewed: ye shall see, there is no vanitie in any Creature, but Man (besides his owne proper Stocke, peculiar to Mankind) communicates there-

therein with them, & that without their better parts.

CHAP. XXX.

The Vanitie of other Creatures and of Man compared.

THe *Elements* are neuer pure; euer ſubiect to Chaunce and Change: ſo is it with our Elementarie parts; but not ſo in this, that their Mixtures tend to Generation, the Corruption of one being the Generation of another; whereas wee haue many Conceptions and Mixtures, not Elementarie, but (if I may ſo ſpeake) *Hellementarie*, Helliſh Compoſtures and Impoſtures, gene-

generating onely Corruption. The *torpid Creatures* want Life! And how can they then want it? They feele no need thereof, and are recompenſed with long continuance: Wee long for continuance, but cannot continue long. *My dayes* (ſaith *Dauid* in the former part of this Verſe) *are an hand-breadth, and mine age is as nothing before thee:* They *are*, though they *liue not*; but (the next words to our Text) *ſurely euerie Man walketh in a vaine ſhew.* Pſ.39.5. Verſ.6.

Plants want Senſe, but haue no ſenſe of that want: wee degenerate into Plants; liuing, to liue; and growing, to grow; and yet how much higher, fairer, ſtronger, greater, more fruitfull, and

and more durable do they grow then we? SALOMON, *in all his glorie*, is not comparable to the *Lilly in the Field*: how much lesse to a Garden flowers? how much lesse to the Cedars in Lebanon? and yet by vanitie of Men, the Cedars in Lebanon are *almost all vanished too. The Plants are also planted in their Inheritance; they haue their Ornaments naturally: whereas *Salomon*; wise, rich, glorious *Salomon*, must borrow his glorie from these and other Creatures. The *sensitiue* Creatures haue Sense indeed (sense indeed of Vanitie, of those euills, which with vs, for vs, from vs, they sustaine) but want Reason; Men, *cum ratione insaniunt*, make Reason

* Trauellers report that there are very few, 9. or 12. & those differing from the reputed Cedars in other places, farre sweeter, differing in Leafe, &c.

ſon become ſenſuall and ſenſeleſſe: Wee neither haue their perfection of ſenſe, nor they more ſenſuall imperfection then wee.

If I ſhould aſcend to the *Starres*; how many Witneſſes, what *Clouds*, what *Lights* of Teſtimonies ſhould wee finde againſt vs? To omit the reſt till the next oportunitie; wee are *Starres*, not *droppes of heauenly Light*, but *falling Starres*, groſſer Exhalations, eleuated like Smoake, and ſhining a while with that Fire which burnes vs, but ſuddenly makes vs returne to the Earth in ſtinking Gellies. We are *Blazing Starres, fierie Comets*, portending, nay intending and extending Miſerie and Miſchiefe

chiefe to the World: *Ignes fatui*, that pretend a reaching Wit of our owne, not to beleeue, regard, or feare such Apparitions, when God sends them, as this last * Winter appeared; and some drerie Effects haue alreadie appeared also, in terrible confutation of our Vanitie. We are *Wandering* * *Starres*, wandering and vanishing from euerie good way: not as the *Planets*, constant in their Wanderings, which for the Worlds greater good, are both moued with the Worlds Wheele, and haue besides a peculiar Motion of their owne; but in a singularitie of selfe-willed Pride, wee hold a constant wandering from God, from our Neighbours, from our selues

* An. 1618.

* Iude 13.

ſelues (ſo the *Prodigall* Wanderer, at his Repentance, is firſt ſaid *to* * *haue come to himſelfe;*) an inconſtant wandering in and with the World (*Euerie Man for himſelfe;*) haue a Motion of our owne, for our owne: As for others, *Non ſi fractus illabatur orbis*, let God care for all, or the Deuill take all, it is all one, for One is All, to vs. *Fixed Starres* are herein Emblemes of Mans Vanitie; they ſhine not, but in the Night: like many Swine, Men I ſhould haue ſaid, which haue good *Wills*, but ill *Deeds*, then begin to thinke of liuing, when they ceaſe to liue; to ſhine then, when they can ſhine no longer.

* Lu.15.17

We are ambitious to mount vp

vp (foolish *Phaetons*) to the Sunnes Chariot; and (*Chosroes*, the Persian, vaunted himselfe, * *Eternall, a God illustrious, that did arise with the Sunne, and gaue Eyes to the Night.* But if we any thing resemble the SVNNE, it is in his *Spots*, which later Perspectiues haue found in him. As for his *Eclipses*, the sight of Man, not the Bodie of the *Sunne*, is eclipsed by the *Moones* interposition; in his Nocturnall absence, he sleepes not in *Thetis* Lappe, but enlightens another Hemisphere, and renewes his Light to vs (not to himselfe) euerie Morning; *Interficiens mortem suam Noctem* (they are *Tertullians* words) *rescindens sepulturam suam tenebras, hæres sibimet existens.*

But

* *Simocat. l.4. c.8.*

Tert. de resurrect. car.

But our Night is buried in irrecouerable Darkneſſe, as * *Catullus* pitifully lamenteth; and when our Sunne is once ſet, wee muſt ſleepe an euerlaſting Night.

The MOONE may ſeeme likeſt to Man; but, *nec ipſa Luna tàm Lunatica*, our Lunacie is more then Lunarie, a perpetuall Vanitie. That, is accounted * *Terra Ætherea*, an opaeous ſubſtance; but it is very capable of Light, and continually ſhines, though with a borrowed Light: but we are altogether baſe and earthly; not onely *darkened in our Cogitations*, but (as *euill doers*) *hate the Light*. That, difformed with Inequalities; we, deformed with Iniquities: that, eclipſed with euerie interpoſition of

V Earth;

* *Soles occidere & redire poſſunt. Nobis cum ſemel occidit breuis lux Nox eſt perpetua vna dormienda.* Catull.

* *Macrob. in ſom. Scip. l.* 1. 11.

Earth; we, with euerie hope of Earthly Commoditie: that, a leſſe Light, and *rules the Night*; wee, are *Children* * *of the Night and of Darkneſſe*, altogether vnruly: that, hath euerie day a new Face, and is renewed after euerie Change; wee are conſtantly inconſtant, and withall, obdurately impenitent. But what doe I thus paralell Man with this Queene of the Night, Empreſſe of Starres, Ladie of Seas and Moiſture, Mother of Moneths? Or with that Heart of the World, Eye of the Vniuerſe, Gemme of Natures Ring, Lord of Heat, Vice-roy of Nature, Prince of Life, King of Lights, Monarch of Dayes and Yeeres? If we ſearch the whole World,

* 1. Theſſ. 5.5.

Vanitie

Vanitie will be found in it all: But Man is a *world of Vanitie*, not in the World to be paraleled; onely the *Deuill* can match vs, and doth dayly ouer-match vs, to make vs euerie day vainer then our selues; and if it be possible, then himselfe too. And thus is Man *Vniuersa Vanitas*, an Vniuerse and world of Vanitie.

Chap. XXXI.

Mans Vanitie examined in all Prædicaments, and found a meere Transcendent.

OThers read it * *Omnimoda*, in euerie Mood and Figure, in euerie Prædicament of Vanitie; altogether,

* *Trem. & Iun.*

gether, euen in all Prædicaments together; and beyond all, a meere Transcendent of Vanitie. Man, built for an House to the Almightie, is now a Temple to *Mammon*, or *Mauzzin*, or whatsoeuer other Idoll or Deuill, Vanitie shall coniure into him. His *substance* is not substant and permanent, but fluid, and flitting, a very thorowfare; naturall Heat (like a Candle, as is said) liuing with the consumption of its sustenance, and consequently, of it selfe: our Life it selfe kills vs; nor can the supply by Food, hold out long: wee, whiles wee liue, are like running Streames, euer the same Riuers, neuer the same Waters. Mans goodly Proportion and *Quantitie*

tie is, ſometimes in Act, alway in Poſſibilitie, ſubiect to Diſ-proportions, by Dwarfiſhneſſe, Swellings, Witherings, Contractions, Conuulſions, Diſtortions, Stripes, Wounds, Bruizes, and other externall Violence. His *Qualitie* is feeble, ſickly, of diſeaſed Complexion and Conſtitution; he is the very Complexion and Conſtitution of *Diſeaſe*.

As for *Relation*; how can he haue a Being by himſelfe, who is fallen from the Abſolute and Eternall *Being*? How can he be defined or vnderſtood ſpiritually, but with reference to that *Serpent*, whoſe Seed he is? Mans Relation to GOD, is as of a Traitor to his Prince; to the *De-*

will, as of a Slaue to a Tyrant; to *himselfe*, as of an Image and lifelesse Statue to that Originall Man: in himselfe, the *Soule* and *Bodie* are Relatiues; this, the Organ of that, and that, the Act or Enelechie of this. But how, doth the Organ play vpon the Master, and (*the* * *hardest of Hardships*) makes him *ridiculous*? His Wits & Strength must make sport to the Senses, like *blind* * SAMSON to his Lords the Philistims. *Sense* is an imperious Mistresse, *Potens*, *Procax*, *Proterua*; still calling, * *Da mihi, & adfer mihi, nihil habere Religio est dicere*; euen where Religion brings a Prohibition, in this Court it is not admitted.

* *Nil habet infœlix paupertas durius in se Quã quod ridiculos homines facit. Iuuen.*

* Iudg. 16. 25.

* *Terent.*

The

The *Soule* (poore Soule) glad when he can pleaſe, is for all his ſeruice rewarded like *Zedekiah*; hath the *Title of a King* ſtill, but his [c] *Citie is broken vp* by the luſtie Chaldæans. (*He that* [d] *hath no rule ouer his owne ſpirit, is like a Citie that is broken down and without walls*) the men of *Warre flee away by night* (in this miſt of turbulent confuſion, the *Affections* are tranſported) and ſcattered from their Maſter, *in the Plaines of Iericho*, which was the richeſt ſoile of that Land (the pleaſures of ſenſualitie) there is the King taken by the Forces of *Nebuchadnezzar* King of Babylon (a type of the Tyrant of Hell) who *ſlayeth his ſonnes* (ſtrips him of all his ſeeming good works and ex-

c Ier. 52. 7. & ſeq.
d Pro. 25. 28.

cellencies) *puts out his two eyes* (the Vnderſtanding and Will) *binds him in Chaynes* (of a guiltie Conſcience) *impriſons him in Babylon* (keepes him Sinnes cloſe priſoner in confuſion) *till the day of his death*, when the Body being dead, the Soule endureth a ſecond death.

What our *Actions* muſt needs bee, is hence apparent, meere vanities, Nullities, as is ſaid of the acts of Priſoners; whether they be immanent or tranſient, naturall or voluntarie, belonging to the Body or the Soule: which bring vpon vs the infirmities of Naturall, impieties of vnnaturall, a World, a Hell of preternaturall *Paſſions*.

Our *Time* is but ſhort, [c] *Few and*

[c] Gen. 47. 9.

and euill are the dayes of our Pilgrimage, a ſhort day and much worke: A ſhort courſe from the [f] *Graue of the Wombe, to the Wombe of the Graue.* Orimur, morimur, finiſq; ab origine pendet: *Geneſis goes before, and Exodus is the next.* Nay, *Geneſis* and *Exodus* are Twinnes in this Scripture of Mans mortalitie. [g] *Omnia orta occidunt, auctaq; ſeneſcunt:* Neither doe we begin to dye in our laſt and fatall ſickneſſe, but rather end and conſummate that which began with our ſelues; & ſo long as wee haue liued wee haue dyed, our Dayes decreaſing by their increaſing, their growth being their diminiſhing. This is our confuſion and vanitie. An Infant growes to be

f M.S.

g *Saluſt.*

be a Man, and growes withall neerer to death, the time of his life and humanitie thereby decreasing.

Our *Place* is the Earth, not Paradise, perhaps a Prison, nay, without hap or happinesse, the Body is the Soules Prison; that I mention not that Hell-darke Prison of the Graue, nor that darke Hell-Prison of the Damned. Such is our *Scite* and *Position*, whether wee regard the whole or parts; a reeling House inconueniently situate, both in regard of want and store, wanton store corrupting it, & store of want destroying it: Our *Elements* hellishly affected, Concupiscence as a *Fire* kindled from Hell, and burning to Hell; not in

in the Chimny, but in the Roofe, and in all parts of the Houſe: the *Aire* we breathe in or out, is infection to, and from, others: our *Waters* are deepe where no ground is, miſeries ouer-flowing the Soule: our *Earth* is that which was accurſed to vs, to bring forth *Thornes and Bryers;* or rather, *Our* Earth is that, which eates vp vs with a fatall morſell in the graue: For *Neighbourhood* we haue Men as vaine, as vnneighbourly as our ſelues; theſe, with Death, Sinnes, and Deuills, hold this Houſe in a continuall ſiege: the *Soile* is a quagmire or quick-ſands, wher the Houſe ſinkes into her owne foundations. And laſtly, for the *Habit*, the laſt of the Predicaments,

ments, wee make it not the last of our cares, yee haue had too much of it already. Once, Man is vanitie, *Non ens*, a transcendent quite beyond all Predicaments, beyond what can bee spoken or thought: his Body is as the Body, his Soule as the Soule of VANITIE: his confusion can scarsly bee ranked in any order, yet what the Scriptures speakes of him, giue mee leaue to say, and therein to obserue the steps of his wandrings, the degrees of his Retrogrades and Vanishings.

CHAP. XXXII.

Mans Degradation; the order of his inordinate Retrograde, considered

dered in threescore seuerall successiue descents and degrees of Degeneration, according to the Holy Scripture; First, that Man is a diminutiue of Himselfe, and degraded to a Beast.

MAN is vanitie; a short Sentence, but not easily vnderstood, except wee trace him from the dignitie of humane Nature, by a long perambulation to his present miserie; wherein our Method shall bee to Degrade him from himselfe, alongst and beneath all other rankes of Sublunarie, Earthly Creatures, obserued in their seuerall subordinate *Classes*: that as [a] *Plato* hath said, in regard of his efficience or perfect ma-

a *Plato in Timæo.*

making, τῷ γὰρ τὰ πάντ' ἐν αὐτῷ ζῶα περιέχειν μέλλοντι ζῴῳ. πρέπον ἂν εἴη σχῆμα τὸ περιληφὸς ἐν αὐτῷ πάντα ὁπόσα σχήματα: It was meete that that Creature which ſhould haue all Creatures contayned therein (in his Soule, ſupernaturall; naturall, in his Body) ſhould bee made in that Figure, in which all Figures are comprehended: ſo wee may conſider, in Mans fall, his deficience and degradation into & below the natures, effects, defects, vanities of all Creatures from the Beaſts downwards; & bring him by the *Ariadnæan* Clew of Scripture, thorow this confuſed Labyrinth of Himſelf, to ſet the true *Quantum*, the true poize and price vpon himſelfe; that as *Dauid* admired his *feare-*

full

full and wonderfull making, wee may doe it in Mans fearfull and wonderfull marring.

Man is the diminutiue of himselfe, the crumbling mould, the vanishing dust of Man. And wel might [b] *Adrian* in his Swan-like fatall Song quauer himselfe on the trembling Treble, *Animula, Vagula, Blandula, Pallidula, Rigida, Nudula, &c.* Man being so farre demolished and diminished. He is not a *God*, as that lying Serpent promised; hee is not a Man; hee is *Homuncio* or *Homunculus*, and not *Homo* (tho *homo, ex humo*, be no great matter) not *Adam* as God made him, but generated corrupted Man, such an one as the Scripture in disgrace calls [c] *Ben Enosh* (as

b *Æl. Spart. Adrian.*

c Ps. 144. 3

(as is before obſerued) the *ſonne of miſerable Man*: for as Man taſted (ſo ſome conceiue) the forbidden fruit before any other, ſo himſelfe was miſerable, falne, exiled, before hee participated that bleſſing to haue a ſonne. And euery *Sonne*, euery Child, borne vnto Man (as if Nature ſtill preached our fall, & would let vs ſee how farre wee are ruined and diminiſhed from that originall Man in qualitie) is in quantitie of Body, and abilities of Minde, a meere diminutiue indeed, a little ſilly Infant.

Man is now not *Homo*, but
* 1. * *Homulus*. *Homulus*? *Ho*! be not ſo prodigall, hee is one ſillable ſhorter, *Man is vanitie*, va-
* 2. niſhed, only * *Mulus* remaynes.

A MVLE is a Creature which the Creation knew not, a Beast which GOD made not; *Anah* [d] was the man that *found Mules in the Wildernesse, as he fed his Fathers Asses.* Mules now are found in Cities, where *Diogenes* could not finde a man: the Deuill hath found a Creature which God created not (*God made Man righteous*) a *sinfull Man*, a very Mungrell, halfe humane, in that he is borne of a Woman; halfe brutish, in that his masculine parts are base and seruile; herein a Mule, in that, Effeminated, hee preferres his Body to his Soule; the Flesh to the Spirit; Appetite to Reason; Womanish fancies, lusts, fashions, to masculine wisedome, courage,

d Gen. 36 24.

Eccl. 7. 29.

vertue; the Feminine Parent to the Masculine. The Soule participates of the Asse, the Body of the Mare; this domineereth and (as if it were the Nobler) makes the other inherit *Issachars* blessing, [f] *A strong Asse, couching betweene two burthens, to bow his shoulders to beare and become a seruant to Tribute*, that is, *Sinne in the mortall Body raignes* ouer the Soule, and makes it pay tribute of Obedience to the Deuill: except we make the *Deuill* himself, the baseſt & vileſt of Creatures, the *Father*, and the *Fleſh* (the corruption of humane Nature) the *Mother*, of Him, who thus bred, becomes in participation of both, a Deuill manifested in the Fleſh, as we shall anon see.

[f] Gen. 49. 14.

How

Howeuer, vniust Man is iustly compared to the [g] *Horse and Mule that haue no vnderstanding. Euery Man is a* [h] *Beast in his knowledge*, saith *Ieremie* (euen in that wherein hee boasteth his greatest excellency aboue Beasts) not a docible and strong Elephant, not an Innocent and vsefull Sheepe, not a goodly *Zebra*, laborious Oxe, or any of the best bred Beasts, but a barren Mule. And Mules also are seruiceable, if well managed. But Man is an vntamed, vnbroken Beast; *as naturall* [i] *brute beasts*, are naturall men, *made to be taken and destroyed*; the Oxe *knoweth* [k] *his Owner, and the Asse his Masters Crib*, but Man (saith that former Scripture) is like that

g Ps. 32. 9.

h Ier. 10. 14.

i 2. Pet 2. 12.

k Es. 1. 3.

Mule which hath [l] *no vnderstanding, whose mouth must be holden with Bit and Bridle, lest he come neere thee; like the* [m] *Beasts that perish*, and are vnprofitable.

Wee are like *Absaloms* Mule, *that hanged his Master: his* [n] *Mule that was vnder him went away*, & left him hanging; a fit Embleme of *Sinne*, which brings vaine Man into inextricable Thickets, and leaues him there to hang; a mysterie of Man, which did not simply leaue his Master & went away, but plotted & executed it, hanged him (who came to saue him) on a Tree indeed; euen we no lesse by our sinnes, then those miscreants the Actors by their hands.

l Psa.32.9.

m Psa.49.20.

n 2.Sam.18.9.

CHAP.

Chap. XXXIII.

Mans degradation beneath all profitable Beaſts; comparing him with Beaſts vnprofitable, infectious, wilde, and beaſts of prey.

MVles are yet reputed among Beaſts, which with labour may bee framed to humane ſeruice. Man is of a worſe kinde (I will not borrow of the Poets, *Circes* Swine) in Scripture wee finde men are not *Muli*, but *Mali*, *Malæ Beſtiæ*, as *Epimenides* ſaid of his Cretans, yea that whole Verſe [a] may be a Commentarie to this Text, an Epigram of mankinde, Ἄνδρες ἀεὶ ψεῦσαι, κακὰ θηρία, γαστέρες ἀργαί. Men are *alwayes lyars*

a Tit. 1. 12.

ars (our Text phraseth it, *altogether vanity*) *euill beasts, slow bellies.* *Euill beasts* * we account *Foxes, Badgers, Polcats,* and other Vermine, which are not for mans seruice, nor able to assault his person; but doe harme continually to him in his Lambs, Pullen, and other more profitable Creatures: so many which cannot play (*Aper de sylua*) *the* [b] *wild Bore to waste the Vine*, yet play *the* [c] *Foxes, the little Foxes to spoile the tender Grapes*; whom by tyrannie they cannot oppresse, by fraud they will circumuent, supplant him in his goods, or good name at least, if they cannot reach his life. But thither doth the word ἀσπίδα, and thither doth the wickednesse of

* 3.

b Ps. 80. 14

c Cant. 2. 15.

Man

Man reach also. The word signifies not a beast simply, or simple beast, but such as is [d] venomous, or wilde, or both.

We are all these, venomous; * as *mad Dogs*; not barking Curs, or such whose biting hurts, according to the quantitie; but of qualitie venomous and mortal, a poyson as bad as that of Aspes. Some are [e] Heathen Dogs, some sleeping, [f] greedy, dumbe Dogs; false [g] teachers are barking dogs; Persecutors biting, both *mad* dogs. The Best of Men complaines of men, [h] *Dogs haue compassed me, the assembly of the wicked* (ye haue the interpretation) *haue inclosed me, they pierced* (behold their biting) *my hands and my feet*: and that it was a meere

d *Feram & veneno obnoxiam best. sig. Dioſc.*

* 4.

e Mat. 15. 26.

f Es. 56. 10, 11.

g Phil. 3, 2. Mat. 7. 6.

h Ps. 22. 16.

madneſſe, and not the feritie of their Maſtiue nature alone, conſider his innocence and their whole behauiour. *Pilate* proteſts his *innocence, and therefore* hee will whip Him; hee *waſheth his hands* as innocent, and yet *condemnes* Him; preferres *Barrabas* before Him; intitles Him a *King*, and yet executes Him with a [i] *ſeruile* puniſhment; beleeues the Souldiers that ſaid, Hee was *ſtolne away whiles they ſlept*: as if men can tell what is done, and by whom, in their ſleepe. What greater madnes? and yet a greater appeares in the Prieſts, Phariſes, & Iewes, for whoſe ſatisfaction *Pilate* did it.

But Dogges are Domeſticall Crea-

i So the Croſſe was called *ſeruile ſupplicium.*

Creatures; and not all Dogges, nor any alwayes are mad; whereas all Men are alwayes Θηεία, Beasts, * *Wild Beasts*, if God giue not a *renuing*, at least a *repressing spirit*. We call them wild Beasts, which liue in Desarts, Woods, and Wildernesses, acknowledging no homage to Man; yea, which sometimes kill & destroy him; as Elephants, Libards, [a] Sainos, and many other wild Beasts: yet is Man worse; for these onely in their defence, or being prouoked, are vindicatiue, rather then cruell; but of Men, how many are not vindicatiue alone (wherein hee is more beastly then Beasts) but *repay euill for good*, as [b] *Saul* confessed of himselfe, or *are* [c] *enemies without cause?* There

* 5.

a See my Pilgrim. *l.6.c.1.& l.8.c.2.*

b 1.Sam. 24.17.

c Ps.7.4.

There are a worse sort of wild Beasts; Beasts * of Prey, which liue on the deaths of such Creatures as they can lay hold on; Wolues, Lions, Beares, [d] *Hircanæq; admôrunt vbera Tigres.* And how many Men liue on Spoile, Rapine, and Slaughter? Robbers, Pyrats, Cutpurses, Theeues, Curtezans; I had almost mentioned such voluntarie Souldiors, as for Wages and Prey expose their liues to all Quarrels, neyther concerning them nor Iustice, in a more honourable Latrocinie. So a Pyrate [e] answered great *Alexander*, demanding why he robbed by Sea; and why doe you (said hee) the World thorow? But because I doe it in a small Shippe, I am called a Pyrate;

* 6.

d *Virg. Æn. 4.*

e *Aug. de Ciu. Dei, l. 4. c. 4.*

rate; you doing worſe with a great Fleet, are called a Generall of Warre. I haue not ſpoken all this while of the Caniballs and Man-eaters, whereof, how many Nations hath my Pilgrimage related in Africa and America, that by humane death ſuſtaine humane life? I ſay, that euen in the ciuilleſt Nations, profeſſed Chriſtians, yea, forwarder Profeſſors, wee haue many ſuch wild Beaſts, ſuch and worſe.

For wild Beaſts are kind * to their kind, *Sæuiſq; inter ſe conuenit Vrſis*, they prey vpon other weaker and more fearfull kinds. Man vnto Man is a Wolfe, a Lion, a Beare, [f] *atq; orba Tigride peior*; yea, to thoſe men to whom they profeſſe offices of Charitie and

* 7.

f *Iuuen. Sat. 6.*

and Kindneſſe. In the Art of Loue this is a Leſſon, *Tuta* [g] *frequenſq; via eſt per Amici fallere nomen*, in the very ſhewes of kindneſſe, Men are Mankind Mandeuouring Monſters, they *betray with a Kiſſe*, like *Iudas*, and in ſaluting, kill as [h] *Ioab* did *Abner* and *Amaſa*, great Captaines, that had eſcaped many Battailes of Enemies. Nay, how many, beyond all Belluine crueltie, haue killed themſelues! a iuſt Iudgement, vniuſtly executed.

g *Ouid. de Art.*

h 2. Sam. 3. & 20.

Beaſts haue feritie, but want ſubtiltie; and liuing in Deſarts, want oportunitie to hurt Men. Theſe haue the ſauage Hearts of Beaſts, and cunning Braines of Deuills, to make themſelues Monſters of Men. And well were

were it with Mankind, if they were ſhut vp in Solitudes and ſecluded humane Societie: I meane the worſt Men in the beſt Profeſſions, the careleſſe inhumane Diuine, the daring Empyrike, the ſale-tongued Lawyer, the corrupt Iudge, Latronicall Patron, griping Landlord, fraudulent Tradeſ-man; to whom I might adde, the biting Vſurer, glauering Sycophant, inſinuating Seminarie, Statizing Ieſuite, diſſembling Hypocrite, and that vnneighbourly beaſtly Incloſer, that makes a Pariſh Deſart of Men, to multiplie Beaſts. Hence doth the Scripture take vp ſo manie Complaints, and frame againſt them ſo many Indictments, that Men are

i Mat. 17. 15.

k Soph. 3. 3.

l Pro. 17. 12.

m Soph. 3. 3.

n Pſ. 10. 9.

o Obad. 21

p Ez. 22. 25

are Beaſts, euill, wild, *in* [i] *Sheepes clothing, rauening Wolues*; the *Grandes*, great Men, and Iudges, not *Iudices* but *Iudaſſes*, the betrayers of Innocents, [k] *Euening Wolues, which leaue not the Bones till the Morning*; [l] *It is better to meet a Beare robbed of her Whelpes, then a Foole in his folly*: [m] *Princes are roaring Lions*, yea, more dangerous (roaring is a Caueat) *they lye in* [n] *wait ſecretly, as Lions in their Denne, to catch the Poore*: Euen the Prophets, which are to be the *Sauiours* [o] of Mankind, doe often *conſpire* [p] *in the middeſt of Iſrael, like a roaring Lion, rauening the Prey, they deuoure Soules.*

CHAP.

CHAP. XXXIIII.

Man degraded beneath foure-footed Beasts, to the likenesse of venomous Serpents, and fabulous Monsters.

WE haue not the highest Key of θηεία yet (I meane the signification; in the Affects and Effects wee superabound:) For as this Word is generally taken for *wild Beasts*; so more especially for those that are *venomous*, as *Vipers*, and other *Serpents*. I am sure, the Gospell tells vs of * *Generations of Vipers*, which conceited themselues to bee *Abrahams* Seed; and such are all *the* * *Seed of the Serpent*; to whose viperous

* Mat.3.

* Gen.3.

rous venomous biting, the flesh of the biting Viper (as in the ordinarie θηειανά, a Word from θηέα in this sense, deriued) can yeeld no Antidote, but the flesh
* Io.3. of the slaine *Messias*, * *fore-shadowed by the Brazen Serpent* in the Wildernesse.

Thus haue we seene in θηέα, *Beasts*; *venomous* Beasts, as Dogs; *wild* Beasts, as Elephants; *rauenous* Beasts, as Lions; and *poysonfull* Beasts, as Serpents: yet Man is more then any of these;
* 8. a very * *Monster*, compact of all these in one. Poets tell vs of *Centaures*, *Harpyes*, *Scylla* and *Charybdis*, and I know not what *Chymera's*: Fablers haue their Tales of *Griffons*, *Ruckes*, Gold-keeping *Pismires*, and a world of

of monstrous shapes of men, *Pygmeies*, *Gyants*, *Dogs-heads*, *One-legs*, and the like: both shewing, that Mans braine is more fertile of vanitie, then Nature in veritie and varietie. But they still send vs to the farthest times and places, that they may not easily bee conuinced lyars. Wee will saue your inquirie in old Monuments, and trauels to remote Habitations and Wildernesses, and will shew you at home such *Monsters*, and that without cost. Nay, would wee could shew others then *Pygmeies*, diminutiues of Men (the Argument of our present discourse) or *Gyants*, *Braggadochios*, swelling with selfe conceit; or men *headlesse*, heedlesse, without braine; *Dogs-*

heads, spitefully witty; *One legged* Hoppers, partiall and factious. But (because wee are now treating of monstrous Beasts) all that Poets and Fablers haue deuised of *Monsters*; the * *Ruc's* hugenesse flying away with a huge Elephant; the double-formed *Griffon*, *Harpyes*, *Satyres*, & *Centaures*; the triformed *Scylla* and *Chymæra*; yea, and *Phocylides* his *Woman*, whom he compounded of *a Horse*, *a Swine*, *a Dogge*, *and a Bee*; are exceeded in one Scripture resemblance of Humane inhumanitie, of Mans monstrositie.

* *Mar. Polo. l. 1. Mandeuile.*

I omit *Daniels* dreames and other Propheticall Visions tending this way, I only instance in those [a] Locusts, whose originall

a Reuel. 9.

is

is out of the *ſmoke of* [b] *the bottomleſſe pit* (Hell-borne Monſters) *with faces* [c] *as the faces of Men*, ſeeming reaſonable, learned, iudicious: *and they had haire* [d] *as the haire of Women*, more then reaſonably inſinuating, cloſe, cunning, ſuperfine, in fawning, flattering, glauering; *and their teeth were as the teeth of Lyons*, vnreaſonable biters, renters, deuourers: *and* [e] *they had breſt-plates as of iron, and their ſound as of Charets and Horſes running to battell; tàm Marte quàm Mercurio*, armed with word and ſword, with *both ſwords*, with all arts humane and diuine: *and* [f] *they had tailes like vnto Scorpions, with ſtings in their tailes*, deuilliſhly tormenting euen the very

b Verſ.3.
c Verſ.7.
d Verſ.8.
e Verſ.9.
f Verſ.10.

very *consciences* of men. A Man, a Woman, a Lyon, an armed Souldier, Horse, Charret, and a Scorpion, all conflate and shuffled into one! I will not say with *Horace* of his Monster, which *turpiter* [g] *atrum Desinat in piscem Mulier formosa supernè. Spectatum admissi risum teneatis amici?* Anger is fitter then laughter; Man himselfe is this Monster, and these Locusts are men (so far I am sure the Iesuites [h] themselues will guide vs in the interpretation, though that Booke hath *as many mysteries as words*) and euery Man hath the natural seed in himselfe of any iniquitie that is in any Man: hee is naturally capable thereof (*Nemo repentè fuit turpissimus*) and by degrees

g Hor. de art. Poet.

h Alcasar & Rib. in ap. 9.

grees may grow to it, if God preuent not. I had almoſt added ſome Papiſts, and if yee will, ſome Ieſuites (whoſe name promiſeth ſaluation) & ſome Popes to be ſuch men, whom *Platina* calls *monſtra & portenta & ſæuiſſ. tyrannos. Baronius, famoſos Latrones, Syllas & Catilinas.* Indulgences ſold for future ſinnes, for King-killing; Churches turned into Stewes, by abuſe of Shrift; aſhes caſt in a Biſhops eyes, with *memento quia Gibellinus es*, on the day of Humiliation; Treaſons, *ordine ad Deum* allowed, commanded; the poyſoning of an Emperour in the Chalice at the bleſſed Sacrament; ſacrilegious murther in the Church at the Maſſe, with

Plat. in Ben. 4. & Chriſtoph. & Serg. 3. Baron. An. 985

this watchword, *Saue vs, O Lord*; the Powder-Treason (I now speake of the Deuils Masterpiece, which himselfe, till hee was so old a Serpent, could not deuise; nor euer had found fit Scholers, except the Iesuites & Iesuited Locusts had vndertaken it) sealed with the holy Sacramẽt: many other monstrous massacres and villainies done by men professed *Holy*, confessed *Learned*, in the highest *Mysteries*, and by the holiest *Ministers* of Religion, for *Religion*, against Religion, haue reasonably dismantled these Locusts & Monsters of mankind vnto vs. But Beasts and Monsters are of nobler nature though abused.

CHAP.

Chap. XXXV.

Mans Retrograde to a Belly, Spider, Idle, Idoll-belly: The Titles, Temples, Sacrifices, Incense, Liturgies, Students, Lawes, Sacraments, Deuotions of God-belly.

LEt vs goe further (for *we are further gone*) the Verse addes, γαστέρες ἀργοί. Men are become *Bellies* *, they are not so perfect as perfect Beasts, euen the imperfectest and worst among them; they are but *Bellies*, a *part*, the worst part, of the worst, *cruellest*, and most venemous beasts. Wee are all bellies, as if *Arachnes* Metamorphosis were common to all men, and our fall had transformed vs into * *Spiders*, which

* 10.

a Es. 59. 5.

* 11.

are little elſe but belly. Men alſo are [a] accuſed to hatch Cockatrice egges, and *weaue the Spiders webs*, fine, vnprofitable, catching ſnares.

But Spiders bellies are yet more vſefull; *Cætera* [b] *venter habet, de quo tamen illa remittit Stamen:* their bellies yeeld matter to their webs which ſuſtayne them; wheras our bellies yeeld nothing but wormes, diſeaſes, excrements, which kill vs. Our Bellies are * *ſlow*, ſaith that Verſe, idle bellies, liuing on the ſweat and labour of the other members: *ſlow*, ſaid I? Nay, that were a benefit; little worke, little meate: but theſe can ſo * *quickly deuoure* all that all other members (the Caters & Purueyors) can

a Iſa 59.5.

b *Vid. Met. lib. 6.*

* 12.

* 13.

can bring in, that *Iudas* his purchaſe, *Aceldama*, is no way comparable: that indeed, a greedie graue, employed to funerall vſes, and able, in eight and fortie houres, as is [c] reported, to conſume the fleſh of any Carkaſſe therein buried: but this ([d] *Venter impiorum inſaturabilis*) in foure & twentie houres conſumes many carkaſſes of Fiſhes and Fowles, and generally twice a day all the fleſh therein interred; ſo true a Sarcophagus is the belly: ſo farre beyond the great belly of that great Whale, which ſpared *Ionah* three dayes; [e] *The belly of hell* (as *Ionas* called that) meerly inſatiable. Idle bellies they are to ſome (*Pinguis aqualiculus propenſo ſeſquipede extat*) ſcarſly

c *Sandys pag.* 187. and other Trauellers

d Iob 13. 25.

e Ion. 2. 2.

ſcarſly ſuffering them to goe from the Table till they fall vnder it; and a great Prince [f] in our dayes is ſaid to haue had a large in-let cut in his Table, for admiſſion of his great belly. But theſe *Idle bellies* are alſo * *Idoll bellies* Canonized, Deified of the moſt, *whoſe* [g] *God is their belly*, as the iealous God himſelfe hath complayned: wee are all belly, we are *ſonnes of Belial* (Belly-all) indeed.

[f] Dux Sax.

* 14.

[g] Phil. 3. 9.

Madneſſe of Man, of Mans idolatrie and vanitie! nothing in thy ſelfe, in the world, worthier an Apotheoſis and diuine honor (if needs thou wouldſt idolatrize) then this idle paunch, this Idoll belly? yet ſo it is, ſo farre hath Man vaniſhed into helliſh

hellish fumes, that the BELLY is obserued with all kinde of vnrighteous rites, and vndeuout deuotions. Thus the ancient Ethnikes accounted it among their Grand Iurie of the *twelue* greater Deities, among whom [h] *Ceres* and *Bacchus*, leading betwixt them *Venus*, were but attributes to the BELLY. As for *Priapus*, *Stercutius*, *Cloacina*, and other petty Pieties to the Bellies Seruitours & Neighbours, Honestie abhorres their mention. *Temples* of all sorts are erected to this Idoll; Tauernes, as Greater, and as it were, *Cathedrall* Churches; Parish-Alehouses as *Parishionall* (and yee shall often finde them next Neighbours) houshold Kitchins, Larders, Cel-

h *Sine Cerere & Bacchо friget Venus.*

Cellars, as priuate *Oratories* and *Chappels* of eaſe. *Victuallers*, *Cookes*, and all the Belly-Purueyors (that is, in ſome part, euery Man) are the *Prieſts* in theſe Belly-deuotions. The *Sacrifices* are more then to any other true or falſe God, [i] *Quicquid auium volitat, quicquid piſcium natat, quicquid ferarum diſcurrit*; all that Nature hath brought forth, or Arte can deuiſe, either in phyſike or dyet, are Sacrifices to God-Belly: for *Incenſe* hee hath Weſt-Indian fumes, Eaſt-Indian drugges, Aſian and African perfumes. How many ſorts of Wines, Mulſe, Syrrups, Milke, mixed Wines, Beere, Ale, Whey, Cidar, Perry, Metheglin, Meade, Oximele, Vſquebath, Potions, Dyet

i Senec.

Dyet drinks, hot and cold Waters (one of them ſtiled *Aqua Vitæ*, another *Aqua Cœleſtis*) are *Drinke offerings* to this Belly? Is not euery Feaſt his *feſtiuall* ſolemnitie? Euery meale his *Office or Liturgie?* And if ſome more deuoted number their *Canonical houres*; the Belly-Votaries exceed them, *that riſe early in the morning to follow ſtrong drinke and continue vntill night, till Wine inflame them*: that can watch all night in theſe Oriſons, & make one meale a day, excell the Others ſeuen. How many *Students* in new deuices of Meates, Drinkes, Preſerues, Conſerues, and other Confections, for which inuentions, the Perſian Monarchs allowed great rewards,

k Eſ. 5. xii.

wards, and wherein consists no small grace of our Ladies and Gentlewomen?

Now, lest yee might suppose, that this Belly were a very Idoll, and could doe nothing at all, he hath published his *Lawes*, *Morall*, *Ceremoniall*, *Iudiciall*. In the first, *Ede*, *Bibe*, *Lude*, and the Ethikes of *Sardanapalus* * are his marreall *Moralls*. For the *Ceremonies*, Bacchanall Rites, and Sacraments (I was neuer initiated in those Mysteries) some Drunkard could better vnfold them, and tell you the measures and rules of vnruly and measureless Drinking; where, *Vinum moderari, non vino solent*; where euery *Health*, but his owne, is pledged, and that on the *Knee*

* *vid.* P. *Pilgr. l.* 1. c. 13.

in

in this Sacrament (which, to the true God, in the true Sacrament, by ſome, ſuppoſed the onely true Receiuers, is not onely not done, but Religion is pretended to exclude it from Religion.) If any be offended for abuſing ſo holy names, let him heare S. *Ambroſe*; * *Quid obteſtationes potantium loquar? Quid memorem* Sacramenta *quæ violare nefas arbitrantur? Bibamus, inquiunt, pro* ſalute *Imperatorum, & qui non biberit, ſit reus in deuotione, &c. Et hæc vota ad Deum peruenire iudicant, ſicut illi qui calices ad ſepulchra Martyrum deferunt, atq; illic in veſperam bibunt*: and ſo proceeds in deteſtation of this Vanitie, that Men ſhould eſteeme Drunkenneſſe a Sacrifice,

* *Amb. de Elia & ieiunio, c. 17.*

fice, and thoſe *Saints* to be pleaſed with Drinkings, which had ſerued God with Faſtings (It may be a *Quære*, Whether our Churches, dedicated to Saints, had not this originall of their *Feaſts and Church-ales*) *Hos homines an vtres verius æſtimauerim?* ſayth that Father, with many things worthie this place, if I feared not tediouſneſſe.

Ceremonies haue here (as with many in our Church) made me forget *Iudicialls*, and the penalties which Reuellers impoſe vpon Delinquents in their Art. But this Vice is a puniſhment to it ſelfe, and brings Iudgements and Plagues vpon the *Goods, Credits, Bodies, Soules, Liues* of the Obſeruants. *Qui luxuri-*

atur

atur viuens mortuus est; qui inebriatur, mortuus est & sepultus; the Bellie rewards his Votaries with *Diseases, Short life, Sudden death*, and more stinking *Carkasses* then others. *Nebuzar-adan*, that burned the Temple of God, is called in the Greeke Translation ἀρχμάγειρος, and of some of the Latine Fathers, *Princeps Coquorum*: as if the High-Priest of Idoll-Belly could endure no Temple to the true God in the World. God Belly! as well a shapen Deitie, as the *Umbilicus* of *Iupiter Ammon*. But alas, the Belly, and what Nature hath placed beneath it (*secundum ordinem membrorum, ordo vitiorum*) hath placed Man beneath all perfect Creatures, hath made him a

* 15. * *Stirpanimans*, a verie Shell-fish, worse then a Tortoise and Shell-Snaile; with Sense onely for Sensualitie, for Touch and Taste; *Venter non habet Aures*, wants the Learning, the reasonable Sense. Idolls indeed, and very Blockes we are (*O insensati*, exclaimed PAVL) *Whoredome, Wine, and new Wine, take away the heart.* These Bellies are senseleſſe, not able to remoue out of their place, either for Fatneſſe, or Fulneſſe, or ſtrength of the Liquor, or Sleepe, or Diſeaſes hence ariſing in Body and Mind; or Impriſonment, the Iſſue of Prodigalitie. Yea, ſome hereby haue loſt that feeling ſenſe, as * *Dionyſius Heracleotes*, whom they vſed to awake from his

Gal. 3. 1.

Hoſ. 4.

* Æl. Var. hiſt. l. 9. c. 13

his Sleepe, with long Needles thruſt into his Fleſh, whereof his Fatneſſe was not ſenſible, till they came to the more naturall Fleſh.

Chap. XXXVI.

Man degraded to a Vegetatiue, and reſembled to Trees, Shrubs, Leaues, Reeds, Thiſtles, Graſſe.

THe Belly hath Senſe; but Men are meere **Vegetatiue*, that liue to liue, to grow, to ſend forth Leaues, Bloſſomes, Fruit: their Retrograde is beneath Senſe, they are vaniſhed into Plants; not profitable and genuine, but are *Adulterinæ* [a] *Plantationes*, * 16. a Wiſd. 4. 3

Plants which the heauenly Father hath not planted, and therefore to be rooted vp. The best *Seers* can see no better then that blind Man, which saw [b] *Men walking like Trees*. Thus wee are Trees (not onely in that naturall vnlike likenesse, whereby Man is said to be *Arbor inuersa*, a Tree with the Root vpwards, because Sense and Motion are from the Head) nor Trees good for Meat, but Trees *which bring* [c] *not forth good fruit*, like the [d] *fruitlesse accursed Figge-tree*; yea, [e] *euill Trees*, * which bring forth *euill fruit*; [f] *wild Oliues*, very Crabs and Wildings. But Trees, though *fruitlesse* (as the Cypresse) or *wilde*, are vsefull in the Wood and Timber which thence

b Mar. 8. 24.

c Mat. 3. 10.
d Mar. 11. 21.
e Mat. 7. 18.
* 17.
f Rom. 11. 24.

thence is taken; onely of the * Vine it is ſaid, g *Shall Wood be taken thereof, to doe any worke? or will Men take a Pinne of it, to hang any Veſſell thereon?*

* 18.

g Ez.15.3.

But Vines recompence this in the Fruit, wherewith they are ſaid, to h *cheare both God and Man.* Wee are * *Wild Vines*; God lookes we ſhould i *bring forth Grapes, and we bring forth wild Grapes:* Theſe *ſowre Grapes ſet the Teeth on edge*; nor can it be otherwiſe with wild Vines: but otherwiſe, farre * otherwiſe it is with vs; our *Vine* k *is of the Vine of Sodome, and of the Fields of Gomorrah* (whoſe l *Plants beare fruit that neuer comes to ripeneſſe*; yeeld m onely Smoake and Aſhes, ſaith *Ioſephus*; black

h Iud.9. 13.

* 19.

i Eſ.5.4.

* 20.

k Deut.32. 32.

l Wiſd.10. 7.

m See my Pilgrim. *l.*1.*c.*18.

and dustie within, *Fulcherius*) *our Grapes are Grapes of Gall, our Clusters are bitter, our Wine is the poyson of Dragons, and the cruell Gall of Aspes.* So smoakie and venomous is Hypocrisie and humane Vanitie, promiseth fruit, performeth such as yee haue heard; and *euery Man* (till Grace metamorphose him into a *new Creature*) is such a lyar.

But euen the worst of *Vines* haue the dignitie of *Trees*; but we are base * *Shrubs*; very Bushes and Brambles; like herein, that as *the* [n] *crackling of Thornes vnder the Pot, so is the laughter of the Foole*, momentanie and *Vanitie*; like herein, that of *Thornes* [o] *Men gather not Figges, nor of a Bramble-bush gather they Grapes*; and

* 21.

n Eccl.7.6

o Lu.6.44

and like herein, that a *fire* [p] *comes out of the bramble, and deuoures the Cedars of Lebanon.* So vaine are the greateſt, that a baſe raſcally *Rauilliack*, or beggarly *Friar*, can with their owne deſtruction deſtroy two Great and mightie HENRIES.

But not like herein, that *Trees* and *Shrubs* liue, though but a vegetatiue life; *Men* are withered, fruitleſſe, and if the Lord of life addes not a ſecond life, *Twice* * *dead* [x] (it is Saint *Iudes* teſtimonie of wicked men) *and plucked vp by the rootes. There is hope of a Tree* (ſaith IOB) *if it be* [y] *cut downe, that it will ſprout againe, though the roote waxe old, and the ſtocke dye in the ground.* But what hope of one *twice dead*

p Iud. 9. 15

* 22.

x Iude 12.

y Iob 14. 7.

and rooted vp? yet is the name of a Tree or Shrub of some dignitie, such as it is: Man is a * *Leafe*, the least part of the Tree, which is parted from the same with least force, a *fading Leafe*; and, *We* [z] *all* (the words are the eloquentest of the Prophets) *doe fade as a leafe, and our iniquities like the winde haue taken vs away.* Not a Tree, not a Shrub, not these Dead, not any kinde of Fruit, not the Blossome, but the *Leafe*; nor this in the Bud, not growing, but fading, yea falne, yea carried, *carried away*, and that not by Beasts for meate, or Man for medicine, but by the insulting, careless, violent, remorseless *Winde*! a fit Embleme of Mans vanitie.

* 23.

z Es. 64.6.

Yet

Yet a *Leafe* may glorie of his Noble birth (ſo many prodigall leaues in their Autumne when they are falne, and in their Winter too when they are trodden in the mire, vſe to doe) it is deſcended of a *Tree:* but Man is a * *Reede*; not ſuch as the East-Indies yeeld, which may make Maſts for Boats; not a [a] *Staffe of Reede*, as the Egyptians were to the Iſraelites; but infirme, inconſtant, vaine, a [b] *Reede ſhaken with the Winde*; yea, a [c] *broken Reede* (*Rabſhakeh* might haue ſpoken it of his owne Maſters both *inuincible Armie*, and his perſon too, neither able to ſecure themſelues from ſudden deſtruction) *whereon, if a Man leane, it will goe into his hand,* and (not

* 24.

a Ez.29.6.

b Mat.11. 7.

c Eſ.36.6.

(not only not helpe, but) *pierce it.* And [d] *curſed is he that maketh fleſh his arme.* Reeds are a weake plant, but their yeelding weakneſſe (like ſoft words to an angrie Aduerſarie) ſtrengthens & ſecures them, when ſtrong Trees are by the winds violence throwne downe: Reeds are alſo of commendable talneſſe, & are ſecured by the deeper Waters and ſtronger Banks where they grow: Man is baſer then a Reede, a very * *Ruſh or Flagge.* [e] *Can the Ruſh* (it is *Bildads* queſtion, intended of Men) *grow without mire? can the Flagge grow without water?* Mire, the Mother, and the Plant baſe, diſdained for food, and trodden vnder the feet of Beaſts; yet are Ruſhes

d Ier.17.5.

* 25.

e Iob 8.11

Rushes and Flagges knotlesse, and vsed for strewings; Man is not so innocent, so pleasantly greene, hee is of a sharper and more prickly constitution, a very * *Thistle*; the *Thistle* [f] *in Lebanon*, was prouerbially spoken and made good, by, and on a King; such was his, such is Mans pricking and prickling forwardnesse to offend others, weaknesse to defend himselfe.

What shall I say more? *What shall I cry?* [g] *All flesh is grasse, and all the goodlinesse thereof as the flowre of the field. The grasse withereth, the flowre fadeth: surely, the people is grasse.* Man is meaner then the *Thistle*; this is sharper and higher, then that it may easily be trodden on, it is naturally

* 26.

f 2.Kin.14. 9.

g Es.40. 6,7.

rally armed; but who feares to
* 27. tread on the * *Graſſe*? Our goodlineſſe and ſeeming better parts make a goodly luſtre, dazle our owne eyes with the reflection; yet are they but *Flowers*, not of the Garden, but *of the field*, not in their Prime, but Fading; nor is this one Mans caſe, *The people* (the Prophet addes) *is graſſe; ſurely, the people is graſſe: Verily* (the ſame in other words) *euery Man at his beſt eſtate is altogether vanitie. Selah.*

CHAP. XXXVII.

Mans Retrograde purſued to Hay, Chaffe, Heath, Metals, Droſſe, Stones: a memorable Hiſtorie

and

and Myſterie of a Plant, Emble-me of Man.

WE are not yet at the bottome, *Omnis caro fœnum* (ſo the vulgar Latin) *all fleſh is* * *Hay*, not *Graſſe*, nor *Flowres* in the *fading*, but *already faded and vaniſhed* from all degrees of life, cut downe and withered. Of all kinds of *Graſſe*, *Corne* is the moſt commodious, and of all retriments of Corne, * *Chaffe* is the lighteſt: ſuch are we, not good Corne, not Straw, no not Stubble (except for the fire; theſe ſerue for Thatch and other vſes) but *Chaffe*, the worſt of *Chaffe*, *which* [a] *the winde driueth away*. But withered *Hay* & Chaffe alſo are good for Beaſts; not

* 28.

* 29.

a Pſ.1.5.

not so (and yet so are wee) the
* 30. * *Heath* [c] *in the Desart and parched places in the Wilderneſſe*, whereof no Beaſt hath profit. Neither hath Man or Beaſt harme thereby: Man is barren, but not barren of trouble, a continuall *domeſticall euill*, like *Graſſe* (it is [d] *Dauids* compariſon) * *on the houſe top, which withereth afore it groweth vp, wherewith the Mower filleth not his hand, nor hee that bindeth ſheaues, his boſome.*

c Ier. 17. 6

d Pſ. 129. 6, 7.

* 31.

I am deſcended beneath iuſt patience, but not ſo low as vniuſt Man, which is iuſtly degraded lower then all vegetables (where can hee ſtay which hath forſaken God?) to a lifeleſſe torpiditie. Euen here alſo it were ſome ſplendor in Man to be

be resembled to Iewels, Gold, Siluer, or precious Metals; *Sonne* [c] *of Man* (God speakes it of the best Nation among the Sonnes of men; *They are all Brasse, and Tinne, and Iron, and Lead.* Looke but to the next words before, and the next following, in the same Verse, and * *Drosse* encompasseth them: It doth more then encompasse vs (with [f] *Siluer Drosse ouerlaid*) and our very [g] *Siluer* (another Prophet testifies) *is become Drosse*; so far hath the Deuill melted vs into vanitie. So farre? Nay, Drosse challengeth kindred of Metals, but we are * *Stones: Nabal* (is not euery naturall Man a *Nabal? Foole* [h] *is his name, and folly is with him*) *his heart dyed within him*, & factus

c Ezek. 22. 18.

* 32.

f Pro. 26. 23.

g Es. 1. 22.

* 33.

h 1. Sam. 25.

factus est quasi lapis, *hee became as a stone.* Till God [i] *take away this stony heart, no Man hath a heart of flesh;* wee are [k] *stony ground*, and therefore was the Law *written in Tables of stone*, to shew how relentlesse we are to diuine impression, remorseleſſe to our owne good; wee haue made our *foreheads* [l] *as Adamants, harder then Flints*, the hardest of Stones, and may iustly say (in another sense) *to* [m] *a stone, Thou hast begotten me. Durum genus--- Et documenta damus qua simus origine nati.* It is a Poeticall tale that Men were bred of Stones, a Propheticall truth it is, that stones are bred of men, and by infinite grace and power all the children of *Abraham* are rayſed out

i Ez.36.26

k Mat.13. 2.Cor.3.3.

l Ez.3.8.

m Ier.2.27

out of ſuch ſtones. Recreate your ſelues with a Hiſtorie.

I haue obſerued in my *Pilgrimage* of the *greater World*, a Plant growing in Sumbrero, which, ſome Engliſh (there vnder the gouernment of Sr. *James Lancaſter*) offering to pull it vp, pulled in it ſelfe, and ſhrunke into the ground, as hauing *ſenſe* of their violence; ſo occaſioning greater violence to finde out the myſterie. Hauing plucked it vp, they found the roote to be a great Worme, which as the Plant groweth, by degrees changeth her ſenſe into vegetation. The growth is out of the mouth of the Worme, firſt in a ſmall Twigge full of greene leaues, as bigge as a Bay-leafe,

A ſtrange Tree
See P. Pilg. l. 5. c. 13.

afterwards mounting into a tall Tree. Smile not. Before you compare it with *Daphne*, or *Polydorus*, or other Poemes, obserue another as strange a retrograde. Bringing home diuers of these Plants for rarities, the barke being stripped off, they found them altered into hard stones like white Coralls. Behold, three degradations, from a perfect sensitiue endued with local motion, to a ζωόφυτον, a fixed sensitiue; from that, to a vegetatiue, thence to a stone.

I know no cause to denie the historie; the mysterie I am sure is verified in euery Man. Euery Man may say *to* [a] *the Worm, Thou art my Sister & my Mother.* There is more then Kindred; *Man* [b] *is a Worme,*

a Iob 17. 14.

b Iob 25.6

a Worme, and the sonne of Man is a Worme. Yea, the Sonne of God stooping to become the sonne of Man, complaineth that hee [c] *is a Worm & not a Man.* Worms are often bred in the Skin, in the Flesh, in the * Maw and bowels; and at last, the whole bodie putrifieth into Wormes: euen the worst of wormes, [d] a *Serpent* (as some report) being procreated of the marrow in the dead mans back bone: and (a worse then all worsts) the *Worme that neuer dies*, of the sinfull putrifaction in the Conscience. Yet cannot wee stay here; wee degenerate as yee haue seene in a tedious narration, into plants; (*populus primâ corruptâ* produceth *populus*) our corruption from our

c Ps. 22. 7.

* See my Pilg. *l.* 6. *c.* 14.

d *Lem. de Oc. Nat. Mir. l.* 4. *c.* 12.

first state, hath made the whole *People* of Mankinde to become ill-planted plants (*populus in fluuijs*) growing in the ouerflowing streames of vanity: yea *populus* is λαὸς (as the Greeks more fitly) a lifelesse stone. And if any obiect humane lineaments and fleshie substance, wee may say that our flesh argues vs of infirmitie beneath stones, and our shape maketh vs like Statues & Images of stone, of which the Psalmist sings, *They* [c] *haue mouthes, but they speake not; eyes haue they, but they see not; they haue eares, but they heare not; noses haue they, but they smell not; they haue hands, but they handle not; feete haue they, but they walke not; neither speake they through their throat.*

c Psal. 115. 7, 6, 7.

throat. So doth *Moſes* ſpeake to the Iſraelites, which were led & fed by *ſignes* [f] *and great miracles which their eyes had ſeene, yet the Lord had not giuen them a heart to perceiue, and eyes to ſee, and eares to heare vnto this day.* How often is the ſame repeated in the new and old Teſtament? Our *Hands* are as withered, and dryed vp to good works; our *Feete* as vnmoueable to the waies of peace and righteouſneſſe; our *Tongues* full of [g] *rotten ſpeech*, but not able to ſpeake a word *which is good to the vſe of edifying*; wee *Smell* no ſweets in the Goſpell, though the *Name of Chriſt* (that is, the anointed) *bee an ointment powred* out, becauſe of the ſauour of his good ointments: in

f Deut. 29. 3, 4.

g λόγος σαπρὸς. Eph. 4. 29.

a word, whiles we looke backe to Sodome, wee are with *Lots* wife turned into *a*[i] *ſtatue of Salt*, that is, a durable Statue; for to this day (to his dayes) it remayneth,[k] ſaid *Ioſephus*, and *a*[l] *ſtanding pillar of Salt is a monument* (ſaith a better Author) *of an vnbeleeuing Soule*. Such Pillars and Statues we are in ſpiritual ſenſe, not by miracle, but by corruption of nature: but not ſtanding and enduring.

i Gen. 19. 26.

k *Antiq. l.* 1.

l Wiſ. 10. 7.

CHAP. XXXVIII.

Mans ſucceſsiue degradation to Rocks, Bricks, Pot-ſherds, Clay, Dung, Sands, Mortar, Duſt, Aſhes.

WE haue the imperfections, the torpiditie, but not the

the perfection of ſtones, for ſtrength and beautie in Buildings and Statues. Wee are rather like to rough vnfaſhioned *Rocks, whence the Builder borroweth not for houſes by Land, and whereby the Sea-houſes are together with their Tenants vtterly caſt away. And thus our Apoſtle argues, that all which are not the *children of Promiſe* (a ſupernaturall priuiledge to the *ſeede of the Woman*) are like to the ſonne of AGAR *which gendreth to bondage*. For, AGAR [a] *is Mount Sinai in Arabia, and is in bondage with her children*. Now Mount Sinai (as eye-witneſſes [b] deliuer) is a hard Rocke of Iron-coloured ſtone, requiring more then halfe a day to aſcend it;

* 34.

a Gal. 4. 23. & ſeq.

b Bellon. l. 2. 20. & ſeq.

it; but in a whole life, these *Rocks* cannot bee mounted by the Ministers of the Gospell, so like are they to that of Sinai, high in pride, hard in obdurateness, base stone in condition, barren, vseless to any good purpose: euen the Law giuen thereon, *is but the* [c] *ministration of death, a killing letter*, not of it selfe, but by our rocky, deadly disposition. Yea, *God* [d] *turned the Rocke into a standing Water*, at the voice of *Moses*, but the *greatest that haue been borne of Women*, *Boanerges* the sonnes of Thunder, haue hammered the Rocks of Mens hearts in vaine, *Duris genuit quos cautibus horrens Caucasus*. Sinai [e] *was on a smoke, and quaked greatly*; but wee nor smoke

c 2. Cor. 3.

d Ps. 114. 8

e Ex. 19. 18.

ſmoke with [f] *indignation* at our ſelues, nor quake for feare of Gods indignation (which euen the Deuills [g] doe) but are more ſenſeleſſe then the Rocks; and had not Chriſt himſelfe become *a* [h] *Rocke*, and yeelded Water and Bloud out of himſelfe, to mollifie vs, we had been wholly incurable; *Cephas* or *Peter*, & all the *twelue* [i] *foundation ſtones* of the new Ieruſalem, could neuer haue made vs fit for that Building.

Wee are indeed worſe then Rockes: they are high, hard, impenetrable, impregnable; whereas the whole Kingdome of Iſrael and Iuda are compared to * *a Bricke or* [k] *Tyle*: Theſe are made Mappes of their Miſerie. And are not we of neere kindred

f 2.Cor.7. 11.

g Iam.2.19

h 1.Cor.10 4.

i Reuel.21 14.

* 35.

k Ez.4.1.

red with Bricks and Tyles, both made of Earth, the one by Art, the other by Nature fashioned and hardened? The Temple was built of *Stone*, [l] Babels Tower, of *Bricke*; the *New Ierusalem* [m], *of liuing Stones*; the *spirituall Babel* is an earthly Citie, built of Brickes, hardened by Fire from the Hellish Furnace; and all vngodly, that is, all Men by nature, are Brickes in this Building of *Confusion*. Such are they, such are their workes: euen like the Brickes which the Israelites made vnder *Pharaoh* [n]; a hard taske to be enioyned, *Bricks without Straw*; yet such is the *Law* to *Nature*, imposing the worke, to which it doth not, cannot enable.

l Gen.11.3

m 1.Pet. 2.5.

n Ex.5.8.

We

We are meaner then *Bricke*; for this is durable: wee are like * *Potters Vessels*, easily broken: *Thou* o *art our Potter, and wee the worke of thine hand*, may be spoken of our first and best estate: but we are now fallen, and broken in the Fall; now not Potters Vessells (except p *Vessells of Dishonour*) but broken Vessells, not able to hold any Water of Life, any Happinesse; not Vessells, but q *Sherds*, whom the *Iron Rodde* of diuine Iustice hath *broken in pieces*. And although wee may make some lustre of some seeming Vertue, yet are wee and they but as r *Siluer drosse, ouer-layed on a Pot-sheard*; not Siluer, but Drosse; not a Pot, but a Sheard, vn-

* 36.

o Es.64.8.

p Rom.9. 21. 2.Ti.2.20.

q Ps.2.8.

r Pro.26. 23.

vnprofitable, and by nature or art irrecouerable. But Pots, yea Sheards, are hard; in Highwayes, and for some purposes, profitable; and *for a Potters Field*, without other Croppe then these Sheards, was giuen as much as [f] Christ himselfe was sold for: but Man is softer * *Clay*, not able to endure the Furnace; our Bodies are but [t] *Houses of Clay*. S. *Paul* calls them *earthly Houses* [u], not so solid, so durable as *Clay*: yea, *he shall perish like his Dung*, saith *Zophar* [x], comparing Man to * *Dung*, the most vile, rotten, stinking kind of Earth. Nay, the Earth is Mother of all things, and Dung makes it the more fertile and fruitfull; but Man is as

f Mat. 27. 7.
* 37.
t Iob 4.19.
u 2. Cor. 5.1.
x Iob 20.7
* 38.

as the * *Barren Sands:* and so *Abrahams* Seed is promised to be *as* y *the Sands on the Sea, and as the Starres of the Skie;* in which, some obserue the first to be the children of ABRAHAM *after the flesh;* as Edomites, Ismaelites, Children of the East, and carnall Israelites; the other, to signifie the *Children of the Promise,* farre fewer, and more glorious. But here wee speake of Man, as borne of the Flesh, and altogether Flesh; and of such *Salomon* speaketh, *A* z *Stone is heauie, and the Sand weightie, but a Fooles wrath is heauier then them both.*

Yet there are precious Sands enriched with Gold, and other Sands are not able onely to set the

* 39.

y Gen. 22. 17.

z Pro. 27. 3.

the greateſt Ship (the leaſt ſinnes multiplied, without Repentance, will doe the like to our Soules) but are ſet as bounds to the raging Sea; and *though* * *the waues thereof toſſe themſelues, yet can they not preuaile; though they roare, yet can they not paſſe ouer.* Sands alſo are vſed for Mortar; but we *dawbe with vntempered Mortar*; we vſe (as the Builders of Babel) *Slime* [a] *in ſtead of Mortar*: wee are fruitleſſe, heauie, eaſily diuided; but not ſtrong & great, as the Sands: wee are liker the * *Duſt*, that yeelds not Mortar, but Myre: [b] *Duſt* was our beginning, and *to Duſt* [c] we are at laſt reſolued. *Cur ſuperbis terra & cinis?* We are but Duſt; not Duſt, not the moiſter, weightier,

* Ier.5.22.

a Ge.11.3.

* 40.

b Gen.2.

c Eccl.12.8.

tier, fertiler Dust; but *the* [d] *Nations are as the small Dust* * *of the Ballance.* Nay, Dust is naturall; but Man is degenerate: the best of Men, in his time, called himselfe * *Dust and Ashes* [e]; Dust, in Originall; Ashes, by Corruption: for Sinne, as a Fire from Hell, hath consumed that *quondam* Originall Man into the Ashes of himselfe; he is now but Ruines, Rubbish, Dust, Cinders, and Ashes.

d Es.40.15.
* 41.
* 42.
e Gen.18. 27.

Chap. XXXIX.

Man vanished into Smoake, Darkenesse, Tempestuous Clouds, Water, Froth, Vapours, Sleepe, Dreames; a Tale,

Tale, Shadow, Nothing, leſſe then Nothing.

WHat ſhall I ſay? Man declines to a weaker Element then Earth, then Aſhes; he is but * *Smoake. Dauid* puts them together; *My Bones* [f] (ſtrongeſt part) *are burnt, my dayes are conſumed like Smoake;* [g] *the wicked conſume into Smoake, and as Smoake is driuen away, ſo are they driuen away.*

But *Smoake* is ſeene, though with hurt to the Sight, but Man is naturally * *Darkneſſe:* [h] *Yee were once* (before Faith) *Darkeneſſe*, ſayth that Light and Doctor of the Gentiles: A verie Miſt, groſſer then that of Egypt, poſſeſſeth our Eyes ſo farre, that our

* 43.

f Pſ. 102. 4.

g 37.20. & 68.2.

* 44.

h Eph. 5.8

our works are called *the* [i] *works of Darkenesse*, and we our selues [k] *Children of the Night, and Darknesse*, yea, Darkenesse it selfe in the abstract. * *Clouds and Darknesse* [l] are Companions in the Psalmes, in the Skie, in Mankind: onely whereas the Clouds are *Gods Chariots*, his Water-pots and [m] *Bottles of Heauen*, the Riuers of God aboue the Firmament, *full of Water*; Men are called [n] *Clouds without Water, carried about of Windes*, yea, as Windes carrying others; Clouds and Windes too; Puffes, Blasts, Bladders of Wind, swolne with arrogance till they breake, inconstant, *altogether Vanitie*: [o] *Clouds carried with a Tempest*, sayth another, *to whom is reser-*

i Rom. 13. 12.

k 1. Thess. 5. 5.

* 45.

l Ps. 18. 11. & 97. 2. Ps. 104.

m Iob. 38. 37.

n Iude 12

o 2. Pet. 2. 17.

ued the Miſt of Darkeneſſe for euer.

Wee muſt find a lower and weaker Element; wee are too high: *Man* [p] *is powred out like* * *Water*; and the *Whore* is ſaid to *ſit on many Waters*: and *the* [q] *Waters which thou ſaweſt* (ſaith the Angell) *are People, and Multitudes, and Nations, and Tongues.* Euen *Waters* in their collected forces are of force, in Seas, Riuers, Lakes, Fountaines: but Man is *Mare Mortuum*, like the *Dead Sea* [r], in which, neyther Fiſh nor Fowle liueth; in which, Iordans ſweet Waters (all good Bleſſings) are ſwallowed, and irrecouerably loſt: Like a *Riuer*, he is in continuall paſſing, where returne is deſperate; a ſtanding *Lake*,

p Pſ. 22. 14

* 46.

q Apoc. 17. 1, 15.

r P. Pilgr. l. 1. c. 18.

Lake, corrupting and breeding Frogges, Toades, Serpents, Diseases; a *bitter Fountaine*, like the Waters of Marah [f], or of Iericho [t], Fountaines of Death and Barrennesse. But Man is a smaller thing: *The Nations are as a* **Drop* [u] *of a Bucket*, sayth the Propheticall Orator; not properly a *Sea, Riuer, Lake, or springing Fountaine*, but *Water of a Bucket*; not a Bucket-full, or Water in the Bucket, but *a Drop*, a drop of, yea, off the Bucket, which falls beside it, and is spilt on the ground.

Gutta cauat lapidem, a drop of Water, by multiplied continuance, may weare the hardest Stones, [x] *Guttæ excauant Lapides*, sayth *Iob*, and all parts

f Ex.15.23

t 2.King.2.21.

* 47.

u Es.40.15

x Iob.14.19

of Water are Water, be they neuer so small; but Man seemes *Water*, and is not so much.

* 48. Many are called * *Wells without Water*, [y] not performing that they promise; [z] *Broken Cisternes, which can hold no Water.*

y 2. Pet. 2. 17.

z Ier. 2. 13.

Others are not Water, but

* 49. * *Fome and Froth*, lighter *Bubbles* on heapes together, [a] *raging Waues of the Sea, foaming out their owne shame.* Euen *the King of Samaria* is by the Prophet resembled not to the Waters, but [b] *to the foame vpon the Waters.* Yea, Man is a lighter Vanitie then Fome and Froth; He and his life, sayth S. *Iames*, are a * *Vapour* (not a Pillar of Smoake, as before) not any visible parts of Water, as here; but

a Iude 13.

b Hos. 10. 7

* 50.

a

a more insensible Exhalation and vanishing substance; a Vapour which [c] *appeareth a little time, and then vanisheth away.*

c Iam.4.14

Euen *Vapours* are somewhat in the World; Thunders, Raines, Hailes, Snowes, Frosts, Windes, Dewes, are brought out of this Vapourie Treasurie; and by Stills, Suppositories, Cuppings, they are otherwise made vsefull to Man. But Man himselfe is an vnprofitable Vapour, a verie * *Sleepe* [d], a kind of Vapour indeed, but the Gaoler of the Senses, and Brother of Death, which robbes a Man of Sense and Life, euen whiles hee hath them: Man is a Sleepe, yea, a * *Dreame*, the vanitie and idlenesse of Sleepe; wherein Sleepe

* 51.

d Ps.90.5.

* 52.

it selfe is asleepe, and talkes idly, as Men vse in a Feuer or Phrensie. Euery Man naturally is thus sicke, is *a* [c] *Dreame, which fleeth away, and as a vision of the Night:* Yet is Sleepe somewhat too (if not in constitution) in restitution; and Dreames are sometimes significations of things to come. Man *spends his yeeres* (sings the Psalmist) *as a* [*] *Tale* [f] *that is told.* It were hard to define or expresse in speech what Speech is: but *a Tale* is a contemptible terme, for the *vanitie of speech*; and a Tale *that is told* (although in the telling, it might cause some foolish pleasure) is quite vanished, *Nescit vox missa reuerti, volat irreuocabile verbum; ventus & aura ferunt.* All this not-

c Iob.20.8

* 53.

f Ps.90.7.

notwithſtanding; a Tale, the vaineſt Tale (ſuch is Mans Vanitie) after the telling, leaues ſome impreſſion, hath a being in vs, if not in it ſelfe; whereas Man is *a* * *Shadow*: [g] *All our dayes vpon Earth are a Shadow*, ſaid *Bildad* to *Iob*; [h] *as a Shadow*, *Dauid* addes, *that paſſeth away*; *He fleeth as* [i] *a Shadow*, ſaith IOB, *and continueth not*: he is a fleeing, flying, vaniſhing Shadow, the neereſt thing to Nothing, an Eclipſe and viſible priuation of the brighteſt Light.

* 54.

g Iob.8.19

h Pſ.144.

i Iob.14.2.

Looke yee that wee ſhould make nothing of Man? Surely, hee hath made himſelfe * Nothing; *All* [k] *Nations before him are as nothing*, is *Eſayes* Proclamation; and a Greater then *E-*

* 55.

k Eſ.40.17

1 Phil.2.8.

m Tert. ad Mar.l.5.

n Bezab.

o Es.40.17

* 56.

say, Greatnesse it selfe, to bring Man from nothing, [1] *Exinaniuit se* (or as *Tertullian* [m] hath it, *Exhausit*, ἐκένωσε) *made himselfe nothing*, or of no reputation, *Ex Omni seipsum* [n] *ad Nihil redegit*, is learned *Beza's* exposition. Can wee vanish further, lower, then Nothing? *Esay* answereth, [o] *All the Nations to him are counted* * *lesse then Nothing*. Lesse then Nothing! a strange *Hyperbole*, a meere impossibilitie! Nay, no *Hyperbole* nor impossibility, nor spoken only respectiuely, and in comparison of God; witnesse thy selfe, which heareſt the Word of God, this Word, and (such is thy vanitie) heareſt not, feareſt not; whereas *in the beginning God created*, that is, made of

of nothing the *Heauens and Earth*; Hee *commanded, and they were made*; he said the Word, and Nothing became all Things.

CHAP. XL.

Mans retrograde lower then Lesse then Nothing: Man Vanitie, and a Lye, with a discourse of the Lye.

ARe wee yet at our iust *Quantum*? Alas, what quantitie, what bounds hath *Vanitie*? *The Nations are counted to him*! (*Esay* addeth) *lesse* [a] *then nothing and Vanitie*; as if* *Vanitie* were a degree lower then *Lesse then Nothing*. Our Lesse then Nothing, wee haue seene

a *Vbi sup.*

* 57.

seene in not hearing, not obeying; sinnes of Omission; Wee are *Vanitie*, & vanished further to sinnes of Commission, and are [b] *Fighters against God*, [c] *Quenching*, [d] *Greeuing*, [e] *Resisting his holy Spirit*. And thus (the Scripture lighting vs all the way) by almost threescore seuerall steps and degrees, are wee vanished and descended from *Man* to *Vanitie*, both mentioned as the subiect & predicate in the Text; the *Copula* is missing; not without a mysterie (as we shall after see) for what one Verbe could ioyn together things that haue such a *Gulfe*, such a Dungeon & disproportion betwixt them, that from the *Quondam* Man to the present rubbish, yee must

b Act. 5. 39.
c 1. Thes. 5. 19.
d Eph. 4. 30.
e Act. 7. 51

muſt haue neere threeſcore deſcents; Nay, yee ſhall ſee more; more, if *Vanitie* would let you ſee them.

But our Text goes lower, and ſo does our Degradation; that accuſeth Man in his beſt eſtate of being altogether Vanitie, as if euen in Vanitie it ſelfe were degrees. Let *Dauid* be his owne Interpreter; *Surely, Men of low degree* (yee read his Declaration, or Inditement) *are* [f] *vanitie, and Men of high degree are a* * *Lye.* A Lye? a terrible word indeed! but hee which ſpake and writ it, feared not diſdayning [g] *Goliah*, which *defied the Armies of Iſrael:* he cut off this Champions head *with his owne Sword.* And with thine owne Weapon, vaine Challenger,

f Pſ. 62. 9.
* 58.

g 1. Sam. 17. 10.

lenger, will he destroy thee, and turne the *Lye* downe thy throat. Thou art a *Lyar*, that hast not omitted duties, and committed villainies alone, but hast done this *contrarie to thy Oath of Allegeance*, contrarie to that Sacramentall Pledge, wherein by solemne *Baptismall Vow*, thou vnder-tookest to Fight vnder Christs Banner against all enemies, and hast taken pay of him all thy life: yea thy life it selfe is his pay, for this purpose. Thou art not onely an enemie now, but a *Traytor*, a perfidious, periured, the worst of enemies, a *Lyar*.

And indeede I maruell not, that a *Lye* is so hainously taken by our *Magnifico's*, which hath such

such a super-superlatiue place in impietie; but our Gallant Spirits haue neither Wit, nor Learning, nor Religion, to deriue it so farre; They imitate [g] the French, and these their Master *Francis* the first, which out of enuie & rage gaue the Lye together with a challenge to the Emperor *Charles* the fift: whereas before, it was iudicially giuen in cases deseruing death, to bee tried by *Combate*, the Defendant pleading not guilty, by giuing the Accuser the Lye. Hence so many deaths by *Duels*, whiles euery priuate man wil proue him selfe a Lyar and Murtherer too, the most genuine *seede of the Serpent*, a Lyar to God in his *Baptismall Oath* (wherein he defied

g *S.W.Ral. Hist. l.5. c. 3. §.17. t.2.*

fied these defyings) rather then Man should tell him so, or call him so.

A Liar? nay a *Lye*, in the abstract; for whiles [h] *all his thoughts perish*, and his whole life is Hypocrisie, Simulation, Dissimulation, and yet (to make GOD himselfe a Lyar) promiseth securitie & saluation to himselfe, what is he (which is nothing els) but patched together of Lies? but (notwithstanding all his *Trulies* & *Verilies*) a true, meere, and very *Lye*? I had here ended, if *Dauid* had not enforced it and mee further: *Vanitie* spoken of *men of low degree*; a *Lye* giuen to those of high degree, is not all; it followeth, of them both, of all men; [i] *to be laid in the ballance, they*

h Ps. 146. 4.

i Ps. 62. 9.

they are altogether * *lighter then Vanitie.*

* 59.

Chap. XLI.

How Man is lighter then Vanitie.

OMission, Commission, treacherous perfidiousnesse, wee haue had before, whereby Man is *lesse then nothing, Vanitie, a Lye.* But wee are *lighter then Vanitie,* when we are not peruerse alone, but peruerted; when sinne is by iust iudgement made a punishment of sinne, and we hauing before *sold our selues to worke* [a] *wickednesse in the sight of God,* and *being past* [b] *feeling, haue giuen our selues ouer vnto lasciuiousnesse, to worke*

a 1.Kin.21. 25.

b Ex.4.19.

worke all vncleanneſſe, euen with greedineſſe, are *giuen vp* by the iuſt ſentence of God himſelfe *to vile affections*; when *Pharaoh* hath hardened his owne heart in his owne malice, God doth further harden the ſame in Iuſtice. *Non Deus* [d] *volens iniquitatem, tu es: Odiſti omnes qui operantur iniquitatem*, DAVID ſings of him; Hee hateth the wicked and their wickedneſſe: *God* [e] *is Light, & in him is no darknes at all.*

But he that commanded *the Light to ſhine out of darkneſſe*, can declare [f] his owne *Iuſtice* in the iniuſtice of Man, and by his Almightie *Power*, knowing how to bring good out of euill, doth permit euill, which altogether

d Pſ.5.4,5.
e 1.Ioh.1.5
f Not only S. *Auguſt. Ench. & con. Iulian.* and the Ancients, but *Vega, Suarez, Pererius, Canus, Bellarmine* himſelfe, *Caietan* and *Aquinas*, goe for ſubſtance as far in this point, as *Caluin* (except in termes) as we, altogether. *Vid. Cal. in Iac.1. Veg. l.2.c.15. de exp.Con. Trid. Suar. in Op.Theol. l.1 c.2. Per. in Gen. 18. 8. Can. Loc. Com. l.2. c.4. Aquin. in Rom.9. Bel. de Am.Gr. l.2. c.13. Vaſq. in Tho.1.2.q.79. Caiet. ad 2.Reg.12.*

againſt

againſt his Will could not be. He *concurreth* with that *generall* help (without which nothing is able to liue or moue) but to the act, not the ſinne, naturally, not morally; he doth not infuſe malice, nor doth in theſe caſes *infuſe* Grace; yea, hee *with-draweth grace giuen*, inward and outward light, and taketh away for vnprofitable and rebellious ſeruice, the Talents formerly committed (*And may he not doe with his owne what he will?*) Hee lets *looſe* Satan (as a Hunter, ſaith *Bellarmine*, lets his Dogge looſe on the Hare) He alſo *giueth good things*, which to the wicked are occaſions of euill, turning grace into wantonneſſe. And thus the Law made againſt ſinne, is an

occasion to sinne, which taking occasion by the Commandement, saith Saint PAVL, [g] *wrought in me all manner of Concupiscence*; and lastly, doth effect his owne good Will by the bad wills of wicked men; ruling, disposing, ordering, not causing or working any euill; & opening a way rather to one euill then another, as in *Absaloms* following *Hushais* counsell then *Achitophels*, [h] *That the Lord might bring euill vpon Absalom*. As a Horse-man disposeth a lame Iade in iourneying; a Scriuener his bad Penne in writing, Nature the pure beames of the Sunne-shining on a stinking Dunghill or Carkasse; the Physician, the Vipers poysons in medicines; so and more

g Rom. 7. 8

h 2. Sam. 17. 14.

more then ſo, can the Infiniteneſſe of Wiſedome and Power (not permiſſiuely alone) diſpoſe wicked men and their wickedneſſe, as he did *Pilate*, *Iudas*, and the *Iewes*, in crucifying Chriſt, to the glorie of his owne Name, the good of his Church, and the puniſhment of the Actors themſelues. So *Victorinus* ſaith, Hee giues the order, not the corruption: euen as, ſaith *Baſil*, the Phyſician vſeth the Vipers poyſon to medicinable purpoſes.

Once, the *Deuill* is a ready attendant, as appeares in [1] *Ahab* and *Iob*: and what things are not competible to the Iudges perſon (for how can Light cauſe Darkneſſe?) this Officer and Executioner is ready on the

[1] 1. Kin. *vlt.* Iob 1. & 2.

least permission (which yet hee can do no further then iust commission) to execute. And wo, a thousand times wo to that Man, who is thus in diuine Iudgement permitted to Satan, committed to this Iaylour and Hang-man, for former sinnes and present impenitence, to be *giuen vp* to a future *reprobate sense*; and by Satans stratagems to bee so bewitched, as without feeling, yea with great delight, to walke the broad way that leades to destruction, to bee whirled & wheeled in the Maze of death and damnation; in a word, by fulnesse of sinne, to haue his sinnes punished to the full.

CHAP.

Chap. XLII.

Man a Deuill, and in some respects worse; of the last Iudgement and Hell.

MAN is not onely *lighter then vanitie*, but is now out of all humane nature Metamorphosed to a * Deuill. *Haue* [a] *I not chosen you twelue, and one of you is a Deuill?* Hee spake it of *Iudas Iscariot*; but to the Iewes, to all men, which *doe* [b] *the lusts of their father*, which lye, and doe like wickednesse, *Yee are of your father the Deuill:* And [c] *in this the children of God are manifest, and the children of the Deuill, Whosoeuer doth not righteousnesse, is not of God.*

* 60.

a Ioh.6.70

b Ioh.8.44

c Ioh.3.10

Man turned Deuill! a ſtranger Metampſychoſis, then euer *Pythagoras* or the Indians dreamed of: yet Man ſuſtayneth ſome accuſations of vanitie and villany, whereof the Deuill is not capable. I omit the things before mentioned, that Man hath bodily aduantages, & vſeth them to Drunkenneſſe, Whoredome, Gluttony, Lazie ſleepineſſe, & a world of worldly wickedneſſe, in Couetouſneſſe, and ſenſuall vanities, where-from our Tempter himſelfe by his ſpirituall Nature is more free. Satan is [d] *not diuided againſt Satan*, his kingdome is at vnitie in it ſelfe. But *Homo homini Dæmon*, Man is a Deuill to Man; *Kingdom* againſt Kingdome, *Nation* againſt Nation

d Mat. 12. 25.

tion in hostile Warres: yea, the same Kingdome is often rent within it selfe by ciuill vn-ciuill Warres. The same *Citie*, the same *Kindred*, the same *Houshold*, the same *Wombe*, the same *Bed*, the same *Body* in diseases, the same *Soule* is deuided in it selfe by distractions. Likewise the Deuill is not so subiect to ignorance, forgetfulnes, cares about necessaries of life; yea, he is not in affection so stupid; the *Deuills* [c] *beleeue and tremble*, as out of Saint *James* is before deliuered.

[c] Iam. 2. 19

I adde, their sinnes are against the *Law*; the *Gospell* was neuer preached to them, nay, no such matter procured for them. Hee [f] *spared not the Angels that sinned, but cast them downe to Hell, and*

[f] 2. Pet. 2. 4

deliuered them into chaines of darkneſſe, to bee reſerued vnto iudgement. Cui Angelorum, [g] *to which of the Angels ſaid he at any time,* that hee would ſend them deliuerance? *He tooke* [h] *not Angels, he tooke the ſeed of* ABRAHAM: and hath [i] *rayſed vp a mightie ſaluation for vs in the houſe of* DAVID. To [k] *vs a Child is borne, to vs* (not to Angels) *a Sonne is giuen,* the Sonne of God to be the Sonne and Sauiour of Man. He is not called φιλάγγελος, but ἡ χρηστότης καὶ ἡ φιλανθρωπία τοῦ σωτῆρος ἡμῶν Θεοῦ, It [l] was *the kindneſſe and loue of Man in God our Sauiour,* which ſaued vs. But *to whomſoeuer* [m] *much is giuen, of him ſhall bee much required, and to whom men haue committed much, of him they*

g Heb. 1. 13
h 2. 16.
i Luk. 1. 69
k Eſ. 9. 6.
l Tit. 3. 4.
m Luk. 12. 48.

will

will aske the more. And in this reſpect it ſhall be *eaſier*, at the laſt day, *for Sodom, for Tire & Sidon* [n], then for Chorazin, Bethſaida, & Capernaum, places hallowed by the Preſence, Sermons, Miracles of Chriſt himſelfe: Sodom [o] and *Samaria were more righteous then Ieruſalem*; yea, this by her ſuperabundant crimes did *iuſtifie* both the other.

Herein then (O vanitie of Man!) *we are worſe then Deuils*, that *God was manifeſted in Mans fleſh*, was borne, liued, died for vs; [p] *Aſcended vp on high to leade Captiuitie captiue, and giue gifts to vs*; ſits at the right hand of God to *make interceſſion for vs*; is gone before to prepare a certayne *Manſion* [q] *in his Fathers houſe for vs*;

n Mat.11. 22.

o Ez.16.51

p Eph.4.8.

q Ioh.14.1

vs; will come againe and take vs to himselfe, that wee may behold his glorie, be partakers of his glorie; hath not *left vs Orphans* meane whiles, but offereth his SPIRIT vnto vs; Once; hath giuen his *Creatures* to serue vs, his *Angels* to guard vs, made all things ours, yea hath giuen HIMSELFE, doth giue his SPIRIT, and will againe with the whole TRINITIE be *our exceeding great Reward; Dedit se in meritum, dabit in præmium*: and yet is Man senseleſſe of so great mercy; Hee crucified Christ when hee came in the flesh, still crucifies him in his members; and how many by their hellish Oathes and Blasphemies doe more then crucifie him,

r *Bern.*

him, and rend his fleſh & bones aſunder?

All Men naturally ſuffer him to [f] *ſtand at the doore, and knock;* open not to *the* [t] *King of Glorie;* turne him into the *Stable*, as the *Bethlehemites;* or preferre their *Swine* (their Swiniſh Luſts) as the Gadarens; or, as the Iewes, their *Barabbas*, before Him. This is more then the Deuills haue done: They are Dung-hills; no maruell, if they ſtinke: *the Angels of the Dragon*, and conſpirers with the old Serpent, needs muſt they fight for his and their Kingdome; Styes of vncleaneneſſe; no wonder, if abominable: excluded from Heauen; and, without God, no ſtrange thing, if vngodly, and Helliſh:

But

[f] Apo. 3. 17

[t] Pſ. 24.

But Man is his Paradiſe & Garden of Delights, the Child of God, Member of Chriſt, Habitation of the Spirit, his Temple and ſanctified Houſe, the Heire of Heauen, by Calling; and yet rebelleth and multiplieth Rebellions, execrable and thrice-damnable Impieties. *Man*, a *Deuill in the Fleſh!* worſe then Deuills! This his *Quantum*; *Eheu quantum! Heu quantillulum! O* [u] *curas hominum, O quantum eſt in nobis inane?* How great is Mans Vanitie?

[u] Perſ.

And after all this internall Death, followes in this our Fall that externall Death of the Fleſh. [x] *Carnis immundæ à primordio ex fæcibus terræ, immundioris deinceps ex ſeminis ſui luto, friuolæ,*

[x] Tert. de reſur. carnis

uolæ, infirmæ, criminoſæ, oneroſæ, moleſtæ, & poſt totum ignobilitatis elogium (you reade *Tertullians* words) *caducæ in originem terram, & cadaueris nomen, & de iſto quoq; nomine perituræ in nullum inde iam nomen, in omnis iam vocabuli mortem.* But of this Death is ſpoken before.

It [y] *is appointed to Men once to die; but after this, the Iudgement.* And though the moſt of Men little thinke of this, of any part of this their Retrograde, while they liue, but *walke in the* [z] *wayes of their Heart, and in the ſight of their Eyes; yet* let them *know, that for all theſe, God will bring them to Iudgement.* [a] *Then ſhall the Earth ſhake and tremble, the foundations of the Hills ſhall moue,*

y Heb.9. 27.

z Eccl.11. 9.

a Pſ.18.7. &c.

moue, and be ſhaken: A Smoake ſhall come out of his Noſthrils, and conſuming Fire out of his Mouth; Coales ſhall be kindled thereat: Thunders ſhall goe before him; Haile-ſtones, and Coales of Fire: b Da.7.10 *Thouſand* [b] *thouſands ſhall miniſter vnto him, and tenne thouſand times tenne thouſand ſhall ſtand before him. The Thrones ſhall be ſet for Iudgement, and the Bookes ſhall be opened: and he ſhall come with flaming Fire, to render Vengeance;* Heb.10.27 *and nothing ſhall remaine, but a fearefull expectation of Iudgement, and fierie Indignation, which ſhall deuoure the aduerſaries.* Then indeed, to be meerely and vtterly Vanitie, and conſumed to a very Nullitie, were ſomething: but Iuſtice muſt now exact to the

the *vtmost farthing* of thy present Nullities and Vanities.

Set now before thine Eyes, that which then thou must set before them, when thy selfe shalt be set before so terrible a Tribunall; *aboue* thee, an angrie Iudge; *before* thee, the Bookes of Indictments; at thy *right hand*, the Deuill accusing, and calling for Sentence, which Iustice cannot denie; at thy *left hand*, the World of wicked ones howling; *behind thee*, the Angels guarding and presenting thee in Court; *within* thee, thy Conscience gnawing; *without*, the World flaming; *beneath*, Hell yawning and gaping wide for thee, as an eternall irrecouerable Morsell; when, to appeare, shall be in-

intolerable; to be hid, shall be impossible.

O the horror of that Day!
Mat.25.41 of that Sentence, *Goe yee cursed into Hell-fire! I, lictor, liga manus;* Take him Deuills, binde him hand and foot, *cast him into vtter Darkenesse, there shall be weeping and wayling and gnashing of Teeth for euer:* Shut on him, seale to him, the eternall impregnable Doores of Vengeance. Rowze vp your selues, Hellish *Furies, Horrors, Feares, Agonies, Madnesse, Vexations, Despaires,* the *neuer-dying Worme,* and the euer-burning *Fires;* let the Breath of the Lord, as a Riuer of Brimstone, kindle them: According to the seuerall degrees of Vanitie, let seuerall degrees

grees of Tortures and Tortours, Deuills and Deuilliſh Plagues, maſſacre and torment them: Let no Eye pittie them; and let their vaine *Eyes* be *put out in obſcure Darkneſſe*; ſee nothing, but infernall Viſions: the vaine *Eare* heare nothing but Shrikes and derided Cryes of the Tormented: Let loathſome Brimſtone fill the *Sent*; and let the Fleſh, whylome embracing, and embraced with vaine wanton *Touches*, now be Food, Stubble, Fuell to a neuer-quenched Fire: Within, without, euerie way, in Bodie, Soule, Conſcience, let Vanitie kindle thoſe Flames; which are eaſeleſſe, endleſſe, remedileſſe. *Sit mors ipſa immortalis.*

But this is an vncouth Argument, and makes my trembling Soule afraid to see these the last Issues of Vanitie. And O, that Men were not altogether Vanitie! That they would so thinke of these things before-hand, that they might, by *iudging themselues*, escape this Iudgement of God; and by meditation of Hell, preuent the reall Passion.

1.Cor.11. 30.

Euen here also we might find another Retrograde; and no fewer Descents and Degrees of Hellish Dungeons, in varietie of humane Plagues, then are in the diuersities of humane Vanities: But *they are* such, *as Eye hath not seene, Eare hath not heard, nor can this Heart of* earthly *Man* con-

conceiue. IESVS CHRIST, the eternall Veritie, cure (thou alone canst cure it) this Vanitie of ours; that we may, in those contrarie ineffable Ioyes of thy heauenly Kingdome, sing prayse to thee, with the Blessed Father and Holy Spirit, for euer and euer. *Amen.*

CHAP. XLIII.

That this is the Condition of EVERY *Man naturally: An Examination of the Causes why some are not so bad as others; and first, of the Retentiues, Feare & Vain-glory.*

Omnis Homo.

THus (as farre as wee durst) haue wee followed Man downe the

Descents of his Fall, the Degrees of his Degradation, and found, that hee is *Vniuersa, Omnimoda Vanitas, Altogether Vanitie.* But here, some may aske the Eunuchs question, [a] *I pray thee of whom speaketh the Prophet this? Of himselfe, or of some other Man?* I answere; of Himselfe, and of euerie other Man. *Cal Adam*; euerie sonne of *Adam*, euen therein, and therefore, because he is descended of *Adam* by naturall Generation, Vanitie is descended on him, and hee descended into all the Dungeons of Vanitie. And if any Man, vnregenerate, may be excused from any one part of Humane Retrograde, in the Descent of Vanitie, before

a Act. 8. 34.

fore mentioned; it is not, because he can plead Exemption by priuiledge of Humanitie, or Nature, but from other respects. All and euerie Man, and all and euerie part of all and euerie Man, is originally and naturally inuolued in *Adams* Fall; and therefore fallen into these Ruines and Rubbish together with him: and till a new Nature, by Regeneration, be super-naturally infused into him; till Christ, the second *Adam*, as the Author of a new Life, be spiritually [b] *formed in him, by a new Birth*; till *we liue not* [c], *but Christ liue in vs*; till the Tree be good, the Fruit cannot be good: Neyther [d] *can a corrupt Tree bring forth good Fruit.*

b Gal.4.19
c & 2.20.
d Mat.7.18

Our vertues are *splendida peccata*, our abstinence from sinne is not because it is sinne (ἡ γὰρ ἁμαρτία ἐστὶν ἡ ἀνομία [e]) because Gods Law forbids it, for then *Herod would leaue his Herodias*, and Men would leaue one sinne aswell as another; they would haue equall *respect* [f] *to all Gods Commandements*; but from some other *by-respects*. And till the *old* [g] *Man be crucified* by the vertue of Christs Death, and aswell the Vertue as the Merit of his Resurrection, raise vs from the death of sinne, to the Life of Righteousnesse, we are capable of, and subiect to all the miserie before mentioned.

e 1 Ioh. 3. 4.

f Ps. 119. 6.

g Rom. 6. 6

Perhaps into such *excesse* of Actuall *riot all haue not run* alike, be-

becauſe FEARE of loſſe, ſhame, or puniſhment from the iuſtice of God or Man, haue detayned them; *Quanquam qui timore pœnæ* (they are S. *Auguſtines* [h] words) *non concupiſcit, puto quia concupiſcit.* He whom feare with-holdeth from ſinne, is a ſinner notwithſtanding. Hee inſtanceth, "A Lyon by terror of Armes & "armed Men, or of great Mul- "titudes, meeting, aſſayling, "compaſſing him, is reuoked "from his prey; yet as he came, "hee goes away a Lyon: hee "tooke not the prey; neither "did he put off his preying and "ſpoiling Nature. The Wolfe "comes to the Fold; by the "watchfulnes of the Shepherds, "and barking of the Dogges, is "for-

h *De Verb. Apoſt. ſer.* 15.

"forced to returne, yet is not
"this Wolfe turned into a
"Sheepe. This is thy iuſtice
"that thou *feareſt the Legall* ter-
"rours and tortures, and doeſt
"therefore that which GODS
"Law commands, not for loue,
"but feare of iuſtice! Doth not
"the Thiefe likewiſe? This on-
"ly is the difference, He feares
"the Lawes of Men, and when
"he hopeth to eſcape Mans pu-
"niſhment, he Robs, Steales,
"Murthers: thou feareſt the
"Lawes of God, whom thou
"knoweſt it is impoſſible to de-
"ceiue. And if thou couldſt de-
"ceiue him, what euill wouldſt
"thou not doe? *Feare* then ſup-
"preſſeth, *Loue* doth not take
"away thy Concupiſcence.

Or

Or perhaps vaine-glorie and praise of Men haue with-held some others from outragious & enormous crimes, yea, haue made them put on the seeming habit of Vertue and Religion! seeming indeed! * *Diogenes*, that lighted a Candle at Noone, to looke in the midst of Athens for a *Man*, yet called Orators (as vaine-glorious) *ter homines*, in both these arguing the vanitie of Men; yet *Plato* answered *Diogenes*, that vaunted his contempt of *Plato's* pride, *Alio fastu*, *Diogenes*, it was with another, euen in *Diogenes*, with a worse pride; for (how vaine) how proud are Men if they seeme not proud? Lo here, the Pharises and Sadduces, together by the

* D. Laert. l. 6.

the eares, conteſting and contending whether is the honeſter man, when Vertue and Honeſty fall downe, and are loſt betwixt them both. *Philoſophus gloriæ animal*; ſo *Tertullian*[i] ſtiles him. The Philoſophers haue in this kind made goodly ſhewes, but, [k] *Honos alit artes, omneſque incenduntur ad ſtudia gloriâ*, ſaid he, that in his Epiſtles, his Orations, his Philoſophie, breathes nothing ſo much as this vanitie, proues nothing more then his owne and other Philoſophers & great Patriots vaine-glorie, that this was the firſt Mouer in all their Sphæres; that they were the Martyrs and Confeſſors of Glorie in all their doings & ſufferings; that is, a Phariſaicall Hy-

i *Tert. de Anima.*

k *Cic. Tuſc. q. l. 1. Orat. pro Arch. Po. Offic. li. 1. Parad. 2. &c.*

Hypocrisie, *to bee seene of men:* [l] *And verily I say vnto you* (said the Lord of Glorie) *they haue their reward.* *Tully* indeed in this dealt plainly, and openly professed (euen to Impudence [m] somtimes, as himselfe confesseth, sometimes to blasphemie) that which others more closely dissemble. *Num quis quod vir bonus esset gratias Dijs egit vnquam? neq; Herculi decumam vouit si sapiens factus est.*

A goodly abstinence from Vice, a glorious height of Vertue! they rob not men, they haply releeue some; but stick not to rob God of his glorie, & will be really vniust to the Almightie, that they may seeme iust to Men; will be Sacrilegiously

l Matt. 6. 1, 2.

m *Epist. Fam. l. 5. ad Luceium*

ously bountifull. God hath no part in their honour, nor they in his; he is neither the Alpha nor Omega of their vertue, & therefore as much as in them lies, they spoile him of his Godhead, his Being, Himselfe, to whom Glory is Naturall & Essentiall, yea Nature & Essence. I meane not that *frequens de aliquo fama cum laude*, as some define glory, but that whereof Christ hath said and praid, *And* ° *now, O Father, glorifie me with thine owne selfe, with the glorie which I had with thee before the World was*: for he is *God all-sufficient*, may communicate, cannot receiue; to whom our acknowledgement is but a confession of what is in him, it ads not,

Propter virtutem iure laudamur, Fortuna à Deo, sapientia à nobis sumenda, C. Rhet.

° Ioh. 17. 5

not, our blaſphemies detract not; he abides in himſelfe [p] *yeſterday, to day, the ſame for euer, without all ſhaddow of change.* He therefore that arrogates to himſelfe this glorie, that he hath abſtained from the fore-mentioned euils, and done contrarie good things, euen therein [q] *is guiltie of all*; which if it be ſaid of offending in any *one point of* the Law, becauſe of the contempt of the *Law-giuer*; how much more in this point (as bad as all the former together) to depriue God of his Deitie, and with *the* [r] *Foole to ſay in our hearts, There is no God?* not to coozen, or kill men, and (as much as we can) to defraud, ſpoyle, and deſtroy the Almightie.

p Heb. 13. 8

q Iam. 2. 10

r Pſ. 14. 1.

CHAP.

CHAP. XLIIII.

Sinne by Sinne restrayned diuers wayes; of Mens vicious indispositions to Vice.

ANother hath not rushed into some kinde of euils before in that black Guard of Mans Vanitie arranged: but haue not euils as bad detained him? Hee hath not *haunted Harlots houses*, not rioted in drunken excesse; not swaggered himselfe in and out of all fashions: Aske the true cause! he hugges his Mammon with more delightsome, not lesse vaine, embraces. Young Master Prodigall lyes not in wait for Monopolies, puts not his

his moneyes to Vse, bagges not, begges not, hires not; sues not another man out of his right: Right! he cannot spare so much time from his Masters; another Deuill findes him full employment: And yet how often doth Man distract himselfe to two Masters (*quis* [a] *in rapacitate auarior, quis in largitione effusior?*) & will be couetous and vainely miserable, that he may be luxurious and prodigally vaine. Thus he serues diuers Lusts, infinite Vanities, one *Deuil and all his angels.*

[a] *Cic. pro Cælio.*

One man commits not murthers in Duels and Challenges: thanks (good Coward) to thy base timiditie, not to the feare of defacing Gods Image: witnesse

neſſe thy ſlanderous Tongue, or (if that be afraid of blowes too) thy malicious Hart, which would prompt thee to Callice Sands, if thou durſt aduenture to looke on thine owne bloud: or perhaps thou art afraid to bee Sea-ſicke; or loueſt thine idle eaſe; or haply miſlikeſt their vanitie that viſit foraine Coaſts, and canſt bee ſententious, *Cœlum non animum mutant qui trans Mare currunt, Sententias loquitur Carnifex: quem metuunt oderunt*: and hee that hates his brother, is a murtherer: Thy ſoule (thy beſt part) hath acted the Beaſts, the Deuils part; it is inraged, it wiſheth, imagineth euill to thy Aduerſarie, ſuſpecteth, feareth euil from him; therefore hates, and therefore mur-

murthers, nothing but hatefull feare (that is, a fearefull murther) with-holding thee from murthering. [b] *Haud facilè quisquam gratuitò est bonus.* The Deuill slandered IOB: *Doth* [c] IOB *feare God for nought?* but from his experience in others, in all Naturall men. Sometimes couetous *Hope of Gaine* sollicites; sometimes *Ambition* of Honor; *Desire* sometimes; sometimes *Delight, Confidence, Contempt, Indignation, Scorne*, or other vicious *Passions*, by Vice restraine from Vice. *The heart* [d] *of Man is deceitfull aboue all things, and desperately wicked, who can search it?*

Others refraine themselues from many enormous acts, not out of a hatred of their vicious

b *Salust.*

c Iob 1.9.

d Ier. 17.9.

qualitie (for this would carry them *equally to hate all knowne vices*) but from some *indisposition*, either by naturall *Complexion*, or by *Education*, *Trade*, *Common Custome*, *Accident*. The Italian & Spaniard hate drunkennesse! becauſe it is a Vice? why then not Stewes, Blaſphemie, Diſſimulation, Pride? but becauſe their Countries haue not admitted ſuch a *Custome*; which in the Germans is another nature, and takes away the ſenſe and ſhame of this beaſtly filthineſſe. Eunuchs may be truſted to keepe the *Seraglio's* of Potentates! true, if that *Accident* befell them [c] betimes, or hath depriued them (as with the Turkes) of all poſſibilities. How firmely doth

c *Iam pecline nigro, &c. Iuuen. Sat.6.*

doth *Education* glew among the [f] Iriſh, the Foſter-Parents, and Foſter-Brethren, and Children, euen beyond the Naturall, beyond the bonds of Allegeance; both which are eaſily fruſtrate, if their Nurſes or Foſter-fathers ſollicite them? *Trade* or *Courſe of life* hath made men put off common Nature, as wee reade of *Machamut* [g], King of Cambaya, and others, which haue liued on Poyſons; Butchers to put on feritie, and Women to put off Womanhood and all Modeſtie, as in Curtezans: and may not the ſame their Arte and Trade make Mariners hardie, Souldiers daring, aduenturous, reſolute? for, till they fight againſt Vice, I will neuer call them valiant.

[f] *Vid. Camden. de Mor. Hib.*

[g] P. Pilg. *l.5.c.8.*

liant. The like may bee ſaid of other Profeſſions and Arts. And for *Naturall Conſtitution*, Who ſeeth not the power thereof (I meane of bodily *Complexion*) in cohibiting from ſome euils, not ſimply becauſe they are euill, but by inclining and bending our Naturall aptneſſe to other extremes? Thus older and colder Perſons are rather iealous then luſtfull; Diſſembling, Enuious, Suſpicious, Couetous: hotter and younger Men are libidinous, Bold, Prodigall, Open, and vainly merry: if theſe Vices be not transferred, it is the difference of the Soile, which reiects not Vices, as vicious, but (*non omnia poſſumus omnes*) as diſagreeing in that kind to ours.

CHAP.

CHAP. XLV.

Other vicious retentiues from Vice; restraining Grace & morall Vertue, good gifts of God, but not sufficient to make Vanity vanish.

SOme want *Meanes* to be wicked; the errant Begger makes him an errant honest Man: a curst Beast with short Hornes. Some abstayne from Vices for *Ignorance*, not knowing how to practise them with due respects, as the Nouice-Gallant, afraid in hunting after the Fashion, to misse it: his sober attyre is from his dull apprehension, or want of a Master, or a forehead not fully brazened. Some haue Will e-

nough, and Wit too much, but want *Oportunitie*, *Occasions*, and *Seasons*, fitted to their Vices. Some haue a *Naturall Stupiditie* or *Apathie*, not exceedingly Vicious, nor yet at all Vertuous, the Wood is so greene, the Deuill can scarce make it burne. Some in some Cases haue not intising obiects, and tempting prouocations to some sinnes; as to wanton mirth *in sicknesse or mourning*, and to Desperation in abundant prosperitie. Some are *Infants*, and haue not attayned ripenesse to this rottennesse. Some are *Old*, and Sinne hath rather casheerd them, then they it. And sometimes wickednesse is accounted Vertue, * *Prosperum ac fœlix scelus virtus vocatur.*

* Senec.

I haue

I haue not all this while added the Diuine prouidence & goodneſſe, who euen where he giues not *Spiritum renouantem*, (a new heart, to make them new Creatures) doth yet giue *Spiritum reprimentem*, a reſtraining grace to inhibite the proceedings of Hell vpon Earth, leſt otherwiſe, there be not a world left in the world, but the *Earth ſhould ſpue out all her Inhabitants* by their own mutual Maſſacres. For the conſeruing therefore of ciuill ſocietie, God doth not only reſtraine this ſource of ſin (which elſe might be as bad in the beſt, as in the worſt, all being equally ſtained in the roote of originall guilt and corruption) but doth at his pleaſure al-

so giue worthier endowments of Morall Wisedome and Vertue; as hee intendeth to exalt any Man or State. Hence (and not from spirituall renouation) *God was* [a] *with* SAVL, *gaue him another heart, turned him into another Man; and God also touched the hearts of a band of men to follow him:* which is spoken in respect of his Royaltie, and their Loyaltie, and not of sauing grace; he being before of priuate State and Education, vnfit for such a function. Thus is *Cyrus* called Gods [b] *Shepheard*, and *Nabuchodonosor* [c] his *Seruant* or Workman; and [d] *by him Kings raigne, and Princes decree iustice. Alexander, Pompey, Cæsar*, all the braue Spirits of elder and present

a 1. Sam. 10. 6, 9, 26.

b Es 44.28.

c Ez. 29. 20

d Pro. 8. 15

lent Ages amongst the Heathens (which yet were [e] *Strangers from the Couenants of Promise, without Christ, without Hope, without God in the World*) haue receiued all they haue, are, can, (but their sins) from him which *is the Father of* [f] *Lights, and giuer of euery good gift*, and out of Heathenish & hellish *darknesse brings light* for their externall good, for the spiritual good of his Church, and for the eternall glorie of his owne Name. Hee [g] *hath placed bounds for* this *Sea* of sinne, *that it cannot passe, and though the Waues thereof tosse themselues, yet can they not preuaile; though they rore, yet can they not passe ouer.* Blessed be his Name, who euen *in Iudgement remembers mercy* to Man. But

e Eph.2.12

f Iam.1.17

g Ier.5.22.

But what is this, to extenuate Mans Sinne? If *Feare*, if *Glorie*, if *Vice* hath kept thee from Vice; if *Indisposition*, by Complexion, Condition, Education, Custome, Accident of Life; if *Want* of Meanes, Wit, Oportunitie, Prouocation; if *Stupiditie*, *Infancie*, *Old age*; if Gods restrayning Grace, or gift of externall Vertues: yea, if renewing Grace shall diminish any part of this black Catalogue and Table of thy Ruines vnto thee; yet it abides firme still, *Cal Adam*, *cal Hebel*, all Man is all Vanitie, * *Whatsoeuer is borne of the Flesh, is Flesh*, comes from, passeth by, goes to Corruption. And except in the last Case (which is meerely super-naturall)

* Io 3.6.

rall) what is ſpoken of any Mans Vanitie, which is not in ſome ſort in euerie Man? The Serpent is a Serpent; though newcrept out of the Shell; though benummed with Winters Froſt; though halfe-ſtarued; though charmed, that he cannot ſting; though afraid of hurt, that hee dares not; though familiar (as with the Lap-landers) at the Table, that vnprouoked, he will not. The Plant, or Tree, is venomous; though the Fruit appeare not, the Leaues be ſhaken off, the Twigges pruned, the Branches lopped; though Winter hath pinched it; yet is it ſtill a venomous Tree. Nor is that Serpent leſſe Serpentine then others of that kind; or

or this Tree naturally leſſe venomous, when Nature in Winter, or Art in Summer, hath ſo ſerued it, then other Trees, more flouriſhing: The Poyſon remaines ſtill in the Naturall diſpoſition, in the Root, in the Life of both, though the execution be hindered. And ſo is it with Man vnregenerate: ſome Pruning, Lopping, emptineſſe of Leaues and Fruit, may be in ſome, more then others; the Root and venomous Nature is in all alike; and that defect of euill effects, is to be aſcribed to the Diuine Husbandmans Prouidence; not to puritie of Nature, deriued from fallen *Adam*.

Heb.12.15 As long as this *Root of Bitterneſſe ſprings and troubles* vs, and till

till *the Axe be layd to the Root of the Tree*, it growes from and to Hell; the Fruits are bitter, and curſed. Mat.3.10.

Chap. XLVI.

This Vanitie extends to the very beſt ſtates of Men: this examined in Singulis generum.

BVt you will ſay, There are ſome Men better, and in better ſtate; what ſay you to them? Are the beſt Men, at their beſt, nothing but Vanitie? *Dauid* here anſweres, *Euerie Man* * *liuing* (ſo the vulgar) *ſtanding* (as *Pagnine*) *Quantum-vis conſtitutus*, (*Tremellius*) *Quamlibet firmus con-*

* VIVENS.

consistere videatur (thus *Vatablus*) *at his best state* (after our Translation) *is altogether Vanitie.* Though he seeme to *liue, Viuens;* yet being poysoned with sinne, *he is* * *dead whiles he liueth:* though he be accounted *Stans,* to stand; yet since *Adams* Fall, Man stands not; the *whole* * *World lyeth in Wickednesse:* yea, *Quantum-vis constitutus, quantumlibet firmus,* euen *at his best state:* and that whether yee regard *singula generum,* each kind of the supposed best states by themselues, with the possessors of them; or *genera singulorum,* the Societies and Corporations of Men, the best Men, inuested with these best states, together. All sorts, and all of all sorts, are

* 1.Tim.5

* 1.Io.5.19

inclu-

included vnder Sinne; * *There is none that doth good*, that ſuffers not euill, *no, not one*: *All Men are altogether Vanitie*; yea, *all Men together* (in their moſt vnited Forces) *omnes* and *omninò* too, *are altogether Vanitie*; euen thoſe

---quibus arte benignâ
Et meliore luto finxit præcordia Titan.

* Rom.3. 9,12. Pſ.14.3.

Firſt, let vs weigh *Singula generum* in the Ballance of the Sanctuarie, and wee ſhall finde each ſuppoſed good thing, with its owner, to be too light, to be Vanitie. Not onely * *Men of low degree are Vanitie*, but the chiefe Men; *Men of high degree are a Lie*; *to be layd in a Ballance* (ſings *Dauid*) *they are altogether lighter then Vanitie*. Man at his beſt.

* Pſ.62.9.

best estate is *a Lie*, *and lighter then Vanitie*. A heauie case! yet examine the Witnesses, and the Euidence is strong, the Iurie must find these best Men, at their best state, guiltie; yea, vpon their owne Confessions, if examined asunder. For first, they giue the *Lie* each to other, in their seuerall Opinions, about this *best state*; whiles like * *Samsons Foxes*, each lookes his owne way: and though they may seeme, as it were, *tied by the Tayles*; all of them agreeing, to place Felicitie in the *Soule*, or *Bodie*, or *Both*: yet I know not what Fire-brands of Dissention haue so distracted them, that learned *Varro*, out of this Tripartite Distribution, hath traced them into two hundred eightie

* Iud. 15. 4

eightie eight ſeuerall Sects, *Non quæ iam eſſent, ſed quæ eſſe poſſent, adhibens quaſdam differentias.* Thus S. *Auguſtine.* Nor need we refute the vanitie of any their Sects: they themſelues, by mutuall Digladiations, haue ſufficiently done it alreadie; more eaſily finding each others Falſehood, then Truth among themſelues. *Summum* * *autem bonum ſi ignoretur* (ſaith *Tully*) *viuendi rationem ignorari neceſſe eſt, quem in Portum ſe recipiant ſcire non poſſint.*

* *Aug. de Ciu. Dei, l.10.c.1.*

* *Cic. de Fin. l.5.*

Let vs leaue this Labyrinth, and come to the things themſelues; which, not onely the wittieſt * of Philoſophers, but the Diuine Prophet, in holy Writ, hath left as the fitteſt di-

* *Ariſt. ſæp. Plat. in Phileb.*

stribution of Humane good things; and withall, denyed them exemption from Vanitie; yea, together condemned them: * *Let not the wise Man glorie in his Wisedome* (behold the best state of the Mind) *nor the strong Man glorie in his Strength* (that is, the best state of the Body) *neither let the rich Man glorie in his Riches* (the best state in things of Fortune, as the Philosophers call them) *But let him that glorieth, glorie in this, That he vnderstandeth and knoweth me, that I am the Lord*; a Lesson which Philosophie cannot teach. So the * Philosophers Diuision is into good things within a Man, and without him, (τὰ ἐν αὐτῷ καὶ τὰ ἐκτὸς ἀγαθὰ) within him (τὰ περὶ ψυχὴν, καὶ τὰ ἐν σώματι) the

* Ier. 9. 23

* *Arist. Rhet. c. 5. & aliâs sæpè.*

the goods of the *Soule*, and of the *Bodie*; the rest *without* him.

CHAP. XLVII.

Externall good things weighed; the vanitie of Noble Ancestrie, Hopefull Issue, and Friends.

FIrst, let vs examine the *Outward* Goods, *the best state* of Men, supposed fortunate. Art thou *Noble?* descended of honourable Parentage, whom Antiquitie hath admired for *Heroes*, and almost adored for Demy-gods? And is not this others commendations; not thine owne? And art not thou descended of *Adam* by naturall, and therefore the

Seed of the Serpent in ſpirituall Generation? Is not then thy Houſe ſo old, that it is ruinous; yea, ruined & fallen long ſince? Thy Progenitors are, The Old Man, *the firſt Man from the Earth*, * *Earthie*; and *the Old Serpent* from Hell; thy * *Father an Amorite, thy Mother a Hittite*; thy ſelfe conceiued in ſinne. The Vertues of thine Anceſtors haue exempted thee from vulgar ranke; take heed *thy* Vertues doe it; and that *thine owne* Vices make thee not the ſcoffe of the Vulgar; that what others began, *end* not in thee. The one is Opinion, the other is Reall; that anothers, this thine owne (* *Miſerum eſt aliorum incumbere famæ*) the one ſhewes ſmoakie Titles (*Fumoſos equitum cum*

* 1. Cor. 15. 47.
* Ez. 16. 3.
* Iuuen. Sat. 8.

cum Dictatore Magistros) the other is Natiue and Genuine. *Cain* was the first sonne (and was he not the worst?) of the first Man. *Ham*, *Ishmael*, *Esau*, might boast of *Noah*, *Abraham*, *Isaac*, the noblest Parents; who, on the other side, might blush and grieue at such degenerate Issues.

Neuer was greater Nobilitie of Nation, then that of the Iewes; *to whom pertained the* * *Adoption and the Glorie, and the Couenants, and the giuing of the Law, and the Seruice of God, and the Promises; whose were the Fathers, and of whom, concerning the Flesh, was Christ* Himselfe, *who is God ouer all, blessed for euer:* Nor hath any thing more dazeled their Eyes, then this splendor of Ancestrie;

* Rom. 9. 4, 5.

See my Pilgrim. *l.* 2. *c.* 21.

or filled them with Deuilliſh Enuie to the World, hatred from the World, baſeneſſe in it. I ſay not, that in *Adam*, in *Noah*, all Families are one; that God is no accepter of Perſons; that Nature ſends all, receiues all alike naked; that Death & Sickneſſe know not Nobilitie; that Nobilitie is, in moſt Nations, deriued from inuaſiue Armes, which vſually are iniurious; and when for Glorie and Rule, are publike Latrocinies, Rapes, Murthers, Hell vpon Earth (this appeares, by the Names of *Dukes*, *Marqueſſes*, *Barons*, *Knights*, *Eſquires*; and by their Armes, *Eagles*, *Griffons*, *Beares*, *Lions*, *Tigres*, and other *Beaſts of Spoyle*) And this is the Nobilitie, ſay ſome,

some, or Greatnesse now in Turkie, and all sauage & barbarous Nations; and was the beginning of most Great Houses in Christendome, in former times: Or else it is conferred by Fauour, or purchased by their *Nobles* and Pounds, or by Courtly Insinuations, Flatteries, Hypocrisies; or by Riches, Friends, Mariages; and sometimes, the reward of Villainies. All these are obiected by some to be the Beginnings and Foundations of Nobilitie; but I omit it. This I say; though Merit began it, and Bloud continue it; yet Nobilitie is subiect to Vicissitudes, Alterations, Discountenances, actiue and passiue Factions, Enuie; to Beggerie, Infamie, Torture; to

baſeſt diſ-reſpects (Hiſtories are ful of examples) no leſſe then other Men; but herein worſe, that as from a greater height, the fall is more eaſie, ſo is it more fatall and terrible. Yet grant them the *beſt ſtate* in Nobility, that bloud and applauſe can yeeld; Noble birth without new birth, is to be the Deuils heire, a baſe Slaue to impotent luſts, to impudent Deuils. *Nobilitas ſola * eſt atq; vnica virtus*, & yet how often in vulgar honors is it otherwiſe? *Aude aliquid breuibus Gyaris & carcere dignum, Si vis eſſe aliquis: Probitas laudatur & alget.* He is truly Noble that hath God for his Father, the Church his Mother, Chriſt his elder Brother, the Kindred of Saints and Angels, good Works his

* Iuuen.

Pſal. 62. 9.

his Armes and Honorable Enſignes, and Heauen his Inheritance. Otherwiſe, *Men of low degree are vanitie* (yee heard it euen now) *and Men of high degree a Lye;* the better, the worſe.

Thou haſt *good Children*! But they haue then a better Father, they receiued Sinne, not Goodneſſe; Nature, not Grace, from Thee. Are they good? are they not alſo changeable. Euen *Nero* at firſt was milde and generous. Or are they indeed, & doe they not *ſeeme* good, to be the more certayne Heires of thy goods? *Abſalom*, which made warre againſt his Father, had the *Name* and made goodlieſt ſhew to be *his Fathers peace.* But if he be as vertuous as *Habel*, yea as the bleſſed

blessed Virgins most blessed Sonne, the Deuill hath his sons to oppose him for his goodnesse. *Cain*, *Pilate*, yea a world of wicked, therefore called *the World*. Thy *Children are many*, and are not thy cares more? Did not *Iob* lose many on one day? How many were the branches of *Gideons* stocke, of *Ahabs*, of the *Fabij*, all lopped at once? If a good Parent, *absit inuidia verbo* (the best Nobilitie) or a *good* Child, had freed from vanitie, I had had lesse Argument of this subiect, who while I write these things, haue buried both their * Bodies, not their Hopes; to my naturall eyes they are vanished, but by Grace supernaturall exalted aboue the Sphære of

* One *Mar.* 16. the other *Ap.* 16. 1619. My Mother 75. my Daughter 15. yeeres old.

of vanitie, to that Inheritance which their *Faith* confeſſed, their *Hope* with deſires longed for; and their *Charitie* hath accompanyed them into. *Bleſſed are the dead that dye in the Lord* (this is not vanitie) is their Epitaph, and of all which liue in the Lord: This Booke is Epitaph to other Parents, Children, al Men; and this Text is the Funerall Text of al Mankind, which hath not a renewed and ſupernatural Nature, *Verily, euery Man at his beſt ſtate is altogether vanitie.*

Examine it further. Thou haſt *Friends*: a thing hardly proued; perhaps thy ſtate hath many Hangers on, Trencher-flies, Paraſites tied by the Teeth, Swallowes that Chirpe rather then Sing

Sing in Summer, in Winter are quite flowne away. They vſed thee in proſperitie, a full Veſſel; being emptie, caſt thee away. And if thou calleſt for them in aduerſitie, thou mayſt cry, *O Friends, No Friend.* A Friend! *Vix inueniendæ poſſeſſio:* either he is Friend to thee in all things, *Animæ dimidium tuæ, eadem cupit, eadem odit;* and then God is not a third in friendſhip, thy Friend, and thy Selfe, are both vanitie; ſuch commerce and louing Societie in knowledge of *Good and Euill*, caſt our firſt Parents out of Paradiſe. Or haply your friendſhip is not generall, it is in ſome ſpeciall purpoſe & practice, to liue and dye together; which if it be euill, it is a faction, not

not friendſhip; *Simeon and Leui brethren in euill*; Phariſes & Sadduces, *Herod* and *Pilate* jumpe together in one conſpiracie againſt Chriſt: if it be good, take heed thy Friend be good; *Joab* may ioyne with *Abner*, and *Amaſa* in iuſt indeuours for *Dauids* right, but neither was friend to theſe Men whom trecherouſly he ſlue, nor to *Dauid*, whom hee grieued and ſcandalized by their death. Men, which ſeeme friends in one action, may haue their owne aymes and intents, that is, are not friends to thee, nor it, but themſelues.

Nor is it friendſhip which is ſtraitned to one or few purpoſes; If a Friend be new, hee is like a Flowre, ſmels well (as Fiſh

Fiſh is good) whiles it is freſh. But old Wine, ſtale Beere, is better; and hee perhaps will ſcarce laſt till thou haſt occaſion to vſe him: if old, hee may grow ſowre and tart with long ſtanding, vſurping imperiouſly on thy preſumed ſubiection to his paſſions. Much familiaritie breeds contempt. Howeuer, till the *Communion of Saints* ioyne Men in the *Vnitie of the Spirit*, the friendſhip of Men, becauſe they are Men, is vanitie; either thy Friend dyes, or out-liues his friendſhip, or Friends and friendſhip both may dye a worthy vnworthy death (like *Saul* and his Armour-bearer) together; or thy friendſhip may coſt thee hatred from Enemies, po-

uertie

uertie in thy State, enuy from other Friends, perils from the Law, terrors from God for being a Friend to thy Friends Vices, desperation in thy selfe, as not able to performe the office of a Friend, or other vnlouely hatefull effects of Loue and Friendship.

CHAP. XLVIII.

The pouertie of Riches.

ANother glories in his wealth, either a large Patrimonie, & ample Reuenue left him, or Purchased & acquired Possessions, where the eye is delighted with magnificent Houses, stately and pro-

proportionably builded, richly furniſhed with Hangings, Beds, Plate, & other coſtly houſhold; conueniently ſituate for Proſpect, Aire, Water, Soile, Firing, all neceſſaries for profit & pleaſure; dignified with Immunities, Lordſhippes, Free and Cuſtomarie Tenants, Courts, Seruices, Captiues, Villaines, Free-Seruants, Fines, Heriots, Eſcheats; his Trees Marſhalled in ranke and order, yeelding pleaſant Shade, ſweet Sent, delightſome Walks, ſhadie Couerts, ſtrong Timbers, delicate Fruits; the Riuers and Brookes wantonizing amidſt his fragrant & enamelled Meddowes plenty and varietie of Cattell beautifie his Paſtures; rich croppes couer

couer his Corne-Fields, whiles his Barnes and Garners are yet full with old ſtore: the Fiſhes pay themſelues for tribute out of his Lakes and Ponds, and varietie of Fowles are loth to flie out of his Grounds, from his Tables: where Pleaſure hath made her ſelfe Bowers, Walks, Gardens, Labyrinthian Paradiſes, whence ſhee knowes no iſſue; where Proprietie procreates Securitie, and ſtore of Meanes & Monies make Phiſicians Lawyers, and (I am loth to adde it) Diuines crowch and ſue to doe their beſt ſeruices for Bodie, State, and Soule.

All this (and who hath all this?) cannot make a happie man, cannot make a rich man.

When he hath excluded all his Neighbours the Pariſh, he hath more cares dwelling in him, then before Neighbours about him, yea then all their Succeſſors the multiplied Sheepe or multiplying Beaſts of game in his grounds. Deſire of increaſing (increaſing with his wealth) feare of loſing, enuie of Superiors, iealouſie of Equals, flattering and Tale-bearing Inferiours, ſuſpition of Powerfull Courtiers, indignation for ſome *Mordecais* neglects, or *Naboths* refuſing to ſell his too too conuenient Vineyard, his manifold ſuits in Law and Chancery, his numerous numberleſſe expenſes, ſome Toy or Deuice miſcarrying, his Drab, his Hawke, his

his Dog, a thousand discontents (as shaddowes the brightest lustre) continually attend, inuolue, impouerish him. He drinks not a merrie draught in his [a] *Iewell-Cup*; his Downe and Plumes yeeld not sleepe; his store is but sore, fire quenched with Oile, an opening and enlarging of his appetite, *Nec intelligit miser speciosa esse sibi supplicia; auro se alligatum teneri* (they are *Cyprians* [b] words) *& possideri magis quàm possidere diuitias.*

a *Bibat licet gemmâ, Cyp. ep. ad Donat.*

b *Cypr. ib.*

These [c] precious Dangers, specious Penalties, are stiled *Possessions*, which possesse rather then are possessed, which are possessed onely, that Others might not possesse them; are called *Goods*, & yet vsed by them

c *Preciosa pericula fodit, Boet. de cons. Phil.*

only to vaine and wicked purposes; *Goods*, which bad men haue, good men want; *Goods*, and yet the rootes & prouocations of al euils; are termed *wealth*, and yet they were well and better at ease without them; are named *Theirs*, who yet seeme rather Keepers & Gaolers then Owners; their *owne*, which make themselues not to be their *owne*, but distracted Slaues to euery Buyer, to euerie Briber, setting themselues & their Master too to sale with *Iudas*, for *What will you giue me?* whence he vseth not so much as a Halter to hang him. O bottomlesse Hell! O Madnesse! to *liue poore* that a man may *die rich*, to be indeede poore for a name of wealth; to

lade

lade himselfe with thicke Clay, professing himselfe a *Pilgrim*, and which hath a long and steepe iourney from Earth to Heauen; to be most studious of prouision in Age, when the way is shortest, *quò minus viæ, eò plus viatici*: or when a man is alone, hath no Child, Friend, or Kinsman; to hunger and thirst insatiably, and yet abstaine willingly (worse then *Tantalus*) from the possessed, not enioyed sustenance! to bee himselfe the vilest thing he hath; to esteem wealth not by the heart, but the purse; to turne all into gold, himselfe to drosse, to buy Hell as deare as others Heauen.

But who can act this Furie? Nor are we so much to consider

a miserable rich Man, as a rich Man *in best state*; * τὸ πλουτεῖν ὄζιν ἐν τῇ χρῆσις μᾶλλον, ἢ ἐν τῇ κεκτῆσθαι. It is χρῆσις, the vse, saith *Aristotle*, not the possession which makes rich. And why then is not *Diogenes* richer then *Crœsus*? *Cuncta cupit Crœsus, Diogenes nihilum. Maximè diuitijs fruitur, qui minimè indiget.* Content is the best Riches, and contempt of Riches the most compendious way to be rich. All these which wee call [a] Riches, are both deceitfull, because vncertaine; and traiterous, because pleasant. But the Soule created after an infinite Patterne, neuer finds content in any other possessions, but in her Prototype, when God himselfe *is* [b] *her Portion, and* the

* *Arist. Rhet. c. 5.*

a *Lact. de Op. c. 1. Non tantum fallacia quia dubia, verum etiam insidiosa quia dulcia.*

b Ps. 16. 5.

the lot of her Inheritance; & therefore Godlineſſe (God-likeneſſe) *is great Riches*; without which they that *will bee* [c] *rich*, *fall into temptation*, *and a ſnare*, *and into many fooliſh & hurtfull luſts, which drowne men in perdition and deſtruction*. To the Godly it is ſaid, *I* [d] *know thy pouerty*, *but thou art rich*; others are the Deuils poſſeſſion in the midſt of their poſſeſſions, and *Vagabonds* from God, like *Cain*, in that which they call their owne Land.

c 1. Tim. 6. 6, 9.

d Reuel. 2. 9.

Vaine Man, to call or count that wealth, which is ſo little a part of the World! The whole Earth is but the worſt and leaſt part of the Vniuerſe, a Point to the Heauens; thy poſſeſſions ſuch, as in a Map of the whole

Earth, thou canſt not point out to view (ſo [c] *Socrates* conuinced bragging *Alcibiades*) thy ſelfe a Point to that thy poſſeſſed Circumference; and yet *ſee theſe* [f] *Piſmires toyling about this Molehill*, that looſe the whole Heauens and Eternitie, for a little little of this almoſt nothing Earth, in an vncertaine Tenure at will, in a wicked, at leaſt an vnſanctified vſe, not conſidering *Quota* [g] *terrarum parte gaudeant*, how little they haue of the Earth whiles they liue, *Et quam tandem portionem eius defuncti obtineant*, how much leſſe ſhall haue and hold theſe infatuate inſatiate bodies, being dead.

[c] *Ælian. Var. hiſt. l. 3.*

[f] D. Hall Arte of Medit.

[g] *Plin. l. 2.*

CHAP.

CHAP. XLIX.

Honour, Glorie, Dominion, Empire, fortunate and victorious ſucceſſe, vaine and light.

NOw for Honor, and Glorie, who ſees not their vanitie? *Honos eſt in honorante*, Honour is in the honorer, not the honoured; the applauſe of men for the moſt part vaine, giddie, inconſtant: *nec te quæſiueris extra.* If Honour be in vndeſerued Titles, it is a meere vanitie indeede, to *call things that are not as though they were.* But if men honour and renowne thy ſuppoſed worth, *Honos* is *onus*, it impoſeth a burthen, an expectation of more then

then ordinarie: it sets a man on the Stage to be an Actor, where euery vulgar eye is a Spectator, euery lauish tongue a Censour, and Honour goes by most (that is, the worst) voices. Honour is a Pillar of Smoke that ascends from an inflamed multitudes opinion, and by ascending vanisheth. *Pilate*, to please the people of the Iewes, crucified Christ; *Herod*, to please them, persecuted the Church; Heathen Persecutors were counted *Benefactors*, when they were the greatest Enemies of Mankind; and haue beene of the most, most honoured; when those Worthies *which* [a] *the world was not worthy of*, were thought not worthy of the World. *O Noble*

a Heb.11. 38.

Armie.

Armie of Martyrs, whose Honor was in reiecting, in being reiected of worldly Honour, who followed the *Author* [b] *and finisher of their faith, which indured the Crosse, and despised the shame*, to purchase true Honour, and not fantasticall shaddowes to vs! But *how* [c] *can they beleeue, which receiue honour one of another, and seeke not the honour that commeth from God alone?*

b Heb.12.2

c Io.5.44.

This is thy best Glorie of all thy Actions, that thou hast least gloried in them, & *de* [d] *multa Gloria Domini tui, si non exeunte ex te, tamen transeunte per te, nihil manibus tuis adhærere contingat. What* [e] *hast thou that thou hast not receiued? Now if thou didst receiue it, why dost thou glorie as*

d Bern.

e 1.Cor.4.7

as if thou hadst not receiued it?

f *Aug. de Prædest. Sanct. l. 1. c. 3*

S. *Cyprians* [f] Exposition of these wordes, was a meanes to reclaime S. *Augustine* from some taint of Pelagianisme, which proud Nature taught in the Pelagian & Semipelagian Schools of old, in the Popish and other Sects at this day.

There remaines of externall good things, *Rule*, *Power*, *Dominion*, touching which it is said, *I* [g] *haue said, Ye are Gods, and all of you Children of the most High: But* (it followes) *ye shall dye like men, & fall like one of the Princes. Euery man at his best state is Vanitie.* Can Crownes, and Garlands, which *Diogenes* called, *Gloriæ bullas*, cure the ache of the head? Can it secure the crowne of the head?

g Psal. 82. 6, 7.

head? Can a Crowne Royall? Is it not *ærumnarum modius ſine modo?* A meaſure of meaſureleſſe cares? Doth the Gowt, or Feuer, or Stone? doe Croſſes, Loſſes, Cares? doth Diſcontent, Agonie, Death, feare the Tribunall, or the Throne? Doe they not make the Iudge himſelfe to tremble, and Kings, and Emperors ſubiect? allbe armed, Gards enuiron, and whole Armies bee their Gards? They feare nor Halbeards, nor Canons, but attache, arreſt, impriſon Imperiall Maieſtie, and Higheſt Humane Excellencie, in their own Pauilions and Palaces, and make them their owne Keepers; as if all the Enſignes of their Glorie, their Colours, Attendants, Trophees,

phees, did but addreſſe, and adorne the Triumph of Mans Vanitie, of Humane Infirmitie, which hath conquered theſe *Great* Conquerours, and prooued them to be Men.

I ſpeake of the beſt of Princes, which are the *Fathers of their Countrey*, whoſe health & yeeres we would wiſh to be eeked and prolonged with loſſe of our owne. But for ſuch who know not God their Soueraigne, and haue not learned to rule themſelues, none ſo baſely ſubiect to Imperious Tyrannie of Luſt, as hauing more meanes for it, Prouocation to it, Impunity (in their conceit) after it: none more feared, more fearing; which account all things lawfull, and there-

therefore doe nothing lawfull; are Out-lawes to God and Nature, the verie Scourges and Plagues of Mankind, the Super-ſuperlatiues of Vanitie; as we read of *Nero*, *Caligula*, and the like. And ſome of the ciuilleſt (as *Traian*) being without Chriſt, haue beene Satans Officers, to perſecute Chriſt. So vaine is this *beſt ſtate* of blinde vnſanctified Men. They *thinke they doe God ſeruice*, in rooting vp and laying *waſte the Vine which his right hand hath planted.*

But imagine, that Higheſt Titles of Honour, and Greateſt Place of Empire, haue produced that (which lyeth not in humane Diſpenſation) *Fortunate ſucceſſe; Tibi militat æther Et con-*

Claud. *coniurati veniunt ad classica venti,* that the Heauens, with their gracious Aspect, and the Elements in their spacious Plaines; are at thy seruice, Fame sounds the Trumpets of Triumph before thee, all Regions re-eccho (not thy Titles, but) thy worthie Exploits; and learned Authors winne Credit, and promise Eternitie to themselues, in relating to the World, to the latest of Posterities, and last of Ages, what thou hast done to thine owne, to thy Nations glorie: Monuments * haue beene erected to thy prayse; Cities built, and called by thy Name; Pillars, with golden Letters, and deepe Inscriptions; Obeliskes, Statues, Decrees, Gifts, and all other Honours

* Arist. Rhet. c. 5.

nours which Men can deuiſe, to their Deliuerers; Benefactors, and Victorious Founders of Empires. Adde alſo (the vanitie of Men hath added it) an Apotheoſis; and that Men, when thou canſt not longer be a Man, canonize thee for a Saint, adore thee for a God. O madneſſe of Vanitie! He cannot liue, becauſe he is a Man; and mortall Men make him a liuing God; Death deuoures him, and Deitie attends him, lying dead at the foot of Mortalitie. The other day (twentie yeeres ſince) *Taicoſama** , King of Iapan, firſt, a Cutter of Wood, which he ſold at Markets, for his ſuſtenance; next, a great and ſucceſſe-full Souldior, Conqueror, Monarch,

* He died *Anno* 1598. See my Pilgrim. *l.* 5. *c.* 15. §. 4.

in his last Fates, bequeathed God-head to his Carkasse; and his Executors (that robbed his sonne of his bequeathed Kingdome) haue erected a sumptuous and stately Temple vnto Him, by the Name of *Scinfaciman*, their new *Mars*, or God of Warre.

Cap. Saris saw this Temple.

I will not lead you so farre, to remote Countries: How ordinarie was it for their more fortunate Emperours to be thus Deified? Looke on *Cæsar*, the fortunate Dictator; *Suetonius* and others can tell yee his other Vices, his Pathike Damnation, and damnable Luxurie, and prodigious Prodigalitie. He stole out of the Capitoll 108000. pounds (reduced to our Mony) in Gold

Sueton. in Iulio.

at

at once; gaue to *Seruilia* a Iewell, which cost him 46875. pounds; owed 1953125. pounds more then hee was worth *, by his owne confession. His Spectacles and publike Donations, in costlinesse are almost invaluable: yet was he made a God after Death (which could not defend himselfe from Death, from cruell Murther) and that *non ore modò decernentium, sed & persuasione vulgi.* A Comet then appearing, was supposed to be *Cæsars* Soule, who had beene a Comet of Combustion to the World; and to satisfie his thirst of Glorie, and (which hee had dreamed, and receiued this interpretation of the Worlds Dominion) the violent rauishment

* *Ap. Cin. l. 2. Plin. l. 7. c. 25.*

of his Mother; fought fiftie Battells, and slew (besides his ciuill Victories) eleuen hundreth and ninetie two thousand Men in his so many pitched Fields; better deseruing a bloudie Death, then that Pillar, which was with Sacrifices and Vowes consecrated to him, with the Title of *Father of his Countrey*.

Who euer more fortunate then *Alexander*? who at that age (of two and thirtie yeeres) had sacrificed so many Myriades, if not Millions, with the most part of the knowne World, to the Idoll of his Ambition; accounted a God for his Victories: which for so many Murthers, in bloud-thirstie desire of Monarchie, the true God punished

niſhed (as the former) and by murtherous Hands exterminated him from Men. Such (O cruell Deuill) were the *Mars*, *Bacchus*, *Hercules*, and other the Ethnike Gods, vaine-glorious Enemies, & victorious deſtroyers of Men; and therefore by the Deuill promoted to Fame and Deitie, as his eldeſt Sonnes, and beſt reſembling Himſelfe, which was a proud Vſurper and cruell *Murtherer from the beginning*. I might mention *William*, ſurnamed, for his Exploits in this Land, *Conquerour*; yet was made vnhappie, not onely in the Crudities of an vn-digeſted Conqueſt, in foraine Broyles (in the middeſt whereof, hee loſt himſelfe) in his vnnaturall Bow-

els, his ſonnes Rebellion; but this Great Conqueror could not be admitted the little Earth of his Sepulchre, without compoſition for annuall Rent. *Henrie* of Burbon was ſurnamed Great; yet in the verie Centre of his Deuices and high Thoughts, is cut off by a baſe Traitor. But it were eaſie to write huge Volumes of the infortunate Diſaſters of Men ſeeming moſt fortunate, euen in theſe things which are called *Fortunes*; ſo blind ſhee ſeemes to her owne Darlings; or rather, ſo quickeſighted and impartiall is Mans *Vanitie*. Succeſſe ſucceeds not alway, halts often in the laſt Act; if not, *Ducunt in bonis dies ſuos, & in puncto ad Inferna deſcendunt.* Thoſe

Iob.21.13.

Thoſe whom ſucceſſe hath made to forget God, Man, themſelues, are the deepeſt engaged in Vanitie.

And thus we haue examined the outward good things, the *beſt ſtate*, in *Noble Birth*, in manie and proſperous *Children*, in *Friends*, *Wealth*, *Honour*, *Power*, and *Fortunate ſucceſſe*; and returned, *Vanitas vanitatum*, *Omnia Vanitas*; *Euerie Man at his beſt ſtate is Vanitie*. The Iurie hath caſt all theſe ſeuen beſt ſtates of Men; caſt them indeed, as Phyſicians are ſaid to caſt the Vrine of the Sicke; hath found many mortall Diſeaſes ſignified in them: hath found them Vrines indeed; Dregges, Excrements, Teſtimonies of our Vanitie, high

and glorious in colour, but signes of deepe Feuers, & more furious Phrensies.

CHAP. L.

Of bodily good things; of Distinction and Dignitie of Sexe; how and why Women are better or worse then Men.

THese external things are but the *Appendices* and Appurtenances of Vanitie: the Soule of Vanitie, is the Vanitie of the *Soule*; and the Body of Vanitie (the more essentiall parts) is the good, the *best state* of the *Body*, which come next into view: this hath her seuen or more Worthies also to pre-

preſent to your examination. The firſt Bodily good thing is the *Sexe*. As God hath made all things in *Number*, *Weight, and Meaſure*, ſo hath he denyed generation to immortall Indiuidualls, and hath giuen Sexe for immortality of the kinde, where the Perſons and Particulars are ſubiect to mortality: *Male and Female created he them*. And in Mankinde (the ſubiect of our taske) each Sexe hath its owne Prerogatiues. Euen that which is called * *the Weaker Veſſell*, hath preeminences aboue the Maſculine in many things.

Gen. 1. 27.

* 1. Pet. 3. 7.

The *Place* of her making was Paradiſe; the *Matter* (not *Duſt* of the Earth, but) the Ribbe of her Husband, a harder & heartier

tier part; the *Forme*, not [a] a *forming* (as is said of *Adam*) but a *Building*, not a Potters Vessell formed, but a House builded for Generation and Gestation, whence our Language calls her Woman, *quasi* Womb-Man: Her *helpe in Generation*, is not onely equall in that we are the *Seed of the Woman*, no lesse then of the Man, but Superior in that wee receiue the distinction of Sexe from the Mother (as some Learned [b] affirme) besides the nourishment in the Wombe, her paine in Conception and Trauell, Milke from her Brests, together with much more Hand and Heart, Labour and Loue, from the Female Parent. I may adde the amiable Feature, gentle Dis-

a Gen. 1. 7, 22.

b *Vid. Lem. de Oc. Nat. M. l. 1. c. 7.*

Diſpoſition, and thoſe Naturall delicacies whereby ſhe rules in obeying, and commands the greateſt Commanders, as Hee hath largely proued, whoſe Theme was, *Women are ſtrongeſt.* 3. Eſdr. 4.

Equall ſhe is in her reaſonable immortall Soule, equall in that Vniuerſall Inheritance of the Vniuerſe, equally ſupports the Houſhold as an Oeconomicall Yoke-fellow, *Non minor eſt virtus quàm quærere parta tueri:* & againe, ſhee ſeemes more capable of good then Man, as eaſier moued, nimbler and quicker in Paſſions and Affections; hardlier aduenturing on euill, as naturally more timorous, ſuſpicious, cautelous; in both theſe reſpects, more eaſily reclaimed: and

and lastly, is ordained to a more quiet, simple, easie life, freed from troublesome labours in the Church, dangerous imployments in the Field, busie Offices in affaires of the State, and Common-wealth; not exposed by Sea and Land, to Winter & Summer abroad, but may enioy a perpetuall Spring within Dores: and if by frailtie she offends, it is more excusable, and this passionate Sexe easily finds compassion, easilier works commiseration and pardon.

This is true, and (let not Women bee proud) this is true too, that Mans Redemption vvas promised to bee done by the *Seede* [c] *of the Woman*, that in the [d] *fulnesse of time God sent his Sonne made*

c Gen. 3. 15.
d Gal. 4. 4.

made of a Woman, conceiued (not of the Seede of Man, but) by the Holy Ghoſt, and borne of a Virgin; that, after his *Conſummatum eſt*, hee firſt was ſeene of a Woman, and the ſecond time appeared to Women; that ſhee is [e] *Coheire with the Man of the grace of Life*, equally intereſſed to the Word, Sacramẽts, Grace, Glorie. And [f] *knoweſt thou, O Wife, whether thou ſhalt ſaue thy Husband?* is ſpoken to Women.

But this is alſo true, that *Adam* was *firſt formed, then Eue*; Hee in the innocency of Nature had a prioritie in Time, Nature, Order, Honour; Shee, being [g] *of the Man for the Man*, and the *glorie of the Man*: and this is too true, *That the Woman being deceiued,*

e 1.Pet.3. 7.

f 1.Cor.7. 16.

g 1.Tim.2. 13,14.

ued, was first *in the transgression*: and *through* [h] *her we all dye. Giue me any wickednesse, but the wickednesse of a Woman*: yea, *all wickednesse* [i] *is but little to the wickednesse of a Woman*. Wickednesse it selfe is mystically called a [k] *foolish Woman*, and mystically in vision represented to *Zacbary* [l] like a Woman.

h 1. Cor. 11.7.

i Eccl.25. 24, 13, 19.

k Pro.9.13

l Zach.5.8.

And surely, if wickednesse should take a habit and visibly appeare to humane eyes, I know not how Vanitie her selfe could more vainely attyre her for Colours, Wires, Tires, Faces, Fashions, where to be naked, where clothed, with all the Spots, Paintings, Powdrings, Frouzes, Frizlings, Ruffes, Cuffes, Huffes, Puffes, and the rest of that restlesse

leſſe Rabble (touched before) then one of our Ladies Women (I had almoſt ſaid one of our Women-Ladies) can doe: Nor could ſhee tell how to Profeſſe, Proteſt, Sigh, Weepe, Sweare, Forſweare, Deuiſe, Say, Vnſay, Doe, Vndoe, winde her ſelfe into more Protean formes of cunning, inſinuating hypocriſies, *To hunt for the precious life of a Man*, then that Woman, whoſe *Heart is Snares, and Nets, and her Hands as Bands*, ſaid the wiſeſt of Men, be-fooled by Women.

And truly, if the Deuill cannot turne himſelfe into a *Succubus* Spirit, to be, or ſeeme to be a tranſubſtantiate Woman, yet he often turnes himſelfe by inſinuation

ation into Women, to vse them his best instruments, for his worst purposes. Thus did hee ouerthrow *Adams* innocency, the old Worlds youthfull Vigour, *Iosephs* Libertie, *Samsons* Strength, *Danids* Integritie, *Salomons* Wisedome; and other the Worthies of Men, by vnworthy wicked Women. Yea, the wickedest are made more wicked by them. *Ahab* had *sold himselfe to worke wickednesse in the sight of the Lord*, but *Iezabel* furthered the Market, & with her inuention and resolution, makes him *Naboths* Heire, when hee knew not how to effect it. *Herodias* made *Herod* more tyrannical, then his owne in-bred crueltie, and cut off that vene-

1.King.21. 25.

rable

rable Head which first had seen the Spirit, talked with the Son, and heard the Father. *Quâ data porta ruunt*. Feminine affections goe not, they runne, rush on, flie with impetuous force, and whatsoeuer they will, *Valdè volunt*, they will with a witnesse, their passions generally are more eager, vehement, violent, vnbridled.

The reason hereof is, that Woman was the first, and then, yea therefore (if Grace preuent not) still the worst sinner, deepest in the first sentence of punishment, which continues in continuall execution to the end of the World. Hence that Nature, though made of a Ribbe, is tender (*Mulier*, [m] saith *Varro*,

m *Lact. de Op. c. 12. Mulier à mollicie, velut mollier, litera immutata & detracta. Vid. Lem. de Oc. N. M. l. 4. c. 13.*

quasi mollier) and like soft waxe receiueth easie impression, yea by that means the passions passe more suddenly to and from the Heart, as lighter Straw is quicklier fired then harder Wood.

To this a second cause in Nature is added, that defect of a fit Organ to the reasonable Soule; the Spirits (the maine Braces & Instruments thereof) being suffocated with too much moysture, and not quickened with vigor of naturall heat; as greene Wood by immoderate moysture not easily fired, and things cannot well bee discerned in a troubled water. Hence women and children see not so easily the truth of Reason, and are so subiect to Appetite.

A third cauſe is their *Naturall diſeaſe*, which vnnaturally ſuppreſſed or altered by fuliginous vapours, cannot but offend the Chamber of Reaſon, and infect the Parlour of the Paſſions, the Braine and Heart; the true cauſe of many monſtrous Conceptions, both of the Bodie and Minde.

Nor can the perpetuall troubles of Conception, Geſtation, Nurſing, and the Diſeaſes wherunto they are hereby the more ſubiect (as wee ſee in elder and more ſickly perſons, commonly more froward) but occaſion more pettiſh, peeuiſh wayward, ſullen fits and fancies to this weaker Veſſell.

And laſtly, tenderneſſe of E-

ducation, too much by the indulgent Parents cockered; or the frowarder examples of froward Parents, as in ſinking Paper, bearing a deepe and more blotting impreſſion and proneneſſe of imitation; cauſe this weaker (vnſanctified) to prooue the wickeder Sexe.

I intend not to diſgrace that Sexe, of which and by which we are: I abhorre the Tatian and other Hereticall conceits of pollution in Marriage, wherewith Popiſh ſingle-life in their Clergie is not a little leauened: I deteſt *Diogenes*, and all that curſed crue, profeſſed Enemies to women-kind. I only ſhew the Originals of Womens Vanitie, both becauſe I haue little med-

led

led with that Sexe in this whole Diſcourſe, and to inſtruct them, knowing this their weakneſſe, and the cauſes thereof, to fortifie themſelues, their Braines with meanes of Knowledge, their Hearts with moderation of Paſſion, their Tongues with ſilence, or with the *law of kindnes in their* opened *lips*, their Hands with painefull working, their Feet with home-keeping; that they may be * *vertuous women*, as a vertuous woman ſpeaketh, or valiant women (ſo the word ſignifies) by the feare of GOD, made reſolute and couragious againſt all impotent, impatient feares, impudent or imprudent weakneſſe. And then this feareſulneſſe of Nature, will produce

Pro. 31. 10.

* Verſ. 10.

Christian Shamefastnesse, the strongest Gard against Vice; and this eagernesse and vehemence of affection, as ranke Ground well tilled, a well metall'd Horse well managed, will bring forth the richest Crop, the ripest courage for Vertue.

Nor are any examples in Ecclesiasticall Histories more illustrious then of Women-Champions in the Field of Martyrdome. The *Maccabee* Mother had Courage to see her seuen Sonnes successiuely slaine, nay, tortured to the exquisiteness of Hellish inuentions, and saw it, encouraged them, followed them; that is, dyed eight cruell Deaths, one after another. And what did not the blessed Virgin

2. Mac. 7.

sustaine, *Blessed among Women, when a Sword passed thorow her Soule*, and the Nayles, Thornes, Whippes, Speare, were fixed as deep in her heart, as her Sonnes flesh? And tell mee, degenerate Monsters, Women-haters, what meere Man can you giue (*Immanuel*, God manifested in the flesh is *verus*, not *merus homo*) to paralell with this Woman, this Diuine Temple, the lowly Mother of the most High God? Let not *Plato* thanke God that hee was a Man, and not a Woman; but let him bee ashamed that so many Women haue out-stripped all Philosophers, yea, all Philosophie; *Euen so, O Father, because it pleased thee. Thy* * *Grace is sufficient, and thy power is made perfect in weakenesse.* CHAP.

Luk. 2. 35.

* 2. Cor. 12. 19.

CHAP. LI.

Of the baſe Vanitie of Womaniſh Emaſculate Men.

BVt art thou a Man? and what is all this whole Tractate, but an Explication of Mans Vanitie? Thou art the ſtronger Veſſell, and therefore thy ſins are ſtronger: hauing more power, leſſe prouocations, thy ſinnes are greater. Well maiſt thou beare with infirmities in thy Wife or other women, ſeeing thy ſelfe (not a Glaſſe, as there) a ſtronger Pot of Metall, battered, broken, melted, with manifold continuall infirmities. A Man emaſculate, effeminate, is a Monſter: and

and if a Woman bee euill, how euill is he, that puts off (like *Sardanapalus* and *Hercules*) the Man and maſculine vertue, to put on the Woman and Womaniſh niceties, fooleries, furies? A Woman ſits *at home*, (I muſt except our Ladies and Gentlewomen, that ſuffer not their Husbands to keepe houſe in the Countrey, but to ſee and bee ſeene, to viſit Playes, and for worſe Offices, will peſter the Citie, yet then do not the Husbands, yeelding to their fancie, carrie the Diſtaffe?) But the man trauels abroad, and comming to his Lands, before his wits, muſt ſee ſtrãge Coaſts; and brings home Cringes, Crouches, Complements, Lookes, Words, Clothes, all new and ſtrange;

ſtrange; that is, hath beene at coſt and gone farre to make himſelfe a Woman.

Feare, becomes a VVoman, but a womaniſh feare in a Man is baſe Cowardiſe. *Long haire* is an ornament to that Sexe, a token of ſubiection, an Enſigne of Modeſtie: but Modeſtie growes ſhort in Men, as their haire growes long; and a neat, perfumed, frizzled, pouldred Buſh hangs but as a token, *Vini non vendibilis*, of much VVine, little wit; of Men wearie of Man-hood, of Ciuilitie, of Chriſtianitie, which would faine turne (at leaſt doe imitate) *American* Saluages, Infidels, Barbarians; or VVomen, at the leaſt, and beſt. *Paſſions* are tolerated

in

in VVomen: but who can tolerate a Man vnmanly, whirled euerie way with euerie Blaſt; onely conſtant in inconſtancie?

Faſhion is the Womans Diſeaſe; and would it were but *Menſtruall*, and not continuall: but a Man *Menſtruous* (euerie Moneth in new Deuices, Cutts, Faſhions) is a Man monſtrous, a Man-Moone, a Moone-calfe Man, a very Lunatike. *Paintings*, *Patches*, *Yellowes*, with all varieties of Colours, are euen in Women intolerable; and that alſo abominable, that Women deuiſe to be Manniſh in their Attyre: and our ſwaggering phantaſticall (fie vpon it) Gentlewomen will from the Waſte vpwards be Men; I am afraid, the

the other halfe is Beaſt. And are not they aſhamed to be *Mall Cut-purſes* Apes? but a Man, a Gentleman to be ſo gentle a Foole, to be Womaniſh emaſculate, the Womans Ape, *Monſtrum, horrendum, informe!* The one, too much artificiall; the other, artleſſe, blockiſh: a dawbed patched Wall, expreſſing his Heart by his Attyre; nothing worthie the name of Man. A VVoman to chide, brawle, conteſt, not to offer good, or ſuffer ill, is blameable; yet their quarrels and curſtneſſe are ſometimes quenched with their owne curſt Teares; commonly euaporate in fumes of VVords; periſh for the moſt part in priuate: But Men to be ſo readie to quar-

quarrell, and ſo hard to be reconciled; to quench their flames, not with Teares, but Bloud (as doe our Gallants and Duelliſts) or therewith to ſet fire in all the Courts of the Kingdome (this is the grauitie, forſooth, of ancient and ſtayed Men) is not VVomaniſh; it is Helliſh, Deuilliſh. Once, thy Sex hath made thee a Man; thy Vice degrades thee to, or beneath, a VVoman; to be both, is to be neither, a meere *Hermaphrodite*, a meere Monſter.

Mercurie and *Venus* procreated betwixt them, *Hermaphroditus*; Maſculine VVit, in vnlawfull mixture with VVomaniſh Fancie, produces this Hermaphrodite (not ſuch as [a] *Plato* drea-

[a] *Plat. Sympoſ.*

dreamed, of the first Giant-like Men that warred with the gods; or as the Iewes [b] Fable of *Adam*, made Male and Female in one person, ioyned by the backe parts; the Nauell yet remaining a Scarre of the VVound, made by the diuision into two for procreation) but such, who for both Sexes are termed *Androgynes*, Men-VVomen; which if it be in the Bodie, *Augustine* [c] calls, *Monstrosa hominum genera*; *Cicero*, [d] *Fatale monstrum*; *Plinie* [e], *Portenta*; *Liuie* [f], *Prodigia*; by the ancient Romans drowned in the Sea, as prodigious Predictions (so *Liuie*, *Iulius* [g] *Obsequens* and *Eutropius* [h] report) afterwards held by the luxurious Posteritie *in delicijs*; by the seuere Lawes

b *Leo Heb. dial. 3. Victor Carbrens. l. 1. c. 10. Ramb. Mor. N. l. 2. cap. 3.*

c *A. de. C. D. lib. 16. c. 8.*

d *Cic. de diuinat.*

e *Plin. l. 11. c. 49.*

f *Liu. dec. 3. lib. 7.*

g *Obs. c. 94.*

h *Eutrop. lib. 4.*

Lawes of *Conſtantine*, done to death, for abuſing both Sexes; by the Ciuill and Canon Lawes vncapable [i] of *Orders* and Eccleſiaſticall Promotion, of *Rectorſhip* in an Vniuerſitie, of the Offices of a *Iudge* and *Aduocate*; by the Iewiſh Lawes, obnoxious to diuers inconueniences; & ſubiected in * Florida (where there are ſtore at this day) to all baſe Offices and ſordid Drudgeries. But if this degenerate Monſtroſitie and portentuous Vanitie be in the Mind and voluntarie Conditions; it is farre worſe, then that which Nature hath by neceſſitie impoſed (a Croſſe, rather then a Sinne) or that which villanous Art hath added in Eunuchs, violently cut-

[i] *Vid. Bauhin. de Herm. l.1. c.37,39,40*

* *P. Pilgr. l.8.c.7.*

cutting virilitie from them. But too much of this first consideration in the Bodie, the Sex: for I wholly omit those Hermaphrodite Deuills, *Incubi* and *Succubi*, buried in Sodoms Lake; my Inke is not blacke ynough, my Penne abhorres their mention.

CHAP. LII.

Of Beautie, Comelinesse, Strength, and Youth.

BEAVTIE.

BEautie followes, a more beautifull and pleasing subiect; the best bodily good thing, if the Eye may be Iudge. But * *Fauour is deceitfull, and Beautie is Vanitie*, said

* Pro. 31. 30.

ſaid a beautifull VVoman. And how many *Soules* had beene fairer, if *faire Bodies* had not foulely expoſed them to Temptation, Luſt, Vanitie? This Beautie, in the furtheſt Extent, comprehendeth amiable *Colour*, proportionable *Symmetrie*, & goodly *Stature*. The firſt is but Colour, and therefore but Vanitie. How many Colours are there of Birds, Flies, VVormes, Flowers, Gemmes, other things both naturall and artificiall (that I mount not to the heauenly Bodies) exceeding, beyond all compariſon, the moſt beautifull of Men? So lightly doth God ſeeme to regard Colour, that he hath ſuffered Nature to be (if I may ſo ſpeake) luxuriant and

prodigall to the baſeſt of Creatures in this kind. A ſhame then it is for Man to glorie in that, wherein he is excelled by the Graſſe hee treads on; the Creeping things, that annoy him; the venomous Wormes and Serpents, which hee abhorres; to boaſt of Colour, that is changeable with euery paſſion of Minde, with euery ſickeneſſe of Body, with euery ſucceſſion of Age, with euery alteration and viciſſitude of Fortune: to grow prowd of that, which decayes as Man ripens; ſweet in Child-hood, louely in Youth, in Men compoſed to Grauitie, mixed with ſome Souldiorly * terribleneſſe; in elder Men, to Seueritie, and awfull Re-

* Ariſt. Rhet. 5. κατὰ φοβερότητας.

Reuerence; in All, it is but Colour, and therefore not Truth, Being, Subſtance; but Seeming, Luſtre, Vanitie.

And what more is the Symmetrie & proportionable compoſition of the parts? Hath not euery Creature elſe his due Lineaments & conformable proportion, euery thing being proportionable in his kind? Adde hereunto Stature, a well-ſet Tallneſſe; and haue you any more Dwarffes in goodneſſe, more diſ-proportioned, difformed in qualities of the Mind, then many of theſe well-compoſed Bodies? *Golias*, *Saul*, *Abſalom*, and his brother *Adoniah*, and many many others, haue in loathſome Pride, Enuie, Ambition, & other

ougly Vices, tickled by the conceit of their Feature, beene as deformed in Conditions, as they were well-formed in Complexion and bodily Constitution. *A Gold Ring in a Swines Snowt.*

Strength

But thou art strong! Are not the Whale, the Elephant, the Tygre, and other Creatures, farre stronger? Yet imagine, thou haddest the prodigious strength of *Iunius Valens*, that could vphold a Laden Cart all the time of the vnlading; and with one Hand could stay a VVaggon, the whole Teame drawing against him in vaine; or of *Salvius*, which would goe vp a Ladder with two hundred weight on his Feet, as many on his Hands, and foure hundred

Plin. l. 7. c. 20.

dred on his Shoulders; or *Tritanus*, whose whole Bodie was cancelled with right and transuerse Nerues, who with one Finger conquered and brought into the Campe vnarmed, the Challenger of the Enemies; or of that *Milo*, whom no Man could stirre out of his Footing; no Man could bend a Finger of his Hand; and that withall, thou hadst that agilitie and swiftnesse of *Philonides*, the Foot-man of Great *Alexander*, which in one day ranne from Sicyon to Elis, an hundred and fiftie myles: if that thou couldst carrie the Crowne and Honour at all the Olympian Games; what is this to true Happinesse? Are not those Champions, those

Games themſelues, all thoſe ſtrong Men, and *Samſon*, ſtronger then they all, vaniſhed; to teſtifie, that Strength is Vanitie? Is not an Oake, a Cedar, and are not the ſtrong Rockes infinitely ſtronger then the ſtrongeſt Men? And haue not *Hercules* and *Samſon* made themſelues ſlaues to Women, notwithſtanding their ſtrength? How many are weakened by their ſtrength; whiles endeuouring beyond it, they breake their backes, and proue themſelues weake, to proue themſelues ſtrong? *Milo* could rend a Tree in ſunder with his Armes; but his Hands were captiued in the returning Clift, and he left a prey, to be deuoured of Wolues. The My-

ſterie

ſterie of *Samſon* I mention not, who pulled the Houſe on himſelfe, with his enemies. Who commonly are weaker in the ſtrongeſt part of Man, the Minde, then theſe Giants and Monſters of bodily ſtrength? But which of them is ſtrong enough to wreſtle with Vices, with Paſſions, with Sickneſſe, with Death? So vaine a thing is Strength at the beſt ſtate.

Youth.

Youth is flitting, the wiſeſt hath ſaid it, *Child-hood and Youth are Vanitie. Reioyce, O young Man, in thy youth, and let thine heart cheere thee in the dayes of thy youth;* they are but a few *dayes;* and *know* alſo, that *for all theſe things God will bring thee to iudgement.* And if thou remember not thy

Eccl. 11. 10, 9.

Creatour in the dayes of thy Youth, that is, if thou forgettest not thy Youthfull Vanities; the *Ancient of Dayes*, may forget thee for euer.

CHAP. LIII.

Of Health, Pleasure, Libertie.

Health.

NOr can bodily *Health* be exempted from Vanitie. Nay, how is it an *Exempt*, (as wee say) and a peculiar vnto Vanitie? *Si non perimus, perijmus*. The Crosse way is the high way to Heauen, and a healthfull body commonly causeth a sickly, pining, starued soule. It is indeed a great blessing in such a World of Diseases not to bee dis-

diſeaſed: but where other ſickneſſe failes, the want of ſicknes breeds a wanton ſickneſſe, wee ſurfeit of fulneſſe: Yea, what are all ſickneſſes but the effects of abuſed Health? Health like *Dinah*, * hath gone abroad to ſee the Daughters of the Land, curiouſly affected to Varietie; and gets a clap, ſhee returnes a Woman that went forth a Mayde: Luxurie rauiſheth her, and begets the Gowt, Palſie, or other Diſeaſes: ſometimes Bookiſhneſſe commits this ſinne vnwarily, and ſeeking to fill the curious Braine, fils it and the whole Bodie with Crudities, Rheumes and other Maladies, that now the Scholer had need bee Bookiſh againe, and ſtudie how to ridde

* Gen. 34.

ridde his houſe of this Night-workes multiplyed, miſ-begotten frie. And if Health were ſo excellent a thing (and yet without it, what worldly thing is excellent?) happie, thrice happie are the Beaſts, Fiſhes, Fowles, that either are neuer ſicke, or haue reaſon (which our reaſonable ſoules haue not) how to cure their Diſeaſes: whereas how many Men may take vp *Adrians* ſpeech, loſing their life in the Phiſicians hands, where they ſeeke to lengthen it? VVhether men haue Health in want of Diſeaſes; this is but a priuation and therefore nothing, and Vanitie; or whether they haue alſo vſe of their Health in bodily imployments, this euen by the

the vsing weares, is subiect to priuation and therefore Vanity. Euery man therefore notwithstanding *this best estate, is Vanitie.*

O, but what say you to Bodily Pleasure? I say with *Tully, Vox pecudum videtur esse, non hominum,* to challenge the name of good, to that which in his Conscience, though corrupt, and before the VVorld, though almost dead and buried in sinne, heares so ill, and makes her Followers (ashamed of their Masters) attend her like a Courtezan in the dark, not like a Wife openly acknowledged, which wicked men enioy; the contrary whereof is called Sobrietie, Temperance, Continence, with other names of Goodnesse. [a] *Righteousnesse*

Pleasure. *Parad.* 1.

a Ps. 85. 11.

and

and Peace haue kiſſed each other:
b Ro.14.11 *and the Kingdome* [b] *of God is Righteouſneſſe, Peace, and Ioy in*
c Pro.15.15 *the Holy Ghoſt: A* [c] *good Conſcience is a continuall Feaſt*, thoſe are true and ſolid Pleaſures; the firſt-
d Pſ.16.vlt. fruits of the *Ioyes* [d] *at Gods right hand and Pleaſures for euermore.*
e 1.Pet.1.8 Euen theſe alſo are *Joyes* [e] *vnſpeakeable and glorious. Seneca*
f Sen.Ep.23 could [f] ſay of theſe Pleaſures of the Bodie, *Non implent pectus, ſed frontem remittunt. Leues ſunt, leues, niſi tu forte iudicas eum gaudere qui ridet. Animus debet eſſe alacer: mihi crede, res ſeuera eſt verum gaudium.* And who, indeed, can think that God hath erected this Body, & lifted vp the countenance to the Heauēs, that Man ſhould wallow like a Swine (nay farre

farre ſhort muſt *Epicurus* himſelfe come of a Swine) in brutiſh Luſts, in ſenſuall Pleaſures? And haue we therefore a Soule after the Image of God, that we may turne worſe then the Deuill, and ſubiect the powers of Reaſon to Appetite and brutiſh Senſualitie? Is the *eſſe* and *viuere*, of a Man, nothing but *eſſe* and *bibere*? and is not Man, ſuch a Man, altogether Vanitie?

Vp *Monſieur Belly*, mount the Towre, and bee the Throne. Dwell no longer in Obſcuritie, in the Centre of this Earth : It is Coronation Day of Ladie Pleaſure ; ſhew now thy goodly Paunch, couer not that which my Pen ſhames to diſcouer; bee thou (the head of Pleaſure) the Bo-

Bodies head too, and crowne thy ſelfe with Iuy: Downe *Head*, and hide thy Face, not with a ruddie Bluſh, or a Mourning Blacke, but a gaſtly, deſperate Paleneſſe; let thy Braines turne into Guts, thy Mouth into Port *Exquiline*; Eyes, Eares, and other Noble Senſes, muſter your ſelues to do Dame Pleaſure your beſt Pandar-Seruice; and thou braue *Heart*, bee Mediatour for this Change of State and Gouernment; melt thy ſelfe in Luſts, euaporate thy ſelfe in Sighes, and let all this be called Loue, for the louely *Bellyes* ſake. And thou SOVLE, dye a ſtinking Death, leſt *Reaſon* or *Conſcience* controll this Sibarite quietneſſe like vnſeaſonable Cockes, or

The Sibarites baniſhed Cockes, Smiths, &c. for their vnquiet Neighborhood.

or Hammer Workmen; drowne thy ſelfe in Vrine, or choke thy ſelfe in worſe then muddie Excrements, that at the Poſterne thou maiſt be tranſmitted to obſcure Funerals: Or, if thou wilt *ſeare thy Conſcience*, and giue *Reaſon* ſome *Cerberean* Morſell to muzzle him, remaine ſtill; bee thou Great *Alexander*, but let thy *Thais* command thy Commands, that all this better then *Perſepolis*, the whole Corporeall Citie, may by a worſe then *Macedonian* fire bee burnt to Hell. Pleaſure is like * *Laban*: in the firſt thoughts, it ſpeakes faire, as he to *Iacob*, till thou become Seruant: then giues bleareyed *Leah*, for *Rachels* promiſed beautie; after that, *changeth thy wages*

* Gen. 29. & 30. & 31.

wages tenne times; and alway at parting prooues a Perſecutor, whoſe furie God alone can auert. O Vanitie, that Pleaſure ſhould bee in Nomination for the Crown of this Microcoſme! that that which in any act is ſo ſhort, or if any obiect proſtitute it ſelfe to longer or oftner vſe, growes diſtaſtefull and wearieſome; which alwayes leaues Paine her long-raigning Succeſſour, as it was her miſerable Vſher before; ſhould find all the Tribes to conſpire with this *Abſalom*, againſt *Dauid*.

* Liberty

As for Libertie, * without which, Health is Impriſonment, Youth is Age, Strength is an Eliphãt in a Cage; without which, all Greatneſſe is ſeruile, this may bee

bee reckoned vnto Pleasure as a bodily affect, her Companion: but how much are the wilde Beasts and Fowles of the Aire freer? Yea, the Vagabond and Roguish Vagrant is the freest of Men, and withall the vilest. Many thinke themselues Free, and are Slaues to others, to their owne Passions. Libertie vnsanctified is Licentiousnesse, slaverie to Vice, to Hell.

CHAP. LIIII.

Of Long Life.

LONG LIFE is the last of the Bodies Goods: let mee not slander it, one of the greatest euils

sometimes that happens to the bodie. To liue to see thy Fame and Credit buried; or thy Wife a Strumpet; or thy Children Morsels for Tiburne; or thy House fired; or Theeues violently robbing, or colours of Law cunningly seizing thine Estate; or Friends become Fiēds; or many, or all of these: when thou out-liuest thy Libertie, thy Youth, thy Beautie, thy Pleasures, thy Health; and now verie Age will not let thine Eyes see thy Miseries, through miserable Blindnesse; hath also locked vp thine Eares; will not suffer thee to take Meate without thy Keeper; vncouers thy House to continuall Droppings, hath set so many Sergeants as thou hast Dis-

Diseases, to keepe thee forth-comming for the Sessions of Death; no Baile nor Mainprize may be taken; and thou art sure the Sentence will passe against thee; yea, thou dyest a million of Deaths in the expectation of one; and (if feare of Hell affright not, which yet Impatience bids thee aduenture) wouldst gladly dye that one, to be ridde of this million. Is this that thou callest *Life*, *Long Life?* who will long for this, not long to be rid of it? when his Seruice is done to the World, to himselfe; scarce hath he Braine or bodily Members, for God or Man; is like a Weatherbeaten broken Cotage, in the midst of a hard Winter; the Phisicians Creature, his Seruants

Seruant, his Friends trouble; is turned Child againe, and returning into his Mothers lap, the belly of the Graue. Loe, here this last of bodily good things, this last and past the best state of Man. Long Life cannot bee had without Age, nor Age ordinarily without Miseries.

But imagine the best Age, that *Tully de Senectute*, could imagine, or some *Utopia* represent rather then present you: let him not bee *Barzillai*, that confesseth at foure-score, *hee is not able to discerne betweene good and euill, to taste what hee eates or drinkes, or to heare the voyce of Singers, and that he is a burthen to his best Friends*; but as fresh as *Moses*, who at sixe-score *had not*

2.Sa.19.35

his

his naturall force abated; or *Noah*, that out-liued the World ſo many Cẽturies; or *Methuſhelah*, that was the longeſt liuer of all: yet are they not all dead? and how much longer is it ſince *Methuſhelah* dyed, then *Methuſhelah* liued? Doth not Age multiply and increaſe thy ſinne, & therefore thy Vanitie? Doth not the Epithete, the very Name of Long Life, argue that Life is not long, and that this is but a *reſpectiue ſpeech*, a meere Relation, neere to nothing, and Vanitie? Thy Long Life is nothing but that Life which is longer a dying, a Candle longer in burning; no Starre that alway continues; and how much longer thou haſt liued, ſo much leſſe is be-

Deut. 34. 7

behind, and all the past is past, hath left nothing but Vanitie, as a *Tale that is told*; all that is to come is vncertaintie; neither can thy Life bee said how long it is, till it now is not long, is not at all; till others haue had their longing, and doe succeede in that Inheritance; wherein how soone, and others shall succeed them? This is thy supposed Glorie. *Miserum est* * *isthuc verbum & pessumum, habuisse & non habere.* Doubtles, the longer liuer enioyes, or possesseth rather, nay, is possessed of the longer Vanitie. And thus the Bodies seuen wise Masters, are found Masters in the Schoole of Vanitie; no Proficients heere, cannot obtaine the lowest Degree

Psal. 90.

* Plaut.

gree in the Academie of Verity. And, indeed, Academies are the Marts for the Minds Marchandize; the Forts for Arts Artilleries, the Cities for the Soules Common-wealth; Courts for Reasons Tribunall; Palaces for the Spirits Royaltie; Schooles for Spirituall Contemplations; and Temples for ghostly Holies; where the Bodie is but Yeoman-Bedle, or an Officious Manciple, and executes seruile inferiour Offices. But examine the *Heads of the Vniuersitie*, the best States of the Minde in all Arts whatsoeuer, and you shall find them Vanitie.

CHAP. LV.

The Minds best state considered; first, in Arts illiberall, Handy-crafts, Merchandize, Husbandry, and Souldiourie.

LEt vs first take view of illiberall Arts; and we shall find them as *Towne's-men* to *Scholers*, emulous, enuious, dissembling; yet necessarie: both such, as can neither liue well together, nor asunder. The *Merchants* commonly proue Merchants indeed; making their Arts, *arts*, that is, Fraudes: the common *Traders* are commonly *Traditores* of the common Good for priuate Gaine; their *Crafts* are, in

in their practice, Craftinesse; their *Mysteries, Mysteries of Iniquitie.* Now for *Demetrius*, with the *Workemen of Hand-Occupations*, whose Hearts are in their Hands, as the Others in their Tongues; these are more seruile, and vsually Drudges to the *Shop-Merchant*, as he to the *Ship-Merchant.* Thus the Haberdasher of Hats (the Shop-Merchant) hath vnder him the poorer Cappers, Diers, Trimmers, Felt-makers, & Band-makers, all sub-diuided into diuers Trades, few of them thriuing; besides, the Beuer-maker, Fether-dresser, &c. The Woollen Draper hath belonging to him, the Dier, Cottoner, Sherman, Fuller, Burler, Presser, Drawer. The Printer

Printer ſeemes to muſter a great many vnder Him; the Founder, Grauer, Cutter, Inke-man, Paper-man, Corrector, Compoſitors, Preſſe-men, and others: yet is he but Lieutenant to the Stationer, or Booke-ſeller; who hires him as an Vnderling, and ſuckes out his ſweeteſt Gaines; getting more, with a Boy or two in his Shop, then the Printer with his Houſe full of Workmen. To the Stationers are alſo ſubiect, the Binder, Claſpe-man, and I know not what other Frie. I muſt not mention, not beleeue, that Authors are either ſo baſe, to hire, or to be hired by them; for their Arts are liberall: and I would an eighth liberall Art were not neceſſarie to Scholers,

lers, in a holier vnholier Buſi-neſſe. But it may be ſaid of Sellers in all kind of greater Trades, which haue vnder them, as the Lords, their Cuſtomarie Tenants and Coppy-holders, theſe poorer Artificers; which alway haue the greateſt Labor, often more Wit, not ſeldome more Honeſtie, and for the moſt part, more Pouertie; one ſmooth Tongue being worth manie Hands, made rough and hard with paines. This alſo is Vanitie. And what elſe is euerie Merchant, euen from the Pedlar to the Prince (a thing not vnuſuall in ſome Countreyes) ſeeing all profeſſe to attend and intend Gaine? And theſe both, together with the Husbandman, are

Arist. Pol. l.7. c.9.

are by the Prince of Philosophers excluded his Citie and well-gouerned Politie, as not iust Citizens, not minding the publike, but their owne priuate: and therefore lesse question shall here be made of them. For who sees not, that if bodily good things attaine not Happinesse, free not from Vanitie; that these which minde, and professe to minde nothing but bodily Goods, must vanish together with them?

And although *Aristotle* admits Souldiors into his Citie; yet who commonly destroy Cities, Kingdomes, Empires, Worlds of Men, but Souldiours? Let no Man take me for a Cinike, taxe mee for taxing, or

or traduce me as a Traducer of Souldioury, Nobilitie, Merchandize, Scholerſhip, or any ſtate of Men; if I did not honour as the *beſt States*, thoſe which I ſo ſharply cenſure, I ſhould ſwarue from my Text: only I hunt and perſecute Vanitie in theſe *beſt ſtates*, which (as is ſaid) like a ſhadow, followes thoſe bodies moſt, which are moſt conſpicuous & enioy the brighteſt Sun-ſhine. Some haue indeede ſet their wits on the Tenters, and made holes in themſelues, whiles they would find holes in others, expreſſing a great deale of Vanitie, to make euery thing Vanitie. But let euery Reader know, that I vent not here ſuperfluities and ſuperſubtleties of wit, nor ſeeke

seeke to belch, disgorge, and vomit mine owne indigested crudities on other men; but seeke seriously in the *Ballance of the Sanctuarie* to weigh that, which no other scales can poize, the *Vanitie of all men*, notwithstanding their dazling splendor and seeming *best state*, which my Text mentions. Where might I more fitly insert this Apologie, then when I speake of Souldiours? for from whom might I sooner feare blowes & wounds? Let *Dauid* bee honoured, & *Ioshua*, and *Macchabeus*, & *Constantine*, and other diuine Worthies for their Holy inuasiue or defensiue Warres; let all baseneſſe be imputed to our effeminate Rorers, that (but for the Lye, the Pot,

Pot, or the Drab) know no way to euaporate their fuming ſuperfluitie of Spirit; nor leſſe to thoſe that prefer a Cowards skin and a little baſe bloud to their Countries ſafetie, their Princes Honour, their Religions Glory. But when I reade that the Vniuerſall Deluge was ſent to waſh away Bloud, becauſe *the Earth was filled with violence*; that *Nimrod*, to erect a Tyrannie, *was a mightie Hunter*, not of Beaſts, but Men; that thoſe renowmed Monarchies were founded on Sinkes of Humane Bloud; that Lawes, Learning, Libertie, Honeſtie, Religion, Humanitie, Life, haue but ſlipperie footing in the bloudie Field; where ſeeming Manhood

Gen. 6. 13. & 10. 9.

hood is prized aboue manie Men; where the issue makes the cause good or euill, *Quippe vbi fas versum atq; nefas, tot bella per orbem, Tam multæ scelerum facies*; where voluntarie aduenturing Souldiors are *sold yours*, or any Mans else, that will giue better pay, readie for the vnsolid vncertaine pay of a few solid Coynes, to maintaine any Princes or States Iniuries with their Bloud: when I looke vpon the Iniustice and Vices, which are the Baggage of the Campe in the most vertuous and iust Warres; I am of his mind, that said (onely I except, where God by grace excepteth) *Nulla fides pietasq; viris qui castra sequuntur.* Souldiors (if they fight not the

Virgil. Georg. 1.

Lucan.

Lords

Lords Quarrels against their impotent Passions, impotent successe; if they ouercome not themselues, as well as their Enemies) *are altogether Vanitie*; that I mention not vniust Warres, where the Dragon and these his Bands fight against *Michael*, against Humanitie, Pietie, Diuinitie; and for Hell, against Earth and Heauen.

Chap. LVI.

Of Science; the Liberall Sciences deliuer not from Vanitie.

Enter arma silent Musæ; the terror of these Souldiors hath with-held vs from the Muses liberall enter-

tainment, in view of liberall Sciences. Science indeed is Mans peculiar, *Hoc proprium hominis bonum, hoc vnum contigit immortale mortali:* I ſhould ſhew my ſelfe a vaine Man, if I ſhould implead Science of Vanitie, ſpecially my inſcience being ſuch, as euery *Sciolus* and Smatterer would (as *Haniball* accuſed *Phormio's* Dotage, for mis-ſpending his Rhetorike on the Office of a Generall, in his preſence) blame me for talking of Learning, and thinke me like the Foxe, which ſaid, the Grapes (which he had reached at all day in vaine) were ſowre; or that other, which hauing no Tayle, would in a Congregation perſwade all Foxes to depriue themſelues

selues of such vnprofitable Burthens. But pardon the Blinde Mans boldnesse, you Pharisaicall Seers, and remember him *which came into the World for Iudgement, that they which see not, might see, and that they which see, might be made blinde.* I know, that as much as Science is magnified, yet One * hath written a large Booke *De vanitate Scientiarum.* Perhaps you will say, that he is an *Agrippa*, according to his Name; that sends his heeles into the World, to spurne and sprawle, before he hath put forth his head, to looke on it. But what say yee then to *Salomon*; wise and learned *Salomon*, penitent and religious *Salomon*, *Salomon* the Preacher, which in

Io. 9. 39.

* *Corn. Agrip. de Vanit. Sci.*

his *best state* wrote a Booke, a Booke of Scripture, wherein (as all other things, Worldly and Humane) he taxeth Science of Vanitie? And this is the last
Eccl.1.*vlt.* summe of his first Chapter; *In much Wisdome is much Griefe, and he that increaseth Knowledge, increaseth Sorrow.*

The first Knowledge which Man learned by his owne In-
Gen.3. dustrie, was the *Knowledge of Good and Euill:* that he which was created Good, and a complete Scholer; by curiositie of Science, knew himselfe Euill, Naked, Vanitie. The best Arts were inuented in *Caine's* worst Posteritie. Neither were the Babylonians, Chaldæans, Ægyptians, Magi, Tyrians, and other

other Nations, Masters of Arts to the rest of the World, euer celebrated for Sanctitie: And in after-Ages, a Heathen Man is in the New Testament expressed by the Name of *Græcian*, who hath beene liberall (the verie Names testifie) of all our Liberall Arts, to these VVesterne Parts.

Grammar teacheth proprietie of VVords, as the Limbes and Lineaments of our Speech; *Rhetorike* giues life and motion to those Limbes; *Logike* addes as it were a reasonable Soule, teacheth to reason with Reason.

But these three Worthies of Liberall Sciences, are but Tongue-Worthies, are all Feminine;

their worth is in the Tongue; *Diligentiùs sciunt loqui quàm viuere.* And how imperfect are they there too? *Didymus* * the Grammarian writ foure thousand Volumes; a miserable Man, if hee had beene enioyned to reade so many, so superfluous. No Grammarian can tell me the first Letters; nay, no Language abides the same, but vanisheth and altereth with the Speakers. I adde, Grammar in each Language begins to be, when the Language ceaseth & vanisheth; and all Languages and Grammars lead vs to Babel, the Tower of Languages Confusion. No vainer Vanitie vnder Heauen, then to spend studie, which was *Homers* Birth-place*; who

* *Sen. ep.* 88.

*See store of these Trifles in *A. Gell. l.* 14. *c.* 5.

was

was the true Mother of *Æneas*; whether *Sappho* were a common Proſtitute; how long it was betwixt *Homer* & *Orpheus*; whether *Virgil* ſhould not be written *Vergil*; whether it be *Agellius*, or *Aulus Gellius*; and ſuch other Monſters of Learning, which our Critikes obtrude on the World, like Braine-borne *Minerua's*. What a deale of ſtudie, in weighing quantities of Syllables, not the qualities of Life? in ſearching, not the truth of Wiſdome, but the fabulous Narrations & Mythologies of the Poets; where the brutiſh Luſts of Heathen Gods, breeding at once Impietie and Impuritie; and the Vices of wicked Men, are expreſſed in beſt

feature of termes, which some seuerer Censor may deeme as edifying to weaker Youth, as lasciuious Pictures, Rudiments of Bawdrie: sure I am, at the best, in vnsanctified Men, they are but *Doctæ nugæ*, and teach *Magno conatu nugas*. Some time to be this way spent, for reforming the Wit, and Language, I dis-allow not, to Sobrietie; but to be drunken with this sweet Wine, to dwell in these Studies, is with too *much Learning to make a Man madde*; is *Insaniens sapientia*, *insanire cum ratione*; alway to be a Child; to make a Recreation, an Occupation (like idle Gamesters) and to make a Fable of himselfe; alway to be acting the Foole, the

Horat. Ter.

the Humoriſt; *a meere Scholer, meere Vanitie.*

Rhetoricke is yet worſe, (when Grace preuents not) it is a ſwelling Poyſon, it climbes into Pulpits, Tribunalls, Theaters, to proue a publike Peſtilence; it knowes the Arts of Adulation, of Hypocriſie, of malicious Slaundering, of Æquiuocations; of all ſorts of Iuggling, and Lying; it makes Men ſee with others Eyes, with ſtrange Glaſſes, which make things ſeeme bigger, or leſſe, or double, or not at all; it is Maſter of Mens furious Paſſions, and leades them (ſo *Hercules* was pictured) by the Eare (as Beare-wards their Beares, by the ringed Snowts) to any

any Out-rage. Therefore did *Plato* baniſh Orators and Poets together out of his Common-wealth. *Tertullus* againſt *Paul* is bitterly eloquent; *Cicero* againſt *Antonie* is fruitleſſely bitter; vnleſſe this be the fruit which followes theſe ſwelling Rhetoricians, that they are brewers of Sedition & Schiſme in the Church and Common-wealth.

Logike doth leſſe harme, becauſe it containes it ſelfe in Schooles; and there, in ſtead of a refined Man, if it ſelfe be not refined, giues a Changeling, a iangling Sophiſter. Theſe, I confeſſe, are the faults of Men, not of the Arts; and ſo my Text proclaimes the vanitie of euery Man;

Man; from which, meere Art nothing exempts him.

The *Arithmetician* accompts Numbers, Fractions, Rules of Three, of Societie, *Par & Impar*, Proportion: some also adde Magicall Superstitions, but knowes not *how to number his dayes, to apply his heart to Wisdome;* and therfore must needs summe vp Folly and Vanitie.

The Musician talkes of Concord, Concent, and Harmonie, and is still in Discord with God and Goodnesse. His members are out of tune, *Instruments to Vnrighteousnesse;* his Soule playes alway, neuer makes good Musike. Can that be good, for which Men haue beene worse esteemed by the best? *Antiochus, Nero,*

Nero, *Sempronia*, others, haue beene blamed, for too much ſtudie herein.

And is not hee a very *Point*, and *Line*, and *Superficiall Man*, that dwels in *Geometry*, and loſeth himſelfe *in quadratura circuli?* The *Aſtronomer* climbes in his conceit to the Starres, and meaſures the Heauens; but keepes no Meaſure in his Life, & therefore fals downe to Hell. And how vaine is that Arte, which from hence falls to calculate Fortunes, and Aſtrological *Predictions, all the World is witneſſe.

* See my Pilg. l. 1. & 2.

But none of theſe do ſo much as teach Vertue, (they leaue it to Philoſophie) I haue been lauiſh beyond my purpoſe, to theſe Arts

Arts termed Liberall: to which a Man muſt not bee too liberall of Himſelfe, of his Studies, leſt much feeding proue Gluttonie (euen in good Food) and cauſe a Surfeit; too much of this Caſtalian Liquor, theſe Hot Waters of the *Muſes* Well, make drunken. *Seneca* deuides all Arts, into *Vulgar* (of Artificers) *Ludicrous* (for Sport) *Liberales* (as theſe which he cals *Pueriles*) and *liberæ*. Of theſe, he ſaith, *Didiciſſe debemus, non diſcere. Solæ liberales ſunt Artes, imo (vt veriùs dicam) liberæ, quibus curæ virtus eſt; vnum ſtudium verè liberale eſt quod liberum facit. Iſta liberalium conſectatio moleſtos, verboſos, intempeſtiuos, ſibi placentes facit; & ideo non diſcentes neceſſaria, quia ſuperuacua didicerunt.* CHAP.

Sen. Epiſt. 88. &c.

CHAP. LVII.

The diuersified Sects and Vanities of Philosophers, with more speciall view of PLATO, ARISTOTLE, *&* POTAMONS *Sectlesse Sect.*

* *Sen.*

THat* Art is truly liberal, which deliuereth from Vice: but good *Seneca*, What is that? thy Philosophie euen as much as it secured thee from thy Scholler *Nero*. This, indeed, is the Mistris, saith *Clemens Alexandrinus*, of the Liberall Arts; the Art * of Arts, and Science of Sciences. The Ionian Ancientest Philosophers, the Chaldeans, Egyptian Priests, and *Magi* were Masters of Super-

Clem. Strom. 1.

* *Macrob. Satyr.* 7.5.

perſtition, Idolatry and curious Artes; the Indian Gymnoſophiſts, were impudent vnnaturall Beaſts, offering violence to Nature in nakedneſſe, and ſtrict abſurd Niceties, wherein they are followed to this day by the *Bramenes*, *Ioggues*, and others; rather killing Men then Beaſts, & ſome of them hauing Hoſpitals for Beaſts and Birds, and ſeuerer Canons to auoyde killing of Fleas, Flyes, Lice, then Vaineglorie and Vanitie of Superſtition.

See my Pilgri. l. 5.

Pythagoras went far to learne this fooliſh Metempſychoſis; and *Pyrrho* to put off that ſenſe which Beaſts haue, eſteeming nothing to bee this rather then that, and not ſo much as to turn out

Diog. Laert. lib. 9.

out of the way when a Cart came; the Drunkards confessed case of Drunkennesse. More tolerable were the Cynike Dogges, which had their Sense (and Sent too of great Feasts, like our late Fryers) barking at all Men, at all Arts; themselues as bad, and withall, more impudent.

Lucian. Conuiu. Philos.

Socrates (the Oracles Wiseman) knew nothing but this one thing, that hee knew nothing. *Anaxarchus* knew not so much: the Pyrrhonists Learning was, that there was no Learning, no Honestie, or Vice in manners; no true being in substances; no danger in occurrences: how else could he haue met with such Phantasticalities? The

The Academikes wearied themſelues in Mazes and continuall Labyrinths, being like bad Lawyers, feed on both ſides: *Carneades* this day would maintaine, and next day ouerthrow all *Vertue*; like a Cloud before the Sun were his Orations, to darken Truth.

The *Stoikes* were ſtockes and vnnaturall, full of abſurd Paradoxes: I *cannot iniurie* them (this is one of them) whatſoeuer I ſay. *Zeno* was their Authour, an inuenter not of things, but noueltie in words, if ye beleeue *Tully*; a thorny Sect, which pull from the Bryers, and lay bare the bones, whoſe Interrogatories are as it were prickes and ſtings, and the Profeſſours

Cic. de Fin. 3. & 4. Tuſ. 5.

censured long since, *Merchants of Trifles, Masters of Words, Minters of strange Opinions, which in the taste seeme pleasant, but in deeper Draughts distastefull; admirable Magnifico's*, at the first appearance, vanishing in the end to a Mountaines Mouse-birth; deliuering Riddles rather then Sentences; and common Men in a Giants Armour, or like *Semiramis* Oxe-Hide Elephants; sententious Mountebankes, beginning with admiration and wonder, ending (after some nice Cobweb distinctions) in a smile or scorne. Their *Wise-mans Apathie, Ignorance or Opinion of nothing, all sufficience; that hee onely is Rich, only Free, Wise, a King, Faire, Noble, a Magistrate, Prætor, Iudge,*

Iudge, Logician, Orator, Poet, Priest, Learned, and (will you enuie him?) *Workeman, Botcher, Sowter, neuer iniuried, drunken, madde*, (I thinke but once and alway) *that he is like to God, that offences are equall, that a Wise-man must not shew Mercie, not forgiue, may kill himselfe*: I must needs confine to *Bridewell* for their Idlenesse, or *Bethlem* the Hospitall of mad-Men, at least to the Lazaretto of *Vanitie*. Some of these (*Simia quàm similis turpissima bestia nobis?*) as Apes are like Men, in candid Exposition agree with Christian Truth, but they saw these Opinions afarre off (*Men walking like Trees*) and not knowing originall sinne, nor Redemption by Christ, wheele the

Vid. Lips. Manuduct. ad St. Phil. 3

Ennius.

Conceit with Giddineſſe, not ſtabliſh it with ſound Reaſon. And how many of theſe are meer Prodigies & Portentuous Monſters? As for the Epicures, I will not bemyre my Pen in rouzing thoſe Swine out of the myre; I will ſay with *Lactantius*, I feare to be cenſured of no leſſe Vanitie, to refute ſuch Monſters of Vanitie. To recite, is to refute them.

Lac. de opif. D. cap. 6.

Ariſtotle and *Plato* may terrifie me, and I confeſſe them tall Souldiers; but *Goliah* of *Gath* is an vncircumciſed Philiſtim, and though he ſeeme better armed, yet with a Sling and a Stone may theſe Giants be ſlaine. Let *Ariſtotle* be admired for his Wit, Stile, varietie of Knowledge; and

and let *Auerroes* runne madde in Extaſie, and call him *the Miracle of Man; the Rule and Exemplar of Nature, to ſhew the vtmoſt Humane Perfection; his Underſtanding the end of Humane Underſtanding, giuen vs by Diuine Prouidence, that wee may know whatſoeuer may be knowne*; yet what doth *Ariſtotle* teach of God? of Mans corrupt Nature? of recouerie from it? of Humane Happineſſe and Eternitie? Who growes more Holy, more Diuine, by his Informations? Nay, what hath more mangled Diuinitie, then Ariſtotelean Mixture (as in the Schoolemen) like *Linſey Wolſey Garments, Miſſelen Cornefields, and ploughing with an Oxe and an Aſſe*, which *Moſes* * prohibited?

Auer. in proœm. Phyſ. & 3. de anima.

* Deut. 22. 9, 10, 11.

Therefore haue the Fathers taxed him, *Tertullian* for his *minutiloquium*, and subtleties in Questions, *Hierome* for his *versutiæ*, and many other for his artificial intanglings, which may make a Man lose himselfe in a Labyrinth of Nature, but not once eleuate the minde to the Author and Renewer of Nature.

Ter. de An. c. 6. Hier. ad hær. 2. 19. Naz. de Theol. Or. 1. Euſ. de præp. lib. 15. Lactant. lib. 1. c. 5.

Plato is indeede termed Diuine, and *Moſes Atticiſſans*, and reckoned among the Demigods; * and before thoſe Idols iuſtly by *Saint Auguſtine* preferred; he ſeemes alſo to haue borrowed many things out of holy Writ, and is the neereſt to Chriſtian Truth. But Egypt (whence hee borrowed his Philoſophie) was neere the Holy Land, yet an vn-

* *Aug. de C. Dei. 2. 14.*

vnneighbourly Neighbour; *Agrippa almoſt a Chriſtian*, that is, not a Chriſtian; and how many Platonikes haue beene Perſecutors of Chriſtians? of Chriſtianitie? Durſt *Plato*, for feare of *Socrates* his potion, plainly publiſh and maintaine what hee thought of God? did hee not communicate in their Idolatries? or could hee know any thing of Chriſt, which is *the Wiſdom of God?* Were not all the Philoſophers inuolued in Heathen Idolatries, and Rites equally ridiculous againſt Philoſophie, and impious againſt Diuinitie?

Chryſ. hom. 7 in 1. Cor. 2.

A better courſe was that of *Potamon Alexandrinus*, which was Authour of the *Electiue Sect*,

D. Laer. l. 1.

which chooseth out of all Sects that which is best. For what otherwise is any Sect, but Faction, Conspiracie against the Cõmon-Weale of Reason, an iniurious Monopolie, addicting to a priuate Name, mancipating a Mans selfe (Reasons Free-man) to this or that Family? But what can any Man elect in a wilde Vine, but wilde Grapes? Can any Man gather *good Fruits of bad Trees? Figges of Bryers?* The Fruits, indeed, of wilde Vines, of Bryers, of Weedes, are good for somthing: the Phisicians can vse them for Medicine, which for ordinary Food were Poison.

In a word, if wee reckon the seuerall Opinions of Philosophers, what will they be, but so many

many iarring Strings or Inſtruments? Nay, if any would haue one moſt expreſſe Map of Humane Vanitie, let him reade *Plutarch de Placitis*, or *Laertius, de vitis, Philoſophorum*, and hee ſhall haue Vanitie in varietie.

Chap. LVIII.

The abuſe of other Philoſophers to ancient Hereſies, to Moderne Errours: the right vſe of Philoſophie.

THere are yet ſome other *Philoſophers*, which may ſeeme more dangerous then the former, as accounted more Diuine; *Zoroaſter, Triſmegiſt, Iamblicus, Porphyrie, Proclus* and other magnified *Gran-*

Grandes in some conceits. It is not my part to rake out of their Graues, Men so long dead. Only I maruell, whence and how, after so many many Centuries, the Workes of the two former should be as it were new borne againe into the World. I euer suspect these long Sleepers. But euen the Workes argue themselues borne out of due time, and before they were mature, by their inuolued Obscurities, as it were recalling the first Chaos; by their Opinions making way to many Heresies, euen those, which the Apostle, when he bids, *Beware lest any man spoile you through Philosophie and vain deceit*, instanceth about [a] *Angels, Will-worship, Touch not, Taste not,*

a Col. 2.

not, Neglect of the Bodie, and other *Shewes of Wisedome*: but so much worse then meere Follies, as the Deuil is then worst, when transformed into an Angell of Light. Whiles these haue goodly Diuine-seeming Sentences, leauened with other Vanitie, the Hooke and Baite are both swallowed together. Hence haue we some learned Christians, that seeme to *lothe their Manna*, [b] *and long for those Leekes, Cucumers, Onyons, and Garlike of Egypt*; which doe not like Noble *Morney*, [c] (who like *Benaiah*, [d] *slayes Egyptian* Superstition and Incredulitie with the Weapon, which by fine force hee hath *wrung from the Egyptian*; and as [e] *Dioxippus* dealt with *Horratus* the

b Num.11

c *Mor. de v. C. R.*
d 1.Chro. 11.23.

e *Q. Curt. lib.9.*

the Macedonian, mastering him by his owne Weapons) but with such *slime in stead of Mortar* build vs a Babel, in stead of Ierusalem. Out of these Schooles, as out of the *Troian Horse*, proceeded those elder Heretikes, which taught *two beginnings* (of which *Zoroaster* [f] is the supposed beginner) the *Gnostikes*, *Marcites*, *Cerdonians*, *Marcionites*, *Manichees*: The *Seleucians*, *Hermians*, *Proclians*, *Hermogenians*, taught that the *Matter of the World was Coeternall with God: that the Soule of Man is of the same Essence with God*; the *Gnostikes*, *Priscilianists*, *Manichees*: and many such conceits we may find in *Epiphanius*, *Augustine*, and those Fathers or moderne Authours which haue writ-

f See my Pilgri. l. 4. cap. 6.

written of and againſt thoſe old Heretikes.

And yet doe we not ſee, that ſome make ſuch *ſtrange Marriages* [g], *that the Children ſpeake halfe Aſhdod?* Let them impute it in me to dulneſſe, which conceiue nothing; I am afraid to be initiated in ſuch Myſteries, [h] τὰ βάθη τῦ Σατανᾶ; and dare not [i] ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. *Where* [k] *is the Wiſe? Where is the Scribe? Where is the Diſputer of this World? Hath not God made fooliſh the Wiſedome of the World? Let no Man deceiue himſelfe. If* [l] *any Man among you ſeemeth to be wiſe in this World, let him become a Foole, that he may be wiſe: For the Wiſedome of this World is fooliſhneſſe*

g Neh.13. 24.

h Apoc.2. 24.

i Rom.12. 3.

k 1.Cor.1. 2.

l 1.Cor.3. 18,19,20.

neſſe with God; and the Lord knoweth the thoughts of the Wiſe, that they are vaine. Our Lord himſelfe proclaymes, [m] *If any will come after me* (how many runne before him?) *let him denie himſelfe:* yea, tells a learned Phariſe, a Great *Maſter in Iſrael,* that [n] *Regeneration is neceſſarie, before a Man can ſee the Kingdome of God.* *Nicodemus* knew not what Regeneration meant; nor did *Hermes*, which hath written of it; and God graunt his Diſciples may. The [o] *Naturall Man receiueth not the things of the Spirit of God, for they are Fooliſhneſſe vnto him; neither can he know them, becauſe they are ſpiritually diſcerned.* *The inuiſible things* [p] *of God, his eternall Power and*

m Mat. 16. 24.

n Io. 3. 3.

o 1. Cor. 2. 14.

p Rom. 1. 20.

and God-head, they may know from the Creation: but they become *vaine* notwithstanding *in their Imagination, and their foolish Heart is darkened; Professing themselues wise, they become fooles; and change the glory of the incorruptible God into an Image*, &c.

The Ephesians were learned, euen in curious Arts; whence came the Prouerbe, * *Ephesiæ Literæ*: yet till their Conuersion to Christ, were [q] *dead in Trespasses and Sinnes*, slaues to the *Prince of the Power of the Aire, the spirit that now worketh in the children of disobedience*; in the [r] *vanitie of their Mind*, τῇ νοὸς, *hauing their Vnderstanding darkened* ἐσκοτισμένοι τῇ διανοίᾳ, *being alienated from the life of God*; were [s] *without*

* *Suidas.*

q Eph. 2. 2.

r Eph. 4. 17.

s Eph. 2. 12

out Hope, without Christ, without God in the World; yea, were [t] *Darkenesse*, as it were, in the abstract. And would God others would learne of those learned Ephesians, to burne their Bookes of *Curious Arts*, rather then trouble the World with them: That flame cost them [u] fiftie thousand pieces of Siluer; which * *Budæus* summes at fiue thousand Crownes.

The Schoole-men are deceiued, which interprete [x] *Homo Animalis*, of the *Sensitiue Faculties*; and Philosophie deceiued them. For where is *Heresie* seated? where *Infidelitie*, and *doubt of Gods Truth* (*Eues* [y] first particular sinne) but in the *Mind* it selfe, so highly extolled? There are

t Eph. 5. 8.

u Act. 19. 19.

* *Bud. de Ass. l. 5.*

x 1. Cor. 2. 14.

y Gen. 3.

See my Pilgr. *l. 5.*

are *Falsehoods*, *Vanities*, euen these of Philosophie, seated. *Chrysostome* sayth, That this Naturall Man is ὁ διὰ σάρκα ζῶν, καὶ μήπω φωτιζῆς τὸν νοῦν διὰ πνεύματος, ἀλλὰ μόνῳ τῷ ἐμφύτῳ ἀνθρωπίνῳ σύνεσιν ἔχων. ᾧ πᾶσι ἀπάντων ψυχὰς ἐμβάλλει ὁ δημιουργός. And the *Naturall* Man is by the Apostle opposed to the *Spirituall*, which hath the super-naturall worke of the Spirit, to rayse this corrupt rotten Nature out of the Graue of Sinne by Regeneration; as S. *Iude*, [z] ψυχικοὶ, πνεῦμα μὴ ἔχοντες. Let Pelagians dote on their *Naturall Man*; certaine it is, Christ was crucified in the veritie of Humane Nature, to cure the vanitie of it. His Death argues Ours: Nor needed the *Law* from Sinai, nor *Gospel* from

z Iude 19.

Sion, had Nature beene sufficient: nor needed all this, but that Nature, by some Naturalists, hath beene too Mounte-bankly magnified; and Philosophers, with I know not what Rabble of Philistims, admitted into the *Lords Sanctuarie*, at least suffered to pry (and we with them, with their eyes) *into the* * *Arke*; which, euen for the Men of Bethshemesh was vnlawfull. The Israelites may not goe beyond their * *Bounds*; and shall *Beasts* be suffered to approch the *Mount of God*, and entermeddle with his secret Counsells? *Timeo Danaos vel dona ferentes*. I am afraid of Philosophers better sayings, except I see them circumcised, or at least haue some Scripture-stampe

* 1. Sam. 6.19.

* Ex. 19.13

ſtampe for their approbation. And that you may ſee I am not zealous againſt Philoſophicall Vanitie, nor iealous of Chriſtian Veritie without cauſe, I haue here curſorily gathered a Noſegay out of ſome ſuch Borderers Gardens, which haue framed of Both Worlds on ſuch foundations, ſeeming to my vnderſtanding thus to hold;

That the *firſt Matter* is a *Primordiall being, Vncreated, Infinite*, out of a part wherof God made the World: that the *Spirit mooving vpon the Waters*, was, I know not what, *Spiratio Paſſiua*, painted (Gay Diuinity!) like *a Doue mooving Circularly* (for that Circular Motion muſt be granted, or elſe you may find the * *Ser-*

* Mat. 10. 16.

pents Wisedome, without the *Doues Simplicity*) and for the shaddowes and darke conceits of *Shaddow and Darkenesse*, *fecit* * *tenebras locum suum*, I may fitlyer apply a great deale, then the Author hath. Now what acquaintance they haue with the Deuill I know not, but they know much, that can tell vs that Demogorgon obseruing that vncreated Chaos, or Hyla, or first Matter, to be impregnated with Power, her Members as it were in Trauell; the Sonne of Demogorgon (became her Mid-wife) stretched forth his hand, pittying her griefe, to help her Trauell. *Act* now concurring with *Power*, *Strife* the first borne of Hyla, the potenti-

* Ps. 18.

all

all vnitie and ſeede of diſcord was brought into Act; who no ſooner attracted thoſe rayes of life from the Word or Demogorgon, but hee prooued Author of ſedition, and Prince of Darkeneſſe (& ambitious of the firſt place) would admit no Superiour, drawing into his conſpiracie his moiſt Companions which had leaped out of Hylas Gulfe together with him; but mounting vpwards, with one Thunder-ſtroke was caſt from the *Formall World*, to the *Centre of the Materiall World*, together with thoſe his Conſorts. And immediately after his deiection, the *ſecond Birth* of Hyla, *Natura humida Vniuerſalis* was propagated, which the Poets call *Pan*.

This is of the same Nature with the former; except in this, that the vncleanenesse, impuritie, and darkenesse thereof (why was not this done before?) are put off and layd aside, and made more obedient to the Creator, by vertue of the Diuine Rayes and Fulgor. To ascribe the cause of this euill to the Matter and Binarie number, being most imperfect, and the originall of Sedition & Discord; may by some of the Deuills Aduocates be alledged in extenuation of his offence. I am neither his friend so farre, nor so farre aduersarie to such Authors, as to examine or exaggerate that Doctrine, which euerie where layes the blame of *Euill* vpon this eternall

Mat-

Matter, and euen in Vs deriues it from our participation thereof.

But to proceed; They let vs see they haue acquaintance (I enuie it not) with the supernall Legions, whereof they frame a Trine Trinitie, playing the Empyrean Harbengers, and assigning three Orders of Angels to each of their three-fold Orbes therein: in the *Æthereall Heauen*, and in the *Elementarie World*, they haue obserued iust the same *Proportions*. My Text calls them *Vaine*; but my selfe must rather beleeue them, then goe so farre to receiue new Proiects & Platformes. I am sure the Scripture knowes no such Learning. Now for Man himselfe, the *Spiraculum vitæ*, which God breathed into

The Hierarchie attributed to *Dionys.* is forged vnder his name: see *Rainold Confer. c.8. d.2.*

Gen.2.7.

Adams Nosthrills, is (Dare you mistrust them?) *an vn-created Light*, intended by S. *Iohn* in the beginning of his Gospel, calling the WORD, *the Life of Men, and Light of Darkenesse*; that it is of *Consanguinitie to God*, as Man to his Ancestors; that this vn-created superiour Portion concurreth to the *Constitution of the Soule, which is constate of the Mind, Spirit, and Animall Soule*, or *Idolum*. This *Animall Soule* is the Sensitiue Soule, *Daughter of Earth*, and *Mother of Euills*: the *Middle* is as *Prince Elector* betwixt this and that higher, *the Mind*; and this is the *true Act of God, and from his Essence*; to which, if the *Spirit* cleaue, it is transferred to God, if to the other, it becomes De-

Deuill. And thus is S. *Paul* interpreted, complaining of another *Law in his Members, captiuing him in the Law of Sinne:* That the *Matter naturally tends to the Works of Darkenesse, the Forme, to the disposition of Light:* That the Soule cleauing to the Mind (which neuer sinneth) is not subiect to passion. (O Christ, neuer let my Soule forget the Passions which thy immaculate Soule sustained, to cure mine.) Rom. 7.

That the *Mind is not diuided from the Essence of God, but connexed thereto, as Light to the Bodie of the Sunne:* That *fixing her Eye on God, it is filled with Diuine Power*, and *makes the Bodie like to a shining Starre, and remoues it to remote Parts:* That as

as the Sunne sends forth Light, so the Soule also a *Power* whereby it may *see things done in the Indies* and remotest places, yea, and *hold conference with the Soules of other Men*: That (as is told of *Apollonius*; doth it become a Philosopher to beleeue euery Iugler, nay, euery Tale that any Whet-stone Author * can forge of him?) the Soule may vnderstand the *Languages of Birds or Beasts*; That by vertue of this *Light*, Mens Bodies may bee transfigured or transferred as *in* Moses *face*, *Christs Transfiguraon*, Paul *rapt to the third Heauen*, *and* Philip *carryed to* Azotus, appeares: with which Examples (see how homely the Diuine Veritie is respected) that Poets Tale

* *Magna Homeri mendacia maiorib. mendacijs corrigit. Viu. de trad. disc. l. 5. Philostrat. Apoll. penè totus figmentum est rabiosum ac blasphemum. bi.*

Tale of *Socrates* is added, *Solis luciferas vt vicerit lumine rotas*; that Fable of *Alexander*, that he ſeemed to the Barbarians to ſhine; and that *de quodam ſapiente* (in the Mahumeticall Legend of *Mahumets* * light I finde ſome ſuch ſtuffe) ſparkling flames together *with a ſound* iſſued out of him; and in the Booke of Prodigies---- but what doe I prodigally, prodigiouſly abuſe my time and your patience? or what ſhould I tell you the like Tales of *Zoroaſter* and *Romulus*, and that Sorcerer *Tyanæus*, and the Conceits of *Auicebron Maurus*, and *Auicenna Arabs*, and the Chaldean Schoole (ſo often in holy Scripture condemned) which haue held ſo much of this Light,

* See my Pilgr. l. 3. c. 3. §. 2.

Light, or done so much by it? What should I tell you the Creation of the *Cœlum Empyreum* the *first day*? the *Starres* the *second*? the *Sunne* captiued three Dayes in the Earth, and the fourth Day arising from thence and ascending in Triumph to his present place, where hee produced by his quickning Power, the other Creatures formed on the fifth, and the beginning of the sixth Dayes, whence they also haue their naturall sparkes of Reason? They which haue so wide a swallow, that Poets, Legends, Tales, euery thing goes downe, aswell or better then Scripture, without any great difference of taste or working: let them call Others, blockish, stupid, vnlearned,

ned, that cannot see these Profundities, Mysticall, Myst-all, Misse-all Truth, Mysteries, Miseries of Humane Vanitie: let *Zoroaster*, and *Hermes*, and *Iamblicus*, and Antichristian *Porphyrie* * bee their *Saints*; let *Apollonius*, and *Merline* bee their Prophets; let *Paracelsus* prescribe Lettice sutable to their Lips: *Qui* Bauium *non odit, amet tua carmina* Mæui. *I am* *more *brutish then any Man, and haue not the wisdome of a Man: Loe, only* * *this haue I found, that God made Man vpright, but they haue sought out many Inuentions.*

Let the Scripture bee to mee *a Lanthorne to my feete, a Light to my path*: and I shall alway account it solid Learning, to bee ig-

* *Porph.* writ fifteene Bookes against Christiãs. S. *Ierome* cals him *rabidus in Christum Canis*: hee termed Christian Miracles deuillish lugglings: these make them like, &c.

* *Pro.*30.2

*Eccl.7.29 Esay 8.19, 20.

ignorant of ſuch Myſteries in the Workes of God, which hee neuer reuealed, *Docta ignorantia*, is ſafer then *doctæ nugæ*, or *Blaſphemiæ*. Let Ethnike Philoſophers, Iewiſh Rabbines, Superſtitious Magicians, Damned Heretikes, and other the Brats of Darkeneſſe imbrace theſe Workes, which Light approues not: let them with their Cabaliſticall ſenſes peruert the Scriptures; let them ſeeme the *Paranymphs of Nature*, *the Creatours Secretaries*, *Muſter-maſters* of the Heauenly Squadrons, and all Myſticall *Empyræan Offices* befall them: yet Euangelicall ſimplicitie ſhall bee to mee Argument ſufficient againſt Curioſities; nor can I thinke it meete with

with *Hiel*, to * *rebuild Iericho*, and raiſe vp afreſh thoſe Babylonian Heatheniſh Towres, which the Goſpell detected, deiected ſo long ſince. I am ſure, the *Iewes* loſt the Scripture, whiles they held it captiued in Cabaliſticall and Talmudicall interpretations; the Papiſts haue ſucceeded in Traditionarie Vanitie; obſcuring the Goſpell, as they the Law: and here now is a third kinde which *F. R. C.* and I know not what curious Chymikes in Diuine Myſteries obtrude vpon vs in both, *intruding themſelues in thoſe things which they neuer ſaw, raſhly puft vp with a fleſhly minde.* Let theſe Spiders weaue theſe fine fine Nets out of their owne bowels; our ca-

* 1. King. 16. *vlt.*

Col. 2. 18.

ueat

ueat is, *Should not a people ſeeke vnto their God? To the Law and to the Teſtimonie: if they ſpeake not according to this Word, it is* (notwithſtanding all thoſe Dreames of Light) *becauſe there is no light in them.*

To reaſon *à facto ad fieri*, from what is in Nature now, to that firſt inſtitution and conſtitution of Nature, is vncertaine, preſumptuous, curious: to reaſon for Reaſon ſince the Fall, as if it were ſtill pure, is like the Popiſh Vanity, which arrogates to the prayſe of Moderne Rome, whatſoeuer hath beene ſpoken of her younger and purer times, gaping for the ſame applauſe to a Courtezan, which her Maiden yeeres deſerued. It is a weake Eye,

Eye, that delights rather in those mystie Mysteries of *Hermes*, *Iamblicus*, or *Zoroaster*, then the Scriptures: wee haue the *Sunne of Righteousnesse*; they the *Moone* of Opinion, the *Starres* of Reason, and (as in the Polare long Nights) the Snowes reflexion in selfe-conceited (but neuer quickning) Moralitie: and Christians are so much wiser then Ethnikes (saith Saint *Chrysostome*, in a Homily where he is eager against the Eternitie of Matter and the Soules Diuine Essence, two of the former Opinions,) as there is difference betwixt the Holy Ghost and *Plato*. I will vse Philosophie as a Seruant, for and in affaires of this life: but in things to bee done, or to be be-

Chrys. hom. 7. in 1. Cor. 2

leeued concerning a better life, or where the Scripture hath forbidden Curiositie, or taught otherwise. Once, in all things touching Reconciliation with God, Regeneration & Faith in Christ, I am sent to another Comforter, to a better anointing: in other things not so necessarie, I will still bee either ignorant, or a Skeptike, til better Reasons then Pythagorean *Letters*, or Magicall *Points*, or Superstitious *Characters*, or Fabulous *Tales*, or I know not what Philosophicall Fancie or Phrensie, shall captiue my lauish and prodigall Faith; which *for not receiuing the loue of the Truth to Saluation, may iustly be giuen vp to strong Delusion to beleeue lyes*; to such a mind which the

2. Thes. 2. 10, 11.

the Apostle calls * ἀδόκιμον νοῦν, which dazled with selfe-reflection, or wanting Conscience (Sciences Guardian) hath lost Light and Sight, and *discernes not things which differ.*

* Ro.1.28.

Let *Hagar* be subiect to *Sarah*; let Liberall Arts bee as Proems and Prefaces to Philosophie; That, a Hand-maid to Diuinitie, to Christianitie; let this [a] *Captiue Womens haire and nayles*, (superfluities and errours) bee shauen and pared away; let these Egyptians be spoyled, to inrich the Ebrewes; and good vse may bee made of the Seruice of Arts and Philosophie, euen against the Vanities of Philosophers; a Hedge and Fence of the Lords Vineyard; otherwise if *Hagar*

[a] *Hier. Ep. ad Mag. Aug. li. 2. de doct. Christ. Clem. Strō. 1*

swell in her Belly and Heart too, *cast out the Bond-woman and her Sonne: Ismael* will prooue a Persecutor, Philosophie will bee Foolosophie, the Philosopher not σοφὸς but φορὸς a *noyse of words*,

b Ro.1.22 b φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, *professing themselues wise, they became Fooles.* Thus *Diogenes* called *Euclidis* c *scholam* σχολὴν, *Platonis* διατριβὴν, κατατριβὴν; *Tertullian* called Philosophers, *Sapientiæ* d *& facundiæ Caupones*, the *Hucksters of Wisdome and Words*; and not hee alone (as is before obserued) but *Hierome* also, e *Philosophus est animal gloriæ, & popularis auræ vile mancipium*; Ambrose, *Phalerata sapientia*; f Origen compares Philosophie to the *bloudie Waters* in Egypt, the Poets to the cro-

c Diog. Laert. lib. 7.

d Tert. de Anima.

e Hieron. ad Iulian.

f Orig. in Ex. hom. 4.

croking *clamorous Frogges*, Logicians to *Lice*, and findes the Egyptian Plagues in the Athenian Schooles.

Well might *Owles* be prouerbially mentioned for their plentie in Athens, and *Serpents* sacred to *Minerua*, the Athenians and Learnings Goddesse; such Owles Eyes had their Philosophers, (not Hawkes, not Eagles Eyes, their Beakes deceiue you) faire to be seene, and able to see in the night; in worldly affaires, and mystie Mysteries of Humane Literature: not daring to look vpon the Sunne, that *Sunne of Righteousnesse*, the Light and only Life of our Soules; and our Reconciliation with God: wise Serpents to inuent, not wise as

Serpent to preuent the first and worst of euills, the spawne of that olde Serpent: O Athens, a a Cage of Owles, of vncleane Birds, a Nest of Serpents.

Such was the Athenian Philosophie, either curious in Trifles, or impious in wicked Assertions, laying the groundworke of future Heresies; the one dreaming of Pluralities of Worlds, of *atomi*, people in the Moone, and other ridiculous Vanities. So *Protagoras* held euery thing alike disputable, yea, this Proposition disputable also: *Zenon*, *Nausiphanes*, and others are summed vp in the same number by *Seneca*, which pull out Mens Eyes; or like *Tobacco* Shops vttering only smoke: The other,

other, *imperitissimæ scientiæ, quæ dediscendæ si scires*, a learning to be vnlearned, wherein the Proficients are, the better Scholers, the worse Men, *quantò doctiores, tantò nequiores*, wise to doe euill, wise Deuils, (euen they are called *Dæmones*, that is, *scientes*, for their knowledge) hauing learned the *deepnesse of Satan*, Arts to deceiue. And euen still whence doe our Labyrinthian Braines, Machiauilian Spirits, Incarnate Fiends, learne their Serpentine Windings, Hookes, Crookes, *Protean* Metamorphoses, malicious Subtilties, superfine Plots, Tricks, Quirks, but from abused Learning? Thus is NATVRE abused to Atheisme, although euery Crea-

ture be a Period, and the whole World a Booke, to teach the *inuisible things of God*, in his visible Workes. Thus is it not *Morall*, but Mortall Philosophie, which neuer teacheth Humilitie, but puffes vp Man in selfe-conceit of his naturall powers. Naturall Philosophie fumes into Speculations. Politikes are peruerted to *Achitophels* Policies, when the Law and Gospell of God, and the Kingdome of Christ are excluded our Polities. What can Oeconomikes auaile, where wee are none of Gods House, where the Deuill is Father of the Family?

CHAP.

Chap. LIX.

Of Hiſtorie; and the Hiſtorie of Athens, Metropolis of humane Learning.

HIſtorie is entituled the *Witneſſe of Times, Light of Truth, Life of Memorie, Miſtreſſe of Life*; makes abſent things preſent; giues Mortall things an Immortalitie; lengthens Mans ſhort life; makes vs to liue with the firſt Patriarchs, and leaues vs to the laſt Poſteritie; yeelds Examples to all Rules, and teacheth all Arts by Example; is the Schoole of Diuine Prouidence, wherein is alway read the Lecture of Rewards and Puniſhments; *Diſcite iuſti-*

iustitiam monuit. But how many true Histories? *Xenophon* the Philosopher, like *Homer* the Poet, deuiseth; *Herodotus* is called a Father of Lies; *Liuie*, and others, lend you long Orations, to shew, not what was said, but what They can say. All Historians write either of things in their owne Times, which will not suffer the Secrets (forsooth) of State, that is, the truth of things, to be related; or of the former, and therefore from partiall Relations, and vncertaine. If they see the things done, they see with their Phantasie, as well as with their Eyes, and therefore are paraphrasticall Interpreters, translate with a Glosse; or else see with others Eyes, and tell you

Others

Others Paſſions. If a great Prince or State entertaine an Hiſtorian, he muſt plead (not tell) his Maſters Affaires; muſt pleaſe and pleaſure his Friends; if they neglect him, how can he know Occurrences? How will he tell a boot-leſſe Truth? Boot-leſſe? nay, dangerous: *Obſequium amicos, veritas odium, parit.* Hence ſome Nations (as the Turkes, which like *Pharaohs* leane Kine, haue deuoured the Fat, the beſt parts of the World) will haue no Hiſtorians: Others preſent Others Relations, with the Authors Names to endure the Cenſure, that they might (as I haue ſaid, taking this courſe in my Pilgrimage) *mendacia dicere*, rather then *mentiri*; if ſuch Accidents

cidents happen, that such related Accidents haue neuer happened. Though all Historians will not (as he in *Gellius*) confesse themselues Fellowes in Lying; yet this is a true Historie, *Euery Man*, and therefore euery Historian, *is a Lyar*.

But imagine Historie written in best fashion; yet such is Mans Vanitie, it passeth as a Tale that is told: The best reward the Historian gets, is Censure, either of praise (and then his bones, which thereby come thither the sooner, must needs be blest, & rest with sweeter sleepe in the graue) or (which is most vsuall) of blame; which had beene the worst could haue befalne his idlenes, his Money and

and Limmes ſpared. But what Changeling Brats and Monſtrous Conceptions are daily Hatched, Tranſlated, Printed, not only without Truth, as *Heliodorus*, *Statius*, *Lucians* Aſſe, but like the workes of very Aſſes (ſaue that that Creature is better ſet on worke) without any thing to informe the Minde, or reforme the Tongue, as the Hiſtory of *Arthur*, *Oliuer*, *Palmerin*, *Amadis*, and a great many other Knights Errant, which rob young Students of their time, and teach nothing but Adulterie and Murther, vnder the names of Knights and Ladies? I will not here adde the monſtrous Tales of monſtrous Men, Beaſts, and Prodigies of Crea-

Creatures, & *quicquid Græcia mendax Audet in Historia*, which wee ſmile at in *Mandeuill*, paſſe by as pardonable in *Plinie*: but who is it that hath learned to be wiſe by this Philoſophie in all the kindes thereof, when the *Wiſedome of this world is Fooliſhneſſe with God?*

1. Cor. 3. 20.

Athens was farre diſtant, held no league of Societie with Ieruſalem. Fond Knowledge might Men learne there, when the *Reſurrection* (without which Men are Vanitie) was of the beſt Philoſophers eſteemed Vanitie and fondnes: a poore Vertue where Religion, the chiefe of Vertues, worſhips *ſhee knowes not what*, & the beſt Altar in the City, is erected *To the Vnknown God*. And yet

Act. 17.

Io. 4.

yet are not Ierusalem, the *Glory of all the whole Earth*, the Mart of Iewish Philosophie, and Athens the Mother of Ethnike Philosophers, both vanished? the Carkasses only, or some scattered bones of the Carkasses only left?

O Athens! *Salum, solum, solium, Cœlum Artium*, the Sea of Science, the Land of Learning, the Throne, the Heauen of Arts, the Greece of Greece; that which the Head is to the Body, that which the Eye in the Head, that which the Sight in the Eye, that which the Spirits to the Sight, the Soule to the Spirits, the Minde to the Soule; such was Greece to the World, Athens to Greece for humane Lear-

Learning, Seat of the Muſes, Graces, Empire, and of Philoſophie; O Athens, I call thee to witneſſe! But where art thou? thy Ghoſt I call to witneſſe, that Liberall Arts, Philoſophers, & Philoſophie are Vanitie: For Athens is vaniſhed a little *Satines* (ſo they call the remaining Sepulchre of Athens & her Learning) is left vs. But O Times! O Vanitie! Of ſeuentie Greeke modern Dialects (ſo many doth *Simeon Cabaſilas* number) the moſt barbarous is ſpoken at Athens: nor is there any thing (ſaith *Zigomal*, an Eye-witnes) of Athens left in Athens, but the Skinne: Athens is remoued (he thinks) into the Weſt.

Turcogræc. S. Cabaſ. ad Cruſ.

And if (like the *Caſtalian* Foun-

Fountaine) it be there sunke into the ground, and be by some *Metempsychosis* reuiued in England, two goodly Springs rising vp in her stead; or if this royall Citie may glorie in a two-fold Athens to her Daughters; yet neither let Mother nor Daughters be *high-minded, but feare*; for all Humane States, euen the best, are Vanitie.

CHAP. LX.

A generall View of our Vniuersities; the Professions of Law, Physike, Diuinitie, and Arts.

OVr Vniuersities, besides what Athens yeelded, professe the seuerer Sci-

ences of Law, Physike, Diuinitie. Law, Physike, Diuinitie! The order such, as if God & a Mans Soule were the least and last of our Care: for the Body, we were meane and indifferent; and our Goods were worthie the first Place! We goe to the Lawyer, and Fee him, with Cap in hand, with many Intreats, many Curtesies, that hee will be so curteous to vs, as to disburthen vs of Purse and State. The Physician hath his Fee, if he comes home to vs; otherwise, his Groat examination of the Two-penny Vrinall is scarce sufficient to pay for the Materialls of his owne Vrine. But the Diuine is so humane, as to come, if ye send at Midnight; and as he preacheth

to

to others, he muſt be content himſelfe to looke for a *Diuine* (this is the Diuines) Reward. Is it, becauſe (in their *Faith*) his Diuinitie is a Iewell vnvaluable? or becauſe (in *Charitie*) they are loth to diminiſh his future Recompence in Heauen, by paying him ſomewhat in hand? or becauſe they *hope* to liue (and yet vſually they ſend not, till the Phyſician deſpaires of Recouerie) and will pay him for all together, in further decreaſing his Tithes? or becauſe they are enemies to Popiſh *Merit*? or becauſe the *Seed* is ſowne in *bad Ground*, which can yeeld no Harueſt to the Husbandman? Or is it, becauſe they thinke Diuinitie is able to enrich Pouertie,

and that Diuine a *Non-Proficient* (and therefore worthie of Nothing) that hath not learned *Pauls* Lesson, to be *content in whatsoeuer state?* or because they would *diuide Pauls* Lesson; they will *learne to abound*, and he shall *learne* (the Learned Man hath, as they thinke, the harder Lesson) *to want?* Or is it, because they thinke this Profession *not at all dishonoured by Pouertie*; as they which brought in so manie Mendicant Orders into the Clergie? Or that Woman, which much dreading her three sonnes; one, to incurre the Law, for his busie meddling; the second, likely to proue a Murtherer, by his bloudie Frayes; the third, by vnthriftie Courses, like to come

Phi.4.11.

Ver.12.

come to Beggerie; was aduiſed to make the firſt a *Lawyer*, the ſecond, a *Phyſician*, the third, a *Diuine*; and ſo the two former might continue their Humours with Gaine, with Authoritie; the third, his with Honour? I am vnable to ſound this Myſterie; I confeſſe my ſhallowneſſe: the firſt, the laſt! Certaine, this inordinate Order ſeemes to prognoſticate the vanitie of the better Studies.

But let vs leaue the Order, and examine them in order. Only let this be premiſed of them all in generall, That wee need no other Witneſſes of Mans great Vanitie, then theſe three great Profeſſions. For what is Law, but a remedy to Corrupt Man-

ners? *ex malis Moribus bonæ Leges*; is the common Prouerbe. And Truth hath ſaid, The *whole haue no neede of the Phiſician*. Neither ſhould Diuinitie haue bin a Studie, if Humanitie had not vaniſhed, and loſt her Originall Inheritance; this Phiſicke to the Soule had beene needeleſſe, if Sinne, the ſickneſſe of the Soule, had not occaſioned ſuch Neceſſitie. Euery Man therefore is Vanitie, becauſe he needes the helpe of *Law*, to rectifie and continue to him the Proprietie of his Eſtate; of *Phiſicke*, for his diſeaſed Body; of *Diuinitie*, for his worſt miſery in Soule: otherwiſe (ſuch is Mans Vanitie) one would vaniſh in Confuſion; the other, in Corruption; the third,

third, in Eternall Combuſtion. And the like may be ſaid of all other Trades, Myſteries, and Profeſſions of Men. All *Arts* are the Daughters of corrupted Nature, and ſerue (as a ſhort and narrow Couer, as a poore Temporarie Cure) to *heale*, that is, to couer, or to recouer (which it can doe but a little, and a little while) her Nakedneſſe, and Diſeaſes; the Dawbings, Shorings, Repayrings of a Ruinous Cottage; which neither with theſe, nor without them, can continue long. This, in their beſt vſe; but often abuſed, and by the moſt, peruerted to the further Ruines, and more ſpeedie, or at leaſt, more vicious Demolition;

and how often, for a Remedie, a Mischiefe?

CHAP. LXI.

The Lawes of God, Nature, Nations, Canon and Ciuill.

THe *Law* (which comes first in question) is eyther that of GOD, written in Mans Heart, or the Law of *Nature*, or of *Nations*, or the Law renewed by *Moses*, or the *Ciuill Lawes and Customes* of each People, and Societie.

The *First* is vanished; and therefore Man (the rest notwithstanding) is Vanitie. The *Law of Nature*, which is left vs, is of

of corrupt Nature, as it were ſome Ruines of that fallen Houſe, or broken Boords after a ſhipwracke; whereby we may coniecture Mans former Excellencie, and ſuſtaine our ſelues in ſome Ciuill Eſtate (ſwimming on theſe plankes) a little while, the time of this temporall life; but can neuer ſayle to the Hauen, the Heauen of Mans Felicitie. The *Law of Nations*, as a branch hereof, vnites thoſe popular and politike bodies in termes of Neighbourhood and vniuerſall Rites and Rights; giues Rules of Warre and Peace: but haue wee not already ſeene, that the *Nations are as a drop of a Bucket, as leſſe then nothing and Vanitie?* Eſay 40.

The

The Law of *Moses* hath Diuine Originall, but so much more terrible, in that it by Diuine Authoritie witnesseth, conuinceth, accurseth, Humane Vanitie. Therefore is it called a *killing letter, the ministration of death and of condemnation; the* * *handwriting of Ordinances against vs and contrarie to vs* (as a forfeited Bond) *Mount* * *Sinai which gendreth to Bondage, answering to the earthly Ieruſalem which is in Bondage with her Children:* for as many as are * *of the workes of the Law, are vnder the Curſe.* Neither is this from the Vanity of the Law, but from that infection of Vanitie in Man, which peruerts the beſt things vnto Vanitie. *Is the Law* * *ſinne? God forbid. Nay, I had not*

2. Cor. 3.

* Col. 2. 14.

* Gal. 4. 24

* Gal. 3. 10

* Rom. 7. 7 &c.

not knowne sinne but by the Law: for I had not knowne lust, except the Law had said, Thou shalt not couet. But sinne taking occasion by the Commandement, wrought in mee all manner of Concupiscence. For without the Law sinne was dead, but when the Commandement came, sinne reuiued, and I dyed. For sinne taking occasion by the Commandement, deceiued me, and by it slew me. And thus *Sinne is become exceeding sinfull*, by the Commandement; and that which is *holy and iust and good*, makes not Man holy, iust, or good; it discouers his wounds, but in stead of Medicine, it is an occasion, through our Vanitie, of further Mortality. *Nitimur in vetitum semper cupimusque negata.* And yet if it doth con-

contayne vs in outward obedience, this is but feare, and therefore not renewing our Nature, and therefore in regard of ascending Heauen, a meere Vanitie.

Gal.3.21. The Law *cannot giue Life*, it only seales our sentence of Death, this sentence, that *euery Man is Vanity*.

And can Imperiall Constitutions, Ciuill, Royall, Municipall Lawes or Customes, doe more then the Law of God himselfe? Well may they bee Hedges about our Persons, and States, to keepe out the Robber and Cheater, the violent Intruder, and fraudulent Insinuater: But can they hold vs from vanishing, from sinning against God, from vniust hearts against Men, from secret lusts and intemperate

rate abuſes of our owne perſons? Doth not the Prohibition further incite vs, and like a little water ſprinkled on a greater Fire, or a violent VVinde on a vehement Flame (with I know not what *Antiperiſtaſis*) rather vnite the forces, & make it burne more violently inward, by denying outward ſcope and libertie? They which were Seaſicke in a Ship, and thought to be ſafer in the Cocke-Boat; and they which hedged in a Cuckow, were not vainer Fooles, then they which think Humane Lawes can hedge out Humane Vanitie. This is ſpirituall, and eaſily flyes ouer ſuch prouiſions; this Sea is internall, in our bowels are the waues that toſſe vs: and

and the Poyſon which kils vs, is bred within vs. And till a new ſpirit bee giuen vs (by ſupernaturall Power) our goods may ſometime by Law be preſerued, our Goodneſſe vaniſheth; our Libertie, Honour, Life may be ſecured, but it is carnall ſecuritie in theſe to be ſecure. Ye haue heard before all theſe and all things which come vnder Laws protection, in particular Examination, conuinced of Vanitie.

Ye may now heare, that many Men abuſe good Lawes, to increaſe of Vanitie and Villanie amongſt Men. The Canon Law is moſt of it vaniſhed with vs, and how great a part of it was Vanitie, *Decretales*, *decreed Tales*, and *Extrauagants*, in the firſt Con-

Conſtitution ? And. although reuerence be due to ancient Canons and Councels, to later Synods, and Decrees ; yet how many of them are worne out of vſe ? how many altered ? which of them not peruerted, and nullified by the Couetouſneſſe and Subtilties of ſome Iudges, Aduocates and quarrelling Perſons ? I ſpeake not of *Exemptions*, *Cuſtomes*, *Priuiledges*, *Prauiledges*, *Inhibitions*, *Prohibitions* and other Tempeſts that ſometime leaue not a Bullet in the Canon, except with an ouercharge to ſplit it ſelfe. I adde not, that nothing hath more corrupted our Eccleſiaſtical Diſcipline, then Diſciplinarian Schiſmes, nothing more battered the Tem-

Temple, then heretical Canons; I will not denie the goodneſſe of good Canons, but will deny goodneſſe to Men, that either neede them to curbe their badneſſe, or peruert them to increaſe it. *The Law is good*, but Man is Vanitie, and *vſeth it vnlawfully*: I will not trouble you with *Ariſtophanes* his *Chorus Ranarum*, ſenſeleſly dulling the hearing ſenſe with *Brekekekex, coax, coax*, which you may ſeeme to ſee ſometimes clamorouſly acted in open Conſiſtorie. This is not defect of Canon, which expreſly forbids theſe importunate *Clamours*; but it is a great Vanitie to vaniſh ſo farre from Men, by I know not what Latonian Metamorphoſis. The Iudge yet might

might for his patience (whereof all kindes of Courts are Schooles) bee accounted an exempt from Vanitie, if his authoritie did not vaniſh like ſudden Lightnings amidſt ſuch tempeſtuous Thunders.

But, alas, what ſpend I words about theſe Wordie or (if you will) worthy Canon Lawyers ſo long ſince vaniſhed? More reuerence and reſpect is due to the Ciuill Lawyer! The profeſſion, I confeſſe, reuerend; but pardon me, I cannot be the Aduocates Aduocate, I am now entertayned (and are not they often?) to plead for Vanity. I muſt not meddle with Texts nor Gloſſes of Law, wherein I haue no skill; and it is dangerous to

meddle with their persons; their Vanitie is their Nothing, they will not sue me at Law, for medling with Nothing. Their Vices are such as grow not from their Profession, but from the corrupt Nature of Man which poysoneth and leaueneth all Professions, whereby the *Lawyer* often *erres from Law*, (is this the Etymologie?) and the Ciuilian for priuate respect forgets Ciuilitie.

But because the Vniuersitie and her Lawyers must yeeld to the Citie and her Lawyers; and the Common Lawyer may take exception for being so long vnmentioned; and their Vices are of neerer kinne then the Professions; and the Ciuilians are almost vanished hence, and as it were

were banished beyond Sea (that if the Church did not admit them Sanctuarie, and the Chancerie protect them with Equitie, and the Admirall, in stead of transportation, somewhat employ them, the huge Armies of other Lawyers would prooue them vtter Vanitie) I proceed to a greater incounter; *paulò maiora canamus*.

CHAP. LXII.

The Common Law, and too common abuses therein.

IT is the Vanitie of that Man whõsoeuer, which shall taxe mee of disrespect to the Common Lawyer,

or to aym in this, in any profession, at any particular persons: but in the Chase of vniuersal Vanity, if Lawyers bee Men, if Courts consist of Men, I may be more bold then my *Lord* MAIORS *Officer*, to arrest Vanitie in the Temples, Innes, Colledges of Law and Iustice; and in the Courts, and Iudgement Seates, to arraigne, indite and call for Sentence against her. Law (I will grant it) is as the Marrow in the Bones, as the Soule in the Bodie Politike; Lawyers are as the Bones which keepe the Bodie vpright, as the Spirits that hold Soule and Bodie together. But there are some *Spirits* that need *coniuring*, and some *Bones* quite *out of ioynt*; not *Pillars* to vp-

vphold, but *Pillers* and *Pollers* of the Common-wealth : *Achitophels counſel is often turned into fooliſhneſſe.*

If the Iudge doth *ius dare*, not as *Iudex* is deriued) *ius dicere*, if hee makes a Senſe, in ſtead of pronouncing Sentence of the Law ; if ſome Fauourite bee knowne to haue the Monopoly of his Eares ; if hee permits force on the Bench, Fraud at the Barre, violent Proſecutions, Perſecutions, Aduantages, Combinations, Greatneſſe, Counſaile, to ouer-ſway Iuſtice; if hee purſueth the Sinner, not the Sinne; if he extend to rigour that which was intended for terrour ; if the Law be made a *Cobweb* to intangle Flyes, but lets great Ones

escape; if an importune scurrilous Aduocate transport him; if Reason bee not the life of the Law and all partiall affections, as *Shooes* which he must *put off his feete, when* hee ascends the Tribunall, Gods *holy ground;* if hee doth not disdaine to inherit *Hams* Curse, to be a *Seruant of Seruants*, to bee aduised as his bribed Followers shal perswade him: *Hee that is higher then the Highest regardeth, and there bee higher then they; euen he that bringeth Princes to nothing, and maketh the Iudges of the Earth as Vanitie.*

Eccl. 5.8.

Esai. 40.23

If the Lawyer entertaine all Clients; and *when any Man hath a Controuersie* [a], saith like *Absolon, Thy Matters are good and right* (the Law is on your side) and that

a 2. Sam. 15.2,3. Ex. 23.1,2. Is forbidden to set hand to such books or once to speake in an ill Cause.

that not onely by humane frailetie at firſt deceiued, but by *Balaams Wages*, when he hath receiued an Anſwer in his Conſcience of his Clients Iniquitie, ſtill proceedeth, *Manus* [b] *oculatæ ſunt, credunt quod vident*, the one Fees, the other feeles it good: If Men be wiſe to Wickedneſſe, and eloquent againſt Truth (he [c] *which iuſtifieth the Wicked, or condemneth the Iuſt, they both are abomination to the Lord*) If they play the cunning Alchymiſts, can turne Gold into Lead, and Lead into Gold; making the Law a Leaden Lesbian Rule, and turning their Soules into Droſſe, to make a golden Vizour to Iniquitie: If they haue Tricks, to leaue the Cauſe, and

b *Plaut.*

c Pro. 17. 15.

let flye at ſome naturall Defects or caſuall Accidents of the Aduerſarie: If it be a piece of his Learning, to intrap, diſgrace, diſmay, or otherwiſe interrupt and fruſtrate Witneſſes: If, in a Caſe for the Church, he calls vpon the Iurie, to remember that it is *their owne Caſe*: If hee ſtretch the Law with Gloſſes, as Shoo-makers doe their Leather, and Taylors their Lace, with their Teeth; and like vniuſt Poſt-maſters, *make* [d] *it goe two miles, when it would goe one*: If the Lawyer, for his Fee, ſells his Paſſions, Patience, Brawles, and thinks it lawfull to ſay any thing for his Client, to paint, colour, dawbe, conceale, peruert; [e] *Si clamoſi rabioſa fori Iurgia vendens, im-*

d Mat. 5. 41.

e Sen. Her. fur.

improbus iras & verba locat: If the Client be dealt with, like *Procrustes* his Guests; when his Purse falls short, with biting Vse, Morgage, or sale of Lands, or otherwise to racke it at length: and if it be a long full Bagge, to cut it shorter; and therefore to racke the Sute by Delayes (as Surgeons, which know how to picke a great deale of Siluer out of a broken Shinne) that he may wearie the Innocent, or bring him to a Composition, as iust as the [f] Harlots *diuidatur*; or *Thou* [g] *and* Ziba *diuide the Land:* If any know (I know none) how to play on both hands; and the *Cart must needs goe, as the Horse draw it,* said one that had taken a Cart of one, and two Horses after-

f 1.King.3. 26.
g 2.Sam. 19.29.

afterwards of another: If by any meanes they *defraud Iudgement and Iuſtice*, I dare not call them *Iuriſperitos*, but *Fures peritos*.

Let them ſue *Dauid* for it; *When* [h] *thou ſaweſt a Theefe, thou conſentedſt with him, and haſt been partaker* (I accuſe not the Spirituall Lawyers) *with the Adulterers*. *Eſay* challengeth the Princes for [i] *Rebellion*, and calls them, for theſe Gifts, or Fees, *Companions of Theeues*. S. *Auguſtine* ſayth [k], ſuch a one is *Socius Fraudis & Criminis*; and if they make not reſtitution, he reiects their Repentance. And ſo I haue heard of one, which inſtead of Reſtitution to ſo many vncertaine Owners, reſolued to be-

h Pſ. 50. 18

i Eſa. 1. 23.

k *Aug. ep.* 54.

bestow all on an Hospitall of Mad Men; *for of Mad Men*, said he, *I haue gotten it.*

Such corrupt Lawyers did I sometime (I know not with what Poeticall Furie rauished) expresse in these Verses:

Ergo audiunt quid Caussidici malè?
Insaniens siquis sapientiâ
Musas repellat, barbarumq;
Mugiat horridus; Ira, Clamor,
Et Rixa raucum (O os clidum!) facit;
Hæ solæ & Artes; heu procul, heu procul
(Caussis vacat, soli & Deo AVRO)
Musa, Pudor, Pietas, Honestum:
Cui nulla iniqua est Caussa, beat frequens
Nanq; Angel⁹, Spes *hinc*, Amor, & Fides,
Lingua, AVREA. *Hau! Odi. O* Morantes!
Morologos! Moror hosce Moros?
Multi at boni sunt, Pegasidum, *pij*
Patroni, Alumni; dona nocentium,
Iustum vtili qui præferentes,
Reijciunt. Quoties Maritâ

Sunt

Sunt Lege iunctæ Pierides simul,
Legesq; *Cæli, Terræ; Hominis, Dei?*
Ius, iustaq;? æquè Mysta Iuris,
Author Idem quoties & æqui?

God increase their Number, their Graces. But there is a Mysterie of Vanitie in this, That when the Diuine is forbidden to [1] *giue holy things to Dogges*; the Physician giues ouer some Diseased, as deplorate and desperate; the Husbandman will not sowe on the Sands or barren Wilderneſſe; the Artificer cannot frame his worke out of some vnfit Materialls; yet the Lawyers (some of them) after Sentences and Orders, and Reason and Conscience, will vpon Fee vndertake any Case, and by Appeales, or Writs of Errour, or some

1 Mat. 7. 1.

ſome new-coniured Spirit, will deuiſe to turne Law into Goſpell, and rayſe his dead Clients Caſe to life againe. Theſe (if there be ſuch; for my ſtudie is priuate, and I will not alway truſt mine Eares) are *Vanitas vanitatum;* that file, and glaze, and whet their Tongues to *Lies*, the propereſt kind of Vanitie; which call *Euill, Good; and Good, Euill* (good Deuills) for a Reward: *Contrition* [m] *and Calamitie are in their wayes, and the wayes of Peace they haue not knowne.* *Nor* [n] *can there be Peace, ſaith my God, to the Wicked:* Be he ſubtill Lawyer, or iniurious Client; as they will haue all Law, ſo ſhall they not, except they repent, haue any part in the Goſ-

m Rom. 3. 17.

n Eſ. 57. 21

Gospell. *Summum ius, summa iniuria.*

o *Tull. de Leg. l. 3.* *Salus* o *populi suprema Lex esto.* Therefore did our Kings appoint a Chancerie, to moderate the rigour of Law, according to the true purpose of Law, for the common good, and God graunt, there be no Ministers in that Court, which *cancell* and make Vanitie that Institution of Equitie. Otherwise, p *Legibus fundata Ciuitas, Legibus euertitur. Veritas altercando amittitur.* To vse Law to vnlawfull Lust and Rapine, is called *Caninum studium, & concessum Latrocinium.* For euery Qualme to take Physike, is to make the Body an Apothecaries Shop: to stand too neere the Fire, burneth; which, in con-

p *Lip. Pol.*

conuenient diſtance, comfortably warmeth: alway, and vpon euerie occaſion, to ſue and quarrell, is to be an Out-law to *God*, whoſe whole Law is fulfilled in [q] *Loue*; and the [r] *New Commaundement* of the Goſpell is, That *we loue one another*. *Cato* wiſhed the way to the Court ſtrowed with Caltrops, to pricke thoſe Feet, which delight ſo much in Sutes. And ſhall Chriſtians loſe their precious vn-valuable *Time*, their good *Name*, *Health* of Bodie, *Wealth*, *Eaſe*, the continuall *Feaſt of a good Conſcience*, the *Hopes* of Heauen, and *Comforts* of Earth; for a Will, for a Humour, for malicious Spight? abuſing the ſacred ſanctitie of Law, and the holy San-

q Ro.13.9.
r Io.13.34.

Sanctuaries and Priests of Iustice, the Courts, and Lawyers, to Patronize his Latronage and Violence? What is (if not this) to make the Temple a Stewes; and Ministers of Iustice, Pandars to cruell Rauishment? But I will graunt the Law holy, the Iudge iust, the Lawyer vpright: yet can the Deuill finde starting Holes; and all these shall be no lesse abused, then *Dauid* was in his hastie Sentence, *Behold*, [f] *thine are all that pertained to Mephibosheth.* Though the *Head* be (as in *Nabuchodonosors* Image) of *Gold*; and the next parts, *Siluer* and *Brasse*, the Iudge, Lawyer, and Sheriffe; the *Feet*, the Iurie, Euidence, and Witnesses, may be part Iron and

[f] 2.Sam. 16.4.

and part Clay. A falſe Sycophant, as *Ziba* was; ſome ſuborned periured *ſonnes of Belial*, which belye all, ſuch as *Iezabel* procured to teſtifie againſt *Naboth*; which ſhall either meerely deuiſe, or elſe partially, as *Doeg* did, conceale that which might make for the other partie; or peruert, as the Witneſſes, which applyed to the Temple built with Hands, that which Chriſt had ſpoken of his Bodie: a forged Euidence, or a packed Iurie, or other meanes may be taken, to *defraud Iudgement and Iuſtice*, by the Executors and Officers, which may proue officious Executioners. And if that Iuſtice in Sentence, and Iuſtice in Execution, as a ſound *Heart*

and obsequious *Hand, kisse each other*; yet what is this to Eternitie, to Peace of Conscience, Ioy in the Holy Ghost, the internall immunities of Christs Kingdome within vs? What to Mans true Felicitie? In this Inheritance, the Lawyer deales not; and other Inheritances are Vanitie.

CHAP. LXIII.

The Diseases of Physicians.

THe Physician is so farre from curing the Soule, as whiles he vpholds others Bodies, his owne Soule may be twice dead. *Medice cura teipsum! Where the Philosopher ends,*

ends, the Phyſician begins; and he ends (they ſay) where the Diuine begins; and therefore the Liſts of his race, from the Alpha to the Omega, are Vanitie. Can that Arte bee excellent, which being moſt vſed, leaues their Patients, not in minde alone impatient; but euen in Body, the ſubiect of his Arte, moſt ſickly? Neither haue any men more health, then they which take leaſt Phyſicke, or leſſe, then they which take moſt. *Qui Medicè viuit, miſerè viuit.* Let your nicer Gentry, and Citizens, and the ſounder Countrey-man, be Witneſſes. Is any Arte in the World more coniecturall? or any Profeſſors more diſſenting with each others Opinions? or

more dangerously and mortally erring? How base are the Elements of that Arte? *Stercus & Vrina Medicorum fercula prima.* How subiect are they to the censure of euery Kitchin-stuffe, for no lesse then killing her Child, or Husband? how glad to get the commendation of an Apothecary, to worke them into practice? How vilipended, in respect of some new-come Empirike? How many old Women preferred before their greatest Doctour? out of what abominable Sights, Sauours, Touches, Tastes, Infections, must they draw their Breath, Life, Maintenance? How can they but put off Compassion and Humanitie (no lesse then Souldiours)

diours) daily accuſtomed to Grones, Wounds, Deaths? I ſay not, that the life of a Phyſician ſeemes ſomewhat like that of the Scarabees, liuing in Dung; or to that of Flies, alway viſiting Sores and Vlcers; or that their Contentions are ſuch betwixt Galeniſts and Paracelſians, that the Truth may eaſily fall down betwixt them; or that their different Opinions are ſuch, that this to the Patient, whoſe Body and Life is the Ball, is another more terrible Diſeaſe; I alledge not their skill borrowed of Heathens; and that in the practice, ſtill Iewes, Mores, and Men of differing Religions are commonly moſt Famous; nor that for want of skill, they betake

them to trie new Concluſions (and then how often muſt they kill, in ſtead of curing?) nor that many of them are ignorant of the Plants, Simples, & Drugges, which they vſe; nor that they all truſt the Apothecaries skill and honeſtie; nor that many of them winne reputation and admiration, by rudeneſſe and vnciuill neglect of their Patients; nor that many appeale from all the Doctors, to ſome Artleſſe Woman, there finding that help which all the Schooles effected not. I will not ſay, how many of them, in a ſearch of Nature, forget God; nor that ſome mixe Charmes and Deuilliſh Arts; nor that ſome haue playd the *Lopez*; nor that the Vul-

* *Selim* the Turke poyſoned his Father *Baiazet*; & *Ioh.* the 24. his Predeceſſour, Pope *Alexander*, hyring their Phyſicians thereto,

Vulgar will excuse the Mountebanke; but say, the Physician kills, if he cure not: nor that the Romans, in *Cato's* Censorship, banished all Physicians out of Rome and Italy: nor that it may still seeme *Ars Venefica*, not *Benefica*, where the most Things vsed, are Poysons, or tending that way; as some Men gather by their sudden and violent effects, and the crazinesse, which continues to them that vse them. I will not say (as a Physician did) that Physike is *quædam homicidiorum Ars*; nor will I, with the same Man, * a Professor of Law also, question whether the Lawyer or Physician should haue precedence, *Latróne præcederet an Carnifex.*

* *Agrip. Med. & Iuris v. doct.*

I am more charitable; I honour the Art: but in good earneſt, Men are vaine that need it; vainer, that it cannot preſerue them; vaineſt, that the Medicine proues a Diſeaſe, and ſometimes worſe then the Diſeaſe; vaineſt of all Vanities, the Phyſician himſelfe dies, as well as other Men; yea, ſometimes kills himſelfe with Experiments, and finds Death, where hee ſeekes Life. But if none of theſe Things were ſo; though the Bodie be in health, the Soule may be ſicke; yea, the health of the Bodie may occaſion the Soules ſickeneſſe, pricking to Luſt and Riot. The Soule hath a multiformitie of Diſeaſes, which the Phyſician cures not; and

and therefore, that Man which comes soundest out of the Physicians hand, is vnsound, and *altogether Vanitie.*

Chap. LXIIII.

Diuines weighed; their Dignitie and oft-forgotten Dutie.

THis belongs to the Diuines profession, a Diuine Profession indeed. These are, by God and his Church, *called with an holy Calling*, and sanctified for this purpose, that they may bee Souldiers against Sinne; nay, as the Captaines of so many Armies, as are Congregations; to fight the Lords Battells, and to make Vanitie

nitie vanish out of the World. These are Phisicians to the Soule, Lawyers for the heauenly Inheritance; and as Gods Church is compared to a Palace or Kingdome, all the Great Offices in both are *Spirituall*, and the lot of the Clergie. These are *Chamberlaines*, which haue *the* [a] *Keyes of the Kingdome of Heauen*, [b] *Stewards of the Mysteries of God*; *Controllers*, *Treasurers*, *Cofferers*, are smaller names (though in Earthly Courts, some swell with conceit of greatnesse for being Seruants to such Seruants) all due to this Function, which must [c] *Cry aloud and spare not*, to admonish, rebuke, exhort all Men; to disburse the heauenly Treasures, to keepe accounts, as those

a Mat. 16.

b 1. Cor. 4. 1.

c Esa. 58. 1.

those that [d] *must giue account of Soules*; These keepe the Ward-robe, and put on the Robe of Grace, the LORD IESVS, to euery Beleeuer (he is put on by Faith, and *Faith* [e] *comes by hearing*) They are the Sword-bearers: for the Word of God, is the *Sword* [f] *of God*; the Keepers of the priuate Signet and priuie Seale, in hearing the priuate Confessions of wounded Soules, and giuing Absolution to the Penitent; Keepers of the great [g] *Seales* of Heauen, the Sacraments; They are [h] *Embassadours*; yea, they ascend higher in Dignitie, they are called *Starres*, [i] *Angels*, [k] *Sauiours*, [l] *Co-workmen with God* in a new Creation; and Christ himselfe refused to bee a King,

d Heb.13. 17. Reu.1.16.

e Ro.10.17

f Heb.4.12

g Ro.4.11.

h 2.Cor.5. 20.

i Reu.2.1.
k Obad. *vlt.*
l 1.Cor.3.9

King, became a Minister [m] of the Circumcision. *How beautifull* [n] *are the feet of them that preach the Gospell of Peace, and bring glad tydings of good things!*

But stay, Reuerend Diuine; let vs heare the most Reuerend *Arch-builder* or Arch-Bishop, Primate of all the Gentile-Churches, and see if what hee saith to the *Iew*, may not fit vs also, *Behold,* [o] *thou art called a* DIVINE, *and restest in the Gospell, and makest thy boast of God; And knowest his will, & approuest the things that are more excellent, being instructed out of the Law: And art confident that thou thy selfe art a Guide of the Blinde, a Light of them which are in Darknesse, an Instructer of the Foolish, a Teacher of Babes, which hast*

m Ro.15.8

n Rom.10. 13.

o Rom.2. 17.&c.

haſt the forme of Knowledge and of the Truth in the Law. Thou therefore which teacheſt another, teacheſt thou not thy ſelfe? Thou that makeſt thy boaſt of the Law, through breaking of the Law diſhonoureſt thou GOD? Euerie Diuine which preacheth Truth, preacheth that *euery Man is a Lyer*: Vanitie is that Diuinitie which ſubſcribes not to this, that *euery Man at his beſt ſtate is Vanitie*: And that Diuine which knowes and doth not, is like the Out-lawed Lawyer; like the rotting periſhing Phiſician; like the fooliſh Cooke, cloyed rather then fed with ſauours; like *Vriah*, carrying a Writ to *Ioab* for his owne execution, in euery Sermon reades a Bill of Indict-

dictment against himselfe.

Alas, to preach against Vainglorie in affected straynes of swelling Rhetorikes, not so much minding *planctum* as *plausum*, the humilitie of his Auditorie, as the magnifying of his owne good parts; is worse then the Deuill, [p] *Satan against Satan*, Pride against Pride: To make muster of Arts and Words, with SAVLS [q] *Honour mee before this people*, is the vaineſt Vainglorie. To preach *Christ* [r] *crucified*, and not to *crucifie the World to thy selfe*, is like *Pharaohs leane* [s] *Kine*, which *deuoured the fat*, and by thy worldly [t] *cares*, *to choke all that good Seede* which thou hast sowne, in thy selfe first; and exemplarily in others. To *binde*

p Mat. 12. 26.

q 1. Sam. 15. 30.

r Gal. 6. 14.

s Ge. 41. 20

t Mat. 13. 22.

binde u *heauie burthens on other Mens Consciences, and not touch them with thy least finger*, is Pharisaicall. That which thou sayest is *Pauls, Peters, Augustines*, Gods; but that which thou doest (and thy selfe therefore) is of the Deuill. Diuinitie is not an Arte of wittie speaking, but of wise and holy liuing: it is wholesome Food; but *Crude* x *Humours*, in corrupt Stomakes, arise from the best Meates (*mali mores, mali humores: sumenti cibum & non digerenti perniciosum est*) and they breed Diseases. *Conscientia & scientia* must not bee diuorced: *Scientia* often prooues a Harlot, *Conscientia* is a legitimate Wife, alway fruitfull. *To know to know*, is Curiosity; to *know to be knowne*, is

u Mat. 23. 4

x *Bernard. in Cant. Serm. 36. & Seneca.* †

is Arrogance; to *know to inrich* and aduance thy selfe, is Couetousnesse; all such Diuines are too Humane, *Exempla seipsos inutilis disciplinæ circumferunt*, are *Heteroclites*, Defectiues, Examples contrarie to their Rule. [y] *Odi homines ignauâ operâ, Philosopha sententiâ. What* [z] *hast thou to doe to declare my Statutes* (is *Dauids* interpretation) *or take my Couenant in thy mouth, seeing thou hatest to bee reformed? Vsus* [a] *me genuit, mater peperit memoria*, may bee said of Diuinitie; Memorie may bee the Mother, but Practice is the more Masculine Parent; without which, all Reading, Memorie, Knowledge is but of *halfe bloud*, cannot inherit; the Salike Law here also excludes

[y] *Pacuuius.*

[z] *Ps. 50. 16.*

[a] *Afranius.*

the

the Distaffe. Thus then I conclude, Euery [b] Diuine preacheth this, if hee preach Truth, that euerie Man (the Diuine too) is Vanitie; if false, then is hee Vanitie for preaching Vanitie and Lyes. Againe, Euerie Diuine liueth as hee preacheth, and then he grones vnder a continual burthen of Vanitie; which made that great Diuine cry out of Himselfe, *Miserable Man that I am, who shall deliuer me?* or else he liues contrarie to that which hee preacheth, and therefore is Vanitie. If hee preach, this is his generall, if not particular, Text, Mans Vanitie; if he preach not, himselfe is the Example, Vanitie of Vanities, an Idoll Shepheard, a tongue which speakes not.

[b] *Dilem.*

Rom. 7.

CHAP. LXV.

The Vanitie of Diuinities Patrimonie: Sacriledge in Citie and Countrey, wounding and spoyling her.

IF the Diuine will not yeeld, we shall find the whole World and all the Regions of Darknesse, ready to coniure downe his obstinate spirit. His order and place wee haue shewed before. Wee may adde, that his Master the greatest Diuine, yea, Diuinitie, *came vnto his owne, and his owne receiued him not*; He had not a Chamber to bee *borne* in, a House to *dwell* in, a Graue to bee *buried* in; the Bethlehemites thrust him into

into a Stable, the Nazarenes would haue broken his necke, the Gadarens preferred their Swine, and all the Nation, *Barabbas* a Murtherer, before him. *Paul* was ſuffered to make Tents, and ſcarce any of thoſe Primitiue Diuines were ſuffered to dye in their Beds. Their bloud hath bought vs an Inheritance, but how doe *Labans* Sonnes grumble and lowre? how ſicke is *Ahab* for the Churches Vineyard? How wittie is *Iezabel* to ſupplant? how many Cuſtomes, Exemptions, Statutes, Prohibitions, to circumciſe the Churches Carnalitie or Temporalties? What Fines, Fraudes, Citie-ſlights I forbeare to mention. This wil I ſay for This Citie,

that since the Apostles were dead, I know not where to find in any one Citie of the World, so *liuing* (in the sense our Text hath it) a Clergie, *neerer* the *best state*, for proportionable numbers, learning, diligence, frequent and populous Auditories. But behold a Mysterie of Vanitie; where in all the Kingdome is the *Ephah so great, and the Shekell so small?* the Labourers so many, so painfull, their Auditories more able, their Expenses more chargeable, their Oyle to supply this continuall burning so little, as if *Elias* were still lodged with the Widdow of Sareptah? Sure I am that Rauens sustayned him: but our hap is to light on carrion Rauens, yea, worse

worſe then Rauens that deuoure not dead Carkaſſes, but the liuing; that like *Prometheus* his Vulture, feed vpon the Liuings and Reuenues of the Church. I hope there is none of* *Hathueys* mind, that had rather goe to Hell, then bee in Heauen with *Spaniards*; and will not for Heauen forego thoſe two Citie-Minions, *Vſurie* and *Sacriledge*. But for one Man in the Countrey to pay aſmuch to the Church, as ſome twentie Citizens, the leaſt of which is twentie times his worth; to laugh at the Decree for the Clergie, becauſe they dwell rent-free; or haue paid a great Fine and ſmal Rent is reſerued; or tye the Tenant to pay moſt by Bond, a little by Leaſe, or make two In-

* See my Pilg. *l.9. c.* 15.

dentures, or call six parts a Fine, and the seuenth a Rent, or other such Deuices: when these are open and palpable in the sight of the Sunne, and Lawyers against sense for sense defend them, this may resolue you, that the Citie Minister is Vicar of Vanitie, though Rector of his Benefice, and Doctor of Veritie. But to make a more generall suruey, where are the rich *Foundations* erected for Seruice of God, for COLLEDGES of learned Men, and for HOSPITALS to the poore? they were abused to Superstition, and are dissolued; that is, they were Vanitie, are vanished. Where are the Lands giuen for deuouter Memorials of the deceased, by deceiuers,

ceiued Donors & Foũders? they are alſo Brethren in this euill of two-fold Vanitie. Where are the Riches and priſtine Reuenues of Biſhoprikes ? are they not circumciſed, the reſt by the fauour of God and our good King preſerued? Where are the thouſands of Impropriations vaniſhed long ſince frõ the Church to the Cloyſter? are they not thence alſo vaniſhed to *Lay Chattels*, to the maintenance of Vanitie ? That which yet remaynes, is it not by that Many-headed Monſter Symonie, as it were gelded, and by periured Charmes in many made vnfit for ſpirituall Generation ? by ſeruile inſinuating Flatteries abaſed? by mediation of friends

betrayed vnto vnfriendly vnworthy hands? I am afraid to
2.Sa.1.20. *tell this in Gath, or publish it in Ashkelon, leſt the Babylonian Daughters triumph.* But there they were hatched, from thence to vs deriued; *Quis tulerit Gracchos de ſeditione querentes?* Theſe are the *Canaanites ſtill left in the Land*, the true Relikes of Poperie, which the blinde Sectary inueigheth againſt, and cannot ſee this Wood for Trees in his own Sacrilegious Poſſeſſion. Theſe forſooth thinke it lawfull for the Magiſtrate to diſpoſe of things conſecrated to God at their owne pleaſure; Tithes ſauour of I know not what Iudaiſme: voluntarie (fooluntarie, volatorie) Stipends were a Free-will Of-

Offering more acceptable. Can you not be warned by Scottiſh, French, German Churches, reformed after your faſhion? How doe theſe wiſh their Churches after the Engliſh faſhion? Alas, poore *Ieroboams* Prieſts! pitty you haue not that Beggerie you can ſo well plead for, haue ſo well merited. Whether you get, or whether you loſe, thus much my Text affoords you, that *euerie Man is Vanitie*: if you loſe, you yet get Vanitie; if you winne, it is Vanitie you ſue for.

No maruell if M^r *Parſon* (I am not aſhamed of the Name, which ſeemes with a ſcorne obiected) be ſo little beholden to Others of other Profeſſions, profeſſed (as the Fee argues) againſt

against vs in these Suits; if they write Cases and Volumes, and plead so farre, that they perswade vs to beleeue them vncharitably learned, and that the Law and Gospel(neuer through Friends) can still by a Fee be seuered, I will honour true Learning in euerie Man; and would wish, that Learning were not sometimes vnseasonable, and therefore vnreasonable. I haue elsewhere expressed my selfe in this Tithe-Argument; nor will I now enter the Lists of Disputation, whether Tithes are *due by Diuine Right:* it would aske a whole Booke, and Others haue beene large in this kind. Yet let vs, with calmer spirits, view what hath beene written in

P. Pilgr. l. 2. c. 7. §. 3.

in a large *Hiſtorie* of them; Wit, Induſtrie, and manifold Arts imploying their ioynt forces in this Buſineſſe: and (if I ſumme rightly) the niceſt Mincing, ſubtilleſt Glozing, and moſt curious Trauerſing, can find onely a defect of payment in ſome Ages; of Opinion (except thoſe firſt Times of the Church, when their Bountie farre exceeded, as is confeſſed, ſo poore Proportions) in none. And what is defect of Payment, but the effect of Vanitie? In the firſt Ranke (as there is mentioned) *Origen* pleads for the literall vnderſtanding, and liberall Payment; in the ſecond (for thither they are brought) *Ambroſe, Auguſtine, Hierome, Chryſoſtome* (I take

Hiſt. of Tithes, *Io. Seld.*

take onely what is graunted) demaund Tithes at leaſt, and out of Merchandize as well as Husbandry: Clouds of Witneſſes follow, both Canons, and others more priuate: and of our owne Nation; Lawes, Canons, Conſecrations, in great plentie. The Authors intents I examine not; nor can I looke, but with the eyes of a reſpectiue Friend, to ſo long Acquaintance (though *vſque ad Aras* be the limits of this, of all true Friendſhip:) I can make this friendly vſe of my Friends Labours; there to obſerue the Riches of the Iewiſh Prieſthood (*And if the Miniſtration of the Law be glorious, ſhould not the Miniſtration of the Spirit, and of Righteouſneſſe, exceed in glo-*

glorie?) The ſuperfluitie of the Gentiles, the redundant Liberalitie of Primitiue Ages, the Opinions of ſome of the Ancients queſtioned; of many, confeſſed: That hereupon Canons were made by Councels; Donations and Lawes, by Kings; Conſecrations, by Princes and Great Men; vntill at laſt, the Common & Pariſhionall Right, by Common, as well as Canon Lawes, was acknowledged. Many did indeed arbitrarily conferre them: but (except where all the World cryed ſhame on them) to ſome or other Church. And is it any maruell, that the ſplendour of Monkes and Monaſticall Cells (the Colledges in thoſe dayes of beſt Learning & beſt-eſteemed Deuo-

Deuotion) did dazle Mens eyes, and make them rob the Pariſh, for the Cloyſter? Where, what the *Canker-worme* ſpared, following *Caterpillers* deuoured, and plucked ſo many thouſand *Impropriations* of Tithes to their Monaſteries, alreadie and before ſettled on the Church? To which, the tranſcendent Power of the Pope, like *Aper de Sylua*, plucking vp all *Pariſhionall Fences* at pleaſure; and the ignorance and baſeneſſe of moſt of their ſilly Maſſe-Prieſts, in thoſe Times, added no little encouragement; that I mention not the Rabble of Friers, which like the Flyes and Frogs of Egypt buzzed and croaked in euerie corner, for their owne aduantage.

tage. Doe not all, that decree and make Lawes for Tithes (as by their Canons and Donations, there mentioned, appeare) acknowledge in them a Diuine Right, which they render & pay, rather then giue, as frank Almes to God and his Church; as Dutie, and not meerely Arbitrarie? And if Canons of Councells, if Lawes of Kings receiued not present Execution; doe we not see the like in all Times, in all Lawes, euen the most Diuine? Was not the Feast of Tabernacles, with *dwelling in Tents*, instituted by God himselfe, neglected from the dayes of *Ioshua*, all the succeeding Centuries of Ages vnder Iudges, and Kings, euen from the time of *Ioshua*, till

Nehem.8. 17.

till that of *Nehemiah*? To reason therefore from Practice to Right, is very weake; although in this of Tithes, many Reasons may be giuen of this Defect: The Primitiue Persecutions, the abundance then and after, farre aboue that quantitie; the intermeddling of that great *Ardelio*, the Pope; the Iealousies which Kings, not without cause, might hold of him; the state of Parishes so vncertaine, and long vnsettled; the Iarres betwixt Common and Canon Lawyers; Monasticall Preiudices; Miserie of Warres, Inuasions, Conquests; Selfe-will in Potentates; Couetousnesse of Lay Men, to detaine, and of Monkes, to gaine them: Once, my Text giues you

you the true Reaſon of all ſuch Non-practice, *Verily, euery Man, at his beſt ſtate, is altogether Vanitie* (and therfore no good Tithe-payer) *Selah.*

Nor can the Engliſh Church (which moſt concerneth vs) by any ſearch be ſhewed (in any ſettled and peaceable Times) not before This of Ours, in plentie of Prouiſion; not after it, in plentie of Learning, and learned Miniſters. And if any make ſcruple of Diuine Right in Primarie ſence; yet euen thoſe acknowledge it now too late, *after the Vowes to enquire, and to deuoure that which was ſanctified:* And that in this reſpect, there remaines, by vertue of Conſecration (which you now heard

Vide Seld. Reuiew.

also, grew vpon a Primarie right supposed) a diuine Right. And as one single Man cannot giue to God, and then arbitrarily resume it; no more can the Body Politike, or State, giue and take from God at pleasure, without Diuine Dispensation and Satisfaction.

Thus this Historie giues light for vs; and if there were any mysterie of ill meaning (which Charitie and his owne protestations will not suffer me to suspect) yet *Balaam must blesse Israel altogether, when Balac would faine heare of a Curse:* Nor can any argument (in my Logike) be framed out of that Booke against Tithes; but those Defects, that is, the Vanities of Men, before

Num. 23. 11.

fore mentioned. Eyther then he meant well, and was miſtaken; lo there Mans Vanitie: or if there were Myſticall Purpoſes of Darkeneſſe, they haue not taken, but giuen vs much euidence and light; which muſt proclayme his owne Vanitie. *Magna eſt Veritas*, Truth will preuaile, euen where her Enemies are Iudges; and *Goliah's* Sword ſhall cut off *Goliah's* owne Head, rather then the Church ſhall loſe her Patrimonie. I apply this rather to others Fancies of that Worke, then that I ſo fancie of my Friend, the Author.

But to returne to Diuinitie: If ſhee hath onely the Charitie of Frank Almoners to her main-

tenance, then is shee a Beggar; what greater Vanitie? If shee haue a Primarie Morall Diuine Right, or a Secondarie, by Consecration; yet is it enuied, quarrelled, defrauded; and therefore not farre from Vanitie. What vainer studie, then to studie to be a Beggar? Or to spend thy ample Patrimonie, for this minced Matrimonie of the Church? After so many Yeeres studie, such endangering thy Body and Life, so much expence in Maintenance, so much Sollicitation (to speake the least) for thy Preferment, such a perillous charge of so many Soules vndertaken, to reape so little to thy Selfe, to thy Posteritie nothing?

CHAP.

Chap. LXVI.

The Difficulties in Diuinitie; some humane fraileties in some Diuines.

SVppose, that Content supply all those mentioned Defects; yet is Diuinitie a Thornie Studie, by reason of the difficultie in it selfe, and the many by-wayes, which Schisme and Heresie hath made to intrap vs, and of the many mis-orderly Orders crept into this Profession. If we make the Scriptures the Rule of Faith; what varietie of Interpretations, *Literall*, *Allegoricall*, *Anagogicall*, *Morall*, are obtruded on the simplicitie of Faith? The Iewes

See my Pilgr. l.2. c.12.

adde their *Talmud*, or Traditionall Expoſition; Others haue added a *Typicall* or *Propheticall* kind; and others, a *Cabaliſticall*; this alſo ſub-diuided into worthleſſe Branches, *Gematria*, *Notarkon*, *Temurah*. If in theſe yee obſerue, how by Talmudicall Iewes, by Hereticall Maſters, by Schiſmaticall Applyers, by Papall Monſters, by Sorbone Doctors, by ſuperficiall Commenters, by Philoſophicall Speculators, by humorous Nouelliſts; in a word, by Humane Diuines the Scripture is tortured, martyred, and crucified in the middeſt of many Theeues; that there can be but one Truth, as there is but one God, which euerie one affirmes to be with him;

him; others more soundly, with none of them: And besides these, when the Fathers are in many things dissenting with others; in some, with themselues; Councells sometimes, banded with Faction; when they more closely, later Interpreters, by an *Index expurgatorius*, are openly, made to say what other Reformers fancie; when *Scholasticall* Authors require a life to reade them; *Polemicall*, another; *Commentaries*, a third; and yet the varietie of *Tongues*, the Passages of *Times*, the Assistance of *all other kinds* of Learning are required in a Diuine: God helpe this Man from being intangled in the inextricable Errours of Vanitie. *Open thou mine Eyes, O*

Lord (said a good Diuine, despairing of himselfe) *that* * *I may see the Wonders of thy Law.* The Vanitie of Man dazeleth the Eyes, and makes them vncapable of such Light: *In thy* * *Light shall we see Light.*

* Psal. 119 18.

* Ps. 36. 9

And except hee which hath giuen vs the externall Light of Scripture, giue vs the internall sight of Faith, both aboue Nature; *Euerie Man*, euery Diuine, *at his best state is altogether Vanitie.* Witnesse the *blinde Pharises*, learned vnlearned Scribes, subtill silly Lawyers, holy vnholy Priests, which crucified Christ vnder pretence of the Law, and thought they did God seruice in persecuting the Apostles. Witnesse the later Schoole-men, who

who trifled away Religion in curious Questions, in which was *plus argutiarum quàm scientiæ, plus scientiæ quàm doctrinæ, plus doctrinæ quàm vsus. Ridentem dicere verum Quid vetat?* I had rather *Erasmus* * should in many particulars reueale the nakednesse of Diuines in his time, then my selfe. Except wee bee all taught of God by the cooperating illumination of his Spirit, the Student studies in vaine, his Diuinitie is Vanitie. Haue not the Romists copious Libraries, haue they not Vniuersities many? manifold Orders of Votaries, each of their Cels, Couents, Colledges, a professed Schoole of Veritie? Armies of Students indefatigable, innumerable? haue

* *Eras. Colloq. & Mor. Encom.*

haue they not Learning, Riches, Honours, and as it were the Monopolie of the Worlds beſt things, yea, challenge it for Heauen too? how Voluminous are their two Cardinals, *Baronius* & *Bellarmine*, not to mention a world of others? But can they haue the Truth, which refuſe the Scriptures iudgement? which in their Writings ſpeake ſo contemptibly and blaſphemouſly of them? which locke them vp in vnknowne Languages from the Vulgar? which obtrude vpon the Canon, Apocryphall Writings? which preferre a corrupt Tranſlation to the Original? which equal [a] Tradition to them? which (as the Rabbines their Talmud) preferre Tra-

a *Con. Trid. Seſſ. 4.*

Traditions in as many[b] Priuiledges as the hand hath fingers, before them? which admit no Interpretation but their owne, *Aske my Fellow if I be a Thiefe?* which flye from the Scripture to Fathers, from them to the Church, from al Churches to their Own, (arrogating all to the Church, & acknowledging no Church but their owne,) which flye from all to the Pope? And this indeede is the laſt reſolution of their faith: that, as the Aſſaſines[c] at one word of their *Senex de Monte*, would kill themſelues or any other Man; ſo theſe for the Pope diſclaime Kindred, Country, Loyaltie, Wife, Life, Scripture, and (all but in termes) God himſelfe.

b *Coſter. Enchirid.* See my Pilgr. *l.* 2. *cap.* 12.

c See my Pilgri. *l.* 2. *c.* 22. §. 4.

And

And yet forsooth how many of our young Students must initiate their Theologicall Studies in Schoolemen, in *Bellarmine*? whose very name prognosticates ill successe, from worse to worse in their Studies: yet is the best but bad. *Bel* the first syllable, like the golden Head of *Nabuchodonosors* Idoll, is the Babyloniſh great God; *Lar*, the Punie Houſhold God of the Romanes, like baſer Metall followes; it must bee *minus*, leſſe then Faith and Truth which ſo Romiſh-Babyloniſh mixture can procreate: And yet how many out of Him must furniſh themſelues with Theologie? how many must furniſh themſelues to the Pulpit, principal-

cipally out of Fryers and Poſtils? How glorious Smatterers are they, if they can belch out indigeſted Crudities againſt *Caluine* and *Beza*? How many doe thus prooue meere Centaures, halfe participating of the *Beaſt*, halfe of Man? How eaſily from hence declining to Lutheran, Arminian Fancies; and if they meet with a ſubtill Fryer, or hap to trauell ouer Sea (as they haue done alreadie from ſinceritie) to a totall Papall phrenſie? Such Nouices are Vanitie.

And are not ſuch as like Lapwings run into the Pulpit with the ſhels on their heads, hauing learned the Lapwings leſſon to make moſt adoe furtheſt from the Neſt, from their Text I meane,

meane, neuer Sophisters till now? and those, which sowre with long standing, the verie Vargese of the Vniuersities, great Bottles with narrow Neckes, all their liues a filling, or hanging vp rather in the Smoke, emptie till the last? and those, which studie Questions, and disputes rather then godly edifying of themselues or others? and those, which make much stirre about Conformitie, hauing nothing else but the forme and habit of a Minister? like the Antike puffed Images on Churches, seeming to glorie in supporting that Fabrike which is the more, and only, burthened by their weight? and those, that if they can, in a sordid popular baseneſſe humor

the

the people, and make bitter Inuectiues againſt ſome (commonly the publike, and in publike perſons ſpecially the Eccleſiaſticall) more religious in others then themſelues, in ſhaddowes then in ſubſtance? Truly I thinke that the want of due Conformitie to Eccleſiaſticall Diſcipline eſtabliſhed by Law, is not, or but little, in faction of the people, but in thoſe Miniſters or Diuines which humour them, fearing (forſooth) an offence, not to God, to the Prince, to the Law, to their Oath of Canonicall Obedience, but to *Iohn* at Stile, and ſome Weauer or Tailor, or Marchants Wife, or other Humoriſt in his Pariſh. In *His Pariſh*, ſaid I? A double fault; for nei-

neither doth hee make it *His* by cure of ſoules, and *Pariſh* is a Popiſh name; Parſons, Vicars, Curates, are ſtiles of the old Religion: this Man muſt bee a *Lecturer* (doth our Engliſh Church know ſuch a Calling?) his Name, Office, Hemmes, Ha's, Geſtures, Veſtures, and as he dares, doctrine, all new, that is, all Vanitie. Once, where the Miniſter is diſcreetly reſolute, by argument and practice bringing home the ſtrayed Sheep, and not ſtraying himſelfe for companie; Experience ſhewes how tractable the People are, how eaſily, in the moſt difformed Congregations, reduced. If I ſtay a little longer in this ſubiect, you will beleeue mee that the Diuine is Va-

Vanitie, which hath begunne, and knowes not when to make an end. And such is your Logick and our Vanitie, it is easily concluded of Diuines especially, *ex particularibus*, that all are euill if they thinke some not good. Needs must the Diuine be Vanitie, that hath nothing but Vanitie to worke on, such ground which thus repayes his Veritie with fruitlesse, fruitfull Vanitie.

Chap. LXVII.

Of Morall Vertue.

EAsie is it to shew of Vertue the Moralitie of Ethnikes, and Philosophers, yea, of all Ciuill Men,

not borne anew in Christ, that it is Vanitie. *Brutus* a zealous Patriote, renowned for Vertue, made this the Epitaph of Vertue, and himselfe (now dying) *O misera virtus,* * *nihil eras nisi verba; at ego te vt inclytum opus exercebam; tu verò seruiebas fortunæ.* Such a verball Vertue, such a Vanity was that Ethnike Moralitie. This (as by the mouth of two Witnesses) was also the saying of *Hercules.* The Censorious *Seueritie* of *Cato*, *Aristides* his *Iustice*, *Scipio's Continence*, the *Contentednesse* of *Fabricius*, the Temperance, Prudence, Fortitude, Loue of their Countrey, and those other Vertues magnified so much in Histories, *had their reward*, and applause with Men.

* Dion. hist. R. li. 47.

God

God the righteous Iudge lookes with other eyes, viewes the cauſes from which they proceeded, for which they were done, himſelfe excluded, as before is obſerued. Theſe Vertues were good in reſpect of ciuill ſociety, and may iuſtly ſhame vs ſuch dull Proficients in a better Schoole; but make nothing to Mans true Felicitie, his Reconciliation with God, and fellowſhip with Him in endleſſe life; without which all things are Vanitie. Hauing more fully handled this point * alreadie, I will ſay no more of the naturall Mans Retentiues from Vice, or Motiues to thoſe ſhaddowes of Vertue: only this I may ſay, *Without Faith it is impoſſible to pleaſe*

* In handling *Omnia.*

God, by * hope we are saued, and, If we speake with tongues of Men and Angels, giue all our goods to the poore, our bodies to the fire, haue all Knowledge of Diuine and Humane Artes, haue supernaturall Faith to remoone Mountaynes, and haue not Charity, it profiteth nothing; yea, it hurteth much, all our Righteousnesse proones filthie clouts, and this lustre notwithstanding, are but *splendida peccata*, beautifull abominations, puffe vp, but edifie not. I am the true Vine, saith the Truth, and Life, and my Father is the Husbandman. As the Branch cannot beare Fruit of it selfe, except it abide in the Vine, no more can ye, except yee abide in mee. I am the Vine, yee are the Branches: hee that abideth in me,

* Rom. 8. & 14. 1. Cor. 13.

Esay 64. 6.

Ioh. 15. 1.

Ver. 4. 5, 6.

me, and I in him, the same bringeth forth much Fruit; for without mee can ye doe nothing. If a Man abide not in mee, hee is cast forth as a Branch, and is withered, and Men gather them and cast them into the fire, and they are burned. What Vines we are by Nature growne, out of that wilde Vine *Adam*, till the heauenly Husbandman transplant and ingraffe vs into the second *Adam* by Regeneration; what wilde Vines wee are, *Vines of Sodome*, what wilde Grapes wee fructifie, *Grapes of Gall*, is before obserued. The verie name *VIRTVS*, if ye take away *T*, the Figure and Character of the Crosse, is *Virus*, that is Poyson, and such are, in regard of Heauen and the soules

saluation, our best acts not *washed in the Bloud of the Lambe*. All Moralitie is commonly stiled *Humanitie*, as the name *Virtus* comes of *Vir*, & the mayne excellencie of Man: but if euery Man bee altogether Vanitie, then this *Vis*, *Virtus*, Virilitie and Vertue, must needs vanish also.

* *Vir nominatus, quòd maior in eo vis est, & hinc virtus nomen accepit, Lact. de op. c. 12.*

CHAP. LXVIII.

Of Religion; how little of the World is Christian; how little of the Christian World Orthodoxe, exemplified in the Abassines, Cophti, Greekes, Surians.

AND what shall wee say of Religion? This indeede is the Sacred Bond

Bond betwixt vs and God, that vnites God and Man in a holy Communion, *Ei vni*, saith Saint *Augustine*, *religans animas nostras, vnde Religio dicta prohibetur*. So *Lactantius*, *Nomen Religionis à vinculo Pietatis, quòd hominem sibi Deus religauerit, & Pietate constrinxerit*. We contend not about Names: but where is that Religion which thus reunites vs to God? Among the Heathens the fabulous Poets were their *Vates*, ridiculous Prophets, and *they worshipped they knew not what*. The *Iewes* haue *the Law & the Prophets*, the Shell, but not the Kernell; *Saluation is of the Iew*, it was of them, of whom *concerning the flesh Christ came: and from Sion came the Law, the Word*

Aug. de vera relig. in fine.
Lact. lib. 4. c. 28.
Ioh. 4. 22.

of the Lord from Ierusalem: but that which was of them, is off, quite off them; and they abiding in their Perfidiousnesse, euen by their Religion, are quite cut off from it: *God they please not, and are contrarie to all Men.*

Mahumetane Religion couers more Ground, then the Christian Name, in all Professions; an Absurditie, without Ground, a Braine-sicke Vanitie. And if * One hath exactly obserued, of all the knowne World, onely one sixt part lifts vp her face from this Myre of Heathenish, Iewish, Mahumetan Superstitions; and hath giuen the Name to Christ. But what beside the Name? This is the

* M. Brerewood.

the vulgar Religion, not in the chaunted Conuersions of the Americans and Indians alone, (who haue but * the Name of Christians, and are baptized for their Age, not their Faith, and that also vnwillingly) but in the most of all Professions, which doe not so much as studie to know the *Great Mysterie of Godlinesse*, or sincerely care to practise what they know.

* *Ouiedo, l.17. c.9. See my Pilgr. l.9. c.15.*

1.Tim.3.16

Alas, what doth the Southerne ABASSINE and *Egyptian* Christians in Africa know, but Names, and, as it were, a few words of Art in * Christianitie; obseruing, with the Iewes, Circumcision (Excision of Women they haue added also) Purification, Sabbaths, Fasts, Abstinence from

* *N. Godignus de Abass. rebus. l.1. c.28.*

from Swine, Hares, Strangled, Bloud, & Fiſhes without ſcales? With Mahumetans and Gentiles, they haue many Wiues, and diuorce them at pleaſure: With the Greekes, they ſay, the Holy Ghoſt proceeds only from the Father: With the Monothelites, they acknowledge in Chriſt one Will: with the Anabaptiſts, they re-baptize, or multiply it rather, euery Twelfth-day, or Epiphanie: they deny the Ioyes of Heauen to Soules departed, with Pope *Iohn* the three and twentieth: They hold Romiſh Catholikes worſe then Mahumetans; condemne the Councell of Chalcedon; beleeue, that Infidels onely ſhall goe to Hell. They admit Infants to ſacred in-

Tho. a Ieſu. l. 7.

inferior Orders, and to the Eucharist; baptize not till the fortieth day, vpon any Necessitie; obserue false Gospels, as that of *Nicodemus*, with other Suppositious Scriptures, and haue heaped to themselues a World of Errors; besides generally their want of Learning and Bookes, exceeding Rudenesse, and super-exceeding Superstition. Loe here the Christianitie of Africa.

Now for the GREEKES; their Slauerie is not more to the Turke in Temporalls, then to Ignorance and Error in Spiritualls. Their Constantinopolitan Patriarch, with his Followers, are by the Turkes tearmed Dogges, Ethnikes, Infidels; nor is

Steph. Gerlach. Cruſ. Turcogræc. Ierem. reſponſ. Poſſevine, &c.

is he admitted a Seat with the Bassa's, but when he brings his Tribute of foure thousand Duckets, with almost as much besides in Bribes: In that Church is little Preaching; and that which is, in pure Greeke, which the Vulgar vnderstand not. The Priests liue of Almes; the Monks, of their Handy-labour; the Bishops, of poore Maintenance; and how often, Widowes of their Daughters Whoredomes? Studies of Humane Sciences, cause suspition of Heresie. Their Religion is almost all in Rites and Ceremonies. They obserue foure Lents in a yeere; eat not Bloud, or Strangled; keepe the Iewish Sabbath; admit not massie Images, but Pictures; prohibit

bit the fourth Marriage ; denie the bliſſe-full Viſion till Doomes-day ; with other Opinions, ſauouring of abundance of Leuen, mixed with their Name and afflicted ſtate of Chriſtians. This is the Chriſtianitie, not of Greece alone, but of Circaſſia, Mengrelia, Thrace, Macedon, Epirus, Bulgaria, Raſcia, Ruſſia, Seruia, Boſnia, Walachia, Dalmatia, Moldauia, Podolia, the Iſlands of the Archipelago, Candy, Cyprus, and other Parts.

The Syrians ſeeme to haue their Name of Sur (ſo doe they call Sidon) and differ little from the former in Religion, but in Iuriſdiction, wherein they are ſubiect to the Patriarke of Antiochia. M. *Brerewood.*

tiochia. This is his Title: but that which first founded the *Christian* Name, is now little more then a Name, the Sepulchre of it selfe: the Patriarchall Seat is remoued to Damascus; and the Archbishop thereof, by these Surians, or Melchites, is accounted Patriarke of Antiochia; although the Maronites acknowledge one of their own, residing in Libanus; and the Iacobites another, whose See is neere Merdin, in Mesopotamia; the Pope also adding, in Title, a fourth of his owne; as likewise he doth at Ierusalem and Alexandria. O Vanitie! Foure Patriarkes in Antiochia, and none at all: (for what is foure Cyphers in Arithmetike?) A great Citie va-

Baumgart. l.2. Vitriar. &c.

Boter. Relat. p.3. l.1.

vaniſhed almoſt vtterly, and not aboue threeſcore Houſes, with a ſmall Church of Chriſtians there leſt, where the Name *Chriſtian* was firſt heard!

CHAP. LXIX.

The Georgians, Circaſſians, Muſcouites, with other Northerne Nations; and of the Jacobites and Maronites.

THE Georgians haue the like difference from the Greekes; being ſubiect to their owne Metropolitan, reſiding in S. *Katherines* Monaſterie, in Mount Sinai. That theſe *Georgians*, *Mengrelians*, and *Colchians* are addicted to *A. Busbeq. ep. 3.*

to Drunkenneſſe, Belly-cheare, Dauncing, might ſeeme ſmall to the kindneſſe of the Brother, or Husband, which commend their Gueſts to their Wiues or Siſters, eſteeming it a credit, if they can pleaſe: Few are Virgins at ten yeeres; Theft as with the Spartans, if cunningly done, is a matter of Reputation.

Vid. G. Interiano della vita de Zychi ap. Ram. part. 2

The *Circaſſians* haue no Letters; their Prieſts mumble the Greeke Liturgie, which they vnderſtand not: if they will write to any, they get ſome Iew to doe it. They are not baptized till the eighth yeere: and as if this tied them to ſerue the Deuill (ſpecially the Gentry) enter not the Church till threeſcore, that is, till infirmitie of Age diſ-

ables

ables them to the Deuills seruice, in Robberie; in the meane while, sometimes without dores, on Horse-backe, they heare their vn-conceiued Liturgie. Thus Religion teacheth them, That Robberie excludes holy Places; but not to exclude it from their Hearts, the best Temple. Is not this also Vanitie? They haue no Iudges, nor written Lawes, to force their Great Ones; and therefore greater Force is both. Murther is common; Many Wiues esteemed lawfull: Other their Courses are more befitting wilde Beasts, then ciuill Men. Yet are these a Nation Christian.

And so are the *Muscouites* also of the same Religion with the

Greekes, but differing, in exacting Marriage before Orders, and distributing the Eucharist (both kindes mingled in the Chalice) with a Spoone. The seruile condition of this people is such, that their late Tyrant *Iohn Vasilowich* said, they must be shorne once a yeere, like Sheepe, or oftener, like his Beard, to make them grow better. Preaching is not knowne; the whole Clergie being vtterly vnlearned: Twice a yeere, on New-yeeres day, and S. *Iohn Baptists*, the Prelate, in his Cathedrall Church, hath a set forme of Words, in a poore Exhortation to them. They are watchfull to keepe out Learning, lest (forsooth) it should breed Innouation;

uation; and therefore will not allow Printing. Their Prelates being ſuch; no maruell, if their numerous Prieſts and innumerable Friers be verie Blockes. One of them, by Maſter Doctor *Fletcher* asked, how many Euangeliſts there were? anſwered, he knew not; how many Apoſtles? he thought Twelue; how he ſhould be ſaued? hee knew not whether he ſhould, or no; if ſo, he would be glad; if not, what remedie! Why he ſhoare himſelfe a Fryer? becauſe hee would eat his Bread in peace. They reade not, but account diſ-authentike the foure laſt Bookes of *Moſes*, as aboliſhed by Chriſt; for which cauſe, they reade not the Prophets pub-

D. *Fletcher.*

likely, as proper to the Iewes. The Pſalmes they accept, and New Teſtament. They, in the yeere 1588. bought the Patriarkeſhip of the then Patriarke of Conſtantinople; who ſold it, to be reuenged of the Greekes, which had depoſed him. Traditions they equall; the Church they preferre, to Scriptures. A world of other Ceremonies and wicked Opinions they haue, agreeing with theſe Foundations.

As for the *Lappes*; ſome are Chriſtians, but without Letters altogether; and exceeding Sorcerers and Witches, wherein they paſſe all Nations.

Other Northerne Nations I might name, that haue a kind of

of Heathenish Christianitie; professing Christ in Name, but in many things follow their Antike Ethnike Customes.

Livonia was by force of the Dutch Knights made Christian; but euen still their *Se leaues* and Heathenish Groues, with Deuillish Rites, are not extirpate: And *Lithvania*, among the Rustike people, is not quite washed from Gentilisme, in Rites and Customes.

The Christians in *Asia* and *India*, before the Portugall Conquests, were *Nestorians*; and in the hither Parts, Mesopotamia, Babylonia, Cyprus, Palestina, *Iacobites*: of which, are reckoned a hundred and threescore thousand Families, by some; others

Bot. par. 3. Breitenbach. Vitriac.

say, this Heresie is spred in fortie Kingdomes. These vse Circumcision, and Crosses branded with hot yrons; honour *Dioscorus* and *Iacobus Syrus* for Saints; and are much like the Egyptian *Cophti* and *Abassines* in Superstitions and Heresies.

The *Armenians* haue two Patriarkes of their owne; beleeue not the Soules Blessed, till the last Day; exact Marriage of Priests; Re-baptize; abstaine from vncleane Beasts; obserue a strict Lent, without Milke-Meats, Oyle, Flesh, or Wine; obserue Festiualls on times differing from other Christians; fasting on our Christmas day; celebrating the Annunciation on the sixt of Aprill; and Purification,

cation, on the fourth of Februarie, &c.

The *Maronites* haue diuers of the ſame Opinions with the former; alſo diſtribute the Communion to Infants; giue the Father power to diſſolue his Childrens Matrimonie, if he miſlike; create Children, of fiue or ſixe yeeres, Sub-Deacons; eate no Strangled, or Bloud; exclude Women from the Communion, in time of their Diſeaſe; maintaine the *Monothelite* Hereſie.

Lo here a briefe ſumme of the Chriſtian Nations at this day; and their manifold Errours and Superſtitions, that is, their Vanitie in the Chriſtian Veritie.

S. E. S. Relat. Rel. West

As for these Westerne parts, One hath written a Learned Treatise, to which I referre the Reader. I write not heere a large Historie, but shew that of so many Christian Nations, few haue any more generally then Rites and Shaddowes, a Bodie almost exanimate and dead.

CHAP. LXX.

Of Papists and other Sects; of Vanitie in most mens liues, notwithstanding veritie in Doctrine.

IF we should adde the abominable Superstitions and Heresies of the Romish Church, which confounds in a strange Dialect, Catho-

tholike and Romane; if a World of other Heresies, *Familists*, *Anabaptists*, *Tritheites*, and a nameless number of Monsters not worthy the naming: I should goe beyond mine owne intent, your patience, and yet not bee able to expresse the exceeding Vanities that haue attended Religion. *Corruptio optimi pessima.* Neuer were so great euils in the World, as those which Religion hath hatched and nourished. Veritie procreates not Vanitie; but Man is Vanitie; vnder a name of Religion obtrudes vpon God and Man, Hypocrisie, Superstition, and all kind of Villanie. Haue not *Epiphanius*, *Augustine*, and others written whole Volumes of Heresies? Are not the

the greateſt part of the Fathers Workes, Confutations of falſe Religions? and My Pilgrimage, what is it but a large Commentarie of Mans Vanitie in this kinde? Could the Deuill euer but vnder colour of Religion haue made the Tẽple a Stewes, yea, of Sodomites? or haue taught Men to haue burned their Children (ſweeteſt pledges of Nature) to *Moloch*? or haue made Men beleeue that to kill Kings is tolerable, nay, commendable, nay meritorious? What more againſt ſenſe, then Tranſubſtantiation? againſt Reaſon, then Self-Whippings, Murthers, Treaſons? againſt Religion, then Diſpenſations for Othes, Indulgences for future ſinnes,

ſinnes, and any thing to be done in a Papall conceited *ordine ad Deum*? How vainely doe they contend for Merits of Workes? and yet after Voluminous toiles againſt the Proteſtants in this point, *Bellarmine* * confeſſeth, that this is ſafeſt, to relye wholly and only on Gods Mercies; ſo vaine is that their Champion againſt the Truth: like luſtie *Eſau*, after his freſh and fierce hunting, ſo doe they at their death ſell their Birthright for *Iacobs* Potage, the Proteſtants Grace, and that which they ſo much deride, *ſola fides*, that is, Chriſts Righteouſneſſe by Faith alone apprehended. Said I, that little is left of Chriſtianitie but the name? How many ſeeme aſha-

* Bell. de Iuſt. l. 5. c. 7.

ſhamed hereof, and call themſelues by the Maſters of their Sects and Orders? How many pray more, and more vow, to Angels and Saints, then to God and Chriſt? and what Papiſt doth not (though in words otherwiſe) really more addict himſelfe to the bleſſed Virgin, then our bleſſed Lord, GOD ouer all bleſſed for euer? more *Aues* then *Pater-noſters*, more Faſts, Feaſts, Pilgrimages, Guildes, Vowes, Offerings to that name, then the Name of Chriſt; as if they would ſhortly grow *aſhamed* of the Chriſtian Name alſo? And truly, *Catholike-Roman* pleaſeth them much better. *Tantum Relligio poterat ſuadere malorum?* Religion the heauenly

uenly Medicine against Vanity, hath vanished, by the Vanity of mẽ, into the most Hellish Vanity of al others, degenerating either into *Superstition*, as in all false professions; or into *Hypocrisie*, by professing truth in falshood.

And are not these the common Diseases? so little a part of the World in name *Christian*! and so little little not couered ouer (the name notwithstanding) with Antichristian Heresie! and euen where the Truth is (O the Vanitie of Men!) so vnchristian liuing, so little knowledge, so lesse then little power of that Truth in the most Mens conuersations! *They say they know God, but by their workes denie him, being abominable and disobedient,* Titus 1.16

and

and vnto euery good worke Reprobate. The Foole hath said in his heart, There is no God, they are corrupt, they haue done abominable workes, there is none that doth good; The Lord looked downe from Heauen vpon the Children of Men, to see if there were any that did vnderstand and seeke God. They are all gone aside, they are altogether become filthy, there is none that doth good, no not one. Let no man think mee harsh: the Apostle himselfe applyes this *Psalme* to euerie Naturall Man, which though he Dogmatically thinkes that there is a God, yet doth not practically bethinke him of God, but liues as if he should neuer bee called to accounts, and examined at that High Tribunall. And therefore

Rom. 3. 10, 11, 12.

fore though the Light of the Creature without him, of Nature within him, of Scripture aboue him, inforce a Confession of God, yet Vanitie makes This, all Religion, all Vertue, all good things to vanish into smoke, except God renew by Regeneration, *and Christ dwell in the heart, and purifie the heart by Faith.*

CHAP. LXXI.

Vanitie exemplified in the most remarkeable Men for humane Felicitie.

LEt mee instance this in two kinds of Examples; the one most eminent in worldly happinesse, or as you may

Arist. Rhet. cap. 5.

may terme it with the Philosopher, *Fortune*; in all things which Nature can giue; the other, in all things whereof the Naturall Man is capable, the one without, the other within the Church. I will not for worldly Felicitie produce the Example of *Polycrates*, Prince of *Samos*, who being glutted with Fortunes continuall Dalliance and Delicacies, sought to auert Her by voluntarie casting into the Sea a Ring which of all his substance hee esteemed most precious, and had the same deliuered him againe by a Fish at his Table, the same being found in her Belly, fortunately shall I say, or fortunate-Lye? for he was after crucified. Nor will I hold those Men

Men happie, which *Solon* mentioned to *Cræſus*, who thought himſelfe the happieſt: nor thoſe which the Delphike Oracle (who lookes for Truth from the Deuill?) adiudged moſt happie, *Phedius*, which had dyed for his Country; and *Aglaus Pſophidius* which had neuer gone out of his owne ground, being a competent Poſſeſſion in a corner of Arcadia: nor the two *Metelli*, the Father & the Sonne, ſo celebrated in the Romane Hiſtorie; the one *Pontifex*, twice *Conſul*, *Dictator*, *Magiſter Equitum*, *Quindecimvir*; and famous for Ten glorious perfections, a Warrior, Oratour, Generall, Senatour, Many Children ſuruiuing him, the Wiſeſt, the moſt Honored, the Richeſt,

Plin. l. 7. cap. 46.

Plin. l. 7. cap. 43.

the Chiefe in Chiefe and greateſt Exploits, and which only in his, in any time was priuiledged to be carryed to the Court in his Chariot. Alas, this extraordinarie fauour could not make amends for his Eyes loſt with fire in *Veſta's* flaming Temple, while hee ſought to ſaue the *Palladium* from the violence of the flame; a double Argument of Miſerie externall, and internall Blindnes. Nor was his Sonne *Q. Metellus* happie euen in Secular Felicitie, who, beſides his moſt ample Honours, and Sirname *Macedonicus*, was carryed to his Funeral by foure Sonnes, one of them *Prætor*, three had beene *Conſuls*, two of which had publikely triumphed, and one had beene

Cen-

Censor, but in the flower of his Glorie was violently seized on by a Tribune, and had beene throwne downe the *Tarpeian*, if he had not owed his life to another Mans rescue.

CHAP. LXXII.

This more fully observed in AVGVSTVS, *Fortunes deerest Minion.*

BVt set him in the mids, whom all the VVorld hath admired, AVGVSTVS himselfe, *quem vniuersa mortalitas in hac censura (fœlicitatis) collocat*, as *Plinie* speaketh; a Man most Nobly descended; for Riches, Honour, Friends,

Empire, Fortunate Victories, almost adored; for bodily good things, of comely stature (*forma eximia, & per omnes ætatis gradus venustissima*) of most amiable visage, and that also Maiesticall by his bright and shining Eyes (*quibus etiam existimari volebat inesse quiddam diuini vigoris*) his Bodie also hauing a naturall Impression, and spotted Characters of the *Celestiall Beare*: liuing to Maturitie, aged threescore and sixteene; of which besides the time of his *Triumuirate*, with *Antonius* and *Lepidus*, twelue yeers after that with *Antoni⁹*, he ruled the State alone forty foure yeeres. He accomplished fiue Ciuil Warres, two Forraine; closed the Temple of *Ian⁹*, which had

Suetonius.

had beene but twice done from the Cities first Foundation: for the loue of his people; (who, *ære collato*, erected a Statue to *Musas*, the Physician, which in a Sickenesse recouered him, and placed it by *Æsculapius*) for the Fame of Posteritie (hauing still through all Ages of the World a monethly Anniuersary, and things of greatest splendor, expressed by his Name, *Augustissima*) neuer equalled: admired for his many many worthy Acts, and leauing Rome a Marble Citie which he found of Bricke; a Mirrour of Liberalitie, of Seueritie, of Clemencie, of Patience, and Moderation; yea, Famous, for Arts and Studies; of whose Felicitie, seuenteene Presages were Fore-

runners, as if Supernall Powers had thereunto conspired, many Prodigies also before-hand, signifying the prosperous euents of his Warres; and most most famous in this, that in his time, the Lord of Eternity tooke Humane flesh, and vouchsafed to be inrolled his Subiect, before He was borne, *Augustus* his Decree occasioning His Birth at Bethlehem. As for the Cities, (so many *Cæsareas*) built to him by Kings, and so many Temples also, in his life, with the madnesse of insatiate Men to honour his Memorie after his death, recorded by *Suetonius*, and others, I let passe: Hee, they, are passed and long since Vanitie.

Nay, euen of Worldly Happinesse

neſſe no Example can bee giuen, though wee exclude future Helliſh Miſeries. *Auguſtus* himſelfe thus happie, yet was alſo in as many things vnhappie and miſerable; and let the World be Iudge. Hee was repelled by his Vncle *Iulius*, and *Lepidus* preferred in the Maſter-ſhip of the Horſe-men; the bloud of ſo many Citizens in fiue Ciuill Wars; his owne hurts in the Dalmatian; the odious Proſcriptions made in his Triumuirate (wherein *Tully* alſo loſt his life) *Antonie* ouer-topping him in the Authoritie of their ioynt Empire; his flight in the Philippine Warre, and three daies lurking; his ſwelling Dropſie, painfull Stone, and many other Diſeaſes; the

Vid. Suet. & Plin. l. 7. cap. 45.

many Mutinies of his Souldiers; many Conſpiracies againſt him; ſo little iſſue, and that alſo too much, enough, by the villanie thereof, to ſwallow vp the ſweeteſt of his Fortunes; the Rebellion of Illyricum; the Dearth, Peſtilence, and Miſeries in his time; Abdication of *Agrippa*, and deſire of him after; his Iealouſies of his Wife and *Tiberius* his Succeſſour, a Monſter, and the Sonne alſo of his Enemy; his infamous Pathike abomination in his Youth, (*videſne vt Cynædus orbem digito temperat?* ſpoken in publike Games, being applyed vnto him by the whole people) his many Adulteries, with many other internall Vices, externall Croſſes; proteſt & proclayme againſt

gainſt a Worldly Happineſſe in *Auguſtus*, the Minion of Fortune, and greateſt Worldly Fauourite.

The World to her Darlings giues no ſweet Meats, but ſhe addes Vineger, not to whet the Appetite, but to ſet the Teeth on edge. But Chriſtians know, that without Chriſt, all Men are *without Hope, without God in the World*; and therefore without true Goods and Goodneſſe. Eph. 2.

CHAP. LXXIII.

Examples of the beſt ſtate of Men in the Church: Saint PAVLS *Priuiledges, and Cenſure of Him-*

Himselfe : Some mention of late Occurrents.

OPen the vayle of the Temple, and see, if within the Lappe of the Church, you can see Happinesse flowing from any other Fountaine. How many of the Pharises were admired for learned Lawyers (as *Gamaliel*) for deepe Diuines, for sanctitie of Life, for all Diuine Prerogatiues? Was not *Iudas* a Christian, an Apostle, a Preacher sent by Christ himselfe, a Miracle-worker, a Man seeming the Patron of the Poore, and of such authoritie with the Twelue, that when he spoke (so S. *Iohn* relates it) all the rest (as appeares by the other

Ioh. 12.
Mar. 14.
Mat. 26.

other Euangeliſts) followed his Faction, and all ſuſpected themſelues, rather then him (*Maſter, is it I?*) ſuch opinion had they of his ſinceritie? I need not adde, that *Judas* was a Theefe, an Hypocrite, a Traitor, a IVDAS, *the Sonne of Perdition.*

If any Man had whereof to reioyce, *or truſt in the Fleſh*, Saint PAVL *had more; Circumciſed the eighth day, of the Stocke of Iſrael, of the Tribe of* BENIAMIN, *an Hebrew of the Hebrewes; as touching the Law, a Phariſe; concerning Zeale, perſecuting the Church, touching the Righteouſneſſe which is in the Law, blameleſſe.* See yee not here a blameleſſe Moralitie, a Profeſſion of Diuinitie, a great Lawyer, with ſo many other Pre- Ph.3.4.

Prerogatiues, in a *Perſecutor?* Theſe things, which others accounted *Gaine*, at his Conuerſion he eſteemed and found, in true valuation, to be *Loſſe*. Yea, and after his *Conuerſion*, after his *Apoſtleſhip*, after his *Miracles*, *Conuerſions* of ſo many Nations, *Labours* more abundant, then of all the reſt; after ſo many *Perils* and *Perſecutions*, after his Exaltation into the *third Heauen*: yet becauſe *euery Man at his beſt ſtate* (and what meere Man was euer at ſuch a beſt ſtate?) *is altogether Vanitie* (*What haſt thou, that thou haſt not receiued?*) he finds a meere Blanke in Computation and caſting vp all his eſtate, and caſts all ouer-boord, to ſaue his life. *Yea doubtleſſe*

1.Cor.4.7.

Ph.3.8,9.

(heare

(heare his owne words) *and I count all things but losse, for the excellencie of the knowledge of Christ Iesus my Lord, for whom I haue suffered the losse of all things, and doe count them but Dung, that I may winne Christ, and be found in him, not hauing mine owne Righteousnesse, which is of the Law, but that which is, through the Faith of Christ, the Righteousnesse which is of God by Faith.* Hee puts off all his owne, to put on Christs Righteousnesse; and that at this present, not long before his death. So vaine a thing is Man, the best of Men, that, as another Prophet proscribeth *all our Righteousnesse as filthie Menstruous Ragges*; so this sends vs to Christ alone, who *is made vnto vs, of God,*

Ph. 3.

Es. 64. 6.

1.Cor.1.30 *God, Wisedome, Righteousnesse, Sanctification, and Redemption.*

2.Cor.5. *vlt.* *He that knew no Sinne, was made Sinne for vs, that we might be made the Righteousnesse of God* (not ours) *in him,* not in our selues. And therefore S. *Paul* disclaimes

Gal.2.20. his *owne life, that Christ may liue in him, and that what he thence-forth liued, might be by the Faith of the Sonne of God, who had loued him, and giuen himselfe for him.*

Herein *Paulus* was *Magnus*, and better deserued that Name (for greater and iuster were his Exploits and Conquests) then *Pompeius Magnus*, or *Alexander Magnus*, or *Fabius Maximus*, or any other of those greatest Names of Men: nay, till *Saulus* become *Paulus*, till Man become Little,

No-

Nothing, Vanitie in himſelfe, he is not capable of true Greatneſſe, of true Happineſſe.

And hereby art thou Great and Happie, Greateſt and moſt Glorious ANNE: (for who ſhould, vnder colour of I know not what Preſumption, hinder Beggers alſo from looking on the Sunne, or walking by the Light of the Moone? and it is the baſeneſſe of the baſer Vulgar, that like the Earth, is impropriated; the Heauens and nobler Elements are common to all: None but * *Apelles* may paint *Alexander*; but his Man may hold & behold his Maſters Worke: and I which began this Funerall Meditation preſently after, & partly on the Occaſion of that

* So may I ſay of my Gracious Maſter, the moſt reuerend Archbiſhop of Canterburie, which preached at her Maieſties Funerall.

that *Occasus*, the setting of that Great, the second Light in our Hemisphere; and consummated the same on the day of her Funerall, adding the Blackes of these Lines to that *Blacke Cloud of Witnesses*, with lesse Pompe, but not with lesse Truth, may by this Epitaph testifie my Dutie, and in the best state, Mans Vanitie. But how am I vanished, dazeled, and darkened, till I haue lost my selfe and Reader, with the lustre of that Bright Name, shining in this, in a better World, after the Blacknesse of that setting Cloud?) Hereby art thou Great and Happie, Greatest, and most Glorious ANNE; not because the Daughter, the Sister, the Wife, and in our

our Hopes, the Mother, of so many Renowned Kings; not for Thy participation (*Luna luce lucens aliena*) in Crownes and Scepters, in Loue and multitude of Subiects, in Fame, and other the greatest of worldly Greatnesse: but by this *Faith*, which stripped Thee of Thy selfe, before Thou wast stripped of those other Royall Ornaments, and clothed Thee with Christ.

Herein *being dead, shee yet speaketh*; Her Confidence was fixed in the onely Mercie of God, and Merits of Christ: Merits of Others shee vtterly disclaymed; for *Peter* and *Paul* had need of a Sauiour themselues. Christ Himselfe inuites to Himselfe (diuers times Shee

If my cares were then more greedy thē happie in that thrōg, or my Pen be here more forward then fitting; let my loyall Affection and this Argument be Intercessors for my pardon

repeated it) *Come vnto me all yee that labour, and are heauie laden, and I will refresh you.* This Faith in more,& more feeling words, vttered in Her Swannes Song, and last Extremes, and agreeing to that liuely Christian vigour in Her course of Life; Her harmelesse & beneficent Power to the Subiect; Her Obsequious and Coniugall respect to His Maiestie; Her dayly Deuotions vowed and performed on Her Knees to the Great King; with many other Her Vertues, which I am vnworthie, vnfit to mention; haue recorded Her Happie, both in a blessed Memorie here, and a memorable Blessednesse for euer; haue proclaymed on Her behalfe, that not Her Maiestie,

stie, Her Selfe, Her Greatnesse, and Goodnesse, but Her Mortalitie is by Death mortified, Her Sepulchre, in Her Monument, buried, and Her Vanitie altogether vanished.

And now, O Queene, liue for euer; liue that true and neuer-vanishing Life; reigne with thy true Lord and King, the Truth and Veritie; enioy the Ioyes of Angels, thy Companions, and the Societie of the Heauenly first-borne, and the sweet (not carnall) loues of thy *Quondam* Great, but now farre greater Sonne; then an Earthly Prince, now a Heauenly King; whom Diuine Prouidence called hence together with others of Thine (here Infants; there, more then

Men) that Thou mightest find of thine Owne, in that Cœlestiall Court, to entertaine Thee, and congratulate Thy Welcome.

And Oh, how did wee feare, least our Sinnes, which had now robbed vs of our *Morning-Starre*, that Hopefull HENRY; and of that other Eye of our *Brittish Orbe*, our *Siluer*, Sweet and Gracious *Moone*, would also haue (not eclipsed, but) hastened our remayning *Golden Sunne* out of this *Hemisphere*? That the Heart of our World, the *Sol* (Sole Eye) of our Heauens, the brightest Gemme in the Huge Ring of our Ocean, Great Britaines greatest King, Father of our Peace, Patterne and

and Patron of Learning, Diſperſer of the Miſts (both Schiſmes and Warres) in Neighbour Regions, Light of our Eyes, *High Steward* of our Hearts, and liuelyeſt viſible Image amongſt vs of the Liuing Inuiſible God (by the Vanitie of our Sinne) would haue vaniſhed from our Eyes for euer? A Vanitie that had beene to vs, and to Him alſo, as a Man, how-euer inueſted with all ſecular Titles of Greatneſſe. But Grace had prouided to Him a more enduring Kingdome: The day of Death had beene a Birth-day to Eternitie; Life had ariſen in Death, and Vanitie had killed His Vanitie onely; His Faith in IESVS,

whereof hee hath called the World, by his Writings, to witnesse, had beene the Defender of Him from Vanitie, who is iustly entituled, the *Defender of the Faith*. But what doth *Amos* (may some *Amaziah* whisper) *at the Kings Court?* I answer, Vanitie is there, and doth more harme then I can: I aske againe, Did not Vanitie moue that question? Doubtlesse, the vanitie of Courtiers, Nobles, Gentry, Citizens, Priests, People, all sorts, make me afraid; and for the worthinesse of that IESVS alone, to that Blessed KING *of Kings* to pray, that He will enlarge his Dayes, which hath *enlarged his Heart* so like to *Salomons*, that my poore skill in Historie knowes

Amos 7.

knowes not ſo neere a Paralell in all Ages. Neere ſaid I? in two reſpects before him; that the *loue of Women* (And is not this a Miracle, the King of Miracles, a King to be herein a King of himſelfe?) hath not, doth not miſſe-leade him; and ſecondly, in this aduantage of Euangelicall Times, that if *Iohn Baptiſt were greater* in the knowledge of Chriſt, then any which had beene *borne of Women, and the leaſt in the Kingdome of Heauen, ſhould be greater*, and able to ſay more of Chriſt, *then hee*; what ſhall we ſay of Him, not *the leaſt*, but the great Stupor and Wonder of Diuines; a King of *that Nation* alſo? Mat.11.11.

But what doe I? if I ſay the

Truth, it seemes, or will in after-Ages (if any Age outliue his learned Moniments) seeme *Flattery* (a Vice which to a King in my opinion is, *High-Treason*, & *Felony* to a priuate *Man*, as depriuing & robbing them of thẽselues) & if I be silent where my Text saith, *Euery Man*, I may seeme partial: to say much, is little; to say little, nothing: in me, little or much, Truth or Silence, may all be adiudged Temeritie, & Vanitie; My Text shall speake (let Me be silent) *Euery Mã at his best state is altogether Vanity*. Kings of the best Men, if this be all, are Subiects of Vanity: Subiects of the best Kings, except the best King renew them, are Slaues of Vanitie: Kings and Subiects are altogether Vanity.

But

But heare, O King of Heauen, whoſe Name is *I am*, *without all ſhadow of chãge*, to whom *we make* *Praiers & Supplications, Interceſſions, and giuing of Thankes, for all Men, and for Kings*; (euen to *pray* for them, is to acknowledge a Superior *King*, *Eternal, Inuiſible, only Wiſe*, without Whom they are Vanitie) & grant, that as thou haſt *ſhewed* *thy Word vnto* our Iacob, *thy Statutes and Iudgements to* this our *Iſrael*, and haſt *not dealt ſo* (in that meaſure) with any King, *with any Nation*; ſo *let the Name of the God of* Iacob *defend* Him, that he may long *feed* Iacob *his People*, & *Iſrael his Inheritance, according to the integrity of his heart, and guide thẽ by the skilfulnes of his hands*: that (as in a Northern Climat) his preſence

*1. Tim. 2. 1

* & 1. 17.

* Pſal. 147. 20.

ſence may cauſe a long Summers day; that rather His *Sunne*, (this Sunne) the Meaſure and Meaſurer of Mans dayes, may goe backe, as in *Hezekiahs* time; or ſtand ſtill as in *Ioſhua's* time; or ſome-what of our Yeeres to bee abridged to lengthen His: Once, that our Sinnes and Vanities bee ſeparated from *vs* (by thy Grace and our vnfained Repentance) that they may not ſeparate (not our KING from GOD, but) GOD & his KING from *vs*: and that after this later Sunne-ſet, a Mid-day Sunne (His mature Sonne) may ſucceed, without interpoſition of Night in our Brittiſh Horizon. *Amen. Lord Ieſus.*

But mee thought in the verie men-

mention of his Name, I heard an *appeale to* Salomon: *to* Salomon *you shall goe*. But whither? alas, *Salomon* is vanished, and hath in word and deede left vs the best euidence, that Man at his best state is Vanitie; his Sepulchre was long seene, but longer since buried in it selfe; and his suruiuing Workes, the *Prouerbs*, proouing euery Man a Foole, and therefore Vanitie (without Christ the true Wisedome) his *Canticles* singing the blackenesse of the SPOVSE in her selfe; her beautie, only from her Lord and Louer: and *Ecclesiastes*, a whole Booke more purposely written on this Argument. A three-fold Cord of Diuine VERITIE, by Humane

mane Vanitie, impossible to bee broken.

CHAP. LXXIIII.

SALOMON, the most complete in all Humane, and some more then Humane Excellencies of Bodie, Minde, and State, convict of Vanitie vpon Record.

WIll you now haue an example beyond examples, of all internall and externall splendor in one Man, a Man also studied in this point, and purposely making experiment of this matter in question? Looke vpon *Salomon*, one before hee was borne, promised and named by Propheſies. *Behold,*

hold, a Sonne shall bee borne vnto thee, who shall bee a Man of rest, and I will giue him rest from all his Enemies round about; for his Name shall be SALOMON, * *and I will giue peace and quietnesse vnto Israel in his dayes. Hee shall build an House for my Name, and hee shall bee my Sonne, and I will bee his Father, and I will stablish the Throne of his Kingdome ouer Israel for euer.* Neither did GOD repent of this promise, but when he was borne, *the Lord loued him: And he sent by the hand of* Nathan *the Prophet, and he called his name* Iedidiah (loued of God) *because of the Lord.* Now for his Felicitie, it was such, that the Miracle of Earth and Mirrour of Heauen was built and consecrated by

1. Chron. 22.9,10.

* Peaceable or Peacemaker.

2. Sa. 12.25

by him, God himselfe in visible Glorie taking possession of the House which *Salomon* had built, *so that the Priests could not stand to minister, because of the Cloud, for the glorie of the Lord had filled the House of the Lord.* And how poore were the *Hecatombæ* of Heathen Princes, compared to *Salomons* Peace Offerings at the Consecration 22000. Oxen, & 120000. Sheepe? What should I adde those new and farre Nauigations to Ophir, the Sea and Earth presenting *Salomon* a Tribute of Rarities? His Reuenues, Customes, most magnificent Palace, Throne, (*the like not in any Kingdome*) Vtensils of Gold (*Siluer was nothing accounted of in the dayes of* Salomon) Cha-

1.Kings 8. 11.

1.King. 10

Chariots, Horses, Golden Targets, Almug Trees, precious Stones? Yea, *all the Earth sought to* Salomon, *and brought euerie Man his Present: and the King made Siluer to bee in Ierusalem as Stones, and Cedars made hee to bee as the Sycomore Trees that are in the Vale, for abundance.*

But the Soules riches are the richest! *Salomon* had both, *and exceeded all the Kings of the Earth for Riches and for Wisdome: Loe, I haue giuen thee* (saith Wisdome himselfe) *a wise & an vnderstanding heart, so that there was none like thee before thee, neither after thee shall any arise like vnto thee: and I haue also giuen thee Riches and Honour, so that there shall not bee any among the Kings like vnto*

1.Kings 3. 12.

1.Kings 4. 31.

Ver.32. *vnto thee all thy dayes.* And *hee was wiser then all Men, and his Fame was in all Nations round about.* For his Ethikes, Oeconomikes, Politikes: hee spake 3000. *Prouerbes: and his Songs* (One is extant of the deepest Mysteries in Diuinitie) *were a thousand and fiue.* Touching Naturall Philosophie, not coniecturally, as *Aristotle* and *Theophrastus*, but by Diuine Wisdome: *Hee spake of Trees from the Cedar to the Hysope;* Ver.33. *hee spake also of Beasts, and of Fowles, and of creeping Things, and* Ver.34. *of Fishes. And there came of all people to heare the Wisdome of* Salomon, *from all the Kings of the Earth, which had heard of his Wisdome.* Yea, a glorious Queene came from a farre Countrey, with

with a magnificent Trayne, and munificent Presents, *to proove him with hard questious, all which hee told her*, and so dazled her Eyes with stupor and amazement, that she accounted his Fame a Mincer, and (contrarie to her wont) a Halfe-reporter of his Prosperitie and Wisedome; and admired in his Men (that which to all Men we deny) their Happinesse. *Happie are thy Men, happie are these thy Seruants, which stand continually before thee, and heare thy Wisedome.* Shall I adde, that *Salomon* was also in all these a Figure of CHRIST, whose Throne alone is stablished for euer; and the most liuely Figure that euer was of Him, the King of his Church? that *Salomon*

1.Kin.10.8.

was a holy Man (for God loueth not Sinners) a Prophet and Penman of three Bookes of Scripture, and *all Scripture is giuen by inspiration of GOD, a Word of Propheſie, which holy Men of God ſpake, as they were mooued by the holy Ghoſt* ? that wee haue all theſe things related to vs, not by humane Hiſtorie, wherein falſhood can ſcarſly be auoided, but by Diuine Teſtimonie ?

2.Tim.3.16
2.Pet.1.21

Yet the ſame Scriptures witneſſe (turne now the other ſide of the Leafe, behold, the blacke Booke) King *Salomon* loued many ſtrange Women of the Nations which God had prohibited, had ſeuen hundred Wiues, and three hundred Concubines, and *Salomon* (ouerthrowne by Wo-

1.King.11.

Women: a diſgracefull Foyle) *did euill in the ſight of the Lord:* he which had built the Temple, builded an *high place for Chemoſh and for Molech, the abominations of the Heathen, and for all his ſtrange Wiues;* and theſe things remayned long-after as Moniments of his ſhame, ſcandals to Poſterity, & the ſeeming Sepulchres of *Salomons* ſinceritie. The Lord was angrie with him, and ſtirred vp Aduerſaries vnto him, *Hadad* the Ammonite, and *Ieroboam*, and *Rezon*, yea, and cauſed *Ahijah* the Prophet, to propheſie euill of *Salomon*; & this glorious Sunne, after ſo faire a day, ſet in a Cloud; for euery Man at his beſt ſtate is altogether Vanitie. *Habemus confitentem reum: Salo-*

2. King. 23. 13.

mon writ a Booke to *preach* this, together with his Repentance to all Posteritie; the Theme whereof is Vanitie of Vanities, all is Vanitie: the Arguments drawne out of the profunditie of his Speculations, the certaintie of his Obseruations, and the Example of Himselfe; a Man most able by his Wisedome, Riches, and sensuall experience to finde the account; who also purposely *gaue his heart to seeke and search out by Wisedome all the Workes that are done vnder the Sunne*, and behold (*Summa totalis*) *all is Vanitie and Vexation of spirit*. The Book is in your hands, and might haue kept this out of them, if yee were good Students therein. But is all Vanitie?

tie? then this also: and to what end should Men take notice of an incurable Disease? Nay, the end of that, of this Booke is, to teach that *whatsoeuer is of the flesh is flesh*, that Man without supernaturall Grace, or by naturall Arrogance ascribing merit and confidence to that Grace (which passing thorow so foule a Pipe, though in it selfe Water of Life, sustaynes some inherent pollution and imperfection) is Vanitie, altogether Vanitie. Hee began his *Prouerbs* with, *The feare of the Lord is the beginning of Wisedome*; he ends with this, *Let vs heare the conclusion of the whole matter*, (so *Salomon* concludes his Booke, I this *singula generum*) *Feare God, and keep his Com-*

mandements, for this is the whole dutie of Man, or (as *Broughton*, and the Vulgar reade it) *hoc est enim omnis homo, this is all the Man:* as if Man, til he put off himselfe, & put on this feare of God, were not a Man at all, and no further then he hath put on Christ, hath put on true Humanitie; that which hee now and of himselfe hath, being altogether Vanitie.

CHAP. LXXV.

Mans Vanitie in generibus singulorum; *the vnited forces of Men in Antiquitie, Vniuersality, Consent: and first, of the first Age.*

NOw, if yee thinke the Case is altered by *genera singulorum*,

lorum, and to preuaile with multitudes, *Et quæ non proſunt ſingula, multa iuuant*; the Truth is impregnable, and concludeth Vanitie againſt Armies, Cities, Nations, Worlds of Men. *If thou knoweſt*, ſaith Learned SCALIGER, *what a Man is, thou mayſt eaſily know thy ſelfe to be nothing. But I am wont to ſay that we are not Men, but pieces of Man, of all which together ſomewhat may be made, not great, of each aſunder almoſt leſſe then nothing.* Acutely and like thy ſelfe *Great* IVLIVS: but DAVIDS Commiſſion is larger, and cuts deeper; All together are altogether Vanitie: whether the Faggot or euerie ſticke, an Arrow or the whole Quiuer, the Caſe is alike, *Con-*

Exerc. 148.

clusio sequitur deteriorem partem. Can a Million of Millions of Ciphers signifie any more then one Cipher? great store of Stubble, is but greater store of Fuell to kindle the greatest fire: are they not so many Vanities? are they not so many more Witnesses of this Vnitie and Veritie, that *euery Man is Vanitie?* A World of Men are Men, the number is increased, to the weight nothing added.

This verie name, *The World*, is for this cause taken in ill sense: a 1.Io.5.19. *The whole* [a] *World*, saith Saint IOHN, *lyeth in wickednesse.* And b Ro.12.3. *Be* [b] *not conformed to this World*, saith Saint PAVL. *Christ prayes* c Ioh.17.9 *not for the World. Wide* [d] *is the* d Mat.7.13 *Gate, and broad is the way that leades*

leades to deſtruction, and many there be which goe in thereat. The infected multitude, is like a publike Rebellion. *Thou* [c] *ſhalt not follow a multitude to doe euill*, is a Legall Statute. An Epidemical Diſeaſe, a generall Peſtilence, is the euill of the multitude, the more the worſe. If publike aſſault bee made againſt good manners, wee muſt eyther hate (it is [f] *Seneca's* ſpeech) or conforme, wee muſt eyther bee like the euill, becauſe they are many, or Enemies to many, becauſe vnlike.

Antiquitie, Vniuerſalitie, Conſent, ſeeme a three-fold Cord not to bee broken, a glorious Triumuirate; yet are but a Trinitie of Vanitie, dealing with Verity, like thoſe three Romane Ty-

c Ex. 23. 2.

f Sen. Ep. 7.

Tyrants, which proſcribed the beſt Citizens. The firſt Antiquitie, Vniuerſalitie, and Conſent, were in *Adam* and *Eue*, which conſpired with the *Old Serpent*, and conſented together, to make Satans Empire Vniuerſall. This loſt them Paradiſe. VVhen their number was increaſed, *I haue* [g] *gotten a Man* (ſaid his Mother) *from the Lord*; from him indeede, in another ſenſe. *And* [h] *Cain went out from the preſence of the Lord, and dwelt in the Land of Nod*, of Vexation and Agitation, *a Fugitiue and Vagabond in the Earth*. Shee calls him a Man, who proued a Manſlayer; ſlew Vanitie (ſo doth *Abel*, the name of the next Man,

g Gen. 4. 1.

h Ver. 16.

Man, signifie) but reserued it aliue, and nothing else aliue in himselfe. *Abel* addes to the number of Men: And how soone was this Addition substracted? *Abel* is not *able* and strong, but in true signification, Vanitie, and leaues *Abel* mourning for a Legacie to his Parents. *Seth* is the next of *Adams* sonnes; but how manifold, meane while, was *Caine's* Posteritie? It was time, when *Enos* was borne, for *Men to begin to call on the Name of the Lord*, Vanitie was now so multiplyed. Ver. vlt.

But how soone (so vaine a thing is Man) did these *Sonnes of God* mixe themselues with those *Daughters of Men*, and pro-

procreated *Giants*, Champions of Vanitie? *And God ſaw, that the wickedneſſe of Man was great in the Earth, and that* (behold a full and adęquate Example to this Rule) *euery imagination of the thoughts of his heart was onely euill continually.* Here was *Uniuerſa Vanitas*, a Deluge of Vanitie, the cauſe of *Uniuerſa Vaſtitas*, a Deluge of Waters, which made Men to vaniſh vtterly out of the World. *Antiquitie, Vniuerſalitie, Conſent*, a whole *World*, the *ancienteſt World*, periſhed in this Vacuitie, cauſed by Vanitie.

Gen. 6. 5.

CHAP.

CHAP. LXXVI.

Vanitie eſcapes the Floud, and drownes the ſucceeding Ages before Chriſt.

GOD in mercie remembred *Noah*, a Remnant was ſaued in the Arke, and ſo Vanitie eſcaped Drowning, and out-liued the Floud. I will not, with *Ham*, reueale the Patriarkes Turpitude, that is, his Vanitie: But how ſoone, and the new World bethought them with Vniuerſalitie, Antiquitie, and Conſent of a *Citie and Tower*, *to get them a Name? Egregium verò nomen!* the name of Babel or Confuſion to this day. Gen. 11.

Abraham is ſelected (the whole VVorld

VVorld declining to Wickednesse) to be the *Father of the Faithfull:* But to omit the Vanities twice incurred concerning his Wife; how soone, euen in his life time, was *Ismael*, and his Posteritie by *Keturah*, cut off from the promised Hopes; and *in* Isaak *must his Seed be called?* In *Isaaks* Posteritie, to let passe him whom God hated, did not *Iacobs* other Sonnes sell innocent *Ioseph*, and their Fathers Ioyes, in the same Bargaine? How cruell were *Simeon* and *Leui?* How trayterous were they all against the Schechemites? How impure *Ruben* and *Iudah?* How did all their Posteritie serue a base intolerable Bondage in Egypt? How basely

ly did they behaue themſelues, in Murmurings, Luſtings, Idolatries, and manifold Abominations, notwithſtanding the many Miracles, in Deliuering, Teaching, Feeding, Clothing them; inſomuch, that of ſix hundred thouſand Men, onely two entred the promiſed Poſſeſſion: Such an Vniuerſall Conſent of Vanitie was in all that Antiquitie?

Let the Diuine Hiſtorie tell you the ſucceſſion of their Vanities, till ten Tribes were circumciſed in a neuer-recouered Schiſme from the true Circumciſion: The other ſoone after carried to Babylon, in a miſerable Captiuitie; neuer recouering their Priſtine Splendour, nor

nor puritie of their Language. I omit their many Warres and Miseries; but how many * *Councells* (*Nationall*, and *Generall*, were then the same, the Church being folded in that Nation) against Christ? Was it not decreed in one of them, to excommunicate all that professed Him? in another, to kill Him? in another, they condemned Him: And if any except against the Generalitie, they may take in *Herod* and *Pilate*, which gaue their consent also. Did not the same Vanitie appeare in a conspired vnitie against Christ, in persecuting the * Apostles? Yet was this Nation the onely exempt from Vanitie, and Verities onely Peculiar. *Hee shewed his*

* Io.7.&9. & 11.&c.

Mat.26.4. & ver.57.

* Act.4. & 5.& 6. & 23.&24. &c.

Ps.147.20.

his Word vnto Iacob, *his Statutes and his Iudgements vnto* Israel; *hee dealt not so with any Nation; neither had the Heathen knowledge of his Lawes.* God *would not take the Childrens Bread, and cast it to Dogges.* Such were the Heathen in Diuine account, *Dogges*; the *House of Israel, Lost Sheepe*; both Vanitie. Mat. 15. 24, 26.

Goe now and boast of *Vniuersalitie, Antiquitie, Consent* of *Men*, vniuersally, anciently consenting in Vanitie.

Chap. LXXVII.

Generall Councells of Christian combined Forces examined: The

cause of their and the Catholike Roman Vanitie.

AS for the Times since; to omit the Combination of Iew and Gentile, in raysing continuall Persecutions against Diuine Truth, Veritie by Diuine Hand preuailing against Humane Vanitie; who sees not, that Councells haue erred? That Councell hath decreed against Councell? As the former Nicene, and that of Ariminum; the second Nicene, and that of Frankford, and many others? And that most glorious and reuerend Councell of Nice, but for one *Paphnutius*, had erroniously decreed against Priests Marriages? And how soone,

ſoone, in the beſt Act thereof, did it in manner vaniſh; the whole VVorld groaning, and wondering to ſee it ſelfe an Arrian? *Athanaſius* againſt the World, and the World againſt *Athanaſius*; like *Elias* or *Michaiah* againſt ſo many falſe prophets? Nay, One in the Worlds Theatre againſt all Men? To ſay, the Pope gaue not his Conſent, and thence grew the Error, is a new Nicetie, not worth mentioning; the true cauſe, Chriſt Himſelfe giueth, * *In vaine doe they worſhip Me, teaching for Doctrines, Commandements of Men.* This is that *Wild Vine*, * *or Gourd*, which cauſeth *Death in the Pot*, I know not how, *Mortale* and *Rationale* being ioyned in the very defi-

* Mat. 15. 9

* 2. King. 4. 40.

nition of Man. As for the Popes Authoritie, I confesse it furthereth much, in later Councells specially; because as *Euery Man is a Liar*, so his Holinesse is predominant; not onely a Man, which (they say) is proued by the Porphyrie Chayre; but ὁ ἄνθρωπος τῆς ἁμαρτίας, *that Man of Sinne, the Sonne of Perdition*, eldest Sonne of him that is *the Father of Lies*. And when Councells are subiected to this one Man (whosoeuer be *Caiaphas for that yeere*) is it possible they should erre, which can so easily haue the holy Spirit sent from Rome in a Boxe?

And although former Times esteemed the Councell, as the Church representatiue, of farre greater

greater power then the Pope; and the late Councell * of Constance deposed three Popes (the Romish Church had then a Cerberean Head) *Benedict*, *Gregorie*, and *Iohn*; decreed the Authoritie of the Councell aboue the Pope, and created a new Pope, *Martin* the fifth; and although the Councell of * Basil ratified the Councells preeminence aforesaid: yet the Councell of Lateran, vnder *Leo* the Tenth, reuersed it; and the late Councell of Trent solemnely decreed a Supplication to the Pope, for Approbation, basely subiecting themselues to Papall seruitude, and that openly: for who doubts, that the Popes spirit had ruled all before? And this Power of

* *An.* 1414.

* *Con. Bas. Sess.* 33.

Con. Lat. Sess. 11.

Con. Trid. Sess. 25.

the Pope, *simply and absolutely aboue the vniuersall Church, and all Generall Councells*, is *ferè de fide*, well-nigh an Article of Faith; *neither* * *can* this All-can Man *subiect himselfe to a Councell*. Thus Cardinall *Bellarmine*.

* *Bell. de Concil. l. 2. c. 17, 18.*

And what needes then any Councell at all? Or what needed the Popes to erect so many Bishoprickes in Italy, that the Italian Faction, guided by their Pope, might preuaile in all Councells by pluralitie of Voices? *Hæc illa est Helena* (*Espencæus*, one of their owne, affirmes it) *quæ nuper Tridenti obtinuit*. But I may not wade into Controuersies: it is apparant, whether the Pope, or the Councell, Man or Men, in that best state,

C. Esp. Com. Tit. 1.

Vni-

Uniuerſa Vanitas, they are altogether Vanitie. A Councell of Holy Men, a Parliament of Politike Men, an Armie of Warriours, a World of Nations, all are Men, and all Men are altogether Vanitie.

The Scripture propheſieth, and hath foretold the Combination of all ſorts of Men in the Raigne of Antichriſt. As the whole World in manner went after the Deuill in Heatheniſh Impieties before Chriſt, ſo in the later Ages of the World, Babylon is ſaid to *make all Nations drink of the wine of the wrath of her Fornication.* A Beaſt riſing out of the Sea, receiued power of the Dragon; *and all the World wondered after the Beaſt: And they wor-*

Reu. 14. 8.

Re. 13. 3, 4.

ſhipped the Dragon which gaue power vnto the Beaſt, and they worſhipped the Beaſt. And it was giuen vnto him to make Warre with the Saints and ouer-come them; and power was giuen him ouer all Kinreds, and Tongues, and Nations. And all that dwell in the Earth ſhall worſhip him, whoſe Names are not written in the Lambes Booke of Life. Our Aduerſaries, which ſo much vrge *Viſibilitie and Succeſſion*, yet grant that the great Antichriſt ſhall aboliſh the publike exerciſe of all other Religions true and falſe, and pull downe both the bleſſed Sacrament of the Altar, and the Idols of the Gentiles, and Sacrifices of the Iewes, and all kind of religious Worſhip, ſauing that which muſt

Verſe 7, 8.

Rhem. annot. in 2. Theſſ. 2.

must bee done to himselfe alone. Thus shall he rule ouer the whole World. And the Antichristian reuolt shall bee from the Catholike Church. So *Pererius*; in the time of Antichrist there shall bee no Sacrament in publike places: so *Acosta*; the Priests lamenting, the Church doores destroyed, the Altars forsaken, the Church emptie, because there are none to come to the Lambes Solemnitie. Now apply this to Rome and the Papacie, which Our Authors haue done, and you shall see the Reason (which they see not, because they are *drunken with this Wine*) of the so much gloried *visibilitie of their Church*, and the obiected inuisibilitie of ours; the *Vni-*

Per. in Daniel, p. 714.

Ac. de Tẽp. Nouiss. l. 2. cap. 15.

niuerſalitie of Humane Vanitie. Men preuailed in publike againſt the Scripture by their Traditi-

Reuel.12. ons, *driuing and perſecuting the Woman into the Wilderneſſe;* till now in later times God hath ſent forth his Seruants, not to preach a new Truth, but to renew that which by Men had beene long captiued in and by miſtie Myſteries, ſtrange Language, Humane Policies, Popiſh Ambition, and Heatheniſh Superſtition; and ſo to recouer the Church by degrees from her long ouer-ſpreading Leproſie. The Vanitie of Man was the Mother, is the Nurſe of Poperie; & this is the Characteriſticall difference betwixt vs and them; We appeale to the Truth of God

in

in all caſes of difference, challenging the Inheritance by the laſt Will, and hauing recourſe to our Fathers written Teſtament (as *Optatus* ſpeaketh againſt the Donatiſts:) they ſerue and obſerue Chriſt, *by the Precepts of Men;* alledging I know not what *Nuncupatiue Will*, and vnwritten Traditions. And for Antichriſt, they are like the Men which dwelt at the Catadupes or Falls of Nilus, which by hearing, loſe their hearing, and can ſee no Wood for Trees, in the Thickets whereof they are intangled.

Optat. l. 5. cont. Parm.

CHAP.

CHAP. LXXVIII.

The Vanitie of Armies, Nations, Cities, Worlds.

OF the Vanitie of *Armies*, all Histories are Euidences; some scarred away with a noyse, as the Aramites; some killing themselues, embroyled in Mutinies, as the Madianites; some by an Angell, as *Senacheribs*; some by Famine, as that of *Cambyses*; some by Pestilence, or other diseases; and most by the Sword, which deuoures on both sides. The very *Armes* of Armies is *Death in a bloudie Field*, that is, the Vanitie of Men; where (by a worse eruption then that of *Hecla*, or that of

2. King. 7. 6
Iudg. 7. 22.

of *Ætna*, or other fierie Hils) the fire of Hel hath seemed to break forth into the earth, to the Confusion of Mankind; Men prouing Beasts and Deuils in mutuall Destructions and Desolations. Euen the iustest and holiest Warre hath a bloudy Character: *Dauid* might not (because a Man of Bloud) build the Temple: and Man is Vanitie, which only by sheading of Bloud, can preserue his Bloud from being shed. But for Armies, *Xerxes* (which led the greatest that better Histories mention) is fittest Witnesse, both in the base Dissolution thereof, and his cowardly Flight; and also in those teares which hee shed, beholding his World of Men in Armes together,

ther, that within one hundred Yeeres there would not be one of them suruiuing.

Esay 40.17

For *Nations*, *Esay* hath said, and wee before out of him, *All Nations before him are as nothing, and they are counted to him lesse then nothing and Vanitie.* It were an easie thing to make a Catalogue of Nationall Vices, and to muster before you the Asian Luxurie, American Fumes, African Perfumes, Persian Delicacies, Punike Perfidie, Cretan Lying, Egyptian Superstition, Turkish Idlenesse and Insolence, Irish Leuitie, French On-sets, and Italian Iealousies, Blasphemies, Hypocrisies, Othes, Curses; the drunken Dutch, the Merrie Greeke, the Vsurious Iew, the Proud

Proud and Complementall Spaniard, the Englisſh Faſhionmonger, &c.

But I had rather let you ſee repreſentatiue Nations in *Cities*. Yet what needed Cities, if Men were not Vanitie? or Walls of ſafetie, if one Man ſought not, another feared not, the ruine of Man? And therefore Conſcious *Cain* was the firſt Founder of a Citie. As for Multitudes of Men therein, they are as the manifold Pillars of Smoke ouer the Citie, which combine into one foggie miſt; or as in the Plague-time, cauſe greater Vanitie by mutuall Infection and Contagion. Looke to their *Myſteries* and *Companies*; and are there not two Companies, (and yet Gen. 4. 17.

yet no Companies) Vsurers and Sacrilegious, the greatest? Looke to their *Theatres*; if wee will not with *Tertullian*, brand them, for *Sacraria Veneris*, instituted as the Deuils Pompe, and for his Superstitions and Lusts; who there possessing a Woman, answered, *Inueni in meo*, (I confesse, there is some difference twixt our Playes and those of Heathens, in respect of a named Idoll or Superstition; but otherwise his Arguments, most of them attach ours, aswell as theirs, and in some prophane abuses of holy things, ours are worse then theirs) we may safely and boldly say thus much, that they are the publike Sinkes & Confluence of Idlenesse, and too

Tert. de spectac.

too too frequented Schooles of Vanitie; Where our Gentrie, which leaue their Countrey Habitations, to infest the City, spend some of their houres, to bee instructed in the Arts and Mysteries of Secular Vanity; and passe their vnprofitable liues in a Dreame. But they doe not intend Holinesse, when they goe to a Play! their scope is that mirth which wee call Vanitie, arising from sinnes, represented in **adulterated* and fained action: nor need they Recreation which are alway idle.

* So *Tert.* And *Hypocrita* signifieth an Hypocrite & a Stage-player.

Now for publike *Courts*, *O Curias hominum, O quantum est in rebus inane*! There, indeed, *are the Thrones for Iudgement*, but we will not looke so high. And

would GOD Vanitie might neuer perch so high, that in a Court of Graue *Senatours*, wee might suppose there should present themselues an Assembly of Graue *Seniours*, (vse the Greeke word if you will) and with all milde insinuations (*the poore speaketh with Prayers*) beseech, that They would appoint some time at their owne best leisure, when some of Them deputed to this Businesse, might heare the others Grieuances, in a Case which the Law of GOD in both Tables, and of MAN in both Courts, exacted. This (what *Diuano* would haue done it?) is too weightie, it must bee considered of further, and with a *Deferendo*, they are dismissed!

Ima-

Imagine this; and imagine Men themſelues, ſo vaine as to feare to heare, to examine, leſt (the force of Light is ſuch) they ſhould alſo bee equall Iudges againſt their owne Iniquitie; *Iudices, confitentes rei*! when They will doe nothing, they will take leiſure to conſider, whether They may conſider at leiſure: the Other muſt bee put off till afterward! *Dic mihi quando* Cras *iſtud veniet*? Or to ſpeake as to Marchants, *Numquid apud Parthos Armenióſue latet*? (I will not ſay that from the *Indies*, they haue ſince had diuers Returns) Or to ſpeake as to Citizens, Cras *iſtud quanti, dic mihi, poſſit emi*? Is it ſhipped in ſome Bottome for the *Straites*, and hath met

Martial.

with some of Algier Purchasers, which haue taken or sunke it? howeuer; this *deferre, auferre est.* This I haue propounded as an imaginarie Case to be discussed; you may (if you will) passe it ouer as a *Dreame, which I haue seene in the dayes of my Vanitie*: for waking Men, because they are Vanitie, may refuse to doe Iustice: but to heare; that at leisure, and to be themselues selected Arbiters in their own Case, and yet reiect it, you will easily grant is but a Dreame and Vanitie. It is time now to awaken, and visit their Temples. They are full and frequented; but are not the former *Sacraria* more? Many resort to them! but is it not to see and to bee seene? to see

and

and heare Faſhions? and which is worſt, they ſee, and do; heare, and doe not. Once; *Cities*, *Nations*, *Armies*, all are Men, and *Enery Man at his beſt ſtate is Vanitie.* If you ſhould inſtance in a whole *World*, in diuers *Worlds*, *Alexander* would with his teares prooue the Vanitie of them all; who hearing the Philoſophers Opinions of many Worlds, wept at the ſmalneſſe and ſlowneſſe of his Conqueſts; as if the World had not beene Morſell bigge enough for that vaine ambitious appetite, which then would haue beene as ſicke for new Worlds, as hee had beene eager of this.

CHAP. LXXIX.

Mans Vanitie best knowne by the price payd to redeeme it; the Necessitie, Nature and Order of our Communion with Christ the second ADAM.

IF *yee receiue the witnesse of Men, the witnesse of God is greater.* Hee that will thorowly see the Vanitie of Man, of all Men, of all Men in the best state, let him looke vpon Him that is more then a Man, *God manifested in the flesh*; there shall hee haue an *Ecce homo* indeed, and in that Glasse shall hee best see the Quantitie, the Qualitie, the Vniuersalitie of Mans Vanitie. *The Word was made*

made fleſh: He tooke not the *perſon of a Man*, as the *Neſtorians* fancie; but that he might in one perſon repreſent all Man-kinde, and deriue the benefit of Redemption to the *whole nature of Man*, in his Incarnation He *aſſumed that Nature*: the Perſon of the Word remayning what before he was, did take and Hypoſtatically aſſume the Nature of Man, *the Seede of Abraham*, the Principles of our Nature, which his Humanitie ſubſiſted not by Humane perſonall ſubſiſtence, as in other Men, but in the perſon of the Word. One Nature aſſumed not another Nature (then had all the Perſons equally and wholly communicating in that Indiuiduall Nature, beene

John 1. 14.

Incarnate) nor did one Person assume another Person, lest the benefit should in that Person haue stayed: but the Person of the Sonne, in Nature God, tooke the Nature of Man, and without change of the God-head into Flesh, or alteration of the God-head in the Flesh, or confusion of the God-head with the Flesh, *The Word was made Flesh.*

Farre be that Blackneſſe of more then Satanicall Blaſphemie from me, to ſearch for Vanitie in Him, who proclaymes Himſelfe the *Veritie*. But our Vanitie is beſt ſeene, in this price payd to redeeme it; *Hee that knew no Sinne, being made Sinne for vs, that we might be made the*

2.Cor.5. vlt.

Righ-

Righteousnesse of God in him. We are by nature the sonnes of *Adam*; of whom, by naturall Generation we receiue at once to be Men and Sinners; and wee grow as wilde Branches out of that wilde Vine, fructifying (as is said) wilde Grapes. The sonnes of God haue Gods owne naturall Sonne, as a second *Adam*, from Heauen; whose Race and Progenie they are, by spirituall Regeneration: Hee is in vs, to the deriuation of a better life, as the Vine in the Branches, which are inoculated and incorporate by Heauenly Husbandrie into it: and wee in him, as the Branches in that Vine, whence they receiue a new life; that life which *is according to Godlinesse*, by Saint

Peter

Peter called the [a] *Participation of the Diuine Nature*; and [b] *because he liues, we liue also.*

The Communion wee haue with Him, is three-fold; first, of *Nature*, whereby He is *Flesh of our Flesh, and Bone of our Bone*; and so all Men haue communion with him: the second, *Spirituall*, and hee which [c] *hath not the Spirit of Christ, is none of his*; and by this Spirit of the Sonne being incorporate into Him, wee are [d] *Members of his Bodie, of his Flesh, and of his Bones*: the third, in *Glorie*; [e] *When he shall appeare, we shall be like him, for we shall see him as he is.* These are subordinate, Nature to Grace, and Grace to Glorie. As *Adam* is in vs as an originall cause of our

a 2.Pet.1. 4.
b Io.14.19
c Rom.8.9
d Eph.5. 30.
e 1.Io.3.3.

our Nature, of Sinne, and of Death; so Christ, hauing *Adams* Nature as we haue, (the Procreation by Masculine Seed, manner of Subsistence, and vicious Accidents, excepted) hath from the *Fountaine of the God-head*, stored that *Cisterne of the Manhood* with *fulnesse of the Spirit*, that so he might be to vs a[f] *quickening Spirit*.

His * Spirit quickneth; that wherewith he quickeneth, is his Flesh. [g] *God giues not the Spirit by measure vnto him*; not that his Humane Nature is capable of Infiniteneſſe, but is that Cisterne into which that Fountaine of Deitie euer floweth and ouerfloweth, that of *his fulnesse wee may receiue Grace for Grace*.

[h] *For*

[f] 1. Cor. 15. 45.

* *Hook. Ec. Pol. l. 5. §. 56.*

[g] Io. 3. 34.

h Io.17.19

[h] *For our sakes sanctified he himselfe*, giuing as God, and taking as Man, in that Treasurie of His Humanitie, the *Treasures of Wisdome and Knowledge*; so to deriue to vs Benediction, by communion of His Spirit, as *Adam* doth Malediction, by communitie of Nature. And becauſe Wee are with Him *one* [i] *Vine*, *one* [k] *blessed Seed*, *one* [l] *Temple*, *one New Man*, *one* [m] *Christ*; therefore we communicate with Him; partly, by *Imputation*, his Doings and Sufferings, actiue and passiue Righteousnesse, which were inherent in Him, being imputed to vs as the members of that Head; and partly, by *habituall and reall infusion*, as when Grace is inwardly bestowed while we are on

i Io.15.1.
k Gal.3.16.
l Eph.2.15.21.
m 1.Cor.12.12.

on Earth, and afterward more fully, both our Soules and Bodies made like to His in Glorie. The first thing infused, is the Spirit, as *the Seed of God*, and beginning of Life, without which *wee are dead in Trespasses and Sinnes, altogether Vanitie*; and then first Vanitie begins to vanish in Man, when the Spirit of Truth vnites him in that Communion of Saints to that true Vine. Hence onely, hence is all our Veritie; the * same Spirit which anoynted the Blessed Soule of our Sauiour Christ, so formalizing, vniting, and actuating his whole Race; as if both Hee and They were so many Limbes compacted into one Bodie, by being quickened

* *Hook. vbi sup.*

ned with one and the same Soule.

CHAP. LXXX.

Christ, the incarnate Veritie, giues first and onely vanishing to Mans Vanitie; and how the same is communicated to Vs.

BVt wherefore is this Digression? Nay, no Digression! but that wee might see the cure of Vanitie, (without which knowledge, it were meere Vanitie to know our Vanitie) we see not onely *the Fountaine*, the infinite Mercies of God; *the Cisterne*, God *hath giuen to Vs eternall Life, and this Life is in his Sonne: He that hath*

1.Io.5.11, 12.

hath the Sonne, hath Life; he that hath not the Sonne, hath not Life; and *the Meanes*, whereby *Wisdome built her House, and hewed the seuen Pillars* of the Church, by being built Himselfe, and made a Bodily Temple; that He communicating with vs in Nature, might make our Nature capable to receiue both that *Imputation*, whereby He is *made vnto vs Wisdome, Righteousnesse, Sanctification, and Redemption*; and that *Infusion*, whereby wee bring forth the fruits of the Spirit: In both which, is both a Merit for Imputation (*He died for our Sinnes, and rose againe for our Iustification*) and a * *Vertue goes out of him*, to cure vs, which are * σύμφυτοι, *planted together with him*

* Lu.8.46.

* Rom.6. 5,6,8,11.

him into the ſimilitude of his Death and Reſurrection, our old Man being crucified with him; that being dead with Chriſt, we may alſo liue with him, dead vnto ſinne, and aliue vnto God by Ieſus Chriſt our Lord. For when wee were altogether Vanitie, or in the Apoſtles Dialect, *dead in ſinnes, he quickened vs together with Chriſt, and hath rayſed vs vp together, and made vs ſit together in heauenly Places in Chriſt Ieſus:* Now in Him, as our Head, rayſed out of the Waues and Gulfe of Death and the Graue; after, with Him, when He ſhall *rayſe our vile Bodies, and faſhion them like to his owne glorious Bodie, according to the mightie working, whereby he is able to ſubdue all things to himſelfe.*

Eph.2.5,6.

Ph.3.vlt.

This

This may hereafter proue the Subiect of another Taske; That as here I haue ſhewed the Fall and Vanitie; there I may ſhew the Reſurrection and Exaltation of Man; the Grace, and ſome glimpſes of Glorie vouchſafed by the Great Creator to this vnworthie Creature, this Microcoſme of Man. In meane while, let vs ſee our owne Vanitie, not weighed in the corrupt Ballance of partiall Reaſon, but in Diuine Computation; who in His loue ſeeking to recouer vs from our Vanitie, in His Wiſdome found This the Onely Meane, That the Sonne of God ſhould become the Sonne of Man, to exalt the ſonnes of Men to this Prerogatiue, That they

should be called *the Sonnes and Heires of God.*

CHAP. LXXXI.

What our Lord did, and suffered, to effect and purchase this our Redemption from Vanitie; his Humiliation in his Incarnation, Birth, and Life.

CHRISTS Humiliation is our Exaltation. Let vs take a briefe view of that which might astonish Angels; the substance and circumstances of this Humiliation: That He being *in the forme of God, thinking it no Robberie* (for it was Nature) to be *equall with God, did* exinanire se, *tooke vpon him*

Ph. 2. 6.

him the forme of a ſeruant: That the Creator ſhould become a Creature (though an Angell, or ſome new Creature, more glorious) were a great Gulfe, which no created Vnderſtanding could meaſure; the infinite diſ-proportion betwixt the Maker of all Things, and being made any thing. But that He ſhould reiect *Angels*, *and take the Seed of* ABRAHAM; That He ſhould be *made lower then the Angels*, who is *God ouer all*; ὦ Φιλανθρωπία! *O amanda & admiranda dignatio!* That He would be *Conceiued*, which is the vncreated Wiſdome! in the darke Priſon of the *Wombe*, which is the *Light of the World*, and *fills Heauen and Earth!* and that *of* Heb. 2.

a Woman, the weaker and first-sinning Sex, who is the Holy One, the Power of God! That He would be *Borne*, which beareth all things! the Lord of all, of a lowly Hand-maid! in *fulnesse of Time*, which is Infiniteneſſe and Eternitie! in the *Night time*, who is the *Sunne of Righteouſneſſe!* in the *Winter*, which giues Life and Heat! in a time of publike *Taxation*, which is Lord of Lords, and King of Kings! and that not at *Rome*, the Lady of Nations, nor at *Ieruſalem*, the glorie of the Eaſt; but at *Bethlehem*, the *leaſt of the thouſands of Iuda!* not in a Palace prepared, (as the *Porphyrogeniti* had in Conſtantinople) not in a chiefe Mans, not in His Mothers Houſe,

Houſe, but in an *Inne*; not in the beſt Roome, not in any Roome of the Houſe, but in a *Stable of Beaſts!* not attended there with a Royall Guard, but with *Ioſeph*, *Marie*, and the Beaſts! nor adorned with Robes, but firſt *Naked*, after, *ſwaddled in Clouts!* nor ſtately Enthronized, but layd in a *Maunger!* nor his Birth proclaymed by the Kings at Armes, or principall Heraulds, but by poore *Shepheards!*

That the WORD ſhould be an *Infant*, not able to ſpeake a Word! that LIFE ſhould bee mortall! that POWER ſhould be ſubiect to a poore Carpenter! that the LORD *of the Couenant* ſhould be circumciſed! that the

GOD of the Temple should bee presented in the Temple! that WISEDOME should bee instructed, INFINITENES should grow in stature! that the FEEDER of all things should bee fed! that all these are Præludes, and but the beginnings of his Sufferings, wherein *He payd that hee neuer tooke*, and the *chastizement of our peace was vpon him*! But how soone, and *Herod* makes him *flee into Egypt*, and liue an Exile in a strange Land? At his returne hee dwels at *Nazareth*, in *Galilee* of the *Gentiles*, and there is accounted *Iesus* the Carpenter, vilipended with al his Kinred; when he enters into his Ministerie, going about, preaching & doing miraculous works;

Marke 6.

is

is presently assaulted with fortie dayes *fasting and temptation*; hath not a *House* to repose him, not *Money* (he is fayne to borrow of a Fish) not *Friends*, the whole Nation against Him; not forced to this, but *voluntarily* yeelding himselfe to all these Humiliations, to expiate our Pride; to these annihilations, to purge out our Vanitie; yea, further then all this, he *humbled himselfe, and was made obedient to the Death*, Mortem autem Crucis. Ph.2.

CHAP. LXXXII.

His most most admirable, vnspeakeable Passion.

THat *Life* should *dye*, is strange; stranger, that the Giuer of naturall

Life ſhould dye an vnnaturall Death, that the *Lord of Life* ſhuld dye by the hands of others, a violent Death; ſtrangeſt, that Hee which is *bleſſed for euer*, ſhuld die a *curſed death* (he *was made a Curſe for vs*) that He which *ſweetly ordereth all things*, ſhould dye a bitter Death; that the *Lord of Glorie*, *the brightneſſe of his Fathers Glorie*, ſhould dye a ſhamefull Death: more then moſt ſtrange it is, that he ſhuld ſuffer this at the hãds of Men. A Man, God & Man, comming and becomming a Man to ſaue Man, by vnmanly men to be ſpoyled of his Manhood, and his Humanitie to be cancelled, the Body and Soule diuorced, by inhumane Men; yea, by holy Men, at a holy Time, in the holy Citie, in

Gal 3.
Wiſd. 8. 1.

in the ſacred Seats of Spiritual & Secular Iuſtice: O Monſters of Men which did it; nay, O Man a Monſter, for whõ ſuch ſatisfaction in trueſt Iuſtice was required! Would a wiſe Phiſician, nay, Wiſdoms ſelfe, haue bin at charge of ſo coſtly a Medicine for a diſeaſe eaſily curable? Vanity it then had beene in Him, which now is the greateſt argumẽt of vanity in Vs. *Bernard.*

Imagine thou now ſeeſt him aſſaulted like a Thiefe, betrayed with a kiſſe, and that of his own Diſciple, Steward, Apoſtle; bound, inſulted on, poſted from *Annas* to *Caiaphas*, from him to *Pilate*, thence to *Herod*, frõ both to the Croſſe; the Buffettings, Spettings, Mockeries, the Iewes *Crucifige*, & preferring *Barabbas* before

before him; *Peters* forswearing him; *Pilates* Whipping to an *Ecce homo;* the Souldiers Geniculations, thornie Coronation, and ludibrious Gesticulations; the heauie burthen of his owne Crosse, the stripping him naked, the *piercing of his hands and feete,* the racking of his limbes till *all his bones were out of ioynt,* til *all his bones might bee told,* their parting his garments, their crucifying him in the midst (as a Ring-leader) betwixt two Theeues; the Thiefes vpbrayding, the Priests mocking, the peoples nodding & mowing, their merciles gazing, their ludibrious sport at his cry, and inuerting the plaints of his agonie, their Gall and Vineger. Here ye haue indeed an *Ecce homo.*

Psal. 22. 14, 17.

mo. Behold, God comes and becomes a Man; nay, *Ecce vix homo*, an Infant, not a Man; behold Him after a Man, but *vir dolorum*, a Man for Sorrowes worse then a Man; behold him in *Pilates Ecce Homo*; and did ye euer behold such a Man? stay a while and behold, *Ecce non homo*, his Humanitie is diuorced and rent in sunder by Man for Man.

O the inexpressible smarts of that Temple of Deitie, that sacred Bodie! But O, the Soule of Sufferings, which his Soule then suffered! His Agonie before in the Garden; in the darkenesse of Night, when others sleepe; when his Disciples cannot, with compassion, forbeare sleepe, Hee is awake to bit-

bitternesse, His Soule is heauie to Death, *Hee offers vp strong Crying, and Teares*, and in that cold Night (which required a Fire within doores) Himselfe feeles a Fire in His Bowells, that melteth Him into Drops, *many and great Drops of Bloud.* On the Crosse He is three houres silent, and then *cryes out;* that which not onely expresseth the inexpressiblenesse of His Soules Passions, but might haue melted all Bowels into Compassions, which yet are impassionate; nay, which in a Passion of scorne and mockerie retort His griefes. Alas, it is not, that vaine Men haue thus farre vanished from Humanitie; but, *My God, my God, why hast thou forsaken me.*

O

O Vanitie of Man! vnſpeakeable Vanitie! which makes the Father, in regard of comfortable and ioyfull Apprehenſion, ſuſpend for a time thoſe ſweet Rayes of Diuine Splendour, and as it were to vaniſh from the Onely begotten, Onely beloued Sonne, and in an vnknowne manner to forſake Him, whom wholly He did not, cannot forſake. *O the height, the depth, the breadth, the length* of Mans Vanitie, which but by ſuch Sufferings, the Death of God, cannot be cured! *O the height, the depth, the breadth, the length, the loue of Chriſt, which paſſeth all knowledge;* that would thus die, thus vaniſh from Humane Life; thus vaniſh from wonted Senſe and accuſtomed

stomed Ioyes of his Fathers Presence; thus vanish into the Graue, and hide Himselfe in a borrowed House of Death, to cure the Vanitie of Man! But O Mans Vanitie, which did inflict it, and was wholly senceless of it!

CHAP. LXXXIII.

The incompassionate Vanitie of Man, by whom and for whom hee suffered; The Sunne, and Ayre, and Earth, Stones, and Graues lesse sensesse. Mans Hellish peruerting Christs Passion for sinne, to increase of sinne.

THe SVNNE saw this and fledde, (O blacke and gloomie day) and goes

goes backward with *Shem* and *Iapheth*, or ſhrinkes in himſelfe with horrour; hides himſelfe in a mourning Mantle of blacke, to *hide his Fathers nakedneſſe*, thoſe indignities which the Sunne of that Sunne then ſuffered: Men, meane whiles, through the inner darkneſſe of their hearts, remayning ſenſleſſe and vnmooued with that exterior and ſenſible. The EARTH, common Mother of Man, ſhakes and trembles to ſee ſuch a Gyantly Iſſue, truly and indeed (without Poeticall Figment) fighting againſt God. The very STONES, hard ſtones, are touched with remorſe, are vexed with indignation, and ſplit themſelues with relenting horror, in the rending of

of the Temples Vaile. Yea, the GRAVES, Habitacles of Rottenneſſe, and Thrones of Death, put on Life, to ſee the Lord of Life put on Death; and ſend out their dead Priſoners to attend his bleſſed Reſurrection. What ayled thee, O *Sunne*, that in the midſt, heate, and height of thy iourney, when the *Moone* exacted her *full* beneuolence, thou waſt Eclipſed? what Feuer and ſhaking Agonie ſurprized thee, O Mother *Earth*? And thou *Temple-Vaile*, why didſt thou rend thy ſelfe, and vnuaile thy ſealed, concealed Myſteries? O *Graues*, what, are you now become Vanitie, and not able to hold thoſe Captiues which cannot reſiſt? What is this new

Con-

Confuſion ? Natures *Fore-man* ſhuts vp his Shop, *Religion* abandons her Houſe, *Death* runs out of the Graue, *Stupiditie* it ſelfe in her ſtupideſt Creatures *Stones and Earth*, proues ſenſible; only *Man* is Vanitie? Let Eccho anſwere, *Man is Vanitie.*

The God of Nature, of Religion, of Elements, Lord of Life and Death, in Paſſion for our Recouerie, drawes theſe things into Compaſſion, and *the whole Creation groneth and trauelleth in paine together.* Rom.8.22. But Man is altogether Vanitie; his Sinnes were the *Nayles*, the *Whips*, the *Thornes*, the *Wounds*, the *All* of His ſufferings (*God laid vpon him the iniquities of vs all*, Eſay 53. and our iniquities laid all this vpon Him)

and yet Man after all this is Vanitie: yea, doe not the moſt of thoſe which beare his Name, like *Retayners*, beare themſelues on their Lords worth to all outrage? Men, by vertue of this Paſſion, hoping to bee ſaued as well as the beſt, though they liue as ill as the worſt, *runne into all exceſſe of Ryot*: as if Chriſt had giuen his Bloud to procure for them, and purchaſe to them a Licence and Indulgence for ſin. With reuerence to our bleſſed Redeemer bee it ſpoken, The *Thiefe* makes him the *Receiuer*; the *Adulterer*, his *Bawde*; the *Vſurer*, his *Broker*; euery Man the *Patron* of his Iniquitie; whiles he ſinnes the bolder, preſuming of Gods mercy in Chriſt, *making*

a league with Death, and a conenant with Hell, which hee seales with the Bloud of Heauen. As *Adam* excused, *The Woman thou gauest me*; so his vain Posterity pretend, the Man which thou gauest for me; and in lightest Vanitie, and deepest Wickednesse, makes God the Authour, and Christ the Aduocate of their sinnes, by turning *his Grace into wantonnesse.*

Nay, how doe the most of men act this Tragedy daily, and *before our eyes*, (wee may vse *Pauls* words to the *Galathians* in another sense) *Iesus Christ is euidently set forth, crucified among vs?* O Vanitie of vainest Vanities! O Villanie of Villanies; irrecouerable (impenitent) Damnation! That the Remedie, so Diuine a

remedy ſhould be peruerted to a Diſeaſe, ſuch a Diſeaſe! that that which Gods Wiſdome & Goodneſſe had appointed to cure, ſhould, by Mans Vanitie, bee made a Couer, a Recouerer of ſinne to greater ſtrength and vigour! O worſe then Deuill! O Man! Thus *Hypocriſie bends the knee* with ludibrious Deuotions, and bids, *Haile, King of the Iewes: Preſumption* puts a *reeden Rod and Scepter* into His hand; the *Children of Darkeneſſe* which thinke none ſees them, *buffet him* & bid Him *propheſie* who ſmote Him; *Prophanenes ſpets on his face; Sacriledge* caſts *lots for his Garments; Schiſme* deuides his *ſeameleſſe Coate*, which the rude Souldiers did not; *Popularitie waſheth* her

D. T.

her hands, but to please Men condemnes Christ; *Bribery, Extortion*, and all kinde of *Sinne* preferres *Barabbas* before Him; *Simonie* crucifies Him *betwixt two Theeues*; *Heresie* rackes His *bones and disioynts* Him; *Superstition betrayes him with a kisse*, & despights Him with seeming honours; *Apostasie* (without Repentance) *forsweares* Him; and *Gallantrie* with laughes and scoffes *crucifies him afresh*, and teares (O cause of teares!) His *nailes, sides, flesh, hands, heart, and all his members asunder.*

O CHRIST, only Verity which sufferedst so much Vanitie of Man, with Man, for Man; by Thine All-sufficient Spirit, apply this All-sufficient Merit to

vs; and as Thou hast come *vnto vs* to pay the price, to be the price of our Redemption; so come *into vs*, and take possession of thy so *deare*, so *worthlesse*, purchase; that we which without *thee can doe nothing*, are meere Vanitie, by thee may participate Veritie. And *open your heads ye gates, be yee lift vp yee euerlasting doores, that he the King of Glory may come in. Euen so come, Lord Iesus.*

CHAP. LXXXIIII.

Of the Verbe or Copula *in the Text, why it is not expressed.*

AND thus haue I ended this Pilgrimage of Vanitie. For as concerning the

the Verbe (*is*) because it is not, is not expressed (as in the beginning was obserued) wee shall need to expresse and obserue the lesse. Is not this a Mysterie, that the *Copula*, the principall Verbe is wanting? is it because hee speakes of *Vanitie a defect*, that here is a proportionable defect of the Verbe? or is it because Man is *altogether Vanitie*, and *is not*; that the word which signifies *to be*, is altogether vanished? or is it because this *Vniuersa Vanitas* hath swept away with it whatsoeuer is significatiue in *being*? or is it because there needs no *Copula* betweene *Vanitas* and *Homo*, they naturally concurring & being conuertible with each other; that, as *Mortale*, so *Vanitas*

might be expreſſed in the definition of Man? Or is it becauſe a *Copula* cannot containe this Sand, detaine this Vapour, and ſuſtaine to view, in ſo ſwift a Current, this flying Shaddow? Or is it becauſe *Homo* is *animal Rationale, Mortale*; and this *Mortale* expreſſeth the reaſon of *Rationale*, and ſhewes him to be a Not-being Being, *Ens rationis*, a Being in Reaſon and Vnderſtanding, to be vnderſtood, rather then expreſſed? Or hath this *Mortale*, like the leane Kine and lanke Eares in *Pharaohs* Dreame, deuoured this principall Verbe, and yet remaines but *Mortale*, as *Ill-fauoured* and vaine ſtill, as before? Or is it becauſe Man is not

not *Ens*? for *Vnum*, *Bonum*, *Verum*, are conuertible with *Ens*; and Man is neyther *Verum*, in true vnderſtanding, *True* (for *Euery Man is a Liar:*) nor *Bonum*, to the Will, a deſirable Good (euerie Man is a ſinner;) nor in himſelfe, *Vnum*, One, which is *Vanum* (that opening Letter hath opened a vaniſhing Paſſage) And how can he be *One*, which is two in compoſition, a Body and Soule? which Sinne ſoone made two in Diuiſion, ſeuering them from God, and each other; both of them afterwards innumerably vaniſhing, till Grace or Vengeance recollect them? Or is not (*is*) expreſſed, becauſe Man is *Vniuerſa Vanitas*? *was, is, hath beene,*

beene, ſhall be, in all *Moodes and Tenſes* of Vanitie, which one word cannot expreſſe? Or is it becauſe Man is like *Hercules in Biuio*, is and is not Vanitie? If his Humanitie be all, all is Vanitie, vaniſhed, ruined: but if Chriſt comes and finds this wounded, ſpoyled, vaniſhed Man, and poures the Wine of his Bloud and Oyle of his Grace into him, he then ceaſeth to vaniſh, and recouers from his Vanitie? Either way certaine he is not, in regard of the preſent; not a Man, if meere Man, but the Dregs, Shaddow, Carkaſſe, Vanitie of himſelfe: if a ſound Chriſtian, he *liues by Faith*, but *Vbi vides non eſt fides, Faith is the ſubſtance of things* (not now ſubſiſting

Heb. 11. 1.

sifting in vs, but) *hoped for, the euidence of things not seene: he is saued by hope; but hope that is seene, is not hope.* He therefore *desires to be dissolued*, not to be this Man; that when hee hath put off these Ragges, hee may put on those Robes of Immortalitie, which are future, and therefore *now are not.*

Rom. 8.

Ph. 1.

CHAP. LXXXV.

Of the two Aduerbes, Verily, *and* Selah.

OF the two Aduerbes, *Veruntamen* and *Selah*, I haue spoken alreadie sufficiently, in the beginning, and in the whole progresse of this

this Booke, which ſhewes (and the Aduerbes doe the ſame) the vniuerſall Veritie and preuailing validitie of Mans Vanitie. Seeme *Man neuer ſo great in power, and ſpreading himſelfe like a greene Bay Tree,* Veruntamen (verum eſt tamen) *yet he paſſed away, and lo he was not; yea, I ſought him, but he could not be found.* Verily, *Euery Man, at his beſt ſtate, is altogether Vanitie.* *But the ſaluation of the Righteous is of the Lord, he is their ſtrength;* the cauſe why they are not *altogether Vanitie.*

Pſ. 37. 35, 36.

Ver. 39.

Veruntamen, this is true when you began this Booke, and when you end it, you ſhall find it, by *a Cloud of Witneſſes,* not more true, but more confirmed: true, when you begin this Text (the Text

Text begins with *Verily*) and true when you end it; ſealed as you ſee, and deliuered with a *Selah*: A Maxime, *maximè* corroborated (ſo *Tremellius* tranſlates it.) Haue I ſaid, that *Man, Euery Man, euery Man at his beſt ſtate, is*, nay, is not, but is *vaine*, yea, *Vanitie*; and which is more, *altogether Vanitie? Verily*, it is Veritie; I ſaid the truth, and now I ſay ſo againe, I recant not; *Selah*, he is ſo aboue *Ela*, higher in the ſtraine of Vanitie, then I can ſtraine my Tune to ſing it, you, your Thoughts to conceiue it; *Sela, Surely*, in the greateſt intenſion of Veritie; *Selah, Maximè*, in the greateſt extenſion of Vanitie, in a Super-ſuperlatiue; *Sela; See, Lo, Let all ſee;*

see; the more yee looke, the more yee shall find it.

CHAP. LXXXVI.

The Conclusion, with application to the Author and Readers.

ECce me! See, Lo, Behold *Me*, the Cryer of Vanitie! I dare not challenge a Priuiledge, or Immunitie, no, not in this pursuit of Vanitie; I must acknowledge my Vanitie in the handling it. *Dilem.* If I confesse, I preuent your inquirie, not your Censure and Sentence: One Example of mine owne Rule, or Text; I am Vanitie: if I denie it, excuse it, mince it, my Text gain-sayes me;

me; *Veruntamen* (notwithstanding all these Shifts) *Euery Man at his best state* (in his best zeale against Vanitie, so farre as he is meere, vnregenerate, Man; and the best is but *Mista persona*; the most, *Persons* indeed, or Visours of Veritie, Mists and Fogges of Vanitie) *is altogether Vanitie.*

Thus I stand sentenced; but let him execute it, that is amongst you without Vanitie. *Homo sum, humani à me nihil alienum puto*: I am a Man; in some things, for Matter, or Manner, perhaps I haue erred; *The Foundation*, I am sure, is good and strong; Heauen and Earth shall sooner passe away: and if *my Worke shall be burnt*, 1.Cor.3.15

or

or ſuffer loſſe: yet I *know whom I haue beleeued*, euen Him that came into the World, and became a Man, *to ſaue Sinners*, *of whom I am chiefe*, & confeſſe my ſelfe the vaineſt (which in my *Soliloquies* and deuouteſt *Meditations* haue ſentẽced my ſelfe guilty of This whole Actiõ, though not in euery particular act of Vanity: & let not this Confeſſion of my Cõfeſſions be adiudged Vanity) But he which hath aſſumed Man into God in vnity of Perſon, hath by efficacy of his Paſſion, by His death (*mortem autem crucis*) giuen a deadly wound, applyed a *Mortale* to this *Rationale*, Mortification in ſome poore poore meaſure out of his rich rich Grace to My Vanitie; and this is not Vanitie.

nitie. GOD grant that these words which I haue published to others, may bee imprinted in mine owne heart, that while I declayme against Vanitie, I bee not like the Souldier which rayles, rather then fights against the Enemie.

You also, for whose sakes I haue written this, *homines estis*, ye are Men: I plead not so much for your pardon to mee, (which yet I intreat in all my Vanities) as that you would take notice hereby of your owne *Vanitie, altogether Vanitie*: or rather that God would open your Eyes (otherwise, this Worke to you will be altogether Vanitie) that yee may be inforced to seek to Him, who is *Vniuersa Veritas, The Way,*

the Truth, the Life, to wash you in his Bloud from all your Vanitie, to guide you in the right way of Veritie, to sanctifie you in this Truth, and so to bring you to Life; *in his Light to see Light, to see him as hee is*, and to inioy for euer that blessed Trinitie, which shal for euer disperse & make to vanish all the Clouds and mists of Vanitie. AMEN, *Domine Iesu. Not to vs Lord, not to vs, but to this Trinitie in Vnitie, to this only Veritie bee aſcribed glorie for euer.*

AMEN.

FINIS.