

NYPL RESEARCH LIBRARIES



3 3433 06828058 9



<sup>125</sup>  
Leiden Collection.  
Presented in 1878.

Jeremy Taylor

112







# DISCOURSES

ON

## VARIOUS SUBJECTS.

---

By JEREMY TAYLOR, D. D.

CHAPLAIN IN ORDINARY TO KING CHARLES THE FIRST, AND LATE  
LORD BISHOP OF DOWN AND CONNOR.

---

IN THREE VOLUMES.

VOLUME I.

BOSTON :

PUBLISHED BY WELLS AND LILLY.

SOLD BY A. T. GOODRICH, NEW-YORK—AND M. CAREY, PHILADELPHIA.

1816.



TO THE

RIGHT HONOURABLE AND TRULY NOBLE

RICHARD, LORD VAUGHAN,

EARL OF CARBERY, &c.

MY LORD,

I HAVE now, by the assistance of God, and the advantages of your many favours, finished a *year of sermons*; which if, like the first year of our Saviour's preaching, it may be *annus acceptabilis*, an *acceptable year* to God, and his afflicted hand-maid, the church of *England*, a relief to some of her new necessities, and an institution or assistance to any soul; I shall esteem it among those honours and blessings with which God uses to reward those good intentions, which himself first puts into our hearts, and then recompenses upon our heads. My Lord, they were first presented to God in the ministeries of your family: for this is a blessing, for which your Lordship is to bless God, that your family is, like *Gideon's* fleece, *irriguous* with a dew from heaven, when much of the *vicinage* is dry; for we have cause to remem-

ber that *Isaac* complained of the *Philistines*, who filled up his wells with stones, and rubbish, and left no beverage for the flocks, and therefore they could give no milk to them that waited upon the flocks, and the flocks could not be gathered, nor fed, nor defended. It was a design of ruin, and had in it the greatest hostility, and so it hath been lately;

---

—undique totis  
 Usque adeo turbatur agris. En! ipse capellas  
 Protinus aeger ago; hanc etiam vix, Tityre, duco.\*

But, my Lord, this is not all: I would fain also complain that men feel not their greatest evil, and are not sensible of their danger, nor covetous of what they want, nor strive for that which is forbidden them; but that this complaint would suppose an unnatural evil to rule in the hearts of men; for who would have in him so little of a man, as not to be greedy of the word of God, and of holy ordinances, even therefore, because they are so hard to have? and this evil, although it can have no excuse, yet it hath a great and a certain cause; for the word of God still creates new appetites, as it satisfies the old; and enlarges the capacity, as it fills the first propensities of the spirit. For all spiritual blessings are seeds of immortality, and of infinite felicities, they swell up to the comprehensions of eternity; and the desires of the soul can never be

\* Virg. Eclog. I. 12.

And lo! sad partuer in the general care,  
 Weary and faint I drive my flocks afar.

WARTON.

wearied, but when they are decayed; as the stomach will be craving every day, unless it be sick and abused. But every man's experience tells him now, that because men have not preaching, they less desire it; their long fasting makes them not to love their meat; and so we have cause to fear, the people will fall to an *atrophy*, then to a loathing of holy food; and then God's anger will follow the method of our sin, and send a famine of the word and sacraments. This we have the greatest reason to fear, and this fear can be relieved by nothing but by notices and experience of the greatness of the divine mercies and goodness.

Against this danger in future, and evil in present, as you and all good men interpose their prayers, so have I added this little instance of my care and services; being willing to minister in all offices and varieties of employment, that so I may *by all means save some*, and confirm others; or at least that myself may be accepted of God in my desiring it. And I think I have some reasons to expect a special mercy in this, because I find by the constitution of the divine Providence, and ecclesiastical affairs, that all the great necessities of the church have been served by the zeal of preaching in publick, and other holy ministeries in publick or private, as they could be had. By this the Apostles planted the church, and the primitive bishops supported the faith of *martyrs*, and the hardiness of *confessors*, and the austerity of the *retired*. By this they confounded hereticks, and

evil livers, and taught them the ways of the spirit, and them without pertinacy, or without excuse. It was preaching that restored the splendour of the church, when barbarism, and wars, and ignorance, either sat in, or broke the doctor's chair in pieces: for then it was that divers orders of *religious*, and especially of *preachers*, were erected; God inspiring into whole companies of men a zeal of preaching. And by the same instrument God restored the beauty of the church, when it was necessary she should be reformed; it was the assiduous and learned preaching of those whom God chose for his ministers in that work, that wrought the advantages and persuaded those truths, which are the *enamel* and beauty of our churches. And because by the same means all things are preserved by which they are produced, it cannot but be certain, that the present state of the church requires a greater care and prudence in this ministry than ever; especially since by preaching some endeavour to supplant preaching, and by intercepting the fruits of the flocks to dishearten the shepherds from their attendances.

My Lord, your great nobleness and religious charity hath taken from me some portions of that glory, which I designed to myself in imitation of *St. Paul* towards the *Corinthian church*; who esteemed it his honour to preach to them without a revenue; and though also like him I have a trade, by which as I can be more useful to others, and less burthensome to you; yet to you also, under God, I owe the quiet and the

opportunities and circumstances of that, as if God had so interweaved the support of my affairs with your charity, that he would have no advantages pass upon me, but by your interest; and that I should expect no reward of the issues of my calling, unless your Lordship have a share in the blessing.

My Lord, I give God thanks that my lot is fallen so fairly, and that I can serve your Lordship in that ministry by which I am bound to serve God, and that my *gratitude* and my *duty* are bound up in the same bundle; but now, that which was *yours* by a right of propriety, I have made publick, that it may still be more *yours*, and you derive to yourself a comfort, if you shall see the necessity of others served by that which you heard so diligently, and accepted with so much piety, and I am persuaded have entertained with that religion and obedience, which is the duty of all those who know, that sermons are arguments against us, unless they make us better, and that no sermon is received as it ought, unless it makes us quit a vice, or be in love with virtue; unless we suffer it in some instance or degree to do the work of God upon our souls.

My Lord, in these sermons I have meddled with no man's interest, that only excepted, which is *eternal*; but if any man's vice was to be reprov'd, I have done it with as much severity as I ought. Some cases of conscience I have here determin'd; but the special design of the whole, is to describe the greater lines of duty, by special arguments: and if any

*witty censorer* shall say, that I tell him nothing but what he knew before; I shall be contented with it, and rejoice that he was so well instructed, and wish also that he had needed not a *remembrancer*; but if either in the first, or in the second; in the institution of some, or the reminding of others, I can do God any service; no man ought to be offended, that sermons are not like curious *inquiries* after *new nothings*, but *pursuances* of *old truths*. However, I have already many fair earnestes that your lordship will be pleased with this tender of my service, and expression of my great and dearest obligations, which you daily renew or continue upon,

MY NOBLEST LORD,

Your Lordship's most

Affectionate, and most

Obliged Servant,

JEREMY TAYLOR.

## A PRAYER BEFORE SERMON.

**O** LORD God! fountain of life, giver of all good things, who givest to men the blessed hope of eternal life by our Lord Jesus Christ, and hast promised thy holy Spirit to them that ask him; be present with us in the dispensation of thy holy word [\*and Sacraments;] grant that we being preserved from all evil by thy power, and among the diversities of opinions and judgments in this world from all errors and false doctrines, and led into all truth by the conduct of thy holy Spirit, may for ever obey thy heavenly calling: that we may not be only hearers of the word of life, but doers also of good works, keeping faith and a good conscience, living an unblameable life, usefully and charitably, religiously and prudently, in all godliness and honesty before thee our God, and before all the world, that at the end of our mortal life, we may enter into the light and life of God, to sing praises and eternal hymns to the glory of thy name in eternal ages, through Jesus Christ our Lord. Amen.

IN WHOSE NAME LET US PRAY IN THE WORDS WHICH HIMSELF COMMANDED, SAYING,

**O**UR Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

\* This clause is to be omitted if there be no Sacrament that day.

## A PRAYER AFTER SERMON.

**L**ORD, pity and pardon, direct and bless, sanctify and save us all. Give repentance to all that live in sin, and perseverance to all thy sons and servants, for his sake, who is thy beloved, and the foundation of all our hopes, our blessed Lord and Saviour Jesus, to whom with the Father and the Holy Spirit, be all honour and glory, praise and adoration, love and obedience, now and for evermore. Amen.

# CONTENTS

TO

## THE FIRST VOLUME.

Page.

### SERMON I, II, III.

Doom's-day Book ; or, Christ's Advent to Judgment . . . .  
..... 1, 21, 44.

2 COR. v. 10.

Now we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

### SERMON IV, V, VI.

The Return of Prayers ; or, the Condition of a prevailing Prayer . . . . . 67, 85, 104.

JOHN ix. 31.

Now we know that God heareth not sinners ; but if any man be a worshipper of God, and doth his will, him he heareth.

### SERMON VII, VIII, IX.

Of Godly Fear, &c. . . . . 127, 145, 162.

HEB. xii. part of the 28th and 29th verses.

Let us have grace whereby we may serve God with reverence and godly fear. For our God is a consuming fire.

### SERMON X, XI.

The Flesh and the Spirit . . . . . 130, 195.

MAT. xxvi. 14. latter part.

The spirit indeed is willing, but the flesh is weak,

CONTENTS.

Page.

SERMON XII, XIII, XIV.

Of Lukewarmness and Zeal; or, Spiritual Fervour,  
..... 221, 239, 261.

JER. xlviii. 10. first part.

Cursed be he that doth the work of the Lord deceitfully.

SERMON XV, XVI.

The house of Feasting; or, the Epicure's Measures  
..... 280, 300.

I COR. xv. 32. last part.

Let us eat and drink, for to morrow we die.

SERMON XVII, XVIII.

The Marriage-Ring; or, the Mysteriousness and Duties of  
Marriage ..... 324, 344.

EPHES. v. 32, 33.

This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

SERMON XIX, XX, XXI.

Apples of Sodom; or, the Fruits of sin. . . 366, 389, 410.

ROM. vi. 21.

What fruit had ye then in those things whereof ye are now ashamed?  
for the end of those things is death.

SERMON XXII, XXIII, XXIV, XXV.

The good and evil Tongue. Of Slander and Flattery.  
The Duties of the Tongue . . . 430, 448, 446, 464.

EPHES. iv. 25.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

SERMON I.



ADVENT SUNDAY.

**DOOMS-DAY BOOK ;**

OR,

CHRIST'S ADVENT TO JUDGMENT.

2 COR. v. 10.

For we must all appear before the Judgment-seat of CHRIST, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

VIRTUE and vice are so essentially distinguished, and the distinction is so necessary to be observed in order to the well being of men in private and in societies, that to divide them in themselves, and to separate them by sufficient notices, and to distinguish them by rewards, hath been designed by all laws, by the sayings of wise men, by the order of things, by their proportions to good or evil ; and the expectations of men have been framed accordingly : that virtue may have a proper seat in the will and in the affections, and may become amiable by its own excellency and its appendant blessing ; and that vice may be as natural an enemy to a man, as a wolf to the lamb, and as darkness to light ; destructive of its being, and a contradiction of its nature. But it is not enough that all the world hath armed itself against vice, and, by all that is wise and sober among men, hath taken the part of virtue, adorning

it with glorious appellatives, encouraging it by rewards, entertaining it by sweetness, and commanding it by edicts, fortifying it with defensatives, and twining with it in all artificial compliances; all this is short of man's necessity: for this will, in all modest men, secure their actions in theatres and high-ways, in markets and churches, before the eye of judges, and in the society of witnesses: but the actions of closets and chambers, the designs and thoughts of men, their discourses in dark places, and the actions of retirements and of the night, are left indifferent to virtue or to vice; and of these, as man can take no cognizance, so he can make no coercitive; and therefore above one half of human actions is by the laws of man left unregarded and unprovided for. And besides this, there are some men who are bigger than laws, and some are bigger than judges, and some judges have lessened themselves by fear and cowardice, by bribery and flattery, by iniquity and compliance; and where they have not, yet they have notices but of few causes: and there are some sins so popular and universal, that to punish them is either impossible or intolerable; and to question such, would betray the weakness of the publick rods and axes, and represent the sinner to be stronger than the power that is appointed to be his bridle. And after all this, we find sinners so prosperous that they escape, so potent that they fear not; and sin is made safe when it grows great,

—Facere omnia sæve

Non impune licet, nisi dum facis—\*

and innocence is oppressed, and the poor cries, and he hath no helper, and he is oppressed, and he wants

\* —Short is the triumph of injustice, soon,

Your cruel deeds on your own head shall fall.

a patron. And for these and many other concurrent causes, if you reckon all the causes that come before all the judicatories of the world, though the litigious are too many, and the matters of instance are intricate and numerous, yet the personal and criminal are so few, that of two thousand sins that cry aloud to God for vengeance, scarce two are noted by the publick eye, and chastised by the hand of justice. It must follow from hence, that it is but reasonable, for the interest of virtue and the necessities of the world, that the private should be judged, and virtue should be tied upon the spirit, and the poor should be relieved, and the oppressed should appeal, and the noise of widows should be heard, and the saints should stand upright, and the cause that was ill judged should be judged over again, and tyrants should be called to account, and our thoughts should be examined, and our secret actions viewed on all sides, and the infinite number of sins which escape here should not escape finally. And therefore God hath so ordained it, that there shall be a day of doom, wherein all that are let alone by men shall be questioned by God, and every word and every action shall receive its just recompense of reward. *For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

*Τα διὰ τοῦ σώματος*; so it is in the best copies, not *τα διὰ*, *the things done in the body*, so we commonly read it; *the things proper or due to the body*, so the expression is more apt and proper; for not only what is done *διὰ σώματος* *by the body*, but even the acts of abstracted understanding and volition, the acts of reflection and choice, acts of self-love and admiration, and whatever else can be supposed the proper and peculiar act of the soul or of the spirit, is to be ac-

counted for at the day of judgment: and even these may be called *ἰδία τοῦ σώματος*, because these are the acts of the man in the state of conjunction with the body. The words have in them no other difficulty or variety, but contain a great truth of the biggest interest, and one of the most material constitutive articles of the whole religion, and the greatest endearment of our duty in the whole world. Things are so ordered by the great Lord of all the creatures, that whatsoever we do or suffer shall be called to account, and this account shall be exact, and the sentence shall be just, and the reward shall be great; all the evils of the world shall be amended, and the injustices shall be repaid, and the divine Providence shall be vindicated, and virtue and vice shall for ever be remarked by their separate dwellings and rewards.

This is that which the Apostle in the next verse calls *the terrour of the Lord*; *it is his terrour*, because himself shall appear in his dress of majesty and robes of justice; and *it is his terrour*, because it is of all the things in the world the most formidable in itself, and it is most fearful to us: where shall be acted the interest and final sentence of eternity; and because it is so intended, I shall all the way represent it as *the Lord's terrour*, that we may be afraid of sin, for the destruction of which *this terrour* is intended. 1. Therefore, we will consider the persons that are to be judged, with the circumstances of our advantages or our sorrows [*we must all appear.*] 2. The Judge and his judgment-seat: [*before the judgment-seat of Christ.*] 3. The sentence that they are to receive; [*the things due to the body, good or bad,*] according as we now please, but then cannot alter. Every of these are dressed with circumstances of affliction and affrightment to those, to whom such terrors shall appertain as a portion of their inheritance.

1. The persons who are to be judged: even you, and I, and all the world: kings and priests, nobles

and learned, the crafty and the easy, the wise and the foolish, the rich and the poor, the prevailing tyrant and the oppressed party, shall all appear to receive their symbol; and this is so far from abating any thing of its terrour and our dear concernment, that it much increases it: for, although concerning precepts and discourses we are apt to neglect in particular, what is recommended in general, and in incidencies of mortality and sad events, the singularity of the chance heightens the apprehension of the evil; yet it is so by accident, and only in regard of our imperfection; it being an effect of self-love, or some little creeping envy which adheres too often to the unfortunate and miserable; or else because the sorrow is apt to increase, by being apprehended to be a rare case, and a singular unworthiness in him who is afflicted, otherwise than is common to the sons of men, companions of his sin, and brethren of his nature, and partners of his usual accidents; yet in final and extreme events, the multitude of sufferers does not lessen but increase the sufferings; and when *the first day of judgment* happened, that, I mean, of the universal deluge of waters upon the old world, the calamity swelled like the flood, and every man saw his friend perish, and the neighbours of his dwelling, and the relatives of his house, and the sharers of his joys, and yesterday's bride, and the new born heir, the priest of the family, and the honour of the kindred, all dying or dead, drenched in water and the divine vengeance; and then they had no place to flee unto, no man cared for their souls; they had none to go unto for counsel, no sanctuary high enough to keep them from the vengeance that rained down from heaven; and so it shall be at the day of judgment, when that world and this, and all that shall be born hereafter, shall pass through the same Red Sea, and be all baptized with the same

fire, and be involved in the same cloud, in which shall be thunders and terrors infinite; every man's fear shall be increased by his neighbour's shrieks, and the amazement that all the world shall be in, shall unite as the sparks of a raging furnace into a globe of fire, and roll upon its own principle, and increase by direct appearances, and intolerable reflections. He that stands in a church-yard in the time of a great plague, and hears the passing-bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their graves, and others sick and tremulous, and death dressed up in all the images of sorrow round about him, is not supported in his spirit by the variety of his sorrow: and at dooms-day, when the terrors are universal, besides that it is in itself so much greater, because it can affright the whole world, it is also made greater by communication and a sorrowful influence; grief being then strongly infectious, when there is no variety of state but an entire kingdom of fear; and amazement is the king of all our passions, and all the world its subjects: and that shriek must needs be terrible, when millions of men and women at the same instant shall fearfully cry out, and the noise shall mingle with the trumpet of the archangel, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabrick of nature shall shake into dissolution and eternal ashes. But this general consideration may be heightened with four or five circumstances.

1. Consider what an infinite multitude of angels and men and women shall then appear; it is a huge assembly, when the men of one kingdom, the men of one age in a single province, are gathered together into heaps and confusion of disorder; but then all kingdoms of all ages, all the armies that ever mustered, all the world that *Augustus Caesar* taxed, all

those hundreds of millions that were slain in all the *Roman* wars from *Numa's* time till *Italy* was broken into principalities and small *exarchats*; all these, and all that can come into numbers, and that did descend from the loins of *Adam*, shall at once be represented; to which account if we add the armies of heaven, the nine orders of blessed spirits, and the infinite numbers in every order, we may suppose the numbers fit to express the majesty of that God, and terrour of that Judge, who is the Lord and Father of all that unimaginable multitude. *Erit terror ingens tot simul tantorumque populorum.\**

2. In this great multitude we shall meet all those, who by their example and their holy precepts have, like tapers, enkindled with a beam of the sun of righteousness, enlightened us, and taught us to walk in the paths of justice. There we shall see all those good men whom God sent to preach to us, and recall us from human follies and inhuman practices: and when we espy the good man, that chid us for our last drunkenness or adulteries, it shall then also be remembered, how we mocked at counsel; and were civilly modest at the reproof, but laughed when the man was gone, and accepted it for a religious compliment, and took our leaves, and went and did the same again. But then things shall put on another face, and that we smiled at here, and slighted fondly, shall then be the greatest terrour in the world; men shall feel, that they once laughed at their own destruction, and rejected health, when it was offered by a man of God upon no other condition, but that they would be wise, and not be in love with death. Then they shall perceive, that if they had obeyed an easy and a sober counsel, they had been partners of the same felicity, which they see so illustrious upon the

\* Florus. Great shall be the terrour of so huge and vast a multitude.

heads of those preachers, *whose work is with the Lord*, and who by their life and doctrine endeavoured to snatch the soul of their friend or relatives from an intolerable misery. But he that sees a crown put upon their heads that give good counsel, and preach holy and severe sermons with designs of charity and piety, will also then perceive, that God did not send preachers for nothing, on trilling errands and without regard: but that work, which he crowns in them, he purposed should be effective to us, persuasive to the understanding, and active upon our consciences. Good preachers by their doctrine, and all good men by their lives, are the accusers of the disobedient; and they shall rise up from their seats, and judge and condemn the follies of those who thought their piety to be want of courage, and their discourses pedantical, and their reproofs the priest's trade, but of no signification, because they preferred moments before eternity.

3. There in that great assembly shall be seen all those converts, who upon easier terms, and fewer miracles, and a less experience, and a younger grace, and a seldomer preaching, and more unlikely circumstances, have suffered the work of God to prosper upon their spirits, and have been obedient to the heavenly calling. There shall stand the men of *Nineveh*, and they *shall stand upright in judgment*, for they at the preaching of one man in a less space than forty days *returned unto the Lord their God*; but we have heard him call all our lives, and *like the deaf adder stopt our ears against the voice of God's servants, charm they never so wisely*. There shall appear the men of *Capernaum*, and the *Queen of the south*, and the *men of Berea*, and the first fruits of the Christian church, and the holy martyrs, and shall proclaim to all the world, that it was not impossible to do the work of grace in the midst of all our weaknesses, and

accidental disadvantages: and that *the obedience of faith*, and *the labour of love*, and the contentions of chastity, and the severities of temperance and self-denial, are not such insuperable mountains, but that an honest and sober person may perform them in acceptable degrees, if he have but a ready ear, and a willing mind, and an honest heart: and this scene of honest persons shall make the divine judgment upon sinners more reasonably and apparently just, in passing upon them the horrible sentence; for why cannot we as well serve God in peace, as others served him in war? Why cannot we love him as well, when he treats us sweetly, and gives us health and plenty, honours our fair fortunes, reputation or contentedness, quietness and peace, as others did upon gibbets and under axes, in the hands of tormentors and in hard wildernesses, in nakedness and poverty, in the midst of all evil things and all sad discomforts? Concerning this no answer can be made.

4. But there is a worse sight than this yet, which in that great assembly shall distract our sight, and amaze our spirits. There men shall meet the partners of their sins, and them that drank the round, when they crowned their heads with folly and forgetfulness, and their cups with wine and noises. There shall ye see that poor perishing soul, whom thou didst tempt to adultery and wantonness, to drunkenness or perjury, to rebellion or an evil interest, by power or craft, by witty discourses or deep dissembling, by scandal or a snare, by evil example or pernicious counsel, by malice or unweariness; and when all this is summed up, and from the variety of its particulars is drawn into an uneasy load and a formidable sum, possibly we may find sights enough to scare all our confidences, and arguments enough to press our evil souls into the sorrows

of a most intolerable death. For however we make now but light accounts and evil proportions concerning it, yet it will be a fearful circumstance of appearing, to see one, or two, or ten, or twenty accursed souls despairing, miserable, infinitely miserable, roaring and blaspheming, and fearfully cursing thee as the cause of its eternal sorrows. Thy lust betrayed and rifled her weak unguarded innocence; thy example made thy servant confident to lie, or to be perjured; thy society brought a third into intemperance and the disguises of a beast; and when thou seest that soul, with whom thou didst sin, dragged into hell, well mayest thou fear to drink the dregs of thy intolerable potion. And most certainly it is the greatest of evils to destroy a soul for whom the Lord Jesus died, and to undo that grace which our Lord purchased with so much sweat and blood, pains, and a mighty charity. And because very many sins are sins of society and confederation; such are fornication, drunkenness, bribery, simony, rebellion, schism, and many others; it is a hard and a weighty consideration, what shall become of any one of us, who have tempted our brother or sister to sin and death: for though God hath spared our life, and they are dead, and their debt-books are sealed up till the day of account; yet the mischief of our sin is gone before us, and it is like a murder, but more execrable: the soul is dead in trespasses and sins, and sealed up to an eternal sorrow; and thou shalt see at dooms-day what damnable uncharitableness thou hast done. That soul that cries to those rocks to cover her, if it had not been for thy perpetual temptations, might have followed the Lamb in a white robe; and that poor man, that is clothed with shame and flames of fire, would have shined in glory, but that thou didst force him to be partner of the baseness. And who shall pay for this loss? a soul is lost by thy means;

thou hast defeated the holy purposes of the Lord's bitter passion by thy impurities; and what shall happen to thee by whom thy brother dies eternally? Of all the considerations that concern this part of the horrors of dooms-day, nothing can be more formidable than this to such whom it does concern: and truly it concerns so many, and amongst so many perhaps some persons are so tender, that it might affright their hopes, and discompose their industries and spiritual labours of repentance; but that our most merciful Lord hath, in the midst of all the fearful circumstances of his second coming, interwoven this one comfort relating to this, which to my sense seems the most fearful and killing circumstance: two shall be grinding at one mill; the one shall be taken, and the other left: two shall be in a bed; the one shall be taken, and the other left: that is, those who are confederate in the same fortunes, and interests, and actions, may yet have a different sentence; for an early and an active repentance will wash off this account, and put it upon the tables of the cross: and though it ought to make us diligent and careful, charitable and penitent, hugely penitent even so long as we live; yet when we shall appear together, there is a mercy that shall there separate us, who sometimes had blended each other in a common crime. Blessed be the mercies of God, who hath so carefully provided a fruitful shower of grace, to refresh the miseries and dangers of the greatest part of mankind. *Thomas Aquinas* was used to beg of God, that he might never be tempted from his low fortune to prelacies and dignities ecclesiastical; and that his mind might never be discomposed or polluted with the love of any creature; and that he might, by some instrument or other, understand the state of his deceased brother; and the story says, that he was heard in all. In him it was a great curiosity, or the

passion and impertinencies of a useless charity to search after him, unless he had some other personal concernment than his relation of kindred. But truly, it would concern very many to be solicitous concerning the event of those souls, with whom we have mingled death and sin; for many of those sentences, which have passed and decreed concerning our departed relatives, will concern us dearly, and we are bound in the same bundles, and shall be thrown into the same fires, unless we repent for our own sins, and double our sorrows for their damnation.

5. We may consider that this infinite multitude of men and women, angels and devils, is not ineffective as a number in *Pythagoras'* Tables, but must needs have influence upon every spirit that shall there appear: for the transactions of that court are not like orations spoken by a *Grecian* orator in the circles of his people, heard by them that crowd nearest him, or that sound limited by the circles of air, or the enclosure of a wall; but every thing is represented to every person; and then let it be considered, when thy shame and secret turpitude, thy midnight revels and secret hypocrisies, thy lustful thoughts and treacherous designs, thy falsehood to God and startings from thy holy promises, thy follies and impieties shall be laid open before all the world, and that then shall be spoken by the trumpet of an archangel upon the house top, the highest battlements of heaven, all those filthy words and lewd circumstances, which thou didst act secretly; thou wilt find, that thou wilt have reason strangely to be ashamed. All the wise men in the world shall know, how vile thou hast been: and then consider, with what confusion of face wouldst thou stand in the presence of a good man and a severe, if peradventure he should suddenly draw thy curtain, and find thee in the sins of shame and lust; it must be infinitely more, when God and

all the angels of heaven and earth, all his holy myriads, and all his redeemed saints, shall stare and wonder at thy impurities and follies. I have read a story, that a young gentleman, being passionately by his mother dissuaded from entering into the severe courses of a religious and single life, broke from her importunity by saying, *Volo servare animam meam, I am resolved by all means to save my soul.* But when he had undertaken a rule with passion, he performed it carelessly and remissly, and was but lukewarm in his religion, and quickly proceeded to a melancholy and wearied spirit, and from thence to a sickness and the neighbourhood of death; but falling into an agony and a phantastick vision, dreamed that he saw himself summoned before God's angry throne, and from thence hurried into a place of torments, where espying his mother, full of scorn she upbraided him with his former answer, and asked him, *Why he did not save his soul by all means?* according as he undertook. But when the sick man awaked and recovered, he made his words good indeed, and prayed frequently, and fasted severely, and laboured humbly, and conversed charitably, and mortified himself severely, and refused such secular solaces which other good men received to refresh and sustain their infirmities; and gave no other account to them that asked him but this: "If I could not, in my ecstasy or dream, endure my mother's upbraiding my follies and weak religion, how shall I be able to suffer, that God should redargue me at dooms-day, and the angels reproach my lukewarmness, and the devils aggravate my sins, and all the saints of God deride my follies and hypocrisies?" The effect of that man's consideration may serve to actuate a meditation in every one of us: for we shall all be at that pass, that unless our shame and sorrows be cleansed by a timely repentance, and covered by the robe of Christ, we

shall suffer the anger of God, the scorn of saints and angels, and our own shame in the general assembly of all mankind. This argument is most considerable to them who are tender of their precious name, and sensible of honour; if they rather would choose death than a disgrace, poverty rather than shame, let them remember that a sinful life will bring them to an intolerable shame at that day, when all that is excellent in heaven and earth shall be summoned as witnesses and parties in a fearful scrutiny. The sum is this; all that are born of *Adam* shall appear before God and his Christ, and all the innumerable companies of angels and devils shall be there: and the wicked shall be affrighted with every thing they see; and there they shall see those good men, that taught them the ways of life; and all those evil persons, whom themselves have tempted into the ways of death; and those who were converted upon easier terms; and some of these shall shame the wicked, and some shall curse them, and some shall upbraid them, and all shall amaze them; and yet this is but the ἀρχὴ τῶν κακῶν, the beginning of those evils which shall never end till eternity hath a period; but concerning this they must first be judged; and that is the second general consideration, *We must appear before the judgment-seat of Christ*, and that is a new state of terrors and affrightments. Christ, who is our Saviour and is our Advocate, shall then be our Judge; and that will strangely change our confidences and all the face of things.

2. That is then the place and state of our appearance, *Before the judgment-seat of Christ*: for Christ shall rise from the right hand of his Father; he shall descend towards us, and ride upon a cloud, and shall make himself illustrious by a glorious majesty, and an innumerable retinue and circumstances of terrour and a mighty power: and this is that which *Origen* af-

firms to be the sign of the Son of man. *Remacus de Vaux, in Harpocrate divino*, affirms, that all the Greek and Latin Fathers *consentientibus animis asseverant, hoc signo Crucem Christi significari*, do unanimously affirm, that the representment of the cross is the sign of the Son of Man spoken of *Matth. xxiv. 50*. And indeed they affirm it very generally; but *Origen* after this manner is singular, *hoc signum Crucis erit, cum Dominus ad judicandum venerit*; So the church used to sing, and so it is in the Sibyl's verses;

O Lignum felix! in quo Deus ipse pependit;  
 Nec te terra capit, sed coeli tecta videbis,  
 Cum renovata Dei facies ignita micabit.\*

The sign of that cross is the sign of the Son of Man, when the Lord shall come to judgment: and from those words of scripture [*They shall look on him whom they have pierced*] it hath been freely entertained, that at the day of judgment Christ shall signify his person by something that related to his passion, his cross, or his wounds, or both. I list not to spin this curious cobweb; but *Origen's* opinion seems to me more reasonable; and it is more agreeable to the majesty and power of Christ, to signify himself with proportions of his glory rather than of his humility; with effects of his being exalted into heaven, rather than of his poverty and sorrows upon earth: and this is countenanced better by some Greek copies; *τοτε φανησεται σημειον του υιου του ανθρωπου εν τη ουρανω*, so it is commonly read, the sign of the Son of Man in heaven; that is, say they, the sign of the Son of Man *imprinted upon a cloud*; but it is in others *του υιου του ανθρωπου του εν ουρανω*, the sign of the Son of man who is in the heavens:

\* Blest tree, on which the God himself expired!  
 Thee time shall not destroy; thou shall behold  
 The towers of heaven, and reach the illustrious day,  
 When God's own glorious face again appears.

not that the sign shall be imprinted on a cloud, or in any part of the heavens; but that he who is now in the heavens shall, when he comes down, have a sign and signification of his own; that is, proper to him who is there glorified, and shall return in glory. And he disparages the beauty of the sun, who inquires for a rule to know, when the sun shines, or the light breaks forth from its chambers of the east; and the Son of Man shall need no other signification, but his infinite retinue, and all the angels of God worshipping him, and sitting upon a cloud, and leading the heavenly host, and bringing his elect with him, and being clothed with the robes of majesty, and trampling upon devils, and confounding the wicked, and destroying death: but all these great things shall be invested with such strange circumstances, and annexes of mightiness and divinity, that all the world shall confess the glories of the Lord; and this is sufficiently signified by *St. Paul, We shall all be set before the throne or place of Christ's judicature; For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.\** that is, at the day of judgment, when we are placed ready to receive our sentence, all knees shall bow to the holy *Jesus*, and confess him to be God the Lord; meaning, that our Lord's presence shall be such, as to force obeisance from angels, and men, and devils; and his address to judgment shall sufficiently declare his person and his office, and his proper glories. This is the greatest scene of majesty that shall be in that day, till the sentence be pronounced; but there goes much before this, which prepares all the world to the expectation and consequent reception of this mighty Judge of men and angels.

The majesty of the Judge, and the terrours of the judgment, shall be spoken aloud by the immediate

\* Rom. xiv. 10.

forerunning accidents, which shall be so great violences to the old constitutions of nature, that it shall break her very bones, and disorder her till she be destroyed. Saint *Jerom* relates out of the *Jews'* books, that their Doctors use to account fifteen days of prodigy immediately before Christ's coming, and to every day assign a wonder, any one of which, if we should chance to see in the days of our flesh, it would affright us into the like thoughts, which the old world had, when they saw the countries round about them covered with water and the divine vengeance; or as those poor people near *Adria*, and the *Mediterranean Sea*, when their houses and cities are entering into graves, and the bowels of the earth rent with convulsions and horrid tremblings. The sea, they say, shall rise fifteen cubits above the highest mountains, and thence descend into hollowness, and a prodigious drought; and when they are reduced again to their usual proportions, then all the beasts and creeping things, the monsters and the usual inhabitants of the sea, shall be gathered together, and make fearful noises to distract mankind: the birds shall mourn and change their songs into threnes and sad accents: rivers of fire shall rise from east to west, and the stars shall be rent into threds of light, and scatter like the beards of comets; then shall be fearful earthquakes, and the rocks shall rend in pieces, the trees shall distil blood, and the mountains and fairest structures shall return into their primitive dust; the wild beasts shall leave their dens, and come into the companies of men, so that you shall hardly tell how to call them, *herds of men*, or *congregations of beasts*; then shall the graves open and give up their dead, and those which are alive in nature and dead in fear, shall be forced from the rocks whither they went to hide them, and from caverns of the earth, where they would fain have been

concealed; because their retirements are dismantled, and their rocks are broken into wider ruptures, and admit a strange light into their secret bowels; and the men being forced abroad into the theatre of mighty horrors, shall run up and down distracted and at their wit's end; and then some shall die, and some shall be changed; and by this time the elect shall be gathered together from the four quarters of the world, and Christ shall come along with them to judgment.

These signs, although the *Jewish Doctors* reckon them by order and a method, concerning which they had no other revelation (that appears) nor sufficiently credible tradition; yet for the main parts of the things themselves, the holy scripture records Christ's own words, and concerning the most terrible of them; the sum of which, as Christ related them, and his Apostles recorded and explicated, is this, *The earth shall tremble, and the powers of the heavens shall be shaken, the sun shall be turned into darkness, and the moon into blood; that is, there shall be strange eclipses of the sun, and fearful aspects in the moon, who when she is troubled looks red like blood; The rocks shall rend, and the elements shall melt with fervent heat. The heavens shall be rolled up like a parchment, the earth shall be burned with fire, the hills shall be like wax, for there shall go a fire before Him, and a mighty tempest shall be stirred round about Him:*

Dies irae, Dies illa  
Solvat sec'lum in favilla;  
Teste David, cum Sibyllâ.\*

The trumpet of God shall sound, and the voice of the Archangel; that is, of him who is the prince of

\* That day, that day, that dreadful day,  
When man to judgment wakes from clay,  
What hope shall be the sinner's stay!

SCOTT.

all that great army of spirits, which shall then attend their Lord, and wait upon and illustrate his glory; and this also is part of that which is called *the sign of the Son of Man*; for the fulfilling of all these predictions, and *the preaching of the gospel to all nations*, and the conversion of the *Jews*, and these prodigies, and the address of majesty, make up that sign. The notice of which things some way or other came to the very heathen themselves, who were alarmed into caution and sobriety by these dread remembrances:

—————Sic cum, compage soluta,  
 Saecula tot mundi suprema coegerit hora,  
 Antiquum repetens iterum chaos, omnia mistis  
 Sidera sideribus concurrent: ignea pontum  
 Astra petent, tellus extendere littora nolet  
 Excutietque fretum; fratri contraria Phoebe  
 Ibit,—————Totaque discors  
 Machina divulsi turbabit foedera mundi.\*

Which things when they are come to pass, it will be no wonder if men's hearts shall fail them for fear,

\* So shall one hour at last this Globe control,  
 Break up the vast machine, dissolve the whole,  
 And time no more through measured ages roll.  
 Then Chaos hoar shall seize his former right,  
 And reign with Anarchy and endless Night;  
 The starry lamps shall combat in the sky,  
 And, lost and blended in each other, die;  
 Quench'd in the deep the heavenly fires shall fall,  
 And ocean cast abroad o'erspread the Ball;  
 The Moon no more her well known course shall run  
 But rise from western waves and meet the Sun;  
 Ungovern'd shall she quit her ancient way,  
 Hence ambitious to supply the day.  
 Confusion wild shall all around be hurl'd  
 And discord and disorder tear the world.

ROWE.

and their wits be lost with guilt, and their fond hopes destroyed by prodigy and amazement ; but it will be an extreme wonder, if the consideration and certain expectation of these things shall not awake our sleeping spirits, and raise us from the death of sin, and the baseness of vice and dishonourable actions, to live *soberly* and *temperately*, *chastely* and *justly*, *humbly* and *obediently* ; that is, like persons that believe all this ; and such, who are not madmen or fools, will order their actions according to these notices. For if they do not believe these things, where is their faith ? If they do believe them and sin on, and do as if there were no such thing to come to pass, where is their prudence, and what are their hopes, and where their charity ? How do they differ from beasts, save that they are more foolish ? for beasts go on and consider not, because they cannot ; but we can consider, and will not ; we know that strange terrours shall affright us all, and strange deaths and torments shall seize upon the wicked, and that we cannot escape, and the rocks themselves will not be able to hide us from the fears of those prodigies which shall come before the day of judgment ; and that the mountains (though when they are broken in pieces we call upon them to fall upon us) shall not be able to secure us one minute from the present vengeance ; and yet we proceed with confidence or carelessness, and consider not that there is no greater folly in the world, than for a man to neglect his greatest interest, and to die for trifles and little regards, and to become miserable for such interests which are not excusable in a child. He that is youngest hath not long to live : he that is thirty, forty, or fifty years old, hath spent most of his life, and his dream is almost done, and in a very few months he must be cast into his eternal portion ; that is, he must be in an unalterable condition, his final sentence shall pass according as he shall

then be found: and that will be an intolerable condition, when he shall have reason to cry out in the bitterness of his soul, "Eterna! wo is to me, who refused to consider when I might have been saved and secured from this intolerable calamity." But I must descend to consider the particulars and circumstances of the great consideration, *Christ shall be our Judge at dooms-day.*



## SERMON II.

### PART II.

1. IF we consider the person of the Judge, we first perceive that he is interested in the injury of the crimes he is to sentence. *Videbunt quem crucifixerunt*; and *they shall look on Him whom they have pierced.* It was for thy sins that the Judge did suffer such unspeakable pains as were enough to reconcile all the world to God: the sum and spirit of which pains could not be better understood than by the consequence of his own words, *My God! my God! why hast thou forsaken me?* meaning that he felt such horrible, pure, unmingled sorrows, that although his human nature was personally united to the Godhead, yet at that instant he felt no comfortable emanations by sensible perception from the Divinity; but he was so drenched in sorrow, that the Godhead seemed to have forsaken him. Beyond this nothing can be added: but then, that thou hast for thy own particular made all this in vain and ineffective, that Christ thy Lord and Judge should be tormented for nothing, that thou wouldst not accept felicity and pardon when he purchased

them at so dear a price, must needs be an infinite condemnation to such persons. How shalt thou look upon him that fainted and died for love of thee, and thou didst scorn his miraculous mercies? How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sins? and yet in the beholding that face consists much of the glories of eternity. All the pains and passions, the sorrows and the groans, the humility and poverty, the labours and the watchings, the prayers and the sermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the shame and the smart, the cross and the grave of *Jesus* shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes. And if we remember what a calamity that was which broke the Jewish nation in pieces, when Christ came to judge them for their murdering him who was their King and the Prince of life; and consider, that this was but a dark image of the terrors of the day of judgment; we may then apprehend, that there is some strange unspeakable evil that attends them that are guilty of this death and of so much evil to their Lord. Now it is certain, if thou wilt not be saved by his death, thou art guilty of his death; if thou wilt not suffer him to save thee, thou art guilty of destroying him; and then let it be considered, what is to be expected from that judge before whom you stand as his murderer and betrayer. But this is but half of that consideration.

2. Christ may be *crucified again*, and upon a new account *put to an open shame*. For after that Christ had done all this by the direct actions of his priestly office of sacrificing himself for us, he hath also done very many things for us which are also the fruits of his first love and prosecutions of our redemption. I will not instance in the strange arts of mercy that

our Lord uses to bring us to live holy lives; but I consider that things are so ordered, and so great a value set upon our souls, since they are the images of God and redeemed by the blood of the holy Lamb, that the salvation of our souls is reckoned as a part of Christ's reward, a part of the glorification of his humanity. Every sinner that repents causes joy to Christ, and the joy is so great that it runs over and wets the fair brows and beauteous locks of cherubims and seraphims, and all the angels have a part of that banquet; then it is that our blessed Lord feels the fruits of his holy death, the acceptation of his holy sacrifice, the graciousness of his person, the return of his prayers. For all that Christ did or suffered, and all that he now does as a priest in heaven, is to glorify his Father by bringing souls to God: for this it was that he was born and died, and that he descended from heaven to earth, from life to death, from the cross to the grave; this was the purpose of his resurrection and ascension, of the end and design of all the miracles and graces of God manifested to all the world by him. And now what man is so vile, such a malicious fool, that will refuse to bring joy to his Lord by doing himself the greatest good in the world? They who refuse to do this, are said to *crucify the Lord of life again, and put him to an open shame*: that is, they, as much as in them lies, bring Christ from his glorious joys to the labours of his life, and the shame of his death; they advance his enemies, and refuse to advance the kingdom of their Lord; they put themselves in that state in which they were when Christ came to die for them; and now that he is in a state that he may rejoice over them, (for he hath done all his share towards it,) every wicked man takes his head from the blessing, and rather chooses that the devil should rejoice in his

destruction, than that his Lord should triumph in his felicity. And now upon the supposition of these premises we may imagine, that it will be an infinite amazement to meet the Lord to be our Judge, whose person we have murdered, whose honour we have disparaged, whose purposes we have destroyed, whose joys we have lessened, whose passion we have made ineffectual, and whose love we have trampled under our profane and impious feet.

3. But there is yet a third part of this consideration. As it will be inquired at the day of judgment concerning the dishonours to the person of Christ, so also concerning the profession and institution of Christ, and concerning his poor members; for by these also we make sad reflections upon our Lord. Every man that lives wickedly, disgraces the religion and institution of Jesus, he discourages strangers from entering into it, he weakens the hands of them that are in already, and makes that the adversaries speak reproachfully of the name of Christ: but although it is certain our Lord and Judge will deeply resent all these things, yet there is one thing which he takes more tenderly, and that is, the uncharitableness of men towards his poor; it shall then be upbraided to them by the Judge, that himself was hungry, and they refused to give meat to him that gave them his body and heart-blood to feed them and quench their thirst; that they denied a robe to cover his nakedness, and yet he would have clothed their souls with the robe of his righteousness, lest their souls should be found naked in the day of the Lord's visitation; and all this unkindness is nothing but that evil men were uncharitable to their brethren, they would not feed the hungry, nor give drink to the thirsty, nor clothe the naked, nor relieve their brother's needs, nor forgive his follies, nor cover their shame, nor turn

their eyes from delighting in their affronts and evil accidents; this is it which our Lord will take so tenderly, that his brethren for whom he died, who sucked the paps of his mother, that fed on his body and are nourished with his blood, whom he hath lodged in his heart and entertains in his bosom, the partners of his spirit and co-heirs of his inheritance, that these should be denied relief and suffered to go away ashamed and unpitied; this our blessed Lord will take so ill, that all those who are guilty of this unkindness have no reason to expect the favour of the court.

4. To this if we add the almightiness of the Judge, his infinite wisdom and knowledge of all causes and all persons and all circumstances, that he is infinitely just, inflexibly angry, and impartial in his sentence, there can be nothing added either to the greatness or the requisites of a terrible and an almighty Judge. For who can resist him who is almighty? Who can evade his scrutiny that knows all things? Who can hope for pity of him that is inflexible? Who can think to be exempted when the judge is righteous and impartial? But in all these annexes of the great Judge, that which I shall now remark, is that indeed which hath terrour in it, and that is the severity of our Lord. For then is the day of vengeance and recompenses, and no mercy at all shall be showed but to them that are the sons of mercy; for the other, their portion is such as can be expected from these premises.

1. If we remember the instances of God's severity in this life, in the days of mercy and repentance, in those days when judgment waits upon mercy and receives laws by the rules and measures of pardon, and that for all the rare streams of loving-kindness issuing out of Paradise and refreshing all our fields with a moisture more fruitful than the floods of *Nilus*,

still there are mingled some storms and violences, some fearful instances of the divine justice; we may more readily expect it will be worse, infinitely worse at that day when judgment shall ride in triumph, and mercy shall be the accuser of the wicked. But so we read, and are commanded to remember, because they are written for our example, that God destroyed at once five cities of the plain and all the country; and *Sodom* and her sisters are set forth for an example suffering the vengeance of eternal fire. Fearful it was when God destroyed at once 23,000 for fornication, and an exterminating angel in one night killed 135,000 of the *Assyrians*, and the first-born of all the families of *Egypt*, and for the sin of *David* in numbering the people threescore and ten thousand of the people died, and God sent ten tribes into captivity and eternal oblivion, and indistinction from a common people, for their idolatry. Did not God strike *Corah* and his company with fire from heaven? and the earth opened and swallowed up the congregation of *Abiram*? And is not evil come upon the world for one sin of *Adam*? Did not the anger of God break the nation of the *Jews* all in pieces with judgments so great that no nation ever suffered the like, because none ever sinned so? And at once it was done that God in anger destroyed all the world, and eight persons only escaped the angry baptism of water, and yet this world is the time of mercy; God hath opened here his magazines, and sent his only Son as the great fountain of it too: here he delights in mercy, and in judgment loves to remember it, and it triumphs over all his works, and God contrives instruments and accidents, chances and designs, occasions and opportunities for mercy: if therefore now the anger of God makes such terrible eruptions upon the wicked people that delight in sin, how great may we suppose that anger to be, how severe

that judgment, how terrible that vengeance, how intolerable those inflictions, which God reserves for the full effusion of indignation on the great day of vengeance?

2. We may also guess at it by this; if God upon all single instances, and in the midst of our sins before they are come to the full, and sometimes in the beginning of an evil habit, be so fierce in his anger, what can we imagine it to be, in that day when the wicked are to drink the dregs of that horrid potion, and count over all the particulars of their whole treasure of wrath? *This is the day of wrath, and God shall reveal or bring forth his righteous judgments.\** The expression is taken from *Deut. xxxii. 34.* *Is not this laid up in store with me, and sealed up among my treasures? ἢ ἕνεκα ἐκδυστοσῶς ἀνταπόδοτα, I will restore it in the day of vengeance, for the Lord shall judge his people. and repent himself for his servants.* For so did the *Lybian* lion that was brought up under discipline, and taught to endure blows, and eat the meat of order and regular provision, and to suffer gentle usages and the familiarities of societies; but once he brake out into his own wildness, *dedidicit pacem subito feritate reversa*, and killed two *Roman* boys; but those that forage in the *Lybian* mountains tread down and devour all that they meet or master; and when they have fasted two days, lay up an anger great as is their appetite, and bring certain death to all that can be overcome. God is pleased to compare himself to a lion; and though in this life he hath confined himself with promises and gracious emanations of an infinite goodness, and limits himself by conditions and covenants, and suffers himself to be overcome by prayers, and himself hath invented ways of atonement and expiation; yet when he is provoked

\* *Rom. ii. 5.*

by our unhandsome and unworthy actions, he makes sudden breaches, and tears some of us in pieces; and of others he breaks their bones or affrights their hopes and secular gayeties, and fills their house with mourning and cypress, and groans and death: but when this lion of the tribe of *Judah* shall appear upon his own mountain, *the mountain of the Lord*, in his natural dress of majesty, and that justice shall have her chain and golden fetters taken off, then justice shall strike and mercy shall not hold her hands; she shall strike sore strokes, and pity shall not break the blow; and God shall account with us by minutes, and for words, and for thoughts; and then he shall be *severe to mark what is done amiss*; and that justice may reign entirely, God shall open the wicked man's treasure, and tell the sums, and weigh grains and scruples:

«σι γαρ ὡς περ ἀγαθῶν, ἔντω κακῶν παρὰ τῷ θεῷ θησαυροί. ἐν ἡμέρᾳ γαρ (φθίν) ἀδικησῶν ἐσφραγισθῆαι τοὺς τῶν κακῶν θησαυροὺς, said *Philo* upon the place of *Deuteronomy* before quoted: as there are treasures of good things, and God hath crowns and sceptres in store for his saints and servants, and coronets for martyrs, and rosaries for virgins, and phials full of prayers, and bottles full of tears, and a register of sighs and penitential groans: so God hath a treasure of wrath and fury, and scourges and scorpions; and then shall be produced the shame of lust, and the malice of envy, and the groans of the oppressed, and the persecutions of the saints, and the cares of covetousness, and the troubles of ambition, and the insolences of traitors, and the violences of rebels, and the rage of anger, and the uneasiness of impatience, and the restlessness of unlawful desires; and by this time the monsters and diseases will be numerous and intolerable, when God's heavy hand shall press the *sanies* and the intolerableness, the obliquity and the unreasonableness, the amazement and the disorder, the smart and the sorrow, the guilt and

the punishment, out from all our sins, and pour them into one chalice, and mingle them with an infinite wrath, and make the wicked drink of all the vengeance, and force it down their unwilling throats with the violence of devils and accursed spirits.

3. We may guess at the severity of the Judge by the lesser strokes of that judgment, which he is pleased to send upon sinners in this world, to make them afraid of the horrible pains of dooms-day : I mean the torments of an unquiet conscience, the amazement and confusions of some sins and some persons. For I have sometimes seen persons surprised in a base action, and taken in the circumstances of a crafty theft, and secret injustices, before their excuse was ready ; they have changed their colour, their speech hath faltered, their tongue stammered, their eyes did wander and fix no where, till shame made them sink into their hollow eye-pits, to retreat from the images and circumstances of discovery ; their wits are lost, their reason useless, the whole order of the soul is decomposed, and they neither see, nor feel, nor think, as they use to do, but they are broken into disorder by a stroke of damnation and a lesser stripe of hell ; but then if you come to observe a guilty and a base murderer, a condemned traitor, and see him harassed first by an evil conscience, and then pulled in pieces by the hangman's hooks, or broken upon sorrows and the wheel, we may then guess (as well as we can in this life) what the pains of that day shall be to accursed souls : but those we shall consider afterwards in their proper scene ; now only we are to estimate the severity of our Judge by the intolerableness of an evil conscience ; if guilt will make a man despair, and despair will make a man mad, confounded and dissolved in all the regions of his senses and more noble faculties, that he shall neither feel, nor hear, nor see any thing but spectres and illusions, devils and frightful dreams, and hear noises,

and shriek fearfully; and look pale and distracted, like a hopeless man from the horrors and confusions of a lost battle upon which all his hopes did stand, then the wicked must at the day of judgment expect strange things and fearful, and such now which no language can express, and then no patience can endure.

Πολλους δ' ὀδυμους και γρους αναφελαις  
 Ψηλζη. Δις γαρ δυσπαρχιτητοι φρενες.\*

Then only it can truly be said that he is inflexible and inexorable. No prayers then can move him, no groans can cause him to pity thee: therefore pity thyself in time, that when the judge comes thou mayest be one of the sons of everlasting mercy to whom pity belongs as part of thine inheritance; for all these shall, without any remorse, (except his own,) be condemned by the horrible sentence.

4. Than all may think themselves concerned in this consideration, let us remember that even the righteous and most innocent shall pass through a severe trial. Many of the ancients explicated this severity by the fire of conflagration, which, say they, shall purify those souls at the day of judgment, which in this life have built upon the foundation hay and stubble, works of folly and false opinions, and states of imperfection. So Saint *Austin's* doctrine was, *Hoc agit Caminus, alios in sinistra separabit, alios in dextra quodam modo eliquabit*; † the great fire at dooms-day shall throw some into the portion of the left hand, and others shall be purified and represented on the right: and the same is affirmed by *Origen* ‡ and *Lactantius*; and *St. Hilary* thus expostulates, *Since we are to give an account for every idle word, shall*

\* For groans and lamentations then are vain;  
 Fierce is the vengeance of offended Jove.

† In Psalm ciii.

‡ In Jerem. hom. xiii. and in Luc. hom. xiv. and Lactantius, lib. vii. Instit. c. 21. Hilarius in Psalm cxviii. octon iii. and in Mat. can. ii.

we long for the day of judgment, *In quo est nobis indefessus ille ignis obeundus in quo subeunda sunt gravia illa expiandae a peccatis animae supplicia*, "Wherein we must every one of us pass that unweari'd fire, in which those grievous punishments for expiating the soul from sins must be endured; for to such as have been baptized with the Holy Ghost, it remaineth that they be consummated with the fire of judgment." And St. Ambrose adds, that if any be as Peter or as John, they are baptized with this fire, and he that is purged here had need to be purged there again: *illic quoque nos purificet, quando dicat Dominus, Intrate in requiem meam*; let him also purify us, that every one of us being burned with that flaming sword, not burned up or consumed, we may enter into Paradise, and give thanks unto the Lord who hath brought us into a place of refreshment.\* This opinion of theirs is in the main of it very uncertain, relying upon the sense of some obscure places of scripture, is only apt to represent the great severity of the Judge at that day, and it hath in it this only certainty, that even the most innocent person hath great need of mercy, and he that hath the greatest cause of confidence, although he runs to no rocks to hide him, yet he runs to the protection of the cross, and hides himself under the shadow of divine mercies: and he that shall receive the absolution of the blessed sentence, shall also suffer the terrours of the day, and the fearful circumstances of Christ's coming. The effect of this consideration is this: *that if the righteous scarcely be saved, where shall the wicked and the sinner appear? Quid faciet virgula deserti, ubi concutietur cedrus Paradisi? Quid faciet agnus, cum tremat aries? Si coelum fugiat, ubi manebit terra?* said St. Gregory. And if St. Paul, whose conscience accused him not,

\* In Psalm cxviii. serm. iii.

yet durst not be too confident, because he was not hereby justified, but might be found faulty by the severer judgment of his Lord; how shall we appear with all our crimes and evil habits round about us? If there be need of much mercy to the servants and friends of the Judge, then his enemies shall not be able to stand upright in judgment.

5. But the matter is still of more concernment. The Pharisees believed that they were innocent if they abstained from criminal actions, such as were punishable by the Judge; and many Christians think all is well with them if they abstain from such sins as have a name in the tables of their laws: but because some sins are secret and not discernible to man; others are publick but not punished, because they are frequent and perpetual, and without external mischiefs in some instances, and only provocations against God; men think that in their concernments they have no place; and such are jeering and many instances of wantonness, and revelling, doing petty spites, and rudeness, and churlishness, lying and pride: and beyond this, some are very like virtues; as too much gentleness and slackness in government, or too great severity and rigour of animadversion, bitterness in reproof of sinners, uncivil circumstances, imprudent handlings of some criminals, and *zeal*; nay there are some vile things, which through the evil discoursings and worse manners of men, are passed into an artificial and false reputation, and men are accounted *wits* for talking *atheistically*, and *valiant* for being *murderers*, and *wise* for *deceiving* and circumventing our brothers; and many irregularities more, for all which we are safe enough here. But when the day of judgment comes, these shall be called to a severe account, for the Judge is *omniscient* and knows all things, and his tribunal takes cognizance of all causes, and hath a coercive

for all; *all things are naked and open to his eyes*,\* (saith *St. Paul*,) therefore nothing shall escape for being secret:

Ἄπαυθ' ὁ μακρος και αναριθμητος Χρονος  
 Φυει τ' αδηλα—†

And all prejudices being laid aside, it shall be considered concerning our evil rules, and false principles; *Cum cepero tempus, ego justitias judicabo*; † When I shall receive the people, I shall judge according unto right: so we read; [When we shall receive time, I will judge justices and judgments;] so the vulgar Latin reads it; that is, *in the day of the Lord*, when time is put into his hand and time shall be no more, he shall judge concerning those judgments which men here make of things below; and the fighting men shall perceive the noise of drunkards and fools, that cried him up for daring to kill his brother, to have been evil principles; and then it will be declared by strange effects, that wealth is not the greatest fortune; and ambition was but an ill counsellor; and to lie for a good cause was no piety; and to do evil for the glory of God was but an ill worshipping him; and that good nature was not well employed, when it spent itself in vicious company and evil compliances; and that piety was not softness and want of courage; and that poverty ought not to have been contemptible; and the cause that is unsuccessful, is not therefore evil; and what is folly here shall be wisdom there; then shall men curse their evil guides, and their accursed superinduced necessities, and the evil guises of the world; and then when silence shall be found

\* Heb. iv.

† For Time, though slow, shall all at length reveal.

‡ Psalm lxxiv.

innocence, and eloquence in many instances condemned as criminal; when the poor shall reign, and generals and tyrants shall lie low in horrible regions; when he that lost all shall find a treasure, and he that spoiled him shall be found naked and spoiled by the destroyer; then we shall find it true, that we ought here to have done what our Judge, our blessed Lord, shall do there; that is, take our measures of good and evil by the severities of the word of God, by the sermons of Christ, and the four Gospels, and by the Epistles of *St. Paul*, by justice and charity, by the laws of God and the laws of wise princes and republicks, by the rules of nature and the just proportions of reason, by the examples of good men and the proverbs of wise men, by severity and the rules of discipline; for then it shall be, that truth shall ride in triumph, and the holiness of Christ's sermons shall be manifest to all the world; that the word of God shall be advanced over all the discourse of men, and *wisdom shall be justified by all her children*. Then shall be heard those words of an evil and tardy repentance, and the just rewards of folly; [*We fools thought their life madness; but behold they are justified before the throne of God, and we are miserable for ever.*] Here men think it strange if others will not run into the same excess of riot; but there, they will wonder how themselves should be so mad and infinitely unsafe, by being strangely and inexcusably unreasonable. The sum is this, the Judge shall appear clothed with *wisdom*, and *power*, and *justice*, and *knowledge*, and an impartial spirit, making no separations by the proportions of this world, but by the measures of God; not giving sentence by the principles of our folly and evil customs, but by the severity of his own laws and measures of the spirit. *Non est judicium Dei, sicut hominum; God does not judge as man judges.*

6. Now that the Judge is come, thus arrayed, thus prepared, so instructed, let us next consider the circumstances of our appearing and his sentence; and first consider, that men at the day of judgment that belong not to the portion of life, shall have three sorts of accusers. 1. Christ himself, who is their Judge. 2. Their own consciences, whom they have injured and blotted with characters of death and foul dishonour. 3. The Devil, their enemy, whom they served.

1. Christ shall be their accuser, not only upon the stock of those direct injuries (which I before reckoned) of crucifying the Lord of life, once and again, &c. but upon the titles of contempt and unworthiness, of unkindness and ingratitude; and the accusation will be nothing else but a plain representation of those artifices and assistances, those bonds and invitations, those constrainings and importunities, which our dear Lord used to us, to make it almost impossible to lie in sin, and necessary to be saved. For it will, it must needs be a fearful exprobration of our unworthiness, when the Judge himself shall bear witness against us, that the wisdom of God himself was strangely employed in bringing us safely to felicity. I shall draw a short scheme, which although it must needs be infinitely short of what God hath done for us, yet it will be enough to shame us. 1. God did not only give his Son for an example, and the Son gave himself for a price for us, but both gave the Holy Spirit to assist us in mighty graces, for the verifications of faith, and the entertainments of hope, and the increase and perseverance of charity. 2. God gave to us a new nature, he put another principle into us, a third part of a perfective constitution: we have the spirit put into us to be a part of us, as properly to produce actions of holy life, as the soul of man in the body does pro-

duce the natural. 3. God hath exalted human nature, and made it in the person of Jesus Christ to sit above the highest seat of angels, and *the angels* are made *ministering spirits*, ever since their Lord became our brother. 4. Christ hath by a miraculous sacrament given us his body to eat, and his blood to drink; he made ways that we may become all one with him. 5. He hath given us an easy religion, and hath established our future felicity upon natural and pleasant conditions, and we are to be happy hereafter if we suffer God to make us happy here; and things are so ordered, that a man must take more pains to perish, than to be happy. 6. God hath found out rare ways to make our prayers acceptable, our weak petitions, the desires of our imperfect souls to prevail mightily with God; and to lay a holy violence, and an undeniable necessity upon himself; and God will deny us nothing, but when we ask of him to do us ill offices, to give us poisons and dangers, and evil nourishment, and temptations; and he that hath given such mighty power to the prayers of his servants, yet will not be moved by those potent and mighty prayers to do any good man an evil turn, or to grant him one mischief; in that only, God can deny us. 7. But in all things else God hath made all the excellent things in heaven and earth to join towards holy and fortunate effects; for he hath appointed *an angel to present the prayers of saints*,\* and Christ makes intercession for us, and the Holy Spirit *makes intercession for us with groans unutterable*;† and all the holy men in the world pray for all and for every one; and God hath instructed us with scriptures and precedents, and collateral and direct assistances to pray; and he encourages us with divers excellent promises, and parables, and examples, and *teaches us what to pray, and how, and*

\* Rev. viii. 3.

† Rom. viii. 26.

gives one promise to publick prayer, and another to private prayer, and to both the blessing of being heard.

8. Add to this account, that God did heap blessings upon us without order, infinitely, perpetually, and in all instances, when we needed, and when we needed not. 9. He heard us when we prayed, giving us all, and giving us more than we desired. 10. He desired that we should ask, and yet he hath also prevented our desire. 11. He watched for us, and at his own charge sent a whole order of men, whose employment is to minister to our souls; and if all this had not been enough, he had given us more also. 12. He promised heaven to our obedience, a province for a dish of water, a kingdom for a prayer, satisfaction for desiring it, grace for receiving, and more grace for accepting and using the first. 13. He invited us with gracious words and perfect entertainments. 14. He threatened horrible things to us if we would not be happy. 15. He hath made strange necessities for us, making our very repentance to be a conjugation of holy actions, and holy times, and a long succession. 16. He hath taken away all excuses from us, he hath called us off from temptation, he bears our charges, he is always before-hand with us in every act of favour, and perpetually slow in striking; and his arrows are unfeathered, and he is so long, first in drawing his sword, and another long while in whetting it, and yet longer in lifting his hand to strike, that before the blow comes, the man hath repented long, unless he be a fool and impudent; and then God is so glad of an excuse to lay his anger aside, that certainly if after all this we refuse life and glory, there is no more to be said; this plain story will condemn us: but the story is very much longer. And as our conscience will represent all our sins to us, so the Judge will

represent all his Father's kindnesses, as *Nathan* did to *David*, when he was to make the justice of the divine sentence appear against him. 17. Then it shall be remembered, that the joys of every day's piety would have been a greater pleasure every night, than the remembrance of every night's sin could have been in the morning. 18. That every night, *the trouble and labour* of the day's virtue would have been as much passed, and turned to as a very nothing, as *the pleasure* of that day's sin; but that they would be infinitely distinguished by the remanent effects.

Αν τι πράξης καλον μετα πονου, ὁ μὲν πονος αἰχεται, το δε καλον μενει· αν τι ποιητης αιχρον μετα ἡδ ονης, το μὲν ἡδυ αἰχεται, το δε αισχρον μενει;\*

So *Musonius* expressed the sense of this inducement; and that this argument would have grown so great by that time we come to die, that the certain pleasures, and rare confidences, and holy hopes of a death-bed, would be a strange felicity to the man when he remembers he did obey, if they were compared to the fearful expectations of a dying sinner, who feels, by a formidable and affrighting remembrance, that of all his sins nothing remains, but the gains of a miserable eternity. The offering ourselves to God every morning, and the thanksgiving to God every night, hope and fear, shame and desire, the honour of leaving a fair name behind us, and the shame of dying like a fool, every thing indeed in the world is made to be an argument and inducement to us, to invite us to come to God and be saved; and therefore when this, and infinitely more, shall by the Judge be exhibited in sad remembrances, there needs no other sentence, we shall condemn ourselves with a hasty shame, and a fearful confusion, to see how

\* Though it be painful to perform what is good, yet the good endureth when the pain is forgotten; and if the commission of wickedness be attended with pleasure, yet the evil remaineth when the pleasure hath passed away.

good God hath been to us, and how base we have been to ourselves. Thus *Moses* is said to accuse the *Jews*; and thus also he that does *accuse* is said to *condemn*, as *Verres* was by *Cicero*, and *Claudia* by *Domitius* her accuser, and the world of impenitent persons by the men of *Nineveh*, and *all* by *Christ* their judge. I represent the horror of this circumstance to consist in this: besides the reasonableness of the judgment and the certainty of the condemnation, it cannot but be an argument of an intolerable despair to perishing souls, when he that was our *Advocate* all our life, shall, in the day of that appearing, be our *accuser* and our *Judge*, a *party* against us, an injured person in the day of his power and of his wrath, doing execution upon all his own foolish and malicious enemies.

2. *Our conscience shall be our accuser.*] But this signifies but these two things; 1. That we shall be condemned for the evils that we have done, and shall then remember; God by his power wiping away the dust from the tables of our memory, and taking off the consideration and the voluntary neglect and rude shufflings of our cases of conscience. For then we shall see things as they are, the evil circumstances and the crooked intentions, the adherent unhand-someness and the direct crimes: for all things are laid up safely; and though we draw a curtain of a cobweb over them, and sew fig-leaves before our shame, yet God shall draw away the curtain, and forgetfulness shall be no more, because with a taper in the hand of God all the corners of our nastiness shall be discovered. And 2. It signifies this also: that not only the justice of God shall be confessed by us in our own shame and condemnation, but the evil of the sentence shall be received into us, to melt our bowels and to break our hearts in pieces within us, because we are the authors of our own

death, and our own inhuman hands have torn our souls in pieces. Thus far the horrors are great, and when evil men consider it, it is certain they must be afraid to die. Even they that have lived well have some sad considerations, and the tremblings of humility, and suspicion of themselves. I remember *St. Cyprian* tells of a good man, who in his agony of death saw a phantasm of a noble angelical shape, who frowning and angry said to him, *Pati timetis, exire non vultis, Quid faciam vobis?* Ye cannot endure sickness, ye are troubled at the evils of the world, and yet you are loath to die and to be quit of them, what shall I do to you? Although this is apt to represent every man's condition more or less, yet concerning persons of wicked lives, it hath in it too many sad degrees of truth; they are impatient of sorrow, and justly fearful of death, because they know not how to comfort themselves in the evil accidents of their lives; and their conscience is too polluted to take death for sanctuary, to hope to have amends made to their condition by the sentence of the day of judgment. Evil and sad is their condition, who cannot be contented here, nor blessed hereafter; whose life is their misery, and their conscience is their enemy; whose grave is their prison, and death their undoing; and the sentence of dooms-day, the beginning of an intolerable condition. -

3. The third sort of accusers, are the *devils*; and they will do it with malicious and evil purposes; the prince of the devils hath *Διαβολος* for one of his chiefest appellatives: *the accuser of the brethren* he is, by his professed malice and employment; and therefore God, who delights that his mercy should triumph, and his goodness prevail over all the malice of men and devils, hath appointed one whose office is *ελεχων τον αντιεργοβιζα* to reprove the accuser, and to resist the enemy, to be a defender of their cause who belong to

God. The Holy Spirit is *παρακλησις* a defender, the evil spirit is *διαβολος* the accuser, and they that in this life belong to one or the other, shall in the same proportion be treated at the day of judgment. The devil shall accuse *the brethren*, that is *the saints and servants of God*, and shall tell concerning their follies and infirmities, the sins of their youth and the weakness of their age, the imperfect grace and the long schedule of omissions of duty, their scruples and their fears, their diffidences and pusillanimity, and all those things which themselves by strict examination find themselves guilty of and have confessed, all their shame and the matter of their sorrows, their evil intentions and their little plots, their carnal confidences and too fond adherences to the things of this world, their indulgence and easiness of government, their wilder joys and freer meals, their loss of time and their too forward and apt compliances, their trifling arrests and little peevishnesses, the mixtures of the world with the things of the spirit, and all the incidences of humanity he will bring forth, and aggravate them by the circumstance of ingratitude, and the breach of promise, and the evacuating of their holy purposes, and breaking their resolutions, and rifling their vows; and all these things being drawn into an entire representment, and the bills clogged by numbers, will make the best men in the world seem foul and unhandsome, and stained with the characters of death and evil dishonour. But for these there is appointed a Defender; the Holy Spirit that maketh intercession for us, shall then also interpose, and against all these things shall oppose the passion of our blessed Lord, and upon all their defects shall cast *the robe of his righteousness*; and the sins of their youth shall not prevail so much as the repentance of their age; and their omissions be excused by probable intervening causes, and their little escapes shall

appear single and in disunion, because they were always kept asunder by penitential prayers and sighings, and their seldom returns of sin by their daily watchfulness, and their often infirmities by the sincerity of their souls, and their scruples by their zeal, and their passions by their love, and all by the mercies of God and the sacrifice which their Judge offered, and the Holy Spirit made effective by daily graces and assistances. These therefore infallibly go to the portion of the right hand, because the Lord our God shall answer for them. *But as for the wicked, it is not so with them;* for although the plain story of their life be to them a sad condemnation, yet what will be answered when it shall be told concerning them, that they despised God's mercies, and feared not his angry judgments; that they regarded not his word and loved not his excellencies; that they were not persuaded by the promises, nor affrighted by his threatenings; that they neither would accept his government nor his blessings; that all the sad stories that ever happened in both the worlds (in all which himself did escape till the day of his death, and was not concerned in them, save only that he was called upon by every one of them, which he ever heard, or saw, or was told of, to repentance,) that all these were sent to him in vain? But cannot the Accuser truly say to the Judge concerning such persons, they were thine by creation, but mine by their own choice: thou didst redeem them indeed, but they sold themselves to me for a trifle, or for an unsatisfying interest: thou diedst for them, but they obeyed my commandments: I gave them nothing, I promised them nothing but the filthy pleasure of a night, or the joys of madness, or the delights of a disease: I never hanged upon the cross three long hours for them, nor endured the labours of a poor life thirty-three years together for their interest; only when they

were thine by the merit of thy death, they quickly became mine by the demerit of their ingratitude; and when thou hadst clothed their soul with thy robe, and adorned them by thy graces, we stripped them naked as their shame, and only put on a robe of darkness, and they thought themselves secure, and went dancing to their grave like a drunkard to a fight, or a fly unto a candle; and therefore they that did partake with us in our faults, must divide with us in our portion and fearful interest? This is a sad story, because it ends in death, and there is nothing to abate or lessen the calamity. It concerns us therefore to consider in time, that he that tempts us will accuse us, and what he calls *pleasant* now, he shall then say was *nothing*, and all the gains that now invite earthly souls and mean persons to vanity, was nothing but the seeds of folly, and the harvest is pain and sorrow, and shame eternal. But then since this horror proceeds upon the account of so many accusers, God hath put it in our power, by a timely accusation of ourselves in the tribunal of the court Christian, to prevent all the arts of aggravation which at dooms-day shall load foolish and undiscerning souls. He that accuses himself of his crimes here, means to forsake them, and looks upon them on all sides, and spies out his deformity, and is taught to hate them, he is instructed and prayed for, he prevents the anger of God and defeats the devil's malice; and, by making shame the instrument of repentance, he takes away the sting, and makes that to be his medicine which otherwise would be his death: and concerning this exercise, I shall only add what the *Patriarch of Alexandria* told an old religious person in his *hermitage*, having asked him what he found in that desert; he was answered only this, *Indesinenter culpare et judicare meipsum*; to judge and condemn myself perpetually, that is the employment of my solitude. The patriarch

answered, *Non est alia via, there is no other way.* By accusing ourselves we shall make the devil's malice useless, and our own consciences clear, and be reconciled to the Judge by the severities of an early repentance, and then we need to fear no accusers.

---

## SERMON III.

### PART III.

3. IT remains that we consider the sentence itself, *We must receive according to what we have done in the body, whether it be good or bad.* *Judicaturus Domino lugubre mundus immugiet, et tribus ad tribum pectora ferient. Potentissimi quondam reges nudo latere palpitabunt:* so *St. Hierom* meditates concerning the terrour of this consideration. "The whole world shall groan when the Judge comes to give his sentence, tribe and tribe shall knock their sides together; and through the naked breasts of the most mighty kings, you shall see their hearts beat with fearful tremblings." *Tunc Aristotelis argumenta parum proderunt, cum venerit filius pauperulae quaestuariae judicare orbem terrae.* Nothing shall then be worth owning, or the means of obtaining mercy, but a holy conscience; all the human craft and trifling subtilties shall be useless, when the Son of a poor Maid shall sit Judge over all the world. When the prophet *Joel* was describing the formidable accidents in the day of the Lord's judgment, and the fearful sentence of an angry Judge, he was not able to express it, but stammered like a child, or an

amazed imperfect person,\* *A. A. A. diei, quia prope est dies Domini*: it is not sense at first; he was so amazed he knew not what to say, and the spirit of God was pleased to let that sign remain like *Agamemnon's* sorrow for the death of *Iphigenia*, nothing could describe it but a veil; it must be hidden and supposed; and the stammering tongue that is full of fear can best speak that terrour, which will make all the world to cry, and shriek, and speak fearful accents, and significations of an infinite sorrow and amazement.

But so it is, there are two great days in which the fate of all the world is transacted. This life is man's day, in which man does what he pleases, and God holds his peace. Man destroys his brother, and destroys himself, and confounds governments, and raises armies, and tempts to sin and delights in it, and drinks drunk, and forgets his sorrow, and heaps up great estates, and raises a family and a name in the annals, and makes others fear him, and introduces new religions, and confounds the old, and changeth articles as his interest requires, and all this while God is silent, save that he is loud and clamorous with his holy precepts, and over-rules the event; but leaves the desires of men to their own choice, and their course of life such as they generally choose. But then God shall have his day too; the day of the Lord shall come, in which he shall speak, and no man shall answer; he shall speak in the voice of thunder and fearful noises, and man shall do no more as he pleases, but must suffer as he hath deserved. When *Zedekiah* reigned in *Jerusalem*, and persecuted the prophets, and destroyed the interests of religion, and put *Jeremy* into the dungeon, God held his peace; save only, that he warned him of the

\* Joel i.

danger, and told him of the disorder; but it was *Zedekiah's* day, and he was permitted to do his pleasure: but when he was led in chains to *Babylon*, and his eyes were put out with burning basins and horrible circles of reflected fires, then was God's day, and his voice was the accent of a fearful anger that broke him all in pieces. It will be all our cases, unless we hear God speak now, and do his work, and serve his interest, and bear ourselves in our just proportions, that is, *as such*, the very end of whose being, and all our faculties, is to serve God, and do justice and charities to our brother. For if we do the work of God in our own day, we shall receive an infinite mercy in the day of the Lord. But what that is, is now to be inquired.

*What have we done in the body?*] But certainly this is the greatest terrour of all. The thunders and the fires, the earthquakes and the trumpets, the brightness of holy angels, and the horreur of accursed spirits, the voice of the archangel (who is the prince of the heavenly host) and the majesty of the judge, in whose service all that army stands girt with holiness and obedience, all those strange circumstances which have been already reckoned, and all those others which we cannot understand, are but little preparatories and umbrages of this fearful circumstance. All this amazing majesty and formidable preparatories are for the passing of an eternal sentence upon us according to what we have done in the body. Wo and alas! and God help us all. All mankind is an enemy to God, his nature is accursed, and his manners are depraved. It is with the nature of man, and with all his manners, as *Philemon* said of the nature of foxes.

— Ἀλατῆζ ἤμεν υφαν τη φυσῆ  
 Ἡδ' αὐθικαστος, ἀλλ' ἕαν τρισμυριας

Ἄλωπεκας τις συναγαγοί, μίαν φύσιν

Ἄπαξάπασιν οἴεται——

Every fox is crafty and mischievous, and if you gather a whole herd of them, there is not a good natured beast amongst them all: so it is with man; by nature he is *the child of wrath*, and by his manners he is *the child of the devil*; we call *Christian*, and we dishonour our Lord, and we are *brethren*, but we oppress and murder one another; it is a great degree of sanctity now-a-days not to be so wicked as the worst of men; and we live at the rate, as if the best of men did design to themselves an easier condemnation; and as if the generality of men considered not concerning the degrees of death, but did believe that in hell no man shall perceive any ease or refreshment in being tormented with a slower fire. For consider what *we do in the body*; twelve or fourteen years pass, before we choose good or bad; and of that which remains, above half is spent in sleep and the needs of nature; for the other half, it is divided as the stag was when the beasts went a hunting, the lion hath five parts of six: the business of the world takes so much of our remaining portion, that religion and the service of God have not much time left that can be spared; and of that which can, if we consider how much is allowed to crafty arts of cozenage, to oppression and ambition, to greedy desires, and avaricious prosecutions, to the vanities of our youth, and the proper sins of every age, to the mere idleness of man and doing nothing, to his fantastick imaginations, of greatness and pleasures, of great and little devices, of impertinent law-suits and uncharitable treatings of our brother; it will be intolerable, when we consider that we are to stand or fall eternally according to what we have done in the body. Gather it altogether and set it before thy

eyes; *alms* and *prayers* are the sum of all thy good. Were thy prayers made in fear and holiness, with passion and desire? Were they not made unwillingly, weakly, and wanderingly, and abated with sins in the greatest part of thy life? Didst thou pray with the same affection and labour as thou didst purchase thy estate? Have thine alms been more than thy oppressions, and according to thy power? And by what means didst thou judge concerning it? How much of our time was spent in that? And how much of our estate was spent in this? But let us go one step further: How many of us love our enemies? or pray for, and do good to them that persecute and affront us? or overcome evil with good, or turn the face again to them that strike us, rather than be revenged? or suffer ourselves to be spoiled or robbed without contention and uncharitable courses? or lose our interest rather than lose our charity? And yet by these precepts we shall be judged. I instance but once more. Our blessed Saviour spake a hard saying: *Every idle word that men shall speak, they shall give account thereof at the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned;*\* and upon this account may every one weeping and trembling say with *Job*, *Quid faciam cum resurrexerit ad judicandum Deus? What shall I do, when the Lord shall come to judgment;*† *Of every idle word]* O blessed God! what shall become of them who love to prate continually, to tell tales, to detract, to slander, to backbite, to praise themselves, to undervalue others, to compare, to raise divisions, to boast? *Τις δε φρουρησει πεζαν ορθοσταθιου, α-υπινος, ου καμπτων γονυ;* who shall be able to stand upright, not bowing the knee with the intolerable load of the sins of his tongue? If of every idle word we must

\* Mat. xii. 36.

† Job xxxi. 14.

give account, what shall we do for those malicious words that dishonour God, or do despite to our brother? Remember how often we have tempted our brother, or a silly woman, to sin and death? How often we have pleaded for unjust interests, or by our wit have cozened an easy and a believing person, or given ill sentences, or disputed others into false persuasions? Did we never call good evil, or evil good? Did we never say to others, Thy cause is right; when nothing made it right but favour and money, a false advocate or a covetous judge? Παν ῥήμα αἰσρον, so said Christ, *every idle word*, that is. Παν ῥήμα κενον, so St. Paul uses it,\* *every false word*, every lie shall be called to judgment; or as some copies read it, Παν ῥήμα πονηρον, *every wicked word* shall be called to judgment. For by [αἰσρον] *idle words*, are not meant words that are unprofitable or unwise, for fools and silly persons speak most of those and have the least accounts to make; but by *vain* the Jews usually understood *false*; and to *give their mind to vanity*, or to *speak vanity*, is all one, as to mind or speak falsehoods with malicious and evil purposes. But if every idle word, that is, every vain and lying word shall be called to judgment, what shall become of men that blaspheme God, or their rulers, or princes of the people, or their parents? that dishonour the religion, and disgrace the ministers? that corrupt justice and pervert judgment? that preach evil doctrines, or declare perverse sentences? that take God's holy name in vain, or dishonour the name of God by trifling and frequent swearings; that holy name by which we hope to be saved, and which all the angels of God fall down to, and worship? these things are to be considered, for by *our own words we stand or fall*; that is, as in human judgments the

\* Eph. v. 6.

confession of the party, and the contradiction of himself, or the failing in the circumstances of his story, are the confidences or presumptions of law by which judges give sentence; so shall our words be, not only the means of declaring a secret sentence, but a certain instrument of being absolved or condemned. But upon these premises we see what reason we have to fear the sentence of that day, who have sinned with our tongues so often, so continually, that if there were no other actions to be accounted for, we have enough in this account to make us die, and yet have committed so many evil actions, that if our words were wholly forgotten, we have infinite reason to fear concerning the event of that horrible sentence. The effect of which consideration is this, that we set a guard before our lips, and watch over our actions with a care, equal to that fear which shall be at dooms-day, when we are to pass our sad accounts. But I have some considerations to interpose.

1. But (that the sadness of this may a little be relieved, and our endeavours be encouraged to a timely care and repentance) consider that this great sentence, although it shall pass concerning little things; yet it shall not pass by little portions, but by general measures; not by the little errors of one day, but by the great proportions of our life; for God takes not notice of the infirmities of honest persons that always endeavour to avoid every sin, but in little intervening instances are surprised; but he judges us by single actions, if they are great, and of evil effects; and by little small instances, if they be habitual. No man can take care concerning every minute; and therefore concerning it Christ will not pass sentence but by the discernible portions of our time, by humane actions, by things of choice and deliberation, and by general

precepts of care and watchfulness, this sentence shall be exacted. 2. The sentence of that day shall be passed, not by the proportions of an angel, but by the measures of a man; the first follies are not unpardonable, but may be recovered; and the second are dangerous, and the third are more fatal; but nothing is unpardonable but perseverance in evil courses. 3. The last judgment shall be transacted by the same principles by which we are guided here; not by strange and secret propositions, or by the fancies of men, or by the subtilities of useless distinctions, or evil persuasions; not by the scruples of the credulous, or the interest of sects, nor the proverbs of prejudice, nor the uncertain definitions of them that give laws to subjects, by expounding the decrees of princes; but by the plain rules of justice, by the ten commandments, by the first apprehensions of conscience, by the plain rules of scripture, and the rules of an honest mind, and a certain justice. So that by this restraint and limit of the final sentence, we are secured that we shall not fall by scruple or by ignorance, by interest or by faction, by false persuasions of others, or invincible prejudice of our own; but we shall stand or fall by plain and easy propositions, by chastity or uncleanness, by justice or injustice, by robbery or restitution: and of this we have a great testimony by our Judge and Lord himself; *whatsoever ye shall bind in earth shall be bound in heaven, and whatsoever ye loose shall be loosed there*; that is, you shall stand or fall according to the sermons of the gospel; as the ministers of the word are commanded to preach, so ye must live here, and so ye must be judged hereafter; ye must not look for that sentence by secret decrees or obscure doctrines, but by plain precepts and certain rules. But there are yet some more degrees of mercy. 4. That sentence shall pass upon us, not after the measures of na-

ture, and possibilities, and utmost extents, but by the mercies of the covenant: we shall be judged as Christians rather than as men; that is, as persons to whom much is pardoned, and much is pitied, and many things are (not accidentally, but consequently) indulged, and great helps are ministered, and many remedies supplied, and some mercies extra-regularly conveyed, and their hopes enlarged upon the stock of an infinite mercy, that hath no bounds but our needs, our capacities, and our proportions to glory.

5. The sentence is to be given by him that once died for us, and does now pray for us, and perpetually intercedes; and upon souls that he loves, and in the salvation of which himself hath a great interest and increase of joy. And now upon these premises we may dare to consider, what the sentence itself shall be, that shall never be reversed, but shall last for ever and ever.

*Whether it be good or bad.*] I cannot discourse now the greatness of the good or bad, so far, I mean, as is revealed to us; the considerations are too long to be crowded into the end of a sermon; only in general: 1. if it be good, it is greater than all the good of this world, and every man's share then, in every instant of his blessed eternity, is greater than all the pleasures of mankind in one heap.

Ὅτι τοῖς θεοῖς ἀνθρώπος εὐχεται τύχην,  
 τῆς ἀθανάσιος χρεῖστον ὕδεν εὐχεται.

A man can never wish for any thing greater than this immortality, said *Posidippus*. 2. To which I add this one consideration, that the portion of the good at the day of sentence shall be so great, that after all the labours of our life, and suffering persecutions, and enduring affronts, and the labour of love, and the continual fears and cares of the whole dura-

tion and abode, it rewards it all, and gives infinitely more : *non sunt condignae passiones hujus saeculi* ; all the torments and evils of this world are not to be estimated with the joys of the blessed : it is *the gift of God* ; a donative beyond the *σφαιριον*, the *military stipend* ; it is beyond our work and beyond our wages, and beyond the promise and beyond our thoughts, and above our understandings, and above the highest heavens ; it is a participation of the joys of God, and of the inheritance of the Judge himself.

Ὅτι οὐκ ἔστιν πελασσοῦσθ' οὐδ' οφθαλμοῖσιν ἐρμηκτον  
 Ἡμέτεροις, ἢ χειρὶ λαβεῖν, ἢ πτερετὸς μεγιστῆ  
 Παιδους ἀνθρώποισιν ἁμμαξίλος εἰς φρενα πίπτει.\*

It is a day of recompenses, in which all our sorrows shall be turned into joys, our persecutions into a crown, the cross into a throne, poverty into the riches of God ; loss, and affronts, and inconveniences, and death, into sceptres, and hymns, and rejoicings, and Hallelujahs, and such great things which are fit for us to hope, but too great for us to discourse of, while we see as in a glass darkly and imperfectly. And he that chooses to do an evil rather than suffer one, shall find it but an ill exchange, that he deferred his little to change for a great one. I remember that a servant in the old comedy, did choose to venture the lash rather than to feel a present inconvenience, *quia illud aderat malum, istud aberat longius : illud erat praesens, huic erat diecula* : † but this will be but an ill account, when the rods shall for the delay be turned into scorpions, and from easy shall become intolerable. Better it is to suffer here,

\* Xenoph.

† Because the evil was immediate, but the punishment distant ; the one present, the other delayed.

and to stay till the day of restitution for the good and the holy portion ; for it will recompense both for the suffering and the stay.

*But how if the portion be bad?* It shall be bad to the greatest part of mankind ; that is a fearful consideration ; the greatest part of men and women shall dwell in the portion of devils to eternal ages. So that these portions are like the prophet's figs in the vision ; the good are the best that ever were, and the worst are so bad, that worse cannot be imagined. For though in hell the accursed souls shall have no worse than they have deserved, and there are not there overrunning measures as there are in heaven, and therefore that the joys of heaven are infinitely greater joys than the pains of hell are great pains, yet even these are a full measure to a full iniquity, pain above patience, sorrows without ease, amazement without consideration, despair without the intervals of a little hope, indignation without the possession of any good ; there dwells envy and confusion, disorder and sad remembrances, perpetual woes and continual shriekings, uneasiness, and all the evils of the soul. But if we will represent it in some orderly circumstances, we may consider :

1. That here, all the trouble of our spirits are little participations of a disorderly passion ; a man desires earnestly, but he hath not, or he envies because another hath something besides him, and he is troubled at the want of one, when at the same time he hath a hundred good things ; and yet ambition and envy, impatience and confusion, covetousness and lust, are all of them very great torments ; but there these shall be in essence and abstracted beings ; *the spirit of envy*, and *the spirit of sorrow* ; devils, that shall inflict all the whole nature of the evil, and pour it into the minds of accursed men, where it shall sit without abatement : for he that envies there, envies not for

the eminence of another that sits a little above him, and excels him in some one good, but he shall envy for all; because the saints have all, and they have none; therefore all their passions are integral, abstracted, perfect passions; and all the sorrow in the world at this time, is but a portion of sorrow; every man hath his share, and yet besides that which all sad men have, there is a great deal of sorrow which they have not, and all the devil's portion besides that; but in hell, they shall have the whole passion of sorrow in every one, just as the whole body of the sun is seen by every one in the same horizon: and he that is in darkness, enjoys it not by parts, but the whole darkness is the portion of one as well as of another. If this consideration be not too metaphysical, I am sure it is very sad, and it relies upon this; that as in heaven there are some holy spirits, whose crown is all love: and some in which the brightest jewel is understanding; some are purity, and some are holiness to the Lord: so in the regions of sorrow, *evil* and *sorrow* have an essence and proper being, and are set there to be suffered entirely by every undone man, that dies there for ever.

2. The evils of this world are material and bodily; the pressing of a shoulder, or the straining of a joint; the dislocation of a bone, or the extending of an artery; a bruise in the flesh, or the pinching of the skin; a hot liver, or a sickly stomach; and then the mind is troubled because its instrument is ill at ease: but all the proper troubles of this life are nothing but the effects of an uneasy body, or an abused fancy; and therefore can be no bigger than a blow or a couzenage, than a wound or a dream; only the trouble increases as the soul works it; and if it makes reflex acts, and begins the evil upon its own account, then it multiplies and doubles, because the proper scene of grief is opened, and sorrow peeps through

the corners of the soul. But in those regions and days of sorrow, when the soul shall be no more depending upon the body, but the perfect principle of all its actions, the actions are quick and the perceptions brisk; the passions are extreme and the motions are spiritual; the pains are like the horrors of a devil and the groans of an evil spirit; not slow like the motions of a heavy foot, or a loaden arm, but quick as an angel's wing, active as lightning; and a grief *then*, is nothing like a grief *now*; and the words of a man's tongue which are fitted to the uses of this world, are as unfit to signify the evils of the next, as *person*, and *nature*, and *hand*, and *motion*, and *passion*, are to represent the effects of the divine attributes, actions, and subsistence.

3. The evil portion of the next world is so great, that God did not create or design it in the first intention of things, and production of essences; he made *the kingdom of heaven* *απο κειρωθης κτισμου*, *from the foundation of the world*; for so it is observable that Christ shall say to the sheep at his right hand, *receive the kingdom prepared for you from the beginning of the world*;\* but to the goats and accursed spirits he speaks of no such primitive and original design; it was accidental and a consequent to horrid crimes, that God was forced to invent and to after-create that place of torments.

4. And when God did create and prepare that place, he did not at all intend it for man, it was *prepared for the devil and his angels*, so saith the Judge himself, *Go ye cursed into everlasting fire, prepared for the devil and his angels*,† *ὁ ἱτοιμασθη ὁ πατηρ μου τῷ διαβολῷ*, *which my Father prepared for the devil*, so some copies read it: God intended it not for man, but man would imitate the devil's pride, and listen to the whispers of

\* Matth. xxv. 34.

† Verse 41.

an evil spirit, and follow his temptations, and rebel against his Maker; and then God also, against his first design, resolved to throw such persons into that place that was prepared for the devil: for so great was the love of God to mankind, that he prepared joys infinite, and never ceasing, for man before he had created him; but he did not predetermine him to any evil; but when he was forced to it by man's malice, he doing what God forbade him, God cast him thither where he never intended him; but it was not man's portion: he designed it not at first, and at last also he invited him to repentance; and when nothing could do it, he threw man into another's portion, because he would not accept of what was designed to be his own.

5. The evil portion shall be continual, without intermission of evil; no days of rest, no nights of sleep, no ease from labour, no periods of the stroke nor taking off the hand, no intervals between blow and blow; but a continued stroke, which neither shortens the life, nor introduces a brawny patience, or the toleration of an ox, but it is the same in every instant, and great as the first stroke of lightning; the smart is great for ever as at the first change, from the rest of the grave to the flames of that horrible burning. The church of *Rome*, amongst some other strange opinions, hath inserted this one into her publick offices; that the perishing souls in hell may have sometimes remission and refreshment, like the fits of an intermitting fever: for so it is in the *Roman Missal* printed at *Paris*, 1626, in the mass for the dead; *ut quia de ejus vitae qualitate diffidimus, etsi plenam veniam anima ipsius obtinere non potest, saltem vel inter ipsa tormenta quae forsitan patitur, refrigerium de abun-*

*dantia miserationum tuarum sentiat:*\* and something like this is that of *Prudentius*,

Sunt et spiritibus saepe nocentibus,  
Poenarum celebres sub Styge feriae, etc.

The evil spirits have ease of their pain, and he names their holiday, then when the resurrection of our Lord from the grave is celebrated :

Marcant suppliciis Tartara mitibus,  
Exultatque sui carceris otio  
Umbrarum populus liber ab ignibus :  
Nec fervent solito flumina sulphure.†

They then thought, that when the paschal taper burned, the flames of hell could not burn till the holy wax was spent: but because this is a fancy without ground or revelation, and is against the analogy of all those expressions of our Lord, *where the worm dieth not, and the fire is never quenched*, and divers others, it is sufficient to have noted it without farther consideration ; the pains of hell have no rest, no drop of water is allowed to cool the tongue,

\* And forasmuch as we doubt respecting the good life of our brother, we pray, that, although his soul obtain not a full remission, nevertheless, from the abundance of thy mercy, he may experience some alleviation of his torment.

† Hymn 5. lib. Cathemer.

—————That sacred hour  
E'en to the damned some small remission brings,  
And Hell's fierce flames awhile less fiercely burn.  
The great dramatick poet, respecting the Nativity,  
Some say, that ever 'gainst that season comes,  
Wherein our Saviour's birth is celebrated,  
The bird of dawning singeth all night long.  
And then, they say, no sprite dares stir abroad ;  
The nights are wholesome ; then no planets strike ;  
No fairy takes, nor Witch hath power to charm ;  
So hallowed and so gracious is the time.

there is no advocate to plead for them, no mercy belongs to their portion, but fearful wrath and continual burnings.

6. And yet this is not the worst of it; for as it is continual during its abode, so its abode is for ever; it is continual, and eternal. *Tertullian* speaks something otherwise, *pro magnitudine cruciatus non diuturni, verum sempiterni*; not continual, or the pains of every day, but such which shall last for ever. But *Lactantius* is more plain in this affair: *the same divine fire by the same power and force shall burn the wicked, and shall repair instantly whatsoever of the body it does consume: ac sibi ipsi aeternum pabulum ministrabit*, and shall make for itself an eternal fuel.

“ Vermibus et flammis et disercuiatibus aevum

“ Immortale dedit, senio ne poëna periret

“ Non pereunte anima———”

So *Prudentius*, eternal worms, and unextinguished flames, and immortal punishment is prepared for the ever-never dying souls of wicked men. *Origen* is charged by the ancient churches for saying, that after a long time the devils and the accursed souls shall be restored to the kingdom of God, and that after a long time again they shall be restored to their state, and so it was from their fall and shall be for ever; and it may be that might be the meaning of *Tertullian's* expression, of *cruciatus non diuturni sed sempiterni*. *Epiphanius* charges not the opinion upon *Origen*, and yet he was free enough in his animadversion and reproof of him; but *St. Austin* did, and confuted the opinion in his books *de civitate Dei*. However, *Origen* was not the first that said, the pains of the damned should cease; *Justin Martyr* in his dialogue with *Tryphon* expresses it thus; *καὶ ἡ*

do I say that all the souls do die, for that indeed would be to the wicked a gain unlooked for: What then? The souls of the godly in a better place, of the wicked in a worse, do tarry the time of judgment; then they that are worthy shall never die again, but those, that are designed to punishment, shall abide so long as God please to have them to live and to be punished. But I observe, that the primitive doctors were very willing to believe, that the mercy of God would find out a period to the torment of accursed souls; but such a period, which should be nothing but eternal destruction, called by the scripture *the second death*: only *Origen*, as I observed, is charged by *St. Austin* to have said, they shall return into joys, and back again to hell by an eternal revolution. But concerning the death of a wicked soul, and its being broke into pieces with fearful torments, and consumed with the wrath of God, they had entertained some different fancies very early in the church, as their sentences are collected by *St. Hierome* at the end of his commentaries upon *Isaiah*. And *Irenaeus* disputes it largely, “That they that are unthankful to God in this short life, and obey him not, shall never have an eternal duration of life in the ages to come, *sed ipse se privat in saeculum saeculi perseverantia*,\* he deprives his soul of living to eternal ages; for he supposes an immortal duration not to be natural to the soul, but a gift of God, which he can take away, and did take away from *Adam*, and restored it again in *Christ* to them that believe in him and obey him: for the other; they shall be raised again to suffer shame, and fearful torments, and according to the degree of their sins, so shall be continued in their sorrows; and some shall die, and some shall not die: the *devil*, and the *beast*, and *they*

\* *Lib. ii. cap. 65.*

that worshipped the beast, and they that were marked with his character, these, *St. John* saith, shall be tormented for ever and ever; he does not say so of all, but of some certain great criminals; *ὄντας αὐ τοὺς θανάτους*, all so long as God please, some for ever and ever, and some not so severely; and whereas the general sentence is given to all wicked persons, to all on the left hand, to go into *everlasting fire*: it is answered, that the fire indeed is everlasting, but not all that enters into it is everlasting, but only the devils for whom it was prepared, and others more mighty criminals (according as *St. John* intimates :) though also *everlasting* signifies only to the end of its proper period.

Concerning this doctrine of theirs so severe, and yet so moderated, there is less to be objected than against the supposed fancy of *Origen*: for it is a strange consideration to suppose an eternal torment to those to whom it was never threatened, to those who never heard of Christ, to those that lived probably well, to heathens of good lives, to ignorants and untaught people, to people surprised in a single crime, to men that die young in their natural follies and foolish lusts, to them that fall in a sudden gayety and excessive joy, to all alike; to all infinite and eternal, even to unwarned people; and that this should be inflicted by God, who infinitely loves his creatures, who died for them, who pardons easily, and pities readily, and excuses much, and delights in our being saved, and would not have us to die, and takes little things in exchange for great: it is certain that God's mercies are infinite, and it is also certain that the matter of eternal torments cannot truly be understood; and when the school-men go about to reconcile the divine justice to that severity, and consider why God punishes eternally a temporal sin, or a state of evil, they speak variously, and

uncertainly, and unsatisfyingly. But, that in this question we may separate the certain from the uncertain.

1. It is certain that the torments of hell shall certainly last as long as the soul lasts; for eternal and everlasting can signify no less but to the end of that duration, to the perfect end of the period in which it signifies. So *Sodom* and *Gomorrhah*, when God rained down hell from heaven upon the earth (as *Salvian's* expression is) they are said to suffer the vengeance of eternal fire: that is, of a fire that consumed them finally, and they never were restored: and so the accursed souls shall suffer torments till they be consumed; who, because they are immortal either naturally or by gift, shall be tormented for ever, or till God shall take from them the life that he restored to them, on purpose to give them a capacity of being miserable, and the best that they can expect is to despair of all good, to suffer the wrath of God, never to come to any minute of felicity, or of a tolerable state, and to be held in pain till God be weary of striking. This is the gentlest sentence of some of the old doctors.

But 2. The generality of Christians have been taught to believe worse things yet concerning them; and the words of our blessed Lord are *κελασις αιωνιος*, eternal affliction or smiting;

Nec mortis poenas mors altera finiet hujus,  
Horaq. erit tantis ultima nulla malis.\*

And *St. John*, who well knew the mind of his Lord, saith; *the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night: †*

\* Pains of this second death no death shall cure,  
And from this torment rest shall never come.

† Rev. xiv. 11.

that is, their torment is continual, and it is eternal. Their second death shall be but a dying to all felicity, for so death is taken in scripture; *Adam* died when he ate the forbidden fruit; that is, he was liable to sickness and sorrows, and pain and dissolution of soul and body: and to be miserable, is the worse death of the two: they shall see the eternal felicity of the saints, but they shall never taste of the holy chalice. Those joys shall indeed be for ever and ever; for immortality is part of their reward, and *on them the second death shall have no power*; but the wicked shall be tormented horribly and insufferably till *death and hell be thrown into the lake of fire, and shall be no more, which is the second death.*\* But that they may not imagine that this second death shall be the end of their pains, *St. John* speaks expressly what that is, *Rev. xxi. 8. The fearful and unbelieving, the abominable and the murderers, the whoremongers and sorcerers, the idolaters and all liars, shall have their part in the lake, which burneth with fire and brimstone, which is the second death*; no dying there, but a being tormented, burning in a lake of fire, that is the second death. For if life be reckoned a blessing, then to be destitute of all blessing is to have no life, and, therefore, to be intolerably miserable is this second death, that is, *death eternal.*

3. And yet if God should deal with man hereafter more mercifully and proportionably to his weak nature, than he does to angels, and as he admits him to repentance here, so in hell also to a period of his smart, even when he keeps the angels in pain for ever; yet he will never admit him to favour, he shall be tormented beyond all the measure of human ages, and be destroyed for ever and ever.

\* *Rev. xx. 14.*

It concerns us all, who hear and believe these things, to do as our blessed Lord will do before the day of his coming; he will call and convert the *Jews* and strangers: *conversion to God* is the best preparatory to dooms-day: and it concerns all them, who are in the neighbourhood and fringes of the flames of hell, that is, in the state of sin, quickly to arise from the danger, and shake the burning coals off our flesh, lest it consume the marrow and the bones: *exuenda est velociter de incendio sarcina, priusquam flammis supervenientibus concremetur. Nemo diu tutus est periculo proximus*, saith *St. Cyprian*, no man is safe long, that is so near to danger; for suddenly the change will come, in which the Judge shall be called to judgment, and no man to plead for him, unless a good conscience be his advocate; and the rich shall be naked, as a condemned criminal to execution; and there shall be no regard of princes or of nobles, and the differences of men's account shall be forgotten, and no distinction remaining but of *good or bad, sheep and goats, blessed and accursed souls*. Among the wonders of the day of judgment, our blessed Saviour reckons it, that men shall be marrying and giving in marriage, *γαμουσες και εγαμιζοντες* marrying and cross-marrying, that is, raising families and lasting greatness and huge estates; when the world is to end so quickly, and the gains of a rich purchase so very a trifle, but no trifling danger; a thing that can give no security to our souls, but much hazard and a great charge. More reasonable it is, that we despise the world and lay up for heaven, that we heap up treasures by giving alms, and make friends of unrighteous Mammon; but at no hand to enter into a state of life, that is all the way a hazard to the main interest, and, at the best, an increase of the particular charge. Every degree of riches, every degree of greatness, every ambitious employment, every great fortune, every

eminency above our brother, is a charge to the accounts of the last day. He that lives temperately and charitably, whose employment is religion, whose affections are fear and love, whose desires are after heaven, and do not dwell below; that man can long and pray for the hastening of the coming of the day of the Lord. He that does not really desire and long for that day, either is in a very ill condition, or does not understand that he is in a good. I will not be so severe in this meditation as to forbid any man to laugh, that believes himself shall be called to so severe a judgment; yet *St. Hierom* said it, *coram coelo et terra rationem reddemus totius nostrae vitae; et tu rides?* Heaven and earth shall see all the follies and baseness of thy life, and dost thou laugh? That we may, but we have not reason to laugh loudly and frequently, if we consider things wisely, and as we are concerned: but if we do, yet *praesentis temporis ita est agenda laetitia, ut sequentis iudicii amaritudo nunquam recedat a memoria*: so laugh here that you may not forget your danger, lest you weep for ever. He that thinks most seriously and most frequently of this fearful appearance, will find that it is better staying for his joys till this sentence be past; for then he shall perceive, whether he hath reason or no. In the mean time wonder not, that God who loves mankind so well, should punish him so severely: for therefore the evil fall into an accursed portion, because they despised that, which God most loves, his *Son* and his *mercies*, his *graces* and his *Holy Spirit*; and they that do all this, have cause to complain of nothing but their own follies; and they shall feel the accursed consequents then, when they shall see the Judge sit *above them*, angry and severe, inexorable and terrible; under them an intolerable hell, *within them*, their consciences clamorous and diseased; *without them*.

all the world on fire ; *on the right hand*, those men glorified whom they persecuted or despised ; *on the left hand*, the devils accusing ; for *this is the day of the Lord's terrour, and who is able to abide it ?*

Seu vigilo intentus studiis, seu dormio, semper  
Judicis extremi nostras tuba personet aures.\*

\* In all events, let ever in mine ear  
The dreadful summons of THE JUDGE resound.

SERMON IV.



THE RETURN OF PRAYERS;

OR, THE CONDITIONS OF

A PREVAILING PRAYER.

JOHN ix. 31.

Now we know, that God heareth not Sinners, but if any Man be a Worshipper of God, and doth his Will, him he heareth.

I KNOW not which is the greater wonder, either that prayer which is a duty so easy and facile, so ready and apted to the powers, and skill, and opportunities of every man, should have so great effects, and be productive of such mighty blessings; or, that we should be so unwilling to use so easy an instrument of procuring so much good. The first declares God's goodness, but this publishes man's folly and weakness, who finds in himself so much difficulty to perform a condition so easy and full of advantage. But the order of this felicity is knotted like the foldings of a serpent; all those parts of easiness which invite us to do the duty, are become like the joints of a bulrush, not bendings, but consolidations and stiffenings; the very facility becomes its objection, and in every of its stages, we make or find a huge uneasiness. At first we do not know what to ask; and when we

do, then we find difficulty to bring our will to desire it; and when that is instructed and kept in awe, it mingles interest, and confounds the purposes; and when it is forced to ask honestly and severely, then it wills so coldly, that God hates the prayer; and if it desires fervently, it sometimes turns that into passion, and that passion breaks into murmurs or unquietness; or if that be avoided, the indifferency cools into death, or the fire burns violently and is quickly spent; our desires are dull as a rock, or fugitive as lightning: either we ask ill things earnestly, or good things remissly; we either court our own danger, or are not zealous for our real safety; or if we be right in our matter, or earnest in our affections, and lasting in our abode, yet we miss in the manner; and either we ask for evil ends, or without religious and awful apprehensions; or we rest in the words and signification of the prayer, and never take care to pass on to action; or else we sacrifice in the company of *Corah*, being partners of a schism, or a rebellion in religion; or we bring unhallowed censers, our hearts send up to God an unholy smoke, a cloud from the fires of lust, and either the flames of *lust* or *rage*, of *wine* or *revenge*, kindle the beast that is laid upon the altar; or we bring swine's flesh, or a dog's neck; whereas God never accepts, or delights in a prayer, unless it be *for a holy thing, to a lawful end, presented unto him upon the wings of zeal and love, of religious sorrow, or religious joy; by sanctified lips, and pure hands, and a sincere heart.* It must be the prayer of a gracious man; and he is only gracious before God, and acceptable, and effective in his prayer, *whose life is holy, and whose prayer is holy;* for both these are necessary ingredients to the constitution of a prevailing prayer; there is a holiness peculiar to the man, and a holiness peculiar to the prayer, that must adorn the

prayer before it can be united to the intercession of the holy *Jesus*, in which union alone our prayers can be prevailing.

*God heareth not sinners :*] So the blind man in the text, and confidently [*this we know :*] he had reason indeed for his confidence ; it was a proverbial saying, and every where recorded in their scriptures, which were read in the synagogues every Sabbath day. *For what is the hope of the hypocrite ?* (saith *Job* ;) *Will God hear his cry, when trouble cometh upon him ?\** No, he will not. *For if I regard iniquity in my heart, the Lord will not hear me,*† said *David* ; and so said the Spirit of the Lord by the *Son of David*. *When distress and anguish cometh upon you : then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me :‡* And *Isaiah*, when you spread forth your hands, *I will hide mine eyes from you, yea when you make many prayers, I will not hear ; your hands are full of blood.*|| And again, *When they fast, I will not hear their cry, and when they will offer burnt offerings and oblations, I will not accept them. For they have loved to wander, they have not refrained their feet, therefore the Lord will not accept them ; he will now remember their iniquity, and visit their sins.*§ Upon these and many other authorities it grew into a proverb ; *Deus non exaudit peccatores :* it was a known case, and an established rule in religion ; *Wicked persons are neither fit to pray for themselves nor for others.*¶

Which proposition let us first consider in the sense of that purpose which the blind man spoke it in ; and then in the utmost extent of it, as its analogy and equal reason goes forth upon us and our necessities.

\*Job, xxvii. 9.

† Psal. lxvi. 13.

‡ Prov. i. 23.

|| Isa. i. 15.

§ Jer. xiv. 10, 12.

¶ See also Psal. xxxiv. 6 ; Micah iii 4 ; 1 Pet. iii. 12.

The man was cured of his blindness, and being examined concerning him that did it, named and gloried in his Physician: but the spiteful Pharisees bid him give glory to God, and defy the minister; for God indeed was good, but he wrought that cure by a wicked hand. No, (says he,) this is impossible. If this man were a sinner and a false prophet, (for in that instance the accusation was intended,) God would not hear his prayer, and work miracles by him in versification of a lie. *A false prophet could not work true miracles*; this hath received its diminution, when the case was changed; for at that time when Christ preached, miracles were the only or the great versification of any new revelation; and therefore it proceeding from an Almighty God, must needs be the testimony of a divine truth; and if it could have been brought for a lie, there could not then have been sufficient instruction given to mankind, to prevent their belief of false prophets and lying doctrines. But when Christ proved his doctrine by miracles, that no enemy of his did ever do so great before or after him; then he also told, that after him his friends should do greater, and his enemies should do some, (but they were fewer, and very inconsiderable,) and therefore could have in them no unavoidable cause of deception, because they were discovered by a prophecy, and caution was given against them by him that did greater miracles, and yet ought to have been believed, if he had done but one, because against him there had been no caution, but many prophecies creating such expectations concerning him, which he verified by his great works. So that in this sense of working miracles, though it was infinitely true that the blind man said, *then when he said it*, yet after that the case was altered: and sinners, magicians, astrologers, witches, hereticks, simoniacks, and wicked persons of other instances, have done miracles, and God hath heard sin-

ners, and wrought his own works by their hands, or suffered the devil to do his works under their pretences; and many at the day of judgment shall plead that they have done miracles in Christ's name, and yet they shall be rejected, Christ knows them not, and their portion shall be with dogs, and goats, and unbelievers.

There is in this case only this difference, that they who do miracles in opposition to Christ, do them by the power of the devil, to whom it is permitted to do such things which we think miracles; and that is all one as though they were: but the danger of them is none at all, but to them that will not believe him that did greater miracles, and prophesied of these less, and gave warning of their attending danger, and was confirmed to be a true teacher by voices from heaven, and by the resurrection of his body after a three days' burial: so that to these the proposition still remains true. *God hears not sinners*, God does not work those miracles; but concerning *sinning Christians*, God in this sense, and towards the purposes of miracles, does hear them, and hath wrought miracles by them, for they do them *in the name of Christ*; and therefore, Christ said, *cannot easily speak ill of him*; and although they either prevaricate in their lives, or in superinduced doctrines, yet because the miracles are a verification of the religion, not of the opinion, of the power of the truth of Christ, not of the veracity of the man, God hath heard such persons many times whom men have long since and to this day call *hereticks*, such were the *Novatians* and *Arrians*; for to the heathen they could only prove their religion by which they stood distinguished from them; but we find not that they wrought miracles among the Christians, or to verify their superstructures and private opinions. But besides this yet, we may also by such means arrest the forwardness of our judgments and

condemnations of persons disagreeing in their opinions from us; for those persons whose faith God confirmed by miracles, was an entire faith; and although they might have false opinions, or mistaken explications of true opinions, either inartificial or misunderstood, yet we have reason to believe their faith to be entire; for that which God would have the heathen to believe, and to that purpose proved it by a miracle, himself intended to accept first to a holy life, and then to glory. The false opinion should burn, and themselves escape. One thing more is here very considerable, that in this very instance of working miracles, God was so very careful not to hear sinners, or permit sinners, till he had prevented all dangers to good and innocent persons, that the case of Christ and his apostles working miracles was so clearly separated and remarked by the finger of God, and distinguished from the impostures and pretences of all the many Antichrists that appeared in *Palestine, Cyprus, Crete, Syria*, and the vicinage, that there were but very few Christians that with hearty persuasions fell away from Christ, *Θαπλον τις τους απο Χριστου μεταδιδαξαι*, said *Galen*, it is not easy to teach anew him that hath been taught by Christ: and *St. Austin* tells a story of an unbelieving man, that being troubled that his wife was a Christian, went to the oracle to ask by what means he should alter her persuasion; but he was answered, it could never be done, he might as well imprint characters upon the face of a torrent or a rapid river, or himself fly in the air, as alter the persuasion of a hearty and an honest Christian. I would to God it were so now in all instances, and that it were so hard to draw men from the severities of a holy life, as of old they could be cozened, disputed, or forced out of their faith. Some men were vexed with hypocrisy, and then their hypocrisy was punished with infidelity

and a wretchless spirit. *Demas*, and *Simon Magus*, and *Ecebolius*, and the lapsed confessors, are instances of human craft or human weakness; but they are scarce a number that are remarked in ancient story to have fallen from christianity by direct persuasions, or the efficacy of abusing arguments and discourses. The reason of it, is the truth in the text: God did so avoid hearing sinners in this affair, that he never permitted them to do any miracles so as to do any mischief to the souls of good men; and therefore it is said, the enemies of Christ came in the power of signs and wonders able to deceive (if it were possible,) even the very elect; but that was not possible; without their faults it could not be; the elect were sufficiently strengthened, and the evidence of Christ's being heard of God, and that none of his enemies were heard of God to any dangerous effect, was so great, that if any Christian had apostatized or fallen away by direct persuasion, it was like the sin of a falling angel, of so direct a malice that he never could repent, and God never would pardon him, as *St. Paul* twice remarks in his epistle to the *Hebrews*. The result of this discourse is the first sense and explication of the words, *God heareth not sinners*, viz. in that in which they are sinners: a sinner in his manners may be heard in his prayer in order to the confirmation of his faith, but if he be a sinner in his faith, God hears him not at all in that wherein he sins; for God is truth and cannot confirm a lie, and whenever he permitted the devil to do it, he secured the interest of his elect, that is, of all that believe in him and love him, *lifting up holy hands without wrath and doubting*.

2. That which yet concerns us more nearly is, that *God heareth not sinners*; that is, if we be not good men, our prayers will do us no good; we shall be in the condition of them that never pray at all.

The prayers of a wicked man are like the breath of corrupted lungs, God turns away from such unwholesome breathings. But that I may reduce this necessary doctrine to a method, I shall consider that there are some persons whose prayers are sins, and some others whose prayers are ineffectual: some are such who do not pray lawfully; they sin when they pray, while they remain in that state and evil condition; others are such who do not obtain what they pray for, and yet their prayer is not a direct sin: the prayer of the first is a direct abomination, the prayer of the second is hindered; the first is corrupted by a direct state of sin, the latter by some intervening imperfection and unhandsome circumstance of action; and in proportion to these, it is required, 1. That he be in a state and possibility of acceptation; and, 2. That the prayer itself be in a proper disposition. 1. Therefore we shall consider, what are those conditions, which are required in every person that prays, the want of which makes the prayer to be a sin? 2. What are the conditions of a good man's prayer, the absence of which makes that even his prayer return empty? 3. What degrees and circumstances of piety are required to make a man fit to be an intercessor for others, both with holiness in himself, and effect to them he prays for? And, 4. as an appendix to these considerations, I shall add the proper indices and signification, by which we may make a judgment whether God hath heard our prayers or no.

1. Whosoever prays to God while he is in a state, or in the affection to sin, his prayer is an abomination to God. This was a truth so believed by all nations of the world, that in all religions they ever appointed baptisms and ceremonial expiations, to cleanse the persons, before they presented themselves in their holy offices. *Deorum templa cum adire disponitis, ab omni vos labe puros, lautos, castissimosque*

*praestatis*, said *Arnobius* to the *Gentiles*: *When you address yourselves to the temples of your God, you keep yourselves chaste, and clean, and spotless.* They washed their hands and wore white garments, they refused to touch a dead body, they avoided a spot upon their clothes as they avoided a wound upon their head, *μη καθαρο γαρ καθαρου εραπτισθαι μη ου θεμιτον η.* That was the religious ground they went upon; an impure thing ought not to touch that which is holy, much less to approach the Prince of purities; and this was the sense of the old world in their lustrations, and of the *Jews* in their preparatory baptisms; they washed their hands to signify, that they should *cleanse them from all iniquity*, and keep them pure from blood and rapine; they washed their garments; but that intended, they should *not be spotted with the flesh*; and their follies consisted in this, that they did not look to the bottom of their lavatories; they did not see through the veil of their ceremonies. *Flagitiis omnibus inquinati veniunt ad precandum, et se pie sacrificasse opinantur, si cutem laverint, tanquam libidines intra pectus inclusas ulla amnis abluat, aut ulla maria purificent,* said *Lactantius*; they come to their prayers dressed round about with wickedness, *ut quercus hedera*, and think God will accept their offering, if their skin be washed; as if a river could purify their lustful souls, or a sea take off their guilt. But *David* reconciles the ceremony with the mystery, *I will wash my hands, I will wash them in innocency, and so will I go to thine altar. Hae sunt verae munditiae,* (saith *Tertullian*,) *non quas plerique superstitione curant ad omnem orationem, etiam cum lavacro totius corporis aquam sumentes.* “This is the true purification, not that which most men do, superstitiously cleansing their hands and washing when they go to prayers, but cleansing the soul from all impiety, and leaving every affection to sin; then they come pure to God.”

and this is it which the apostle also signifies, having translated the Gentile and Jewish ceremony into the spirituality of the gospel, *I will, therefore, that men pray every where, levantes puras manus, lifting up clean hands*, so it is in the vulgar Latin; *ὁσίους χεῖρας*, so it is in the Greek, *holy hands*: that is the purity that God looks for upon them that lift up their hands to him in prayer: and this very thing is founded upon the natural constitution of things, and their essential proportion to each other.

1. It is an act of profanation for any unholy person to handle holy things, and holy offices: for if God was ever careful to put all holy things into chancels, and immure them with acts and laws, and cautions of separation; and the very sanctification of them was nothing else but the solemn separating them from common usages, that himself might be distinguished from men by actions of propriety; it is naturally certain, he that would be differenced from common things would be infinitely divided from things that are wicked: if things that are lawful may yet be unholy in this sense, much more are unlawful things most unholy in all senses. If God will not admit of that, which is *beside religion*, he will less endure that, which is *against religion*. And, therefore, if a common man must not serve at the altar, how shall he abide a wicked man to stand there? No: he will not endure him, but he will cast him and his prayer into the separation of an infinite and eternal distance. *Sic profanatis sacris peritura Troja perdidit primum Deos*; so *Troy* entered into ruin when their prayers became unholy, and they profaned the rights of their religion.

2. A wicked person, while he remains in that condition, is not the natural object of pity: *ἄλγος ἔσται λύπη ὡς ἐπὶ ἀναξίως κακωπαθούντι*, said *Zeno*; *mercy is a sorrow or a trouble at that misery which falls upon a person which deserv-*

ed it not. And so *Aristotle* defines it, it is *λυπη τις εστι το πονηρο του αναξιου τυχηανιν*, when we see the person deserves a better fortune, or is disposed to a fairer entreaty, then we naturally pity him: and *Sinon* pleaded for pity to the *Trojans*, saying,

——Miserere animi non digna ferentis.\*

For who pitieth the fears of a base man who hath treacherously murdered his friend? or who will lend a friendly sigh, when he sees a traitor to his country pass forth through the execrable gates of cities? and when any circumstance of baseness, that is, any thing that takes off the excuse of infirmity, does accompany a sin, (such as are ingratitude, perjury, perseverance, delight, malice, treachery,) then every man scorns the criminal, and God delights and rejoices in, and laughs at the calamity of such a person. When *Vitellius*, with his hands bound behind him, his imperial robe rent, and with a dejected countenance and an ill name, was led to execution, every man cursed him, but no man wept. *Deformitas exitus misericordiam abstulerat*, saith *Tacitus*; the filthiness of his life and death took away pity. So it is with us in our prayers; while we love our sin, we must nurse all its children; and when we roar in our lustful beds, and groan with the whips of an exterminating angel, chastising those *υπολαστριους επιθυμιας*, (as *Aretas* calls them,) the lusts of the lower belly, wantonness, and its mother intemperance, we feel the price of our sin, that which God foretold to be their issues, that which he threatened us withal, and that which is the natural consequent, and its certain expectation, that which we delighted in, and chose, even then when we refused God, and threw away felicity, and hated virtue. For punish-

\* Have mercy, mercy on a guiltless foe!

ment is but the latter part of sin ; it is not a new thing and distinct from it : or if we will kiss the *hyaena*, or clip the *lamia* about the neck, we have as certainly chosen the tail, and its venomous embraces, as the face and lip. Every man that sins against God and loves it, or, which is all one, continues in it, for by interpretation that is love, hath all the circumstances of unworthiness towards God ; he is unthankful, and a breaker of his vows, and a despiser of his mercies, and impudent against his judgments, he is false to his profession, false to his faith, he is an unfriendly person, and useth him barbarously, who hath treated him with an affection not less than infinite ; and if any man does half so much evil, and so unhandsomely to a man, we stone him with stones and curses, with reproach, and an unrelenting scorn. And how then shall such a person hope that God should pity him ? For God better understands, and deeper resents, and more essentially hates, and more severely exacts the circumstances and degrees of baseness, than we can do ; and therefore proportionably scorns the person and derides the calamity. Is not unthankfulness to God a greater baseness and unworthiness than unthankfulness to our patron ? and is not he as sensible of it and more than we ? These things are more than words ; and therefore if no man pities a base person, let us remember, that no man is so base in any thing, as in his unhandsome demeanour towards God. Do we not profess ourselves his servants, and yet serve the devil ? Do we not live upon God's provision, and yet stand or work at the command of lust or avarice, human regards and little interests of the world ? We call him *Father* when we desire our portion, and yet spend it in the society of all his enemies. In short : let our actions to God and their circumstances be supposed to be done towards men, and we should scorn ourselves ; and how then can we expect God should

not scorn us, and reject our prayer, when we have done all the dishonour to him and with all the unhandsoneness in the world? Take heed lest we fall into a condition of evil, in which it shall be said, *you may thank yourselves*; and be infinitely afraid lest at the same time we be in a condition of person, in which God will upbraid our unworthiness, and scorn our persons, and rejoice in our calamity. The first is intolerable, the second is irremediable; the first proclaims our folly, the second declares God's final justice; in the first there is no comfort, in the latter there is no remedy; *that* therefore makes us miserable, and *this* renders us desperate.

3. This great truth is further manifested by the necessary and convenient appendages of prayer, required, or advised, or recommended in holy scripture. For why is fasting prescribed together with prayer? For neither if we eat, are we the better, neither if we eat not, are we the worse; and God does not delight in that service, the first, second, and third part of which is nothing but pain and self-affliction. But therefore fasting is useful with prayer, because it is a penal duty, and an action of repentance; for then only God hears sinners, when they enter first into the gates of repentance, and proceed in all the regions of sorrow and carefulness; therefore we are commanded to fast, that we may pray with more spirituality, and with repentance; that is, without the loads of meat, and without the loads of sin. Of the same consideration it is that alms are prescribed together with prayer, because it is a part of that charity, without which our souls are enemies to all that which ought to be equally valued with our own lives. But besides this, we may easily observe what special indecencies there are, which, besides the general malignity and demerit, are special *deleteries* and hinder-

ances to our prayer, by irreconciling the person of him that prays.

I. The first is unmercifulness. ΟΥΤΕ ΕΞ ΙΕΡΟΥ ΒΕΛΛΟΝ, ΟΥΤΕ ΕΞ ΑΝΘΡΩΠΙΝΗΣ ΦΥΣΕΩΣ ΑΦΑΙΡΕΤΕΝ ΤΟΝ ΘΕΟΝ, said one in *Stobæus*, and they were well joined together. He that takes mercy from a man is like him that takes an altar from the temple; the temple is of no use without an altar, and the man cannot pray without mercy; and there are infinite of prayers sent forth by men which God never attends to, but as to so many sins, because the men live in a course of rapine, or tyranny, or oppression, or uncharitableness, or something that is most contrary to God, because it is unmerciful. Remember, that God sometimes puts thee into some images of his own relation. We beg of God for mercy, and our brother begs of us for pity: and therefore let us deal equally with God and all the world. I see myself fall by a too frequent infirmity, and still I beg for pardon, and hope for pity: thy brother that offends thee, he hopes so too, and would fain have the same measure, and would be as glad thou wouldst pardon him as thou wouldst rejoice in thy own forgiveness. I am troubled when God rejects my prayer, or, instead of hearing my petition, sends a judgment: is not thy tenant, or thy servant, or thy client, so to thee? does not he tremble at thy frown, and is of an uncertain soul till thou speakest kindly unto him, and observes thy looks as he watches the colour of the bean coming from the box of sentence, life or death depending on it? When he begs of thee for mercy, his passion is greater, his necessities more pungent, his apprehension more brisk and sensitive, his case dressed with the circumstance of pity, and thou thyself canst better feel his condition than thou dost usually perceive the earnestness of thy own prayers to God; and if thou regardest not thy brother whom thou seest, whose case thou feelest, whose circumstances can af-

flit thee, whose passion is dressed to thy fancy, and proportioned to thy capacity, how shall God regard thy distant prayer, or be melted with thy cold desire, or softened with thy dry story, or moved by thy unrepenting soul? If I be sad, I seek for comfort, and go to God and to the ministry of his creatures for it; and is it not just in God to stop his own fountains, and seal the cisterns and little emanations of the creatures from thee, who shuttest thy hand, and shuttest thy eye, and twistest thy bowels against thy brother, who would as fain be comforted as thou? It is a strange *iliacal passion* that so hardens a man's bowels, that nothing proceeds from him but the name of his own disease; a *miserere mei Deus*, a prayer to God for pity upon him that will not show pity to others. We are troubled when God through severity breaks our bones, and hardens his face against us; but we think our poor brother is made of iron, and not of flesh and blood; as we are. God hath bound mercy upon us by the iron bands of necessity; and though God's mercy is the measure of his justice, yet justice is the measure of our mercy; and as we do to others, it shall be done to us, even in the matter of pardon and of bounty, of gentleness and remission, of bearing each other's burdens, and fair interpretation; *Forgive us our trespasses, as we forgive them that trespass against us*, so we pray. The final sentence in this affair is recorded by *St. James*, *He that shows no mercy shall have justice without mercy*;\* as thy poor brother hath groaned under thy cruelty and ungentle nature without remedy; so shalt thou before the throne of God; thou shalt pray, and plead, and call and cry, and beg again, and in the midst of thy despairing noises be carried into the regions of sorrow,

\* James ii. 13.

which never did and never shall feel a mercy. *God never can hear the prayers of an unmerciful man.*

2. Lust and uncleanness are a direct enemy to the praying man, an obstruction to his prayers; for this is not only a profanation, but a direct sacrilege; it defiles a temple to the ground; it takes from a man all affection to spiritual things, and mingles his very soul with the things of the world; it makes his understanding low, and his reasonings cheap and foolish, and it destroys his confidence, and all his manly hopes; it makes his spirit light, effeminate and fantastick, and dissolves his attention, and makes his mind so to disaffect all the objects of his desires that when he prays he is as uneasy as an impaled person, or a condemned criminal upon the hook or wheel; and it hath in it this evil quality, that a lustful person cannot pray heartily against his sin, he cannot desire his cure, for his will is contradictory to his collect, and he would not that God should hear the words of his prayer, which he, poor man, never intended. For no crime so seizes upon the will as that; some sins steal an affection, or obey a temptation, or secure an interest, or work by the way of understanding, but lust seizes directly upon the will, for the devil knows well that the lusts of the body are soon cured; the uneasiness that dwells there is a disease very tolerable, and every degree of patience can pass under it. But therefore the devil seizes upon the will, and that is it that makes adulteries and all the species of uncleanness; and lust grows so hard a cure, because the formality of it is, that it will not be cured; the will loves it, and so long as it does, God cannot love the man; for God is the Prince of purities, and the Son of God is the King of virgins, and the Holy Spirit is all love, and that is all purity and all spirituality: and therefore the prayer of an adulterer, or an unclean

person, is like the sacrifices to *Moloch* or the rites of *Flora*, *ubi Cato spectator esse non potuit*. A good man will not endure them, much less will God entertain such reekings of the Dead sea and clouds of *Sodom*. For so an impure vapour begotten of the slime of the earth, by the fevers and adulterous hearts of an intemperate summer sun, striving by the ladder of a mountain to climb up to heaven, and rolling into various figures by an uneasy, unfixed revolution, and stopped at the middle region of the air, being thrown from his pride and attempt of passing towards the seat of the stars, turns into an unwholesome flame, and, like the breath of hell, is confined into a prison of darkness, and a cloud, till it breaks into diseases, plagues and mildews, stink and blastings: so is the prayer of an unchaste person, it strives to climb the battlements of heaven, but because it is a flame of *sulphur*, *salt*, and *bitumen*, and was kindled in the dishonourable regions below, derived from hell, and contrary to God, it cannot pass forth to the element of love, but ends in barrenness and murmur, fantastick expectations, and trifling imaginative confidences, and they at last end in sorrows and despair. Every state of sin is against the possibility of a man's being accepted; but these have a proper venom against the graciousness of the person, and the power of the prayer. God can never accept an unholy prayer, and a wicked man can never send forth any other; the waters pass through impure aqueducts and channels of brimstone, and therefore may end *in brimstone and fire*, but never in forgiveness, and the blessings of an eternal charity.

Henceforth, therefore, never any more wonder that men pray so seldom; there are few that feel the relish, and are enticed with the deliciousness, and refreshed with the comforts, and instructed with the sanctity, and acquainted with the secrets of a holy prayer: but cease also to wonder, that of those few

that say many prayers, so few find any return of any at all. To make up a good and a lawful prayer, there must be charity, with all its daughters, *alms, forgiveness*, not judging uncharitably; there must be purity of spirit; that is, purity of intention; and there must be purity of the body and soul: that is, the cleanness of chastity; and there must be no vice remaining, no affection to sin: for he that brings his body to God, and hath left his will in the power of any sin, offers to God the calves of his lips, but not a whole burnt-offering; a lame oblation, but not a *reasonable sacrifice*; and therefore their portion shall be amongst them whose prayers were never recorded in the book of life, whose tears God never put into his bottle, whose desires shall remain ineffectual to eternal ages. Take heed you do not lose your prayers; *for by them ye hope to have eternal life*; and let any of you whose conscience is most religious and tender, consider what condition that man is in, that hath not said his prayers in thirty or forty years together; and that is the true state of him who hath lived so long in the course of an unsanctified life; in all that while he never said one prayer that did him any good; but they ought to be reckoned to him upon the account of his sins. He that is in the *affection*, or in the *habit*, or in the *state* of any one sin whatsoever, is at such distance *from* and *contrariety to* God, that he provokes God to anger in every prayer he makes: and then add but this consideration, that prayer is the great sum of our religion, it is the *effect*, and the *exercise*, and the *beginning*, and the *promoter of all* graces, and the *consummation* and *perfection of many*; and all those persons who pretend towards heaven, and yet are not experienced in the secrets of religion, they reckon their piety and account their hopes only upon the stock of a few prayers. It may be they pray

twice every day, it may be thrice, and blessed be God for it; so far is very well: but if it shall be remembered and considered, that this course of piety is so far from warranting any one course of sin, that any one habitual and cherished sin destroys the effect of all that piety, we shall see there is reason to account this to be one of those great arguments with which God hath so bound the duty of holy living upon us, that without a holy life we cannot in any sense be happy, or have the effect of one prayer. But if we be *returning* and *repenting sinners*, God delights to hear, because he delights to save us:

———— Si precibus, dixerunt, numina justis  
Vieta remollescunt————\*

When a man is holy, then God is gracious, and a holy life is the *best*. and it is a *continual prayer*; and repentance is the best argument to move God to mercy, because it is the instrument to unite our prayers to the intercession of the holy Jesus.



## SERMON V.

### PART II.

AFTER these evidences of scripture, and reason derived from its analogy, there will be less necessity to take any particular notices of those little objections which are usually made from the experience of the success and prosperities of evil persons. For

\* The Gods still listen to the pious prayer.

true it is, there is in the world a generation of men that pray long and loud, and ask for vile things, such which they ought to fear, and pray against, and yet they are heard; *The fat upon earth eat and worship* :\* but if these men ask things hurtful and sinful, it is certain God hears them not in mercy : they pray to God as despairing *Saul* did to his armour-bearer, *Sta super me et interfice me, Stand upon me and kill me* ; and he that obeyed his voice did him dishonour, and sinned against the head of his king, and his own life. And the vicious persons, of old, prayed to *Laverna*,

—— Pulchra Laverna,

Da mihi fallere, da justum sanctumque videri,

Noctem peccatis et fraudibus objice nubem. †

Give me a prosperous robbery, a rich prey, and secret escape, let me become rich with thieving and still be accounted holy. For every sort of man hath some religion or other, by the measures of which they proportion their lives and their prayers ; now as the holy spirit of God, teaching us to pray, makes us like himself in order to a holy and an effective prayer ; and no man prays well, but he that prays by the spirit of God, *the spirit of holiness*, and he that prays with the spirit must be made like to the spirit, he is first sanctified and made holy, and then made fervent, and then his prayer ascends beyond the clouds ; first he is renewed in the spirit of his mind, and then he is

\* Psalm xxii. 29.

† Beauteous Laverna ! my petition hear ;  
 Let me with truth and sanctity appear :  
 O ! give me to deceive, and with a veil  
 Of darkness and of night my crimes conceal.

inflamed with holy fires, and guided by a bright star, first purified and then lightened, then burning and shining: so is every man in every of his prayers; he is always like the spirit by which he prays; if he be a lustful person, he prays with a lustful spirit; if he does not pray for it, he cannot heartily pray against it: if he be a tyrant or an usurper, a robber, or a murderer, he hath his *Laverna* too, by which all his desires are guided, and his prayers directed, and his petitions furnished: he cannot pray against that spirit, that possesses him, and hath seized upon his will and affections: If he be filled with a lying spirit, and be conformed to it in the image of his mind, he will be so also in the expressions of his prayer and the sense of his soul. Since, therefore, no prayer can be good but that which is taught by the spirit of grace, none holy but the man whom God's spirit hath sanctified, and therefore none heard to any purposes of blessing, which the Holy Ghost does not make for us, (for he makes intercession for the saints; the spirit of Christ is the *praecentor*, or the *rector chori*, the master of the choir,) it follows that all other prayers being made with an evil spirit must have an evil portion; and though the devils by their oracles have given some answers, and by their significations have foretold some future contingencies, and in their government and subordinate rule have assisted some armies, and discovered some treasures and prevented some snares of chance, and accidents of men; yet no man, that reckons by the measures of reason or religion, reckons witches and conjurors amongst blessed and prosperous persons: these and all other evil persons have an evil spirit, by the measures of which their desires begin and proceed on to issue; but this success of theirs neither comes from God, nor brings felicity: but if it comes from God it is anger, if it descends upon good men it is a curse, if upon evil men

it is a sin, and then it is a present curse, and leads on to an eternal infelicity. *Plutarch* reports, that the *Tyrians* tied their gods with chains, because certain persons did dream, that *Apollo* said, he would leave their city, and go to the party of *Alexander*, who then besieged the town: and *Apollodorus* tells of some that tied the image of *Saturn* with bands of wool upon his feet. So some Christians; they think God is tied to their sect, and bound to be of their side and the interest of their opinion; and they think he can never go to the enemy's party, so long as they charm him with certain forms of words or disguises of their own; and then all the success they have, and all the evils that are prosperous, all the mischiefs they do, and all the ambitious designs that do succeed, they reckon upon the account of their prayers; and well they may; for their prayers are sins, and their desires are evil; they wish mischief, and they act iniquity, and they enjoy their sin: and if this be a blessing or a cursing, themselves shall then judge, and all the world shall perceive, when the accounts of all the world are truly stated; then when prosperity shall be called to accounts, and adversity shall receive its comforts, when virtue shall have a crown, and the satisfaction of all sinful desire shall be recompensed with an intolerable sorrow and the despair of a perishing soul. *Nero's* mother prayed passionately, that her son might be emperour; and many persons, of whom *St. James* speaks, *pray to spend upon their lusts*, and they are heard too: some were not, and very many are: and some that fight against a just possessor of a country, pray that their wars may be prosperous; and sometimes they have been heard too: and *Julian the Apostate* prayed, and sacrificed, and inquired of *demons*, and burned man's flesh, and operated with secret rites, and all that he might craftily and power-

fully oppose the religion of Christ, and he was heard too, and did mischief beyond the malice and the effect of his predecessors, that did swim in Christian blood; but when we sum up the accounts at the foot of their lives, or so soon as the thing was understood, and find that the effect of *Agrippina's* prayer was, that her son murdered her; and of those lustful petitioners, in *St. James*, that they were given over to the tyranny and possession of their passions, and baser appetites; and the effect of *Julian* the apostate's prayer was, that he lived and died a professed enemy of Christ; and the effect of the prayers of usurpers is, that they do mischief, and reap curses, and undo mankind, and provoke God, and live hated and die miserable, and shall possess the fruit of their sin to eternal ages; these will be no objections to the truth of the former discourse, but greater instances, that if by *hearing our prayers* we mean or intend a *blessing*, we must also, by *making prayers*, mean that *the man first be holy* and his *desires just and charitable*, before he can be admitted to the throne of grace, or converse with God by the intercourses of a prosperous prayer.

That is the first general. 2. Many times good men pray, and their prayer is not a sin, but yet it returns empty; because although the man be, yet the prayer is not in proper disposition; and here I am to account to you concerning the collateral and accidental hinderances of the prayer of a good man.

The first thing that hinders the prayer of a good man from obtaining its effects, is a violent anger, and a violent storm in the spirit of him that prays. For anger sets the house on fire, and all the spirits are busy upon trouble, and intend propulsion, defence, displeasure, or revenge; it is a short madness, and an eternal enemy to discourse, and sober counsels, and fair conversation; it intends its own object with

all the earnestness of perception, or activity of design, and a quicker motion of a too warm and distempered blood ; it is a fever in the heart, and a calenture in the head, and a fire in the face, and a sword in the hand, and a fury all over ; and therefore can never suffer a man to be in a disposition to pray. For prayer is an action and a state of intercourse, and desire, exactly contrary to this character of anger. Prayer is an action of likeness to the Holy Ghost, the spirit of gentleness and dove-like simplicity ; an imitation of the holy *Jesus*, whose spirit is meek up to the greatness of the biggest example, and a conformity to God, whose anger is always just, and marches slowly, and is without transportation, and often hindered, and never hasty, and is full of mercy : prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest ; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of charity, and the sister of meekness ; and he that prays to God with an angry, that is with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out quarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds ; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the libration and frequent weighing of his wings ; till the little creature was forced to sit

down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as if it had learned musick and motion from an angel, as he passed sometimes through the air about his ministeries here below: so is the prayer of a good man; when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer, and he must recover it, when his anger is removed, and his spirit is becalmed, made even as the brow of *Jesus*, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns like the useful bee, loaden with a blessing and the dew of heaven.

But besides this; anger is a combination of many other things, every one of which is an enemy to prayer; it is *λυπη*, and *ορεξις*, and *ιμμερεια*, and it is *ζησις*, and it is *αθροος*, and it is *κολησις*, and *επιτιμιησις*, so it is in the several definitions of it, and in its natural constitution. It hath in it the trouble of *sorrow*, and the heats of *lust*, and the disease of *revenge*, and the boilings of a *fever*, and the rashness of *precipitancy*, and the disturbance of *persecution*; and therefore is a certain effective enemy against prayer; which ought to be a spiritual joy, and an act of mortification; and to have in it no heats but of charity and zeal; and they are to be guided by prudence and consideration, and allayed with the deliciousness of mercy.

and the serenity of a meek and a quiet spirit; and therefore *St. Paul* gave caution, that *the sun should not go down upon our anger*; meaning, that it should not stay upon us till evening prayer; for it would hinder our evening sacrifice; but the stopping of the first egressions of anger is a certain artifice of the spirit of God to prevent unmercifulness, which turns not only our desires into vanity, but our prayers into sin; and remember that *Elisha's* anger, though it was also zeal, had so discomposed his spirit, when the two kings came to inquire of the Lord, that though he was a good man and a prophet, yet he could not pray, he *could not inquire of the Lord*, till by rest and musick he had gathered himself into the evenness of a dispassionate and recollected mind; therefore let your prayers be without wrath. Βουλεται

*αυτους αναδιδαξει δια συμβολαν, οποτε προσερχοντο εις βαμους ευχαριστων η ευχαριστησαντες, μηδεν αρρωστιμα η παθος επιφρεσθαι τη ψυχη*, “for God by many significations hath taught us, that when men go to the altars to pray or give thanks, they must bring no sin, or violent passion along with them to the sacrifice,” said *Philo*.

2. *Indifferency* and *casiness* of desire is a great enemy to the success of a good man's prayer; when *Plato* gave *Diogenes* a great vessel of wine, who asked but a little, and a few carraways; the *Cynick* thanked him with his rude expression; *Cum interrogaris, quot sint duo et duo, respondes viginti; ita non secundum ea, quae rogaris, das, nec ad ea, quae interrogaris, respondes*: “Thou neither answerest to the question thou art asked, nor givest according as thou art desired; being inquired of, how many are two and two, thou answerest, twenty.” So it is with God and us in the intercourse of our prayers: we pray for health, and he gives us, it may be, a sickness that carries us to eternal life; we pray for necessary support for our persons and families, and

he gives us more than we need: we beg for a removal of a present sadness, and he gives us that which makes us able to bear twenty sadnesses, a cheerful spirit, a peaceful conscience, and a joy in God, as an antepast of eternal rejoicings in the kingdom of God. But then although God doth very frequently give us beyond the matter of our desires, yet he does not so often give us great things beyond the spirit of our desires, beyond the quickness, vivacity, and fervour of our minds; for there is but one thing in the world that God hates besides sin, that is, *indifferency* and *lukewarmness* ;\* which although it hath not in it the direct nature of sin, yet it hath this testimony from God, that it is loathsome and abominable; and excepting this thing alone, God never said so of any thing in the New Testament, but what was a direct breach of a commandment; the reason of it is, because *lukewarmness* or an *indifferent spirit* is an undervaluing of God and of religion; it is a separation of reason from affections, and a perfect conviction of the understanding to the goodness of a duty, but a refusing to follow what we understand. For he that is lukewarm alway, understands the better way, and seldom pursues it; he hath so much reason as is sufficient, but he will not obey it; his will does not follow the dictate of his understanding, and therefore it is unnatural. It is like the fantastick fires of the night, where there is *light and no heat*, and therefore may pass on to the real fires of hell, where there is *heat and no light*; and, therefore, although an act of lukewarmness is only an indecency, and no sin; yet a state of lukewarmness is criminal, and a sinful state of imperfection and indecency; an act of indifferency hinders a single prayer from being accepted; but a state of it makes the person ungra-

\* Sec. 2, sermon of lukewarmness and zeal.

cious and despised in the court of heaven: and therefore, *St. James* in his accounts concerning an effective prayer, not only requires, that he be a just man, who prays, but his prayer must be *fervent*; *θεωτικὴ δέκτατος ἐνεργουμένη*, an *effectual fervent prayer*, so our English reads it; it must be an intent, zealous, busy, operative prayer; for consider what a huge indecency it is, that a man should speak to God for a thing, that he values not; or that he should not value a thing, without which he cannot be happy; or that he should spend his religion upon a trifle; and if it be not a trifle, that he should not spend his affections upon it. If our prayers be for temporal things, I shall not need to stir up your affections to be passionate for their purchase; we desire them greedily, we run after them intemperately, we are kept from them with huge impatience, we are delayed with infinite regrets; we prefer them before our duty, we ask them unseasonably; we receive them with our own prejudice, and we care not; we choose them to our hurt and hinderance, and yet delight in the purchase; and when we do pray for them, we can hardly bring ourselves to it, to submit to God's will, but will have them, (if we can,) whether he be pleased or no; like the parasite in the comedy, *qui comedit quod fuit et quod non fuit*, he ate all and more than all, what was set before him, and what was kept from him. But then for spiritual things, for the interest of our souls, and the affairs of the kingdom, we pray to God with just such a zeal, as a man begs of a chirurgeon to cut him of the stone; or a condemned man desires his executioner quickly to put him out of his pain, by taking away his life; when things are come to that pass, it must be done, but God knows with what little complacency and desire the man makes his request: and yet the things of religion and the spirit, are the only things

that ought to be desired vehemently, and pursued passionately, because God hath set such a value upon them, that they are the effects of his greatest loving kindness; they are the purchases of Christ's blood, and the effect of his continual intercession, the fruits of his bloody sacrifice, and the gifts of his healing and saving mercy, the graces of God's spirit, and the only instruments of felicity; and if we can have fondnesses for things indifferent or dangerous, our prayers upbraid our spirits, when we beg coldly and tamely for those things for which we ought to die, which are more precious than the globes of kings, and weightier than imperial sceptres, richer than the spoils of the sea, or the treasures of the *Indian* hills.

He that is cold and tame in his prayers, hath not tasted of the deliciousness of religion, and the goodness of God; he is a stranger to the secrets of the kingdom, and therefore he does not know what it is either to have hunger or satiety; and therefore neither are they hungry for God, nor satisfied with the world, but remain stupid and inapprehensive, without resolution and determination, never choosing clearly, nor pursuing earnestly; and therefore, never enter into possession, but always stand at the gate of weariness, unnecessary caution, and perpetual irresolution. But so it is too often in our prayers; we come to God, because it is civil so to do, and a general custom, but neither drawn thither by love, nor pinched by spiritual necessities, and pungent apprehensions; we say so many prayers, because we are resolved so to do, and we pass through them, sometimes with a little attention, sometimes with none at all; and can we think, that the grace of chastity can be obtained at such a purchase, that grace that hath cost more labours than all the persecutions of faith, and all the disputes of hope, and all the expense of charity besides, amounts to? Can we expect, that our sins

should be washed by a lazy prayer? Can an indifferent prayer quench the flames of hell, or rescue us from an eternal sorrow? Is lust so soon overcome, that the very naming it can master it? Is the devil so slight and easy an enemy, that he will fly away from us at the first word, spoken without power, and without vehemence? Read and attend to the accents of the prayers of saints. *I cried day and night before thee, O Lord! my soul refused comfort; my throat is dry with calling upon my God, my knees are weak through fasting; and, Let me alone, says God to Moses; and, I will not let thee go till thou hast blessed me, said Jacob to the angel.* And I shall tell you a short character of a fervent prayer out of the practice of *St. Hierome*, in his *Epistle ad Eustachium de custodia virginitatis*. “Being destitute of all help, I threw myself down at the feet of *Jesus*; I watered his feet with tears, and wiped them with my hair, and mortified the lust of my flesh with the abstinence and hungry diet of many weeks; I remember, that in my crying to God, I did frequently join the night and the day; and never did intermit to call, nor cease from beating my breast, till the mercy of the Lord brought to me peace and freedom from temptation. After many tears, and my eyes fixed in heaven, I thought myself sometimes encircled with troops of angels, and then at last I sang to God, *We will run after thee into the smell and deliciousness of thy precious ointments:*” such a prayer as this will never return without its errand. But though your person be as gracious as *David* or *Job*, and your desire as holy as the love of angels, and your necessities great as a new penitent, yet it pierces not the clouds, unless it be also as loud as thunder, passionate as the cries of women, and clamorous as necessity. And we may guess at the degrees of importunity by the insinuation of the apostle: *let the married abstain for a time, ut vacant orationi*

*et jejuni*, that *they may attend to prayer*: it is a great attendance, and a long diligence, that is promoted by such a separation; and supposes a devotion, that spends more than many hours: for ordinary prayers, and many hours of every day might well enough consist with an ordinary cohabitation; but that which requires such a separation calls for a longer time and a greater attendance, than we usually consider. For every prayer we make, is considered by God, and recorded in heaven; but cold prayers are not put into the account in order to effect an acceptance; but are laid aside like the buds of roses, which a cold wind hath nipt into death, and the discoloured *tawny face of an Indian slave*: and when in order to your hopes of obtaining a great blessing, you reckon up your prayers, with which you have solicited your suit in the court of heaven, you must reckon, not by the number of the collects, but by your sighs and passions, by the vehemence of your desires, and the fervour of your spirit, the apprehension of your need, and the consequent prosecution of your supply. *Christ* prayed *μεγαλας ισχυρας*, with loud cryings, and *St. Paul* made mention of his scholars in his prayers *night and day*. Fall upon your knees and grow there; and let not your desires cool, nor your zeal remit, but renew it again and again; and let not your offices and the custom of praying put thee in mind of thy need, but let thy need draw thee to thy holy offices: and remember, *how great a God*, how glorious a majesty you speak to, therefore let not your devotions and addresses be little. Remember *how great a need* thou hast; let not your desires be less. Remember, *how great the thing is you pray for*; do not undervalue it with thy indifferency. Remember, that *prayer is an act of religion*; let it therefore be made thy business: and, lastly, remember, that *God hates a cold prayer*, and there-

fore will never bless it, but it shall be always ineffectual.

3. Under this title of lukewarmness and tepidity, may be comprised also these cautions: that a good man's prayers are sometimes hindered by *inadvertency*, sometimes by *want of perseverance*. For *inadvertency*, or want of attendance to the sense and intention of our prayers, it is certainly an effect of lukewarmness, and a certain companion and appendage to human infirmity; and is only so remedied, as our prayers are made zealous, and our infirmities pass into the strengths of the spirit. But if we were quick in our perceptions, either concerning our danger, or our need, or the excellency of the object, or the glories of God, or the niceties and perfections of religion, we should not dare to throw away our prayers so like fools, or come to God and say a prayer with our mind standing at distance, triling like untaught boys at their books, with a truantly spirit. I shall say no more to this, but that, in reason, we can never hope, that God in heaven will hear our prayers, which we ourselves speak, and yet hear not at the same time, when we ourselves speak them with instruments joined to our ears; even with those organs, which are parts of our hearing faculties. If they be not worth our own attending to, they are not worth God's hearing; if they are worth God's attending to, we must make them so by our own zeal, and passion, and industry, and observation, and a present and a holy spirit.

But concerning *perseverance*, the consideration is something distinct. For when our prayer is for a great matter, and a great necessity, strictly attended to, yet we pursue it only by chance or humour, by the strengths of fancy, and natural disposition; or else our choice is cool as soon as hot, like the emissions of lightning; or, like a sun-beam, often interrupted with a cloud, or cooled with intervening

showers: and our prayer is without fruit, because the desire lasts not; and the prayer lives like the repentance of *Simon Magus*, or the trembling of *Felix*, or the *Jews'* devotion for seven days of unleavened bread, during the passover, or the feast of tabernacles: but if we would secure the blessing of our prayers, and the effect of our prayers, we must never leave till we have obtained what we need.

There are many that pray against a temptation for a month together, and so long as the prayer is fervent, so long the man hath a nollition, and a direct enmity against the lust; he consents not all that while; but when the month is gone, and the prayer is removed, or become less active, then the temptation returns, and forrages, and prevails, and seizes upon all our unguarded strengths. There are some desires, which have a period, and God's visitations expire in mercy at the revolution of a certain number of days; and our prayer must dwell so long as God's anger abides; and in all the storm we must outcry the noise of the tempest, and the voices of that thunder. But if we become hardened, and by custom and cohabitation with the danger lose our fears, and abate of our desires and devotions; many times we shall find, that God by a sudden breach upon us will chastise us for letting our hands go down. *Israel* prevailed no longer than *Moses* held up his hands in prayer; and he was forced to continue his prayer till the going down of the sun; that is, till the danger was over, till the battle was done. But when our desires, and prayers, are in the matter of spiritual danger, they must never be remitted, because danger continues for ever, and therefore so must our watchfulness and our guards. *Vult enim Deus rogari, vult cogi, vult quadam importunitate vinci,* (says *St.*

Gregory ;) God loves to be *invited, entreated, importuned* with an unquiet, restless desire, and a persevering prayer. *Χρησθαι αδιαλειπως ευχασθαι της περι το θειον θεησκιας,* said *Proclus*. That is a holy and a religious prayer, that never gives over, but renews the prayer, and dwells upon the desire; for this only is effectual. *Διδουοντι βροτω κρηπνυι μακαρις τελεθεισι,* God hears the persevering man, and the unwearied prayer. For it is very considerable, that we be very curious to observe, that many times a lust is *sopita, non mortua*, it is asleep; the enemy is at truce, and at quiet for a while, but not conquered, not dead: and if we put off our armour too soon, we lose all the benefit of our former war, and are surprised by indiligence and a careless guard. For God sometimes binds the devil in a short chain, and gives his servants respite, that they may feel the short pleasures of a peace, and the rest of innocence, and perceive what are the eternal felicities of heaven, where it shall be so for ever; but then we must return to our warfare again; and every second assault is more troublesome, because it finds our spirits at ease, and without watchfulness, and delighted with a spiritual rest, and keeping holiday. But let us take heed; for whatsoever temptation we can be troubled withal by our natural temper, or by the condition of our life, or the evil circumstances of our condition, so long as we have capacity to feel it, so long we are in danger, and must *watch thereunto with prayer* and continual diligence. And when your temptations let you alone, let not you God alone; but lay up prayers and the blessings of a constant devotion against the day of trial. Well may your temptation sleep; but if your prayers do so, you may chance to be awakened with an assault, that may ruin you. However, the rule is easy: whatsoever you need, ask it of God so long as you want it, even

till you have it. For God therefore many times desires to grant, that thou mayest persevere to ask; and because every holy prayer is a glorification of God, by the confessing many of his attributes, a lasting and a persevering prayer is a little image of the hallelujahs and services of eternity; it is a continuation to do that, according to our measures, which we shall be doing to eternal ages: therefore think not, that five or six hearty prayers can secure to thee a great blessing, and a supply of a mighty necessity. He that prays so, and then leaves off, hath said some prayers, and done the ordinary offices of his religion; but hath not secured the blessing, nor used means reasonably proportionable to a mighty interest.

4. The prayers of a good man are oftentimes hindered, and destitute of their effect, for want of praying in good company; for sometimes an evil or an obnoxious person hath so secured and ascertained a mischief to himself, that he that stays in his company or his traffick, must also share in his punishment: and the *Tyrian* sailors with all their vows and prayers could not obtain a prosperous voyage, so long as *Jonas* was within the bark; for in this case the interest is divided, and the publick sin prevails above the private piety. When the philosopher asked a penny of *Antigonus*, he told him it was too little for a *king* to give; when he asked a talent, he told him it was too much for a *philosopher* to receive; for he did purpose to cozen his own charity, and elude the other's necessity, upon pretence of a double inequality. So it is in the case of a good man mingled in evil company: if a curse be too severe for a good man, a mercy is not to be expected by evil company; and his prayer, when it is made in common, must partake of that event of things which is appropriate to that society.

The purpose of this caution is, that every good man be careful, that he do not mingle his devotion in

the communions of heretical persons, and in schismatical conventicles; for although he be like them that follow *Absalom* in the simplicity of their heart, yet his intermedial fortune, and the event of his present affairs, may be the same with *Absalom's*; and it is not a light thing, that we curiously choose the parties of our communion. I do not say it is necessary to avoid all the society of evil persons; for then *we must go out of the world*; and when we have thrown out a drunkard, possibly we have entertained an hypocrite; or when a swearer is gone, an oppressor may stay still; or if that be remedied, yet pride is soon discernible, but not easily judicable; but that which is of caution in this question, is, that we never mingle with those, whose very combination is a sin; such as were *Corah* and his company, that rebelled against *Moses their prince*; and *Dathan* and *Abiram*, that made a schism in religion against *Aaron the priest*: for so said the Spirit of the Lord, *Come out from the congregation of these men, lest ye perish in their company*; and all those that were abused in their communion, did *perish in the gainsaying of Corah*. It is a sad thing to see a good man cozened by fair pretences, and allured into an evil snare; for besides that he dwells in danger, and cohabits with a dragon, and his virtue may change by evil persuasion, into an evil disposition, from sweetness to bitterness, from thence to evil speaking, from thence to believe a lie, and from believing to practise it; besides this, it is a very great sadness, that such a man should lose all his prayers to very many purposes. God will not respect the offering of those men, who assemble by a peevish spirit; and therefore, although God in pity regards the desires of a good man, if innocently abused, yet as it unites in that assembly, God will not hear it to any purposes of blessing, and holiness; unless *we keep the unity of the Spirit in the bond of*

*peace*, we cannot have the blessing of the Spirit in the returns of a holy prayer; and all those assemblies, which meet together against God or God's ordinance, may pray and call, and cry loudly, and frequently, and still they provoke God to anger; and many times he will not have so much mercy for them, as to deny them; but lets them prosper in their sin, till it swells to intolerable and unpardonable. But when good men pray with one heart, and in a *holy assembly*, that is, *holy in their desires, lawful in their authority*, though the persons be of different complexions, then the prayer flies up to God like the hymns of a choir of angels; for God that made body and soul to be one man, and God and Man to be one Christ, and three persons are one God, and his praises are sung to him by choirs, and the persons are joined in orders, and the orders into hierarchies, and all, that God might be served by unions and communities; loves that his church should imitate the concords of heaven, and the unions of God, and that every good man should promote the interests of his prayers, by joining in the communion of saints, in the unions of obedience and charity, with the powers that God and the laws have ordained.

The sum is this, if the man that makes the prayer be an unholy person, his prayer is not the instrument of a blessing, but a curse; but when the sinner begins to repent truly, then his desires begin to be holy. But if they be holy, and just, and good, yet they are without profit and effect, if the prayer be made in schism, or an evil communion, or if it be made without attention, or if the man soon gives over, or if the prayer be not zealous, or if the man be angry. There are very many ways for a good man to become unblest, and unthriving in his prayers, and he cannot be secure, unless he be in the state of grace, and his spirit be quiet, and his mind be attentive, and his so-

ciety be lawful, and his desires be earnest, and passionate, and his devotions persevering, lasting till his needs be served or exchanged for another blessing: so that, what *Lelius* (*apud Cicer. de senectute*) said concerning old age, *neque in summa inopia levis esse senectus potest, ne sapienti quidem, nec insipienti etiam in summa copia non gravis*; that a wise man could not bear old age, if it were extremely poor; and yet if it were very rich, it were intolerable to a fool; we may say concerning our prayers; they are sins and unholy, if a wicked man makes them; and yet if they be made by a good man, they are ineffective, unless they be improved by their proper dispositions. A good man cannot prevail in his prayers, if his desires be cold, and his affections trifling, and his industry soon weary, and his society criminal; and if all these appendages of prayer be observed, yet they will do no good to an evil man; for his prayer, that begins in sin, shall end in sorrow.



## SERMON VI.

### PART III.

3. NEXT I am to inquire and consider what degrees and circumstances of piety are required to make us fit to be intercessors for others, and to pray for them with probable effect? I say with *probable effect*; for when the event principally depends upon that which is not within our own election, such

as are the lives and actions of others, all that we can consider in this affair is, whether we be persons fit to pray in the behalf of others, that hinder not, but are persons within the limit and possibilities of the present mercy. When the Emperour *Maximinus* was smitten with the wrath of God, and a sore disease, for his cruel persecuting the Christian cause, and putting so many thousand innocent and holy persons to death, and he understood the voice of God and the accents of thunder, and discerned that cruelty was the cause, he revoked the decrees made against the Christians, recalled them from their caves and deserts, their sanctuaries and retirements, and enjoined them to pray for the life and health of their prince. They did so, and they who could command mountains to remove and were obeyed, they who could do miracles, they who with the key of prayer could open God's four closets, of the *womb* and the *grave*, of *providence* and *rain*, could not obtain for their bloody Emperour one drop of mercy, but he must die miserable for ever. God would not be entreated for him; and though he loved the prayer because he loved the advocates, yet *Maximinus* was not worthy to receive the blessing. And it was threatened to the rebellious people of *Israel*, and by them to all people that should sin grievously against the Lord, *God would break their staff of bread*, and even the righteous should not be prevailing intercessors; *though Noah, Job or Daniel were there, they should deliver but their own souls by their righteousness, saith the Lord God* :\* and when *Abraham* prevailed very far with God in the behalf of *Sodom*, and the five cities of the plain, it had its period. If there had been ten righteous in *Sodom*, it should have been spared for their sakes; but four only were found, and they only delivered their own

\* Ezek. xiv. 14.

souls too; but neither their righteousness, nor *Abraham's* prayer, prevailed any farther. And we have this case also mentioned in the New Testament; *If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.\** At his prayer the sinner shall receive pardon; God shall *give him life for them*, to him that prays in their behalf that sin, provided it be *not a sin unto death*; for *there is a sin unto death, but I do not say that he shall pray for it*: there his commission expires, and his power is confined: for there are some sins of that state and greatness, that God will not pardon. *St. Austin*, in his books *de Sermonibus Domini in monte*, affirms it concerning some one single sin of a perfect malice. It was also the opinion of *Origen* and *Athanasius*, and is followed by venerable *Bede*; and whether the Apostle means a peculiar state of sin, or some one single great crime, which also supposes a precedent and a present state of criminal condition; it is such a thing as will hinder our prayers from prevailing in their behalf: we are therefore not encouraged to pray, because they cannot receive the benefit of Christ's intercession, and therefore much less of our advocacy, which only can prevail by virtue and participation of his mediation. For whomsoever Christ prays, for them we pray; that is, for all them that are within the covenant of repentance, for all whose actions have not destroyed the very being of religion, who have not renounced their faith, nor voluntarily quitted their hopes, nor openly opposed the spirit of grace, nor grown by a long progress to a resolute and final impiety, nor done injustices greater than *sorrow*, or *restitution*, or *recompense*, or *acknowledgment*. However, though it may be uncertain and disputed concerning the number of *sins unto death*; and therefore

\* 1 John, v. 16.

to pray, or not to pray, is not matter of duty, yet it is all one as to the effect, whether we know them or no ; for though we intend charity, when we pray for the worst of men, yet concerning the event God will take care, and will certainly return thy prayer upon thy own head, though thou didst desire it should water and refresh thy neighbour's dryness ; and *St. John* so expresses it, as if he had left the matter of duty undetermined, because the instances are uncertain ; yet the event is certainly none at all ; therefore because we are not encouraged to pray, and because it is a *sin unto death* ; that is, such a sin that hath no portion in the promises of life, and the state of repentance. But now, suppose the man, for whom we pray, to be capable of mercy, within the covenant of repentance, and not far from the kingdom of heaven ; yet,

1. No prayers of others can farther prevail, than to remove this person to the next stage in order to felicity. When *St. Monica* prayed for her son, she did not pray to God to save him, but to convert him ; and when God intended to reward the prayers and alms of *Cornelius*, he did not do it by giving him a crown, but by sending an Apostle to him to make him a Christian ; the meaning of which observation is, that we may understand, that as in the person prayed for there ought to be the great disposition of being in a saveable condition ; so there ought also to be all the intermedial aptnesses : for just as he is disposed, so can we prevail ; and the prayers of a good man first prevail in behalf of a sinner, that he shall be invited, that he shall be reprov'd, and then that he shall attend to it, then that he shall have his heart opened, and then that he shall repent : and still a good man's prayers follow him through the several stages of pardon, of sanctification, of restraining graces, of a mighty Providence, of great assistance, of perseve-

rance, and a holy death. No prayers can prevail upon an undisposed person. For the sun himself cannot enlighten a blind eye, nor the soul move a body whose silver cord is loosed, and whose joints are untied by the rudeness and dissolutions of a pertinacious sickness. But then, suppose an eye quick, and healthful, or apt to be refreshed with light and a friendly prospect; yet a glow-worm or a diamond; the shells of pearl, or a dead man's candle, are not enough to make him discern the beauties of the world, and to admire the glories of creation. Therefore,

2. As the persons must be capable for whom we pray, so they that pray for others must be persons extraordinary in something. 1. If persons be of an extraordinary piety, they are apt to be intercessors for others. This appears in the case of *Job*.<sup>\*</sup> When the wrath of God was kindled against *Eliphaz* and his two friends, God commanded them to offer a sacrifice, but *my servant Job shall pray for you, for him will I accept*: and it was so in the case of the prevaricating *Israelites*; God was full of indignation against them, and smote them, *then stood up Phinehas and prayed, and the plague ceased*: for this man was a good man, and the spirit of an extraordinary zeal filled him, and he did glory to God in the execution upon *Zimri* and his fair *Midianite*. And it was a huge blessing, that was entailed upon the posterity of *Abraham*, *Isaac*, and *Jacob*; because they had a great religion, a great power with God, and their *extraordinary* did consist especially in the matter of prayers and devotion: for that was eminent in them besides their obedience: for so *Maimonides* tells concerning them, that *Abraham* first instituted *morning prayer*. The affairs of religion had not the same constitution then as now.

\* Chap. xlii. 7, 8.

They worshipped God never but at their *memorials*, and in *places*, and *seldom times* of separation. They bowed their head when they came to a hallowed stone, and upon the top of their staff, and worshipped when they came to a consecrated pillar, but this was seldom; and they knew not the secrets and the privileges of a frequent prayer, of intercourses with God by ejaculations, and the advantages of importunity: and the doctors of the *Jews*, that record the prayer of *Noah*, who in all reason knew the secret best, because he was to teach it to all the world, yet have transmitted to us but a short prayer of some seven lines long; and this he only said within the ark, in that great danger, once on a day, provoked by his fear, and stirred up by a religion then made actual, in those days of sorrow and penance. But in the descending ages, when God began to reckon a church in *Abraham's* family, there began to be a new institution of offices, and *Abraham* appointed that God should be prayed to *every morning*. *Isaac* being taught by *Abraham*, made a law, or at least commended the practice, and adopted it into the religion, that God should be worshipped by *decimation* or *tithing* of our goods; and he added an order of prayer to be said in the *afternoon*; and *Jacob*, to make up the office complete, added *evening prayer*; and God was their God, and they became fit persons to *bless*; that is, of procuring blessings to their relatives; as appears in the instances of their own families; of the king of *Egypt*, and the cities of the plain. For a man of an ordinary piety is like *Gideon's* fleece, wet in its own locks; but it could not water a poor man's garden. But so does a thirsty land drink all the dew of heaven that wets its face, and a greater shower makes no torrent, nor digs so much as a little furrow, that the drills of the water might pass into rivers, or refresh their neighbours' weariness;

but when the earth is full, and hath no strange consumptive needs, then at the next time, when God blesses it with a gracious shower, it divides into portions, and sends it abroad in free and equal communications, that all that stand round about may feel the shower. So is a good man's prayer; his own cup is full, it is crowned with health, and overflows with blessings, and all that drink of his cup and eat at his table, are refreshed with his joys, and divide with him in his holy portions. And indeed he hath need of a great stock of piety, who is first to provide for his own necessities, and then to give portions to a numerous relation. It is a great matter, that every man needs for himself; the daily expenses of his own infirmities, the unthriving state of his omission of duties, and recessions from perfection, and sometimes the great losses and shipwrecks, the plunderings and burning of his house, by a fall into a deadly sin; and most good men are in this condition, that they have enough to do to live, and keep themselves above water; but how few men are able to pay their own debts, and lend great portions to others? The number of those who can effectually intercede for others to great purposes of grace and pardon, are as soon told, as the number of wise men, as the gates of a city, or the entries of the river *Nilus*.

But then do but consider, what a great engagement this is to a very strict and holy life. If we chance to live in times of an extraordinary trouble, or if our relatives can be capable of great dangers, or great sorrows, or if we ourselves would do the noblest friendship in the world, and oblige others by acts of the greatest benefit; if we would assist their souls and work towards their salvation; if we would be publick ministers of the greatest usefulness to our country; if we would support kings and

relieve the great necessities of kingdoms; if we would be effective in the stopping of a plague, or in the success of armies; a great and an exemplar piety, and a zealous and holy prayer, can do all this. *Semper tu hoc facito, ut cogites, id optimum esse, tute ut sis optimus; si id nequeas, saltem ut optimis sis proximus.* "He that is the best man towards God, is certainly the best minister to his prince or country, and therefore do thou endeavour to be so, and if thou canst not be so, be at least next to the best." For in that degree in which our religion is great, and our piety exemplar, in the same we can contribute towards the fortune of a kingdom: and when *Elijah* was taken into heaven, *Elisha* mourned for him, because it was a loss to *Israel*: *My Father! My Father! the chariots of Israel and horsemen thereof*: but consider how useless thou art, when thou canst not by thy prayers obtain so much mercy, as to prevail for the life of a single trooper, or in a plague beg of God for the life of a poor maid-servant; but the ordinary emanations of Providence shall proceed to issue without any arrest, and the sword of the angel shall not be turned aside in one single infliction. Remember, although he is a great and excellent person that can prevail with God for the interest of others; yet thou, that hast no stock of grace and favour, no interest in the court of heaven, art but a mean person, extraordinary in nothing; thou art unregarded by God, cheap in the sight of angels, useless to thy prince or country; thou mayest hold thy peace in a time of publick danger. For kings never pardon murderers at the intercession of thieves: and if a mean mechanick should beg a reprieve for a condemned traitor, he is ridiculous and impudent; so is a vicious advocate or an ordinary person with God. It is well if God will hear him begging for his own pardon, he is not yet disposed to plead for others.

And yet every man, that is in the state of grace, every man that can pray without a sinful prayer, may also intercede for others; and it is a duty for all men to do it; all men, I say, who can pray at all acceptably; *I will therefore, that prayers and supplications, and intercessions, and giving of thanks, be made for all men;* and this is a duty, that is prescribed to all them that are concerned in the duty and in the blessings of prayer; but this is it which I say; if their piety be but ordinary, their prayer can be effectual but in easy purposes, and to smaller degrees; but he that would work effectually towards a great deliverance, or in great degrees towards the benefit or ease of any of his relatives, can be confident of his success but in the same degree in which his person is gracious. *There are strange things in heaven;* judgments there, are made of things and persons by the measures of religion; and a plain promise produces effects of wonder and miracle; and the changes that are there made, are not effected by passions, and interest, and corporal changes; and the love that is there, is not the same thing that is here; it is more beneficial, more reasonable, more holy, of other designs, and strange productions; and upon that stock it is, that a holy poor man, that possesses no more (it may be) than an ewe-lamb, that eats of his bread and drinks of his cup, and is a daughter to him, and is all his temporal portion, this poor man is ministered to by angels, and attended to by God, and the Holy Spirit makes intercession for him, and Christ joins the man's prayer to his own advocacy, and the man by prayer shall save the city, and destroy the fortune of a tyrant-army, even then when God sees it good it should be so: for he will no longer deny him any thing, but when it is no blessing; and when it is otherwise, his prayer is most heard when it is most denied.

2. That we should prevail in intercessions for others, we are to regard and to take care, that as our piety, so also must our offices be extraordinary. He that prays to recover a family from an hereditary curse, or to reverse a sentence of God, to cancel a decree of Heaven gone out against his friend; he that would heal the sick with his prayer, or with his devotion prevail against an army, must not expect such great effects upon a morning or evening collect, or an honest wish put into the recollections of a prayer, or a period put in on purpose. *Mamercus*, Bishop of *Vienna*, seeing his city and all the diocese in great danger of perishing by an earthquake, instituted *great litanies*, and solemn supplications, besides the ordinary devotions of his usual hours of prayer; and the church, from his example, took up the practice, and translated it into an anniversary solemnity, and upon *St. Mark's* day did solemnly intercede with God to divert or prevent his judgments falling upon the people, *majoribus litanis*, so they are called; with the more solemn supplications they did pray unto God in behalf of their people. And this hath in it the same consideration, that is in every great necessity; for it is a great thing for a man to be so gracious with God as to be able to prevail for himself and his friend, for himself and his relatives; and therefore in these cases as in all great needs, it is the way of prudence and security, that we use all those greater offices, which God hath appointed as instruments of importunity, and arguments of hope, and acts of prevailing, and means of great effect and advocacy: such as are, separating days for solemn prayer, all the degrees of violence and earnest address, fasting and prayer, alms and prayer, acts of repentance and prayer, praying together in publick with united hearts; and, above all, praying in the susception and communication of the holy sacrament; the effects and admirable issues

of which we know not, and perceive not; we lose because we desire not, and choose to lose many great blessings rather than purchase them with the frequent commemoration of that sacrifice, which was offered up for all the needs of mankind, and for obtaining all favours and graces to the catholick church. *Euxhis diaxias sou anwros Deos, God never refuses to hear a holy prayer*; and our prayers can never be so holy, as when they are offered up in the union of Christ's sacrifice: for Christ, by that sacrifice, reconciled God and the world. And because our needs continue, therefore we are commanded to continue the memory, and to represent to God that which was done to satisfy all our needs: then we receive Christ; we are after a secret and mysterious, but most real and admirable manner, made all one with Christ: and if God giving us his Son could not but with him give us all things else, how shall he refuse our persons when we are united to his person, when our souls are joined to his soul, our body nourished by his body, and our souls sanctified by his blood, and clothed with his robes, and marked with his character, and sealed with his spirit, and renewed with holy vows, and consigned to all his glories, and adopted to his inheritance? When we represent his death, and pray in virtue of his passion, and imitate his intercession, and do that which God commands, and offer him in our manner that which he essentially loves; can it be that either any thing should be more prevalent, or that God can possibly deny such addresses, and such importunities? Try it often, and let all things else be answerable, and you cannot have greater reason for your confidence. Do not all the Christians in the world, that understand religion, desire to have the holy sacrament when they die; when they are to make their great appearance before God, and to receive their great consignation to their eternal sentence, good or

bad? And if *then* be their greatest needs, *that* is their greatest advantage, and instrument of acceptance. Therefore if you have a great need to be served, or a great charity to serve, and a great pity to minister, and a dear friend in a sorrow, take Christ along in thy prayers, in all thy ways thou canst take him; take him in affection, and take him in a solemnity, take him by obedience, and receive him in the sacrament; and if thou then offerest up thy prayers, and makest thy needs known, if thou nor thy friend be not relieved, if thy party be not prevalent, and the war be not appeased, or the plague be not cured, or the enemy taken off, there is something else in it; but thy prayer is good and pleasing to God, and dressed with circumstances of advantage, and thy person is apt to be an intercessor, and thou hast done all that thou canst; the event must be left to God; and the secret reasons of the denial, either thou shalt find in time, or thou mayest trust with God, who certainly does it with the greatest wisdom and the greatest charity. I have in this thing only one caution to insert, *viz.*

That in our importunity and extraordinary offices for others, we must not make our accounts by multitude of words, and long prayers, but by the measures of the spirit, by the holiness of the soul, and the justness of the desire, and the usefulness of the request, and its order to God's glory, and its place in the order of providence, and the sincerity of our heart, and the charity of our wishes, and the perseverance of our advocacy. There are some, (as *Tertullian* observes,) *qui loquacitatem facundiam existimant, et impudentiam constantiam deputant; they are praters and they are impudent, and they call that constancy and importunity*: concerning which, the advice is easy: many words or few are extrinsical to the *nature*, and not at all considered in the *effects of pray-*

er ; but much desire, and much holiness, are essential to its constitution ; but we must be very curious, that our importunity do not degenerate into impudence and rude boldness. *Capitolinus* said of *Antonius* the emperor and philosopher, *Sane quamvis esset constans, erat etiam verecundus* ; “ he was modest even when he was most pertinacious in his desires.” So must we ; though we must not be ashamed to ask for whatsoever we need, *rebus semper pudor absit in arctis* ; and in this sense it is true, that *Stasimus* in the comedy said concerning meat, *Verecundari neminem apud mensam decet, nam ibi de divinis et humanis cernitur* : “ men must not be bashful so as to lose their meat ; for that is a necessary that cannot be dispensed withal :” so it is in our prayers, whatsoever our necessity calls to us for, we must call to God for, and he is not pleased with that rusticity or fond modesty of being ashamed to ask of God any thing, that is honest and necessary ; yet our importunity hath also bounds of modesty, but such as are to be expressed with other significations ; and he is rightly modest towards God, who without confidence in himself, but not without confidence in God’s mercy, or without great humility of person, and reverence of address, presents his prayers to God as earnestly as he can ; provided always, that in the greatest of our desires, and holy violence, we submit to God’s will, and desire him to choose for us. Our modesty to God in prayers hath no other measures but these : 1. *Distrust of ourselves* : 2. *Confidence in God* : 3. *Humility of person* : 4. *Reverence of address* : and 5. *Submission to God’s will*. These are all, unless also you will add that of *Solomon*, *Be not rash with thy mouth, and let not thy heart be hasty to utter a thing before God, for God is in heaven, and thou upon earth, therefore let thy words be few*. These things being observed, let your importunity be as great as it can ; it is still the more likely to prevail, by

how much it is the more earnest, and signified and represented by the most offices extraordinary.

3. The last great advantage towards a prevailing intercession for others, is, that the person, that prays for his relatives, be a *person of an extraordinary dignity, employment, or designation*. For God hath appointed some persons, and callings of men, to pray for others; such are fathers for their children, bishops for their dioceses, kings for their subjects, and the whole order ecclesiastical for all the men and women in the Christian church. And it is well it is so; for, as things are now, and have been too long, how few are there that understand it to be their duty, or part of their necessary employment, that some of their time, and much of their prayers, and an equal portion of their desires, be spent upon the necessities of others. All men do not think it necessary, and fewer practice it frequently, and they but coldly, without interest and deep resentment: it is like the compassion we have in other men's miseries, we are not concerned in it, and it is not our case, and our hearts ache not when another man's children are made fatherless, or his wife a sad widow: and just so are our prayers for their relief: if we thought their evils to be ours; if we and they, as members of the same body, had sensible and real communications of good and evil; if we understood what is really meant by being *members one of another*, or if we did not think it a spiritual word of art, instrumental only to a science, but no part of duty, or real relation, surely we should pray more earnestly one for another than we usually do. How few of us are troubled when he sees his brother wicked, or dishonourably vicious? Who is sad and melancholy when his neighbour is almost in hell? When he sees him grow old in iniquity? How many days have we set apart for the publick relief and interests of the kingdom? How earnestly have we fast-

ed, if our prince be sick or afflicted? What alms have we given for our brother's conversion? Or if this be great, how importunate and passionate have we been with God by prayer in his behalf, by prayer and secret petition? But however, though it were well, very well, that all of us would think of this duty a little more; because besides the excellency of the duty itself, it would have this blessed consequent, that for whose necessities we pray, if we do desire earnestly they should be relieved, we would, *whenever we can, and in all we can*, set our hands to it; and if we pity the orphan children, and pray for them heartily, we would also, when we could, relieve them charitably: but though it were therefore very well that things were thus with all men, yet God who takes care of us all, makes provision for us in special manner; and the whole order of the clergy are appointed by God to pray for others, to be ministers of Christ's priesthood, to be followers of his advocacy, to stand between God and the people, and to present to God all their needs, and all their desires. That this God hath ordained and appointed, and that this rather he will bless and accept, appears by the testimony of God himself, for he only can be witness in this particular, for it depends wholly upon his gracious favour and acceptation. It was the case of *Abraham and Abimelech*: *Now therefore restore the man his wife, for he is a Prophet, and he will pray for thee, and thou shalt live;*\* and this caused confidence in *Micah*: *Now know I that the Lord will do me good, seeing I have a Levite to my priest:*† meaning that in his ministry, in the ministry of priests, God hath established the alternate returns of blessing and prayers, the intercourses between God and his people; and through the descending ages of the synagogue it came to be trans-

\* Gen. xx. 7.

† Judges xvii. 18.

mitted also to the Christian church, that the ministers of religion are advocates for us under Christ, by *the ministry of reconciliation*, by their dispensing the holy sacraments, by *the keys of the kingdom of heaven*, by baptism and the Lord's supper, by *binding and loosing*, by *the word of God and prayer*; and therefore saith *St. James*, *If any man be sick among you, let him send for the elders of the church, and let them pray over him* :\* meaning that God hath appointed them especially, and will accept them in ordinary and extraordinary; and this is that which is meant by *blessing*. A father blesses his child, and *Solomon* blessed his people, and *Melchisedec* the priest blessed *Abraham*, and *Moses* blessed the sons of *Israel*, and God appointed the levitical priests to *bless the congregation*; and this is more than can be done by the people; for though they can say the same prayer, and the people pray for their kings, and children for their parents, and the flock for the pastor, yet they cannot bless him as he blesseth them; *for the less is blessed of the greater, and not the greater of the less*; and this is *without all contradiction*, † said *St. Paul*: the meaning of the mystery is this, that God hath appointed the priest to pray for the people, and because he hath made it to be his ordinary office and employment, he also intends to be seen in that way, which he hath appointed, and chalked out for us; his prayer, if it be *found in the way of righteousness*, is the surer way to prevail in his intercessions for the people.

But upon this stock comes in the greatest difficulty of the text: for if *God heareth not sinners*, there is an infinite necessity, that the ministers of religion should be very holy: for all their ministries consist in *preaching* and *praying*; to these two are

\* James v. 14.

† Heb. vii. 7.

reducible, all the ministries ecclesiastical, which are of divine institution: so the apostles summed up their employment: *but we will give ourselves continually to prayer and to the ministry of the word:*\* to exhort, to reprove, to comfort, to cast down, to determine cases of conscience, and to rule in the church *by the word of their proper ministry*; and the very making laws ecclesiastical, is the ministry of the word; for so their dictates pass into laws by being duties enjoined by God, or the acts, or exercises, or instruments of some enjoined graces. To *prayer* is reduced *administration of the sacraments*; but *binding and loosing*, and *visitation of the sick*, are mixed offices, partly relating to one, partly to the other. Now although the word of God preached, will have a great effect, even though it be preached by an evil minister, a vicious person; yet it is not so well there, as from a pious man, because by prayer also his preaching is made effectual, and by his good example his homilies and sermons are made active; and therefore it is very necessary in respect of this half of the minister's office, [*the preaching of the word,*] he be a good man; unless he be, much perishes to the people, most of the advantages are lost. But then for the other half, all those ministries which are *by way of prayer*, are rendered extremely invalid, and ineffectual, if they be ministered by an evil person. For upon this very stock it was that *St. Cyprian* affirmed that none were to be chosen to the ministry but *immaculati et integri antistites, holy and upright men, who offering their sacrifices worthily to God, and holily, may be heard in their prayers, which they make for the safety of the Lord's people.*† But he presses this caution to a farther issue: that it is not only *necessary* to choose holy persons to these holy ministries, for fear

\* Acts vi. 4.

† Lib. i. ep. 4.

of losing the advantage of a sanctified ministry; but also that the people may not be guilty of an evil communion, and a criminal state of society. *Nec enim sibi plebs blandiatur quasi immunis a contagione delicti esse possit, cum sacerdote peccatore communicans; the people cannot be innocent if they communicate with a vicious priest: for so said the Lord by the Prophet Hosea, Sacrificia eorum panis luctus; for their sacrifices are like bread of sorrow, whosoever eats thereof shall be defiled.* The same also he says often and more vehemently, *ibid. et lib. iv. ep. 2.* But there is yet a farther degree of this evil. It is not only a loss, and also criminal to the people to communicate with a minister of a notorious evil life and scandalous, but it is affirmed by the doctors of the church to be wholly without effect; and their prayers are sins, their sacraments are null and ineffectual, their communions are without consecration, their hand is *χερς νεκρος*, a dead hand, the blessings vain, their sacrifices rejected, their ordinations imperfect, their order is vanished, their character is extinguished, and the Holy Ghost will not descend upon the mysteries when he is invoked by unholy hands and unsanctified lips. This is a sad story, but it is expressly affirmed by *Dionysius*,\* by *St. Hierom* upon the second chapter of *Zephaniah*, affirming, that they do wickedly who affirm *Eucharistiam imprecantis facere verba, non vitam; et necessariam esse tantum solennem orationem et non sacerdotum merita: that the Eucharist is consecrated by the word and solemn prayer, and not by the life and holiness of the priest; and by St. Gelasius*,† by the author of the imperfect work attributed to *St. Chrysostom*,‡ who quotes the eighth book of the *Apostolical Constitutions* for the same

\* Ad Demo.

† i. q. 1. c. sacro sancta.

‡ Homil. liii.

doctrine; the words of which in the first chapter are so plain, that *Bovius*\* and *Sixtus Senensis*† accuse both the author of the *Apostolical Constitutions*, and *St. Hierom*, and the author of these Homilies, to be guilty of the doctrine of *John Hus*, who for the crude delivery of this truth was sentenced by the council of *Constance*. To the same sense and signification of doctrine, is that which is generally agreed upon by almost all persons; that he that enters into his ministry by simony, receives nothing but a curse, which is expressly affirmed by *Petrus Damiani*,‡ and *Tarasius*|| the Patriarch of *Constantinople*, by *St. Gregory*,§ and *St. Ambrose*.¶

For if the Holy Ghost leaves polluted temples and unchaste bodies, if he takes away his grace from them that abuse it, if the Holy Ghost would not have descended upon *Simon Magus* at the prayer of *St. Peter*, if *St. Peter* had taken money for him: it is but reasonable to believe, the Holy Ghost will not descend upon the simoniacal, unchaste concubiniaries, schismatics, and scandalous priests, and excommunicate. And besides the reasonableness of the doctrine, it is also farther affirmed by the council of *Neocaesarea*, by *St. Chrysostom*,\*\* *Innocentius*,†† *Nicholaus*‡‡ the first, and by the Master of the sentences upon the saying of God by the Prophet *Malachi*, i. *Maledicam benedictionibus vestris; I will curse your blessings*. Upon the stock of these scriptures, reasons, and authorities, we may see how we are to un-

\* In Scholiis ad hunc locum.

† Lib. vi. A. D. 103. Biblioth.

‡ Ep. xvi. Biblioth. pp. tome iii. n. 19.

|| Decret. i. q. 1. ad c. eos qui.

§ Lib. vi. regist. 5. in decretis, et l. vii. c. 120.

¶ De dignit. sacerd. c. 5.

\*\* Can. ix. orat. 4. de sacerd. †† i. in ep. xx. hom. i. part 2. ep. 27

‡‡ Ep. ix. tome iii. ad Micael imperator. d. in 4. dist. 13.

derstand this advantage of intercession. The prayer and offices of the holy ministers, are of great advantages for the interest of the people; but if they be ministered to by evil men, by vicious and scandalous ministers, this extraordinary advantage is lost, they are left to stand alone or to fall by their own crimes; so much as is the action of God, and so much as is the piety of the man that attends and prays in the holy place with the priest, so far he shall prevail, but no farther; and therefore the church hath taught her ministers to pray thus in their preparatory prayer to consecration; *Quoniam me peccatorem inter te et eundem populum medium esse voluisti, licet in me boni operis testimonium non agnoscas, officium dispensationis creditae non recuses, nec per me indignum famulum tuum eorum salutis pereat pretium, pro quibus victima factus salutaris, dignatus es fieri redemptio.\** For we must know, that God hath not put the salvation of any man into the power of another. And although the church of *Rome* by calling the priest's actual intention simply necessary, and the sacraments also indispensably necessary, hath left it in the power of every curate to damn very many of his parish: yet it is otherwise with the accounts of truth, and the divine mercy; and therefore, he will never exact the sacraments of us by the measures and proportions of an evil priest, but by the piety of the communicant, by the prayers of Christ and the mercies of God. But although the greatest interest of salvation depends not upon this ministry; yet as by this we receive many advantages, if the minister be holy: so if he be vicious, we

\* Seeing, O Lord, thou hast chosen me, a sinner, to stand between thee and this people, although thou find not in me the testimony of a holy life, refuse not, I pray thee, my discharge of the dispensation intrusted to me; nor suffer through the sin of thine unworthy servant, that these thy people, for whom thou hast condescended to become an availing sacrifice, should perish from the way of salvation.

lose all that which could be conveyed to us by his part of the holy ministration; every man and woman in the assembly prays and joins in the effect, and for the obtaining the blessing; but the more vain persons are assembled, the less benefits are received even by good men there present: and therefore much is the loss, if a wicked priest ministers; though the sum of affairs is not entirely turned upon his office or default, yet many advantages are. For we must not think, that the effect of the sacraments is indivisibly done at once, or by one ministry; but they operate by parts, and by moral operation, by the length of time, and whole order of piety, and holy ministries; every man is *συνεργος του Θεου*, a fellow-worker with God, in the work of his salvation; and as in our devotion, no one prayer of our own alone prevails upon God for grace and salvation, but all the devotions of our life are upon God's account for them; so is the blessing of God brought upon the people by all the parts of their religion, and by all the assistances of holy people, and by the ministries not of one, but of all God's ministers, and relies finally upon our own faith, and obedience, and the mercies of God in Jesus Christ; but yet for want of holy persons to minister, much diminution of blessing, and a loss of advantage is unavoidable; therefore if they have great necessities, they can best hope, that God will be moved to mercy on their behalf, if their necessities be recommended to God by *persons of a great piety, of a holy calling, and by the most solemn offices.*

Lastly, I promised to consider concerning the signs of having our prayers heard: concerning which, there is not much of particular observation; but if our prayers be according to the warrant of God's word, if we ask according to God's will things honest and profitable, we are to rely upon the promises; and we are sure that they are heard; and besides this,

we can have no sign but *the thing signified*; when we feel the effect, then we are assured God hath heard us; but till then we are to leave it with God, and not to ask a sign of that, for which he hath made us a promise. And yet *Cassian* hath named one sign, which if you give me leave I will name unto you. *It is a sign we shall prevail in our prayers, when the Spirit of God moves us to pray, cum fiducia et quasi securitate impetrandi,\** with a confidence and a holy security of receiving what we ask. But this is no otherwise a sign, but because it is a part of the duty; and trusting in God is an endearing him, and doubting is a dishonour to him; and he that doubts hath no faith; for all good prayers rely upon God's word, and we must judge of the effect by providence: for he that asks what is *not lawful*, hath made an unholy prayer; if it be lawful and *not profitable*, we are then heard when God denies us; and if both these be in the prayer, *he that doubts is a sinner*, and then God will not hear him; but beyond this I know no confidence is warrantable; and if this be a sign of prevailing, then all the prudent prayers of all holy men shall certainly be heard; and because that is certain, we need no further inquiry into signs.

I sum up all in the words of God by the Prophet: *Run to and fro through the streets of Jerusalem, and see, and know, and seek in the broad places thereof, if you can find a man; if there be any that executeth judgment, that seeketh truth,†* *virum quaerentem fidem, a man that seeketh for faith; et propitius ero ei, and I will pardon it.* God would pardon all *Jerusalem* for one good man's sake; there are such days and opportunities of mercy, when God at the prayer of one holy person will save a people: and *Ruffinus* spake a great thing, but it was hugely true: *Quis dubitet*

\* Collat. ix. c. 23.

† Jer. v. 1.

*mundum stare precibus sanctorum?* the world itself is established and kept from dissolution by the prayers of saints; and the prayers of saints shall hasten the day of judgment; and we cannot easily find two effects greater. But there are many other very great ones; for the prayers of holy men appease God's wrath, drive away temptations, and resist and overcome the devil: holy prayer procures the ministry and service of angels, it rescinds the decrees of God, it cures sicknesses and obtains pardon, it arrests the sun in its course, and stays the wheels of the chariot of the moon; it rules over all God's creatures, and opens and shuts the storehouses of rain; it unlocks the cabinet of the womb, and quenches the violence of fire, it stops the mouths of lions; and reconciles our sufferance and weak faculties with the violence of torment and sharpness of persecution; it pleases God and supplies all our needs. But *prayer* that can do thus much for us, can do nothing at all without *holiness*; for *God heareth not sinners, but if any man be a worshipper of God and doth his will, him he heareth.*

## SERMON VII.



### OF GODLY FEAR, &c.

#### PART I.

HEB. xii. PART OF THE 28TH AND 29TH VERSES.

Let us have Grace, whereby we may serve God with reverence and godly Fear. For our God is a consuming Fire.

ΕΧΩΜΕΝ τὴν χάριν, so our Testaments usually read it, from the authority of *Theophylact*; *Let us have grace*: but some copies read it in the indicative mood *εχωμεν*, *we have grace*, by which we do serve; and it is something better consonant to the discourse of the Apostle. For having enumerated the great advantages which the gospel hath above those of the law, he makes an argument *a majori*, and answers a tacit objection. The law was delivered by angels, but the gospel by the Son of God: the law was delivered from Mount *Sinai*, the gospel from Mount *Sion*, from *the heavenly Jerusalem*: the law was given with terrours and noises, with amazements of the standers by, and *Moses* himself *the minister did exceedingly quake and fear*, and gave demonstration, how infinitely dangerous it was by breaking that law to provoke so mighty a God, who with his voice did shake the earth; but the gospel was given by a meek Prince, a gentle Sa-

viour with a *still voice*, scarce heard in the streets. But that this may be no objection, he proceeds and declares the terrour of the Lord; deceive not yourselves, our law-giver appeared so upon earth, and was so truly; but now he is ascended into heaven, and from thence he speaks to us. *See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven;*\* for as God once shook the earth, and that was full of terrour, so our law-giver shall do, and much more, and be far more terrible,

Εἰ ἄταξ ἐγώ σισσω τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ τὴν ξηρὰν, said the Prophet *Haggai*,† which the Apostle quotes here, he once shook the earth. But *once more I shake*; σισσω, it is in the prophecy, *I will shake, not the earth only, but also heaven*, with a greater terrour than was upon Mount *Sinai*, with the voice of an archangel, with the trump of God, with a concussion so great, that heaven and earth shall be shaken in pieces, and new ones come in their room. This is an unspeakable and an unimaginable terrour: Mount *Sinai* was shaken, but it stands to this day; but when that shaking shall be, *the things that are shaken shall be no more; that those things that cannot be shaken may remain*; that is, not only that the celestial Jerusalem may remain for ever, but that you who do not turn away from the faith and obedience of the Lord Jesus, you who cannot be shaken nor removed from your duty, you may remain for ever; that when the rocks rend, and the mountains fly in pieces like the drops of a broken cloud, and the heavens shall melt, and the sun shall be a globe of consuming fire, and the moon shall be dark like an extinguished candle; then you poor men who could

\* Verse 25.

† Haggai ii. 6.

be made to tremble with an ague, or shake by the violence of a northern wind, or be removed from your dwellings by the unjust decree of a persecutor, or be thrown from your estates by the violence of an unjust man, yet could not be removed from your duty; and though you went trembling, yet would go to death for the testimony of a holy cause, and you that would die for your faith, would also live according to it; you shall be established by the power of God, and supported by the arm of your Lord, and shall in all this great shaking be unmoveable; as the corner stone of the gates of the New Jerusalem, you shall remain and abide for ever. This is your case. And to sum up the whole force of the argument, the Apostle adds the words of *Moses*: as it was then, so it is true now, *our God is a consuming fire*:\* he was so to them that brake the law, but he will be much more to them that disobey his Son; he made great changes then, but those which remain are far greater, and his terrors are infinitely more intolerable; and therefore, although he came not in the spirit of *Elias*, but with meekness and gentle insinuations, soft as the breath of heaven, not willing to disturb the softest stalk of a violet, yet his second coming shall be with terrors such as shall amaze all the world, and dissolve it into ruin and a *chaos*. This truth is of so great efficacy to make us do our duty, that now we are sufficiently enabled with this consideration. This is the grace which we have to enable us, this terror will produce fear, and fear will produce obedience, and *we therefore have grace*; that is, we have such a motive to make us reverence God and fear to offend him, that he that dares continue in sin and refuses to hear him that speaks to us from heaven, and from thence shall come with terrors, this man

\* Deut. iv. 24.

despises the grace of God, he is a graceless, fearless, impudent man; and he shall find that true in *hypothesi*, and in his own ruin, which the Apostle declares in *thesi*, and by way of caution, and provisionary terrour, *our God is a consuming fire*; this is the sense and design of the text.

Reverence and godly fear, they are the effects of this consideration, they are the duties of every Christian, they are the graces of God. I shall not press them only to purposes of awfulness and modesty of opinion, and prayers, against those strange doctrines, which some have introduced into religion, to the destruction of all manners and prudent apprehensions of the distances of God and man; such as are the doctrine of necessity of familiarity with God, and a civil friendship, and a parity of estate, and an evenness of adoption; from whence proceed rudeness in prayer, flat and indecent expressions, affected rudeness, superstitious sitting at the holy sacrament, making it to be a part of religion to be without fear and reverence; the stating of the question is a sufficient reproof of this folly; whatsoever actions are brought into religion without *reverence and godly fear*, are therefore to be avoided, because they are condemned in this advice of the Apostle, and are destructive of those effects which are to be imprinted upon our spirits by the terrours of the day of judgment. But this fear and reverence, the Apostle intends, should be a delctery to all sin whatsoever: φοβερὸν δὴλητηριον φοβος φυγη, says the *Etymologicum*, whatsoever is terrible, is destructive of that thing for which it is so; and if we fear the evil effects of sin, let us fly from it, we ought to fear its alluring face too; let us be so afraid, that we may not dare to refuse to hear him, whose throne is heaven, whose voice is thunder, whose tribunal is clouds, whose seat is the right hand of

God, whose word is with power; whose law is given with mighty demonstration of the Spirit, who shall reward with heaven and joys eternal, and who punishes his rebels, that will not have him to reign over them, with brimstone and fire, with a worm that never dies, and a fire that never is quenched; let us fear him who is terrible in his judgments, just in his dispensations, secret in his providence, severe in his demands, gracious in his assistances, bountiful in his gifts, and is never wanting to us in what we need; and if all this be not argument strong enough to produce fear, and that fear great enough to secure obedience, all arguments are useless, all discourses are vain, the grace of God is ineffective, and we are dull as the dead sea; inactive as a rock, and we shall never dwell with God in any sense, but as *he is a consuming fire*, that is, dwell in everlasting burnings.

<sup>1</sup>Αιδας και ευλαβεια, *reverence and caution, modesty and fear*, μεταφρασειαις και δεους, so it is in some copies, with *caution and fear*; or if we render ευλαβεια to be fear of punishment, as it is generally understood by interpreters of this place, and is in *Hesychius* ευλαβεισθαι, φυλαγισθαι, φοβεισθαι, then the expression is the same in both words, and it is all one with the other places of scripture, *work out your salvation with fear and trembling*, degrees of the same duty, and they signify all those actions and graces, which are the proper effluxes of fear; such as are reverence, prudence, caution, and diligence, chastity and a sober spirit: <sup>2</sup>ευλαβια σεμαντης, so also say the grammarians; and it means plainly this; since our God will appear so terrible at his second coming, *let us pass the time of our sojourning here in fear*,\* that is, *modestly*, without too great confidence of ourselves: *soberly*, without bold crimes, which when a man acts he

\* 1 Pet. i. 17.

must put on shamelessness; *reverently* towards God, as fearing to offend him; *diligently* observing his commandments, inquiring after his will, trembling at his voice, attending to his word, reverencing his judgments, fearing to provoke him to anger; for it is a fearful thing to fall into the hands of the living God. Thus far it is a duty.

Concerning which, that I may proceed orderly, I shall first consider, how far fear is a duty of Christian religion. 2. Who and what states of men ought to fear, and upon what reasons. 3. What is the excess of fear, or the obliquity and irregularity whereby it becomes dangerous, penal, and criminal, a state of evil and not a state of duty.

1. Fear is taken sometimes in holy scripture for the whole duty of man, for his whole religion towards God. *And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God,\* &c. Fear is obedience, and fear is love, and fear is humility, because it is the parent of all these, and is taken for the whole duty to which it is an introduction. The fear of the Lord is the beginning of wisdom, and a good understanding have all they that do thereafter, the praise of it endureth for ever;† and fear God and keep his commandments, for this is the whole duty of man:‡ and thus it is also used in the New Testament: let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.||*

2. *Fear* is sometimes taken for *worship*: for so our blessed Saviour expounds the words of *Moses* in *Mat.* iv. 10, taken from *Deut.* x. 20. *thou shalt fear the Lord thy God, so Moses; thou shalt worship the Lord thy God, and him only shalt thou serve, said*

\* *Dent.* x. 12.

† *Eccles.* xii. 13.

‡ *Psalm* cxl. 10.

|| *2 Cor.* vii. 1.

our *blessed Saviour*: and so it was used by the Prophet *Jonah*; *I am an Hebrew, and I fear the Lord the God of heaven*;\* that is, I worship him; he is the Deity that I adore, that is my worship and my religion: and because the new colony of *Assyrians* did not do so, at the beginning of their dwelling there *they feared not the Lord*;† that is, they worshipped other gods, and not the God of *Israel*, therefore God sent lions among them, which slew many of them. Thus far *fear* is not a distinct duty, but a word signifying something besides itself; and therefore cannot come into the consideration of this text. Therefore, 3. *Fear*, as it is a religious passion, is divided as the two Testaments are, and relates to the old and new covenant, and accordingly hath its distinction. *In the law*, God used his people like *servants*; *in the gospel*, he hath made us to be *sons*. *In the law*, he enjoined many things, hard, intricate, various, painful, and expensive; *in the gospel*, he gave commandments, not hard, but full of pleasure, necessary and profitable to our life, and well-being of single persons and communities of men. *In the law*, he hath exacted those many precepts by the covenant of exact measures, grains and scruples; *in the gospel*, he makes abatement for human infirmities, temptations, moral necessities, mistakes, errors, for every thing that is pitiable, for every thing that is not malicious and voluntary. *In the law*, there are many threatenings, and but few promises, the promise of temporal prosperities branched into single instances; *in the gospel*, there are but few threatenings, and many promises: and when God by *Moses* gave the ten commandments, only one of them was sent out with a promise, the precept of obedience to all our parents and superiours; but

\* Jonah i. 9.

† 2 Kings xvii. 25.

when Christ in his first sermon recommended eight duties,\* Christian duties, to the college of disciples, every one of them begins with a blessing and ends with a promise, and therefore *grace* is opposed to the *law*. So that upon these differing interests, the world put on the affections of servants, and sons: they of old feared God as a severe Lord, much in his commands, abundant in threatenings, angry in his executions, terrible in his name, in his majesty and appearance, dreadful unto death; and this the Apostle calls *πνευμα δουλειας*, *the spirit of bondage, or of a servant*. *But we have not received that spirit, εσ οβου, unto fear,†* not a servile fear, *but the spirit of adoption and filial fear* we must have; God treats like sons, he keeps us under discipline, but designs us to the inheritance: and his government is paternal, his disciplines are merciful, his conduct gentle, his Son is our brother, and our brother is our Lord, and our Judge is our Advocate, and our Priest hath felt our infirmities, and therefore knows how to pity them, and he is our Lord, and therefore he can relieve them: and from hence we have affections of sons; so that a fear we must not have, and yet a fear we must have; and by these proportions we understand the difference. *Malo vereri quam timeri me a meis*, said one in the comedy, I had rather be revered than feared by my children. The English doth not well express the difference, but the Apostle doth it rarely well. For that which he calls *πνευμα δουλειας* in *Romans* viii. 15, he calls *πνευμα δευλειας*, 2 *Timothy*, i. 7. The spirit of bondage is the spirit of *timorousness*, or *fearfulness*, rather than *fear*; when we are fearful that God will use us harshly; or when we think of the accidents that happen, worse than the things are, when they are proportioned by measures of eternity: and from this

\* Mat. v. 1—10. John i. 17. Rom. vi. 19, 15.

† Rom. viii. 15.

opinion conceive forced resolutions and unwilling obedience. *Χειρους δε ὅσοι ου δι' αἰδᾶ, ἀλλὰ διὰ φόβον αὐτο δρῶσι καὶ φευγῶσιν ου το αἰσχρὸν, ἀλλὰ το λυπηρὸν*, said *Aristotle*, good men are guided by reverence, not by fear, and they avoid not that which is afflictive, but that which is dishonest: they are not so good whose rule is otherwise. But that we may take more exact measures, I shall describe the proportions of *Christian* or *godly fear* by the following propositions.

1. *Godly fear is ever without despair*; because Christian fear is an instrument of duty, and that duty, without hope, can never go forward. For what should that man do, who like *Nausiclides*, *οὔτε εἰς, οὔτε φίλους ἔχη*; hath neither spring nor harvest, friends nor children, rewards nor hopes? A man will very hardly be brought to deny his own pleasing appetite, when for so doing he cannot hope to have recompense; when the mind of a man is between hope and fear, it is intent upon its work; *at postquam adempta spes est, lassus, cura confectus, stupet*; if you take away the hope, the mind is weary, spent with care, hindered by amazements; *aut aliquem sumpserimus temeraria in Deos desperatione*, saith *Arnobius*; a despair of mercy makes men to despise God. And the damned in hell, when they shall for ever be without hope, are also without fear; their hope is turned into despair, and their fear in blasphemy, and they curse the fountain of blessing, and revile God to eternal ages. When *Dionysius* the tyrant imposed intolerable tributes upon his *Sicilian* subjects, it amazed them, and they petitioned and cried for help, and flattered him, and feared and obeyed him carefully; but he imposed still new ones, and greater, and at last left them poor as the valleys of *Vesuvius* or the top of *Etna*; but then, all being gone, the people grew idle and careless, and walked in the markets and publick places, cursing the tyrant, and bitterly scoffing his person and vices;

which when *Dionysius* heard, he caused his publicans and committees to withdraw their impost; for now, says he, they are dangerous, because they are desperate, *νυν γαρ ουδεν εχουσιν οτι καταφρονουσιν ημων.* When men have nothing left, they will despise their rulers: and so it is in religion; *audaces cogimur esse metu.* If our fears be unreasonable, our diligence is none at all; and from whom we hope for nothing, neither benefit nor indemnity, we despise his command, and break his yoke, and trample it under our most miserable feet. And therefore *Aeschylus* calls these people *δειγμοις*, hot, mad, and furious, careless of what they do; and he opposes them to pious and holy people. Let your confidence be allayed with fear, and your fear be sharpened with the intertextures of a holy hope; and the active powers of our souls are furnished with feet and wings, with eyes and hands, with consideration and diligence, with reason and encouragements. But despair is part of the punishment that is in hell, and the devils still do evil things, because they never hope to receive a good, nor find a pardon.

2. *Godly fear must always be with honourable opinion of God*, without disparagements of his mercies, without quarrellings at the intrigues of his providence or the rough ways of his justice; and therefore it must be ever relative to ourselves and our own failings and imperfections.

Θαρσειτ', ουπω Ζεως αυχενα λοζον εχει.\*

God never walks perversely towards us, unless we walk crookedly towards him: and therefore persons that only consider the greatness and power of God, and dwell for ever in the meditation of those severe executions, which are transmitted to us by story, or

\* Ne'er from the suppliant, Jove his face averts.

we observe by accident and conversation, are apt to be jealous concerning God, and fear him as an enemy, or as children fear fire, or women thunder, only because it can hurt them; *Saepeius illud cogitant, quid possit is, cujus in ditione sunt, quam quid debeat facere,* (*Cicero pro Quinctio*;) they remember oftener what God can do, than what he will; being more affrighted at his judgments, than delighted with his mercy. Such as were the *Lacedaemonians*, whenever they saw a man grow popular, or wise, or beloved, and by consequence powerful, they turned him out of the country: and because they were afraid of the power of *Ismenias*, and knew that *Pelopidas*, and *Pherenicus*, and *Androcydes*, could hurt them, if they listed, they banished them from *Sparta*, but they let *Epaminondas* alone, *ὡς δια μὲν φιλοσοφίαν ἀπραγμωνα, δια δὲ πεινᾶν ἀδυνατον,* as being studious, and therefore inactive; and poor, and therefore harmless: it is harder, when men use God thus, and fear him as the great Justiciary of the world, who sits in heaven, and observes all we do, and cannot want excuse to punish all mankind. But this caution I have now inserted for their sakes, whose schools and pulpits raise doctrinal fears concerning God; which if they were true, the greatest part of mankind would be tempted to think they have reason not to love God; and all the other part, that have not apprehended a reason to hate him, would have very much reason to suspect his severity, and their own condition. Such are they which say, that God hath decreed the greatest part of mankind to eternal damnation, and that only to declare his severity, and to manifest his glory by a triumph in our torments, and rejoicings in the gnashing of our teeth. And they also fear God unreasonably, and speak no good things concerning his name, who say, that God commands us to observe laws which are impossible; that think he will condemn innocent persons

for errors of judgment which they cannot avoid; that condemn whole nations for different opinions, which they are pleased to call *heresy*; that think God will exact the duties of a man by the measures of an angel, or will not make abatement for all our pitiable infirmities. The precepts of this caution are, that we remember God's mercies to be over all his works; that is, that he shows mercy to all his creatures that need it; that God delights to have his mercy magnified in all things, and by all persons, and at all times, and will not suffer his greatest honour to be most of all undervalued; and therefore as he, that would accuse God of injustice, were a blasphemer, so he, that suspects his mercy, dishonours God as much, and produces in himself that fear, which is the parent of trouble, but no instrument of duty.

3. *Godly fear is operative, diligent, and instrumental to caution and strict walking:*\* for so fear is the mother of holy living; and the Apostle urges it by way of upbraiding: *What! do we provoke God to anger? Are we stronger than he?* Meaning, that if we be not strong enough to struggle with a fever, if our voices cannot out-roar thunder, if we cannot check the ebbing and flowing of the sea, if we cannot add one cubit to our stature, how shall we escape the mighty hand of God? And here, heighten our apprehensions of the divine power, of his justice and severity, of the fierceness of his anger and the sharpness of his sword, the heaviness of his hand and the swiftness of his arrows, as much as ever you can; provided the effect pass on no farther, but to make us *reverent* and *obedient*: but that fear is unreasonable, servile, and unchristian, that ends in bondage and servile affections, scruple and trouble, vanity and incredulity, superstition and desperation: its proper bounds are *humble*

\* 1 Cor. x. 22.

and devout prayers, and a strict and a holy piety (according to his laws) and glorifications of God, or speaking good things of his holy name; and then it cannot be amiss: we must be full of confidence towards God, we must with cheerfulness rely upon God's goodness for the issue of our souls, and our final interests; but this expectation of the divine mercy must be in the ways of piety: *commit yourselves to God in well-doing as unto a faithful Creator.\** Alcibiades was too timorous, who being called from banishment, refused to return, and being asked, if he durst not trust his country? answered, Τα μὴν ἄλλα πάντα, περὶ δὲ ψυχῆς τῆς ἐμῆς οὐδὲ τῆ μητρὸς μητὸς ἀγνοῦσασα, τὴν μελανὴν ἀντὶ τῆς λευκῆς ἐστεινέκη ψῆρον; in every thing else; but in the question of his life he would not trust his mother, lest ignorantly she should mistake the black bean for the white, and intending a favour should do him a mischief. *We must, we may* most safely trust God with our souls; the stake is great, but the venture is none at all. For he is our *Creator*, and he is *faithful*; he is our *Redeemer*, and he bought them at a dear rate; he is our *Lord*, and they are his own; *he prays for them* to his heavenly Father, and therefore he is *an interested person*. So that he is a *party*, and an *advocate*, and a *judge* too; and therefore there can be no greater security in the world on God's part: and this is our hope, and our confidence: but because we are but earthen vessels under a law, and assaulted by enemies, and endangered by temptations, therefore it concerns us to fear, lest we make God our enemy, and a *party* against us: and this brings me to the next part of the consideration; who and what states of men ought to fear, and for what reasons? For, as the former cautions did limit, so this will encourage; those did direct, but this will exercise, our godly fear.

\* 1 Pet. iv. 19.

1. I shall not here insist upon the general reasons of fear, which concern every man, though it be most certain that every one hath cause to fear, even the most confident and holy, because his way is dangerous and narrow, troublesome and uneven, full of ambushes and pitfalls; and I remember what *Polynices* said in the tragedy,\* when he was unjustly thrown from his father's kingdom, and refused to treat of peace but with a sword in his hand, *Απάνη γὰρ πολέμασι δὲνα φαίνεται, ὅταν δι' ἐχθρὰς τοὺς ἀμειβῆται χθόνος*; every step is a danger for a valiant man, when he walks in his enemy's country; and so it is with us; we are espied by God, and observed by angels; we are betrayed within, and assaulted without; the devil is our enemy, and we are fond of his mischiefs; he is crafty, and we love to be abused; he is malicious, and we are credulous; he is powerful, and we are weak; he is too ready of himself, and yet we desire to be tempted; the world is alluring, and we consider not its vanity; sin puts on all pleasures, and yet we take it, though it puts us to pain. In short, we are vain, and credulous, and sensual, and trifling; we are tempted, and tempt ourselves, and we sin frequently, and contract evil habits, and they become second natures, and bring in a second death miserable and eternal. Every man hath need to fear, because every man hath weakness, and enemies, and temptations, and dangers, and causes of his own. But I shall only instance in some peculiar sorts of men, who it may be least think of it, and therefore have most cause to fear.

1. Are those of whom the Apostle speaks, *Let him that thinketh he standeth, take heed lest he fall.* † *Ἐν ἕννευ ἐχθρῶν ἀκλιθῆναι οὐκ ἐνίστην (ὡς φησὶν ὁ Δυμοκρίτης)* said the *Greek* proverb; in ordinary fish we shall never meet with

\* Apud Eurip. in Phoenissis.

† 1 Cor. x. 12.

thorns and spiny prickles; and in persons of ordinary even course of life we find it too often, that they have no checks of conscience, or sharp reflections upon their condition; they fall into no horrid crimes, and they think all is peace round about them. But you must know, that as grace is the improvement and bettering of nature; and Christian graces are the perfections of moral habits, and are but new circumstances, formalities, and degrees; so it grows in natural measures by supernatural aids, and it hath its degrees, its strengths and weaknesses, its promotions and arrests, its stations and declensions, its direct sicknesses and indispositions: and there is a *state of grace* that is next to sin; it inclines to evil and dwells with a temptation; its acts are imperfect, and the man is within the kingdom, but he lives in its borders, and is *dubiae jurisdictionis*. These men have cause to fear; these men seem to stand, but they reel indeed, and decline towards danger and death. *Let these men* (saith the Apostle) *take heed lest they fall*, for they shake already; such are persons whom the scriptures call *weak in faith*. I do not mean new beginners in religion, but such who have dwelt long in its confines, and yet never enter into the heart of the country; such whose faith is tempted, whose piety does not grow; such who yield a little; people that do all that they can lawfully do, and study how much is lawful, that they may lose nothing of a temporal interest; people that will not be martyrs in any degree, and yet have good affections; and love the cause of religion, and yet will suffer nothing for it: these are such which the Apostle speaks, *δουλοῦντες ἑστάναι*, *they think they stand*, and so they do upon one leg; that is, so long as they are untempted; but when the *tempter* comes, then they fall and bemoan themselves, that by losing peace they lost their inheritance. There are a great

many sorts of such persons : some, when they are full, are content and rejoice in God's providence ; but murmur and are amazed, when they fall into poverty. They are chaste, so long as they are within the protection of marriage ; but when they return to liberty, they fall into bondage, and complain they cannot help it. They are temperate and sober, if you let them alone at home : but call them abroad, and they will lose their sober thoughts as *Dinah* did her honour, by going into new company. These men in these estates think they stand, but God knows they are soon weary, and stand stiff as a cane, which the heat of the *Syrian* star or the flames of the sun cannot bend ; but one sigh of a northern wind shakes them into the tremblings of a palsy. In this the best advice is, that such persons should watch their own infirmities, and see on which side they are most open, and by what enemies they use to fall, and to fly from such parties, as they would avoid death. But certainly they have great cause to fear, who are sure to be sick when the weather changes ; or can no longer retain their possession but till an enemy please to take it away ; or will preserve their honour but till some smiling temptation ask them to forego it.

2. They also have great reason to fear, whose repentance is broke into fragments, and is never a whole or entire change of life : I mean those, that resolve against a sin, and pray against it, and hate it in all the resolutions of their understanding, till that unlucky period comes, in which they use to act it ; but then they sin as certainly, as they will infallibly repent it, when they have done : there are a very great many Christians, who are esteemed of the better sort of penitents, yet feel this feverish repentance to be their best state of health ; they fall certainly in the returns of the same circumstances.

or at a certain distance of time; but, God knows, they do not get the victory over their sin, but are within its power. For this is certain, they who sin and repent, and sin again in the same or like circumstances, are in some degree under the power and dominion of sin; *when their action can be reduced to an order or a method, to a rule or a certainty, that oftener hits than fails, that sin is habitual*; though it be the least habit, yet a habit it is; every course, or order, or method of sin, every constant or periodical return, every return that can be regularly observed, or which a man can foresee, or probably foretell, even then when he does not intend it, but prays against it, every such sin is to be reckoned, not for a single action, or upon the accounts of a pardonable infirmity, but it is a combination, an evil state, such a thing as the man ought to fear concerning himself, lest he be surprised and called from this world before this evil state be altered: for if it be, his securities are but slender, and his hopes will deceive him. It was a severe doctrine that was maintained by some great clerks and holy men in the primitive church, “that repentance was to be but once after baptism: *one faith, one Lord, one baptism, one repentance*;\* all these the scripture saith; and it is true, if by *repentance* we mean the entire change of our condition; for he that returns willingly to the state of an unbelieving or a heathen profane person, entirely and choosingly, in defiance of and apostasy from his religion, cannot be renewed again (as the Apostle twice affirms in his epistle to the *Hebrews*.) But then concerning this state of *apostasy*, when it happened in the case, not of faith, but of charity and obedience, there were many fears and jealousies: they were therefore very severe in their doctrines, lest men should fall

\* Heb. vi. 6. and x. 26. 2 Pet. ii. 22.

into so evil a condition; they enlarged their fear, that they might be stricter in their duty; and generally this they did believe, that every second repentance was worse than the first, and the third worse than the second, and still as the sin returned, the spirit of God did the less love to inhabit; and if he were provoked too often, would so withdraw his aids and comfortable colabitation, that the church had little comfort in such children; so said *Clemens Alexandr. Stromat. 2.* Ἄι δε συνεχεις και επαλληλαι επι τις ἡμαρτημασι μετανοιαι, ουδεν των καθηπουξ μη πεπιστευκτων διαφερουσιν; “those frequent and alternate repentances, that is, repentances and sinnings interchangeably, differ not from the conditions of men that are *not within the covenant of grace*, from them that are *not believers*,” η μονη τω συναισθησθαι οτι ἡμαρτανουσι. save only (says he) that these men perceive that they sin; they do it more against their conscience than infidels and unbelievers; and therefore they do it with less honesty and excuse, και ουκ οιδ’, ὑποτερον αυτοις χειρον η το ειδοτα ἡμαρτανειν, η μετανοιωσαντα, εφ’ οις ἡμαρτην, πλημελειν αυθις; “I know not which is worse, either to sin knowingly or willingly; or to repent of our sin, and sin it over again.” And the same severe doctrine is delivered by *Theodoret* in his twelfth book against the *Greeks*, and is hugely agreeable to the discipline of the primitive church: and it is a truth of so great severity, that it ought to quicken the repentance and sour the gayeties of easy people, and make them fear: whose repentance is therefore ineffectual, because it is not integral or united, but broken in pieces by the intervention of new crimes; so that the repentance is every time to begin anew; and then let it be considered, what growth that repentance can make, that is never above a week old, that is, for ever in his infancy, that is still in its birth, that never gets the dominion over sin. These men, I say, ought to fear, lest God reject

their persons, and deride the folly of their new begun repentances, and at last be weary of giving them more opportunities, since they approve all, and make use of none; their understanding is right and their will a slave, their reason is for God, and their affections for sin; these men (as the Apostle's expression is) *walk not as wise, but as fools*: for we deride the folly of those men, that resolve upon the same thing a thousand times, and never keep one of those resolutions. These men are vain and light, easy and effeminate, childish and abused; these are they, of whom our blessed Saviour said those sad decretory words, *Many shall seek to enter in, and shall not be able*:



## SERMON VIII.

### PART II.

3. **THEY** have great reason to fear, whose sins are not yet remitted; for they are within the dominion of sin, within the kingdom of darkness, and the regions of fear: light makes us confident; and sin checks the spirit of a man into the pusillanimity and cowardice of a girl or a conscious boy; and they do their work in the days of peace and wealthy fortune, and come to pay their symbol in a war or in a plague; then they spend of their treasure of wrath, which they laid up in their vessels of dishonour: and indeed, want of fear brought them to it; for if they

had known how to have 'accounted concerning the changes of mortality, if they could have reckoned right concerning God's judgments falling upon sinners, and remembered, that themselves are no more to God than that brother of theirs that died in a drunken surfeit, or was killed in a rebel war, or was before his grave corrupted by the shames of lust; if they could have told the minutes of their life, and passed on towards their grave at least in religious and sober thoughts, and considered that there must come a time for them to die, and *after death comes judgment*, a fearful and an intolerable judgment, it would not have come to this pass, in which their present condition of affairs do amaze them, and their sin hath made them liable unto death, and that death is the beginning of an eternal evil. In this case it is natural to fear; and if men consider their condition, and know that all the felicity, and all the security they can have, depends upon God's mercy pardoning their sins, they cannot choose but fear infinitely, if they have not reason to hope that their sins are pardoned. Now concerning this, men indeed have generally taken a course to put this affair to a very speedy issue. *God is merciful*, and *God forgive me*, and all is done: it may be a few sighs, like the deep sobbings of a man that is almost dead with laughter; that is, a trifling sorrow, returning upon a man after he is full of sin, and hath pleased himself with violence, and revolving only by a natural change from sin to sorrow, from laughter to a groan, from sunshine to a cloudy day; or it may be the good man hath left some one sin quite, or some degrees of all sin, and then the conclusion is firm, he is *rectus in curia*, his sins are pardoned; he was indeed in an evil condition, but *now he is purged*, he is *sanctified* and clean. These things are very bad, but it is much worse that men should continue in their sin, and grow old in it, and

arrive at confirmation, and the strength of habitual wickedness, and grow fond of it; and yet think if they die, their account stands as fair in the eyes of God's mercy, as *St. Peter's* after his tears and sorrow. *Our sins are not pardoned easily and quickly*; and the longer and the greater hath been the iniquity, the harder and more difficult and uncertain is the pardon; it is a great progress to return from all the degrees of death to life, to motion, to quickness, to purity, to acceptation, to grace, to contention, and growth in grace, to perseverance, and *so to pardon*: for pardon stands no where, but at the gates of heaven. It is a great mercy, that signifies a final and universal acquittance. God sends it out in little scrolls, and excuses you from falling by the sword of an enemy, or the secret stroke of an angel in the days of the plague; but these are but little entertainments and enticings of our hopes to work on towards the great pardon, which is registered in the leaves of the book of life. And it is a mighty folly to think, that every little line of mercy signifies *glory* and *absolution* from the eternal wrath of God; and therefore it is not to be wondered at, that wicked men are unwilling to die; it is a greater wonder, that many of them die with so little resentment of their danger and their evil. There is reason for them to tremble, when the Judge summons them to appear. When his messenger is clothed with horror, and speaks in thunder; when their conscience is their accuser, and their accusation is great, and their bills uncanceled, and they have no title to the cross of Christ, no advocate, no excuse; when God is their enemy, and Christ is the injured person, and the spirit is grieved, and sickness and death come to plead God's cause against the man; then there is reason, that the natural fears of death should be high and pungent, and those natural fears increased by the reasonable and certain expectations

of that anger, which God hath laid up in heaven for ever, to consume and destroy his enemies,

And indeed if, we consider, upon how trifling and inconsiderable grounds most men hope for pardon, (if at least that may be called hope, which is nothing but a careless boldness, and an unreasonable wilful confidence,) we shall see much cause to pity very many who are going merrily to a sad and intolerable death. Pardon of sins is a mercy which Christ purchased with his dearest blood, which he ministers to us upon conditions of an infinite kindness, but yet of great holiness and obedience, and an active living faith; it is a grace, that the most holy persons beg of God with mighty passion, and labour for with a great diligence, and expect with trembling fears, and concerning it many times suffer sadnesses with uncertain souls, and receive it by degrees, and it enters upon them by little portions, and it is broken as their sighs and sleeps. But so have I seen the returning sea enter upon the strand; and the waters rolling towards the shore, throw up little portions of the tide, and retire as if nature meant to play, and not to change the abode of waters; but still the flood crept by little steppings, and invaded more by his progressions than he lost by his retreat, and having told the number of its steps, it possesses its new portion till the angel calls it back, that it may leave its unfaithful dwelling of the sand: so is the pardon of our sin, it comes by slow motions, and first quits a present death, and turns, it may be, into a sharp sickness; and if that sickness prove not health to the soul, it washes off, and it may be will dash against the rock again, and proceed to take off the several instances of anger and the periods of wrath, but all this while it is uncertain concerning our final interest, whether it be *ebb* or *flood*; and every hearty prayer, and every

bountiful alms, still enlarges the pardon, or adds a degree of probability and hope; and then a drunken meeting, or a covetous desire, or an act of lust, or looser swearing, idle talk, or neglect of religion, makes the pardon retire; and while it is disputed between Christ and Christ's enemy, who shall be Lord, the pardon fluctuates like the wave, striving to climb the rock, and is washed off like its own retinue, and it gets possession by time and uncertainty, by difficulty and the degrees of a hard progression. When *David* had sinned but in one instance, interrupting the course of a holy life by one sad calamity, it pleased God to pardon him; but see upon what hard terms: he prayed long and violently, he wept sore, he was humbled in sackcloth and ashes, he ate the bread of affliction and drank his bottle of tears; he lost his princely spirit and had an amazing conscience; he suffered the wrath of God, and the sword never did depart from his house; his son rebelled and his kingdom revolted; he fled on foot, and maintained spies against his child; he was forced to send an army against him that was dearer than his own eyes, and to fight against him whom he would not hurt for all the riches of *Syria* and *Egypt*; his concubines were defiled by an incestuous mixture, in the face of the sun before all *Israel*; and his child, that was the fruit of sin, after a seven days' fever died, and left him nothing of his sin to show, but sorrow, and the scourges of the divine vengeance; and after all this, God pardoned him finally, because he was for ever sorrowful, and never did the sin again. He that hath sinned a thousand times for *David's* once, is too confident, if he thinks that all his shall be pardoned at a less rate, than was used to expiate that one mischief of the religious king: *the Son of David* died for his father *David*, as well as he did

for us; he was *the Lamb slain from the beginning of the world*; and yet that death, and that relation, and all the heap of the divine favours, which crowned *David* with a circle richer than the royal diadem, could not exempt him from the portion of sinners, when he descended into their pollutions. I pray God we may find the *sure mercies of David*, and may have our portion in the redemption wrought by the *Son of David*; but we are to expect it upon such terms as are revealed, such which include time and labour, and uncertainty, and watchfulness, and fear, and holy living. But it is a sad observation, that the case of pardon of sins is so administered, that they that are most sure of it, have the greatest fears concerning it; and they to whom it doth not belong at all, are as confident as children and fools, who believe every thing they have a mind to, not because they have reason so to do, but because without it they are presently miserable. The godly and holy persons of the church *work out their salvation with fear and trembling*; and the wicked go to destruction with gayety and confidence: these men think all is well, while they are *in the gall of bitterness*; and good men are tossed in a tempest, crying and praying for a safe conduct, and the sighs of their fears, and the wind of their prayers, waft them safely to their port. Pardon of sins is not easily obtained; because they who only certainly can receive it, find difficulty, and danger, and fears in the obtaining it; and therefore their case is pitiable and deplorable, who when they have least reason to expect pardon, yet are most confident and careless.

But because there are sorrows on one side, and dangers on the other, and temptations on both sides, it will concern all sorts of men to know, when their sins are pardoned. For then, when they can perceive their signs certain and evident, they may

rest in their expectations of the divine mercies; when they cannot see the signs, they may leave their confidence, and change it into repentance, and watchfulness, and stricter observation; and in order to this, I shall tell you that which shall never fail you; a certain sign, that you may know *whether or no*, and *when*, and *in what degree* your persons are pardoned.

1. I shall not consider the evils of sin by any metaphysical and abstracted effects, but by sensible, real, and material. He that revenges himself of another, does something that will make his enemy grieve, something that shall displease the offender as much as sin did the offended; and, therefore, all the evils of sin are such as relate to us, and are to be estimated by our apprehensions. Sin makes God angry; and God's anger, if it be not turned aside, will make us miserable and accursed; and therefore, in proportion to this we are to reckon the proportion of God's mercy in forgiveness, or his anger in retaining.

2. Sin hath obliged us to suffer many evils, even whatsoever the anger of God is pleased to inflict; sickness and dishonour, poverty and shame, a caitiff spirit and a guilty conscience, famine and war, plague and pestilence, sudden death and a short life, temporal death or death eternal, according as God in the several covenants of the law and gospel hath expressed.

3. For in the law of *Moses*, sin bound them to nothing but temporal evils, but they were sore, and heavy, and many; but these only there were threatened: in the gospel, Christ added the menaces of evils spiritual and eternal.

4. The great evil of the *Jews* was their abscission and cutting off from being God's people, to which eternal damnation answers amongst us; and as sickness, and war, and other intermedial evils, were lesser strokes in order to the final anger of God against

their nation; so are these and spiritual evils intermedial, in order to the eternal destruction of sinning and unrepenting Christians.

5. When God had visited any of the sinners of *Israel* with a grievous sickness, then they lay under the evil of their sin, and were not pardoned till God took away the sickness; but the taking the evil away, the evil of the punishment, was the pardon of the sin; *to pardon the sin is to spare the sinner*: and this appears; for when Christ had said to the man sick of the palsy, *son, thy sins are forgiven thee*,\* the Pharisees accused him of blasphemy, because none had power to forgive sins but God only; Christ to vindicate himself gives them an ocular demonstration, and proves his words: *that ye may know the Son of Man hath power on earth to forgive sins, he saith to the man sick of the palsy, arise and walk*; then he pardoned the sin when he took away the sickness, and proved the power by reducing it to act: for if pardon of sins be any thing else, it must be *easier* or *harder*: If it be *easier*, then sin hath not so much evil in it as a sickness, which no religion as yet ever taught: if it be *harder*, then Christ's power to do that, which was harder, could not be proved by doing that which was easier. It remains, therefore, that it is the same thing to take the punishment away, as to procure or give the pardon; because as the retaining the sin was an obligation to the evil of punishment, so the remitting the sin is the disobliging to its penalty. So far then the case is manifest.

6. The next step is this, that although in the gospel God punishes sinners with temporal judgments, and sicknesses, and death, with sad accidents, and evil angels, and messengers of wrath;

\* Mat. ix. 2.

yet besides these lesser strokes, he hath scorpions to chastise, and loads of worse evils to oppress the disobedient: he punishes one sin with another, vile acts with evil habits, these with a hard heart, and this with obstinacy, and obstinacy with impenitence, and impenitence with damnation. Now because the worst of evils, which are threatened to us, are such which consign to hell by persevering in sin, as God takes off our love and our affections, our relations and bondage under sin, just in the same degree he pardons us; because the punishment of sin being taken off and pardoned, there can remain no guilt. Guiltiness is an insignificant word, if there be no obligation to punishment. Since therefore spiritual evils, and progressions in sin, and the spirit of reprobation, and impenitence, and accursed habits, and perseverance in iniquity, are the worst of evils: when these are taken off, the sin hath lost its venom, and appendant curse; for sin passes on to eternal death only by the line of impenitence; and it can never carry us to hell, if we repent timely and effectually; in the same degree, therefore, that any man leaves his sin, just in the same degree he is pardoned, and he is sure of it. For although curing the temporal evil was the pardon of sins among the *Jews*, yet we must reckon our pardon by curing the spiritual. If I have sinned against God in the shameful crime of lust, then God hath pardoned my sins, when upon my repentance and prayers he hath given me the grace of chastity. My drunkenness is forgiven, when I have acquired the grace of temperance, and a sober spirit. My covetousness shall no more be a damning sin, when I have a loving and charitable spirit; loving to do good, and despising the world: for every farther degree of sin being a nearer step to hell, and by consequence the worst punishment of

sin, it follows inevitably, that according as we are put into a contrary state, so are our degrees of pardon, and the worst punishment is already taken off. And therefore we shall find, that the great blessing, and pardon, and redemption which Christ wrought for us, is called *sanctification, holiness, and turning us away from our sins*: so *St. Peter, ye know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation*;\* that is your redemption, that is your deliverance: you were taken from your sinful state; that was the state of death, this of life and pardon; and therefore they are made *synonyma* by the same Apostle; *according as his divine power hath given us all things that pertain to life and godliness*: † *to live and to be godly is all one: to remain in sin and abide in death, is all one; to redeem us from sin, is to snatch us from hell; he that gives us godliness, gives us life, and that supposes the pardon, or the abolition of the rites of eternal death: and this was the conclusion of St. Peter's sermon, and the sum total of our redemption and of our pardon; God having raised up his Son, sent him to bless you in turning away every one of you from your iniquity*: ‡ this is the end of Christ's passion and bitter death, the purpose of all his and all our preaching, the effect of baptism, *purging, washing, sanctifying*, the work of the sacrament of the Lord's supper; and the same body that was broken, and the same blood that was shed for our redemption, is to conform us into his image and likeness of living and dying, of doing and suffering. The case is plain; just as we leave our sins, so God's wrath shall be taken from us; as we get the graces contrary to our former vices, so infallibly we are con-

\* 1 Pet. i. 18.

† 2 Pet. i. 3.

‡ Acts, iii. 26.

signed to pardon. If therefore you are in contestation against sin; while you dwell in difficulty, and sometimes yield to sin, and sometimes overcome it, your pardon is uncertain, and is not discernible in its progress; but when sin is mortified, and your lusts are dead, and under the power of grace, and you are *led by the spirit*, all your fears concerning your state of pardon are causeless, and afflictive without reason; but so long as you live at the old rate of lust or intemperance, of covetousness or vanity, of tyranny or oppression, of carelessness or irreligion, flatter not yourselves, you have no more reason to hope for pardon than a beggar for a crown, or a condemned criminal to be made heir apparent to that prince, whom he would traitorously have slain.

4. They have great reason to fear concerning their condition, who having been in the state of grace, who having begun to lead a good life, and give their names to God by solemn deliberate acts of will and understanding, and made some progress in the way of godliness, if they shall retire to folly, and unravel all their holy vows, and commit those evils from which they formerly run as from a fire or inundation, their case hath in it so many evils, that they have great reason to fear the anger of God, and concerning the final issue of their souls. For, return to folly hath in it many evils beyond the common state of sin and death; and such evils, which are most contrary to the hopes of pardon. 1. He that falls back into those sins he hath repented of, does *grieve the holy spirit of God, by which he was sealed to the day of redemption*. For so the *antithesis* is plain and obvious; *If at the conversion of a sinner there is joy before the beatified spirits, the angels of God*, and that is the consummation of our pardon and our consignation to felicity, then we may imagine how great an evil it is to *grieve the spirit of God*, who is greater than the angels.

The children of *Israel* were carefully warned, that they should not offend the angel: *Behold, I send an angel before thee, beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions* ;\* that is, he will not spare to punish you if you grieve him: much greater is the evil, if we grieve him who sits upon the throne of God, who is the Prince of all the spirits: and, besides, grieving the spirit of God is an *affection*, that is as contrary to his *felicity*, as *lust* is to his *holiness* ; both which are essential to him. *Tristitia enim omnium spirituum nequissima est, et pessima servis Dei, et omnium spiritus exterminat, et cruciat spiritum sanctum*, said *Hennas* ; sadness is the greatest enemy to God's servants ; if you grieve God's spirit, you cast him out ; for he cannot dwell with sorrow and grieving ; unless it be such a sorrow, which by the way of virtue passes on to joy and never ceasing felicity. Now by grieving the holy Spirit, is meant those things which displease him, doing unkindness to him ; and then the grief, which cannot in proper sense seize upon him, will in certain effects return upon us : *Ita enim dico*, (said *Seneca*,) *sacer intra nos spiritus sedet, bonorum malorumque nostrorum observator et custos ; hic prout a nobis tractatus est, ita nos ipse tractat*. There is a holy spirit dwells in every good man, who is the observer and guardian of all our actions ; and as we treat him, so will he treat us. Now we ought to treat him sweetly and tenderly, thankfully and with observation. *Deus praecepit Spiritum Sanctum, utpote pro naturae suae bono tenerum et delicatum, tranquillitate, et lenitate, et quiete, et pace tractare*, said *Tertullian de Spectaculis*. The Spirit of God is a loving and kind Spirit, gentle and easy, chaste and pure, righteous and peaceable ; and when he hath done so much for us as to wash us from our impuri-

\* Exod. xxiii. 20, 21.

ties, and to cleanse us from our stains, and straighten our obliquities, and to instruct our ignorances, and to snatch us from an intolerable death, and to consign us to the day of redemption; that is, to the resurrection of our bodies from death, corruption, and the dishonours of the grave, and to appease all the storms and uneasiness, and to *make us free as the sons of God*, and furnished with the riches of the kingdom; and all this with innumerable arts, with difficulty, and in despite of our lusts and reluctancies, with parts and interrupted steps, with waitings and expectations, with watchfulness and stratagems, with inspirations and collateral assistances; after all this grace, and bounty, and diligence, that we should despite this grace, and trample upon the blessings, and scorn to receive life at so great an expense, and love of God; this is so great a baseness and unworthiness, that by troubling the tenderest passions, it turns into the most bitter hostilities; by abusing God's love it turns into jealousy, and rage, and indignation. *Go, and sin no more, lest a worse thing happen to thee.*

2. Falling away after we have begun to live well, is a great cause of fear; because there is added to it the circumstance of *inexcusableness*. The man hath been taught the secrets of the kingdom, and therefore his understanding hath been instructed; he hath tasted the pleasures of the kingdom, and therefore his will hath been sufficiently entertained. He was entered into the state of life, and renounced the ways of death; his sin began to be pardoned, and his lusts to be crucified; he felt the pleasures of victory, and the blessings of peace; and therefore fell away, not only against his reason, but also against his interest: and to such a person the questions of his soul have been so perfectly stated, and his prejudices and inevitable abuses so clearly taken off, and

he was so made to view the paths of life and death, that if he chooses the way of sin again, it must be, not by weakness, or the infelicity of his breeding, or the weakness of his understanding, but a direct preference or prelation, a preferring sin before grace, the spirit of lust before the purities of the soul, the madness of drunkenness before the fulness of the spirit, money before our friend, and above our religion, and heaven, and God himself. This man is not to be pitied, upon pretence that he is betrayed; or to be relieved, because he is oppressed with potent enemies; or to be pardoned, because he could not help it: for he once did help it, he did overcome his temptation, and choose God, and delight in virtue, and was an heir of heaven, and was a conquerour over sin, and delivered from death; and he may do so still, and God's grace is upon him more plentifully, and the lust does not tempt so strongly; and if it did, he hath more power to resist it; and therefore if this man falls, it is because he wilfully chooses death, it is the portion that he loves, and descends into with willing and unpitied steps. *Quam vilis facta es, nimis iterans vias tuas!* said God to *Judah*.\*

3. He that returns from virtue to his old vices, is forced to do violence to his own reason to make his conscience quiet: he does it so unreasonably, so against all his fair inducements, so against his reputation and the principles of his society, so against his honour, and his promises, and his former discourses and his doctrines, his censuring of men for the same crimes, and the bitter invectives and reproofs which in the days of his health and reason he used against his erring brethren, that he is now constrained to answer his own arguments, he is entangled in his

\* Jeremiah ii. 36.

own discourses, he is ashamed with his former conversation; and it will be remembered against him, how severely he reprov'd, and how reasonably he chastis'd the lust, which now he runs to in despite of himself and all his friends. And because this is his condition, he hath no way left him, but either to be impudent, which is hard for him at first, it being too big a natural change to pass suddenly from grace to immodest circumstances and hardnesses of face and heart; or else, therefore, he must entertain new principles, and apply his mind to believe a lie; and then begins to argue, there is no necessity of being so severe in my life; greater sinners than I, have been saved; God's mercies are greater than all the sins of man; Christ died for us; and if I may not be allowed to sin this sin, what ease have I by his death? or, this sin is necessary, and I cannot avoid it; or, it is questionable whether this sin be of so deep a dye as is pretended; or, flesh and blood is always with me, and I cannot shake it off; or, there are some sects of Christians that do allow it, or if they do not, yet they declare it easily pardonable, upon no hard terms, and very reconcilable with the hopes of heaven; or, the scriptures are not rightly understood in their pretended condemnations; or else, other men do as bad as this, and there is not one in ten thousand but hath his private retirements from virtue; or else when I am old, this sin will leave me, and God is very pitiful to mankind. But while the man like an entangled bird flutters in the net, and wildly discomposes that which should support him, and that which holds him, the net and his own wings, that is, the laws of God and his own conscience and persuasion, he is resolved to do the thing, and seeks excuses afterwards; and when he hath found out a fig-leaved apron that he could put on, or a cover for his eyes, that he may not see his own deformity, then he fortifies his error with

irresolution and inconsideration; and he believes it because *he will*; and *he will*, because it serves his turn: then he is entered upon his state of fear; and if he does not fear concerning himself, yet his condition is *fearful*, and the man hath *νενη εδουλιμην*, a *reprobate mind*; that is, a judgment corrupted by lust: vice hath abused his reasoning, and if God proceeds in the man's method, and lets him alone in his course, and gives him over to believe a lie, so that he shall call good evil, and evil good, and come to be heartily persuaded that his excuses are reasonable, and his pretences fair, then the man is desperately undone *through the ignorance that is in him*, as *St. Paul* describes his condition; *his heart is blind, he is past feeling, his understanding is darkened,\** then he may *walk in the vanity of his mind*, and *give himself over to lasciviousness*, and shall *work all uncleanness with greediness*; then he needs no greater misery: this is the state of evil, which his *fear* ought to have prevented, but now it is past *fear*, and is to be recovered with *sorrow*, or else to be run through till *death and hell †* are become his portion; *fiunt novissima illius pejora prioribus, his latter end is worse than his beginning.*

4. Besides all this, it might easily be added, that he that falls from virtue to vice again, adds the circumstance of *ingratitude* to his load of sins; he sins against God's mercy, and puts out his own eyes, he strives to unlearn what with labour he hath purchased, and despises the trouble of his holy days, and throws away the reward of virtue for an interest, which himself despised the first day in which he began to take sober counsels; he throws himself back in the accounts of eternity, and slides to the bottom of the hill, from whence with sweat and labour of his hands and knees he had long been creeping; he

\* Eph. iv. 17, 18.

† Matth. xii. 45. Vide 2 Pet. ii. 20.

descends from the *spirit* to the *flesh*, from *honour* to *dishonour*, from *wise principles* to *unthrifty practices*; like one of the *vainer fellows*, who grows a fool, and a prodigal, and a beggar, because he delights in inconsideration, in the madness of drunkenness, and the quiet of a lazy and unprofitable life. So that this man hath great cause to fear; and, if he does, his fear is as the fear of enemies, and not sons; I do not say, that it is a fear that is displeasing to God; but it is such an one, as may arrive at goodness, and the fear of sons, if it be rightly managed.

For we must know, that no fear is displeasing to God; no fear of itself, whether it be fear of punishment, or fear to offend; the *fear of servants*, or the *fear of sons*: but the effects of fear do distinguish the man, and are to be entertained or rejected accordingly. If a *servile fear* makes us to remove our sins, and so passes us towards our pardon, and the receiving such graces which may endear our duty and oblige our affection; that fear is *imperfect*, but *not criminal*, it is the *beginning of wisdom*, and the first introduction to it; but if that fear sits still, or rests in a servile mind, or a hatred of God, or speaking evil things concerning him, or unwillingness to do our duty, that which at first was indifferent, or at the worst imperfect, proves miserable and malicious; so we do our duty, it is no matter upon what principles we do it; it is no matter where we begin, so from that beginning we pass on to duties and perfection. If we fear God as an enemy, an enemy of our sins, and of our persons for their sakes, as yet this fear is but a *servile fear*; it cannot be a *filial fear*, since we ourselves are not sons; but if this servile fear makes us to desire to be reconciled to God, that he may no longer stay at enmity with us, from this *fear* we shall soon pass to *carefulness*, from *carefulness* to *love*, from *love* to *diligence*, from *diligence* to *perfection*; and the *enemies* shall become

*servants*, and the *servants* shall become *adopted sons*, and pass into the society and the participation of the inheritance of Jesus : for this *fear* is also *reverence* : and then *our God*, instead of being a *consuming fire*, shall become to us the circle of a glorious crown, and a globe of eternal light.

---

## SERMON IX.

### PART III.

I AM NOW to give account concerning the excess of fear, not *directly* and *abstractedly* as it is a *passion*, but as it is subjected in *religion*, and degenerates into *superstition* : for so among the Greeks, *fear* is the ingredient and half of the constitution of that folly ; *δεισιδαιμονια φοβησια*, said *Hesychius*, it is a fear of God. *δεισιδαιμων δειλος*, that is more ; it is a timorousness : the *superstitious man* is afraid of the Gods, (said the etymologist,) *δειλας τους θεους ωσπερ τους τυραννους*, fearing of God as if he were a tyrant, and an unreasonable exacter of duty upon unequal terms, and disproportionable, impossible degrees, and unreasonable, and great and little instances.

1. But this fear some of the old philosophers thought unreasonable in all cases, even towards God himself ; and it was a branch of the *Epicurean doctrine*, that God meddled not with any thing below, and was to be loved and admired, but not feared at all ; and therefore they taught men, neither to fear

death, nor to fear punishment after death, nor any displeasure of God: *his terroribus ab Epicuro soluti non metuumus Deos*,\* said Cicero; and thence came this acceptation of the word, that *superstition* should signify an unreasonable fear of God: it is true, he and all his scholars extended the case beyond the measure, and made all fear unreasonable; but then, if we, upon grounds of reason and divine revelation, shall better discern the measure of the fear of God; whatsoever fear we find to be unreasonable, we may by the same reason call it *superstition*, and reckon it criminal, as they did all fear; that it may be called *superstition*, their authority is sufficient warrant for the grammar of the appellative; and that it is *criminal*, we shall derive from better principles.

But besides this, there was another part of its definition, *δεισιδαιμων, ὁ τα εἰδωλα σεβων εἰδωλολατρης*, the superstitious man is also an idolater, *δειλος παρα θεους*, one that is afraid of something besides God. The *Latins*, according to their custom, imitating the *Greeks* in all their learned notices of things, had also the same conception of this, and by their word [*superstitio*] understood the worship of *daemons*, or separate spirits; by which they meant, either their *minores deos*, or else their *ἥρωας αποθεωθειντας*, their braver personages, whose souls were supposed to live after death; the fault of this was the object of their religion: they gave a *worship* or a *fear* to whom it was not due; for whenever they worshipped the great God of heaven and earth, they never called that *superstition* in an evil sense, except the ἄθεοι, they that believed there was no God at all. Hence came the etymology of *superstition*: it was a worshipping or fearing the spirits of their dead *heroes*, *quos superstites credebant*, whom they thought to be

\* Lib. de nat. Deorum.

alive after their *αποθεισις*, or deification, *quos superstantes credebant*, standing in places and thrones above us; and it alludes to that admirable description of old age which *Solomon* made beyond all the rhetorick of the *Greeks* and *Romans*; [*also they shall be afraid of that which is high, and fears shall be in the way;\**] intimating the weakness of old persons, who if ever they have been religious, are apt to be abused into superstition; they are *afraid of that which is high*; that is, of spirits, and separate souls, of those excellent beings, which dwell in the regions above; meaning, that then they are superstitious. However, fear is most commonly its principle, always its ingredient. For if it enter first by credulity and a weak persuasion, yet it becomes incorporated into the spirit of the man, and thought necessary, and the action it persuades to, dares not be omitted, for fear of evil themselves dream of; upon this account the sin is reducible to two heads: the 1. is superstition of an undue object; 2. superstition of an undue expression to a right object.

1. Superstition of an undue object, is that which the etymologist calls *των ειδωλων σεβασμα*, the worshipping of idols; the scripture adds *θυσιν δαιμονιοις*, a *sacrificing to daemons*† in *St. Paul*, and in *Baruch*;‡ where although we usually read it *sacrificing to devils*, yet it was but accidental that they were such; for those indeed were evil spirits who had seduced them, and tempted them to such ungodly rites; (and yet they who were of the *Pythagorean* sect, pretended a more holy worship, and did their devotion to angels :) but whosoever shall worship angels, do the same thing; they worshipped them because they are good and powerful, as the Gentiles did the devils whom they thought so; and the error which the

\* Eccles. xii. 5.

† 1 Cor. x. 20.

‡ Chap. iv. 7.

Apostle reproveth, was not in matter of judgment, in mistaking bad angels for good, but in matter of manners and choice; they mistook the creature for the Creator; and therefore it is more fully expressed by *St. Paul*, in a general signification; *they worshipped the creature*, παρα τον κτισαντα, *besides the Creator*,\* so it should be read; if we worship any creature *besides God*, worshipping so as the worship of him becomes a part of religion, it is also a direct *superstition*; but concerning this part of superstition, I shall not trouble this discourse, because I know no Christians blameable in this particular but the church of *Rome*, and they that communicate with her in the worshipping of images, of angels, and saints, burning lights and perfumes to them, making offerings, confidences, advocations, and vows to them; and direct and solemn divine worshipping the symbols of bread and wine, when they are consecrated in the holy sacrament. These are direct superstition, as the word is used by all authors profane and sacred, and are of such evil report, that wherever the word superstition does signify any thing criminal, these instances must come under the definition of it. They are λατρευει της κτισειας; Α λατρευει παρα τον κτισαντα, a *cultus superstitum*, a *cultus daemonum*; and therefore besides, that they have ιδιον ελεγχον, a proper reproof in Christian religion, are condemned by all wise men, which call *superstition* criminal.

But as it is superstition to worship any thing παρα τον κτισαντα, *besides the Creator*: so it is superstition to worship God παρα το ευσχημον, παρα το πρετον, παρ' ο δει, otherwise than is decent, proportionable, or described. Every inordination of religion, that is not in defect, is properly called superstition: ο μεν ευσεβης φιλος θεου, ο δε φεισιδαιμων κολαξ θεου, said *Maximus Tyrius*, the true wor-

\* Rom. i. 25.

shipper is a lover of God, the superstitious man loves him not, but flatters; to which if we add, that fear, unreasonable fear, is also superstition, and an ingredient in its definition; we are taught by this word to signify all irregularity and inordination in actions of religion. The sum is this; the *Atheist* called *all worship of God superstition*; the *Epicurean* called *all fear of God superstition*, but did not condemn his *worship*; the other part of wise men called *all unreasonable fear*, and inordinate worship, *superstition*, but did not condemn *all fear*: but the *Christian*, besides this, calls *every error* in worship in the *manner*, or *excess*, by this name, and condemns it.

Now because the three great actions of Religion are, *to worship God*, *to fear God*, and *to trust in him*, by the inordination of these three actions, we may reckon three sorts of this crime; *the excess of fear*, and *the obliquity in trust*, and *the errors in worship*, are the three sorts of *superstition*: the first of which is only pertinent to our present consideration.

I. Fear is the duty we owe to God as being the God of power and justice, the great Judge of heaven and earth, the avenger of the cause of widows, the patron of the poor, and the advocate of the oppressed, a mighty God and terrible; and so essential an enemy to sin, that he spared not his own Son, but gave him over to death, and to become a sacrifice, when he took upon him our nature, and became a person obliged for our guilt. *Fear* is the great bridle of intemperance, the modesty of the spirit, and the restraint of gayeties and dissolutions; it is the girdle to the soul, and the hand-maid to repentance, the arrest of sin, and the cure or antidote to the spirit of reprobation; it preserves our apprehensions of the divine majesty, and hinders our single actions from combining to sinful habits; it is the mother of consideration, and the nurse of sober counsels, and it

put this soul to fermentation and activity, making it to pass from trembling to caution, from caution to carefulness, from carefulness to watchfulness, from thence to prudence ; and by the gates and progresses of repentance, it leads the soul on to love, and to felicity, and to joys in God, that shall never cease again. Fear is the guard of a man in the days of prosperity, and it stands upon the watch-towers and spies the approaching danger, and gives warning to them, that laugh loud, and feast in the chambers of rejoicing, where a man cannot consider by reason of the noises of wine, and jest, and musick : and if prudence takes it by the hand, and leads it on to duty, it is a state of grace, and an universal instrument to infant religion, and the only security of the less perfect persons ; and in all senses is that homage we owe to God, who sends often to demand it, even then, when he speaks in thunder, or smites by a plague, or awakens us by threatenings, or discomposes our easiness by sad thoughts, and tender eyes, and fearful hearts, and trembling considerations.

But this so excellent grace is soon abused in the best and most tender spirits ; in those who are softened by nature and by religion, by infelicities or cares, by sudden accidents or a sad soul ; and the devil observing, that fear like spare diet starves the fevers of lust, and quenches the flames of hell, endeavours to heighten this abstinence so much as to starve the man, and break the spirit into timorousness and scruple, sadness and unreasonable tremblings, credulity and trifling observation, suspicion and false accusations of God ; and then vice being turned out at the gate, returns in at the postern, and does the work of hell and death by running too inconsiderately in the paths which seem to lead to heaven. But so have I seen a harmless dove made dark with an artificial night, and her eyes sealed and

locked up with a little quill, soaring upward and flying with amazement, fear, and an undiscerning wing; she made towards heaven, but knew not that she was made a train and an instrument to teach her enemy to prevail upon her and all her defenceless kindred: so is a superstitious man, zealous and blind, forward and mistaken, he runs towards heaven as he thinks, but he chooses foolish paths; and out of fear takes any thing that he is told; or fancies and guesses concerning God by measures taken from his own diseases and imperfections. But fear, when it is inordinate, is never a good counsellor, nor makes a good friend; and he that fears God as his enemy, is the most completely miserable person in the world. For if he with reason believes God to be his enemy, then the man needs no other argument to prove that he is undone, than this, that the fountain of blessing (in this state in which the man is) will never issue any thing upon him but cursings. But if he fears this without reason, he makes his fears true by the very suspicion of God, doing him dishonour, and then doing those fond and trifling acts of jealousy, which will make God to be what the man feared he already was. We do not know God, if we can think any hard thing concerning him. If God be merciful, let us only fear to offend him; but then let us never be fearful, that he will destroy us, when we are careful not to displease him. There are some persons so miserable and scrupulous, such perpetual tormentors of themselves with unnecessary fears, that their meat and drink is a snare to their consciences; if they eat, they fear they are gluttons; if they fast, they fear they are hypocrites; and if they would watch, they complain of sleep as of a deadly sin; and every temptation, though resisted, makes them cry for pardon; and every return of such an accident, makes them think God

is angry; and every anger of God will break them in pieces.

These persons do not believe noble things concerning God, they do not think that he is as ready to pardon them, as they are to pardon a sinning servant; they do not believe how much God delights in mercy, nor how wise he is to consider and to make abatement for our unavoidable infirmities; they make judgment of themselves by the measures of an angel, and take the account of God by the proportions of a tyrant. The best that can be said concerning such persons is, that they are hugely tempted, or hugely ignorant. For although *ignorance* is by some persons named *the mother of devotion*: yet if it falls in a hard ground, it is *the mother of atheism*; if in a soft ground, it is the *parent of superstition*: but if it proceeds from evil or mean opinions of God, (as such scruples and unreasonable fears do many times,) it is an evil of a great impiety, and, in some sense, if it were in equal degrees, is as bad as atheism; for so he that says, there was no such man as *Julius Caesar*, does him less displeasure than he that says there was, but that he was a tyrant, and a bloody parricide. And the *Cimmerians* were not esteemed impious for saying, that there was no sun in the heavens; but *Anaxagoras* was esteemed irreligious for saying, the sun was a very stone: and though to deny there is a God is a high impiety and intolerable, yet he says worse, who believing there is a God, says, he delights in human sacrifices, in miseries and death, in tormenting his servants, and punishing their very infelicities and unavoidable mischances. To be God, and to be essentially and infinitely good, is the same thing, and therefore to deny either is to be reckoned among the greatest crimes in the world.

Add to this, that he that is afraid of God cannot in that disposition love him at all; for what delight is there in that religion which draws me to the altar as if I were going to be sacrificed, or to the temple as to the dens of bears? *Oderunt quos metuunt, sed colunt tamen*: whom men fear they hate certainly, and flatter readily, and worship timorously; and he that saw *Hermolaus* converse with *Alexander*; and *Pausanias* follow *Philip* the *Macedonian*; or *Chaereas* kissing the feet of *Cajus Caligula*, would have observed how sordid men are made with fear, and how unhappy and how hated tyrants are in the midst of those acclamations, which are loud, and forced, and unnatural, and without love or fair opinion. And therefore, although the *atheist* says there is no God, the *scrupulous, fearful, and superstitious man* does heartily wish what the other does believe.

But that the evil may be proportionable to the folly, and the punishment to the crime, there is no man more miserable in the world, than the man who fears God as his enemy, and religion as a snare, and duty intolerable, and the commandments as impossible, and his judge as implacable, and his anger as certain, insufferable, and unavoidable: whither shall this man go? where shall he lay his burden? where shall he take sanctuary? for he fears the altars as the places where his soul bleeds and dies; and God, who is his Saviour, he looks upon as his enemy; and because he is Lord of all, the miserable man cannot change his service, unless it be apparently for a worsen. And therefore, of all the evils of the mind, *fear* is certainly the worst and the most intolerable; *levity* and *rashness* have in it some spitefulness, and greatness of action: *anger* is valiant; *desire* is busy and apt to hope; *credulity* is oftentimes entertained and pleased with images and

appearances: but *fear* is dull, and sluggish, and treacherous, and flattering, and dissembling, and miserable, and foolish. Every false opinion concerning God is pernicious and dangerous; but if it be joined with trouble of spirit, as fear, scruple, or superstition are, it is like a wound with an inflammation, or a strain of a sinew with a contusion, or contrition of the part, painful and unsafe; it puts on two actions when itself is driven; it urges reason and circumscribes it, and makes it pitiable, and ridiculous in its consequent follies; which, if we consider it, will sufficiently reprove the folly, and declare the danger.

Almost all ages of the world have observed many instances of fond persuasions and foolish practices proceeding from violent fears and scruples in matter of religion. *Diomedon* and many other captains were condemned to die, because after a great *naval victory*, they pursued the flying enemies, and did not first bury their dead. But *Chabrias* in the same case first buried the dead, and by that time the enemy rallied, and returned and beat his navy, and made his masters pay the price of their importune superstition; they feared where they should not; and where they did not, they should. From hence proceeds observation of signs, and unlucky days; and the people did so, when the *Gregorian* account began, continuing to call those unlucky days which were so signed in their tradition, or *erra pater*, although the day upon this account fell 10 days sooner; and men were transported with many other trifling contingencies and little accidents; which when they are once entertained by weakness, prevail upon their own strength, and in sad natures and weak spirits, have produced effects of great danger and sorrow. *Aristodemas*, king of the *Messenians*, in his war against the *Spartans*, prevented the sword of the enemies by a violence done upon himself, only because his dogs howled like wolves:

and the soothsayers were afraid, because the *briony* grew up by the walls of his father's house : and *Nicias*, General of the Athenian forces, sat with his arms in his bosom, and suffered himself and 40,000 men tamely to fall by the insolent enemy, only because he was afraid of the labouring and eclipsed moon. When the marble statues in *Rome* did sweat, (as naturally they did against all rainy weather,) the *Augures* gave an alarm to the city ; but if lightning struck the spire of the capitol, they thought *the sum of affairs*, and the commonwealth itself, was endangered. And this *heathen folly* hath stuck so close to the *Christian*, that all the sermons of the church for 1600 years have not cured them all : but the practices of weaker people and the artifice of ruling priests have superinduced many new ones. When pope *Eugenius* sang mass at *Rheims*, and some few drops from the chalice were spilt upon the pavement, it was thought to foretel mischief, wars and bloodshed, to all christendom, though it was nothing but carelessness and mischance of the priest : and because *Thomas Becket*, archbishop of *Canterbury*, sang the mass of *Requiem* upon the day he was reconciled to his *prince*, it was thought to foretel his own death by that religious office : and if men can listen to such whispers, and have not reason and observation enough to confute such trifles, they shall still be affrighted with the noise of birds, and every night raven shall foretel evil as *Micaiah* to the king of *Israel*, and every old woman shall be a prophetess, and the events of human affairs, which should be managed by the conduct of counsel, of reason, and religion, shall succeed by chance, by the flight of birds, and the meeting with an evil eye, by the falling of the salt, or the decay of reason, of wisdom, and the just religion of a man.

To this may be reduced the observation of dreams, and fears commenced from the fancies of the night. For the superstitious man does not rest, even when he sleeps; neither is he safe because dreams usually are false, but he is afflicted for fear they should tell true. Living and waking men have one world in common, they use the same air and fire, and discourse by the same principles of logick and reason; but men that are asleep have every one a world to himself, and strange perceptions; and the superstitious hath none at all; his reason sleeps, and his fears are waking, and all his rest, and his very securities, to the fearful man turn into affrights and insecure expectations of evils, that never shall happen; they make their rest uneasy and chargeable, and they still vex their weary soul, not considering there is no other sleep, for sleep to rest in: and therefore if the sleep be troublesome, the man's cares be without remedy till they be quite destroyed. Dreams follow the temper of the body, and commonly proceed from trouble or disease, business or care, an active head and a restless mind, from fear or hope, from wine or passion, from fulness or emptiness, from fantastick remembrances or from some *daemon* good or bad: they are without rule and without reason; they are as contingent, as if a man should study to make a prophecy, and by saying ten thousand things may hit upon one true, which was therefore not foreknown, though it was forespoken: and they have no certainty, because they have no natural casualty nor proportion to those effects, which many times they are said to foresignify. The dream of the yolk of an egg importeth gold, (saith *Artemidorus*,) and they that use to remember such fantastick idols, are afraid to lose a friend, when they dream their teeth shake; when naturally it will rather signify *a scurvy*; for a natural indisposition and an imperfect sense of the beginning of a disease, may

vex the fancy into a symbolical representation; for so the man that dreamt he swam against the stream of blood, had a pleurisy beginning in his side: and he that dreamt he dipt his foot into water, and that it was turned to a marble, was enticed into the fancy by a beginning dropsy: and if the events do answer in one instance, we become credulous in twenty. For want of reason we discourse ourselves into folly and weak observation, and give the devil power over us in those circumstances in which we can least resist him. *Εν ὀφνι δραπέτης μεγαδίνει\** *a thief is confident in the twilight*: if you suffer impressions to be made upon you by dreams, the devil hath the reins in his own hands, and can tempt you by that, which will abuse you when you can make no resistance. *Dominica*, the wife of *Valens* the emperour, dreamt that God threatened to take away her only son for her despightful usage of *St. Basil*; the fear proceeding from this instance was safe and fortunate; but if she had dreamt in the behalf of a heretick, she might have been cozened into a false proposition upon a ground weaker than the discourse of a waking child. Let the grounds of our actions be noble, beginning upon reason, proceeding with prudence, measured by the common lines of men, and confident upon the expectation of an usual providence. Let us proceed from causes to effects, from natural means to ordinary events, and believe *felicity* not to be a *chance* but a *choice*; and *evil* to be the daughter of *sin* and the *divine anger*, not of *fortune* and *fancy*; let us fear God, when we have made him angry; and not be afraid of him, when we heartily and laboriously do our duty; our fears are to be measured by open revelation and certain experience, by the threatenings of God and the say-

\* Eurip.

ings of wise men, and their *limit* is *reverence*, and *godliness* is their *end*; and then fear shall be a duty, and a rare instrument of many: in all other cases it is superstition or folly, it is sin or punishment, the ivy of religion and the misery of an honest and a weak heart; and is to be cured only by reason and good company, a wise guide and a plain rule, a cheerful spirit and a contented mind, by joy in God according to the commandments; that is, *a rejoicing evermore*.

2. But besides this superstitious fear, there is another fear directly criminal, and it is called *worldly fear*, of which the Spirit of God hath said, *but the fearful and incredulous shall have their part in the lake that burneth with fire and brimstone, which is the second death*;\* that is, such fears, which make men to fall in the time of persecution, those that dare not own their faith in the face of a tyrant, or in despite of an accursed law. For though it be lawful to be afraid in a storm, yet it is not lawful to leap into the sea; though we may be more careful for our fears, yet we must be faithful too; and we may fly from the persecution, till it overtakes us, but when it does, we must not change our religion for our safety, or leave the robe of baptism in the hand of the tempter, and run away *by all means*. *St. Athanasius* for 46 years did run and fight, he disputed with the *Arians* and fled from their officers; and he that flies, may be a man worth preserving, if he bears his faith along with him, and leaves nothing of his duty behind. But when duty and life cannot stand together, he that then flies a persecution by delivering up his soul, is one that hath no charity, no love to God, no trust in promises, no just estimation of the rewards of a noble contention. *Perfect love casts out fear*, (saith

\* Rev. xxi. 8.

the Apostle,) that is, he that loves God will not fear to die for him, or for his sake to be poor. In this sense, no man can fear man, and love God at the same time; and when *St. Laurence* triumphed over *Valerianus*, *St. Sebastian* over *Dioclesian*, *St. Vincentius* over *Dacianus*, and the armies of martyrs over the *proconsuls*, accusers, and executioners, they showed their love to God by triumphing over fear, and *leading captivity captive*, by the strength of their Captain, whose *garments were red from Bozrah*.

3. But this fear is also tremulous and criminal, if it be a trouble from the apprehension of the mountains and difficulties of duty, and is called *pussillanimity*. For some see themselves encompassed with temptations, they observe their frequent falls, their perpetual returns from good purposes to weak performances, the daily mortifications that are necessary, the resisting natural appetites, and the laying violent hands upon the desires of flesh and blood, the uneasiness of their spirits, and their hard labours, and therefore this makes them afraid; and because they despair to run through the whole duty in all its parts and periods, they think as good not to begin at all, as after labour and expense to lose the jewel and the charges of their venture. *St. Austin* compares such men to children and fantastick persons affrighted with phantasms and spectres; *terribiles visu formae*, the sight seems full of horror, but touch them and they are very nothing, the mere daughters of a sick brain and a weak heart, an infant experience and a trifling judgment: so are the illusions of a weak piety, or an unskilful confident soul; they fancy to see mountains of difficulty, but touch them, and they seem like clouds riding upon the wings of the wind, and put on shapes as we please to dream. He that denies to give alms for fear of being poor, or to entertain a

disciple for fear of being suspected of the party, or to own a duty for fear of being put to venture for a crown; he that takes part of the intemperance because he dares not displease the company, or in any sense fears the fears of the world, and not the fear of God, this man enters into his portion of fear betimes, but it will not be finished to eternal ages. To fear the censures of men, when God is your Judge; to fear their evil, when God is your defence; to fear death, when he is the entrance to life and felicity, is unreasonable and pernicious; but if you will turn your passion into duty and joy, and security, fear to offend God, to enter voluntarily into temptation, fear the alluring face of lust, and the smooth entertainments of intemperance, fear the anger of God, when you have deserved it; and when you have recovered from the snare, then infinitely fear to return into that condition, in which whosoever dwells is the heir of fear and eternal sorrow.

Thus far I have discoursed concerning good fear and bad; that is, *filiat* and *servile*; they are both good, if by *servile* we intend *initial* or the new beginning fear of penitents; a fear to offend God upon less perfect considerations: but *servile* fear is vicious when it still retains the affection of slaves, and when its effects are hatred, weariness, displeasure, and want of charity: and of the same cognations are those fears which are superstitious and worldly.

But to the former sort of virtuous fear, some also add another, which they call *angelical*; that is, such a fear as the blessed angels have, who before God hide their faces, and tremble at his presence, and *fall down before his footstool*, and are ministers of his anger, and messengers of his mercy, and night and day worship him with the profoundest adoration. This is the same that is spoken of in the text: *Let us serve God with reverence and godly fear.* All

holy fear partakes of the nature of this, which divines call *angelical*, and it is expressed in acts of adoration, of vows, and holy prayers, in hymns, and psalms, in the eucharist and reverential addresses; and while it proceeds in the usual measures of common duty, it is but *humane*; but as it arises to great degrees, and to perfection, it is *angelical* and *divine*; and then it appertains to *mystick theology*, and therefore is to be considered in another place; but for the present, that which will regularly concern all our duty, is this, that when the fear of God is the instrument of our duty, or God's worship, the greater it is, it is so much the better. It was an old proverbial saying among the *Romans*, *religentem esse, oportet; religiosum, nefas*;\* every excess in the actions of religion is criminal; they supposing that in the services of their gods there might be too much. True it is, there may be too much of their indecent expressions, and in things indifferent the very multitude is too much, and becomes an indecency: and if it be in its own nature indecent or disproportionable to the end, or the rules, or the analogy of the religion, it will not stay for numbers to make it intolerable; but in the direct actions of glorifying God, in doing any thing of his commandments, or any thing which he commands, or counsels, or promises to reward, there can never be excess or superfluity: and therefore, in these cases, do *as much as you can*; take care that your expressions be prudent and safe, consisting with thy other duties; and for the passions or virtues themselves, let them pass from beginning to great progresses, from man to angel, from the imperfection of man to the perfections of the sons of God; and whenever we go beyond the bounds of nature, and grow up with all the extension, and in

\* To be religious is a virtue; to be superstitious, a crime.

the very commensuration of a full grace, we shall never go beyond the excellencies of God: for ornament may be too much and turn to curiosity: cleanliness may be changed into niceness; and civil compliance may become flattery; and mobility of tongue may rise into garrulity; and fame and honour may be great unto envy; and health itself, if it be athletick, may by its very excess become dangerous: but wisdom, and duty, and comeliness, and discipline, a good mind, and the fear of God, and doing honour to his holy name, can never exceed: but if they swell to great proportions, they pass through the measures of grace, and are united to felicity in the comprehensions of God, in the joys of an eternal glory.

## SERMON X.



# THE FLESH AND THE SPIRIT.

## PART I.

MAT. XXVI. 41. LATTER PART.

The Spirit indeed is willing, but the Flesh is weak.

FROM the beginning of days man hath been so cross to the divine commandments, that in many cases there can be no reason given why a man should choose some ways or do some actions, but only because they are forbidden. When God bade the *Israelites* rise and go up against the *Canaanites* and possess the land, they would not stir; the men were *Anakims*, and the cities were impregnable; and there was a *lion in the way*: but presently after, when God forbade them to go, they would and did go, though they died for it. I shall not need to instance in particulars, when the whole life of man is a perpetual contradiction; and the state of disobedience is called the *contradiction of sinners*; even the man in the Gospel, that had two sons, they both crossed him, even he that obeyed him, and he that obeyed him not: for the one said, he would, and did not; the other said, he would not, and did: and so do we; we promise fair, and do nothing; and they that do best,

are such as come out of darkness into light, such as said *they would not*, and at last have better bethought themselves. And who can guess at any other reason, why men should refuse to be temperate? for he that refuseth the commandment, first does violence to the commandment, and puts on a preternatural appetite; he spoils his health and he spoils his understanding; he brings to himself a world of diseases and a healthless constitution; smart and sickly nights, a loathing stomach and a staring eye, a giddy brain, and a swelled belly, gouts and dropsies; catarrhs and oppilations. If God should enjoin men to suffer all this, heaven and earth should have heard our complaints against unjust laws, and *impossible commandments*: for we complain already, even when God commands us to drink so long as it is good for us: this is one of the impossible laws; it is impossible for us to know when we are dry, or when we need drink; for if we do know, I am sure it is possible enough, not to lift up the wine to our heads. And when our blessed Saviour hath commanded us to love our enemies, we think we have so much reason against it, that God will easily excuse our disobedience in this case; and yet there are some enemies, whom God hath commanded us not to love, and those we dote on, we cherish and feast them; and as *St. Paul* in another case, *upon our uncomely parts we bestow more abundant comeliness*. For whereas our body itself is a servant to our soul, we make it *the heir of all things*, and treat it here already, as if it were in *majority*; and make that, which at the best was but a weak friend, to become a strong enemy; and hence proceed the vices of the worst, and the follies and imperfections of the best: the spirit is either in slavery, or in weakness, and when the flesh is not strong to mischief, it is weak to goodness; and

even to the Apostles our blessed Lord said, *the spirit is willing, but the flesh is weak.*

*The Spirit*] that is, ὁ εἶναι ἀνδραπῶς, *the inward man*, or the reasonable part of man, especially as helped by the spirit of grace, *that is willing*; for it is the principle of all good actions, the ἐνεργητικόν, the power of working is from the spirit; but the flesh is but a dull instrument, and a broken arm, in which there is a principle of life, but it moves uneasily; and the flesh is so weak, that in scripture, to be *in the flesh*, signifies a state of weakness and infirmity; so the humiliation of Christ is expressed by being *in the flesh*, θεὸς φανερωθεὶς ἐν σαρκί, *God manifested in the flesh*; and what *St. Peter* calls [*put to death in the flesh.*] *St. Paul* calls [*crucified through weakness*]; and, *ye know that through the infirmity of the flesh I preached unto you*, said *St. Paul*: but here, *flesh* is not opposed to the *spirit* as a *direct enemy*, but as a *weak servant*: for if the flesh be powerful and opposite, the spirit stays not there:

———— veniunt ad candida tecta columbae:\*

The *old man* and the *new* cannot dwell together; and therefore *here*, where the spirit inclining to good, well disposed, and apt to holy counsels, does inhabit in society with the flesh, it means only a weak and unapt nature, or a state of infant-grace; for in both these, and in these only, the text is verified.

1. Therefore we are to consider the infirmities of the flesh naturally. 2. Its weakness in the first beginnings of the state of grace, its daily pretensions and temptations, its excuses and lessening of duty. 3. What remedies there are in the spirit to cure the evils of nature. 4. How far the weakness of the flesh can consist with the spirit of grace in well-grown Christians: this is the sum of what I intend upon these words.

\* For fair abodes allure the gentle Dove.

1. Our nature is too weak in order to our duty and final interest, that at first it cannot move one step towards God, unless God by his preventing grace puts into it a new possibility.

Ἄουδεν ακιδνότερον γαια τρεφει ανθρωποιο  
Παντων, ὅσατε γαιαν επι πνεισθε και ἔρπει.

There is nothing that creeps upon the earth, nothing that ever God made, weaker than man; for God fitted horses and mules with strength, bees and pismires with sagacity, harts and hares with swiftness, birds with feathers and a light airy body; and they all know their times, and are fitted for their work, and regularly acquire the proper end of their creation; but man, that was designed to an immortal duration, and the fruition of God for ever, knows not how to obtain it; he is made upright to look up to heaven, but he knows no more how to purchase it than to climb it. Once, man went to make an ambitious tower to outreach the clouds, or the preternatural risings of the water, but could not do it; he cannot promise himself the daily bread of his necessity upon the stock of his own wit or industry; and for going to heaven, he was so far from doing that naturally, that as soon as ever he was made he became the son of death, and he knew not how to get a pardon for eating of an apple against the divine commandment: *και ημεν φυσει τεκνα οργης*, said the Apostle; *by nature we are the sons of wrath*;\* that is, we were born heirs of death, which death came upon us from God's anger for the sin of our first parents, or *by nature*; that is, *ουτως, αληθως*, really, not by the help of fancy, and fiction of law, for so *Oecumenius* and *Theophylact* expound it; but because it does not relate to the sin of *Adam* in its first intention, but to the evil state of sin, in

\* Ephes. ii. 23.

which the *Ephesians* walked before their conversion; it signifies, that *our nature* of itself is a state of opposition to the *spirit of grace*; it is privately opposed, that is, that there is nothing in it that can bring us to felicity; nothing but *an obediencial capacity*; our flesh can become sanctified, as *the stones can become children unto Abraham*, or as dead seed can become living corn; and so it is with us, that it is necessary God should make us a new creation, if he means to save us; he must take our hearts of stone away, and give us hearts of flesh; he must purge the old leaven, and make us a new conspersion; he must destroy the flesh, and must breathe into us *spiritum vitæ*, the celestial breath of life, without which we can neither live, nor move, nor have our being. *No man can come unto me* (said Christ,) *unless my Father draw him*;

ὑπ' ἐρωτος ἀρπασθέντες ουρανοῦ, καθάπερ οἱ λακχεύομενοι καὶ κορυβαντικόντες ενθουσιαζοῦσι μεχρὶς ἀν' τὸ ποθοῦμενον ἰδασί.

The divine love must come upon us and snatch us from our imperfection, enlighten our understanding, move and stir our affections, open the gates of heaven, turn our nature to grace, entirely forgive our former prevarications, take us by the hand, and lead us along; and we only contribute our assent unto it, just as a child when he is tempted to learn to go, and called upon and guided, and upheld, and constrained to put his feet to the ground, lest he feel the danger by the smart of a fall; just so is our nature and our state of flesh. God teaches us and invites us, he makes us willing and then makes us able, he lends us helps, and guides our hands and feet; and all the way constrains us, but yet so as a reasonable creature can be constrained; that is, made willing with arguments, and new inducements, by a state of circumstances, and conditional necessities: and as this is a great glorification of the free grace of God, and declares our manner of

co-operation, so it represents our nature to be weak as a child, ignorant as infancy, helpless as an orphan, averse as an uninstructed person, in so great degrees that God is forced to bring us to an holy life by arts great and many as the power and principles of the creation; with this only difference, that the subject matter and object of this new creation is a free agent; in the first it was purely obedient and passive; and as the passion of the first was an effect of the same power that reduced it to act, so the freedom of the second is given us in our nature by him that only can reduce it to act; for it is a freedom that cannot therefore choose, because it does not understand, nor taste, nor perceive the things of God; and therefore must by God's grace be reduced to action, as at first the whole matter of the world was by God's almightiness; for so God *worketh in us to will and to do of his own good pleasure*. But that I may instance in particulars:—Our natural weakness appears best in two things, even in the two great instances of temptations, *pleasure* and *pain*; in both which the flesh is destroyed if it be not helped by a mighty grace, *as certainly* as the canes do bow their heads before the breath of a mighty wind.

1. In pleasure we see it by the publick miseries and follies of the world. An old *Greek* said well, ὄν ουδεν ἀτεχνως ὕγιες εστιν, ἀλλὰ εἰσι τοῦ κερδους ἅπαντες ἡττοίους. There is amongst men nothing perfect, because men carry themselves as persons that are less than money, servants of gain and interest; we are like the foolish *Poet* that *Horace* tells of:

Gestit enim minimum in loculos dimittere, posthac  
Securus, cadat, an recto stet fabula talo.\*

\* For gold was all their aim, and then the play  
Might stand or fall—indifferent were they.

FRANCIS.

Let him but have money for rehearsing his comedy, he cares not whether you like it or no; and if a temptation of money comes strong and violent, you may *as well tie a wild dog to quietness with the guts of a tender kid*, as suppose that most men can do virtuously, when they may sin at a great price. Men avoid poverty, not only because it hath some inconveniences; for they are few and little; but because it is the nurse of virtue; they run from it as children from strict parents and tutors, from those that would confine them to reason, and sober counsels, that would make them labour, that they may become pale and lean, that they may become wise: but because *riches* are attended by pride and lust, tyranny and oppression, and hath in its hand all that it hath in its heart, and sin waits upon wealth ready dressed and fit for action; therefore in some temptations they confess, how little their souls are, they cannot stand that assault; but because this passion is the daughter of voluptuousness, and very often is but a servant sin, ministering to sensual pleasures, the great weakness of the flesh is more seen in the matter of carnal crimes, *lust and drunkenness*. *Nemo enim se adsuefacit ad vitandum et ex animo evellendum ea, quae molesta ei non sunt.* Men are so in love with pleasure, that they cannot think of mortifying or crucifying their lust; we do violence to what we hate, not to what we love. But the weakness of the flesh, and the empire of lust, is visible in nothing so much, as in the captivity and folly of wise men. For you shall see some men fit to govern a province, sober in their counsels, wise in the conduct of their affairs, men of discourse and reason, fit to sit with princes, or to treat concerning peace and war, the fate of empires and the changes of the world; yet these men shall fall at the beauty of a woman, as a man dies at the blow of an angel, or gives up his breath at the sentence and decree of God. Was not *Solomon* glorious in all things but

when he bowed to *Pharaoh's* daughter, and then to devils? and is it not published by the sentence and observation of all the world, that the bravest men have been softened into effeminacy by the lisping charms, and childish noises of women and imperfect persons? a fair slave bowed the neck of stout *Polydamas*, which was stiff and inflexible to the contentions of an enemy; and suppose a man set like the brave boy of the *king* of *Nicomedia* in the midst of temptation by a witty beauty, tied upon a bed with silk and pretty violences, courted with musick and perfumes, with promises and easy postures, invited by opportunity and importunity, by rewards and impunity, by privacy and a guard; what would his nature do in this throng of evils and vile circumstances? the grace of God secured the young gentleman, and the spirit rode in triumph; but what can *flesh* do in such a day of danger? is it not necessary, that we take in auxiliaries from reason and religion, from heaven and earth, from observation and experience, from hope and fear, and cease to be what we are, lest we become what we ought not? It is certain that in the cases of temptations to voluptuousness, a man is naturally, as the prophet said of *Ephraim*, like a pigeon that hath no heart, no courage, no conduct, no resolution, no discourse, but falls as the water of *Nilus* when it comes to its cataracts, it falls infinitely and without restraint: and if we consider, how many drunken meetings the sun sees every day, how many markets, and fairs and clubs, that is, so many solemnities of drunkenness are at this instant under the eye of heaven, that many *nations* are marked for intemperance, and that it is less noted because it is so popular and universal, and that even in the midst of the glories of Christianity, there are so many persons drunk, or too full with meat, or greedy of lust;

even now that the spirit of God is given to us to make us sober, and temperate, and chaste, we may well imagine, since all men have flesh, and all men have not the spirit, the flesh is the parent of sin and death, and it can be nothing else.

2. And it is no otherwise, when we are tempted with pain. We are so impatient of pain, that nothing can reconcile us to it; not the laws of God, not the necessities of nature, not the society of all our kindred, and of all the world, not the interest of virtue, not the hopes of heaven; we will submit to pain upon no terms, but the basest and most dishonourable; for if sin bring us to pain, or affront, or sickness, we choose that, so it be in the retinue of a lust, and a base desire; but we accuse nature, and blaspheme God, we murmur and are impatient, when pain is sent to us from him, that ought to send it, and intends it as a mercy, when it comes. But in the matter of afflictions and bodily sickness, we are so weak and broken, so uneasy and unapt to sufferance, that this alone is beyond the cure of the old philosophy. Many can endure poverty, and many can retire from shame and laugh at home, and very many can endure to be slaves; but when pain and sharpness are to be endured for the interests of virtue, we find but few martyrs; and they that are, suffer more within themselves by their fears and their temptations, by their uncertain purposes and violence to nature, than the hangman's sword; the martyrdom is within; and then he hath won his crown, not when he hath suffered the blow, but when he hath overcome his fears, and made his spirit conquerour. It was a sad instance of our infirmity, when of the forty martyrs of *Cappadocia* set in a freezing lake, almost consummate, and an angel was reaching the crown, and placing it upon their brows, the flesh failed one of them, and drew the spirit after it; and the man was

called off from his scene of noble contention, and died in warm water :

— Odi artus, fragilemque hunc corporis usum  
Desertorem animi——.\*

We carry about us the body of death, and we bring evils upon ourselves by our follies, and then know not how to bear them; and the flesh forsakes the spirit. And indeed in sickness the infirmity is so very great, that God in a manner at that time hath reduced all religion into one virtue; *patience* with its appendages is the sum total of almost all our duty, that is proper to the days of sorrow: and we shall find it enough to entertain all our powers, and to employ all our aids; the counsels of wise men and the comforts of our friends, the advices of scripture and the results of experience, the graces of God and the strength of our own resolutions, are all then full of employments, and find it work enough to secure that one grace. For then it is, that a cloud is wrapped about our heads, and our reason stoops under sorrow; the soul is sad, and its instrument is out of tune, the auxiliaries are disordered, and every thought sits heavily; then a comfort cannot make the body feel it, and the soul is not so abstracted to rejoice much without its partner; so that the proper joys of the soul, such as are hope, and wise discourses, and satisfactions of reason, and the offices of religion, are felt, just as we now perceive the joys of heaven, with so little relish, that it comes as news of a victory to a man upon the rack, or the birth of an heir to one condemned to die; he hears a story, which was made to delight him, but it came when he was dead to joy and in all its capacities; and therefore sickness,

\* This feeble frame I scorn, it seconds ill

The Mind's high purposes and great resolves.

though it be a good *monitor*, yet it is an ill stage to act some virtues in; and a good man cannot then do much, and therefore he that is in the state of flesh and blood, can do nothing at all.

But in these considerations we find our nature in disadvantages; and a strong man may be overcome when a stronger comes to disarm him; and pleasure and pain are the violences of choice and chance; but it is no better in any thing else: for nature is weak in all its strengths, and in its fights, at home and abroad, in its actions and passions; we love some things violently, and hate others unreasonably; any thing can fright us when we would be confident, and nothing can scare us when we ought to fear; the breaking of a glass puts us into a supreme anger, and we are dull and indifferent as a *Stoick* when we see God dishonoured; we passionately desire our preservation, and yet we violently destroy ourselves, and will not be hindered; we cannot deny a friend when he tempts us to sin and death, and yet we daily deny God when he passionately invites us to life and health; we are greedy after money, and yet spend it vainly upon our lusts; we hate to see any man flattered but ourselves, and we can endure folly if it be on our side, and a sin for our interest; we desire health, and yet we exchange it for wine and madness; we sink when a persecution comes, and yet cease not daily to persecute ourselves, doing mischiefs worse than the sword of tyrants, and great as the malice of a devil.

But to sum up all the evils that can be spoken of the infirmities of the flesh; the proper nature and habitudes of men are so foolish and impotent, so averse and peevish to all good, that a man's will is of itself only free to choose evils. Neither is it a contradiction to say *liberty*, and yet *suppose it determined to one object only*; because that one object is the

thing we choose. For, although God hath set life and death before us, fire and water, good and evil, and hath primarily put man into the hands of his own counsel, that he might have chosen good as well as evil; yet, because he did not, but fell into an evil condition and corrupted manners, and grew in love with it, and infected all his children with vicious examples; and all nations of the world have contracted some universal stains, and *the thoughts of men's hearts are only evil, and that continually, and there is not one that doth good, no, not one that sinneth not*: since, I say, all the world have sinned, we cannot suppose a *liberty of indifferency* to good and bad; it is impossible in such a liberty, that there should be no variety, that all should choose the same thing; but a *liberty of complacency, or delight* we may suppose; that is so, that though naturally he might choose good, yet morally he is so determined with his love to evil, that good seldom comes into dispute; and a man runs to evil as he runs to meat or sleep; for why else should it be, that every one can teach a child to be proud, or to swear, to lie, or to do little spites to his play-fellow, and can train him up to infant follies? but the severity of tutors, and the care of parents, discipline and watchfulness, arts and diligence, all is too little to make him love but to say his prayers, or to do that, which becomes persons designed for honest purposes, and his malice shall out-run his years; he shall be a man in villainy before he is by law capable of choice or inheritance; and this indisposition lasts upon us for ever; even as long as we live, just in the same degrees as flesh and blood do rule us.

Σωματος μὲν γὰρ ἀρρώστιαν ἰαταὶ τέχνη, ψυχῆς δὲ νόσημα ἰατροῦ ἰαταὶ θάνατος,  
 art of physicians can cure the evils of the body, but this strange propensity to evil, nothing can cure but death; the *grace of God* eases the malignity here, but it cannot be cured but by *glory*: that is. this free-

dom of delight or perfect unabated election of evil, which is consequent to the evil manners of the world, although it be lessened by the intermedial state of grace, yet it is not cured until it be changed into its quite contrary; but as it is in heaven, all that is happy, and glorious, and free, yet can choose nothing but the love of God, and excellent things, because God fills all the capacities of saints, and there is nothing without him that hath any degrees of amiability: so in the state of nature, of flesh and blood, there is so much ignorance of spiritual excellencies, and so much proportion to sensual objects, which in most instances and in many degrees are prohibited, that as men naturally *know* no good, but to please a wild, indetermined, infinite appetite, so they *will* nothing else but what is good in their limit and proportion; and it is with us as it was with the she-goat that suckled the wolf's whelp; he grew up by his nurse's milk, and at last having forgot his foster mother's kindness, ate that udder which gave him drink and nourishment,

Improbitas nullo flectitur obsequio;

For no kindness will cure an ill nature and a base disposition: so are we in the first constitution of our nature; so perfectly given to *natural vices*, that by degrees we degenerate into *unnatural*, and no education or power of art can make us choose wisely or honestly: Ἐγὼ δὲ μίαν εὐγενεῖαν οἶδα τὴν ἀρετὴν, said *Phalaris*, there is no good nature but only virtue; till we are new created, we are wolves and serpents, free and delighted in the choice of evil, but stones and iron to all excellent things and purposes.

2. Next I am to consider the weakness of the *flesh*, even when the state is changed, in the beginning of the state of grace: for many persons, as soon as the grace of God rises in their hearts, are all on

fire, and inflamed; it is with them as *Homer* said of the *Syrian* star :

Λαμπροτατος μιννη' εστι, κακον δε το σημα τετυκται,  
Και τε φερει πολλον πυρετον δειλοισι βροτοισι.\*

It shines finely, and brings fevers; *splendour* and *zeal* are the effects of the first grace, and sometimes the *first* turns into *pride*, and the *second* into *uncharitableness*; and either by too dull and slow motions, or by too violent and unequal, the flesh will make pretences, and too often prevail upon the spirit, even after the grace of God hath set up its banners in our hearts.

I. In some dispositions that are forward and apt, busy and unquiet, when the grace of God hath taken possessions, and begins to give laws, it seems so pleasant and gay to their undiscerning spirits, to be delivered from the sottishness of lust, and the follies of drunkenness, that reflecting upon the change, they begin to love themselves too well, and take delight in the wisdom of the change, and the reasonableness of the new life; and then they hating their own follies, begin to despise them that dwell below; it was the trick of the old philosophers whom *Aristophanes* thus describes, *αλαζονως τους αχρειωντας, τους ανυποδιτους λεγεις*; pale, and barefoot, and proud; that is, persons singular in their habit, eminent in their institution, proud and pleased in their persons, and despisers of them that are less glorious in their virtue than themselves; and for this very thing our blessed Saviour

\* ——— Rises to the sight,

Through the thick gloom of some tempestuous night,

Orion's Dog (the year when Autumn weighs)

And o'er the feebler stars exerts his rays.

Terrifick Glory! for his burning breath

Taints the red air with fevers, plagues and death. POPE.

remarks the *Pharisees*, they were severe and fantastical advancers of themselves, and judgers of their neighbours; and here, when they have mortified corporal vices, such which are scandalous and punishable by men, that keep the spiritual, and those that are only discernible by God, these men do but change their sin from scandal to danger, and that they may sin more safely they sin more spiritually.

2. Sometimes the passions of the flesh spoil the changes of the spirit, by natural excesses, and disproportion of degrees; it mingles violence with industry, and fury with zeal, and uncharitableness with reproof, and censuring with discipline, and violence with desires, and immortifications in all the appetites and prosecutions of the soul. Some think it is enough, in all instances, if they pray hugely and fervently; and that it is religion, impatiently to desire a victory over our enemies, or the life of a child, or an heir to be born; they call it *holy*, so they desire it *in prayer*; that if they reprove a vicious person, they may say what they list, and be as angry as they please: that when they demand but reason, they may enforce it *by all means*; that when they exact duty of their children, they may be imperious and without limit; that if they design a good end, they may prosecute it by all instruments; that when they give God thanks for blessings, they may value the thing as high as they list, though their persons come into a share of the honour; here the spirit is *willing* and *holy*, but the flesh creeps too busily, and insinuates into the substance of good actions, and spoils them by unhand-some circumstances; and then the prayer is spoiled for want of prudence or conformity to God's will, and discipline and government is embittered by an angry spirit; and the father's authority turns into an uneasy load, by being thrust like an unequal burden to one side, without allowing equal measures to

the other: and if we consider it wisely, we shall find, that in many good actions the flesh is the bigger ingredient, and we betray our weak constitutions, even when we do *justice*, or *charity*, and many men *pray in the flesh*, when they pretend they *pray by the spirit*.

3. In the first changes and weak progresses of our spiritual life, we find a long weakness upon us, because we are long before we begin, and the flesh was powerful, and its habits strong, and it will mingle indirect pretences with all the actions of the spirit; if we mean to pray, the flesh thrusts in thoughts of the world, and our tongue speaks one thing, and our heart means another; and we are hardly brought to say our prayers, or to undertake a fasting-day, or to celebrate a communion; and if we remember that all these are holy actions, and that we have many opportunities of doing them all, and yet do them very seldom and then very coldly, it will be found at the foot of the account, that our flesh and our natural weakness prevail oftener than our spiritual strengths:

οἱ πολὺν χρόνον δεθέντες, καὶ λυθῆναι, οὐ δυνάμενοι βραδίῳ, ὑπεσκαλιζονται, they that are bound long in chains feel such a lameness in the first restitutions of their liberty, ὑπο τῆς πολυχρονίου τῶν δεσμῶν συνθημίας, by reason of the long accustomed chain and pressure, that they must stay till nature hath set them free, and the disease be taken off as well as the chain; and when the soul is got free from her actual pressure of sins, still the wound remains, and a long habitude, and longing after it, a looking back, and upon presenting the old object, the same company, or the remembrance of the delight, the fancy strikes, and the heart fails, and the temptations return and stand dressed in form and circumstances, and ten to one but the man dies again.

4. Some men are wise and know their weaknesses, and to prevent their startings back, will make fierce and strong resolutions, and bind up their gaps with

thorns, and make a new hedge about their spirits; and what then? This shows indeed, that *the spirit is willing*; but the storm arises, and winds blow, and rain descends, and presently the earth trembles, and the whole fabrick falls into ruin and disorder. A resolution (such as we usually make) is nothing but a little trench, which every child can step over, and there is no civil man that commits a *willing sin* but he does it *against his resolution*; and what Christian lives, that will not say and think that he hath repented in some degree? and yet still they commit sin, that is, they break all their holy purposes as readily as they lose a dream; and so great is our weakness, that to most men the strength of a resolution is just such a restraint as he suffers who is imprisoned in a curtain, and secured with doors and bars of the finest linen: for though *the spirit be strong* to resolve, *the flesh is weak* to keep it.

5. But when they have felt their follies, and see the linen veil rent, some that are desirous to please God, back their *resolutions* with *vows*, and then the spirit is fortified, and the flesh may tempt and call, but the soul cannot come forth, and therefore it triumphs and acts its interest easily and certainly; and then the flesh is mortified. It may be so. But do not many of us inquire after a vow? And if we consider, it may be it was rash, or it was an impossible matter, or without just consideration, and weighing of circumstances, or the case is altered, and there is a new emergent necessity, or a vow is no more than a resolution made in matter of duty; both are made for God, and in his eye and witness; or if nothing will do it, men grow sad and weary, and despair, and are impatient, and bite the knot in pieces with their teeth, which they cannot by disputing, and the arts of the tongue. A vow will not secure our duty, because it is not stronger than our appetite; and the

spirit of man is weaker than the habits and superinduced nature of the flesh; but by little and little it falls off like the finest thread twisted upon the traces of a chariot, it cannot hold long.

6. Beyond all this, some choose excellent guides, and stand within the restraints of modesty, and a severe monitor; and the spirit of God hath put a veil upon our spirits; and by *modesty* in women and young persons, by *reputation* in the more aged, and by *honour* in the more noble, and by *conscience* in all, hath fortified the spirit of man, that men dare not prevaricate their duty, though they be tempted strongly, and invited perpetually; and this is a partition-wall, that separates the spirit from the flesh, and keeps it in its proper strengths and retirements. But here the spirit of man, for all that it is assisted, strongly breaks from the enclosure, and runs into societies of flesh, and sometimes despises *reputation*, and sometimes supplies it with little arts of flattery, and self-love; and is modest as long as it can be secret; and when it is discovered, it grows impudent; and a man shelters himself in crowds and heaps of sinners, and believes that it is no worse with him than with other mighty criminals, and publick persons, who bring sin into credit among fools and vicious persons; or else men take false measures of fame or publick honesty, and the world being broken into so many parts of disunion, and agreeing in nothing but in confederate vice, and grown so remiss in governments, and severe accounts, every thing is left so loose, that *honour* and *publick fame*, *modesty* and *shame*, are now so slender guards to the spirit, that the flesh breaks in and makes most men more bold against God, than against men, and against the laws of religion than of the commonwealth.

7. When the spirit is made willing by the grace of God, the flesh interposes in deceptions and false

principles. If you tempt some man to a notorious sin, as to rebellion, to deceive his trust, or to be drunk, he will answer, he had rather die than do it: but put the sin civilly to him, and let it be disguised with little excuses, such things which indeed are trifles, but yet they are colours fair enough to make a weak pretence, and the spirit yields instantly. Most men choose the sin, if it be once disputable whether it be a sin or no? If they can but make an excuse, or a colour, so that it shall not rudely dash against the conscience with an open professed name of sin, they suffer the temptation to do its worst. If you tempt a man, you must tell him it is no sin, or it is excusable: this is not rebellion, but necessity and self-defence; it is not against my allegiance, but is a performing of my trust; I do it for my friend, not against my superiour; I do it for a good end, and for his advantage: this is not drunkenness, but free mirth, and fair society; it is refreshment, and entertainment of some supernumerary hours, but it is not a throwing away my time, or neglecting a day of salvation; and if there be any thing more to say for it, though it be no more than *Adam's* fig leaves, or the excuses of children and truants, it shall be enough to make the flesh prevail, and the spirit not to be troubled; for so great is our folly, that the flesh always carries the cause, if the spirit can be cozened.

8. The flesh is so mingled with the spirit, that we are forced to make distinctions in our appetite, to reconcile our affections to God and religion, lest it be impossible to do our duty; we weep for our sins, but we weep more for the death of our dearest friends, or other temporal sadnesses; we say we had rather die than lose our faith, and yet we do not live according to it; we lose our estates and are impatient; we lose our virtue and bear it well enough; and what virtue is so great, as more to be troubled for having

sinned, than for being ashamed, and beggared, and condemned to die? Here we are forced to a distinction: there is a *valuation of price* and a *valuation of sense*: or the spirit hath *one rate* of things, and the flesh hath *another*; and what we believe the greatest evil, does not always cause to us the greatest trouble; which shows plainly, that we are imperfect carnal persons, and the flesh will in some measure prevail over the spirit; because we will suffer it in too many instances, and cannot help it in all.

9. The spirit is abated and interrupted by the flesh, because the flesh pretends it is not able to do those ministeries, which are appointed in order to religion; we are not able to fast; or if we watch, it breeds gouts and catarrhs; or, charity is a grace too expensive, our necessities are too big to do it; or, we cannot suffer pain; and *sorrow breeds death*, and therefore our repentances must be more gentle, and we must support ourselves in all our calamities: for we cannot bear our crosses without a freer refreshment, and this freedom passes on to license, and many melancholy persons drown their sorrows in sin and forgetfulness, as if sin were more tolerable than sorrow, and the anger of God an easier load than a temporal care. Here the flesh betrays its weakness and its follies: for the flesh complains too soon, and the spirit of some men, like *Adam*, being too fond of his *Eve*, attends to all its murmurs and temptations; and yet the flesh is able to bear far more than is required of it in usual duties. Custom of suffering will make us endure much, and fear will make us suffer more, and necessity makes us suffer any thing; and lust and desire make us to endure more than God is willing we should; and yet we are nice, and tender, and indulgent to our weaknesses, till our weaknesses grow too strong for us. And what shall we do to secure our duty, and to be delivered of ourselves, that the

body of death, which we bear about us, may not destroy the life of the spirit?

I have all this while complained, and you see not without cause; I shall afterwards tell you the remedies for all this evil. In the mean time, let us have but mean opinions of ourselves; let us watch every thing of ourselves as of suspected persons, and magnify the grace of God, and be humbled for our stock and spring of follies, and let us look up to him, who is the fountain of grace and spiritual strengths.

Ζευ βασιλευ, τα μεν εσθλα και ευχρημοις και ανευκτοις  
Αμμι διδου, τα δε λυβρα και ευχρημεων απευκτοις.\*

And pray that God would give us what we ask, and what we ask not; for we want more helps than we understand, and we are nearer to evil than we perceive, and we bear sin and death about us, and are in love with it; and nothing comes from us but false principles, and silly propositions, and weak discourses, and startings from our holy purposes, and care of our bodies, and of our palates, and the lust of the lower belly; these are the employment of our lives; but if we design to live happily and in a better place, it must be otherwise with us; we must become new creatures; and have another definition, and have new strengths, which we can only derive from God, whose *grace is sufficient for us*, and strong enough to prevail over all our follies and infirmities.

\* The good, Great Jove, ask'd or unask'd bestow;  
The ill we pray, though fondly urg'd, refuse.

## SERMON XI.

## PART. II.

3. IF it be possible to cure an evil nature, we must inquire after remedies for all this mischief. In order to which I shall consider; 1. That since it is our flesh and blood that are the principle of mischief, we must not think to have it cured by washings and light medicaments; the physician that went to cure the hectick with quick-silver and fasting spittle, did his patient no good, but himself became a proverb: and he that by easy prayers and a seldom fast, by the scattering of a little alms, and the issues of some more natural virtue, thinks to cure his evil nature, does fortify his indisposition, as a stick is hardened by a little fire, which by a great one is devoured. *Quanto satius est mentem potius eluere, quae malis cupiditatibus sordidatur, et uno virtutis ac fidei lavacro universa vitia depellere?\** Better it is by an entire body of virtue, by a living and active faith, to cleanse the mind from every vice, and to take off all superinduced habits of sin; *Quod qui fecerit, quamlibet inquinatum ac sordidum corpus gerat, satis purus est.* If we take this course, although our body is foul, and our affections unquiet, and our rest discomposed, yet we shall be masters of our resolution, and clean from habitual sins, and so cure our evil nature. For our nature was not made evil but by ourselves; but yet we are *naturally evil*; that is, by a superinduced nature; just as drunkards and intemperate persons have made it necessary to drink

\* Lactantius.

extremely, and their nature requires it, and it is health to them, they die without it, because they have made themselves a new constitution, and another nature, but much worse than that which God made: their sin made this new nature; and this *new nature* makes sin necessary and unavoidable: so it is in all other instances; our nature is evil, because we have spoiled it; and therefore the removing the sin which we have brought in, is the way to cure our nature: for this evil nature is not a thing, which we cannot avoid; we made it, and therefore we must help it; but as in the superinducing this evil nature, we were thrust forward by the world and the devil, by all objects from without, and weakness from within; so in the curing it we are to be helped by God and his most holy spirit.

Βαθειαν αλλα δια φρενος καρπουμενος

'Αφ' ης τα κεδνα βλαστανει βουλευματα.\*

We must have a new nature put into us, which must be the principle of new counsels, and better purposes, of holy actions and great devotion; and *this nature* is derived from God, and is a grace and a favour of heaven. The same spirit, that caused the holy *Jesus* to be born after a new and strange manner, must also descend upon us, and cause us to be born again, and to begin a new life upon the stock of a new nature. 'Απ' εκεινου ηρξατο θεια και ανθρωπινη συνυφανισθαι φυσικ, εν η ανθρωπινη τη περι το θεοτερον κοινακι γειηται θεια, said *Origen*; *From him it first began, that a divine and human nature were weaved together, that the human nature by communication with the celestial may also become divine, ουκ εν μονω του 'Ιησου, αλλα εν πασι τοις μετα το πιστευειν αναλαμβανουσι βιον, εν 'Ιησου εδιδαξεν; not only in Jesus, but*

\* Deep in the mind the seeds of goodness sown,  
Chastised desires and pious thoughts produce.

*in all that first believe in him, and then obey him, living such a life as Jesus taught: and this is the sum total of the whole design; as we have lived to the flesh, so we must hereafter live to the spirit: as our nature hath been flesh, not only in its original, but in habits and affection; so our nature must be spirit, in habit and choice, in design and effectual prosecutions; for nothing can cure our old death, but this new birth; and this is the recovery of our nature, and the restitution of our hopes, and therefore the greatest joy of mankind.*

—— φιλόν μὲν φεγγος κλισυ, το δε  
 Κλλον δε πωντου χευμ' ιδειν ευνημενον,  
 Γη τ' ερινον θαλλουσα παλυσσιονθ' ιδωρ.\*

*It is a fine thing to see the light of the sun, and it is pleasant to see the storm allayed and turned into a smooth sea and a fresh gale; our eyes are pleased to see the earth begin to live, and to produce her little issues with party-coloured coats:*

—— 'Αλλ' ουδεν ουτω λαμπρον  
 Ὡς τοις απατη και ποθερ δεδιγμενις  
 Παιδων, νεογνων εν δομοις ιδειν φας.

*Nothing is so beauteous as to see a new birth in a childless family; and it is excellent to hear a man discourse the hidden things of nature, and unriddle the perplexities of human notices and mistakes; it is comely to see a wise man sit in the gates of the city, and give right judgment in difficult causes: but all this is nothing to the excellencies of a new birth; to see the old man carried forth to funeral with the solemn tears of repentance, and buried in the grave of Jesus, and in his place a new creation to arise, a new heart and a new understanding, and new affections, and ex-*

\* Euripides.

cellent appetites: for nothing less than this can cure all the old distempers.

2. Our life, and all our discourses, and every observation, and a state of reason, and a union of sober counsels, are too little to cure a peevish spirit, and a weak reasoning, and silly principles, and accursed habits, and evil examples, and perverse affections, and a whole body of sin and death. It was well said in the comedy:

Nunquam ita quisquam bene subducta ratione ad vitam fuit,  
 Quin aetas usus semper aliquid apporet novi,  
 Aliquid moneat; ut illa, quae scire credas, nescias,  
 Et quae tibi putas prima, in experiundo repudies.\*

Men at first think themselves wise, and are always most confident when they have the least reason; and to-morrow they begin to perceive yesterday's folly, and yet they are not wise; but as the little embryo in the natural sheet and lap of its mother, first distinguishes into a little knot, and that in time will be the heart, and then into a bigger bundle, which after some days' abode grows into two little spots, and they, if cherished by nature, will become eyes, and each part by order commences into weak principles, and is preserved with nature's greatest curiosity; that it may assist first to distinction, then to order, next to usefulness, and from thence to strength, till it arrive at beauty, and a perfect creature: so are the necessities, and so are the discourses of men; we first learn the principles of reason, which

\* Never did man lay down so fair a plan,  
 So wise a rule of life, but fortune, age,  
 Or long experience made some change in it;  
 And taught him, that those things he thought he knew,  
 He did not know; and what he held as best,  
 In practice he threw by.

COLMAN.

breaks obscurely through a cloud, and brings a little light, and then we discern a folly, and by little and little leave it, till that enlightens the next corner of the soul: and then there is a new discovery; but the soul is still in infancy and childish follies; and every day does but the work of one day; but therefore art and use, experience and reason, although they do something, yet they cannot do enough, there must be something else: but this is to be wrought by a new principle; that is, by *the spirit of grace*: nature and reason alone cannot do it, and therefore the proper cure is to be wrought by those general means of *inviting* and *cherishing*, of *getting* and *entertaining* God's spirit; which when we have observed, we may account ourselves sufficiently instructed toward the repair of our breaches, and reformation of our evil nature.

1. The first great instrument of changing our whole nature into the state of grace, flesh into the spirit, is a firm belief, and a perfect assent to, and hearty entertainment of, the promises of the gospel; for holy scripture speaks great words concerning faith. *It quenches the fiery darts of the devil*, saith St. Paul;\* *it overcomes the world*, saith St. John;† it is the fruit of the spirit and the parent of love, it is *obedience*, and it is *humility*, and it is a *shield*, and it is a *breast-plate*, and a work, and a mystery, it is a *fight*, and it is a *victory*, it is pleasing God, and it is that *whereby the just do live*; by *faith we are purified*, and by *faith we are sanctified*, and by *faith we are justified*, and by *faith we are saved*: by this *we have access to the throne of grace*, and by it our prayers shall prevail *for the sick*; by it we stand, and by it we walk, and by this *Christ dwells in our hearts*, and by it all the miracles of the church have been done; it gives great patience to

\* Ephes. iv. 4, 16.

† John iv. 5.

suffer, and great confidence to hope, and great strength to do, and infallible certainty to enjoy the end of all our faith, and satisfaction of all our hopes, and the reward of all our labours, even the *most mighty prize of our high calling* : and if faith be such a magazine of spiritual excellencies, of such universal efficacy, nothing can be a greater antidote against the venom of a corrupted nature. But then this is not a grace seated finally in the understanding, but the principle that is designed to, and actually productive of a holy life ; it is not only a believing the propositions of scripture as we believe a proposition in the metaphysicks, concerning which a man is never the honestest whether it be true or false ; but it is a belief of things that concern us infinitely ; things so great, that if they be so true as great, no man that hath his reason and can discourse, that can think and choose, that can desire and work towards an end, can possibly neglect. The great object of our faith, to which all other articles do minister, is, *resurrection of our bodies and souls to eternal life, and glories infinite*. Now is it possible that a man that believes this, and that he may obtain it for himself, and that it was prepared for him, and that God desires to give it him, that he can neglect and despise it, and not work for it, and perform such easy conditions upon which it may be obtained ? Are not most men of the world made miserable at a less price than a thousand pounds a year ? Do not all the usurers and merchants, all tradesmen and labourers under the sun, toil and care, labour and contrive, venture and plot for a little money ? and no man gets, and scarce any man desires so much of it as he can lay upon three acres of ground ; not so much as will fill a great house : and is this sum, that is such a trifle, such a poor limited heap of dirt, the reward of all the labour, and the end of all the care, and the

design of all the malice, and the recompense of all the wars of the world? and can it be imaginable that life itself, and a long life, an eternal and happy life, a kingdom, a perfect kingdom and glorious, that shall never have ending, nor ever shall be abated with rebellion, or fears or sorrow, or care; that such a kingdom should not be worth the praying for, and quitting of an idle company, and a foolish humour, or a little drink, or a vicious silly woman for it? surely men believe no such thing: they do not rely upon those fine stories that are read in books, and published by preachers, and allowed by the laws of all the world. If they did, why do they choose intemperance and a fever, lust and shame, rebellion and danger, pride and a fall, sacrilege and a curse, gain and passion, before humility and safety, religion and a constant joy, devotion and peace of conscience, justice and a quiet dwelling, charity, and a blessing; and, at the end of all this, a kingdom more glorious than all the beauties the sun did ever see? *Fides est velut quodam aeternitatis exemplar, praeterita simul et praesentia et futura sinu quodam vastissimo comprehendit, ut nihil ei praetereat, nil pereat, praeceat nihil;* now, *faith is a certain image of eternity, all things are present to it, things past, and things to come,* are all so before the eyes of faith, that he in whose eye that candle is enkindled, beholds heaven as present, and sees how blessed a thing it is to die in God's favour, and to be chimed to our grave with the musick of a good conscience. Faith converses with the angels, and antedates the hymns of glory; every man that hath this grace is as certain, that there are glories for him, if he perseveres in duty, as if he had heard and sung the thanksgiving song for the blessed sentence of doom's-day. And therefore it is no matter if these things are separate and distant objects; none but children and fools are taken with the present trifle.

and neglect a distant blessing, of which they have credible and believed notices. Did the merchant see the pearls and the wealth he designs to get in the trade of twenty years? and is it possible that a child should, when he learns the first rudiments of grammar, know what excellent things there are in learning, whither he designs his labour, and his hopes? We labour for that which is uncertain, and distant, and believed, and hoped for with many allays, and seen with diminution, and a troubled ray; and what excuse can there be, that we do not, labour for that which is told us by God, and preached by his only Son, and confirmed by miracles, and which Christ himself died to purchase, and millions of martyrs died to witness, and which we see good men and wise believe with an assent stronger than their evidence; and which they do believe, because they do love; and love, because they do believe? There is nothing to be said, but that faith which did enlighten the blind, and cleanse the lepers, and washed the soul of the *Ethiopian*; that faith that cures the sick, and strengthens the paralytick, and baptizes the Catechumens, and justifies the faithful, and repairs the penitent, and confirms the just, and crowns the martyrs; that faith, if it be true and proper, Christian and alive, active and effective in us, is sufficient to appease the storm of our passions, and to instruct all our ignorances, and to *make us wise unto salvation*; it will, if we let it do its first intention, chastise our errors, and discover our follies; it will make us ashamed of trifling interests and violent prosecutions, of false principles and the evil disguises of the world; and then our nature will return to the innocence and excellency in which God first estated it; that is, our flesh will be a servant of the soul, and the soul a servant to the spirit; and then, because faith makes *heaven* to be the *end* of our *desires*, and

God the object of our love and worshippings, and the scripture the rule of our actions, and Christ our Lord and Master, and the Holy Spirit our mighty assistant and our counsellor, all the little uglinesses of the world, and the follies of the flesh will be uneasy, and unsavoury, unreasonable, and a load ; and then that grace, the grace of faith, that lays hold of the holy Trinity, although it cannot understand it, and beholds heaven before it can possess it, shall also correct our weaknesses, and master all our aversations : and though we cannot in this world be perfect masters, and triumphant persons, yet we be conquerors and more ; that is, conquerors of the direct hostility, and sure of a crown to be revealed in its due time.

2. The second great remedy of our evil nature, and of the loads of the flesh, is *devotion*, or a state of prayer, and intercourse with God. For the gift of the spirit of God, which is the great antidote of our evil natures, is properly and expressly promised to prayer : *if you, who are evil, give good things to your children that ask you, how much more shall your Father from heaven give his holy spirit to them that ask it?\** That which in *St. Luke* is called ἁγιον πνευμα, the *Holy Spirit*, is called in *St. Matthew*, τα αγαθα, *good things* : † that is, the *Holy Spirit* is all that good that we shall need towards our *pardon*, and our *sanctification*, and our *glory*, and this is promised to prayer : to this purpose Christ taught us the Lord's prayer, by which we are sufficiently instructed in obtaining this magazine of holy and useful things. But *prayer is but one part of devotion* ; and though of admirable efficacy towards the obtaining this excellent promise, yet it is to be assisted by the other parts of *devotion*, to make it a perfect remedy to our great evil. He that would secure his evil nature, must be a *devout person* ; and

\* Luke xi. 13.

† Mat. vii. 11.

he that is *devout*, besides that he prays frequently, he delights in it, as it is a conversation with God; he rejoices in God, and esteems him the light of his eyes, and the support of his confidence, the object of his love, and the desires of his heart; the man is uneasy but when he does God service; and his soul is at peace and rest when he does what may be accepted: and this is that which the Apostle counsels, and gives in precept; *rejoice in the Lord always, and again I say, rejoice;*\* that is, as the Levites were appointed to rejoice, because God was their portion in tithes and offerings, so now that in the spiritual sense God is our portion, we should rejoice in him, and make him our inheritance, and his service our employment, and the peace of conscience to be our rest, and then it is impossible we should be any longer slaves to sin, and afflicted by the baser employments of the flesh, or carry burdens for the devil; and therefore the scholiast upon *Juvenal* observed well, *nullum malum gaudium est, no true joy can be evil;* and therefore it was improperly said of *Virgil*, *mala gaudia mentis*, calling lust and wild desires *the evil joys of the mind;* *gaudium enim nisi sapienti non contingere*, said *Seneca*, *none but a wise and a good man can truly rejoice;* the evil laugh loud, and sigh deeply, they drink drunk, and forget their sorrows, and all the joys of evil men are only arts of forgetfulness, devices to cover their sorrow, and make them not see their death, and its affrighting circumstances; but the heart never can rejoice and be secure, be pleased and be at rest, but when it dwells with holiness; the joys that come from thence are *safe and great, unchangeable and unabated, healthful and holy;* and this is true joy: and this is that, which can cure all the little images of pleasure and temptation, which debauch our nature.

\* Phil. iv. 4.

and make it dwell with hospitals, in the region of diseases and evil sorrows. *St. Gregory* well observed the difference : saying, that “ *corporal pleasures, when we have them not, enkindle a flame and a burning desire in the heart, and make a man very miserable, before he tastes them ; the appetite to them is like the thirst and the desires of a fever, the pleasure of drinking will not pay for the pain of the desire ; and when they are enjoyed, they instantly breed satiety and loathing. But spiritual rejoicings and delights are loathed by them that have them not, and despised by them, that never felt them ; but when they are once tasted, they increase the appetite and swell into bigger capacities ; and the more they are eaten, the more they are desired, and cannot become a weariness, because they satisfy all the way, and only increase the desire, because themselves grow bigger and more amiable.*” And therefore, when this new and stranger appetite, and consequent joy, arises in the heart of man, it so fills all the faculties, that there is no gust, no desire left for toads and vipers, for hemlock and the deadly night-shade.

Sirenas, hilarem navigantium pocnam,  
 Blandasque mortes, gaudiumque crudele,  
 Quas nemo quondam deserebat auditas,  
 Prudens Ulysses dicitur reliquisse.\*

Then a man can hear the musick of songs and dances, and think them to be heathenish noises ; and if he be engaged in the society of a woman-singer, he can be as unconcerned as a marble statue ; he can be at a feast and not be defiled, he can pass through theatres as through a street ; then he can look on money as his

\* The Sirens' pleasing snares, and warbling charms  
 Which mariners to fatal joys allur'd,  
 The wise Ulysses unregarded past.

servant, *nec distant aera lupinis* ; he can use it as the *Greeks* did their sharp coins, to cast accounts withal, and not from thence take the accounts of his wealth or his felicity. If you can once obtain but to delight in prayer, and to long for the day of a communion, and to be pleased with holy meditation, and to desire God's grace with great passion, and an appetite keen as a wolf upon the void plains of the north ; if you can delight in God's love, and consider concerning his providence, and busy yourselves in the pursuit of the affairs of his kingdom, then you have the grace of devotion, and your evil nature shall be cured.

3. Because this great cure is to be wrought by the *spirit of God*, which is a *new nature in us*, we must endeavour to abstain from those things, which by a special malignity are directly opposite to the spirit of reason, and the spirit of grace ; and those are *drunkenness* and *lust*. He that is full of wine cannot be full of the spirit of God ; *St. Paul* noteth the hostility, *be not drunk with wine, but be filled with the spirit* :\* a man that is a drunkard does *perire cito*, he perishes quickly, his temptations that come to him make but short work with him ; a drunkard is *ασατος* ; our English well expresses it, it is a *sottishness*, and the man is *ακολαστος, αχρειος, αχριστος*, an useless, senseless person, *ειτ' ουχ' απανταν εστι το μεθυσιν κακον μεγαστον ανθρωποισι, και βλαβερωτατον* ; of all the evils of the world, nothing is worse to a man's self, nothing is more harmful than this ; *αποστιρουλα εαυτον του φρενεν, ο μεγαστον ημιν αγαθον εσχει η φυσικη*, said *Crobylus*, it deprives a wise man of his counsel and his understanding : now, because it is the greatest good that nature hath, that which takes it away must needs be our greatest enemy. Nature is weak enough of itself, but drunkenness takes from it all the little strengths

\* *Ephes. v. 18.*

that are left to it, and destroys the spirit; and the man can neither have the strengths of nature, nor the strengths of grace; and how then can the man do wisely or virtuously? *Spiritus sanctus amat sicca corda, the spirit of God loves dry hearts*, said the Christian proverb; and *Josephus* said of *Samson*, δηλον ην αφειρητευσαν απο της περι την δαιταν σαφισυνης, *it appears he was a prophet, or a man full of the spirit, by the temperance of his diet*, and now that *all the people are holy unto the Lord*, they must αεινως αγειας εχειν, as *Plutarch* said of their consecrated persons; they must have *dry and sober purities*: for by this means their reason is useful, and their passions not violent, and their discourse united, and the precious things of their memory at hand, and they can pray, and read, and they can meditate and practise, and then they can learn, where their natural weaknesses are most urgent, and how they can be tempted, and can secure their aids accordingly; but how is it possible, that such a man should cure all the evils of his nature, and repair the breaches of *Adam's* sin, and stop all the effect which is upon him from all the evils of the world, if he delights in seas of drink, and is pleased with the follies of distempered persons, and laughs loud at the childish humours and weak discourses of the man that can do nothing but that for which *Dionysius* slew *Antiphon*, and *Timagenes* did fall from *Caesar's* friendship; that is, play the fool and abuse his friend? He cannot give good counsel or spend an hour in wise sayings; but half a day they can talk, *ut foret, unde corona cachinnum tollere possit*, to make the crowd laugh and consider not.

And the same is the case of lust; because it is exactly contrary to Christ the King of virgins, and his Holy Spirit, who is the Prince of purities and holy thoughts; it is a captivity of the reason, and an enraging of the passions, it wakens every night,

and rages every day, it desires passionately, and prosecutes violently, it hinders business and distracts counsel, it brings jealousies and enkindles wars, it sins against the body and weakens the soul, it defiles a temple and drives the Holy Spirit forth, and it is so entire a prosecution of the follies and weaknesses of nature; such a snare and a bait to weak and easy fools, that it prevails infinitely, and rages horribly, and rules tyrannically; it is a very fever in the reason, and a calenture in the passions; and therefore, either it must be quenched, or it will be impossible to cure our evil natures: the curing of this is not the remedy of a single evil, but it is a doing violence to our whole nature; and therefore hath in it the greatest courage and an equal conduct, and supposes spiritual strengths great enough to contest against every enemy.

4. Hitherto is to be reduced, that we avoid all flatterers and evil company; for it was impossible that *Alexander* should be wise and cure his pride and his drunkenness, so long as he entertained *Agesius* and *Agnon*, *Bagoas* and *Demetrius*, and slew *Parmenio* and *Philotas*, and murdered wise *Calisthenes*; for he that loves to be flattered, loves not to change his pleasure; but had rather to hear himself *called wise*, than to be so. Flattery does bribe an evil nature, and corrupt a good one; and make it love to give wrong judgment, and evil sentences: he that loves to be flattered can never want some to abuse him, but he shall always want one to counsel him, and then he can never be wise.

5. But I must put these advices into a heap; he therefore that will cure his evil nature, must set himself against his chiefest lust, which when he hath overcome, the lesser enemies will come in of themselves. He must endeavour to reduce his affections to an indifferency; for all violence is an enemy to

reason and counsel, and is that state of disease for which he is to inquire remedies.

6. It is necessary that in all actions of choice he deliberate and consider, that he may never do that, for which he must ask a pardon, and he must suffer shame and smart: and therefore *Cato* did well reprove *Aulus Albinus* for writing the *Roman* story in the Greek tongue, of which he had but imperfect knowledge; and himself was put to make his apology for so doing: *Cato* told him that he was mightily in love with a fault, that he had rather beg a pardon than be innocent; Who forced him to need the pardon? And when before hand we know we must change from what we are, or do worse, it is a better *compendium* not to enter in from whence we must uneasily retire.

7. In all the contingencies of chance and variety of action, remember that thou art the maker of thy own fortune, and of thy own sin; charge not God with it either before or after; the violence of thy own passion is no superinduced necessity from him, and the events of Providence in all its strange variety can give no authority or patronage to a foul forbidden action, though the next chance of war or fortune be prosperous and rich. An *Egyptian* robber sleeping under a rotten wall was awakened by *Serapis*, and sent away from the ruin; but being quit from the danger, and seeing the wall to slide, he thought the *daemon* loved his crime, because he had so strangely preserved him from a sudden and a violent death. But *Serapis* told him, Θανάτιον μὲν ἀλυτοῦ νῦν ἐφυγες, σταυροῦ δ' ἰσθι φυλαττομένου, *I saved you from the wall, to reserve you for the wheel; from a short and private death, to a painful and disgraceful; and so it is very frequently in the event of human affairs: men are saved from one death, and reserved for another; or are preserved here, to be destroyed hereafter; and they that would judge of*

actions by events, must stay till all events are passed; that is, till all their posterity be dead, and the sentence is given at doom's-day; in the mean time, the evils of our nature are to be looked upon without all accidental appendages; as they are in themselves, as they have an irregularity and disorder, an unreasonableness and a sting; and be sure to rely upon nothing, but the truth of laws and promises; and take severe accounts by those lines, which God gave us on purpose to reprove our evil habits and filthy inclinations. Men that are not willing to be cured are glad of any thing to cozen them; but the body of death cannot be taken off from us, unless we be honest in our purposes, and severe in our counsels, and take just measures, and glorify God, and set ourselves against ourselves, that we may be changed into the likeness of the sons of God.

8. Avoid all delay in the counsels of religion. Because the aversation and perverseness of a child's nature may be corrected easily; but every day of indulgence and excuse increases the evil, and makes it still more natural, and still more necessary.

9. Learn to despise the world; or, which is a better compendium in the duty, learn but truly to understand it; for it is a cozenage all the way; the head of it is a rainbow, and the face of it is flattery; its words are charms, and all its stories are false; its body is a shadow, and its hands do knit spiders' webs; it is an image and a noise, with a *hyaena's* lip and a serpent's tail; it was given to serve the needs of our nature; and instead of doing it, it creates strange appetites, and nourishes thirsts and fevers; it brings care, and debauches our nature, and brings shame and death as the reward of all our cares. Our nature is a disease, and the world does nourish it; but if you leave to feed upon such un-

wholesome diet, your nature reverts to its first purities, and to the entertainments of the grace of God.

4. I am now to consider, how far the infirmities of the flesh can be innocent, and consist with the spirit of grace. For all these counsels are to be entertained into a willing spirit; and not only so, but into an active; and so long as the spirit is only willing, the weakness of the flesh will in many instances become stronger than the strengths of the spirit. For he that hath a good will, and does not do good actions, which are required of him, *is hindered*, but not by God that requires them, and therefore by himself, or his worst enemy. But the measures of this question are these:

1. If the flesh hinders us of our duty, it is our enemy; and then our misery is not, that the flesh is weak, but that it is too strong. But, 2. when it abates the degrees of duty and stops its growth, or its passing on to action and effect, then *it is weak, but not directly, nor always criminal*. But to speak particularly.

1. If our flesh hinders us of any thing that is a direct duty, and prevails upon the spirit to make it do an evil action, or contract an evil habit, the man is in a state of bondage and sin: his flesh is the mother of corruption and an enemy to God. It is not enough to say, I desire to serve God, and cannot as I would: I would fain love God above all the things in the world, but the flesh hath appetites of its own that must be observed: *I pray* to be forgiven as I forgive others; but flesh and blood cannot put up such an injury: for know that no infirmity, no unavoidable accident, no necessity, no poverty, no business can hinder us from the love of God, or forgiving injuries, or being of a religious and a devout spirit. Poverty and the intrigues of the world are things, that can no more hinder the spirit in these duties, than a strong enemy

can hinder the sun to shine, or the clouds to drop rain. These things which God requires of us, and exacts from us with mighty penalties, these he hath made us able to perform; for he knows, that we have no strength but what he gives us; and therefore, as he binds burdens upon our shoulders, so he gives us strength to bear them; and therefore he that says he cannot forgive, says only that his lust is stronger than his religion: his flesh prevails upon his spirit. For what necessity can a man have to curse him, whom he calls enemy? or to sue him, or kill him, or do him any spite? A man may serve all his needs of nature, though he does nothing of all this; and if he be willing, what hinders him to love, to pardon, to wish well, to desire? The willing is the doing in this case; and he that says he is willing to do his duty, but he cannot, does not understand what he says. For all the duty of the inner man consists in the actions of the will, and there they are seated, and to it all the inferior faculties obey, in those things which are direct emanations and effects of will. He that desires to love God, does love him; indeed men are often cozened with pretences, and in some good mood, or warmed with a holy passion: but it signifies nothing, because they will not quit the love of God's enemies; and therefore they do not desire what they say they do: but if the will and heart be right, and not false and dissembling, this duty is, or will be done infallibly.

2. If the spirit and the heart be willing, it will pass on to outward actions in all things, where it ought, or can. He that hath a charitable soul, will have a charitable hand; and will give his money to the poor, as he hath given his heart to God. For these things which are in our hand are under the power of the will, and therefore are to be commanded by it. He that says to the naked, *Be warm*

and clothed, and gives him not the garment that lies by him, or money to buy one, mocks God, and the poor, and himself. *Nequam illud verbum est, bene vult, nisi qui bene facit*, said the comedy; *it is an evil saying, he wishes well, unless he do well.\**

3. Those things which are not in our power; that is, such things in which the flesh is inculpably weak, or naturally or politically disabled, the will does the work of the outward and of the inward man; we cannot clothe Christ's body, he needs it not, and we cannot approach so sacred and separate a presence; but if we desire to do it, it is accounted as if we had. The ignorant man cannot discourse wisely and promote the interest of souls, but he can love souls and desire their felicity; though I cannot build hospitals and colleges, or pour great sums of money into the lap of the poor, yet if I encourage others and exhort them, if I commend and promote the work, I have done the work of a holy religion. For in these and the like cases, the outward work is not always set in our power, and therefore, without our fault is omitted, and can be supplied by that which is in our power.

4. For that is the last caution concerning this question. *No man is to be esteemed of a willing spirit, but he that endeavours to do the outward work, or to make all the supplies that he can; not only by the forwardness of his spirit, but by the compensation of some other charities, or devotion, or religion. Silver and gold have I none, and therefore I can give you none: but I wish you well; how will that appear? Why thus, Such as I have, I will give you: rise up and walk.* I cannot give you God, but I can give you counsel; I cannot relieve your need, but I can relieve your sadness; I cannot cure you, but I can comfort you; I cannot take away your poverty, but I can

\*Trinummas.

ease your spirit; and *God accepts us*, (saith the Apostle,) *according to what a man hath, and not according to what he hath not.* Only as our desires are great, and our spirits are willing, so we shall find ways to make supply of our want of ability and expressed liberality.

Et labor ingenium misero dedit, et sua quemque  
Advigilare sibi jussit fortuna premendo.\*

What the poor man's need will make him do, that also the good man's charity will; it will find out ways and artifices of relief, in kind or in value; in comfort or in prayers; in doing it himself or procuring others:

Πάντα δε ταυτ' εδιδαξε πικρη παντολμος αναγκη.†

The necessity of our fortune, and the willingness of our spirits, will do all this: all that it can, and something that it cannot; *You have relieved the saints*, (saith *St. Paul*,) *according to your power; yea, and beyond your power*: only let us be careful in all instances, that we yield not to the weakness of the flesh, nor listen to its fair pretences; for the flesh can do more than it says, we can do more than we think we can; and if we do some violence to the flesh, to our affairs, and to the circumstances of our fortune, for the interest of our spirit, we shall make our flesh useful, and the spirit strong, the flesh and its weakness shall no more be an objection, but shall comply, and co-operate, and serve all the necessities of the spirit.

\* Distress the needy prompts, and fortune hard  
Genius and caution to the poor supplies.

† Necessity the master teacher proves.

SERMON XII.



OF LUKEWARMNESS, AND ZEAL;

OR,

SPIRITUAL FERVOUR.

PART I.

JER. xlvi. 10; FIRST PART.

Cursed be he that doth the work of the Lord deceitfully.

CHRIST'S kingdom being in order to the kingdom of his Father which shall be manifest at the day of judgment, must therefore be spiritual; because then it is, that all things must become spiritual, not only by way of eminency, but by entire constitution and perfect change of natures. Men shall be like angels, and angels shall be comprehended in the lap of spiritual and eternal felicities; the soul shall not understand by material phantasms, neither be served by the provisions of the body, but the body itself shall become spiritual, and the eyes shall see intellectual objects, and the mouth shall feed upon hymns and glorifications of God, the belly shall be then satisfied by the fulness of righteousness, and the tongue shall speak nothing but praises, and the propositions of a celestial wisdom, the motion shall be the swiftness of an angel, and it shall be clothed with white as with a garment: holiness is the sun, and righteousness is the moon, in that region; our society shall be choirs of

singers, and our conversation, wonder; contemplation shall be our food, and love shall be *the wine of elect souls*. And as to every natural appetite there is now proportioned an object, crass, material, unsatisfying, and allayed with sorrow and uneasiness; so there be new capacities and equal objects; the desires shall be fruition, and the appetite shall not suppose want, but a faculty of delight, and an unmeasurable complacency: the will and the understanding, love and wonder, joys every day, and the same for ever; this shall be their state who shall be accounted worthy of the resurrection to this life; where the body shall be a partner, but no servant; where it shall have no work of its own, but it shall rejoice with the soul; where the soul shall rule without resistance or an enemy, and we shall be fitted to enjoy God who is the Lord and Father of spirits. In this world, we see it is quite contrary: we long for perishing meat, and fill our stomachs with corruption; we look after white and red and the weaker beauties of the night; we are passionate after rings and seals, and enraged at the breaking of a crystal; we delight in the society of fools and weak persons; we laugh at sin and contrive mischiefs; and the body rebels against the soul and carries the cause against all its just pretences; and our soul itself is above half of it earth, and stone in its affections and distempers; our hearts are hard and inflexible to the softer whispers of mercy and compassion, having no loves for any thing but strange flesh, and heaps of money, and popular noises, for misery and folly; and therefore we are a huge way off from the kingdom of God, whose excellencies, whose designs, whose ends, whose constitution is spiritual and holy, and separate, and sublime, and perfect. Now between these two states of *natural flesh*, and *heavenly spirit*; that is, the powers of darkness, and the regions of light, the miseries of man,

and the perfections of God; the imperfection of nature where we stand by our creation, and supervening follies, and that state of felicities, whither we are designed by the mercies of God, there is a middle state; *the kingdom of grace*, wrought for us by our Mediator, *the man Christ Jesus*, who came to perfect the virtue of religion, and the designs of God, and to reform our nature, and to make it possible for us to come to that spiritual state, where all felicity does dwell. The religion that Christ taught is a *spiritual religion*, it designs (so far as this state can permit) to make us *spiritual*; that is, so as the spirit be the prevailing ingredient. *God must now be worshipped in spirit*; and not only so, but with a *fervent spirit*; and though God in all religions did seize upon the spirit, and even under *Moses'* law did, by the shadow of the ceremony, require the substantial worship; by cutting off the flesh intended the circumcision of the heart: yet because they were to mind the outward action, it took off much from the intention and activity of the spirit; man could not do both busily. And then they failed also in the other part of a spiritual religion; for the nature of a spiritual religion is, that in it we serve God with our hearts and affections; and because while the spirit prevails, we do not to evil purposes of abatement converse with flesh and blood, this service is also *fervent, intense, active, wise, and busy*, according to the nature of things spiritual. Now because God always perfectly intended it, yet because he less perfectly required it in the law of *Moses*, I say they fell short in both.

4. For, 1. They so rested in the outward action, that they thought themselves chaste, if they were no adulterers, though their eyes were wanton as kids, and their thoughts polluted as the springs of the wilderness, when a panther and a lioness descend to drink and lust; and if they did not rob the temple,

they accounted it no sin if they murmured at the riches of religion; and *Josephus* reproveth *Polybius* for saying that *Antiochus* was punished for having a design of sacrilege; and therefore *Tertullian* says of them, they were *nec plenae, nec adeo timendae disciplinae ad innocentiae veritatem*; this was their righteousness which Christ said, unless we will exceed, we shall not enter into the kingdom of heaven, where all spiritual perfections are in state and excellency.

2. The other part of a spiritual worship is a fervour and a holy zeal of God's glory, greatness of desire, and quickness of action; of all this the Jews were not careful at all, excepting the zealots amongst them, and they were not only fervent, but inflamed; and they had the earnestness of passion for the holy warmth of religion; and instead of an earnest charity, they had a cruel discipline; and for fraternal correction, they did destroy a sinning Israelite; and by both these evil states of religion they did the work of the Lord deceitfully; they either gave him the action without the heart, or zeal without charity, or religion without zeal, or ceremony without religion, or indifferency without desires; and then God is served by the outward man and not the inward; or by part of the inward and not all; by the understanding, and not by the will; or by the will, when the affections are cold, and the body unapt, and the lower faculties in rebellion, and the superiour in disorder, and the work of God is left imperfect, and our persons ungracious, and our ends unacquired, and the state of a spiritual kingdom not at all set forward towards any hope or possibility of being obtained. All this Christ came to mend, and by his laws did make provision that God should be served entirely, according as God always designed; and accordingly required by his prophets, and particularly in my text, that his work be done sincere-

ly, and our duty *with great affection*; and by these two provisions, both the *intention* and the *extension* are secured; our duty shall be entire, and it shall be perfect, we shall be neither lame nor cold, without a limb, nor without natural heat, and then *the work of the Lord will prosper in our hands*: but if we fail in either, we do *the Lord's work deceitfully*, and then we are accursed. For so saith the spirit of God, *Cursed be he that doth the work of the Lord deceitfully*.

1. Here then is the duty of us all. 1. God requires of us to serve him with an integral, entire, or a whole worship and religion. 2. God requires of us to serve him with earnest and intense affections; the entire purpose of both which, I shall represent in its several parts by so many propositions. 3. I shall consider concerning the measures of zeal and its inordinations.

1. *He that serves God with the body without the soul, serves God deceitfully. My son, give me thy heart*; and though I cannot think that nature was so sacramental, as to point out the holy and mysterious Trinity by the triangle of the heart, yet it is certain, that the heart of man is God's special portion, and every angle ought to point out towards him directly; that is, the soul of man ought to be presented to God, and given him as an oblation to the interest of his service.

1. For, to worship God with our souls, confesses one of his glorious attributes; it declares him to be the searcher of hearts, and that he reads the secret purposes, and beholds the smallest arrests of fancy, and bends in all the flexures and intrigues of crafty people; and searches out every plot and trifling conspiracy against him, and against ourselves, and against our brethren.

2. It advances the powers and concernments of his Providence, and confesses all the affairs of men, all their cabinets and their nightly counsels, their snares and two-edged mischiefs, to be over-ruled by him; for what he sees he judges, and what he judges he rules, and what he rules must turn to his glory; and of this glory he reflects rays and influences upon his servants, and it shall also turn to their good.

3. This service distinguishes our duty towards God from all our conversation with man, and separates the divine commandments from the imperfect decrees of princes and republicks; for these are satisfied by the outward work, and cannot take any other cognizance of the heart, and the will of man, but as himself is pleased to signify. He that wishes the *fiscus* empty, and that all the revenues of the crown were in his counting-house, cannot be punished by the laws, unless himself become his own traitor and accuser; and therefore, what man cannot discern, he must not judge, and must not require. But God sees it, and judges it, and requires it, and therefore reserves this as his own portion, and the chiefest feudal right of his crown.

4. He that secures the heart, secures all the rest; because this is the principle of all the moral actions of the whole man; and the hand obeys this, and the feet walk by its prescriptions; we eat and drink by measures which the soul desires and limits; and though the natural actions of men are not subject to choice and rule, yet the animal actions are under discipline; and although it cannot be helped but we shall desire, yet our desires can receive measures, and the laws of circumstances, and be reduced to order, and nature be changed into grace, and the actions animal (such as are, eating, drinking, laughing, weeping, &c.) shall become

actions of religion; and those that are simply natural (such as being hungry and thirsty,) shall be adopted into the retinue of religion, and become religious by being ordered or chastised, or suffered or directed; and therefore God requires the heart, because he requires all; and all cannot be secured without the principal be enclosed. But he that seals up a fountain may drink up all the waters alone, and may best appoint the channel where it shall run, and what grounds it shall refresh.

5. That I may sum up many reasons in one; God, by requiring the heart, secures the *perpetuity* and *perseverance* of our duty, and its *sincerity*, and its *integrity*, and its *perfection*: for so also God takes account of little things; it being all one in the heart of man, whether maliciously it omits a duty in a small instance or in a great; for although the expression hath variety and degrees in it, in relation to those purposes of usefulness and charity whither God designs it; yet the obedience and disobedience is all one, and shall be equally accounted for; and therefore the Jew *Tryphon* disputed against *Justin*, that the precepts of the gospel were impossible to be kept, because it also requiring the heart of man did stop every egression of disorders: for making the root holy and healthful, as the balsam of *Judea*, or the drops of manna in the evening of the Sabbath; it also causes that nothing spring thence but gums fit for incense, and oblations for the altar of proposition, and a cloud of perfume fit to make atonement for our sins; and being united to the great Sacrifice of the world, to reconcile God and man together. Upon these reasons you see it is highly fit that God should require it, and that we should pay the *sacrifice of our hearts*; and not at all think that God is satisfied with the work of the hands, when the affections of the heart are absent.

He that prays because he would be quiet, and would fain be quit of it, and communicates for fear of the laws, and comes to church to avoid shame, and gives alms to be eased of an importunate beggar, or relieves his old parents because they will not die in their time, and provides for his children lest he be compelled by laws and shame, but yet complains of the charge of God's blessings; this man is a servant of the eyes of men, and offers parchment or a white skin in sacrifice, but the flesh and the inwards he leaves to be consumed by a stranger fire. And therefore this is a deceit that robs God of the best, and leaves that for religion which men pare off: it is sacrilege, and brings a double curse.

2. *He that serves God with the soul without the body, when both can be conjoined, doth the work of the Lord deceitfully.* *Paphnutius*, whose knees were cut for the testimony of *Jesus*, was not obliged to worship with the humble flexures of the bending penitents: and blind *Bartimeus* could not read the holy lines of the law, and therefore that part of the work was not his duty; and God shall not call *Lazarus* to account for not giving alms, nor *St. Peter* and *St. John* for not giving silver and gold to the lame man, nor *Epaphroditus* for not keeping his fasting days when he had his sickness. But when God hath made the body an apt minister to the soul, and hath given money for alms, and power to protect the oppressed, and knees to serve in prayer, and hands to serve our needs, then the soul alone is not to work; but as *Rachael* gave her maid to *Jacob*, and she bore children to her lord upon her mistress's knees; and the children were reckoned to them both, because the one had fruitful desires, and the other a fruitful womb: so must the body serve the needs of the spirit; that what the one desires the other may effect, and the conceptions of the soul

may be the productions of the body, and the body must bow when the soul worships, and the hand must help when the soul pities, and both together do the work of a holy religion; the body alone can never serve God without the conjunction and preceding act of the soul; and sometimes the soul without the body is imperfect and vain; for in some actions there is *a body and a spirit, a material and a spiritual part*: and when the action hath the same constitution that a man hath, without the act of both it is as imperfect as a dead man; the soul cannot produce the body of some actions any more than the body can put life into it; and therefore an ineffective pity and a lazy counsel, an empty blessing and gay words, are but deceitful charity.

Quod peto, da, Cai; non peto consilium.\*

He that gave his friend counsel to study the law, when he desired to borrow 20l. was not so friendly in his counsel as he was useless in his charity: spiritual acts can cure a spiritual malady; but if my body needs relief, because you cannot feed me with diagrams, or clothe me with *Euclid's* elements, you must minister a real supply by a corporal charity to my corporal necessity. This proposition is not only useful in the doctrine of charity, and the virtue of religion, but in the professions of faith, and requires that it be publick, open, and ingenuous. In matters of necessary duty it is not sufficient to *have it to ourselves*, but we must also *have it to God*, and all the world; and as *in the heart we believe*, so *by the mouth we confess unto salvation*. He is an ill man that is only a Christian in his heart, and is not so in his profession and publications; and as your heart must not be wanting in any good professions and pretences, so

\* Relieve my need, your useless counsel spare.

neither must publick profession be wanting in every good and necessary persuasion. The faith and the cause of God must be owned publickly ; for if it be the cause of God, it will never bring us to shame. I do not say, whatever we think we must tell it to all the world, much less at all times, and in all circumstances ; but we must never deny that which we believe to be the cause of God in such circumstances, in which we can and ought to glorify him. But this extends also to other instances. He that swears a false oath with his lips, and unswears it with his heart, hath deceived one more than he thinks for ; himself is the most abused person : and when my action is contrary to men, they will reprove me ; but when it is against my own persuasion, I cannot but reprove myself ; and am witness, and accuser, and party, and guilty, and then God is the judge, and his anger will be a fierce executioner, because *we do the Lord's work deceitfully.*

3. *They are deceitful in the Lord's work, that reserve one faculty for sin, or one sin for themselves, or one action to please their appetite, and many for religion.* Rabbi Kimchi taught his scholars, *cogitationem pravam Deus non habet vice facti, nisi concepta fuerit in Dei fidem et religionem* ; that God is never angry with an evil thought, unless it be a thought of apostasy from the Jews' religion ; and therefore, provided that men be severe and close in their sect and party, they might roll in lustful thoughts ; and the torches they light up in the temple, might smoke with *anger* at one end, and *lust* at the other, so they did not flame out in egressions of violence and injustice, in adulteries and fouler complications : nay, they would give leave to some degrees of evil actions ; for *R. Moses* and *Selomoh* taught, that if the most part of a man's actions were holy and just, though in one he sinned often, yet the greater ingre-

dient should prevail, and the number of good works should outweigh the lesser account of evil things ; and this *pharisaical righteousness* is too frequent even among Christians. For who almost is there that does not count fairly concerning himself, if he reckons many virtues upon the stock of his religion, and but one vice upon the stock of his infirmity ; half a dozen to God, and one for his company, or his friend ; his education, or his appetite ? and if he hath parted from his folly, yet he will remember the flesh-pots, and please himself with a fantastick sin, and call it home through the gates of his memory, and place it at the door of fancy, that there he may behold it, and consider concerning what he hath parted withal, out of the fears and terrours of religion, and a necessary unavoidable conscience. Do not many men go from sin to sin, even in their repentance ? they go backward from sin to sin, and change their crime as a man changes his uneasy load, and shakes it off from one shoulder to support it with the other. How many severe persons, virgins, and widows, are so pleased with their chastity, and their abstinence even from lawful mixtures, that by this means they fall into a worse pride ; insomuch that I remember *St. Austin* said, *audeo dicere superbis continentibus expedit cadere*, they that are chaste and proud, it is sometimes a remedy for them to fall into sin, and by the shame of lust to cure the devil of pride, and by the sin of the body, to cure the worsers evils of the spirit ; and therefore he adds, that he did believe, God in a severe mercy did permit the barbarous nations, breaking in upon the *Roman* empire, to violate many virgins professed in cloisters and religious families, to be as a mortification of their pride, lest the accidental advantages of a continent life should bring them into the certain miseries of a spiritual death, by taking away their humility, which was more necessa-

ry than their virgin state: it is not a cure that men may use, but God permits it sometimes with greater safety through his wise conduct and over-ruling providence; *St. Peter* was safer by his fall, (as it fell out in the event of things,) than by his former confidence. Man must never cure a sin by a sin; but he that brings good out of our evil, he can when he please. But I speak it, to represent how deceitfully many times we do the work of the Lord. We reprove a sinning brother, but do it with a pompous spirit; we separate from scandal, and do it with glory, and a gaudy heart; we are charitable to the poor, but will not forgive our unkind enemies; or, we pour relief into their bags, but we please ourselves and drink drunk, and hope to commute with God, giving the fruit of our labours or effluxes of money for the sin of our souls: and upon this account it is, that two of the noblest graces of a Christian are to very many persons made *a savour of death*, though they were intended for the beginning and the promotion of an eternal life; and those are *faith* and *charity*. Some men think if they have *faith*, it is enough to answer all the accusations of sin, which our consciences or the devils make against us: if I be a wanton person, yet my *faith* shall hide it, and *faith* shall cover the follies of drunkenness, and I may all my life rely upon *faith* at last to quit my scores. For he that is most careful is not innocent, but must be saved by *faith*; and he that is least careful may have *faith*, and that will save him. But because these men mistake concerning *faith*, and consider not, that *charity* or a good life is a part of that *faith* that saves us, they hope to be saved by the *word*, they fill their bellies with the story of *Frimalcion's* banquet, and drink drunk with the news of wine; they eat shadows, and when they are drowning, catch at the image of the

trees, which hang over the water, and are reflected from the bottom.

But thus many men do with charity, [*Give alms, and all things shall be clean unto you*, said our *blessed Saviour*:] and therefore many keep a sin alive, and make account to pay for it, and God shall be put to relieve his own poor at the price of the sin of another of his servants; charity will take lust or intemperance into protection, and men will not be kind to their brethren, unless they will be also at the same time unkind to God. I have understood concerning divers vicious persons, that none have been so free in their donatives and offerings to religion and the priest as they: and the hospitals that have been built, and the highways mended at the price of souls, are too many for christendom to boast of in behalf of charity. But as others mistake concerning faith, so these do concerning its twin-sister. The first had *faith without charity*, and these have *charity without hope*; for every one that hath this *hope*, that is, the hope of receiving the glorious things of God promised in the Gospel, *purifies himself even as God is pure*: faith and charity too, must both suppose repentance; and repentance is the abolition of the whole body of sin, the purification of the whole man. But the sum of the doctrine and case of conscience in this particular, is this.

1. *Charity is a certain cure of sins that are past, not that are present.* He that repents and leaves his sin, and then relieves the poor, and pays for his folly, by a diminution of his own estate, and the supplies of the poor, and his ministering to Christ's poor members, turns all his former crimes into holiness, he purges the stains and makes amends for his folly, and commutes for the baser pleasure with a more noble usage: so said *Daniel to Nebuchadnezzar*, [*Break off thy sins by righteousness, and thine iniquities by*

*showing mercy to the poor;]*\* first be just, and then be charitable; for it is pity, that alms, which is one of the noblest services of God, and the greatest mercy to thy brother, should be spent upon sin, and thrown away upon folly.

2. *Faith* is the remedy of all our evils; but then, it is never of force, but when we either have endeavoured or undertaken to do all good; this in baptism, that after: *faith* and *repentance* at first; and *faith* and *charity* at last; and because we fail often by infirmity, and sometimes by inadvertency; sometimes by a surprise, and often by omission; and all this even in the midst of a sincere endeavour to live justly and perfectly; therefore the passion of our Lord pays for *this*, and *faith* lays hold upon *that*. But without a hearty and sincere intent, and vigorous prosecution of all the parts of our duty, *faith* is but a word, not so much as a cover to a naked bosom, nor a pretence big enough to deceive persons, that are not willing to be cozened.

3. *The bigger ingredient of virtue and evil actions will prevail*, but it is only when *virtue* is habitual and *sins* are single, interrupted, casual and seldom, without choice and without affection; that is, when our repentance is so timely, that it can work for God more than we served under the tyranny of sin; so that if you will account the whole life of man, the rule is good, and the greater ingredient shall prevail; and he shall certainly be pardoned and excepted, whose life is so reformed, whose repentance is so active, whose return is so early, that he hath given bigger portions to God than to God's enemy. But if we account so, as to divide the measures in present possession, the bigger part cannot prevail; a small or a seldom sin spoils not the sea of piety;

\* Dan. iv. 27.

but when the affection is divided, a little ill destroys the whole body of good; the cup in a man's right hand must be *ακρῶς κεκρασμένος*, it must be pure although it be mingled; that is, the whole affection must be for God, *that* must be pure and unmingled; if sin mingles in seldom and unapproved instances, the drops of water are swallowed up with a whole vintage of piety, and the bigger ingredient is the prevailing; in all other cases it is not so: for one sin, that we choose and love and delight in, will not be excused by twenty virtues: and as one broken link dissolves the union of the whole chain, and one jarring untuned string spoils the whole musick; so is every sin that seizes upon a portion of our affections; if we love one, that one destroys the acceptance of all the rest: and as it is in faith, so it is in charity. He that is a heretick in one article, hath no saving faith in the whole; and so does every vicious habit, or unreformed sin, destroy the excellency of the grace of charity; a wilful error in one article is heresy, and every vice in one instance is malice, and they are perfectly contrary, and a direct darkness to the two eyes of the soul, *faith and charity*.

4. There is one deceit more yet, in the matter of the extension of our duty, destroying the integrity of its constitution; for they do the work of God deceitfully, who think God sufficiently served with *abstinence from evil*, and converse not in the acquisition and pursuit of holy charity and religion. This *Clemens Alexandrinus* affirms of the Pharisees, they were *μετα αποχων κακων δικαιουμενοι*, they hoped to be justified by abstinence from things forbidden; but if we will be *βασιλικoi*, sons of the kingdom, we must

*μετα της εν τούτοις τελειωσεως και του πλησιον αγαπην, και ευεργετειν :*

besides this, and supposing a proportionable perfec-

tion in such an innocence, we must love our brother and do good to him, and glorify God by a holy religion, in the communion of saints, in faith and sacraments, in alms and counsel, in forgivenesses and assistances. *Flee from evil, and do the thing that is good, and dwell for evermore,* said the spirit of God in the Psalms: and *St. Peter* [*having escaped the corruption that is in the world through lust, give all diligence to add to your faith virtue, to virtue patience, to patience godliness, and brotherly kindness, and charity.*] Many persons think themselves fairly assoiled, because they are no adulterers, no rebels, no drunkards, not of scandalous lives; in the mean time, like the *Laodiceans*, they are *naked and poor*; they have no catalogue of good things registered in heaven, no treasures in the repositories of the poor, neither have the poor often prayed concerning them, *Lord remember thy servants for this thing at the day of judgment.* A negative religion is in many things the effects of laws, and the appendage of sexes, the product of education, the issues of company and of the publick, or the daughter of fear and natural modesty, or their temper and constitution, and civil relations, common fame, or necessary interest. Few women swear and do the debaucheries of drunkards; and they are guarded from adulterous complications by spies and shame, by fear and jealousy, by the concernment of families, and reputation of their kindred, and therefore they are to account with God beyond this civil and necessary innocence, for humility and patience, for religious fancies and tender consciences, for tending the sick and dressing the poor, for governing their house and nursing their children; and so it is in every state of life. When a prince or prelate, a noble and a rich person, hath reckoned all his immunities and degrees of innocence from those

evils that are incident to inferiour persons, or the worser sort of their own order, they do *the work of the Lord*, and their own too, very *deceitfully*, unless they account correspondencies of piety to all their powers and possibilities; they are to reckon and consider concerning what oppressions they have relieved, what causes and what fatherless they have defended, how the work of God and of religion, of justice and charity, hath thrived in their hands. If they have made peace, and encouraged religion by their example and by their laws, by rewards and collateral encouragements, if they have been zealous for God and for religion, if they have employed ten talents to the improvement of God's bank, then they have done God's work faithfully; if they account otherwise, and account only by cyphers and negatives, they can expect only the rewards of innocent slaves; they shall escape the *furca* and the *wheel*, the torments of lustful persons, and the crown of flames, that is reserved for the ambitious; or they shall not be guawn with the vipers of the envious, or the shame of the ungrateful; but they can never upon this account hope for the crowns of martyrs, or the honourable rewards of saints, the coronets of virgins, and chaplets of doctors and confessors: and though murderers and lustful persons, the proud and the covetous, the heretick and schismatick are to expect flames and scorpions, pains and smart, (*poenam sensus*, the schools call it;) yet the lazy and the imperfect, the harmless sleeper and the idle worker, shall have the *poenam damni*, the loss of all his hopes, and the dishonour of the loss; and in the sum of affairs it will be no great difference whether we have *loss* or *pain*, because there can be no greater *pain* imaginable than to lose the sight of God to eternal ages.

5. Hither are to be reduced as deceitful workers, those that promise to God, but mean not to pay what they once intended; people that are confident in the day of ease, and fail in the danger; they that pray passionately for a grace, and if it be not obtained at that price, go no farther, and never contend in action for what they seem to contend in prayer; such as delight in forms and outsides, and regard not the substance and design of every institution; that think it a great sin to taste bread before the receiving the holy sacrament, and yet come to communicate with an ambitious and revengeful soul; that make a conscience of eating flesh, but not of drunkenness; that keep old customs and old sins together; that pretend one duty to excuse another; religion against charity, or piety to parents against duty to God, private promises against publick duty, the keeping of an oath against breaking of a commandment, honour against modesty, reputation against piety, the love of the world in civil instances to countenance enmity against God; these are the deceitful workers of God's work; they make a schism in the duties of religion, and a war in heaven worse than that between *Michael* and the dragon; for they divide the spirit of God, and distinguish his commandments into parties and factions; by seeking an excuse, sometimes they destroy the integrity and perfect constitution of duty, or they do something whereby the effect and usefulness of the duty is hindered: concerning all which this only can be said, they who serve God with a lame sacrifice and an imperfect duty, a duty defective in its constituent parts, can never enjoy God; because he can never be divided: and though it be better to enter into heaven with one foot, and one eye, than that both should be cast into hell, because heaven can make recompense for this loss; yet nothing can re-

pair his loss, who for being lame in his duty shall enter into hell, where nothing is perfect, but the measures and duration of torment, and they both are next to infinite.

---

## SERMON XIII.

### PART. II.

2. THE next inquiry, is into the *intention of our duty*: and here it will not be amiss to change the word *fraudulenter*, or *dolose*, into that which some of the *Latin* copies do use, *maledictus qui facit opus Dei [negligenter;]* *cursed is he, that doth the work of the Lord negligently, or remissly*: and it implies, that as our duty must be whole, so it must be fervent; for a languishing body may have all its parts, and yet be useless to many purposes of nature: and you may reckon all the joints of a dead man, but the heart is cold, and the joints are stiff and fit for nothing but for the little people that creep in graves: and so are very many men, if you sum up the accounts of their religion, they can reckon days and months of religion, various offices, charity and prayers, reading and meditation, faith and knowledge, catechism and sacraments, duty to God, and duty to princes, paying debts and provision for children, confessions and tears, discipline in families, and love of good people; and it may be, you shall not reprove their numbers, or find any lines unfilled in their tables of accounts; but when you have handled all this, and considered,

you will find at last you have taken a dead man by the hand; there is not a finger wanting, but they are stiff as icicles, and without flexure, as the legs of elephants: such are they whom *St. Bernard* describes, "whose spiritual joy is allayed with tediousness, whose compunction for sin is short and seldom, whose thoughts are animal and their designs secular, whose religion is lukewarm; their obedience is without devotion, their discourse without profit, their prayer without intention of heart, their reading without instruction, their meditation is without spiritual advantages," and is not the commencement and strengthening of holy purposes; and they are such whom modesty will not restrain, nor reason bridle, nor discipline correct, nor the fear of death and hell can keep from yielding to the imperiousness of a foolish lust, that dishonours a man's understanding, and makes his reason, in which he most glories, to be weaker than the discourse of a girl, and the dreams of the night. In every action of religion God expects such a warmth, and a holy fire to go along, that it may be able to enkindle the wood upon the altar, and consume the sacrifice; but God hates an indifferent spirit. Earnestness and vivacity, quickness and delight, perfect choice of the service, and a delight in the prosecution, is all that the spirit of a man can yield towards his religion: the outward work is the effect of the body; but if a man does it heartily and with all his mind, then religion hath wings and moves upon wheels of fire: and therefore when our blessed Saviour made those *capitulars* and *canons* of religion, to *love God*, and to *love our neighbour*; besides that the material part of the duty [*love*] is founded in the spirit, as its natural seat, he also gives *three words* to involve the *spirit* in the action, and *but one* for the *body*: *Thou shalt love the Lord thy God with all thine heart, and with all thy*

soul, and with all thy mind; and, lastly, with all thy strength; this brings in the body too; because it hath some strength, and some significations of its own; but *heart* and *soul* and *mind* mean all the same thing in a stronger and more earnest expression; that is, that we do it hugely, as much as we can, with a clear choice, with a resolute understanding, with strong affections, with great diligence: *enerves animos odisse virtus solet*, virtue hates weak and ineffective minds, and tame easy prosecutions: *Loripedes*, people whose arm is all flesh, whose foot is all leather, and an unsupporting skin; they creep like snakes, and pursue the noblest mysteries of religion, as *Naaman* did the mysteries of *Rimmon*, only in a compliment, or for secular regards; but without the *mind*, and therefore without *zeal*: *I would thou wert either hot or cold*, said the spirit of God to the angel or bishop of *Laodicea*. In feasts or sacrifices the ancients did use *apponere frigidam*, or *calidam*; sometimes they drank hot drink, sometimes they poured cold upon their graves, or in their wines, but no services of tables or altars were ever with lukewarm. God hates it worse than stark cold; which expression is the more considerable, because in natural and superinduced progressions, from extreme to extreme, we must necessarily pass through the midst; and therefore it is certain, a lukewarm religion is better than none at all, as being the doing some parts of the work designed, and nearer to perfection than the utmost distance could be, and yet that God hates it more, must mean, that there is some appendant evil in this state which is not in the other, and that *accidentally* it is much worse: and so it is, if we rightly understand it; that is, if we consider it, not as a *being in* or *passing through* the middle way, but as a *state* and a *period* of religion. If it be in motion, a lukewarm religion

is pleasing to God; for God hates it not for its imperfection, and its natural measures of proceeding; but if it stands still and rests there, it is a state against the designs, and against the perfection of God: and it hath in it these evils:

1. It is a state of the greatest imprudence in the world; for it makes a man to spend his labour for that which profits not, and to deny his appetite for an unsatisfying interest; he puts his monies in a napkin. and he that does so, puts them into a broken bag; he loses the principal for not increasing the interest. He that dwells in a state of life that is unacceptable, loses the money of his alms, and the rewards of his charity, his hours of prayer, and his parts of justice, he confesses his sins and is not pardoned, he is patient but hath no hope, and he that is gone so far out of his country, and stands in the middle way, hath gone so far out of his way; he had better have stayed under a dry roof, in the house of banishment, than to have left his *Gyarus*, the island of his sorrow, and to dwell upon the *Adriatick*: so is he that begins a state of religion, and does not finish it; he abides in the highway, and though he be nearer the place, yet is as far from the rest of his country as ever; and therefore all that beginning of labour was in the prejudice of his rest, but nothing to the advantages of his hopes. He that hath never begun, hath lost no labour; *jactura praeteritorum*, the loss of all that he hath done, is the first evil of the negligent and lukewarm Christian: according to the saying of *Solomon*, *he that is remiss or idle in his labour, is the brother of him that scattereth his goods.\**

2. The second appendant evil is, that *lukewarmness is the occasion of greater evil*; because the re-

\* *Prov. xviii. 9.*

miss, easy Christian shuts the gate against the heavenly breathings of God's holy spirit; he thinks every breath, that is fanned by the wings of the holy Dove, is not intended to encourage his fires, which burn, and smoke, and peep through the cloud already; it tempts him to security: and if an evil life be a certain in-let to a second death, *despair* on one side, and *security* on the other, are the bars and locks to that door, he can never pass forth again while that state remains; whoever slips in his spiritual walking does not presently fall; but if that slip does not awaken his diligence, and his caution, then his ruin begins, *vel pravae institutionis deceptus exordio, aut per longam mentis incuriam, et virtute animi decidente*, as *St. Austin* observes; either upon the pursuit of his first error, or by a careless spirit, or a decaying slackened resolution; all which are the direct effects of lukewarmness. But so have I seen a fair structure begun with art and care, and raised to half its stature, and then it stood still by the misfortune or negligence of the owner, and the rain descended, and dwelt in its joints, and supplanted the contexture of its pillars, and having stood a while like the antiquated temple of a deceased oracle, it fell into a hasty age, and sunk upon its own knees, and so descended into ruin: so is the imperfect, unfinished spirit of a man; it lays the foundation of a holy resolution, and strengthens it with vows and arts of prosecution, it raises up the walls, sacraments, and prayers, reading, and holy ordinances; and holy actions begin with a slow motion, and the building stays, and the spirit is weary, and the soul is naked, and exposed to temptations, and in the days of storm takes in every thing that can do it mischief; and it is faint and sick, listless and tired, and it stands till its own weight wearies the foundation, and then declines to death and sad disorder; being

so much the worse, because it hath not only returned to its first follies, but hath superadded unthankfulness and carelessness, a positive neglect and a despite of holy things, a setting a low price to the things of God, laziness and wretchlessness; all which are evils superadded to the first state of coldness, whither he is with all these loads and circumstances of death easily revolved.

3. A state of lukewarmness is more incorrigible than a state of coldness; while men flatter themselves, that their state is good, that they are rich and need nothing, that their lamps are dressed, and full of ornament. There are many that think they are in their country as soon as ever they are weary, and measure not the end of their hopes by the possession of them, but by their precedent labour, which they overvalue, because they have easy and effeminate souls. *St. Bernard* complains of some that say, *sufficit nobis, nolumus esse meliores quam patres nostri*; it is enough for us to be as our fore-fathers, who were honest and useful in their generations, but *be not over-righteous*. These men are such as think they have knowledge enough to need no teacher, devotion enough to need no new fires, perfection enough to need no new progress, justice enough to need no repentance; and then because the spirit of a man and all the things of this world are in perpetual variety and change, these men decline when they have gone their period; they stand still, and then revert; like a stone returning from the bosom of a cloud, where it rested as long as the thought of a child, and fell to its natural bed of earth, and dwelt below for ever. He that says he will take care he be no worse, and that he desires to be no better, stops his journey into heaven, but cannot be secure against his descending into hell. And *Cassian* spake a hard saying, *frequenter vidimus de frigidis et carnalibus ad spiritualem venisse fervorem,*

*de tepidis et animalibus omnino non vidimus*; many persons, from vicious, and dead, and cold, have passed into life and an excellent grace, and a spiritual warmth, and holy fires; but from *lukewarm* and *indifferent* never any body came to an excellent condition, and state of holiness: *rarissime*, *St. Bernard* says, very extremely seldom; and our blessed Saviour said something of this. *The publicans and the harlots go before you into the kingdom of heaven*; they are moved by shame, and punished by disgrace, and remarked by punishments, and frightened by the circumstances and notices of all the world, and separated from sober persons by laws and an intolerable character, and the sense of honour, and the care of their persons, and their love of civil society, and every thing in the world can invite them towards virtues. But the man that is accounted honest, and does justice, and some things of religion, unless he finds himself but upon his way, and feels his wants, and groans under the sense of his infirmities, and sighs under his imperfections, and accounts himself *not to have comprehended*, but *still presses towards the mark of his calling*; unless, I say, he still increases in his appetites of religion, as he does in his progression, he will think he needs no counsellor, and the spirit of God whispers to an ear, that is already filled with noises, and cannot attend to the heavenly calling. The stomach, that is already full, is next to loathing; and that is the prologue to sickness, and a rejecting the first wholesome nutriment, which was entertained to relieve the first natural necessities: *qui non proficit, vult deficere*, said *St. Bernard*: he that goes not forward in the love of God, and of religion, does not stand still, but goes for all that; but whither such a motion will lead him, himself without a timely care shall feel by an intolerable experiment.

In this sense and for these reasons it is, that although a lukewarm Christian hath gone forward some steps towards a state of holiness, and is advanced beyond him that is cold, and dead, and unconcerned; and therefore, speaking *absolutely* and *naturally*, is nearer the kingdom of God than he that is not yet set out; yet *accidentally*, and by reason of these ill appendages, he is worse, in greater danger, in a state equally unacceptable, and therefore must either go forward, and still do the work of God carefully and diligently, with a fervent spirit and an active hand, with a willing heart and a cheerful eye, or it had been better he had never begun.

2. It concerns us next to inquire concerning the duty in its proper instances, that we may perceive to what parts and degrees of duty it amounts; we shall find it especially in the duties of *faith*, of *prayer*, and of *charity*.

1. Our faith must be strong, vigorous, active, confident, and patient, reasonable and unalterable, without doubting, and fear, and partiality: for the faith of very many men seems a duty so weak and indifferent, is so often untwisted by violence, or ravelled and entangled in weak discourses, or so false and fallacious by its mixture of interest, that though men usually put most confidences in the pretences of faith, yet no pretences are more unreasonable.

1. Our faith and persuasions in religion are most commonly imprinted in us by our country, and we are Christians at the same rate as we are *English* or *Spaniards*, or of such a family; our reason is first stained and spotted with the dye of our kindred and country, and our education puts it in grain, and whatsoever is against this we are taught to call a temptation: in the mean time, we call these accidental and artificial persuasions by the name of *faith*, which is only the air of the country, or an heir-loom of the family, or

the daughter of a present interest. Whatever it was that brought us in, we are to take care, that when we are in, our faith be noble, and stand upon its most proper and most reasonable foundation; it concerns us better to understand that religion which we call faith, and that faith whereby we hope to be saved.

2. The faith and the whole religion of many men are the production of fear. Men are threatened into their persuasions; and the iron rod of a tyrant converts whole nations to his principles, when the wise discourses of the religion seem dull as sleep, and unprevailing as the talk of childhood. That is but a deceitful faith, which our timorousness begot, and our weakness nurses and brings up. The religion of a Christian is immortal and certain, and persuasive, and infallible, and unalterable, and therefore needs not to be received by human and weak convoys, like worldly and mortal religions. That faith is lukewarm, and easy, and trifling, which is only a belief of that which a man wants courage to disbelieve.

3. The faith of many men is such, that they dare not trust it: they will talk of it, and serve vanity, or their lust, or their company, or their interest, by it; but when the matter comes to a pinch, they dare not trust it. When *Antisthenes* was initiated into the mysteries of *Orpheus*, the priest told him, that all that were of that religion immediately after death should be perfectly happy;\* the philosopher asked him, Why he did not die, if he believed what he said? Such a faith as that, was fine to talk of at table, or eating the sacrifices of the religion, when the mystick man was *εὐθεός*, full of wine and flesh, of confidence and religion; but to die, is a more material consideration, and to be chosen upon

\* His qui sacris visis abeunt ad inferos homines beati sunt, solis quia vivere contingit illis istis; turba caetera omnium malorum generi incidit.

no grounds, but such a faith which really comes from God, and can secure our reason, and our choice, and perfect our interest and designs. And it hath been long observed concerning those bold people, that use their reason against God that gave it, they have one persuasion in their health, and another in their sickness and fears; when they are well, they blaspheme; when they die, they are superstitious. It was *Bias's* case, when he was poisoned by the atheisms of *Theodorus*; no man died more like a coward and a fool; *as if the gods were to come and go as Bias pleased to think and talk*: so one said of his folly: If God be to be feared when we die, he is also to be feared in all our life, for he can for ever make us die: he that will do it once, and that when he pleases, can always. And therefore all those persuasions against God, and against religion, are only the production of vicious passions, of drink or fancy, of confidence and ignorance, of boldness or vile appetites, of vanity or fierceness, of pride or flatteries; and atheism is a proportion so unnatural and monstrous, that it can never dwell in a man's heart *as faith does*, in health and sickness, in peace and war, in company and alone, at the beginning and at the end of a design; but comes from weak principles, and leaves shallow and superficial impressions; but when men endeavour to strengthen and confirm it, they only strive to make themselves worse than they can. Naturally a man cannot be an atheist: for he that is so, must have something within him that is worse either than man or devil.

4. Some measure their faith by shows and appearances, by ceremonies and names, by professions and little institutions. *Diogenes* was angry at the silly priest, that thought he should be immortal because he was a priest, and would not promise so concerning *Agesilaus* and *Epaminondas*, two noble

*Greeks*, that had preserved their country, and lived virtuously. The faith of a Christian hath no signification at all but obedience and charity. If men be just, and charitable, and good, and live according to their faith, then only they are Christians: whatsoever else is pretended is but a shadow and the image of a grace; for since in all the sects and institutions of the world, the professors did in some reasonable sort conform to the rules of the profession, (as appears in all the schools of philosophers, and religions of the world, and the practices of the *Jews*, and the usages and the country-customs of the *Turks*,) it is a strange dishonour to Christianity, that in it alone men should pretend to the faith of it, and do nothing of what it persuades and commands upon the account of those promises which it makes us to believe. He that means to please God by his faith, must have his faith begotten in him by the spirit of God, and proper arguments of religion; he must profess it without fear, he must dare to die for it, and resolve to live according to its institution; he must grow more confident, and more holy, have fewer doubtings and more virtues; he must be resolute and constant, far from indifferency, and above secular regards; he must by it regulate his life, and value it above his life; he must *contend earnestly for the faith*, by the most prevailing arguments, by the arguments of holy living and ready dying, by zeal and patience, by conformity and humility, by reducing words to actions, fair discourses to perfect persuasions, by loving the article, and *increasing in the knowledge and love of God and his Son Jesus Christ*; and then his faith is not *negligent, deceitful, artificial, and improper*; but *true, and holy, and reasonable, and useful, zealous and sufficient*, and therefore can never be reproved.

2. Our prayers and devotions\* must be fervent and zealous, not cold, patient, easy, and soon rejected; but supported by a patient spirit, set forwards by importunity, continued by perseverance, waited on by attention and a present mind, carried along with holy but strong desires, and ballasted with resignation and conformity to the divine will; and then it is, as God likes it, and does the work to God's glory and our interest effectively. He that asks with a doubting mind, and a lazy desire, begs for nothing but to be denied: we must in our prayers be earnest and fervent, or else we shall have but a cold answer; for God gives his grace according as we can receive it; and whatsoever evil returns we meet in our prayers, when we ask for good things, is wholly by reason of our wandering spirits and cold desires; we have reason to complain that our minds wander in our prayers, and our diversions are more prevailing than all our arts of application and detention; and we wander sometimes even when we pray against wandering; and it is in some degrees natural and inevitable. But although the evil is not wholly to be cured, yet the symptoms are to be eased; and if our desires were strong and fervent, our minds would in the same proportion be present: we see it by a certain and regular experience; what we love passionately, we perpetually think on, and it returns upon us whether we will or no; and in a great fear, the apprehension cannot be shaken off; and therefore if our desires of holy things were strong and earnest, we should most certainly attend our prayers. It is a more violent affection to other things that carries us off from this; and therefore if we loved passionately what we ask for daily, we should ask with hearty desires, and an earnest appetite, and a present spirit; and how-

\* See Sermons on "The Return of Prayer," part 2.

ever it be very easy to have our thoughts wander, yet it is our indifferency and lukewarmness that makes it so natural: and you may observe it, that so long as the light shines bright, and the fires of devotion and desires flame out, so long the mind of a man stands close to the altar, and waits upon the sacrifice; but as the fires die and desires decay, so the mind steals away, and walks abroad to see the little images of beauty and pleasure, which it beholds in the falling stars and little glow-worms of the world. The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spends itself in smaller portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted by little avocations, and to creep into holes, but runs into the sea through full and useful channels: so is a man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermedial regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment. I deny not but some little drops will turn aside, and fall from the full channel by the weakness of the banks, and hollowness of the passage; but the main course is still continued: and although the most earnest and devout persons feel and complain of some looseness of spirit, and unfixed attentions, yet their love and their desire secure the main

portions, and make the prayer to be strong, fervent, and effectual. Any thing can be done by him, that earnestly desires what he ought: secure but your affections and passions, and then no temptation will be too strong: *a wise man, and a full resolution, and an earnest spirit, can do any thing of duty*; but every temptation prevails, when we are willing to die; and we usually lend nothing to devotion but the offices that flatter our passions: we can desire and pray for any thing, that may serve our lust, or promote those ends which we covet, but ought to fear and flee from: but the same earnestness, if it were transplanted into religion and our prayers, would serve all the needs of the spirit; but for want of it we do *the Lord's work deceitfully*.

3. Our charity also must be fervent: *malus est miles qui ducem suum gemens sequitur*, he that follows his general with a heavy march, and a heavy heart, is but an ill soldier: but our duty to God should be hugely pleasing, and we should rejoice in it: it must pass on to action, and do the action vigorously: it is called in Scripture *κοπος αγαπης*, *the labour and travail of love*; *a friend at a sneeze, and an alms-basket full of prayers*, a love that is lazy, and a service that is useless, and a pity without support, are the images and colours of that grace, whose very constitution and design is, *beneficence* and well-doing. He that loves passionately, will not only do all that his friend needs, but all that himself can; for although the law of charity is fulfilled by acts of profit, and bounty, and obedience, and labour, yet *it hath no other measures* but the proportions and abundance of a good mind: and according to this God requires that we be *περισσευοντες εν τω εργω του κυριου*, *abounding*, and that *always in the work of the Lord*; if we love passionately, we shall do all this, for love endures labour and calls it pleasure, it spends all and counts it a gain, it suffers

inconveniences and is quickly reconciled to them ; if dishonours and affronts be to be endured, love smiles and calls them favours, and wears them willingly.

————— alii jacuere ligati

Turpiter, atque aliquis de Diis non tristibus optat

Sic fieri turpis, —————\*

*It is the Lord, said David, and I will yet be more vile, and it shall be honour unto me ;* thus did the disciples of our Lord go from tribunals rejoicing, that they were accounted worthy to suffer stripes for that beloved name ; and we are commanded to rejoice in persecutions, to resist unto blood, to strive to enter in at the strait gate, not to be weary of well-doing ; do it hugely, and do it always. *Non enim votis neque suppliciiis mulieribus auxilia deorum parantur ; sed vigilando, agendo, bene consulendo omnia prospere cedunt.* No man can obtain the favour of God by words and imperfect resolutions, by lazy actions and a remiss piety ; but by severe counsels and sober actions, by watchfulness and prudence, by doing excellent things with holy intentions and vigorous prosecutions. *Ubi socordiae et ignaviae te tradideris, nequicquam Deos implorabis :* If your virtues be lazy, your vices will be bold and active : and therefore *Democritus* said well, that the painful and the soft-handed people in religion differ just as good men and bad ; *nimirum spe bona,* the labouring charity hath a good hope, but a cool religion hath none at all ; and the distinction will have a sad effect to eternal ages.

These are the great scenes of duty, in which we are to be fervent and zealous ; but because earnest-

\* O shameful sight ! if shameful that we name,  
Which Gods with envy view'd, and could not blame ;  
But for the pleasure wish'd to share the shame.

ness and zeal are circumstances of a great latitude, and the zeal of the present age is stark cold, if compared to the fervours of the Apostles, and other holy primitives; and in every age a good man's care may turn into scruple, if he sees that he is not the best man, because he may reckon his own estate to stand in the confines of darkness, because his spark is not so great as his neighbour's fires, therefore it is fit that we consider concerning the degrees of the intention and forward heats; for when we have found out the lowest degrees of zeal, and a holy fervour, we know that *duty* dwells there, and whatsoever is above it, is a degree of excellence; but all that is less than it, is *lukewarmness*, and the state of an ungracious and an unaccepted person.

1. No man is fervent and zealous as he ought, but he that prefers religion before business, charity before his own ease, the relief of his brother before money, heaven before secular regards, and God before his friend or interest. Which rule is not to be understood *absolutely* and *in particular instances*, but always *generally*; and when it descends to particulars, it must be in proportion to circumstances, and by their proper measures: for,

1. *In the whole course of life it is necessary, that we prefer religion before any state that is either contrary to it, or a lessening of its duties.* He that hath a state of life, in which he cannot at all in fair proportions tend to religion, must quit great proportions of *that*, that he may enjoy more of *this*; this is that which our blessed Saviour calls *pulling out the right eye if it offend thee.*

2. *In particular actions, when the necessity is equal, he that does not prefer religion, is not at all zealous;* for although all natural necessities are to be served before the circumstances and order of religion, yet our belly and our back, our liberty and our life, our

health and a friend, are to be neglected, rather than a duty when it stands in its proper place, and is required.

3. Although *the things of God are by a necessary zeal to be preferred before the things of the world*; yet we must take heed, that we do not reckon religion, and orders of worshipping, only to be *the things of God*, and all other duties to be *the things of the world*; for it was a pharisaical device to cry *corban*, and to refuse to relieve their aged parents: it is good to give to a church, but it is better to give to the poor; and though they must be both provided for, yet in cases of dispute mercy carries the cause against religion and the temple. And although *Mary* was commended for choosing the better part, yet *Mary* had done worse, if she had been at the foot of her Master, when she should have relieved a perishing brother. *Martha* was troubled with much serving; that was *more than need*, and therefore she was to blame; and sometimes *hearing* in some circumstances may be *more than needs*; and some women are *troubled with over much hearing*, and then they had better have been serving the necessities of their house.

4. This rule is *not to be extended to the relatives of religion*; for although the things of the spirit are better than the things of the world, yet a spiritual man is not in human regards to be preferred before princes and noble personages. Because a man is called spiritual in several regards, and for various measures and manners of partaking of the spirit of grace, or co-operating toward the works of the spirit. A king and a bishop both, have callings in order to godliness, and honesty, and spiritual effects, towards the advancement of Christ's kingdom, whose representatives severally they are. But whether of these two works more *immediately*, or more *effectively*, cannot at all times be known; and

therefore from hence no argument can be drawn concerning doing them civil regards; and possibly, *the partaking the spirit* is a nearer relation to him, than doing his ministries, and serving his ends upon others; and if relations to God and God's spirit could bring an obligation of giving proportionable civil honour, every holy man might put in some pretence for dignities above some kings and some bishops. But as the things of the spirit are in order to the affairs of another world, so they naturally can infer only such a relative dignity, as can be expressed in spiritual manners. But because such relations are subjected in men of this life, and we now converse especially in material and secular significations, therefore we are to express our regards to men of such relations by proportionable expressions: but because *civil excellencies* are the proper ground of receiving and exacting *civil honours*, and spiritual excellencies do only claim them accidentally, and indirectly, therefore in titles of honour and human regards, the *civil pre-eminence* is the appendix of the greatest *civil power* and *employment*, and is to descend in proper measures; and for a spiritual relation to challenge a temporal dignity, is as if the best musick should challenge the best clothes, or a lutestring should contend with a rose for the honour of the greatest sweetness. Add to this, that although temporal things are in order to spiritual, and therefore are less perfect, yet this is not so naturally; for temporal things are properly in order to the felicity of man in his proper and present constitution; and it is by a supernatural grace, that now they are thrust forward to a higher end of grace and glory; and therefore temporal *things*, and *persons*, and *callings*, have properly the chiefest temporal regard; and Christ took nothing of this away from them, but put them higher, by sanctifying and ennobling them. But then

the higher calling can no more suppose the higher man, than the richest trade can suppose the richest man. From callings to men, the argument is fallacious; and a smith is a more useful man than he that teaches logick; but not always to be more esteemed, and called to stand at the chairs of princes and nobles. Holy persons, and holy things, and all great relations, are to be valued by general proportions to their correlatives, but if we descend to make minute and exact proportions, and proportion an inch of temporal to a minute of spiritual, we must needs be hugely deceived, unless we could measure the motion of an angel by a string, or the progressions of the spirit by weight and measure of the staple. And yet if these measures were taken, it would be unreasonable that the lower of the higher kind should be preferred before the most perfect and excellent in a lower order of things. A man generally is to be esteemed above a woman, but not the meanest of her subjects before the most excellent queen; not always this man before this woman. Now kings and princes are the best in all temporal dignities, and therefore if they had in them no spiritual relations and consequent excellencies, as they have very many, yet are not to be undervalued to spiritual relations, which in this world are very imperfect, weak, partial; and must stay till the next world, before they are in a state of excellency, propriety, and perfection; and then also all shall have them, according to the worth of their persons, not of their calling.

But lastly, what men may not challenge, is not their just and proper due; but spiritual persons and the nearest relatives to God stand by him, but so long as they dwell low and safe in humility, and rise high in nothing but in labours, and zeal of souls, and devotion. In proportion to this rule, a

church may be pulled down to save a town, and the vessels of the church may be sold to redeem captives, when there is a great calamity imminent, and prepared for relief and no other way to succour it.

But in the whole, the duty of zeal requires, that we neglect an ordinary visit rather than an ordinary prayer, and a great profit rather than omit a required duty. No excuse can legitimate a sin; and he that goes about to distinguish between his duty and his profit, and if he cannot reconcile them, will yet tie them together like a hyaena and a dog, this man pretends to religion but secures the world, and is indifferent and lukewarm towards that, so he may be warm and safe in the possession of this.

2. To that fervour and zeal that is necessary and a duty, *it is required that we be constant and persevering.* *Esto fidelis ad mortem*, said the spirit of God to the angel of the church of *Smyrna*; *be faithful unto death, and I will give thee a crown of life.* For he that is warm to day and cold to morrow, zealous in his resolution and weary in his practices, fierce in the beginning and slack and easy in his progress, hath not yet well chosen what side he will be of; he sees not reason enough for religion, and he hath not confidence enough for its contrary; and therefore he is *duplicis animi*, as *St. James* calls him, *of a doubtful mind.* For religion is worth as much to day as it was yesterday, and that cannot change though we do; and if we do, we have left God, and whither he can go that goes from God, his own sorrows will soon enough instruct him. This fire must never go out, but it must be like the fire of heaven, it must shine like the stars, though sometimes covered with a cloud, or obscured by a greater light; yet they dwell for ever in their orbs, and walk in their circles, and observe their circumstances, but go not out by day nor

night, and set not when kings die, nor are extinguished when nations change their government: so must the zeal of a Christian be a constant incentive of his duty; and though sometimes his hand is drawn back by violence or need, and his prayers shortened by the importunity of business, and some parts omitted by necessities, and just compliances, yet still the fire is kept alive, it burns within when the light breaks not forth, and is eternal as the orb of fire, or the embers of the altar of incense.

3. No man is zealous as he ought, but *he that delights in the service of God*: without this no man can persevere, but must faint under the continual pressure of an uneasy load. If a man goes to his prayers as children go to school, or give alms as those that pay contribution, and meditates with the same willingness with which young men die, this man does *personam sustinere*, he acts a part which he cannot long personate, but will find so many excuses and silly devices to omit his duty, such tricks to run from that which will make him happy; he will so watch the eyes of men, and be so sure to do nothing in private; he will so often distinguish and mince the duty into minutes and little particles, he will so tie himself to the letter of the law and be so careless of the intention and spiritual design, he will be punctual in the ceremony and trifling in the secret, and he will be so well pleased when he is hindered by an accident, not of his own procuring, and will have so many devices to defeat his duty, and to cozen himself, that he will certainly manifest that he is afraid of religion, and secretly hates it; he counts it a burthen, and an objection, and then the man is sure to leave it, when his circumstances are so fitted. But if we delight in it, we enter into a portion of the reward, as soon as we begin the work, and the very grace shall be stronger than the temptation in its very pretence of

pleasure ; and therefore it must needs be pleasing to God, because it confesses God to be the best master, religion the best work, and it serves God with choice, and will, and reconciles our nature to it, and entertains our appetite ; and then there is no *ansa* or handle left, whereby we can easily be drawn from duty, when all parties are pleased with the employment. But this delight is not to be understood as if it were always required, that we should feel an actual cheerfulness, and sensible joy ; such as was that of *Jonathan*, when he had newly tasted honey, and the light came into his eyes, and he was refreshed and pleasant. This happens sometimes, when God pleases to entice, or reward a man's spirit, with little antepasts of heaven ; but such a delight only is necessary, and a duty, that we always choose our duty regularly, and undervalue the pleasures of temptation, and proceed in the work of grace with a firm choice, and unabated election ; our joy must be a joy of hope, a joy at the least of confident sufferers, the joys of faith and expectation ; *rejoicing in hope*, so the Apostle calls it ; that is, a going forward upon such a persuasion as sees the joys of God laid up for the children of men : and so the sun may shine under a cloud ; and a man may *rejoice in persecution*, and *delight in losses* ; that is, though his outward man groans, and faints, and dies, yet his spirit, *ὁ εσω ανθρωπος*, the inner man, is confident and industrious, and hath a hope by which it lives and works unto the end : it was the case of our blessed Saviour in his agony ; his *soul was exceeding sorrowful unto death*, and the load of his Father's anger crushed his shoulder, and bowed his knees to the ground ; and yet he chose it, and still went forward, and resolved to die, and did so ; and what we choose we delight in ; and we think it to be *eligible*, and therefore *amiable*, and fit by its proper excel-

lencies and appendages to be delighted in; it is not pleasant to the flesh at all times, for its dignity is spiritual and heavenly; but therefore it is proportioned to the spirit, which is as heavenly as the reward, and therefore can feel the joys of it, when the body hangs the head, and is uneasy, and troubled.

These are the necessary parts of zeal; of which if any man fails, he is in a state of lukewarmness, and that is a spiritual death. As a banished man, or a condemned person is *dead civilly*; he is *diminutus capite*, he is not reckoned in the *census*, nor partakes of the privileges, nor goes for a person, but is reckoned among things in the possession of others: so is a lukewarm person; he is *corde diminutus*, he is spiritually dead, his heart is estranged from God, his affections are lessened, his hope diminished, and his title cancelled; and he remains so, unless, 1. he prefers religion before the world, and, 2. spiritually rejoices in doing his duty, and, 3. does it constantly, and with perseverance. These are the heats and warmth of life; whatsoever is less than this, is a disease, and leads to the coldness and dishonours of the grave.

---

## SERMON XIV.

### PART III.

3. So long as our zeal and forwardness in religion hath only these constituent parts, it hath no more than can keep the duty alive: but beyond this there are many degrees of earnestness and vehemence,

which are progressions towards the state of perfection, which every man ought to design and desire to be added to his portion: of this sort I reckon *frequency in prayer*, and *alms above our estate*. Concerning which two instances, I have these two cautions to insert.

1. Concerning *frequency in prayer*, it is an act of zeal so ready and prepared for the spirit of a man, so easy and useful, so without objection, and so fitted for every man's affairs, his necessities and possibilities, that he that prays but seldom, cannot in any sense pretend to be *a religious person*. For in scripture there is no other rule for the frequency of prayer given us, but by such words which signify we should do it *always, pray continually*: and *men ought always to pray and not to faint*. And then, men have so many necessities, that if we should esteem our needs to be the circumstances and positive determination of our times of prayer, we should be very far from admitting limitation of the former words, but they must mean, that we ought to pray frequently every day. For in danger and trouble, natural religion teaches us to pray; in a festival, fortune, our prudence, and our needs, enforce us equally. For though we feel not a present smart, yet we are certain then is our biggest danger: and if we observe how the world treats her darlings, men of riches and honour, of prosperity and great success, we cannot but confess them to be the most miserable of all men, as being in the greatest danger of losing their biggest interest. For they are bigger than the iron hand of law, and *they cannot be restrained with fear*: the hand grasps a power of doing all that, which their evil heart can desire, and *they cannot be restrained with disability to sin*; they are flattered by all mean, and base, and indiligent persons, which are the greatest part of mankind; but

few men dare reprove a potent sinner ; *he shall every day be flattered and seldom counselled* : and his great reflections and opinions of his condition makes him impatient of reproof, and so *he cannot be restrained with modesty* : and therefore as the needs of the poor man, his rent-day, and the cries of his children, and the oppression he groans under, and his *δυσκολοκοῖος μεριμνα*, his uneasy ill-sleeping care will make him run to his prayers, that in heaven a new decree may be passed every day for the provisions of his daily bread : so the greater needs of the rich, their temptations, and their dangers, the flattery and the vanity, the power, and the pride, their business and evil estate of the whole world upon them, calls upon them to be zealous in this instance that they *pray often*, that they *pray without ceasing* ; for there is great reason they should do so, and great security and advantage, if they do : for *he that prays well and prays often, must needs be a good and a blessed man* ; and truly he that does not, deserves no pity for his misery. For when all the troubles and dangers of his condition may turn into his good, if he will but desire they should, when upon such easy terms he may be happy, for there is no more trouble in it than this, *ask and ye shall receive* ; that is all that is required ; no more turnings and variety in their road ; when (I say) at so cheap a rate, a poor man may be provided for, and a rich man may escape damnation, he that refuses to apply himself to this remedy, *quickly, earnestly, zealously, and constantly*, deserves the smart of his poverty, and the care of it, and the scorn, *if he be poor* ; and *if he be rich*, it is fit he should (because he desires it) die by the evils of his proper danger. It was observed by *Cassian* ; *orationibus maxime insidiantur daemones*, the devil is more busy to disturb our prayers, than to hinder any thing else. For else it cannot be imagined, why we should be

brought to pray so seldom, and to be so listless to them, and so trifling at them. No, *the devil knows upon what hard terms he stands with the praying man*; he also knows, that it is a mighty emanation of God's infinite goodness and a strange desire of saving mankind, that he hath to so easy a duty promised such mighty blessings. For God knowing, that upon hard terms we would not accept of heaven itself, and yet hell was so intolerable a state, that God who loved us would affix heaven to a state of prayer and devotion; this, because the devil knows to be one of the greatest arts of the divine mercy, he labours infinitely to supplant; and if he can but make men unwilling to pray, or *to pray coldly*, or *to pray seldom*, he secures his interest, and destroys the man's; and it is infinitely strange, that he can and doth prevail so much in this so unreasonable temptation. *Opposuit nubem ne transiret oratio*, the mourning prophet complained, there was a cloud passed between heaven and the prayer of *Judah*;\* a little thing God knows; it was a wall, which might have been blown down with a few hearty sighs, and a few penitential tears; or if the prayers had ascended in a full and numerous body, themselves would have broken through that little partition; but so the devil prevails often; *opponit nubem*, he claps a cloud between; some little objection; *a stranger is come*; or *my head aches*; or, *the church is too cold*; or, *I have letters to write*; or, *I am not disposed*; or, *it is not yet time*; or, *the time is past*: these, and such as these, are the *clouds* the devil claps between heaven and us; but these are such impotent objections, that they were as soon confuted as pretended, by all men that are not fools, or professed enemies of religion, but that they are clouds, which sometimes look like lions and bears, castles and walls of fire, ar-

\* Lam. iii. 44.

mies and horses; and indeed are any thing that a man will fancy; and the smallest article of objection, managed and conducted by the devil's arts, and meeting with a wretchless, careless, indevout spirit, is a lion in the way, and a deep river; it is impassible, and it is impregnable. *Γίνονται πανθή ὅ, τι αν βουλονται νερελαι, λυκοι εαν Σιμονα εισιδασι, ελαφοι τω Κλεωνυμο*;\* as the sophister said in the Greek comedy, *clouds become any thing as they are represented; wolves to Simon, harts to Cleonymus*; for the devil fits us with clouds, according as we can be abused; and if we love affairs of the world, he can contrive its circumstances so, that they shall cross our prayers; and so it is in every instance; and the best way to cure this evil is *prayer; pray often, and pray zealously*, and the sun of righteousness will scatter these clouds, and warm our hearts with his holy fires: but it is in this, as in all acquired habits; the habit makes the actions easy and pleasant; but this habit cannot be gotten without frequent actions: *habits* are the daughters of *action*; but then they nurse their mother, and produce daughters after her image, but far more beautiful and prosperous. For in frequent prayer there is so much rest and pleasure, that as soon as ever it is perceived, the contrary temptation appears unreasonable; none are so unwilling to pray, as they that pray seldom; for they that do pray often, and with zeal, and passion, and desire, feel no trouble so great, as when they are forced to omit their holy offices and hours of prayer. It concerns the devil's interest to keep us from all the experience of the rewards of a frequent and holy prayer; and so long as you will not try and *taste how good and gracious the Lord is* to the praying man, so long you cannot see the evil of your coldness and lukewarm state; but if you would but try, though it be but for curiosity sake, and inform yourselves in the

\* Arist. Νεφελαι.

vanity of things, and the truth of pretences, and the certainty of theological propositions, you should find yourselves taken in a golden snare, which will tie you to nothing but *felicity*, and *safety*, and *holiness*, and *pleasure*. But then the caution, which I intended to insert, is this; that *frequency in prayers*, and that part of zeal which relates to it, is to be upon no account but of an *holy spirit*, a *wise heart* and *reasonable persuasion*; for if it begin upon passion or fear, in imitation of others, or desires of reputation, honour and fantastick principles, it will be unblest and weary, unprosperous, and without return of satisfaction: therefore if it happen to begin upon a weak principle, be very curious to change the motive, and with all speed let it be turned into religion and the love of holy things: then let it be as frequent as it can prudently, it cannot be amiss.

When you are entered into a state of zealous prayer, and a regular devotion, whatever interruption you can meet with, observe their causes, and be sure to make them irregular, seldom, and contingent, that your omissions may be seldom and casual, as a bare accident, for which no provisions can be made: for if ever it come, that you take any thing *habitually* and *constantly* from your prayers, or that you distract from them *very frequently*, it cannot be but you will become troublesome to yourself; your prayers will be uneasy, they will seem hinderances to your more necessary affairs of passion and interest, and the things of the world: and it will not stand still, till it comes to *apostasy*, and a direct dispute and contempt of holy things: For it was an old rule, and of a sad experience, *tepeditas, si callum obduxerit, fiet apostasia*; if your lukewarmness be habitual, and a *state* of life, if it once be hardened by the usages of many days, it changes the whole state of the man, it makes him an apostate

to devotion. Therefore be infinitely careful in this particular, always remembering the saying of *St. Chrysostome*; *docendi, praedicandi, officia, et alia cessant suo tempore, precandi autem nunquam*; there are seasons for teaching, and preaching, and other outward offices; but prayer is the duty of all times, and of all persons, and in all contingencies: from other things in many cases we may be excused, but from prayer never. In this therefore *καλον ζηλοσθεαι*, it is good to be zealous.

2. Concerning the second instance I named, viz. to give alms above our estate, it is an excellent act of zeal, and needs no other caution to make it secure from illusion and danger, but that *our egressions of charity do not prejudice justice*. See that your alms do not other men wrong; and let them do what they can to thyself, they will never prejudice thee by their abundance; but then be also careful, that the pretences of justice do not cozen thyself of thy charity, and the poor of thine alms, and thy soul of the reward. He that is in debt is not excused from giving alms, till his debts are paid; but only from giving away such portions which should and would pay them, and such which he intended should do it: there are *lacernae divitiarum*, and crumbs from the table, and the gleanings of the harvest, and the scatterings of the vintage, which in all estates are the portions of the poor, which being collected by the hand of Providence, and united wisely, may become considerable to the poor, and are the necessary duties of charity; but beyond this also, every considerable relief to the poor is not a considerable diminution to the estate; and yet if it be, it is not always considerable in the accounts of justice; for nothing ought to be pretended against the zeal of alms, but the certain omissions, or the very probable retarding the doing that, to which we are otherwise

obliged. He that is going to pay a debt, and in the way meets an indigent person that needs it all, may not give it to him unless he knows by other means to pay the debt; but if he can do both, he hath his liberty to lay out his money for a crown. But then in the case of provision for children, our restraint is not so easy, or discernible. 1. Because we are not bound to provide for them in a certain portion, but may do it by the analogies and measures of prudence, in which there is a great latitude. 2. Because our zeal of charity is a good portion for them, and lays up a blessing for inheritance. 3. Because the fairest portions of charity are usually short of such sums, which can be considerable in the duty of provision for our children. 4. If we for them could be content to take any measure less than all, any thing under every thing that we can, we should find the portions of the poor made ready to our hands sufficiently to minister to zeal, and yet not to entrench upon this case of conscience. But the truth is, we are so careless, so unskilled, so unstudied in religion, that we are only glad to make an excuse, and to defeat our souls of the reward of the noblest grace: we are contented, if we can but make a pretence; for we are highly pleased if our conscience be quiet, and care not so much that our duty be performed, much less that our eternal interest be advanced in bigger portions. We care not, we strive not, we think not of getting the greater rewards of heaven; and he whose desires are so indifferent for the greater, will not take pains to secure the smallest portion; and it is observable, that *ελαχιστος εν τη βασιλεια*, the least in the kingdom of heaven,\* is as much as *ουδεις*, as good as none: if a man will be content with his hopes of the lowest place there, and will not labour for something

\* Matth. v. 16.

beyond it, he does not value it at all, and it is ten to one but he will lose that for which he takes so little pains, and is content with so easy a security. He that does his alms, and resolves that in no case he will suffer inconvenience for his brother, whose case it may be is intolerable, should do well to remember that God in some cases requires a greater charity; and it may be we shall be called to die for the good of our brother: and that although it always supposes a zeal, and a holy fervour, yet sometimes it is also a duty, and we lose our lives if we go to save them; and so we do with our estates, when we are such good husbands in our religion, that we will serve all our own conveniences before the great needs of a hungry and afflicted brother, God oftentimes takes from us that which with so much curiosity we would preserve, and then we lose our money, and our reward too.

3. Hither is to be reduced the accepting and choosing the counsels evangelical: the virgin or widow estate in order to religion: selling all, and giving it to the poor: making *ourselves eunuchs for the kingdom of heaven*: offering ourselves to death voluntarily, in exchange or redemption of the life of a most useful person, as *Aquila and Priscilla, who ventured their lives for St. Paul*: the zeal of souls: *St. Paul's* preaching to the *Corinthian* church without wages: remitting of rights and forgiving of debts, when the obliged person could pay, but not without much trouble: protection of calamitous persons with hazard of our own interest and a certain trouble: concerning which, and all other acts of zeal, we are to observe the following measures, by which our zeal will become safe and holy; and by them also we shall perceive the excesses of zeal, and its inordinations; which is the next thing I am to consider.

1. The first measure, by which our zeal may comply with our duty, and its actions become laudable, is *charity to our neighbour*. For since God receives all that glorification of himself, whereby we can serve and minister to his glory, reflected upon the foundation of his own *goodness*, and *bounty*, and *mercy*, and all the *allelujahs* that are or ever shall be sung in heaven are praises and thanksgivings; and that God himself does not receive glory from the acts of his justice, but then when his creatures will not rejoice in his goodness and mercy: it follows that we imitate this original excellency, and pursue God's own method; that is, glorify him *in via misericordiae*, in the way of *mercy* and *bounty*, *charity* and *forgiveness*, *love* and *fair compliances*. There is no greater charity in the world than to save a soul, nothing that pleases God better, nothing that can be in our hands greater or more noble, nothing that can be a more lasting and delightful honour, than that a perishing soul, snatched from the flames of an intolerable hell, and borne to heaven upon the wings of piety and mercy by the ministry of angels, and the graces of the Holy Spirit, shall to eternal ages bless God and bless thee: *Him*, for the *Author and Finisher* of salvation; and *thee*, for the minister and charitable instrument. That bright star must needs look pleasantly upon thy face for ever, which was by thy hand placed there, and, had it not been for thy ministry, might have been a sooty coal in the regions of sorrow. Now, in order to this, God hath given us all some powers and ministries, by which we may by our charity promote this religion, and the great interest of souls: *counsels* and *prayers*, *preaching* and *writing*, *passionate desires* and *fair examples*, going before others in the way of godliness, and bearing the torch before them, that they may see the way and

walk in it. This is a charity that is prepared more or less for every one; and *by the way* we should do well to consider what we have done towards it. For as it will be a strange arrest at the day of judgment to *Dives*, that he fed high, and suffered *Lazarus* to starve, and every garment that lies by thee and perishes while thy naked brother does so too for want of it, shall be a bill of indictment against thy unmerciful soul; so it will be in every instance: in what thou couldst profit thy brother and didst not, thou art accountable; and then tell over the times in which thou hast prayed for the conversion of thy sinning brother; and compare the times together, and observe, whether thou hast not tempted him or betrayed him to sin, or encouraged him in it, or didst not hinder him, when thou mightest, *more frequently* than thou hast *humbly* and *passionately*, and *charitably* and *zealously* bowed thy head, and thy heart, and knees, to God to redeem that poor soul from hell, whither thou seest him descending with as much indifferency as a stone into the bottom of the well. In this thing καλον ζηλουσθαι, it is a good thing to be zealous, and put forth all your strength, for you can never go too far. But then be careful, that this zeal of thy neighbour's amendment be only expressed in ways of charity, not of cruelty, or importune justice. *He that strikes the prince for justice*, as *Solomon's* expression is, *is a companion of murderers*; and he that out of zeal of religion shall go to convert nations to his opinion by destroying Christians, whose faith is *entire*, and *summed up by the Apostles*; this man breaks the ground with a sword, and sows tares, and waters the ground with blood, and ministers to envy and cruelty, to errors and mistake, and there comes up nothing but poppies to please the eye and fancy, *disputes and hypocrisy*, new summaries of religion estimated by measures of anger, and accursed principles; and so much of the religion

as is necessary to salvation is laid aside, and that brought forth that serves an interest, not holiness; that fills the schools of a proud man, but not that which will fill heaven. Any zeal is proper for religion, but the zeal of the sword and the zeal of anger; this is *πικρὴ ζήλου*, *the bitterness of zeal*;\* and it is a certain temptation to every man against his duty; for if the sword turns preacher, and dictates propositions by empire instead of arguments, and engraves them in men's hearts with a poinard, that it shall be death to believe what I innocently and ignorantly am persuaded of, it must needs be unsafe to *try the spirits*, to *try all things*, to make inquiry; and yet without this liberty no man can justify himself before God or man, nor confidently say that his religion is best; since he cannot without a final danger make himself able to give a right sentence, and to follow that which he finds to be the best; this may ruin souls by making hypocrites, or careless and compliant against conscience or without it; but it does not save souls, though peradventure it should force them to a good opinion: this is *inordination of zeal*; for Christ by reprovng *St. Peter* drawing his sword, even in the cause of Christ, for his sacred, and yet injured person, *διδασκει μη χρῆσθαι μαχαίρα καν τον θεον δοκει τις εκδικειν*, (saith *Theophylact*,) teaches us not to use the sword though in the cause of God, or for God himself; because he will secure his own interest, only let him be served as himself is pleased to command: and it is like *Moses'* passion, it throws the tables of the law out of our hands, and breaks them in pieces out of indignation to see them broken. This is zeal, that is now in fashion, and hath almost spoiled religion; men like the zealots of the Jews, cry up their sect, and in it their interest, *Ζηλοσι μαθη. ας, και μαχαιρα αναστει ναι*; they affect disciples and fight against the oppo-

\* James iii. 14.

nents; and we shall find in scripture, that when the Apostles began to preach the meekness of the Christian institution, salvations and promises, charity and humility, there was a zeal set up against them; the Apostles were zealous for the gospel, the Jews were zealous for the law: and see what different effects these two zeals did produce; the zeal of the law came to this, εθεροβουν την πολιν, and εδιαξαν μεχρι θανατου, and ανασυρονται, and εχλοποιισαντες; *they stirred up the city, they made tumults, they persecuted this way unto the death, they got letters from the high priest, they kept Damascus with a garrison, they sent parties of soldiers to silence and to imprison the preachers, and thought they did God service, when they put the Apostles to death, and they swore neither to eat nor to drink, till they had killed Paul.* It was an old trick of the Jewish zeal,

Non monstrare vias eadem nisi sacra colenti,  
Quacsitum ad fontem solos deducere verpos.\*

They would not show the way to a *Samaritan*, nor give a cup of cold water but to a circumcised brother; *that was their zeal.* But the zeal of the Apostles was this, they preached publickly and privately, they prayed for all men, they wept to God for the hardness of men's hearts, they *became all things to all men, that they might gain some,* they travelled through deeps and deserts, they endured the heat of the *Syrian star* and the violence of *Euroclydon*, winds and tempests, seas and prisons, mockings and scourgings, fastings and poverty, labour and watching: they endured every man and wronged no man, they would *do any good thing* and

\* Juv : xiv. 104.

And therefore to the circumcised alone  
To point the road, or make the fountain known. GIFFORD.

*suffer any evil*, if they had but hopes to prevail upon a soul; they persuaded men meekly, they entreated them humbly, they convinced them powerfully, they watched for their good, but meddled not with their interest; and *this is the Christian zeal*, the *zeal of meekness*, the *zeal of charity*, the *zeal of patience*, εν τούτοις καλον ζηλουσθαι; in these it is good to be zealous, for you can never go far enough.

2. The next measure of zeal is *prudence*. For, as *charity is the matter of zeal*, so is *discretion the manner*. It must always be for good to our neighbour, and there needs no rules for the conducting of that, provided the end be consonant to the design; that is, that charity be intended, and charity be done. But there is a *zeal* also of *religion* or worshipping, and this hath more need of measures and proper cautions. For, religion can turn into a snare; it may be abused into *superstition*, it may become weariness in the spirit, and tempt to tediousness, to hatred, and despair: and many persons through their indiscreet conduct, and furious marches, and great loads taken upon tender shoulders and inexperienced, have come to be perfect haters of their joy, and despisers of all their hopes; being like dark lanterns in which a candle burns bright, but the body is encompassed with a crust and a dark cloud of iron; and these men keep the fires and light of holy propositions within them, but the darkness of hell, the hardness of a vexed heart, hath shaded all the light, and makes it neither apt to warm nor to enlighten others, but it turns to fire within, a fever and a distemper dwells there, and religion is become their torment.

1. Therefore *our zeal must never carry us beyond that which is profitable*. There are many institutions, customs, and usages introduced into religion upon very fair motives, and apted to great necessities; but to imitate those things, when they are disrobed of

their proper ends, is an importune zeal, and signifies nothing but a forward mind, and an easy heart, and an imprudent head; unless these actions can be invested with other ends and useful purposes. The primitive church were strangely inspired with a zeal of virginity, in order to the necessities of preaching and travelling, and easing the troubles and temptations of persecution; but when the necessity went on, and drove the holy men into deserts, that made Colleges of Religious, and their manner of life was such, so united, so poor, so dressed, that they must love *more non seculari*, after the manner of men divorced from the usual intercourses of the world: still their desire of single life increased, because the old necessity lasted, and a new one did supervene. Afterwards, the case was altered, and then the single life was not to be chosen for itself, nor yet in imitation of the first precedents; for it could not be taken out from their circumstances and *be used alone*. He therefore that thinks he is a more holy person for being a virgin or a widower, or that he is bound to be so, because they were so; or that he cannot be a religious person because he is not so, hath zeal indeed, but not according to knowledge. But now if the single state can be taken out and put to new appendages, and fitted to the end of another grace or essential duty of religion, it will well become a christian zeal to choose it so long, as it can serve the end with advantage and security. Thus also a zealous person is to choose his fastings; while they are necessary to him, and are acts of proper mortification, while he is tempted, or while he is under discipline, while he repents, or while he obeys; but some persons fast in zeal, but for nothing else; fast when they have no need, when there is need they should not; but call it religion to be miserable or sick; here their zeal is folly, for it is neither an act of religion nor of prudence, to fast when fasting

probably serves no end of the spirit; and therefore in the fasting-days of the church, although it is warrant enough to us to fast, if we had no end to serve in it but the mere obedience, yet it is necessary that the *superiours* should not think the law obeyed, unless the end of the first institution be observed: a fasting day is a day of humiliation, and prayer; and fasting being nothing itself, but wholly the handmaid of a further grace, ought not to be divested of its holiness and sanctification, and left like the walls of a ruinous church, where there is no duty performed to God, but there remains something of that, which used to minister to religion. The want of this consideration hath caused so much scandal and dispute, so many snares and schisms concerning ecclesiastical fasts. For when it was undressed and stripped of all the ornaments and useful appendages, when from a solemn day it grew to be common; from thence to be less devout by being less seldom and less useful; and then it passed from a day of religion to be a day of order, and from fasting till night, to fasting till evening-song, and evening-song to be sung about twelve o'clock; and from fasting it was changed to a choice of food, from eating nothing to eating fish, and that the letter began to be stood upon, and no usefulness remained but what every of his own piety should put into it, but nothing was enjoined by the law, nothing of that exacted by the superiours, then the law fell into disgrace, and the design became suspected. and men were first ensnared and then scandalized, and then began to complain without remedy, and at last took remedy themselves without authority; the whole affair fell into a disorder and mischief; and zeal was busy on both sides, and on both sides was mistaken, because they fell not upon the proper remedy, which was, to reduce the law to the usefulness and advantages of its first intention. But this I intended not to have spoken.

2. *Our zeal must never carry us beyond that which is safe.* Some there are, who in their first attempts and entries upon religion, while the passion that brought them in, remains, undertake things as great as their highest thoughts; no repentance is sharp enough, no charities expensive enough, no fastings afflictive enough, then *totis quinquatribus orant*; and finding some deliciousness at the first contest, and in that activity of their passion, they make vows to bind themselves for ever to this state of delicacies. The onset is fair: but the event is this. The age of a passion is not long, and the flatulent spirit being breathed out, the man begins to abate of his first heats, and is ashamed; but then he considers that all that was not necessary, and therefore he will abate something more, and *from something to something, at last it will come to just nothing*; and the proper effect of this is *indignation and hatred of holy things, an impudent spirit, carelessness or despair.* Zeal sometimes carries a man into temptation: and he that never thinks he loves God dutifully or acceptably, because he is not imprisoned for him or undone, or designed to martyrdom, may desire a trial that will undo him. It is like fighting of a duel to show our valour. Stay till the king commands you to fight and die, and then let zeal do its noblest offices. This irregularity and mistake was too frequent in the primitive church, when men and women would strive for death and be ambitious to feel the hangman's sword; some miscarried in the attempt, and became sad examples of the unequal yoking a frail spirit with a zealous driver.

3. *Let zeal never transport us to attempt any thing but what is possible.* *M. Teresa* made a vow, that she would do always that which was absolutely the best. But neither could *her understanding* always tell her which was so, nor *her will* always have the same fervours: and it must often breed scruples, and

sometimes tediousness, and wishes that the vow were unmade. He that vows never to have an ill thought, never to commit an error, hath taken a course, that his little infirmities shall become crimes, and certainly be imputed by changing his unavoidable infirmity into vow-breach. Zeal is a violence to a man's spirit; and unless the spirit be secured by the proper nature of the duty, and the circumstances of the action, and the possibilities of the man, it is like a great fortune in the meanest person, it bears him beyond his limit, and breaks him into dangers and passions, transportations and all the furies of disorder that can happen to an abused person.

4. Zeal is not safe unless it be *in re probabili* too, it must be in a likely matter. For we that find so many excuses to untie all our just obligations, and distinguish our duty into so much fineness, that it becomes like leaf-gold, apt to be gone at every breath; it cannot be prudent that we zealously undertake what is not probable to be effected: if we do, the event can be nothing but portions of the former evil, *scruple and snares, shameful retreats and new fantastick principles*. In all our undertakings we must consider what is our state of life, what our natural inclinations, what is our society, and what are our dependencies; by what necessities we are borne down, by what hopes we are biassed; and by these let us measure our heats and their proper business. A zealous man runs up a sandy hill; the violence of motion is his greatest hinderance, and a passion in religion destroys as much of our evenness of spirit, as it sets forward any outward work; and therefore although it be a good circumstance and degree of a spiritual duty, so long as it is within, and relative to God and ourselves, so long it is a holy flame; but if it be in an outward duty, or relative to our neighbours, or in an instance not necessary, it sometimes spoils the action, and always endangers it. But I must remember, we

live in an age, in which men have more need of new fires to be kindled within them, and round about them, than of any thing to allay their forwardness: there is little or no zeal now but the zeal of envy, and killing as many as they can, and damning more than they can; πυρῳσις and κελνὸς πυρῳσεως, *smoke and lurking fires* do corrode and secretly consume; therefore this discourse is less necessary. A physician would have but small employment near the *Riphaean mountains*, if he could cure nothing but calentures; catarrhs and dead palsies, colds and consumptions, are their evils; and so is lukewarmness and deadness of spirit the proper maladies of our age: for though some are hot, when they are mistaken, yet men are cold in a righteous cause; and the nature of this evil is to be insensible; and the men are farther from a cure, because they neither feel their evil, nor perceive their danger. But of this I have already given account: and to it I shall only add what an old spiritual person told a novice in religion, asking him the cause why he so frequently suffered tediousness in his religious offices; *nondum vidisti requiem quam speramus, nec tormenta quae timemus*; young man, thou hast not seen the glories which are laid up for the zealous and devout, nor yet beheld the flames which are prepared for the lukewarm, and the haters of strict devotion. But the *Jews* tell, that *Adam* having seen the beauties, and tasted the delicacies of paradise, repented and mourned upon the *Indian mountains* for three hundred years together: and we who have a great share in the cause of his sorrows, can by nothing be invited to a persevering, a great, a passionate religion, more than by remembering what he lost, and what is laid up for them whose hearts are burning lamps, and are all on fire with divine love, whose flames are fanned with the wings of the holy Dove, and whose spirits shine and burn with that fire, which the holy *Jesus* came to enkindle upon the earth.

SERMON XV.



THE HOUSE OF FEASTING;

OR,

THE EPICURE'S MEASURES.

PART I.

1 COR. XV. 32. LAST PART.

Let us eat and drink; for to-morrow we die.

THIS is the epicure's proverb, begun upon a weak mistake, started by chance from the discourses of drink, and thought witty by the undiscerning company, and prevailed infinitely, because it struck their fancy luckily, and maintained the merry-meeting; but, as it happens commonly to such discourses, so this also, when it comes to be examined by the consultations of the morning, and the sober hours of the day, it seems the most witless, and the most unreasonable in the world. When *Seneca* describes the spare diet of *Epicurus* and *Metrodorus*, he uses this expression; *liberaliora sunt alimenta carceris: sepositos ad capitale supplicium, non tam anguste, qui occisurus est, pascit.* The prison keeps a better table, and he that is to kill the criminal to-morrow morning, gives him a better supper over night.

By this he intended to represent his meal to be very short: for as dying persons have but little stomach to feast high; so they that mean to cut their throat will think it a vain expense to please it with delicacies, which after the first alteration must be poured upon the ground, and looked upon as the worst part of the accursed thing. And there is also the same proportion of unreasonableness, that because men shall *die to-morrow*, and by the sentence and unalterable decree of God, they are now descending to their graves, that therefore they should first destroy their reason, and then force dull time to run faster, that they may die sottish as beasts, and speedily as a fly: but they thought there was no life after this; or if there were, it was without pleasure, and every soul thrust into a hole, and a dorture of a span's length allowed for his rest, and for his walk; and in the shades below no numbering of healths by the numeral letters of *Philenium's* name, no fat mullets, no oysters of *Lucrinus*, no *Lesbian* or *Chian* wines.

Τοῦτο σαφῶς ἀνθρώποι μαθὼν εὐφραίνει σεαυτὸν. Therefore now enjoy the delicacies of nature, and feel the descending wines distilled through the limbeck of thy tongue and *larynx*, and suck the delicious juice of fishes, the marrow of the laborious ox, and the tender lard of *Apulian* swine, and the condited bellies of the *Scarus*; but lose no time, for the sun drives hard, and the shadow is long, and *the days of mourning are at hand*, but the number of the days of darkness and the grave cannot be told.

Thus they thought they discoursed wisely, and their wisdom was turned into folly; for all their arts of Providence, and witty securities of pleasure, were nothing but unmanly prologues to *death, fear, and folly, sensuality and beastly pleasures*. But they are to be excused rather than we. They placed themselves in the order of beasts and birds, and es-

teemed their bodies nothing but receptacles of flesh and wine, larders and pantries; and their soul the fine instrument of pleasure and brisk reception, of relishes and gusts, reflections and duplications of delight; and therefore they treated themselves accordingly. But then why we should do the same things, who are led by other principles, and a more severe institution, and better notices of immortality, who understand what shall happen to a soul hereafter, and know that this *time* is but a passage to *eternity*, this *body* but a servant to the *soul*, this *soul* a minister to the *spirit*, and the whole man in order to God and to felicity; this, I say, is more unreasonable, than to eat *aconite* to preserve our health, and to enter into the flood that we may die a dry death; this is a perfect contradiction to the state of good things, whither we are designed, and to all the principles of a wise philosophy, whereby we are instructed that we may become *wise unto salvation*. That I may therefore do some assistances towards the curing the miseries of mankind, and reprove the follies and improper motions towards felicity, I shall endeavour to represent to you,

1. That plenty and the pleasures of the world are no proper instruments of felicity.

2. That intemperance is a certain enemy to it; making life unpleasant, and death troublesome and intolerable.

3. I shall add the rules and measures of temperance in eating and drinking, that nature and grace may join to the constitution of man's felicity.

1. Plenty and the pleasures of the world are no proper instruments of felicity. It is necessary that a man have some violence done to himself before he can receive them: for nature's bounds are *non esurire, non sitire, non algere*, to be quit from hunger, and thirst, and cold; that is, to have nothing upon us

that puts us to pain ; against which she hath made provisions by the illeece of the sheep, and the skins of the beasts, by the waters of the fountain, and the herds of the field, and of these no good man is destitute, for that share that he can need to fill those appetites and necessities he cannot otherwise avoid :

των ἀρκυυτων υδεις πινει εστι. For it is unimaginable that nature should be a mother, natural and indulgent to the beasts of the forest, and the spawn of fishes, to every plant and *fungus*, to cats and owls, to moles and bats, making her storehouses always to stand open to them ; and that, for the Lord of all these, even to the noblest of her productions, she should have made no provisions, and only produced in us appetites sharp as the stomach of wolves, troublesome as the tyger's hunger, and then run away, leaving *art* and *chance*, *violence* and *study*, to feed us and to clothe us. This is so far from truth, that we are certainly more provided for by nature than all the world besides ; for every thing can minister to us ; and we can pass into none of nature's cabinets, but we can find our table spread : so that what *David* said to God, *whither shall I go from thy presence ? if I go to heaven, thou art there ; if I descend to the deep, thou art there also ; if I take the wings of the morning, and flee into the uttermost parts of the wilderness, even there thou wilt find me out, and thy right hand shall uphold me*, we may say it concerning our *table*, and our *wardrobe* ; if we go into the fields, we find them tilled by the mercies of heaven, and watered with showers from God to feed us and to clothe us ; if we go down into the deep, there God hath multiplied our stores, and filled a magazine which no hunger can exhaust ; the air drops down delicacies, and the wilderness can sustain us, and all that is in nature, that which feeds lions, and that which the ox eats, that which the fishes live upon, and that which is the provision

for the birds, all that can keep us alive; and if we consider, that of the beasts and birds, for whom nature hath provided but one dish, it may be flesh or fish, or herbs or flies, and these also we secure with guards from them, and drive away birds and beasts from that provision which nature made for them, yet seldom can we find that any of these perish with hunger: much rather shall we find that we are secured by the securities proper for the more noble creatures, by that providence that disposes all things, by that mercy that gives us all things, which to other creatures are ministered singly; by that labour, that can procure what we need; by that wisdom, that can consider concerning future necessities; by that power, that can force it from inferiour creatures; and by that temperance, which can fit our meat to our necessities. For if we go beyond what is needful, as we find sometimes more than was promised, and very often more than we need, so we disorder the certainty of our felicity, by putting that to hazard which nature hath secured. For it is not certain, that if we desire to have the wealth of *Susa*, or garments stained with the blood of the *Tyrian* fish, that if we desire to feed like *Philoxenus*, or to have tables loaden like the boards of *Vitellius*, that we shall never want. It is not *nature* that desires these things, but *lust* and *violence*; and by a disease we entered into the passion and the necessity, and in that state of trouble it is likely we may dwell for ever, unless we reduce our appetites to nature's measures.

Si ventri bene, si lateri est, pedibusque tuis, nil  
Divitiæ poterunt regales addere majus.\*

\* Horæe.

Are you with food, and warmth, and raiment blest?  
Not royal treasures are of more possess.

FRANCIS.

And therefore it is, that plenty and pleasures are not the proper instruments of felicity. Because felicity is not a jewel that can be locked in one man's cabinet. God intended that all men should be made happy; and he, that gave to all men the same natural desires, and to all men provision of satisfactions by the same meats and drinks, intended that it should not go beyond that measure of good things, which corresponds to those desires which all men naturally have.

He that cannot be satisfied with common provision, hath a bigger need than he that can; it is harder, and more contingent, and more difficult, and more troublesome, for him to be satisfied; βρωζω τῶ κατὰ τὸ σματιον ἰδεῖ, ὕδατι καὶ ἀρτῶ χρωμενος, προσπαύω ταις ἐκ πολυτέλειας ἰδουσι, said *Epicurus*, I feed sweetly upon bread and water, those sweet and easy provisions of the body, and I defy the pleasures of costly provisions; and the man was so confident that he had the advantage over wealthy tables, that he thought himself happy as the immortal gods, ἑτοιμῶς εἶχειν τῶ Διὶ ὑπὲρ εὐδαιμονίας διαγωνίζεσθαι, μᾶλλον ἔχων, καὶ ὕδαρ : for these provisions are easy, they are to be gotten without amazing cares; no man needs to flatter, if he can live as nature did intend: *magna pars libertatis est bene moratus venter* :\* he need not swell his accounts, and intricate his spirit with arts of subtilty and contrivance; he can be free from fears; and the chances of the world cannot concern him. And this is true, not only in those severe and *an-choretical* and *philosophical* persons, who lived meanly as a sheep, and without variety as the *Baptist*, but in the same proportion it is also true in every

\* Seneca.

man that can be contented with that which is honestly sufficient. *Maximus Tyrius* considers concerning the felicity of *Diogenes*, a poor *Synopean*, having not so much nobility as to be born in the better parts of *Greece*; but he saw that he was compelled by no tyrant to speak or do ignobly; he had no fields to till, and therefore took no care to buy cattle, and to hire servants; he was not distracted when a rent-day came, and feared not when the wise *Greeks* played the fool and fought who should be lord of that field that lay between *Thebes* and *Athens*; he laughed to see men scramble for dirty silver, and spend ten thousand *attick talents* for the getting the revenues of two hundred *philippicks*; he went with his staff and bag into the camp of the *Phocenses*, and the soldiers revered his person and despised his poverty, and it was *truce* with him whosoever had wars; and the *diadem* of kings, and the *purple* of emperours, the *mitre* of high priests, and the *divining-staff* of soothsayers, were things of envy and ambition, the purchase of danger, and the rewards of a mighty passion; and men entered into them by trouble and extreme difficulty, and dwelt under them as a man under a falling roof, or as *Damocles* under the tyrant's sword,

Nunc lateri inenmbens—mox deinde supinus,

Nunc cubat in faciem, nunc recto pectore surgens,\*

Sleeping like a condemned man; and let there be what pleasure men can dream of in such broken

\* Takes his sad couch, more unobserv'd to weep,  
Nor tastes the gifts of all-composing sleep;  
Restless he roll'd about his weary bed,  
And all his soul on his *Patroclus* fed,  
And now supine, now prone the *Hero* lay,  
Now shifts his side, impatient for the day.

POPE.

slumbers, yet the fear of waking from this illusion, and parting from this fantastick pleasure, is a pain and torment which the imaginary felicity cannot pay for. *Cui cum paupertate bene convenit, dives est: non qui parum habet, sed qui plus cupit, pauper est.\** All our trouble is from within us; and if a dish of lettuce and a clear fountain can cool all my heats, so that I shall have neither *thirst* nor *pride*, *lust* nor *revenge*, *envy* nor *ambition*, I am lodged in the bosom of felicity; and indeed no men sleep so soundly, as they that lay their head upon nature's lap. For a single dish and a clean chalice, lifted from the springs, can cure my hunger and thirst: but the meat of *Ahasuerus'* feast cannot satisfy my ambition and my pride. *Nulla re egere, Dei proprium; quam paucissimis autem, Deo proximum,†* said *Socrates*. He therefore that hath the fewest desires and the most quiet passions, whose wants are soon provided for, and whose possessions cannot be disturbed with violent fears, he that dwells next door to satisfaction, and can carry his needs and lay them down where he pleases, this man is the happy man, and this is not to be done in great designs, and swelling fortunes. *Dives jam factus desiit gaudere lente, Carinus edit et bibit, et laetatur dives, quam pauper, qui in quolibet, in parato, inempto gaudet, et facile epulari potest, dives nunquam.‡* For as it is in plants which nature thrusts forth from her navel, she makes regular provisions, and dresses them with strength and ornament, with easiness and full stature; but if you thrust a jessamine there where she would

\* Whosoever is contented with poverty, is rich. Not he who hath little, but he who desires more than he hath, is the poor man.

† To want nothing is the attribute of God; he therefore, whose wants are fewest, is most like to God.

‡ The rich man cannot easily be pleased; while the poor Carian, who eats and drinks and is satisfied with whatever comes to hand, who is delighted with cheap and common pleasures, has always a feast prepared, and is in reality the richer of the two.

have a daisy grow, or bring the tall fir from dwelling in his own country, and transport the orange or the almond-tree near the fringes of the north-star, nature is displeas'd, and becomes unnatural, and starves her sucklings, and renders you a return less than your charge and expectation: so it is in all our appetites; when they are natural and proper, nature feeds them and makes them healthful and lusty, as the coarse issue of the *Scythian* clown; she feeds them and makes them easy without cares and costly passions: but if you thrust an appetite into her, which she intended not, she gives you sickly and uneasy banquets, you must struggle with her for every drop of milk she gives beyond her own needs; you may get gold from her entrails, and at a great charge provide ornaments for your queens and princely women: but your lives are spent in the purchase; and when you have got them, you must have more: for these cannot content you, nor nourish the spirit. *Ad super vacua sudatur*; a man must labour infinitely to get more than he needs; but to drive away thirst and hunger, a man needs not sit in the fields of the oppressed poor, nor lead armies, nor break his sleep, *et contumeliosam humanitatem pati*, and to suffer shame and danger, and envy, and affront, and all the retinue of infelicity.

————— *Quis non Epicurum*

*Suspicit, exigui laetum plantaribus horti ?\**

If men did but know what felicity dwells in the cottage of a virtuous poor man, how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his provision, how healthful his morning, how sober his night, how moist his

\* *Juv. Sat. xiii. 122.*

Who read not Epicurus, nor admire

The tranquil precepts of the frugal sire ?

GIFFORD.

mouth, how joyful his heart, they would never admire the noises, and the diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the heart of the ambitious.

Nam neque divitibus contingunt gaudia solis :\*

These which you call pleasures are but the imagery and fantastick appearances, and such appearances even poor men may have. *It is like felicity* that the *king of Persia* should come to *Babylon* in the winter, and to *Susa* in the summer ; and be attended with all the servants of one hundred and twenty seven provinces, and with all the princes of *Asia*. *It is like this*, that *Diogenes* went to *Corinth* in the time of vintage, and to *Athens* when winter came ; and instead of courts, visited the temples and the schools, and was pleased in the society of scholars and learned men, and conversed with the students of all *Asia* and *Europe*. If a man loves privacy, the poor fortune can have that when princes cannot ; if he loves noises, he can go to *markets* and to *courts*, and may glut himself with strange faces and strange voices, and stranger manners, and the wild designs of all the world : and when that day comes in which we shall die, nothing of the eating and drinking remains, nothing of the pomp and luxury, but the sorrow to part with it, and shame to have dwelt there where wisdom and virtue seldom come, unless it be to call men to sober counsels, to a plain and a severe, and more natural way of living ; and when *Lucian* derides the dead princes and generals, and says, that in hell they go up and down selling salt meats and crying muscles, or begging ; and he brings in *Philip of Macedon*, εν γωνιδίᾳ τινὶ μισθοῦ ἀκουμένον τε σάβρα των ὑποδημάτων, mending of shoes in a little stall ; he intended to represent,

\* Hor. i. Ep. xvii. 19.

For pleasure's not confined to wealth alone,

Nor ill he lives, who lives and dies unknown.

FRANCIS.

that in the shades below, and in the state of the grave, the *princes* and *voluptuous* have a being different from their present plenty; but that their condition is made contemptible and miserable, by its disproportion to their lost and perishing voluptuousness. The result is this, that *Tiresias* told the ghost of *Menippus*, inquiring what state of life was nearest to felicity, ὁ τῶν ἰδίατων ἀριστος βίος καὶ σαφρανέστερος; the private life, that which is freest from tumult and vanity, noise and luxury, business and ambition, nearest to nature, and a just entertainment to our necessities; that life is nearest to felicity. Τοιαῦτα ληθῆν ἠήρησάμενος τούτο μόνον ἐξαπαύτος θήραση, ὅπως τὸ παρὸν εὖ θεόμενος, παρὶθελχμῆς ἑλάν τα πολλὰ, καὶ περὶ μὲν ἐσπουδακας; therefore despise the swellings and the diseases of a disordered life, and a proud vanity; be troubled for no outward thing beyond its merit, enjoy the present temperately, and you cannot choose but be pleased to see, that you have so little share in the follies and miseries of the intemperate world.

2. *Intemperance in eating and drinking is the most contrary course to the epicure's design in the world; and the voluptuous man hath the least of pleasure; and upon this proposition, the consideration is more material and more immediately reducible to practice; because in eating and drinking, men please themselves so much, and have the necessities of nature to usher in the inordination of gluttony and drunkenness, and our need leads in vice by the hand, that we know not how to distinguish our friend from our enemy; and St. Aug. is sad upon this point; thou, O Lord! hast taught me that I should take my meat as I take my physick; but while I pass from the trouble of hunger to the quietness of satisfaction, in the very passage I am ensnared by the cords of my own concupiscence. Necessity bids me pass, but I have no way to pass from hunger to fulness, but over the bridge of pleasure; and although health and life be the cause of*

*eating and drinking, yet pleasure, a dangerous pleasure, thrusts herself into attendance, and sometimes endeavours to be the principal, and I do that for pleasure's sake which I would only do for health; and yet they have distinct measures, whereby they can be separated, and that which is enough for health, is too little for delight, and that which is for my delight destroys my health, and still it is uncertain for what end I do indeed desire; and the worst of the evil is this, that the soul is glad because it is uncertain, and that an excuse is ready, that under the pretence of health, obumbret negotium voluptatis, the design of pleasure may be advanced and protected.* How far the ends of natural pleasure may lawfully be enjoyed, I shall afterwards consider: in the mean time, if we remember that the epicure's design is pleasure *principally*, we may the better reprove his folly by considering, that intemperance is a plain destruction to all that, which can give real and true pleasure.

1. It is an enemy to health, without which it is impossible to feel any thing of corporal pleasure. 2. A constant full table hath in it less pleasure than the temperate provisions of the hermit, or the labourer, or the philosophical table of scholars, and the just pleasures of the virtuous. 3. Intemperance is an impure fountain of vice, and a direct nurse of uncleanness. 4. It is a destruction of wisdom. 5. It is a dishonour and disreputation to the person and the nature of the man.

*It is an enemy to health; which is, as one calls it, ansa voluptatum et condimentum vitæ; it is that handle by which we can apprehend and perceive pleasures, and that sauce that only makes life delicate; for what content can a full table administer to a man in a fever? and he that hath a sickly stomach admires at his happiness, that can feast with cheese and garlick, unctious brewuages and the low-tasted spinage.*

Health is the opportunity of wisdom, the fairest scene of religion, the advantages of the glorifications of God, the charitable ministeries to men; it is a state of joy and thanksgiving, and in every of its period feels a pleasure from the blessed emanations of a merciful providence. The world does not minister, does not feel a greater pleasure, than to be newly delivered from the racks or the gratings of the stone, and the torments and convulsions of a sharp colick: and no organs, no harp, no lute can sound out the praises of the almighty Father so spritefully, as the man that rises from his bed of sorrows, and considers what an excellent difference he feels from the groans and intolerable accents of yesterday. Health carries us to church, and makes us rejoice in the communion of saints; and an intemperate table makes us to lose all this. For this is one of those sins, which *St. Paul* affirms to be *αργηλοι παραγουσαι εις κρισιν*, manifest, leading before unto judgment. It bears part of its punishment in this life, and hath this appendage, like the sin against the Holy Ghost, that it is not remitted in this world, nor in the world to come; that is, if it be not repented of, it is punished here and hereafter, which the scripture does not affirm concerning all sins, and all cases.

But in this the sinner gives sentence with his mouth, and brings it to execution with his hands;

Poena tamen praesens, eum tu deponis amietum  
Turgidus, et erudum pavonem in balnea portas.\*

The old gluttons among the *Romans*, *Heliogabalus*, *Tigellius*, *Crispus*, *Montanus*, notaeque per oppida buc-

\* *Juv. I. 142.*

But mark him soon by signal wrath pursued,  
When to the bath he bears the peacock crude,  
That frets and swells within;——

*cae*, famous epicures, mingled their meats with vomitings; so did *Vitellius*, and entered into their baths to digest their pheasants, that they might speedily return to the mullet and the eels of *Syene*, and then they went home and drew their breath short till the morning, and it may be not at all before night,

*Hinc subitae mortes, atque intestata senectus.\**

Their age is surprised at a feast, and gives them not time to make their will, but either they are choked with a large morsel, and there is no room for the breath of the lungs, and the motions of the heart; or a fever burns their eyes out, or a quinzie punishes that intemperate throat that had no religion, but the eating of the fat sacrifices, the portions of the poor and of the priest; or else they are condemned to a lethargy if their constitutions be dull; and, if active, it may be they are wild with watching.

Plurimus hinc aeger moritur vigilando : sed illum  
Languorem peperit cibus imperfectus, et haerens  
Ardenti stomacho———†

So that the epicures's *genial* proverb may be a little altered, and say, *let us eat and drink, for by this means to-morrow we shall die*: but that is not all, for these men live a healthless life; that is, are

\* Juv. I. 144.

———Thence every ill

Spasm, sudden death, and age without a will. GIFFORD.

† Juv. III. 232.

Sick with the fumes of undigested food  
Which while it clogs the stomach, fires the blood,  
Here languid wretches painful vigils keep,  
Curse the slow hours, and die for want of sleep. GIFFORD.

long, are every day dying, and at last die with torment. *Menander* was too short in his expression, *μινος ουτος φαινεται ευθανατος*; that it is indeed death, but gluttony is a pleasant death.

\* ——— Ἐχοντα πολλην την χολαδα παχυν  
 και μολις λαλῶντα, και το πνευμ' εχοντα παν ανα,  
 Ἐσθιοντα και λεγοντα, Σηπομ' ὑπο της ἡδονης.

For this is the glutton's pleasure, to breathe short and difficultly, scarce to be able to speak, and when he does, he cries out, I die and rot with pleasure. But the folly is as much to be derided as the men to be pitied, that we daily see men afraid of death with a most intolerable apprehension, and yet increase the evil of it, the pain, and the trouble, and the suddenness of its coming, and the appendage of an insufferable eternity.

Rem struere exoptant caeso bove Mercuriumque  
 Arcessunt fibra————†

They pray for herds of cattle, and spend the breeders upon feasts and sacrifices. For why do men go to temples and churches, and make vows to God and daily prayers, that God would give them a healthful body, and take away their gout, and their palsies, their fevers and apoplexies, the pains of the head, and the gripings of the belly, and arise from

\* *Pers. Sat. II.*

Bursting with bile, scarce left with power to speak,  
 The breath just struggling past the bloated cheek,  
 Gorging and stuffing, hear the Glutton cry,  
 I rot in pleasure, and in pleasure die. A.

† *Pers. Sat. II. 41.*

You sigh for wealth, the frequent ox is slain,  
 And bribes are offered to the God of gain. DRUMMOND.

their prayers, and pour in loads of flesh and seas of wine, lest there should not be matter enough for a lusty disease?

Poscis opem nervis, corpusque fidele senectae.

Esto age; sed grandes patinae, tucetaque crassa

Annuerè his superos vetuere, Jovemque morantur.\*

But this is enough that the rich glutton shall have his dead body condited and embalmed; he may be allowed to stink and suffer corruption while he is alive; these men are for the present *living sinners* and *walking rottenness*, and hereafter will be *dying penitents* and *perfumed carcasses*, and their whole felicity is lost in the confusions of their unnatural disorder. When *Cyrus* had espied *Astyages* and his fellows coming drunk from a banquet loaden with variety of follies and filthiness, their legs failing them, their eyes red and staring, cozened with a moist cloud, and abused by a doubled object, their tongues full of sponges, and their heads no wiser, he thought they were *poisoned*, and he had reason; for what malignant quality can be more venomous and hurtful to a man than the effect of an intemperate goblet, and a full stomach? it poisons both the soul and body. All poisons do not kill presently, and this will in process of time, and hath formidable effects at present.

But therefore methinks the temptations, which men meet withal from without, are in themselves most unreasonable and soonest confuted by us. He that tempts me to drink beyond my measure, civilly invites me to a fever; and to lay aside my reason as the *Persian* women did their garments and their modesty at

\* Pers. Sat. II.

You ask strong nerves, age that is fresh and hale:

'Tis well; go on. But how shall you prevail?

For were great Jove himself to give his nod,

Your feasts and revels would defeat the God.

the end of feasts : and all the question then will be, which is the worse evil, to refuse your uncivil kindness, or to suffer a violent head-ache, or to lay up heaps big enough for an *English surfeit*? *Creon* in the tragedy said well ;

Κρησσον δε μοι τον προς σ' απεχθεισθαι, ξενε,  
'Η μαλθακισθενθ' ἕσπερον μεγα στενειν ;

*It is better for me to grieve thee, O stranger ! or to be affronted by thee, than to be tormented by thy kindness the next day and the morrow after ;* and the freedman of *Domitius*, the father of *Nero*, suffered himself to be killed by his lord ; and the son of *Praxaspes* by *Cambyses*, rather than they would exceed their own measures up to a full intemperance, and a certain sickness and dishonour. For, (as *Plutarch* said well,) to avoid the opinion of an uncivil man, or being clownish, to run into a pain of thy sides or belly, into madness or a head-ache, is the part of a fool and a coward, and of one that knows not how to converse with men *citra pocula et nidorem*, in any thing but in the famelick smells of meat and vertiginous drinkings.

Ebrius et petulans, qui nullum forte eecidit,  
Dat poenas, noctem patitur lugentis amicum  
Pelidae—————\*

A drunkard and a glutton feels the torments of a restless night, although he hath not killed a man ; that is, just like murderers and persons of an allright-

\* *Juv. III. 278.*

The drunken bully, ere his man be slain,  
Frets through the night, and courts repose in vain ;  
And while the thirst of blood his bosom burns,  
From side to side in restless anguish turns.

GIFFORD.

ing conscience; so wakes the glutton, so broken and sick, and disorderly, are the slumbers of the drunkard. Now let the epicure boast his pleasures, and tell how he hath swallowed the price of provinces, and gobbets of delicious flesh, purchased with the reward of souls; let him brag *furorem illum conviviorum, et foedissimum patrimoniorum exitium culinam*, of the madness of delicious feasts, and that his kitchen hath destroyed his patrimony; let him tell that he takes in every day,

Quantum lauscia bibebat,

As much wine as would refresh the sorrows of forty languishing prisoners; or let him set up his vain-glorious triumph,

Ut quod multi Damalis meri  
Bassum Threicia vicit amystide,

That he hath knocked down *Damalis* with the twenty-fifth bottle, and hath out-feasted *Anthony* or *Cleopatra's* luxury; it is a goodly pleasure, and himself shall bear the honour.

—————Rarum et memorabile magni  
Gutturis exemplum, conducendusque magister.\*

But for the honour of his banquet he hath some ministers attending that he did not dream of; and in

\* Juv. II. 114.

Some wild enthusiast, silver'd o'er with age  
Yet fir'd by lust's ungovernable rage,  
Of most insatiate maw, is nam'd the priest,  
And sits fit umpire of the unhallowed feast.

GIFFORD.

the midst of his loud laughter, the gripes of the belly, and the fevers of the brain, *pallor et genae pendulae, oculorum ulcera, tremulae manus, furiales somni, iniquies nocturna*, as *Pliny* reckons them, *paleness and hanging cheeks, ulcers of the eyes, and trembling hands, dead or distracted sleeps*, these speak aloud, that to-day you *eat and drink*, that to-morrow you may die, and die for ever.

It is reported concerning *Socrates*, that when *Athens* was destroyed by the plague, he in the midst of all the danger escaped untouched by sickness, because by a spare and severe diet, he had within him no tumult of disorderly humours, no factions in his blood, no loads of moisture prepared for charnel houses, or the sickly hospitals; but a vigorous heat, and a well proportioned radical moisture; he had enough for *health and study, philosophy and religion*, for the *temples and the academy*, but no superfluities to be spent in *groans and sickly nights*: and all the world of gluttons is hugely convinced of the excellency of temperance in order to our temporal felicity and health, because when themselves have left virtue, and sober diet, and counsels, and first lost their temperance, and then lost their health, they are forced to run to temperance and abstinence for their cure; *vilis enim tenuisque mensa (ut loquuntur pueri) sanitatis mater est*;\* then a thin diet and an humbled body, fasting and emptiness, and arts of scattering their sin and sickness, are in season; but by the same means they might preserve their health, by which they do restore it; but when they are well, if they return to their full tables and oppressing meals, their sickness was but like *Vitellius* vomiting, that they might eat again; but so they may entail a fit of sickness upon every full moon, till both

\* Chrysost.

their virtue and themselves decrease into the corruptions and rottenness of the grave. But if they delight in sharp fevers and horrid potions, in sour palates and heaps of that which must be carried forth, they may reckon their wealthy pleasures to be very great and many, if they will but tell them one by one with their sicknesses and the multitude of those evils they shall certainly feel before they have thrown their sorrows forth. *These men* (as *St. Paul's* expression is,) *heap up wrath against the day of wrath, and the revelation of the day of God's most righteous judgments.* Strange therefore it is, that for the stomach, which is scarce a span long, there should be provided so many furnaces and ovens, huge fires and an army of cooks, cellars swimming with wine, and granaries sweating with corn; and that into one belly should enter the vintage of many nations, the spoils of distant provinces, and the shell-fishes of several seas. When the heathens feasted their gods, they gave nothing but a fat ox, a ram, or a kid; they poured a little wine upon the altar, and burned a handful of gum: but when they feasted themselves, they had many vessels filled with *Campanian* wine, turtles of *Liguria*, *Sicilian* beeves, and *wheat* from *Egypt*, wild boars from *Illyrium*, and *Grecian* sheep; variety, and load, and cost, and curiosity: and so do we. It is so little we spend in religion, and so very much upon ourselves, so little to the poor, and so without measure to make ourselves sick, that we seem to be in love with our own mischief, and so passionate for necessity and want, that we strive all the ways we can to make ourselves need more than nature intended. I end this consideration with the saying of the *cynick*; it is to be wondered at, that men eat so much for pleasure sake; and yet for the same pleasure should not give over eating, and betake themselves to the delights of temperance, since to be *healthful* and *holy*

is so great a pleasure. However, certain it is, that no man ever repented that he arose from the table sober, healthful, and with his wits about him; but very many have repented, that they sat so long, till their bellies swelled, and their *health* and their *virtue*, and their *God* is departed from them.

---

## SERMON XVI.

### PART. II.

2. A CONSTANT full table is less pleasant than the temperate provisions of the virtuous, or the natural banquets of the poor. Χαρις τη μακαρια φυση, οτι τα αναγκαια επιεισεν ευτοριστα, τα δε δυστοριστα ουκ αναγκαια, said *Epicurus*, thanks be to the God of nature, that he hath made that which is necessary to be ready at hand, and easy to be had; and that which cannot easily be obtained, is not necessary it should be at all; which in effect is to say, it cannot be constantly pleasant: for necessity and want make the appetite, and the appetite makes the pleasure; and men are infinitely mistaken when they despise the poor man's table, and wonder how he can endure that life that is maintained without the exercise of pleasure, and that he can suffer his day's labour, and recompense it with unsavoury herbs, and potent garlick, with water-cresses, and bread coloured like the ashes that gave it hardness; he hath a hunger that gives it deliciousness; and we may as well wonder that a lion eats raw flesh, or that a wolf feeds upon the turf; they have an appetite proportionable to this meat; and their necessity, and their hunger, and their use, and their nature, are the cooks that dress;

their provisions, and make them delicate; and yet if water and pulse, natural provisions, and the simple diet, were not pleasant, as indeed they are not to them who have been nursed up and accustomed to the more delicious, *επειτα πλουσιων ουκ εθ' ιδειναι φακων*; yet it is a very great pleasure to reduce our appetites to nature, and to make our reason rule our stomach, and our desires comply with our fortunes, and our fortunes be proportionable to our persons. *Non est voluptas aqua et polenta*, (said a philosopher) *sed summa voluptas est, posse ex his capere voluptatem*; it is an excellent pleasure to be able to take pleasure in worts and water, in bread and onions; for then a man can never want pleasure when it is so ready for him, that nature hath spread it over all its provisions. *Fortune and art give delicacies; nature gives meat and drink*; and what nature gives, fortune cannot take away; but every change can take away what only is given by the bounty of a full fortune; and if in satisfaction and freedom from care, and security and proportions to our own natural appetite, there can be pleasure, then we may know how to value the sober and natural tables of the virtuous and wise, before that *state of feasting* which a war can lessen, and a tyrant can take away, or the pirates may intercept, or a blast may spoil, and is always contingent, and is so far from satisfying, that either it destroys the appetite, and capacity of pleasure, or increases it beyond all the measures of good things.

He that feasts every day feasts no day, *ετρυφισεν, ωστε μη πολυν τρυφαν χρονον*. And however you treat yourselves, sometimes you will need to be refreshed beyond it; but what will you have for a festival if you wear crowns every day? even a perpetual fulness will make you glad to beg pleasure from emptiness, and variety from poverty or a humble table.

Plerumque gratae principibus vices.  
 Mundaeque parvo sub lare pauperum  
 Coenae, sine aulacis, et ostro,  
 Sollicitam explicuere frontem.\*

But, however, *of all things in the world a man may best and most easily want pleasure*; which if you have enjoyed, it passes away at the present, and leaves nothing at all behind it, but sorrow and sour remembrances. No man felt a greater pleasure in a goblet of wine, than *Lysimachus* when he fought against the *Getae*; and himself and his whole army were compelled by thirst to yield themselves to bondage; but when the wine was sunk as far as his navel, the pleasure was gone, and so was his kingdom and his liberty; for though the sorrow dwells with a man pertinaciously, yet the pleasure is swift as lightning, and more pernicious; but the pleasures of a sober and a temperate table are pleasures till the next day, *οχι τῆ ὑστερῆα ἡδύας γινονται* as *Timotheus* said of *Plato's* scholars; they converse sweetly, and are of perfect temper and delicacy of spirit even the next morning; whereas the intemperate man is forced to lie long in bed, and forget that there is a sun in the sky; he must not be called till he hath concocted and slept his surfeit into a truce and a quiet respite; but whatsoever this man hath suffered, certain it is that the poor man's head did not ache, neither did he need the juice of poppies, or costly cordials, physicians or nurses, to bring him to his right shape

\* Hor. O. III. 29. 15.

To frugal treats, and humble cells,  
 With grateful change the wealthy fly,  
 Where health-preserving plainness dwells,  
 Far from the carpet's gandy dye.  
 Such scenes have charmed the pangs of care,  
 And smooth'd the clouded forehead of despair. FRANCIS.

again, like *Apuleius's* ass with eating roses: and let him turn his hour-glass, he will find *his head aches longer than his throat was pleased*; and, which is worst, his glass runs out with joggings and violence, and every such concussion with a surfeit makes his life look nearer its end, and ten to one but it will before its natural period be broken in pieces. If these be the pleasures of an epicure's table, I shall pray that my friends may never feel them: but *he that sinneth against his Maker shall fall* into the calamities of intemperance.

3. Intemperance is the nurse of vice; Ἀφροδίτης γάλα, *Venus-milk*, so *Aristophanes* calls wine, παντων δεινων μητροπολις, the mother of all grievous things: so *Pontianus*. For by the experience of all the world, it is the bawd to lust: and no man must ever dare to pray to God for a pure soul in a chaste body, if himself does not live temperately, if himself *make provisions for the flesh, to fulfil the lusts of it*; for in this case he shall find *that which enters into him shall defile him* more than he can be cleansed by those vain prayers that come from his tongue, and not from his heart. Intemperance makes rage and choler, pride and fantastick principles; it makes the body a sea of humours, and those humours the seat of violence: by faring deliciously every day men become senseless of the evils of mankind, inapprehensive of the troubles of their brethren, unconcerned in the changes of the world, and the cries of the poor, the hunger of the fatherless, and the thirst of widows: ουκ εκ των μαζοφαγαν οι τυραννοι, αλλ' εκ των τρυφαιμενων, said *Diogenes*, tyrants never come from the cottages of them that eat pulse and coarse fare, but from the delicious beds and banquets of the effeminate and rich feeders. For, to maintain plenty and luxury, sometimes wars are necessary, and oppressions and violence: but no landlord did ever grind

the face of his tenants, no prince ever sucked blood from his subjects, for the maintainance of a sober and a moderate proportion of good things. And this was intimated by *St. James*; *do not rich men oppress you, and draw you before the judgment-seat?*\* for all men are passionate to live according to that state in which they were born, or to which they are devoted, or which they have framed to themselves; those therefore that love to live high and deliciously,

Et quibus in solo vivendi causa palato,

who live not to God but to their belly, not to sober counsels, but to an intemperate table, have framed to themselves a manner of living, which oftentimes cannot be maintained but by injustice and violence, which coming from a man whose passions are made big with sensuality and an habitual folly, by pride and forgetfulness of the condition and miseries of mankind, are always *unreasonable*, and sometimes *intolerable*.

———regustatum digito terebrare salinum

Contentus perages, si vivere cum Jove tendis.\*

Formidable is the state of an intemperate man, whose sin begins with *sensuality*, and grows up in *folly* and *weak discourses*, and is fed by *violence* and applauded by *fools* and *parasites*, *full bellies* and *empty heads*, *servants* and *flatterers*, whose hands are full of *flesh* and *blood*, and their hearts empty of *pity* and *natural compassion*; where *religion* cannot inhabit, and *the love of God* must needs be a stranger;

\* James ii. 6.

† Pers. Sat. V. 138.

He who on earth for Heaven alone shall live,  
Shall know full soon how much the Gods can give.

DRUMMOND.

whose talk is loud and trifling, injurious and impertinent; and whose employment is the same with the work of the sheep or the calf, always to eat; their loves are *the lusts of the lower belly*, and their portion is in the lower regions to eternal ages, where their thirst, and their hunger, and their torment shall be infinite.

4. Intemperance is a perfect destruction of wisdom. Παχυσια γαστρις λεπτον ου τι κλει νοον, a full gorged belly never produced a sprightly mind: and therefore these kind of men are called γαστρις αργαυ slow bellies, so *St. Paul* concerning the intemperate *Cretans*, out of their own poet: they are like the tigers of *Brasil*, which when they are empty are bold, and swift, and full of sagacity; but being full, sneak away from the barking of a village dog. So are these men, wise in the morning, quick and fit for business; but when the sun gives the sign to spread the tables, and intemperance brings in the messes, and drunkenness fills the bowls, then the man falls away, and leaves a beast in his room; nay worse, νεκρας μεσαυχενας they are dead all but their throat and belly; so *Aristophanes* hath fitted them with a character, carcasses above half way. *Plotinus* descends one step lower yet, affirming such persons, αποδενδραθηναι, to be made trees, whose whole employment and life is nothing but to feed and suck juices from the bowels of their nurse and mother; and indeed commonly they talk as trees in a wind and tempest, the noise is great and querulous, but it signifies nothing but trouble and disturbance. *A full meal is like Sisera's banquet*, at the end of which there is a nail struck into a man's head: ως συκολλασα και οιον κατηλουσα την ψυχην προς την του σαματος απολαυσιν, so *Porphyrus*; it knocks a man down, and nails his soul to the sensual mixtures of the body. For what wisdom can be expected from them, whose soul dwells in clouds

of meat, and floats up and down in wine, like the spilled cups which fell from their hands, when they could lift them to their heads no longer? *πολλαυις γαρ εν οινου κυμασι τις ναυαγει*: it is a perfect shipwreck of a man, the *pilot* is drunk, and the helm dashed in pieces, and the ship first reels, and by swallowing too much is itself swallowed up at last. And therefore the *navis Agrigentina*, the madness of the young fellows of *Agrigentum*, who being drunk, fancied themselves in a storm, and the house the ship, was more than the wild fancy of their cups, it was really so, *they were all cast away*, they were broken in pieces by the foul disorder of the storm.

Hinc vini atque somni degener discordia,  
 Libido sordens, inverecundus lepos,  
 Variæque pestes languidorum sensuum.  
 Hinc frequenti marcida oblectamine  
 Scintilla mentis intorpescit nobilis,  
 Animusque pigris stertit in præcordiis.\*

The senses languish, the spark of divinity that dwells within is quenched; and the mind snorts, dead with sleep and fulness in the fouler regions of the belly.

So have I seen the eye of the world looking upon a fenny bottom, and drinking up too free draughts of moisture, gathered them into a cloud, and that

\* Prudent. hym. de jejun.

But drunken brawls to maddening dreams allure,  
 The act unhallowed and the word impure;  
 While various grief awaits enjoyment dead,  
 The want remaining, and the pleasure fled.  
 Hence the last spark of Heaven's imparted fire,  
 Lies quenched, or choked, by unrestrained desire;  
 The blunted spirit snores in sluggish rest,  
 And Life itself scarce animates the breast.

A.

cloud crept about his face, and made him first look red, and then covered him with darkness and an artificial night: so is our reason at a feast,

Putrem resudans crapulam  
Obstrangulatae mentis ingenium premit.

The clouds gather about the head; and according to the method and period of the children, and productions of darkness, it first grows red, and that redness turns into an obscurity, and a thick mist, and reason is lost to all use and profitableness of wise and sober discourses; αναθυμιασις θολωθεστερα ουσια επιστοιτει τη ψυχη,\* a cloud of folly and distraction darkens the soul, and makes it crass and material, polluted and heavy, clogged and loaden like the body: ψυχη κηθυθος ταις εκ του οινου αναθυμιασεσι και κεφαλαις διην σαμασι περιουμνη: and there cannot be any thing said worse, reason turns into folly, wine and flesh into a knot of clouds, the soul itself into a body, and the spirit into corrupted meat; there is nothing left but the rewards and portions of a fool to be reaped and enjoyed there, where *flesh and corruption* shall dwell to eternal ages; and therefore in scripture such men are called βερυκαρδιοι. *Hesternis vitiis animum quoque praegravant*: their heads are gross, their souls are emerged in matter, and drowned in the moistures of an unwholesome cloud; they are dull of hearing, slow in apprehension, and to action they are as unable as the hands of a child, who too hastily hath broken the enclosures of his first dwelling.

But temperance is reason's girdle, and passion's bridle, σωα φρονισις. so *Homer in Stobaeus*, that is σωφροσυνη; *prudence is safe*, while the man is temperate, and therefore σωφρον is opposed αφ χαλιφρονι, a temperate man is no fool; for temperance is the σωφρονοστηριον, such as

\* Clem. Alexand.

*Plato* appointed to night-walkers, a prison to restrain their inordinations; it is *ῥαμν ψυχης*, as *Pythagoras* calls it; *κρητις αρετης*, so *Socrates*; *κοσμος αγαθων πασην*, so *Pluto*; *ασφαλεια των καλλιστων εξεων*, so *Iamblicus*; it is the strength of the soul, the foundation of virtue, the ornament of all good things, and the corroborative of all excellent habits.

5. After all this, I shall the less need to add, that intemperance is a dishonour, and disreputation to the nature, and the person, and the manners of a man. But naturally men are ashamed of it, and the needs of nature shall be the veil for their gluttony, and the night shall cover their drunkenness. *Τεγχε πνευμονα οινου, το γαρ αστρον περιστελλεται;*\* which the Apostle rightly renders, *they that are drunk, are drunk in the night*: but the priests of *Heliopolis* never did sacrifice to the sun with wine; meaning, that this is so great a dishonour, that the sun ought not to see it; and they that think there is no other eye but the sun that sees them, may cover their shame by choosing their time, just as children do their danger by winking hard, and not looking on. *Σκυδιζειν, και ζωροτερον πινειν, και δεινας φαγειν;* to drink sweet drinks and hot, to quaff great draughts, and to eat greedily; *Theophrastus* makes them characters of a clown.

3. And now that I have told you the foulness of the epicure's feasts and principles, it will be fit that I describe the measures of our eating and drinking, that the needs of nature may neither become the cover to an intemperate dish, nor the freer refreshment of our persons be changed into scruples, that neither our virtue nor our conscience fall into an evil snare.

1. The first measure of our eating and drinking, is our natural needs, *αλγειν κατα σαρκα, μητε ταραπισθαι κατα ψυχη;*

\* *Alcaeus.*

these are the measures of nature, that the body be free from pain, and the soul from violence. *Hunger*, and *thirst*, and *cold*, are the natural diseases of the body ; and food and raiment are their remedies, and therefore are the measures.

In quantum sitis atque fames, et frigora poscent,  
Quantum, Epicure, tibi parvis sufficit in hortis.\*

But in this there are two cautions. 1. Hunger and thirst are only to be extinguished while they are violent and troublesome, and are not to be provided for to the utmost extent and possibilities of nature ; a man is not hungry so long till he can eat no more, but till its sharpness and trouble are over ; and he that does not leave some reserves for temperance, gives all that he can to *nature*, and nothing at all to *grace* ; for God hath given a latitude in desires and degrees of appetite ; and when he hath done, he laid restraint upon it in some whole instances, and of some parts in every instance ; that man might have something to serve God of his own, and something to distinguish him from a beast in the use of their common faculties. Beasts cannot refrain, but fill all the capacity, when they can ; and if a man does so, he does what becomes a beast, and not a man. And therefore there are some little symptoms of this inordination, by which a man may perceive himself to have transgressed his measures ; *ructation*, *uneasy loads*, *singing*, *looser pratings*, *importune drowsiness*,

\* Juv. Sat. xiv. 318.

What call I, then, ENOUGH ? What will afford  
A decent habit, and a frugal board ;  
What Socrates, of old, sufficient thought ;  
And Epicurus : these, by nature taught,  
Squared by her simple rules their blameless life ;  
Nature and wisdom never are at strife.

GIFFORD.

*provocation of others to equal and full chalices* : and though in every accident of this signification, it is hard for another to pronounce that the man hath sinned, yet by these he may suspect himself, and learn the next time to hold the bridle harder.

2. *This hunger must be natural*, not artificial and provoked : for many men make necessities to themselves, and then think they are bound to provide for them. It is necessary to some men to have garments made of the *Calabrian* fleece, stained with the blood of the *murex*, and to get money to buy pearls round and orient ; *scelerata hoc fecit culpa* ; but it is the man's luxury that made it so ; and by the same principle it is, that in meats, what is abundant to nature, is defective and beggarly to art ; and when nature willingly rises from table, when the first course of flesh, plain and natural, is done, then art, and sophistry, and adulterate dishes, invite him to taste and die, *μεχρι τινος εσμεν σαρκεις, μεχρι τινος της γης κυτλιμεν* ;\* well may a sober man wonder that men should be so much in love with earth and corruption, the parent of rottenness and a disease, that even then, when by all laws, *witches* and *enchanters*, *murderers* and *men-stealers*, are chastised and restrained with the iron hands of death ; yet that men should at great charges give pensions to an order of men, whose trade it is to rob them of their temperance, and wittily to destroy their health ; *καταφερεις και χαμαιζυλους και τους εκ της γης κενολογουντας*, the *Greek* fathers call such persons ;

———*curvae in terris animae et coelestium inanes* ;

People bowed down to the earth ; *lovers of pleasures more than lovers of God* : † *Aretnas mentes*, so *Antida-*

\* Chrysost.

‡ Viz. ab Areto, unde sicut ex aliis Etruriae figulinis testacea vase Romam deferabant.

*mus* calls them, men framed in the furnaces of *Etruria*, *Areline spirits*, beginning and ending in flesh and filthiness; dirt and clay all over. But go to the crib, thou glutton, and there it will be found, that when the charger is clean, yet nature's rules were not prevaricated; the beast eats up all his provisions because they are natural and simple; or if he leaves any, it is because he desires no more than till his needs be served; and neither can a man (unless he be diseased in body or in spirit, in affection or in habit) eat more of natural and simple food than to the satisfaction of his natural necessities. He that drinks a draught or two of water, and cools his thirst, drinks no more till his thirst returns; but he that drinks wine, drinks again longer than it is needful, even so long as it is pleasant. Nature best provides for herself, when she spreads her own table; but when men have gotten superinduced habits, and new necessities, art that brought them in must maintain them, but *wantonness and folly wait at the table, and sickness and death take away.*

2. *Reason* is the second measure, or rather the *rule* whereby we judge of intemperance; for whatsoever loads of meat and drink make the reason useless, or troubled, are effects of this deformity; not that reason is the adequate measure; for a man may be intemperate upon other causes, though he do not force his understanding, and trouble his head. Some are strong to drink, and can eat like a wolf, and love to do so, as fire to destroy the stubble; such were those harlots in the comedy, *quae cum amatore suo cum coenant, liguriunt*: these persons are to take their accounts from the measures of religion, and the spirit: though they can talk still or transact the affairs of the world, yet if they be not fitted for the things of the spirit, they are too full of flesh or wine, and cannot or care not to attend to the things of God. But reason is

the limit, beyond which temperance never wanders; and in every degree in which our discourse is troubled, and our soul is lifted from its wheels, in the same degree the sin prevails. *Dum sumus in quadam delinquendi libidine, nebulis quibusdam insipientiae mens obducitur*, saith *St. Ambrose*, when the flesh-pots reek, and the uncovered dishes send forth a *nidor* and *hungry smells*, that cloud hides the face, and puts out the eye of reason; and then tells them, *mors in olla*, that *death is in the pot, and folly is in the chalice*, that those smells are fumes of brimstone, and vapours of *Egypt*; that they will make their heart easy, and their head sottish, and their colour pale, and their hands trembling, and their feet tormented.

Mullorum, leporumque et suminis exitus hic est,  
Sulphureusque color, carnificesque pedes.\*

For that is the end of delicacies, *δυσπαδια, λευκος ιδειν, εντροφης αβρ:ας και πνηαν απαιρος*, as *Dio Chrysostom*, paleness and effeminacy, and laziness and folly; yet under the dominion of the pleasures of sensuality, men are so stript of the use of reason, that they are not only useless in wise counsels and assistances, but they have not reason enough to avoid the evils of their own throat and belly; when once their reason fails, we must know, that their temperance and their religion went before.

3. Though reason be so strictly to be preserved at our tables as well as at our prayers, and we can never have leave to do any violence to it; yet the measures of nature may be enlarged beyond the bounds of prime and common necessity. For besides hunger and thirst, there are some labours of the body.

\* See whither luxury and feasting tend :

Pale, helpless, wretched, mark the Glutton's end !

and others of the mind, and there are sorrows and loads upon the spirit by its communications with the indispositions of the body; and as the labouring man may be supplied with bigger quantities, so the *student* and *contemplative man* with more delicious and spritful nutriment: for as the tender and more delicate easily digested meats will not help to carry burthens upon the neck, and hold the plough in society, and yokes of the laborious oxen; so neither will the pulse and the leeks, *Lavinian* sausages, and the *Cisalpine* suckets or gobbets of condited bull's flesh, minister such delicate spirits to the *thinking man*; but his notion will be flat as the noise of the *Arcadian* perter, and thick as the first juice of his country lard, unless he makes his body a fit servant to the soul, and both fitted for the employment.

But in these cases, *necessity* and *prudence*, and *experience*, are to make the measures and the rule; and so long as the just end is fairly designed, and aptly ministered to, there ought to be no scruple concerning the quantity or quality of the provision: and he that would stint a swain by the commons of a student, and give *Philotas*, the Candian, the leavings of *Plato*, does but ill serve the ends of temperance, but worse of prudence and necessity.

4. Sorrow and a wounded spirit may as well be provided for in the quantity and quality of meat and drink, as any other disease; and this disease by this remedy as well as by any other. For great sorrow and importune melancholy may be as great a sin as a great anger; and if it be a sin in its nature, it is more malignant and dangerous in its quality, as naturally tending to murmur and despair, weariness of religion and hatred of God, timorousness and jealousies, fantastick images of things and superstition; and therefore as it is necessary to restrain the fevers of anger, so also to warm the freez-

ings and dulness of melancholy by prudent and temperate, but proper and apportioned diets; and if some meats and drinks make men lustful, or sleepy, or dull, or lazy, or spritely, or merry; so far as meats and drinks can minister to the passion, and the passion minister to virtue, so far by this means they may be provided for. *Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts, let him drink and forget his poverty, and remember his misery no more,\** said king Lemuel's mother. But this is not intended to be an habitual cure, but single and occasional; for he that hath a pertinacious sorrow, is beyond the cure of meat and drink; and if this becomes every day's physick, it will quickly become every day's sin. Then, it must always keep within the bounds of reason, and never seize upon any portions of affection. The *Germans* use to mingle musick with their bowls, and drink by the measures of the six notes of musick:

*Ut relevet miserum fatum, solitosque labores :*

But they sing so long, that they forget not their sorrow only, but their virtue also, and their religion: and there are some men that fall into drunkenness, because they would forget a lighter calamity, running into the fire to cure a calenture, and beating their brains out to be quit of the aching of their heads. A man's heaviness is refreshed long before he comes to drunkenness; for when he arrives thither, he hath but changed his heaviness, and taken a crime to boot.

5. Even when a man hath no necessity upon him, no pungent sorrow, or natural or artificial necessity, it is lawful in some cases of eating and drinking to

\* Prov. xxxi. 6.

receive pleasure and intend it. For whatsoever is *natural and necessary*, is therefore *not criminal*, because it is of God's procuring; and since we eat for need, and the satisfaction of our need is a removing of a pain, and that in nature is the greatest pleasure, it is impossible that in its own nature it should be a sin. But in this case of conscience, these cautions are to be observed :

1. So long as nature ministers the pleasure and not art, it is materially innocent. *Si tuo veniat jure, luxuria est.\** but it is safe while it enters upon nature's stock; for it is impossible that the proper effect of health, and temperance, and prudent abstinence, should be vicious; and yet these are the parents of the greatest pleasure in eating and drinking. *Malum panem expecta, bonus fiet; etiam illum tenerum tibi et siligineum fames reddet:* if you abstain and be hungry, you shall turn the meanest provision into delicate and desirable.

2. Let all the pleasure of meat and drink be such as can minister to health, and be within the former bounds. For since pleasure in eating and drinking is its natural appendage, and like a shadow follows the substance, as the meat is to be accounted, so is the pleasure: and if these be observed, there is no difference whether nature or art be the cook. For some constitutions, and some men's customs, and some men's educations, and necessities, and weaknesses, are such, that their appetite is to be invited, and their digestion helped, but all this while we are within the bounds of nature and need.

3. It is lawful, when a man needs meat, to choose the pleasanter, even merely for their pleasures; that is, because they are pleasant, besides that they are useful; this is as lawful as to smell of a rose, or to

\* Seneca.

lie in feathers, or change the posture of our body in bed for ease, or to hear musick, or to walk in gardens rather than the highways; and God hath given us leave to be delighted in those things, which he made to that purpose, that we may also be delighted in him that gives them. For so as the more pleasant may *better serve for health and directly to refreshment, so collaterally to religion*: always provided, that it be in its degree moderate, and we temperate in our desires, without transportation, and violence, without unhand-some usages of ourselves, or taking from God and from religion any minutes and portions of our affections. When *Eicadastes*, the *epicure*, saw a goodly dish of hot meat served up, he sung the verse of *Homer*,

Του δ' ἔφα αὐτίς ἐμῆ, καὶ ἐν πυρὶ χεῖρας ἔσκη,

and swallowed some of it greedily, till by its hands of fire it curled his stomach, like parchment in the flame, and he was carried from his banquet to his grave.

Non poterat letho nobiliore mori :

It was fit *he* should die such a death, but *that death* bids us beware of *that folly*.

4. Let the pleasure as it came with meat, so also pass away with it. *Philoxenus* was a beast ουζαλο ποτε την γερανου αυχενα εχεν. he wished his throat as long as a crane's, that he might be long in swallowing his pleasant morsels; *moeret quod magna pars felicitatis exclusa esset corporis angustis*; he mourned because the pleasure of eating was not spread over all his body, that he might have been an epicure in his hands: and indeed, if we consider it rightly, great eating and drinking is not the greatest pleasure of the *taste*, but of the *touch*; and *Philoxenus* might feel the unctious

juice slide softly down his throat, but he could not taste it in the middle of the long neck ; and we see that they who mean to feast exactly, or delight the palate, do *libare*, or *pitissare*, take up little proportions and spread them upon the tongue or palate ; but full *morsels* and *great draughts* are easy and soft to the touch ; but so is the feeling of silk, or handling of a melon, or a mole's skin, and as delicious too as eating when it goes beyond the appetites of nature, and the proper pleasures of taste, which cannot be perceived but by a temperate man. And therefore let not the pleasure be intended beyond the taste ; that is, beyond those little natural measures in which God intended that pleasure should accompany your tables. Do not run to it beforehand, nor chew the cud when the meal is done ; delight not in fancies, and expectations, and remembrances of a pleasant meal : but let it descend *in latrinam*, together with the meals, whose attendant pleasure it is.

5. Let pleasure be the less principal, and used as a servant : it may be modest and prudent to strew the dish with sugar, or to dip thy bread in vinegar ; but to make thy meal of sauces, and to make the accessory become the principal, and pleasure to rule the table, and all the regions of thy soul, is to make a man less and lower than an oglio, of a cheaper value than a turbot ; a servant and a worshipper of *saucés* and *cooks*, and *pleasure* and *folly*.

6. Let pleasure, as it is used in the regions and limits of nature and prudence, so also be changed into religion and thankfulness. *Turtures cum bibunt, non resupinant colla*, say naturalists : turtles when they drink lift not up their bills : and if we swallow our pleasures without returning the honour and the acknowledgment to God that gave them, we may *large bibere jumentorum modo*, drink draughts as large as an ox, but we shall die like an ox, and change our

meats and drinks into eternal rottenness. In all religions it hath been permitted to enlarge our tables in the days of sacrifices and religious festivity.

Qui Veientarum festis potare diebus,  
Campana solitus trulla, vappamque profestis.\*

For then the body may rejoice in fellowship with the soul, and then a pleasant meal is religious, if it be not inordinate. But if our festival days, like the *Gentile* sacrifices, end in drunkenness, [*μεθυσεν μετα το θυειν*] and our joys in religion pass into sensuality and beastly crimes, we change the holiday into a day of death, and ourselves become a sacrifice as in the day of slaughter.

To sum up this particular; there are, as you perceive, many cautions to make our pleasure safe, but any thing can make it inordinate, and then scarce any thing can keep it from becoming dangerous.

Habet omnis hoc voluptas :  
Stimulis agit furentes.  
Apiumque par volantum,  
Ubi grata mella fudit,  
Fugit, et mimis tenaci  
Ferit ieta corda morsu.†

And the pleasure of the honey will not pay for the smart of the sting. *Amores enim et deliciae mature et*

\* Hor. II. Sat. 3. 144.

In earthen cups, on some more solemn feast,  
With temperate draughts, unblam'd indulgence, blest.

† Boetius, lib. iii. metr. 7.

Each lawless pleasure wears a sting ;  
And as in Hybla's wealth,  
Wing'd terrors to the treasure cling,  
And wounds reward the stealth.

A.

*celeriter deflorescunt, et in omnibus rebus voluptatibus maximis fastidium finitimum est.* Nothing is so soon ripe and rotten as pleasure : and upon all possessions and states of things, loathing looks as being not far off ; but it sits upon the skirts of pleasure.

Ος δε προτιζας επορεξαμενος μελικρων εθιγεν. η μεγα κλαυσει πιεραν μεριδα των αντιζων συνεφαλλικμενων. He that greedily puts his hand to

a delicious table, shall weep bitterly when he suffers the convulsions and violence by the divided interests of such contrary juices : Οδς γαρ χθονιας θεσμις αναγκας διχθεν θνατοις βιον οινοχρει. *For this is the law of our nature, and fatal necessity ; life is always poured forth from two goblets.*

And now after all this, I pray consider, what a strange madness and prodigious folly possess many men, that they love to swallow death and diseases and dishonour, with an appetite which no reason can restrain. We expect our servants should not dare to touch what we have forbidden to them ; we are watchful that our children should not swallow poisons, and filthiness, and unwholesome nourishment ; we take care that they should be well mannered and civil and of fair demeanour ; and we ourselves desire to be, or at least to be accounted, wise, and would infinitely scorn to be called fools : and we are so great lovers of health, that we will buy it at any rate of money or observance ; and then for honour, it is that which the children of men pursue with passion, it is one of the noblest rewards of virtue, and the proper ornament of the wise and valiant ; and yet all these things are not valued or considered when a merry meeting, or a looser feast, calls upon the man to act a scene of *folly*, and *madness*, and *healthlessness*, and *dishonour*. We do to God what we severely punish in our servants ; we correct our children for their meddling with dangers, which themselves prefer before immortality ; and though no man

thinks himself fit to be despised, yet he is willing to make himself a beast, a sot, and a ridiculous monkey, with the follies and vapours of wine; and when he is high in drink or fancy, proud as a *Grecian* orator in the midst of his popular noises, at the same time he shall talk such dirty language, such mean low things, as may well become a changeling and a fool, for whom the stocks are prepared by the laws, and the just scorn of men. Every drunkard clothes his head with a mighty scorn; and makes himself lower at that time than the meanest of his servants; the boys can laugh at him when he is led like a cripple directed like a blind man, and speaks like an infant imperfect noises, lisping with a full and spongy tongue, and an empty head, and a vain and foolish heart: so cheaply does he part with his honour for drink or loads of meat; for which honour he is ready to die, rather than hear it to be disparaged by another: when himself destroys it as bubbles perish with the breath of children. Do not the laws of all wise nations mark the drunkard for a fool, with the meanest and most scornful punishment? and is there any thing in the world so foolish as a man that is drunk? But, good God! what an intolerable sorrow hath seized upon great portions of mankind, that this folly and madness should possess the greatest spirits, and the wittiest men, the best company, the most sensible of the word *honour*, and the most jealous of losing the *shadow*, and the most careless of the *thing*? Is it not a horrid thing, that a wise, or a crafty, a learned, or a noble person, should dishonour himself as a fool, destroy his body as a murderer, lessen his estate as a prodigal, disgrace every good cause that he can pretend to by his relation, and become an appellative of scorn, a scene of laughter or derision, *and all*, for the reward of for-

getfulness and madness? for there are in immoderate drinking no other pleasures.

Why do valiant men and brave personages fight and die rather than break the laws of men, or start from their duty to their prince, and will suffer themselves to be cut in pieces rather than deserve the name of a traitor, or perjured? and yet these very men, to avoid the hated name of *glutton* or *drunkard*, and to preserve their temperance, shall not deny themselves one luscious morsel, or pour a cup of wine on the ground, when they are invited to drink by the laws of the circle or wilder company.

Methinks it were but reason, that if to give life to uphold a cause be not too much, they should not think it too much to be hungry and suffer thirst for the reputation of that cause; and therefore much rather that they would think it but duty to be temperate for its honour, and eat and drink in civil and fair measures, that themselves might not lose the reward of so much suffering, and of so good a relation, nor that which they value most be destroyed by drink.

There are in the world a generation of men that are engaged in a cause, which they glory in, and pride themselves in its relation and appellative: but yet for that cause they will do nothing but talk and drink; they are valiant in wine, and witty in healths, and full of stratagem to promote debauchery; but such persons are not considerable in wise accounts; that which I deplore is, that some men prefer a cause before their life, and yet prefer wine before that cause, and by one drunken meeting set it more backward in its hopes and blessings, than it can be set forward by the counsels and arms of a whole year. God hath ways enough to reward a truth without crowning it with success in the hands

of such men. In the mean time, they dishonour religion, and make truth be evil spoken of, and innocent persons to suffer by their very relation, and the cause of God to be reproached in the sentences of erring and abused people: and themselves lose their health and their reason, their honour and their peace, the rewards of sober counsels, and the wholesome effects of wisdom.

Arcanum neque tu scrutaberis ullius unquam,  
Commissumque tegetes, et vino tortus et ira.\*

Wine discovers more than the rack, and he that will be drunk is not a person fit to be trusted; and though it cannot be expected men should be kinder to their friend, or their prince, or their honour, than to God, and to their own souls, and to their own bodies; yet when men are not moved by what is sensible and material, by that which smarts and shames presently, they are beyond the cure of religion, and the hopes of reason; and therefore they must *lie in hell like sheep, death gnawing upon them, and the righteous shall have domination over them in the morning* of the resurrection.

Seras tutior ibis ad Incernas,  
Haec hora non est tua, cum furit Lyaeus,  
Cum regnant rosae, cum madent capilli.†

Much safer it is to go to the severities of a watchful and a sober life; for all that time of life is lost,

\* Thus thine own thoughts, and friendship's sacred trust  
Are basely sacrific'd to wine and lust.

A.

† Nay, better be ambition's slave  
And rack thy midnight brain.—  
Time is not thine, if Bacchus rave,  
And perfum'd folly reign.

A.

when wine and rage, and pleasure and folly, steal away the heart of a man, and make him go singing to his grave.

I end with the saying of a wise man: he is fit to sit at the table of the Lord, and to feast with saints, who moderately uses the creatures which God hath given him; but he that despises even lawful pleasures, *ου μονον συμποσις των θεων αλλα και συναρχων*, shall not only sit and feast with God, but reign together with him, and partake of his glorious kingdom.

SERMON XVII.



THE MARRIAGE RING;

OR,

THE MYSTERIOUSNESS AND DUTIES OF MARRIAGE.

PART I.

EPHES. v. 32, 33.

This is a great Mystery, but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his Wife even as himself, and the Wife see that she reverence her Husband.

THE first blessing God gave to man, was society; and that society was a marriage, and that marriage was confederate by God himself, and hallowed by a blessing: and at the same time, and for very many descending ages, not only by the instinct of nature, but by a superadded forwardness, (God himself inspiring the desire,)\* the world was most desirous of children, impatient of barrenness, accounting single life a curse, and a childless person hated by God. The world was rich and empty, and able to provide for a more numerous posterity than it had.

————— Ἐξεῖς Νουκηνῆς τέκνα  
Χαλκῶν ἔχον' Πλάχης δ' οὐδὲ τα τέκνα φίλοι.

\* Quemlibet hominem cui non est uxor, minime esse hominem; cum etiam in scriptura dicatur, masculinum et foeminam creavit eos, et vocavit nomen eorum Adam, seu hominem. R. Eliezer dixit in Gem. Bab. quicumque negligit praeceptum de multiplicatione humani generis, habendum esse veluti homicidam.

You that are rich, *Numenius*, you may multiply your family; poor men are not so fond of children, but when a family could drive their herds, and set their children upon camels, and lead them till they saw a fat soil watered with rivers, and there sit down without paying rent, they thought of nothing but to have great families, that their own relations might swell up to a patriarchate, and their children be enough to possess all the regions that they saw, and their grand-children become princes, and themselves build cities and call them by the name of a child, and become the fountain of a nation. This was the consequent of the first blessing, *increase and multiply*. The next blessing was, *the promise of the Messias*, and that also increased in men and women a wonderful desire of marriage: for as soon as God had chosen the family of *Abraham* to be the blessed line, from whence the world's Redeemer should descend according to the flesh, every of his daughters hoped to have the honour to be his mother, or his grand-mother, or something of his kindred: and to be childless in *Israel* was a sorrow to the *Hebrew* women, great as the slavery of *Egypt*, or their dishonours in the land of their captivity.\*

But when the Messias was come, and the doctrine was published, and his ministers but few, and his disciples were to suffer persecution, and to be of an unsettled dwelling, and the nation of the *Jews*, in the bosom and society of which the church especially did dwell, were to be scattered and broken all in pieces with fierce calamities, and the world was apt to calumniate and to suspect and dishonour Christians upon pretences and unreasonable jealousies, and that to all these purposes the state of mar-

\* Christiani et apud Athenas, τας του αγαμου και οφιγαμου δικας refert Julius Pollux. lib. iii. περι αγαμων. Idem etiam Lacedaemoniae et Romae. Vide Festum, verb. uxorium, atque ibi Jos. Scal.

riage brought many inconveniences; it pleased God in this new creation to inspire into the hearts of his servants a disposition and strong desires to live a single life, lest the state of marriage should in that conjunction of things become an accidental impediment to the dissemination of the gospel, which called men from a confinement in their domestick charges, to travel, and flight, and poverty, and difficulty, and martyrdom: upon this necessity the Apostles and apostolical men published doctrines, declaring the advantages of single life, not by any commandment of the Lord, but by the spirit of prudence, *δια την ενεστασαν αναγκην*, for the present and then incumbent necessities, and in order to the advantages which did accrue to the publick ministries and private piety. There are some (said our blessed Lord) who makes themselves eunuchs\* for the kingdom of heaven; that is, for the advantages and the ministry of the gospel, *non ad vitae bonae meritum*, (as *St. Austin* in the like case;) not that it is a better service of God in itself, but that it is useful to the first circumstances of the gospel and the infancy of the kingdom, † because the unmarried person does *μεριμναν τα του κυριου*, is apt to spiritual and ecclesiastical employments; first *αγιος*, and then *αγιαζομενος*, holy in his own person, and then sanctified to publick ministries; and it was also of ease to the Christians themselves, because as then it was, when they were to flee, and to flee, for aught they

\* *Eliam Judaei, qui praeceptum esse viris παιδοποιειν aiunt, uno ore concedunt, tam n̄ dispensa un̄ esse cum iis qui assiduo legis studio vacare volunt, alias etiam immunitibus ab acriori carnis stimulo.*—*Mai-moa. xv. Halach. Ishoth.*

† *Ὅτι φησιν δε τους λοιπους μακαριους; ὅτι γαρ μοι προσεμιλησαν ὡν ἐμνησθη ἀρτι· ευχεται γαρ ἄξιος θεου ευθεθεις προς τοις ιχνησιν αυτων ευθεθηναι εν τη βασιλειᾳ, ὡς Ἀβραημ, και Ἰσαακ, και Ἰακωβ, ὡς Ἰωσηφ, και Ἰεσαιου και των αλλων προφητων, ὡς Πητρον, και Παυλον, και των αλλων ἀποστολων, etc.*—*Epist. ad Philadelph.*

knew, in winter, and they were persecuted to the four winds of heaven; and the nurses and the women with child were to suffer a heavier load of sorrow because of the imminent persecutions; and above all, because of the great fatality of ruin upon the whole nation of the Jews, well it might be said by *St. Paul* *θλιψιν τη σαρκι εξουσιω οι ταιουτοι*, *such shall have trouble in the flesh*; that is, they that are married shall, and so *at that time* they had: and therefore it was an act of charity to the Christians to give that council *εγω δε υμιν φειδ ματι*, *I do this to spare you*, and *θελω υμας αμερεμους ειναι*: for when the case was altered, and that storm was over, and the first necessities of the gospel served, and *the sound was gone out into all nations*; in very many persons it was wholly changed, and not the married but the unmarried had *θλιψιν εν σαρκι*, *trouble in the flesh*; and the state of marriage returned to its first blessing, *et non erat bonum homini esse solitarium*, and it was not good for man to be alone.

But in this first interval, the publick necessity and the private zeal mingling together, did sometimes over-act their love of single life, even to the disparagement of marriage, and to the scandal of religion; which was increased by the occasion of some pious persons renouncing their contract of marriage, not consummate, with unbelievers. For when *Flavia Domitilla*, being converted by *Nereus* and *Achilleus* the eunuchs, refused to marry *Aurelianus*, to whom she was contracted; if there were not some little envy and too sharp hostility in the eunuchs to a married state, yet *Aurelianus* thought himself an injured person, and caused *St. Clemens* who veiled her, and his spouse both, to die in the quarrel. *St. Thecla* being converted by *St. Paul*, grew so in love with virginity, that she leaped back from the marriage of *Tamyris*, where she was lately

engaged. *St. Iphigenia* denied to marry king *Hirtacus*, and it is said to be done by the advice of *St. Matthew*. And *Susanna* the niece of *Diocletian* refused the love of *Maximianus* the emperour; and these all had been betrothed; and so did *St. Agnes*, and *St. Felicula*, and divers others then and afterwards; insomuch, that it was reported among the Gentiles, that the Christians did not only hate all that were not of their persuasion, but were enemies of the chaste laws of marriage; and indeed some that were called Christians were so; *forbidding to marry, and commanding to abstain from meats*. Upon this occasion it grew necessary for the Apostle to state the question right, and to do honour to the holy right of marriage, and to snatch the mystery from the hands of zeal and folly, and to place it in Christ's right hand, that all its beauties might appear, and a present convenience might not bring in a false doctrine, and a perpetual sin, and an intolerable mischief. The Apostle therefore, who himself\* had been a married man, but was now a widower, does explicate the misteriousness of it, and describes its honours, and adorns it with rules and provisions of religion, that as it begins with honour, so it may proceed with piety, and end with glory.

For although single life hath in it privacy and simplicity of affairs, such solitariness and sorrow, such leisure and inactive circumstances of living, that there are more spaces for religion if men would use them to these purposes; and because it may have in it much religion and prayers, and must have in it a perfect mortification of our strongest appetites, is

\* Ὡς Πέτρου καὶ Παύλου καὶ τῶν Ἀποστόλων τῶν γαμοῖς περισσομιχθῆσαν οὐκ ὑποπροσθυμίας τῆς περὶ τὸ πρᾶγμα ἀλλ' ἐπ' ἐννοίας ἑαυτῶν τοῦ γένους εἰσὼν ἐκεῖνους. Ignatius epistol. ad Philadelph. Et Clemens idem ait apud Eusebium hist. eccles. lib. iii. sed tamen eam non circumduxit sicut Petrus: probat autem ex Philip. 4.

therefore a state of great excellency ; yet concerning the state of marriage, we are taught from scripture and the sayings of wise men, great things and honourable. *Marriage is honourable in all men*, so is not single life ; for in some it is a snare and a *πυγασίς*, a trouble in the flesh, a prison of unruly desires, which is attempted daily to be broken. Celibate or single life is never commanded ; but in some cases marriage is ; and he that burns, sins often if he marries not ; he that cannot contain must marry, and he that can contain is not tied to a single life, but may marry and not sin. Marriage was ordained by God, instituted in paradise, was the relief of a natural necessity, and the first blessing from the Lord ; he gave to man not a friend, but a wife ; that is, a friend and a wife too : (for a good woman is in her soul the same that a man is, and she is a woman only in her body ; that she may have the excellency of the one, and the usefulness of the other, and become amiable in both :) it is the seminary of the church, and daily brings forth sons and daughters unto God ; it was ministered to by angels, and *Raphael* waited upon a young man, that he might have a blessed marriage, and that that marriage might repair two sad families, and bless all their relatives. Our blessed Lord, though he was born of a maiden, yet she was veiled under the cover of marriage, and she was married to a widower : for *Joseph*, the supposed father of our Lord, had children by a former wife. The first miracle that ever *Jesus* did, was to do honour to a wedding ; marriage was in the world before sin, and is in all ages of the world the greatest and most effective antidote against sin, in which all the world had perished, if God had not made a remedy : and although sin hath soured marriage, and stuck the man's head with cares, and the woman's bed with sorrows in the production of children ; yet these are but throes

of life and glory, and *she shall be saved in child-bearing, if she be found in faith and righteousness.* Marriage is a school and exercise of virtue; and though *marriage* hath *cares*, yet *the single life* hath *desires*, which are more troublesome and more dangerous, and often end in sin, while the cares are but instances of duty and exercises of piety: and therefore if single life hath more privacy of devotion, yet marriage hath more necessities and more variety of it, and is an exercise of more graces. In two virtues, *celibate* or single life may have the advantage of degrees ordinarily and commonly, that is, in *chastity* and *devotion*; but as in some persons this may fail, and it does in very many, and a married man may spend as much time in devotion as any virgins or widows do; yet as in marriage even those virtues of chastity and devotion are exercised: so in other instances, this state hath proper exercises and trials for those graces, for which single life can never be crowned:\* here is the proper scene of piety and patience, of the duty of parents and the charity of relatives; here kindness is spread abroad, and love is united and made firm as a centre: marriage is the nursery of heaven;† the virgin sends prayers to God, but she carries but one soul to him; but the state of marriage fills up the numbers of the elect, and hath in it the labour of love, and the delicacies of friendship, the blessing of society, and the union of hands and hearts; it hath in it less of beauty, but more of safety, than the single life; it hath more care, but less danger; it is more merry, and more sad;‡ is fuller of sorrows, and fuller of joys;

\* Χρη της αιμενου φυτας αντεχεσθαι τα παιδας παιδων καταλειποντι αι τα θειο υπηρετας ανθ' αυτου παραδιδουαι.—Plato.

† Adde quod eunuchus nulla pietate movetur,  
Nec generi uatisve cavet: clementia cunctis

In similes, animosque ligant consortia damni. Claudian.

‡ Καλα τα παρθενικη κειμηλια, παρθενη δε τον βιον αλεσεν αν, πασι ου λαττομεν.

it lies under more burdens, but is supported by all the strengths of love and charity, and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself.\* Celibate, like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labours and unites into societies and republicks, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things, to which God hath designed the present constitution of the world.

Τουνεκεν εινθεσματος αλοχον λαβε, και τινα κοσμου  
 Δος βεριστον αντι σεθεν' φευγε δε μαχλοσυνην.†

Single life makes men in one instance to be like angels, but marriage in very many things makes the chaste pair to be like to Christ. *This is a great mystery*, but it is the symbolical and sacramental representment of the greatest mysteries of our religion. Christ descended from his Father's bosom, and contracted his divinity with flesh and blood, and married our nature, and we became a church, the spouse of the Bridegroom, which he cleansed with his blood, and gave her his holy spirit for a dowry, and heaven for a jointure; begetting children unto God by the gospel. This spouse he hath

\* Siquis patriam majorem parentem extinguit, in eo culpa est, quod facit pro sua parte qui se emuchat aut aliqua liberos *producit*; i. e. differt eorum procreationem.—*Varro in lege Maenia*.

† Then fly concupiscence, and take a wife;—

Leave of thyself, the world, some living type.

joined to himself by an excellent charity; he feeds her at his own table, and lodges her nigh his own heart, provides for all her necessities, relieves her sorrows, determines her doubts, guides her wanderings, he is become her head, and she as a signet upon his right hand; he first indeed was betrothed to the synagogue and had many children by her, but she forsook her love, and then he married the church of the gentiles, and by her, as by a second venter, had a more numerous issue, *atque una domus est omnium filiorum ejus*, all the children dwell in the same house, and are heirs of the same promises, entitled to the same inheritance. Here is the eternal conjunction, the indissoluble knot, the exceeding love of Christ, the obedience of the spouse, the communicating of goods, the uniting of interests, the fruit of marriage, a celestial generation, a new creature; *sacramentum hoc magnum est*; this is the sacramental mystery, represented by the holy rite of marriage; so that marriage is divine in its institution, sacred in its union, holy in the mystery, sacramental in its signification, honourable in its appellation, religious in its employments: it is advantage to the societies of men, and it is *holiness to the Lord*. *Dico autem in Christo et ecclesia*; it must be in Christ and the church.

If this be not observed, marriage loses its mysteriousness; but because it is to effect much of that which it signifies, it concerns all that enter into those golden fetters, to see that Christ and his church be in at every of its periods, and that it be entirely conducted and over-ruled by religion; for so the Apostle passes from the sacramental rite to the real duty: *nevertheless*; that is, although the former discourse were wholly to explicate the conjunction of Christ and his church by this similitude, yet it hath in it this real duty, *that the man love his wife, and the wife reverence*

*her husband* : and this is the use we shall now make of it ; the particulars of which precept I shall thus dispose :

1. I shall propound the duty as it generally relates to man and wife in conjunction. 2. The duty and power of the man. 3. The rights and privileges, and the duty of the wife.

1. *In Christo et ecclesia* :] that begins all, and there is great need it should be so : for they that enter into the state of marriage, cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity.

Νυν γαρ δι παντεσσιν επι ζυρου ισταται ακμης,  
'Η μαλα λυγρος ολεθρος 'Αχαιοις, ηδε βιαναι.\*

Life or death, felicity or a lasting sorrow, are in the power of marriage. A woman indeed ventures most, for she hath no sanctuary to retire to from an evil husband ; she must dwell upon her sorrow, and hatch the eggs which her own folly or infelicity hath produced ; and she is no more under it, because her tormentor hath a warrant of prerogative, and the woman may complain to God, as subjects do of tyrant princes, but otherwise she hath no appeal in the causes of unkindness. And though the man can run from many hours of his sadness, yet he must return to it again ; and when he sits among his neighbours, he remembers the objection that lies in his bosom, and he sighs deeply.

Ah tum te miserum, malique fati,  
Quem attractis pedibus patente porta  
Percurrent mugilesque raphanique.

\* That dreadful crisis now on all attends,  
When life and death the dubious conflict ends.

The boys and the pedlars, and the fruiterers, shall tell of this man, when he is carried to his grave, that he lived and died a poor wretched person. The stags in the Greek epigram, whose knees were clogged with frozen snow upon the mountains, came down to the brooks of the valleys, *χλινναι νοστερις ασθμασιν ακυ γου*, hoping to thaw their joints with the waters of the stream; but there the frost overtook them, and bound them fast in ice, till the young herdsmen took them in their stranger snare. It is the unhappy chance of many men, finding many inconveniences upon the mountains of single life, they descend into the valleys of \* marriage to refresh their troubles, and there they enter into fetters, and are bound to sorrow by the cords of a man's or woman's peevishness: and the worst of the evil is, they are to thank their own follies; for they fell into the snare by entering an improper way; Christ and the church were no ingredients in their choice: but as the *Indian* women enter into folly for the price of an elephant, and think their crime warrantable; so do men and women change their liberty for a rich fortune, (like *Eriphyle the Argive*, *Ἡ χρυσὸν φίλου ἀνδρὸς εἰζέταο τιμωμένα*, she preferred gold before a good man,) and show themselves to be less than money, by overvaluing that to all the content and wise felicity of their lives: and when they have counted the money and

\* *Ἄχρῃς ἀν ἡσ ἀγαμος, Νουμνίῃς, πάντα δ κῆ σοι*

*Ἐν τῷ ζῆν εἶναι τ' ἀγαθὰ τῶν ἀγαθῶν.*

*Εἰδ' ὅταν εἰσελθῆ δαμνιτὴ καλὴν εὐδῶ δ κῆ σοι*

*Ἐν τῷ ζῆν εἶναι πάντα κακῶν τὰ κακὰ.*

*Ἄλλα χρῆν τεκνῶν, &c.*

Whilst thou abstained from matrimonial bliss,  
Gay and secure. Numenius, all things seemed  
The very best of good; but married, life,  
And its affairs, become the worst of ills.

A.

their sorrows together, how willingly would they\* buy with the loss of all that money, modesty, or sweet nature, to their relative! the odd thousand pound would gladly be allowed in good nature and fair manners. As very a fool is he that chooses for beauty† principally; *cui sunt eruditi oculi, et stulta mens*, (as one said,) whose eyes are witty, and their soul sensual; it is an ill band of affections to tie two hearts together by a little thread of red and white.

Ὅσδεμιαν φησιν ἡ τραγῳδία  
ὦνῃτε καλλῶς εἰς ποσιν ξαπόρον.

And they can love no longer but until the next ague comes, and they are fond of each other but at the chance of fancy, or the small pox, or child-bearing,

\* Non ego illam mihi dotem duco esse quae dos dicitur,  
Sed pudicitiam, et pudorem, et sedatum cupidinem,  
Deum metum, parentum amorem, et cognatum concordiam.

Plaut. in *Amphit.*

That which the world esteems a marriage dower,  
Esteem not I;—No;—rather let my dower  
Be chastity; pure and well-tempered love,—  
With filial piety, religious awe,  
And peaceful intercourse of friends.

A

† Facies, non uxor amatur;  
Tres rugae subeant, et se cutis arida laxet,  
Fiant obscuri dentes, ocul.que minores,  
Collige sarcinulas, dicet libertus, et exi.—*Juven. sat. 6. 142.*

—You'll find he loves the beauty, not the wife;  
Let but a wrinkle on her forehead rise  
And time obscure the lustre of her eyes;  
Let but the moisture leave her flaccid skin,  
And her teeth blacken, and her cheeks grow thin,  
And you shall hear the insulting husband say,  
—————here you give offence.

orcure, or time, or any thing that can destroy a pretty flower. But it is the basest of all when lust is the paranymp, and solicits the suit, and makes the contract, and joins the hands; for this is commonly the effect of the former, according to the Greek proverb,

Ἦτοι μὲν πρῶτιστ᾽ ἀλεονῆ' ἠῆνευεις

Αὐτὰρ ἔπειτα δράκων, ἢ παρδαλὶς, ἢ δὲ μωγᾶς σῶς.

At first for his fair cheeks and comely beard, the beast is taken for a lion, but at last he is turned to a dragon, or a leopard, or a swine. That which is at first beauty on the face may prove lust in the manners.

Ἄυτοις δὲ τοῖς θέσει τὴν κερκὸν μόνην

Ἐκεί μὴρον ἄσπερ παίδεραστῆαις θυετέ.

So *Eubulus* wittily reprehended such impure contracts; they offer in their marital sacrifices nothing but the thigh, and that which the priests cut from the goats when they were laid to bleed upon the altars.

Ἐὰν εἰς κάλλος σαμάτος βλεψῆ τις (ὁ λογὸς φυσί) καὶ αὐτῶ ἢ σαρκὸς εἶναι κατ' ἐπιθυμίαν δόξῃ καλὴ σαρκίως, ἰδῶν καὶ ἀμαρτητικῶς δι' οὗ τεθαυμάκε, κρινεταί, said

*St. Clement*. "He or she that looks too curiously upon the beauty of the body, looks too low, and hath flesh and corruption in his heart, and is judged sensual and earthly in his affections and desires." Begin therefore with God, Christ is the President of marriage, and the Holy Ghost is the fountain of purities and chaste loves, and he joins the hearts; and therefore let our first suit be in the court of heaven, and with designs of piety, or safety, or charity; let no impure spirit defile the virgin purities and *castifications of the soul*, (as *St. Peter's* phrase is;) let all such contracts begin with religious affections.

Conjugium petimus, partumque uxoris, at illi  
Notum qui pueri, qualisve futura sit uxor.\*

We sometimes beg of God for a wife or a child, and he alone knows what that wife shall prove, and by what dispositions and manners, and into what fortune, that child shall enter : but we shall not need to fear concerning the event of it, if religion, and fair intentions, and prudence, manage and conduct it all the way. The preservation of a family, the production of children, the avoiding fornication, the refreshment of our sorrows by the comforts of society, all these are fair ends of marriage, and hallow the entrance ; but in these there is a special order ; society was the first designed, *it is not good for man to be alone* ; children was the next, *increase and multiply* ; but the avoiding fornication came in by the superfoetation of the evil accidents of the world. The first makes marriage delectable, the second necessary to the publick, the third necessary to the particular. This is for safety, for life, and heaven itself ;

Nam simulac venas inflavit dira cupido,  
Huc juvenes aequum est descendere ; —

The other have in them joy and a portion of immortality : the first makes the man's heart glad ; the second is the friend of kingdoms, and cities, and families ; and the third is the enemy to hell, and an antidote of the chiefest inlet to damnation : but of all

\* Juv. X. 353.

By blind desire, by headlong passion driven,  
For wife, for heirs, we daily weary Heaven ;  
Yet still 'tis Heaven's prerogative to know,  
If heirs, or wife, will bring us weal or wo.

these the noblest end is the multiplying children; *mundus cum patet, deorum tristium atque inferum quasi patet janua; propterea uxorem liberorum quaerendorum causa ducere religiosum est,*\* said *Varro*; it is religion to marry for children: and *Quintilian* put it into the definition of a wife, *est enim uxor quam jungit, quam diducit utilitas; cujus haec reverentia est, quod videtur inventa in causa liberorum*; and therefore *St. Ignotius*, when he had spoken of *Elias*, and *Titus*, and *Clement*, with an honourable mention of their virgin state, lest he might seem to have lessened the married Apostles, at whose feet in Christ's kingdom he thought himself unworthy to sit, he gives this testimony; they were τοῖς γαμοῖς προσομιλησαντες οὐχ ὑπὸ προθυμίας τῆς περὶ τὸ σῶμα, ἀλλ' ἐπ' εἰτίας ἑαυτῶν τοῦ θεοῦ ἐσχον οὐκείνου.† that they might not be disparaged in their great names of holiness and severity, they were secured by not marrying to satisfy their lower appetites, but out of desire of children. Other considerations, if they be incident and by way of appendage, are also considerable in the accounts of prudence; but when they become principles, they defile the mystery and make the blessing doubtful: *amabit sapiens, cupient caeteri*, said *Afranius*; love is a fair inducement, but desire and appetite are rude, and the characteristicks of a sensual person: *amare justit et boni est, cupere impotentis*; to love, belongs to a just and a good man; but to lust, or furiously and passionately to desire, is the sign of impotency and an unruly mind.

2. Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation; every little thing can blast an infant blossom; and the breath of the south can shake the little rings of the vine, when first they begin to curl like the locks of a new weaned boy; but when

\* *Macrobios ex Varrone.*† *Epist. ad Philadelph.*

by age and consolidation they stiffen into the hardness of a stem, and have by the warm embraces of the sun, and the kisses of heaven, brought forth their clusters, they can endure the storms of the north, and the loud noises of a tempest, and yet never be broken: so are the early unions of an un-fixed marriage; watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. For infirmities do not manifest themselves in the first scenes, but in the succession of a long society; and it is not chance or weakness when it appears at first, but it is want of love or prudence, or it will be so expounded; and that which appears ill at first, usually affrights the inexperienced man or woman, who makes unequal conjectures, and fancies mighty sorrows by the proportions of the new and early unkindness. It is a very great passion, or a huge folly, or a certain want of love, that cannot preserve the colours and beauties of kindness, so long as publick honesty requires a man to wear their sorrows for the death of a friend. *Plutarch* compares a new marriage to a vessel before the hoops are on, *κατα αρχης, μεν υπο της τυχουσης βραδως διασπασται προφρασις*, every thing dissolves their tender compagninations; but *χρησι των ἀρμων συμτηξιν λαδονταν, μοχις υπο πυρος και σιδερυ διαλυεται*, when the joints are stiffened and are tied by a firm compliance and proportioned bending, scarcely can it be dissolved without fire or the violence of iron. After the hearts of the man and the wife are endeared and hardened by a mutual confidence, and experience longer than artifice and pretence can last; there are a great many remembrances, and some things present, that dash all little unkindnesses in pieces. The little boy in the Greek epigram,\* that was creeping down a precipice, was invited to his

\* Μαζον του λαιμου λυτορα και θανατου.

safety by the sight of his mother's pap, when nothing else could entice him to return: and the bond of common children, and the sight of her that nurses what is most dear to him, and the endearments of each other in the course of a long society, and the same relation, is an excellent security to redintegrate and to call that love back, which folly and trifling accidents would disturb.

———*Tormentum ingens imbecillis haeret  
Quae nequeunt parere, et partu retinere maritos.\**

When it is come thus far, it is hard untwisting the knot; but be careful in its first coalition, that there be no rudeness done; for if there be, it will for ever after be apt to start and to be diseased.

3. Let man and wife be careful to stifle little things, that as fast as they spring, they be cut down and trod upon; for if they be suffered to grow by numbers, they make the spirit peevish, and the society troublesome, and the affections loose and easy by an habitual aversation. Some men are more vexed with a fly than with a wound; and when the gnats disturb our sleep, and the reason is disquieted, but not perfectly awakened; it is often seen that he is fuller of trouble, than if, in the daylight of his reason, he were to contest with a potent enemy. In the frequent little accidents of a family, a man's reason cannot always be awake; and when his discourses are imperfect, and a trifling trouble makes him yet more restless, he is soon be-

\* Juv. II. 136.

———nor fruitful prove

With the dear pledges of a husband's love.

† *Quaedam parva quidem, sed non toleranda maritis.†*

‡ Juv. VI. 183.

Some faults there are, though small, which none can bear.

trayed to the violence of passion. It is certain that the man or woman are in a state of weakness and folly then, when they can be troubled with a trifling accident; and therefore it is not good to tempt their affections, when they are in that state of danger. In this case the caution is, to subtract fuel from the sudden flame; for stubble though it be quickly kindled, yet it is as soon extinguished, if it be not blown by a pertinacious breath, or fed with new materials. Add no new provocations to the accident, and do not inflame this, and peace will soon return, and the discontent will pass away soon, as the sparks from the collision of a flint: ever remembering, that discontents proceeding from daily little things, do breed a secret undiscernible disease, which is more dangerous, than a fever proceeding from a discerned notorious surfeit.

4. Let them be sure to abstain from all those things, which by experience and observation they find to be contrary to each other. They that govern elephants, never appear before them in white, and the masters of bulls keep from them all garments of blood and scarlet, as knowing that they will be impatient of civil usages and discipline, when their natures are provoked by their proper antipathies. The ancients in their marital hieroglyphicks used to depict *Mercury* standing by *Venus*, to signify, that by fair language and sweet entreaties, the minds of each other should be united; and hard by them, *suadam et gratias descripserunt*,\*

\* ———Hujus enim rari, summique voluptas  
Nulla boni, quoties animo corrupta superbo  
Plus aloes quam mellis habet.—*Juven.† sat. vi. 178.*

† For say, what pleasure can you hope to find,  
E'en in the boast, the phoenix of her kind,  
If warp'd by pride, on all around she lovr,  
And in your cup more gall than honey pour.      GIFFORD.

they would have all deliciousness of manners, compliance and mutual observance to abide.

5. Let the husband and wife infinitely avoid a curious distinction of *mine* and *thine*; for this hath caused all the laws, and all the suits, and all the wars in the world; let them who have but one person, have also but one interest. The husband and wife are heirs to each other, (as *Dionysius Halicarnassensis* relates from *Romulus*.) if they die without children; but if there be children, the wife is *ταῖς πατρῴαις κοινῆς*, a partner in the inheritance. But during their life, the use and employment is common to both their necessities, and in this there is no other difference of right, but that the man hath the dispensation of all, and may keep it from his wife just as the governour of a town may keep it from the right owner; he hath the *power*, but *no right* to do so. And when either of them begins to impropriate, it is like a tumour in the flesh, it draws more than its share; but what it feeds on, turns to a bile: and therefore the *Romans* forbade any donations to be made between man and wife, because neither of them could transfer a new right of those things, which already they had in common; but this is to be understood only concerning the uses of necessity and personal conveniences; for so all may be the woman's, and all may be the man's in several regards. *Corvinus* dwells in a farm and receives all its profits, and reaps and sows as he pleases, and eats of the corn and drinks of the wine; it is his own: but all that also is his lord's, and for it *Corvinus* pays acknowledgment; and his patron hath such powers and uses of it as are proper to the lords; and yet for all this, it may be the king's too, to all the purposes that he can need, and is all to be accounted in the *census*, and for certain services and times of danger: so are the riches of a family, they are a

woman's as well as a man's : they are her's for need, and her's for ornament, and her's for modest delight, and for the uses of religion and prudent charity ; but the disposing them into portions of inheritance, the assignation of charges and governments, stipends and rewards, annuities and greater donatives, are the reserves of the superiour right, and not to be invaded by the under-possessors. But in those things, where they ought to be common, if the spleen or the belly swells and draws into its capacity much of that which should be spent upon those parts which have an equal right to be maintained, it is a dropsy or a consumption of the whole, something that is evil, because it is unnatural and monstrous. *Macarius* in his thirty-second homily, speaks fully in this particular ; a woman betrothed to a man, bears all her portion, and with a mighty love pours it into the hands of her husband, and says, *εμοι ουδεν εχα*. I have nothing of my own ; my goods, my portion, my body, and my mind, is yours.

*Νομιμ γαρ ἅπαντα γενεῖται του γεγαμηκοτος, τον πλουτον, την δοξαν, τους επαλους ;\** all that a woman hath, is reckoned to the right of her husband ; not her wealth and her person only, but her reputation and her praise ; so *Lucian*. But as the earth, the mother of all creatures here below, sends up all its vapours and proper emissions at the command of the sun, and yet requires them again to refresh her own needs, and they are deposited between them both, in the bosom of a cloud, as a common receptacle, that they may cool his flames, and yet descend to make her fruitful : so are the proprieties of a wife to be disposed of by her lord ; and yet all are for her provision, it being a part of his need to refresh and supply her's, and it serves the interest of both, while it serves the necessities of either.

These are the duties of them both, which have common regards and equal necessities and obliga-

\* Ῥητορικῶν διδασκαλος.

tions; and indeed there is scarce any matter of duty, but it concerns them both alike, and is only distinguished by names, and hath its variety by circumstances and little accidents: and what in one is called *love*, in the other is called *reverence*; and what in the wife is *obedience*, the same in the man is *duty*. He provides, and she dispenses; he gives commandments, and she rules by them; he rules her by authority, and she rules him by love; she ought by all means to please him, and he must by no means displease her. For as the heart is set in the midst of the body, and though it strikes to one side by the prerogative of nature, yet those throbs and constant motions are felt on the other side also, and the influence is equal to both: so it is in conjugal duties; some motions are to the one side more than to the other, but the interest is on both, and the duty is equal in the several instances. If it be otherwise, the man enjoys a wife as *Periander* did his dead *Melissa*, by an unnatural union, neither pleasing, nor holy, useless to all the purposes of society, and dead to content.



## SERMON XVIII.

### PART II.

THE next inquiry is more particular, and considers the power and duty of the man: *let every one of you so love his wife, even as himself*; she is as himself, the man hath power over her as over himself, and must love her equally. A husband's power over

his wife is paternal and friendly, not magisterial and despotick. The wife is *in perpetua tutela*, under conduct and council ; for the power a man hath, is founded in the understanding, not in the will or force ; it is not a power of coercion, but a power of advice, and that government, that wise men have over those who are fit to be conducted by them : *et vos in manu et in tutela, non in servitio, debetis habere eas, et malle patres vos, et viros, quam dominos dici*, said *Valerius in Livy* ; husbands should rather be fathers than lords. *Homer* adds more soft appellatives to the character of a husband's duty ; *πατήρ μιν γάρ ἐστι μήτηρ καὶ πότνια μήτηρ, ἢ δὲ κασιγνήτος* ; thou art to be a father and a mother to her, and a brother : and great reason, unless the state of marriage should be no better than the condition of an orphan. For she that is bound to leave father and mother and brother for thee, either is miserable, like a poor fatherless child, or else ought to find all these, and more, in thee. *Medea in Euripides* had cause to complain when she found it otherwise.

Παντῶν δ' ὅσ' ἐστ' ἐμψυχαὶ καὶ γράμμιν ἔχει  
 Ἰουναίκε ; ἔσμεν ἀθλιωτάτων φυτῶν,  
 Ἄς πρῶτα μὲν δεῖ χρεμμάτων ὑπερβολὴν  
 Πόσιν πρῆσθαι, δεσποτὴν τὸ σωματός λαβεῖν.

Which *St. Ambrose* well translates :\* it is sad when virgins are with their own money sold to slavery ; and that services are in better state than marriages ; for they receive wages, but these buy their fetters, and pay dear for their loss of liberty ; and therefore the *Romans* expressed the man's power over his wife but by a gentle word ; *nec vero mulieribus, praefectus reponatur, qui apud Graecos creari solet, sed sit censor qui viros doceat moderari uxoribus*, said *Ci-*

\* Exhor. ad virg.

*ecro* ; let there be no governour of the woman appointed, but a censor of manners, one to teach the men *to moderate their wives* ; that is, fairly to induce them to the measures of their own proportions. It was rarely observed of *Philo*, *Εὐ το μὴ φαναι, ἡ γυνὴ ἢ εἰκασας ἐμοι, ἀλλὰ, μετ' ἐμοῦ. οὐ γὰρ ἐμοὶ ὡς κτήμα τὴν αἰσθησιν εἰκασας, ἀλλὰ καὶ αὐτὴν ἀφῆκας ἀειστον καὶ εὐεθερον.* when *Adam* made that fond excuse for his folly in eating the forbidden fruit, he said, the woman thou gavest me to be with me, she gave me. He says not, The woman which thou gavest *to me* : no such thing ; she is none of his goods, none of his possessions, not to be reckoned amongst his servants ; God did not give her to him so ; but, the woman thou gavest *to be with me* ; that is, to be my partner, the companion of my joys and sorrows ; thou gavest her for use, not for dominion. The dominion of a man over his wife is no other than as the soul rules the body ; for which it takes a mighty care, and uses it with a delicate tenderness, and cares for it in all contingencies, and watches to keep it from all evils, and studies to make for it fair provisions, and very often is led by its inclinations and desires, and does never contradict its appetites, but when they are evil, and then also not without some trouble and sorrow ; and its government comes only to this, it furnishes the body with light and understanding, and the body furnishes the soul with hands and feet ; the soul governs, because the body cannot else be happy, but the *government* is no other than *provision* ; as a nurse governs a child, when she causes him to eat, and to be warm, and dry, and quiet : and yet even the very government itself is divided ; for man and wife in the family, are as the sun and moon in the firmament of heaven ; he rules by day, and she by night ; that is, in the lesser and more proper circles of her affairs, in the conduct of domestick provisions and necessary offices, and shines

only by his light, and rules by his authority: and as the moon in opposition to the sun shines brightest; that is, then, when she is in her own circles and separate regions; so is the authority of the wife then most conspicuous, when she is separate and in her proper sphere; in *gynaeceo*, in the nursery and offices of domestick employment: but when she is in conjunction with the sun her brother; that is, in that place and employment in which his care and proper offices are employed, her light is not seen, her authority hath no proper business; but else there is no difference: for they were barbarous people, among whom wives were instead of servants, said *Spartianus* in *Caracalla*; and it is a sign of impotency and weakness, to force the camels to kneel for their load, because thou hast not spirit and strength enough to climb: to make the affections and evenness of a wife bend by the flexures of a servant, is a sign the man is not wise enough to govern, when another stands by. So many differences as can be in the appellatives of *dominus* and *domina*, governor and governess, lord and lady, master and mistress, the same difference there is in the authority of man and woman, and no more. *Si tu Caius, ego Caia*, was publickly proclaimed upon the threshold of the young man's house, when the bride entered into his hands and power; and the title of *domina*, in the sense of the civil law, was among the *Romans* given to wives.

Hi dominam Ditis thalamo diducere adorti,\*

said *Virgil*: where, though *Servius* says it was spoken after the manner of the *Greeks*, who called the

\* *Aeneid*. Lib. vi.

Who from his lofty dome aspir'd to lead  
The beauteous partner of his royal bed.

wife *Δεσποινίαν*, lady or mistress, yet it was so among both the nations.

*Ac domus dominam voca.—says Catullus ;*

*Haerebit dominae vir comes ipse suae.—so Martial :\**

And therefore, although there is just measure of subjection and obedience due from the wife to the husband, (as I shall hereafter explain,) yet nothing of this is expressed in the man's character, or in his duty; he is not commanded to rule, nor instructed how, nor bidden to exact obedience, or to defend his privilege; all his duty is signified by *love*, by *nourishing and cherishing*, † by being joined with her in all the unions of charity, by *not being bitter to her*, ‡ by *dwelling with her according to knowledge, giving honour to her* :|| so that it seems to be with husbands, as it is with bishops and priests, to whom much honour is due, but yet so that if they stand upon it, and challenge it, they become less honourable. And as amongst men and women humility is the way to be preferred; so it is in husbands, they shall prevail by cession, by sweetness and counsel, and charity and compliance. So that we cannot discourse of the man's right, without describing the measures of his duty; that therefore follows next.

*Let him love his wife even as himself* :] that is his duty, and the measure of it too; which is so plain, that if he understands how he treats himself, there needs nothing be added concerning his demeanour towards her, save only that we add the particulars, in which holy scripture instances this general commandment.

*Μη πικραίνῃς.* That is the first. *Be not bitter against her* : and this is the least index and signification of

\* Epithal. Juliae † Ephes. v. 25. ‡ Col. iii. 19. || 1 Peter, iii. 7.

love; a civil man is never bitter against a friend or a stranger, much less to him that enters under his roof, and is secured by the laws of hospitality. But a wife does all that, and more; she quits all her interest for his love; she gives him all that she can give; she is as much the same person as another can be the same, who is conjoined by love, and mystery, and religion, and all that is sacred and profane.

Non equidem hoc dubites amborum foedere certo  
Consentire dies, et ab uno sidere duci:\*

They have the same fortune, the same family, the same children, the same religion, the same interest, the same flesh, [*erunt duo in carnem unam* ;] and therefore this the Apostle urges for his *μὴ φιλαίεθς*, *no man hateth his own flesh, but nourisheth and cherisheth it*; and he certainly is strangely sacrilegious, and a violator of the rights of hospitality and sanctuary, who uses her rudely, who is fled for protection, not only to his house, but also to his heart and bosom. A wise man will not wrangle with any one, much less with his dearest relative; and if it be accounted indecent to embrace in publick, it is extremely shameful to brawl in publick: for the other is in itself lawful; but this never, though it were assisted with the best circumstances of which it is capable. *Marcus Aurelius* said, that a wise man ought often to admonish his wife, to reprove her seldom, but never to lay his hands† upon her: *neque*

\* Per. sat. V. 44.

On us, my friend, like fortune still awaits,  
And stars consenting have conjoined our fates. DRUMMOND.

† Tibull. I. 10. 61.

Ah lapis est, ferramque, suam quicunque puellam  
Verberat: e coelo diripit ille deos.

*verberibus, neque maledictis exasperandam uxorem,* said the doctors of the *Jews*; and *Homer* brings in *Jupiter* sometimes speaking sharply to *Juno*, (according to the *Greek* liberty and empire,) but made a pause at striking her,

‘Ου μαν οιδ’ ει αυτε κακορραφης αλεγεινης  
Πρωτη εταυρηαι και σε πληρησιν ιμασσαι.—*Iliad* O.\*

And the Ancients use to sacrifice to *Juno γαμηλιας*, or the president of marriage, without gall; and *St. Basil* observes and urges it, by way of upbraiding quarrelling husbands; *etiam vipera virus ob nuptiarum venerationem evomit*, the viper casts all his poison when he marries his female; *tu duritiam animi, tu feritatem, tu crudelitatem ob unionis reverentiam*

Sit satis e membris tenuem praescindere vestem,  
Sit satis ornatas dissoluisse comas.

Sit lacrimas movisse satis; quater ille beatus,  
Quo tenera irato fieri puella potest.

Sed manibus qui saevus erit, scutumque sudemque  
Is gerat, et in iti sit procul a Venere.

What iron wretch dare lift his hardy hand  
Against the woman he hath sworn to love?  
That flinty heart would burst each sacred band,  
And wreak its vengeance on the Gods above!

Is't not enough, thy voice affliets the fair  
Her locks dishevelled, and her vesture torn?

Is't not enough, if tears her grief declare?

Blest, though offended, if thy charmer mourn.

If thou must war, defy some noble foe;

Steel thy stern heart, and tempt the crimson'd plain:

Let manly vigour render blow for blow,

While Love's delights to weaker souls remain.

A.

\* II. XV. 17.

Canst thou, unhappy in thy wiles, withstand,  
Our power immense, and brave the almighty hand?

*non deponis ?\** He is worse than a viper, who for the reverence of this sacred union will not abstain from such a poisonous bitterness; and how shall he embrace that person whom he hath smitten reproachfully? for those kindnesses are indecent which the fighting-man pays unto his wife, *St. Chrysostom* preaching earnestly against this barbarous inhumanity of striking the wife, or reviling her with evil language, says, it is as if a king should beat his viceroy and use him like a dog; from whom most of that reverence and majesty must needs depart, which he first put upon him, and the subjects shall pay him less duty, how much his prince hath treated him with less civility; but the loss redounds to himself; and the government of the whole family shall be disordered, as if blows be laid upon that shoulder, which, together with the other, ought to bear nothing but the cares and the issues of a prudent government. And it is observable, that no man ever did this rudeness for a virtuous end; it is an incompetent instrument, and may proceed from wrath and folly, but can never end in virtue and the unions of a prudent and fair society. *Quod si verberaveris, exasperabis morbum, (saith St. Chrysostom,) asperitas enim mansuetudine, non alia asperitate, dissolvitur;* if you strike, you exasperate the wound, and (like *Cato* at *Utica* in his despair) tear the wounds in pieces; and yet he that did so ill to himself whom he loved well, he loved not women tenderly, and yet would never strike; and if the man cannot endure her talking, how can she endure his striking? But this caution contains a duty in it which none prevaricates, but the meanest of the people, fools and bedlams, whose kindness is a curse, whose government is by chance and violence, and their families are herds of talking cattle.

\* Homil. vii. hexacm.

Sic alternos reficit cursus  
 Alternus amor, sic astrigeris  
 Bellum discors exulat oris.  
 Hæc concordia temperat æquis  
 Elementa modis, ut pugnantia  
 Vicibus cedant humida siccis,  
 Jungantque fidem frigora flammis.\*

The marital love is infinitely removed from all possibility of such rudenesses: it is a thing pure as light, sacred as a temple, lasting as the world; *amicitia, quæ desinere potuit, nunquam vera fuit*, said one; that love that can cease, was never true: it is ὀμιλία, so *Moses* called it; it is εὐνοία, so *St. Paul*; it is φιλοστον, so *Homer*; it is φιλοφροσύνη, so *Plutarch*; that is, it contains in it all sweetness, and all society, and felicity, and all prudence, and all wisdom. For there is nothing can please a man without love; and if a man be weary of the wise discourses of the Apostles, and of the innocency of an even and a private fortune, or hates peace or a fruitful year, he hath reaped thorns and thistles from the choicest flowers of paradise; *for nothing can sweeten felicity itself, but love*: but when a man dwells in love, then the breasts of his wife are pleasant as the droppings upon the hill of *Hermon*, her eyes are fair as the light of heaven, she is a fountain sealed, and he can quench his thirst, and ease his cares, and lay his sorrow down upon her lap, and can retire home as to his sanctuary and refectory, and his gardens

\* Thus mutual love rewards connubial life,  
 And exiles discord from our peaceful roof;  
 So forms the differing elements of temper,  
 That fire and sweetness amicably blend  
 In union sweet of matrimonial bliss.

A.

of sweetness and chaste refreshments.\* No man can tell but he that loves his children, how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities are so many little emanations of joy and comfort to him that delights in their persons and society; but he that loves not his wife and children, feeds a lioness at home, and broods a nest of sorrows; and blessing itself cannot make him happy; so that all the commandments of God enjoining a man to *love his wife*, are nothing but so many necessities and capacities of joy. *She that is loved is safe, and he that loves is joyful.* Love is a union of all things excellent; it contains in it, proportion and satisfaction, and rest, and confidence; and I wish that this were so much proceeded in, that the heathens themselves could not go beyond us in this virtue, and its proper and its appendant happiness. *Tiberius Gracchus* chose to die for the safety of his wife; and yet methinks to a Christian to do so, should be no hard thing; for many servants will die for their masters, and many gentlemen will die for their friend; but the examples are not so many of those that are ready to do it for their dearest relatives, and yet some there have been. *Baptista Fregosa* tells of a *Neapolitan*, that gave himself a slave to the

Hor. O. I. 13, 17.

\* Felices ter et amplius,

Quos irrupta tenet copula, nec malis

Divulsos querimoniis,

Suprema citius solvet amor die.

Thrice happy they, in pure delights

Whom love with mutual bonds unites,

Unbroken by complaints or strife,

Even to the latest hours of life.

FRANCIS.

Moors, that he might follow his wife; and *Dominicus Catalusius*, the prince of *Lesbos*, kept company with his lady when she was a leper; and these are greater things than to die.

But the cases in which this can be required are so rare and contingent, that holy scripture instances not the duty in this particular: but it contains in it that the husband should nourish and cherish her, that he should refresh her sorrows and entice her fears into confidence, and pretty arts of rest; for even the fig-trees that grew in paradise had sharp pointed leaves, and harshnesses fit to mortify the too forward lusting after the sweetness of the fruit. But it will concern the prudence of the husband's love to make the cares and evils as simple and easy as he can, by doubling the joys and acts of a careful friendship, by tolerating her infirmities,\* (because by so doing, he either cures her, or makes himself better,) by fairly expounding all the little traverses of society and communication, by taking every thing by the right handle, (as *Plutarch's* expression is,) for there is nothing but may be misinterpreted, and yet if it be capable of a fair construction, it is the office of love to make it.

—————'Ευ λογειν

Δ' ὅτ' αν τι λεξι, χρη δοκειν καν μη λογη:

—————Καυπονειν

'Αν το ξυγοντι προς χαριν μελλη λεγειν.†

\* *Uxoris vitium tollas opus est, aut feras:*

*Qui tollit vitium, uxorem commodiusculam sibi praestat;*

*Qui fert, sese meliorem facit.*

VARRO.

Remove her vices, and thou mak'st thy wife;

But if thou fail, and she prove unreclaimed,

Do thou endure; then tho' thou cure not her,

Thou mend'st thyself.

A.

† *Enrip.*

Love will account that to be well said, which it may be was not so intended; and then it may cause it to be so, another time.

3. Hither also is to be referred that he secure the interest of her virtue and felicity by a fair example; for a wife to a husband is a line or superficies, it hath dimensions of its own, but no motion or proper affections; but commonly puts on such images of virtues or vices as are presented to her by her husband's idea: and if thou beest vicious, *complain not that she is infected that lies in thy bosom*; the interest of whose love ties her to transcribe thy copy, and write after the characters of thy manners. *Paris* was a man of pleasure, and *Helena* was an adulteress, and she added covetousness upon her own account. But *Ulysses* was a prudent man, and a wary counsellor, sober and severe; and he effected his wife into such imagery as he desired; and she was chaste as the snows upon the mountains, diligent as the fatal sisters, always busy, and always faithful, *πλατταν μὲν ἀργὴν, χεῖρα δ' ἔχειν ἐργατικὴν*, she had a lazy tongue, and a busy hand.

4. Above all the instances of love,\* let him preserve towards her an inviolable faith, and an unspotted chastity, for this is *the marriage ring*; it ties two hearts by an eternal band; it is like the cherubim's flaming sword, set for the guard of paradise; he that passes into that garden, now that it is immured by Christ and the church, enters into the shades of death. No man must touch the forbidden tree, that in the midst of the garden, which is the tree of knowledge and life. Chastity is the security of love, and preserves all the mysteriousness like the secrets of a temple. Under this lock is deposited security of families, the union of affections, the repairer of accidental breaches.

\* Καὶ ἀνοθεύτων τηρεῖσι τὸν γάμον.

— Καὶ σφ' ἀκριτὰ νεκρὰ λυσι-  
 \*Εἰς εὐνὴν ἀνεστάσθαι ὀμῶσθαι φιλοτιμίᾳ.\*

This is a grace that is shut up and secured by all arts of heaven, and the defence of laws, the locks and bars of modesty, by honour and reputation, by fear and shame, by interest and high regards; and that contract that is intended to be for ever, is yet dissolved, and broken by the violation of this; nothing but death can do so much evil to the holy rites of marriage, as unchastity and breach of faith can. The shepherd *Cratis* falling in love with a she-goat, had his brains beaten out with a buck as he lay asleep; and by the laws of the *Romans*, a man might kill his daughter, or his wife, if he surprised her in the breach of her holy vows, which are as sacred as the threads of life, secret as the privacies of the sanctuary, and holy as the society of angels. *Nullae sunt inimicitiae nisi amoris acerbae*; and God that commanded us to forgive our enemies, left it in our choice, and hath not commanded us to forgive an adulterous husband or a wife, but the offended party's displeasure may pass into an eternal separation of society and friendship. Now in this grace it is fit that the wisdom and severity of the man should hold forth a pure taper, that his wife may, by seeing the beauties and transparency of that crystal, dress her mind and her body by the light of so pure reflections; it is certain he will expect it from the modesty and retirement, from the passive nature and colder temper, from the humility and fear, from the honour and love of his wife, that she be pure as the eye of heaven: and therefore it is but reason that the wisdom and nobleness, the love and confidence, the strength and severity of the man, should be as holy and certain in this grace, as he is

\* With feuds by day though anger's flame be fed,

Peace must be granted on the nuptial bed.

A.

a severe exactor of it at her hands, *who can more easily be tempted by another, and less by herself.*

These are the little lines of a *man's duty*; which, like threads of light from the body of the sun, do clearly describe all the regions of his proper obligations. Now concerning *the woman's duty*; although it consists in doing whatsoever her husband commands, and so receives measures from the rules of his government, yet there are also some lines of life depicted upon her hands, by which she may read and know how to proportion out her duty to her husband.

1. The first is *obedience*; which because it is nowhere enjoined that the man should exact of her, but often commanded to her to pay, gives demonstration that it is a voluntary cession that is required, such a cession as must be without *coercion* and *violence* on his part, but upon *fair inducements*, and *reasonableness in the thing*, and out of *love* and *honour* on her part. When God commands us to love him, he means we should obey him; *this is love, that ye keep my commandments*; and, *if ye love me, said our Lord, keep my commandments.* Now as Christ is to the church, so is man to the wife: and therefore *obedience* is the best instance of her love; for it proclaims her submission, her humility, her opinion of his wisdom, his pre-eminence in the family, the right of his privilege, and the injunction imposed by God upon her sex, that although *in sorrow she bring forth children*, yet with *love and choice she should obey.* The *man's authority is love*, and the *woman's love is obedience*: and it was not rightly observed of him that said, when the woman fell, God made her timorous, that she might be ruled, apt and easy to obey; for this obedience is no way founded in fear, but in love and reverence. *Receptae reverentiae est, si mulier viro subsit,\** said the law; unless

\* C. alia D. so. Int. matrim.

also that we will add, that it is an effect of that modesty, which like rubies adorn the necks and cheeks of women. *Pudicitia est, pater, eos magnificare, qui nos socias sumpserunt sibi,\** said the maiden in the comedy; it is modesty to advance and highly to honour them, who have honoured us by making us to be the companions of their dearest excellencies; for the woman that went before the man in the way of death, is commanded to follow him in the way of love; and that makes the society to be perfect, and the union profitable, and the harmony complete.

Inferior Matrona suo sit, Sexte, marito;

Non aliter fiunt foemina virque pares. †

For then the soul and body make a perfect man, when the soul commands wisely, or rules lovingly, and cares profitably, and provides plentifully, and conducts charitably that body, which is its partner and yet the inferiour. But if the body shall give laws, and, by the violence of the appetite, first abuse the understanding, and then possess the superiour portion of the will and choice, the body and the soul are not apt company, and the man is a fool, and miserable. If the soul rules not, it cannot be a companion; either it must govern, or be a slave: never was king deposed and suffered to live in the state of peerage and equal honour, but made a prisoner, or put to death: and those women, that had rather lead the blind than follow prudent guides, rule fools and easy men than obey the powerful and wise; never made a good society in a house: a wife never can become equal but by obeying; but so her

\* Plautus in Sticho.

† What the man wishes, let the wife fulfil,

No nearer freedom than her husband's will. ▲.

power, while it is in minority, makes up the authority of the man integral, and becomes one government, as themselves are one man. *Male and female created he them, and called their name Adam,\** saith the holy scripture; they are but one: and therefore the several parts of this one man must stand in the place where God appointed, that the lower parts may do their offices in their own station, and promote the common interest of the whole. A ruling woman is intolerable.

—Faciunt graviora coactae  
Imperio sexus†—

But that is not all, for she is miserable too: for,

Τα δευτερευια την γυναικα δεσ λεγειν  
Την δ' ηγεμονιαν των ελων του ανδρ' εχειν. †

It is a sad calamity for a woman to be joined to a fool or a weak person; it is like a guard of geese to keep the capitol, or as if a flock of sheep should read grave lectures to their shepherd, and give him orders where he shall conduct them to pasture. *O vere Phrygiae, neque enim Phryges;* it is a curse that God threatened sinning persons; *devoratum est robur eorum, facti sunt quasi mulieres. Effoeminati dominabuntur eis.*|| To be ruled by weaker people, δουλον γενεσθαι παραφρονουσιος δεσποτου, to have a fool to one's master, is the fate of miserable and unblessed people: and the wife can be no ways happy, unless she be governed by a prudent lord, whose commands are sober counsels, whose authority is paternal, whose

\* Gen. v. 2,

† Juvenal.

‡ Let not the wife in speech prevent her lord,

But he in every thing be first and chief.

A

|| Isaiah iii. 4.

orders are provisions, and whose sentences are charity.

But now concerning the measures and limits of this obedience, we can best take accounts from scripture; *εν παντι*,\* saith the Apostle, *in all things; ut Domino, as to the Lord*; and that is large enough; as unto a lord, *ut ancilla domino*, so *St. Hierom* understands it, who neither was a friend to the sex nor to marriage: but his mistake is soon confuted by the text; it is not *ut dominis*, be subject to your husbands as unto lords, but *ως τω κυρια*; that is, in all religion, in reverence and in love, in duty and zeal, in faith and knowledge; or else *ως τω κυρια* may signify, Wives be subject to your husbands, but yet so, that at the same time ye be subject to the Lord. For that is the measure of *εν παντι*, *in all things*; and it is more plain in the parallel place, *ως ανικεν εν κυρια*, *as it is fit in the Lord*.† Religion must be the measure of your obedience and subjection: *intra limites disciplinae*, so *Tertullian* expresses it. *παντα μεν τω ανδρι παιδομενη, ως μηδεν, ακουσις εκεινου, παραξει ποτε, πλην οσα εις αρετην και σοφιαν διαφρασει νομιζεται*;‡ so *Clemens Alex.* In all things let the wife be subject to the husband, so as to do nothing against his will; those only things excepted, in which he is impious or refractory in things pertaining to wisdom and piety.

But in this also there is some peculiar caution. For although in those things which are of the necessary parts of faith and holy life, the woman is only subject to Christ, who only is and can be Lord of consciences, and commands alone where the conscience is instructed and convinced: yet as it is part of the man's office to be a teacher, and a prophet, and a guide, and a master; so also it will relate very much to the demonstration of their affec-

\* Eph. v. 21.

† Col. iii. 13.

‡ Stomat. 7.

tions to obey his counsels, to imitate his virtues, to be directed by his wisdom, to have her persuasion measured by the lines of his excellent religion, ουχ ἴτην δὲ σεμνὸν ἀκούσαι γαμήτης λεγούσης, ἀλλ' ὅτι σὺ μοι εἶσι καθηγητής καὶ φιλόσοφος καὶ διδασκαλὸς τῶν καλλίστων καὶ θειοτάτων, it were hugely decent (saith *Plutarch*) that the wife should acknowledge her husband for her teacher and her guide; for then when she is what he pleases to efform her, he hath no cause to complain if she be no better: τὰ δὲ τοιαῦτα μαθήματα πρῶτον ἀριστοῦσι τῶν ἀπειῶν τὰς γυναῖκας; his precept and wise counsels can draw her off from vanities; and, as he said of geometry, that if she be skilled in that, she will not easily be a gamester or a dancer, may perfectly be said of religion. If she suffers herself to be guided by his counsel, and efformed by his religion; either he is an ill master in his religion, or he may secure in her and for his advantage an excellent virtue. And although in matters of religion the husband hath no empire and command, yet if there be a place left to persuade, and entreat, and induce by arguments, there is not in a family a greater endearment of affections than the unity of religion: and anciently it was not permitted to a woman to have a religion by herself. *Eosdem quos maritus nosse deos et colere solos uxor debet*; said *Plutarch*. And the rites which a woman performs severally from her husband are not pleasing to God; and therefore *Pomponia Graecina*, because she entertained a stranger religion, was permitted to the judgment of her husband *Plantius*: and this whole affair is no stranger to Christianity, for the Christian woman was not suffered to marry an unbelieving man; and although this is not to be extended to different opinions within the limits of the common faith; yet thus much advantage is won or lost by it; that the com-

pliance of the wife, and submission of her understanding to the better rule of her husband in matters of religion, will help very much to warrant her, though she should be mis-persuaded in a matter less necessary; yet nothing can warrant her in her separate rites and manners of worshippings, but an invincible necessity of conscience, and a curious infallible truth; and if she be deceived alone, she hath no excuse; if with him, she hath much pity, and some degrees of warranty under the protection of humility, and duty, and dear affections; and she will find, that it is part of her privilege and right to partake of the mysteries and blessings of her husband's religion. Γυναίκα γαρμτήν μετά νόμους ἱερούς συνελθούσαν ἀνδρὶ κείνῳ ἅπαντων εἶναι, χρημάτων τε καὶ ἱερῶν, said *Romulus*.

A woman by the holy laws hath right to partake of her husband's goods, and her husband's sacrifices, and holy things. Where there is a schism in one bed,\* there is a nursery of temptations, and love is persecuted and in perpetual danger to be destroyed; there dwell jealousies, and divided interests, and differing opinions, and continual disputes, and we cannot love them so well, whom we believe to be less beloved of God; and it is ill uniting with a person, concerning whom my persuasion tells me, that he is like to live in hell to eternal ages.

2. The next line of the woman's duty is *compliance*, which *St. Peter* calls, *the hidden man of the heart*, the

Juv. vi. 180.

\*———Quis deditus antem

Usque adeo est, ut non illam quam laudibus effert  
Horreat; inque diem septenis oderit horis?

Ah, who, (though blindly wedded to the life,)

Who would not shrink from such a perfect wife;

Of every virtue feel the oppressive weight,

And curse the worth he loves, seven hours in eight!

ornament of a meek and a quiet spirit,\* and to it he opposes the outward and pompous ornament of the body; concerning which, as there can be no particular measure set down to all persons, but the proportions were to be measured by the customs of wise people, the quality of the woman, and the desires of the man; yet it is to be limited by Christian modesty, and the usages of the more excellent and severe matrons. *Menander* in the comedy brings in a man turning his wife from his house, because she stained her hair yellow, which was then the beauty.

Νυν δ' ἔστ' ἀπ' οἴκων πάντες, τὴν γυναῖκα γὰρ  
τὴν σαφρον' οὐ δεῖ τὰς τρίχας ξανθὰς ποιεῖν.†

A wise woman should not paint. A studious gallantry in clothes cannot make a wise man love his wife the better. *Eis tous tragoudous chrestima kai ouk eis ton bios*, said the comedy, such gayeties are fit for tragedies, but not for the uses of life: *decor occultus, et tecta venustas*, that is the Christian woman's fineness,‡ the hidden man of the heart, sweetness of manners, humble comportment, fair interpretation of all addresses, ready compliances, high opinion of him, and mean of herself.

\* 1 Pet. iii. 4.

† The angered Husband drives her from his home,  
And cries, "An honest woman were content  
With nature's ornaments."

‡ Juv. vi. 166.

Malo Venusinam quam te Cornelia mater  
Gracchorum, si cum magnis virtutibus offers  
Grande supercilium, et numeras in dote triumphos.

Some simple rustick, at Venusium bred,  
Would I much sooner than Cornelia wed,  
If to great virtues, greater pride she join,  
And count her ancestors as current coin.

GIFFORD.

Ἐν κοινῷ λυτῆς τε ἡδονῆς τ' εἶχειν μέρος ;\* to partake secretly, and in her heart, of all his joys and sorrows ; to believe him comely and fair, though the sun hath drawn a cypress over him ; † (for as marriages are not to be contracted by the hands and eye, but with reason and the hearts ; so are these judgments to be made by the mind, not by the sight :) and diamonds cannot make the woman virtuous, nor him to value her who sees her put them off, then, when charity and modesty are her brightest ornaments.

Ὁυ κόσμος, οὐκ ὠ τλήμων, ἀλλ' ἀκοσμία  
φαινοῖτ' ἂν εἶναι σὺν μαργαρίτης φρενῶν, &c. †

And indeed those husbands that are pleased with indecent gayeties of their wives, are like fishes taken with ointments and intoxicating baits, apt and easy for sport and mockery, but useless for food ; and when *Circe* had turned *Ulysses'* companions into hogs and monkies, by pleasures and the enchantments of her bravery and luxury, they were no longer useful to her, she knew not what to do with them ; but on wise *Ulysses* she was continually en-

\* Propert. I. 150. 1.

Quid juvat ornato procedere vitta capillo,  
Teque peregrinis vendere muneribus,  
Naturaeque decus mercato perdere cultu,  
Nec sinere in propriis membra nitere bonis ?

Why bind those locks which nature taught to flow ?  
Why barter virtue for the silken gown ?  
Give unbought honour for some venal show,  
And meanly shine with not a charm thine own ?      A.

† Πρωταί μὲν γὰρ τοῦτ' ὑπαρῆχεν καν ἀμορφοῦς ἢ πρῶσις· χερὶ δὲ οὐκ εἶναι ἐμορφοῦν εἶναι  
τῆ γένουσι κερκτικῆν· οὐ γὰρ σφάλλμος το κρινεῖν ἐστίν ἀλλὰ νους.

‡ Not decency, but immodest gayety,  
Thou, fool, esteem'st a pearl.

amoured. Indeed the outward ornament is fit to take fools, but they are not worth the taking; but she that hath a wise husband, must entice him to an eternal dearness by the veil of modesty, and the grave robes of chastity, the ornament of meekness, and the jewels of faith and charity; she must have no *focus* but blushings, her brightness must be purity, and she must shine round about with sweetnesses and friendship, and she shall be pleasant while she lives, and desired when she dies. If not,

—————Καθαυσισα δε κεισσαι,  
 'Ουδε τις μνημισυνα σεθεν εσισαι,  
 'Ου γαρ μετεχεις ροδων των εκ πιερης.

Her grave shall be full of rottenness and dishonour, and her memory shall be worse after she is dead: *after she is dead*: for that will be the end of all merry meetings; and I choose this to be the last advice to both.

3. *Remember the days of darkness, for they are many*; the joys of the bridal chambers are quickly past, and the remaining portion of the state is a dull progress without variety of joys, but not without the change of sorrows; but that portion that shall enter into the grave must be eternal. It is fit that I should infuse a bunch of myrrh into the festival goblet, and after the Egyptian manner serve up a dead man's bones at a feast; I will only show it, and take it away again; it will make the wine bitter, but wholesome. But those married pairs that live, as remembering that they must part again, and give an account how they treat themselves and each other, shall at that day of their death be admitted to glorious espousals; and then they shall live again, be married to their Lord, and partake of his glories, with *Abraham* and *Joseph*, *St. Peter* and *St. Paul*, and all the married saints.

Θνητα τα των θνητων και παντα παρερχεται ημας  
 'Ην δε μη, αλλ' ημεις αυτα παρερχομεθα.

All those things that now please us shall pass from us, or we from them; but those things that concern the other life, are permanent as the numbers of eternity: and although at the resurrection there shall be no relation of husband and wife, and no marriage shall be celebrated but the marriage of the Lamb; yet then shall be remembered how men and women passed through this state, which is a type of that; and from this sacramental union all holy pairs shall pass to the spiritual and eternal, where love shall be their portion, and joys shall crown their heads, and they shall lie in the bosom of Jesus, and in the heart of God, to eternal ages. *Amen.*

SERMON XIX.



APPLES OF SODOM;

OR,

THE FRUITS OF SIN.

PART I.

ROMANS VI. 21.

What Fruit had ye then in those Things whereof ye are now ashamed?  
for the end of those Things is Death.

THE son of *Sirach* did prudently advise concerning making judgments of the felicity or infelicity of men: *judge none blessed before his death; for a man shall be known in his children.\** Some men raise their fortunes from a cottage to the chairs of princes, from a sheep-cote to a throne, and dwell in the circles of the sun, and in the lap of prosperity; their wishes and success dwell under the same roof, and Providence brings all events into their design, and ties both ends together with prosperous successes; and even the little conspersions and intertextures of evil accidents in their lives, are but like a feigned note of musick, by an artificial discord making the ear covetous, and then pleased with the harmony into which the appetite was enticed by

\* Eccles. xi. 28.

passion, and a pretty restraint; and variety does but adorn prosperity, and make it of a sweeter relish, and of more advantages; and some of these men descend into their graves without a change of fortune,

Eripitur persona, manet res.\*

Indeed they cannot longer dwell upon the estate, but that remains unrifled, and descends upon their heir, and all is well till the next generation: but if the evil of his death, and the change of his present prosperity for the intolerable danger of an uncertain eternity, does not sour his full chalice; yet if his children prove vicious, or degenerate, cursed, or unprosperous, we account the man miserable, and his grave to be strewed with sorrows and dishonours. The wise and valiant *Chabrias* grew miserable by the folly of his son *Ctesiphus*; and the reputation of brave *Germanicus* began to be ashamed, when the base *Caligula* entered upon his scene of dishonourable crime. *Commodus*, the wanton and feminine son of wise *Antoninus*, gave a check to the great name of his father; and when the son of *Hortensius Corbius* was prostitute, and the heir of *Q. Fabius Maximus* was disinherited by the sentence of the city praetor, as being unworthy to enter into the fields of his glorious father; and young *Scipio*, the son of *Africanus*, was a fool and a prodigal; posterity did weep afresh over the monuments of their brave progenitors, and found, that infelicity can pursue a man, and overtake him in his grave.

This is a great calamity when it falls upon innocent persons; and that *Moses* died upon *Mount Nebo*, in the sight of *Canaan*, was not so great an

\* What though the owner die? The estate remains. A.

evil, as that his sons, *Eliezer* and *Gersom*, were unworthy to succeed him; but that *priesthood* was devolved to his *brother*, and the *principality* to his *servant*: and to *Samuel*, that his sons proved corrupt, and were exauthorized for their unworthiness, was an allay to his honour and his joys, and such as proclaims to all the world, that the measures of our felicity are not to be taken by the lines of our own person, but of our relations too; and he that is cursed in his children, cannot be reckoned among the fortunate.

This which I have discoursed concerning families in general, is most remarkable in the retinue and family of sin; for it keeps a good house, and is full of company and servants, it is served by the possessions of the world, it is courted by the unhappy, flattered by fools, taken into the bosom by the effeminate, made the end of human designs, and feasted all the way of its progress; wars are made for its interest, and men give or venture their lives that their sin may be prosperous; all the *outward senses* are its handmaids, and the *inward senses* are of its privy chamber; *the understanding* is its counsellor, *the will* its friend, *riches* are its ministers, *nature* holds up its train, and *art* is its emissary to promote its interest and affairs abroad: and upon this account all the world is enrolled in its taxing tables, and are subjects or friends of its kingdom, or are so kind to it as to make too often visits, and to lodge in its borders; because all men stare upon its pleasures, and are enticed to taste of its wanton delicacies. But then if we look what are the children of this splendid family, and see what issue sin produces; *εστι γαρ τελευα και τρεθε;* it may help to untie the charm. Sin and concupiscence marry together, and riot and feast it high; but their fruits, the children and production of their filthy union, are *ugly* and

*deformed, foolish and ill-natured*; and the Apostle calls them by their name, *shame and death*. These are *the fruits of sin, the apples of Sodom*, fair outsides, but if you touch them they turn to ashes and a stink; and if you will nurse these children, and give them whatsoever is dear to you, then you may be admitted into the house of feasting, and chambers of riot, where sin dwells; but if you will have the mother, you must have the daughters; the tree and the fruits go together: and there is none of you all that ever entered into this house of pleasure, but he left the skirts of his garment in the hands of Shame, and had his name rolled in the chambers of Death. What fruit had ye then? That is the question.

In answer to which question we are to consider,  
 1. What is the sum total of the pleasure of sin?  
 2. What fruits and relishes it leaves behind by its natural efficiency? 3. What are its consequents by its demerit, and the infliction of the superadded wrath of God, which it hath deserved? Of the first *St. Paul* gives no account; but by way of upbraiding asks, what they had? that is, *nothing* that they dare own, *nothing* that remains: and where is it? show it; what is become of it? Of the second he gives the sum total; all its natural effects are *shame* and its appendages. The third, or the superinduced evils by the just wrath of God, he calls *death*, the worst name in itself, and the greatest of evils that can happen.

1. Let us consider what pleasures there are in sin; *most of them are very punishments*. I will not reckon nor consider concerning *envy*, which one in *Stobaeus* calls *κακιστον και δμαιοτατον θρον*, *the basest spirit and yet very just*, because it punishes the delinquent in the very act of sin, doing as *Aelian* says of *Polypus*, *επιτι αυτα γενηαι αθηρια, των εαυτου πικραμων παρετραγε*, when he wants his prey, he devours his own arms;

and the leanness, and the secret pangs, and the perpetual restlessness of an envious man, feed upon his own heart, and drink down his spirits, unless he can ruin or observe the fall of the fairest fortunes of his neighbour. The fruits of this tree are mingled and sour, and not to be endured in the very eating. Neither will I reckon the horrid affrightments and amazements of murder, nor the uncasiness of impatience, which doubles every evil that it feels, and makes it a sin, and makes it intolerable; nor the secret grievings, and continual troubles of peevishness, which make a man incapable of receiving good, or delighting in beauties and fair entreaties in the mercies of God and charities of men.

It were easy to make a catalogue of sins, every one of which is a disease, a trouble in its very constitution and its nature: such are *loathing of spiritual things, bitterness of spirit, rage, greediness, confusion of mind and irresolution, cruelty and despite, slothfulness and distrust, unquietness and anger, effeminacy and niceness, prating and sloth, ignorance and inconstancy, incogitancy and cursing, malignity and fear, forgetfulness and rashness, pusillanimity and despair, rancour and superstition*: if a man were to curse his enemy, he could not wish him a greater evil than these: and yet these are several kinds of sin which men choose, and give all their hopes of heaven in exchange for one of these diseases. Is it not a fearful consideration that a man should rather choose eternally to perish, than to say his prayers heartily, and affectionately? but so it is with very many men; they are driven to their devotions by custom and shame, and reputation, and civil compliances; they sigh and look sour when they are called to it, and abide there as a man under the surgeon's hands, smarting and fretting all the while; or else he passes the time with *incogitancy*, and

hates the employment, and suffers the torment of prayers which he loves not; and all this, although for so doing it is certain he may perish: what fruit, what deliciousness can he fancy in being weary of his prayers? there is no pretence or colour for these things. Can any man imagine a greater evil to the body and soul of a man, than madness, and furious eyes, and a distracted look, paleness with passion, and trembling hands and knees, and furiousness, and folly in the heart and head? and yet this is the pleasure of anger, and for this pleasure men choose damnation. But it is a great truth, that *there are but very few sins that pretend to pleasure*: although a man be weak, and soon deceived, and the devil is crafty, and sin is false and impudent, and pretences are too many, yet most kinds of sins are *real* and *prime troubles* to the very body, without all manner of deliciousness, even to the sensual, natural, and carnal part; and a man must put on something of a *devil* before he can choose such sins, and he must love mischief because it is a sin; for in most instances there is no other reason in the world. Nothing pretends to pleasure but *the lust of the lower belly, ambition, and revenge*; and although the catalogue of sins is numerous as the production of fishes, yet these three only can be apt to cozen us with a fair outside, and yet upon the survey of what fruits they bring, and what taste they have, in the *manducation*, besides the filthy relish they leave behind, we shall see how miserably they are abused and fooled, that expend any thing upon such purchases.

2. For a man cannot take pleasure *in lusts of the flesh*, in *gluttony*, or *drunkenness*, unless he be helped forward with *inconsideration* and *folly*. For we see it evidently, that grave and wise persons, men of experience and consideration, are extremely less affected with lust and loves; the hair-brained boy, the

young gentleman that thinks nothing in the world greater than to be free from a tutor, he indeed courts his folly, and enters into the possession of lust without abatement; consideration dwells not there; but when a sober man meets with a temptation, and is helped by his natural temper, or invited by his course of life; if he can consider, he hath so many objections and fears, so many difficulties and impediments, such sharp reasonings, and sharper jealousies concerning its event, that if he does at all enter into folly, it pleases him so little, that he is forced to do it in despite of himself; and the pleasure is so allayed, that he knows not whether it be wine or vinegar; his very apprehension and instruments of relish are filled with fear and contradicting principles, and the deliciousness does but *affricare cutem*, it went but to the skin; but the allay went farther; it kept a guard within, and suffered the pleasure to pass no further. A man must resolve to be a fool, a rash inconsiderate person, or he will feel but little satisfaction in the enjoyment of his sin: indeed he that stops his nose, may drink down such corrupted waters; and he understood it well who chose rather to be a fool,

Dum mala delectent mea me, vel denique fallant,  
Quam sapere et ringi—

so that his sins might delight him, or deceive him, than to be wise and without pleasure in the enjoyment. So that in effect a man must lose his discerning faculties before he discerns the little fantastick joys of his concupiscence; which demonstrates how vain, how empty of pleasure that is, that is beholding to folly and illusion, to a juggling and a plain cozenage, before it can be fancied to be pleasant. For it is a strange beauty that he that hath

the best eyes cannot perceive, and none but the blind or blear-eyed people can see; and such is the pleasure of lust, which, by every degree of wisdom that a man hath, is lessened and undervalued.

3. For the pleasures of intemperance, they are nothing but the relicks and images of pleasure, after that nature hath been feasted; for so long as she needs, that is, so long as temperance waits, so long pleasure also stands there; but as temperance begins to go away, having done the ministeries of nature, every morsel, and every new goblet, is still less delicious, and cannot be endured but as men force nature by violence to stay longer than she would: how have some men rejoiced when they have escaped a cup! and when they cannot escape, they pour it in, and receive it with as much pleasure as the old women have in the *Lapland* dances; they dance the round, but there is a horreur and a harshness in the musick; and they call it pleasure, because men bid them do so: but there is a *devil* in the company, and such as is his pleasure, such is theirs: he rejoices in the thriving sin, and the swelling fortune of his darling drunkenness, but his joys are the joys of him, that knows and always remembers that he shall infallibly have the biggest damnation; and then let it be considered how forced a joy that is, that is at the end of an intemperate feast.

Non bene mendaci risus componitur ore,  
Nec bene sollicitis ebria verba sonant.\*

Certain it is, intemperance takes but nature's leavings; when the belly is full and nature calls to take away, the pleasure that comes in afterwards is next

\* The smile belies the torture of his breast,  
And drunken hiccups prove him ill at rest.

to loathing; it is like the relish and taste of meats at the end of the third course, or sweetness of honey to him that hath eaten till he can endure to take no more; and in this, there is no other difference of these men from them that die upon another cause, than was observed among the *Phalangia* of old, *τα μὲν ποιεῖ γελῶντας ἀποθνήσκειν, τὰ δὲ κλαίοντας*; some of these serpents make men die laughing, and some to die weeping: so does the intemperate, and so does his brother that languishes of a consumption; this man dies weeping, and the other dies laughing: but they both die infallibly, and all his pleasure is nothing but the sting of a serpent, *immixto liventia mella veneno*; it wounds the heart, and he dies with a *tarantula*, dancing and singing till he bows his neck, and kisses his bosom with the fatal noddings and declensions of death.

4. In these pretenders to pleasure, (which you see are but few, and they not very prosperous in their pretences,) there is mingled so much trouble to bring them to act an enjoyment, that the appetite is above half tired before it comes; it is necessary a man should be hugely *patient*, that is, *ambitious*; *ambulare per Britannos, Scythicas pati pruinas*: no man buys death and damnation at so dear a rate, as he that fights for it, and endures cold and hunger,—*Patiens liminis et solis*, the heat of the sun, and the cold of the threshold; the dangers of war, and the snares of a crafty enemy; he lies upon the ground with a severity greater than the penances of a hermit, and fasts beyond the austerity of a rare penitent; with this only difference, that the one does it for heaven, and the other for an uncertain honour, and an eternity of flames. But, however, by this time that he hath won something, he hath spent some years, and he hath not much time left him to rest in his new purchase, and he hath worn out his body, and lessened his

capacity of feeling it ; and although it is ten to one he cannot escape all the dangers he must venture at, that he may come near his trifle, yet when he is arrived thither, he can never long enjoy, nor well perceive or taste it ; and therefore there are more sorrows at the gate, than there can dwell comforts in all the rooms of the houses of pride and great designs. And thus it is in *revenge*, which is pleasant only to a devil, or a man of the same cursed temper. He does a thing which ought to trouble him, and will move him to pity what his own vile hands have acted ; but if he does not pity, that is, be troubled with himself and wish the things undone, he hath those affections by which the devil doth rejoice in destroying souls ; which affections a man cannot have, unless he be perfectly miserable, by being contrary to God, to mercy, and to felicity ; and after all, the pleasure is *false, fantastick, and violent* ; it can do him no good, it can do him hurt : it is odds but it will ; and on him that takes revenge, revenge shall be taken ; and by a real evil he shall dearly pay for the goods that are but *airy and fantastical* ; it is like a rolling stone, which when a man hath forced up a hill, will return upon him with a greater violence, and break those bones whose sinews gave it motion. The pleasure of revenge is like the pleasure of eating chalk and coals ; a foolish disease made the appetite, and it is entertained with an evil reward ; it is like the feeding of a *cancer* or a *wolf*, the man is restless till it be done, and when it is, every man sees how infinitely he is removed from satisfaction or felicity.

5. These sins when they are entertained with the greatest fondness from without, must have an extreme little pleasure, because there is a strong faction, and the better party against them : something that is within contests against the entertainment, and they sit uneasily upon the spirit when the man

is vexed, that they are not lawful. The *Persian* king gave *Themistocles* a goodly pension, assigning *Magnesia* with the revenue of fifty talents for his bread, *Lampsacum* for his wine, and *Myos* for his meat, but all the while he fed high and drunk deep, he was infinitely afflicted that every thing went cross to his undertaking, and he could not bring his ends about to betray his country; and at last he mingled poison with his wine and drank it off, having first entreated his friends to steal for him a private grave in his own country. Such are the pleasures of the most pompous and flattering sins: their meat and drink are good and pleasant at first, and it is *plenteous* and *criminal*; but its employment is base, it is so against a man's interest, and against what is and ought to be dearest to him, that he cannot persuade his better parts to consent, but must fight against them and all their arguments. These things are *against a man's conscience*; that is, *against his reason* and *his rest*: and something within makes his pleasure sit uneasily. But so do violent perfumes make the head ache, and therefore wise persons reject them; and the eye refuses to stare upon the beauties of the sun, because it makes it weep itself blind; and if a luscious dish please my palate, and turns to loathing in the stomach, I will lay aside that evil, and consider the danger and the bigger pain, not that little pleasure. So it is in sin, it pleases the senses, but diseases the spirit, and wounds that; and that it is apt to smart as the skin, and is as considerable in the provisions of pleasure and pain respectively: and the pleasure of sin to a contradicting reason, are like the joys of wine to a condemned man,

—Difficile est imitari gaudia falsa,  
Difficile est tristi fingere mentem.\*

It will be very hard to delight freely in that which so vexes the more tender and more sensible part; so that what *Pliny* said of the poppies growing in the river *Caicus*, *ἔχει ἀντὶ καρποῦ λίθον*, it brings a stone instead of a flower or fruit; so are the pleasures of these pretending sins; the flower at the best is stinking, but there is a stone in the bottom; it is gravel in the teeth, and a man must drink the blood of his own gums when he manducates such unwholesome, such unpleasant fruit.

—Vitorum gaudia vulnus habent. †

They make a wound, and therefore are not very pleasant. *Το γὰρ ζῆν μὴ καλῶς, μέγας πόνος*; it is a great labour and travail, to live a vicious life.

6. The pleasure in the acts of these few sins that do pretend to it, is a little limited nothing, confined to a single faculty, to one sense, having nothing but the skin for its organ or instrument, an artery, or something not more considerable than a lutestring; and at the best it is but the satisfaction of an appetite which reason can cure, which time can appease, which every diversion can take off; such as is not perfective of his nature, nor of advantage to his person; it is a desire to no purpose, and as it comes with no just cause, so can be satisfied with no just measures; it is satisfied before it comes to a vice, and when it is come thither, all the world cannot satisfy it; a little thing will weary it, but nothing can con-

\* Hard is the task unreal joys to feign,  
And sportive rally, with the heart in pain. A.

† The joys of vice still feel a painful wound. A.

tent it. For all these *sensual desires are nothing but an impatience of being well and wise, of being in health, and being in our wits*; which two things if a man could endure, (and it is but reasonable, a man would think, that we should,) he would never lust to drown his heart in seas of wine, or oppress his belly with loads of undigested meat, or make himself base by the mixtures of an harlot, by breaking the sweetest limits, and holy festivities of marriage. *Malum impatientia est boni*, said *Tertullian*, it is nothing else; to please the sense, is but to do a man's self mischief; and all those lusts tend to some direct dissolution of a man's *health*, or his *felicity*, his *reason*, or his *religion*; it is an enemy that a man carries about him: and as the spirit of God said concerning *Babylon*, *quantum in deliciis fuit, tantum date illi tormentum et luctum*, let her have torment and sorrow according to the measure of her delights; is most eminently true in the pleasing of our senses; the *lust* and *desire* is a torment, the *remembrance* and the *absence* is a torment, and the *enjoyment* does not satisfy, but disables the instrument, and tires the faculty; and when a man hath but a little of what his sense covets, he is not contented, but impatient for more; and when he hath loads of it, he does not feel it. For he that swallows a full goblet, does not taste his wine; and this is the pleasure of the sense; nothing contents it but that which he cannot perceive: and it is always restless, till it be weary; and all the way unpleased, till it can feel no pleasure; and that, which is the instrument of sense, is the means of its torment; by the faculty by which it tastes, by the same it is afflicted; for so long as it can taste, it is tormented with desire, and when it can desire no longer, it cannot feel pleasure.

7. Sin hath little or no pleasure in its very enjoyment; because its very manner of entry and pro-

duction is by a curse and a contradiction; it comes into the world like a viper through the sides of its mother, by means unnatural, violent, and monstrous. *Men love sin only because it is forbidden; sin took occasion by the law, saith St. Paul, it could not come in upon its own pretences, but men rather suspect secret pleasure in it, because there are guards kept upon it;*

Sed quia caecus inest vitii amor, omne futurum  
Despicitur, suadentque brevem praesentia fructum,  
Et ruit in vetitum damni secura libido.\*

Men run into sin with blind affections, and against all reason despise the future, hoping for some little pleasure for the present; and all this is only because they are forbidden: do not many men sin out of spite? some out of the spirit of disobedience, some by wildness and indetermination, some by imprudence, and because they are taken in a fault;

—— Frontemque a crimine sumunt,†

some because they are reprov'd, many by custom, others by importunity :

Ordo fuit crevisse malis——‡

It grows upon crab-stocks, and the lust itself is sour and unwholesome; and since it is evident, that very many sins come in wholly upon these accounts, such persons and such sins cannot pretend pleasure; but as naturalists say of *pulse, cum maledictis et probris*

\* In vice's lawless track secure they go  
And risque for present pleasure future wo. A.

† Inveterate guilt assumes the front of brass. A.

‡ It seem'd a merit to improve in vice. A.

*serendum praecipiant, ut laetius proveniat*; the country people were used to curse it and rail upon it, all the while that it was sowing, that it might thrive the better; 'tis true with sins, they grow up with curses, with spite and contradiction, peevishness and indignation, pride and cursed principles; and therefore pleasure ought not to be the inscription of the box; for that is the least part of its ingredient and constitution.

8. The pleasures in the very enjoying of sin are infinitely trifling and inconsiderable, because they pass away so quickly; if they be in themselves little, they are made less by their volatile and fugitive nature: but if they were great, then their being so transient does not only lessen the delight, but changes it into a torment, and loads the spirit of the sinner with impatience and indignation. Is it not a high upbraiding to the watchful adulterer, that after he hath contrived the stages of his sin, and tied many circumstances together with arts and labour, and these join and stand *knit*, and *solid* only by contingency, and are very often borne away with the impetuous torrent of an inevitable accident, like *Xerxes'* bridge over the *Hellespont*, and then he is to begin again, and sets new wheels a going; and by the arts, and the labour, and the watchings, and the importunity, and the violence, and the unwearied study, and indefatigable diligence of many months *he enters upon possession*, and finds them not of so long abode as one of his cares, which in so vast numbers made so great a portion of his life afflicted? *προσκαιρον ἁμαρτίας απολασιν*, *the enjoying of sin for a season*,\* *St. Paul* calls it; he names no pleasures; our *English* translation uses the word of *enjoying pleasures*; but if there were any, they were but *for that season*, that *instant*, that very transition of the act, which dies in its very birth, and of

\* Heb. xi. 25.

which we can only say as the minstrel sung of *Pacuvius*, when he was carried dead from his supper to his bed, *Polivius, Polivius*. A man can scarce have time enough to say, *it is alive* : but that *it was* : *nullo non se die extulit*, it died every day, it lived never unto life, but lived and died unto death, being its mother and its daughter : the man died before the sin did live, and when it had lived, it consigned him to die eternally.

Add to this, that it so passes away, that nothing at all remains behind it that is pleasant : it is like the path of an arrow in the air ; the next morning no man can tell what is become of the pleasures of the last night's sin : they are no where but in God's books, deposited in the conscience, and sealed up against the day of dreadful accounts ; but as to the man, they are as if they never had been ; and then let it be considered, what a horrible aggravation it will be to the miseries of damnation, that a man shall for ever perish for that, which if he looks round about he cannot see, nor tell where it is. *He that dies, dies for that which is not* ; and in the very little present he finds it an unrewarding interest, to walk seven days together over sharp stones, only to see a place from whence he must come back in an hour. If it goes off presently, it is not worth the labour ; if it stays long, it grows tedious ; so that it cannot be pleasant, if it stays ; and if it does stay, it is not to be valued : *haec mala mentis gaudia*. It abides too little a while to be felt, or called *pleasure* ; and if it should abide longer, it would be troublesome as *pain*, and loathed like the tedious speech of an orator pleading against the life of the innocent.

9. Sin hath in its best advantages but a *trifling, inconsiderable pleasure* ; because not only *God* and *reason*, *conscience* and *honour*, *interest* and *laws*, do sour it in the sense and gust of pleasure, but even the devil him-

self, either being over-ruled by *God*, or by a strange insignificant malice, makes it *troublelome* and *intricate*, *entangled* and *involved*: and one sin contradicts another, and vexes the man with so great variety of evils, that if in the course of *God's* service he should meet with half the difficulty, he would certainly give over the whole employment. Those that *St. James* speaks of who *prayed that they might spend it upon their lusts*, were *covetous* and *prodigal*, and therefore must endure the torments of one to have the pleasure of another; and which is greater, *the pleasure of spending*, or *the displeasure that it is spent*, and does not still remain after its consumption, is easy to tell: certain it is, that this lasts much longer. Does not the devil often tempt men to despair, and by that torment put bars and locks upon them, that they may never return to *God*? Which what else is it but a plain *indication* that it is intended the man should feel the images and dreams of pleasure no longer but till he be without remedy? *Pleasure* is but like *sentries* or wooden frames, set under arches, till they be strong by their own weight and *consolidation* to stand alone; and when by any means the devil hath a man sure, he takes no longer care to cozen them with pleasures, but is pleased that men should begin *an early hell*, and be *tormented before the time*. Does not *envy* punish or destroy *flattery*; and self-love sometimes torment the drunkard; and intemperance abate the powers of lust, and make the man impotent; and laziness become an hinderance to ambition; and the desires of man wax impatient upon contradicting interests, and by crossing each other's design on all hands, lessen the pleasure, and leave the man tormented?

10. Sin is of so little relish and gust, so trifling a pleasure, that it is always greater in expectation than it is in the possession. But if men did before

hand see what the utmost is which sin ministers to please the beastly part of man, it were impossible it should be pursued with so much earnestness and disadvantages. It is necessary it should promise more than it can give ; men could not otherwise be cozened. And if it be enquired, why men should sin again, after they had experience of the little and great deception ? it is to be confessed, it is a wonder they should : but then we may remember that men sin again, though their sin did afflict them ; they will be drunk again, though they were sick ; they will again commit folly, though they be surprised in their shame, though they have needed an hospital ; and therefore there is something else that moves them, and not the pleasures ; for they do it *without* and *against* its interest ; but either they still proceed, hoping to supply by numbers what they find not in proper measures ; or God permits them to proceed as an instrument of punishment ; or their understandings and reasonings grow cheaper ; or they grow in love with it, and take it upon any terms ; or contract new appetites, and are pleased with the baser and the lower reward of sin : but whatsoever can be the cause of it, it is certain, by the experience of all the world, that the fancy is higher, the desires more sharp, and the reflection more brisk at the doer and entrance of the entertainment, than in all the little and shorter periods of its possession ; for then it is but limited by the natural measures, and abated by distemper, and loathed by enjoying, and disturbed by partners, and dishonoured by shame and evil accidents ; so that as men coming to the river *Lucius*, *εχει μεν λευκοτατον υδατων και ρει διωδιστατα*, and seeing waters pure as the tears of the spring, or the pearls of the morning, expect that in such a fair promising bosom the inmates should be fair and pleasant, *τικιει δε ιχθυος μελανας ισχυρας*, but

finds the fishes black, filthy, and unwholesome ; so it is in sin, its face is fair and beautiful.

Ἡ ταμερὰς λυσσοῦσα πορὰς μαλακώτερον ὕπνου,  
 Λυσίδος ἀλλῶν περὶνον ἀθυρμα μεθύης.\*

Softer than sleep, or the dreams of wine, tenderer than the curds of milk ; *et Euganea quantumvis mollior agna* : but when you come to handle it, it is filthy, rough as the porcupine, black as the shadows of the night ; and having promised a fish, it gives a scorpion, and a stone instead of bread.

II. The fruits of its present possession, the pleasures of its taste, are less pleasant, because no sober person, no man that can discourse, does like it long.

—Breve sit quod turpiter audes.†

But he approves it in the height of passion, and in the disguises of a temptation ; but at all other times he finds it ugly and unreasonable : and the very remembrances must at all times abate its pleasures and sour its delicacies. In the most parts of a man's life he wonders at his own folly, and prodigious madness, that it should be ever possible for him to be deluded by such trifles ; and he sighs next morning, and knows it over night ; and is it not therefore certain that he leans upon a thorn, which he knows will smart, and he dreads the event of tomorrow ? but so have I known a bold trooper fight in the confusion of a battle, and being warm with

\* No softer image can the mind divine,  
 The virgin's slumbers, or the dreams of wine. A.

† Juv. VIII. 165.

O friends, be folly's giddy reign concise ;  
 And brief the hour ye consecrate to vice.

heat and rage, received from the swords of his enemy, wounds open like a grave; but he felt them not, and when by the streams of blood he found himself marked for pain, he refused to consider then what he was to feel to-morrow: but when his rage had cooled into the temper of a man, and clammy moisture had checked the fiery emission of spirits, he wonders at his own boldness, and blames his fate, and needs a mighty patience to bear his great calamity. So is the bold and merry sinner, when he is warm with wine and lust, wounded and bleeding with the strokes of hell, he twists with the fatal arm that strikes him, and cares not; but yet it must abate his gayety, because he remembers that when his wounds are cold and considered, he must roar or perish, repent or do worse; that is, be miserable or undone. The Greeks call this *των σακκων ευδαιμωνιαν*, the felicity of condemned slaves feasted high in sport. *Dion Prusaenus* reports, that when the *Persians* had got the victory, they would pick out the noblest slave, *και καθιζουσιν ως τον θρονον του βασιλευς, και την εσθιαν διδουσιν την αυτην και περυσαν, και παλλακας χρησθαι*; they make him a king for three days, and clothe him with royal robes, and minister to him all the pleasures he can choose, and all the while he knows he is to die a sacrifice to mirth and folly. But then let it be remembered what checks and allays of mirth the poor man starts at, when he remembers the axe and the altar where he must shortly bleed; and by this we may understand what that pleasure is, in the midst of which the man sighs deeply, when he considers what opinion he had of this sin, in the days of counsel and sober thoughts; and what reason against it, he shall feel to-morrow, when he must weep or die. Thus it happens to sinners according to the saying of the prophet, *qui sacrificant hominem osculabuntur vitulum*, he that gives a man in sacrifice shall kiss the

*calf* ;\* that is, shall be admitted to the seventh chapel of *Moloch* to kiss the idol : a goodly reward for so great a price, for so great an iniquity.

After all this, I do not doubt but these considerations will meet with some persons that think them to be *protestatio contra factum*, and fine pretences against all experience ; and that for all these severe sayings, sin is still so pleasant as to tempt the wisest resolution. Such men are in a very evil condition : and in their case only I come to understand the meaning of those words of *Seneca* ; *malorum ultimum est mala sua amare, ubi turpia non solum delectant, sed etiam placent*. It is the worst of evils when men are so in love with sin, that they are *not only delighted with them but pleased also* ; not only feel the relish with too quick a sense, but also feel none of the objections, nothing of the pungency, the sting, or the lessening circumstances. However, to these men I say this only, that if by experience they feel sin pleasant, it is as certain also by experience, that most sins are in their own nature sharpnesses and diseases ; and that very few do pretend to pleasure : that a man cannot feel any deliciousness in them, but when he is helped by folly and inconsideration ; that is, a wise man cannot, though a boy or a fool can, be pleased with them ; that they are but relics and images of pleasure left upon nature's stock, and therefore much less than the pleasures of natural virtues : that a man must run through much trouble before he brings them to act and enjoyment : that he must take them in despite of himself, against reason and his conscience, the tenderest parts of man, and the most sensible of affliction : they are at the best so little, that they are limited to one sense, not spread upon all the facul-

\* *Hosea* xiii. 2.

ties like the pleasures of virtue, which make the bones fat by an intellectual rectitude, and the eyes sprightly by a wise proposition, and pain itself to become easy by hope and a present rest within: it is certain (I say) by a great experience, that the pleasures of sin enter by cursings and a contradictory interest, and become pleasant not by their own relish, but by the viciousness of the palate, by spite and peevishness, by being forbidden and unlawful: and that which is its sting is at some times the cause of all its sweetness it can have: they are gone sooner than a dream, they are crossed by one another, and their parent is their tormentor; and when sins are tied in a chain, with that chain they dash one another's brains out, or make their lodging restless: it is never liked long; and promises much and performs little; it is great at distance, and little at hand, against the nature of all substantial things; and after all this, how little pleasure is left, themselves have reason with scorn and indignation to resent. So that if experience can be pretended against experience, there is nothing to be said to it but the words which *Phryne* desired to be writ on the gates of *Thebes*, <sup>Ἀλέξανδρος κατεσκαψεν, ἀνοστήσει δὲ Φρυγὴ ἢ ἑταίρα.</sup> *Phryne the harlot built it up, but Alexander digged it down*; the pleasure is supported by little things, by the experience of fools and them that observed nothing, and the relishes tasted by artificial appetites, by art and cost, by violence and preternatural desires, by the advantage of deception and evil habits, by expectation and delays, by dreams and inconsiderations; these are *the harlot's hands* that build *the fairy castle*; but the hands of reason, and religion, sober counsels, and the voice of God, experience of wise men, and the sighings and intolerable accents of perishing or returning sinners, dig it down, and sow salt in the foundations, that they may never spring up in the accounts of men.

that delight not in the portion of fools and forgetfulness. *Neque enim Deus ita viventibus quicquam promisit boni, neque ipsa per se mens humana, talium sibi conscia, quicquam boni sperare audet.\** To men that live in sin God hath promised no good, and the conscience itself dares not expect it.

---

## SERMON XX.

### PART II.

WE have already opened this *dunghil covered with snow*, which was indeed on the outside white as the spots of leprosy, but it was no better; and if the very colours and instruments of deception, if the *fucus* and *ceruse* be so spotted and sullied, what can we suppose to be under the wrinkled skin, what in the corrupted liver, and in the sinks of the body of sin? That we are next to consider. But if we open the body, and see what a confusion of all its parts, what a rebellion and tumult of the humours, what a disorder of the members, what a monstrosity of deformity is all over, we shall be infinitely convinced, that no man can choose a sin, but upon the same ground on which he may choose a *fever*, or long for *madness* or the *gout*. Sin in its natural efficiency hath in it so many evils, as must needs affright a man, and scare the confidence of every one that can consider.

When our blessed Saviour shall conduct his church to the mountains of glory, he shall *present it to God without spot or wrinkle*; † that is, pure and vigorous, entirely freed from the power and the infection of sin. Upon occasion of which expression it

\* Plat. de Rep.

† Ephes. v.

hath been spoken, that sin leaves in the soul a *stain* or *spot*, permanent upon the spirit, discomposing the order of its beauty, and making it appear to God in *sordibus*, in such filthiness, that he who *is of pure eyes cannot behold*. But concerning the nature or proper effects of this *spot* or *stain*, they have not been agreed. Some call it an obligation or a guilt of punishment; so *Scotus*. Some fancy it to be an *elongation from God*, by a dissimilitude of conditions; so *Peter Lombard*. *Alexander of Ales* says it is a privation of the proper beauty and splendour of the soul, with which God adorned it in the creation and superaddition of grace; and upon this expression they most agree, but seem not to understand what they mean by it; and it signifies no more, but as you describing *sickness*, call it a *want of health*, and folly a *want of wisdom*; which is indeed to say, what a thing is not, but not to tell what it is. But that I may not be hindered by this consideration, we may observe, that the *spots* and *stains* of sin are metaphorical significations of the *disorder* and evil consequents of sin; which it leaves partly upon the soul, partly upon the state and condition of man, as *meekness* is called an *ornament*, and *faith* a *shield*, and *salvation* a *helmet*,\* and *sin* itself a *wrinkle*, *corruption*, *rottenness*, a *burden*, a *wound*, *death*, *filthiness*: so it is a *defiling of a man*;† that is, as the body contracts *nastiness* and *dishonour* by impure contacts and adherencies; so does the soul receive such a change, as must be taken away before it can enter into the eternal regions, and house of purity. But it is not a distinct thing, *not an inherent quality*,‡ which can be separated from other evil effects of sin, which I shall now reckon by their more proper names, and *St. Paul* comprises under the scornful appellative of *shame*.

\* Psalm. xxviii. 4, 65.

† 2 Tim. iii. 6.

‡ Κατὰ δ' αἱ κλάυ κἀτις κηλὶδ' εἰκτεστάτα κερχῆσαι, &amp;c.

1. The first *natural fruit* of sin is *ignorance*. Man was first tempted by the promise of knowledge; he fell into darkness by believing the devil holding forth to him a new light. It was not likely good should come of so foul a beginning; that the woman should believe the devil, putting on no brighter shape than a snake's skin, she neither being afraid of sin nor affrighted to hear a beast speak, and he pretending so weakly in the temptation, that he promised only that they should *know evil*; for they knew good before; and all that was offered to them was *the experience of evil*: and it was no wonder that the devil promised no more; for sin never could perform any thing but *an experience of evil*, no other knowledge can come upon that account; but the wonder was, why the woman should sin for no other reward, but for that which she ought to have feared infinitely? for nothing could have continued her happiness, but *not to have known evil*. Now this knowledge was the introduction of ignorance. For when the *understanding* suffered itself to be so baffled as to study evil, *the will* was as foolish to fall in love with it, and they conspired to undo each other. For when *the will* began to love it, then *the understanding* was set on work to commend, to advance, to conduct and to approve, to believe it, and to be factious in behalf of the new purchase. I do not believe the understanding part of man received any natural decrement or diminution. For if to the devils their naturals remain entire, it is not likely that the lesser sin of man should suffer a more violent and effective mischief. Neither can it be understood, how the reasonable soul, being immortal both in itself and its essential faculties, can lose or be lessened in them, any more than it can die. But it received impediment, by new propositions: it lost and willingly forgot what

God had taught, and went away from the fountain of truth, and gave trust to the father of lies, and it must without remedy grow foolish; and so a man came to *know evil*, just as a man is said to *taste of death*: for in proper speaking, as death is not to be felt, because it takes away all sense; so neither can evil be known, because whatsoever is truly cognoscible, is good and true; and therefore all the knowledge a man gets by sin is to feel evil: he knows it not by discourse, but by sense; not by proposition, but by smart; the devil doing to man as *Esculapius* did to *Neoclydes*, οξει δειμενος σφιγλιω κατεπλασσεν αυτου τα βλεφαρα, ινα οδυνηλο μαλλον, he gave him a formidable collyrium to torment him more: the effect of which was, οτι βλεπειν ετοιμησε τον πλυτον ταχυ, τον δε Νεοκλειδην μαλλον ετοιμησε τυφλον: the devil himself grew more quick-sighted to abuse us, but we became more blind by that opening of our eyes. I shall not need to discourse of the philosophy of this mischief, and by the connexion of what causes ignorance doth follow sin: but it is certain, whether a man would fain be pleased with sin, or be quiet, or fearless when he hath sinned, or continue in it, or persuade others to it, he must do it by false propositions, by lyings and such weak discourses as none can believe but such as are born fools, or such as have made themselves so, or are made so by others. Who in the world is a verier fool, a more ignorant, wretched person, than he that is an atheist? A man may better believe there is no such man as himself, and that he is not in being, than that there is no God: for himself can cease to be, and once was not, and shall be changed from what he is, and in very many periods of his life knows not that he is; and so it is every night with him when he sleeps: but none of these can happen to God; and if he knows it not, he is a fool. Can any thing in this world

be more foolish, than to think that all this rare fabric of heaven and earth can come by chance, when all the skill of art is not able to make an oyster? To see rare effects and no cause; an excellent government and no prince; a motion without an immoveable; a circle without a centre; a time without eternity; a second without a first; a thing that begins not from itself, and therefore not to perceive there is something from whence it does begin, which must be without beginning: these things are so against philosophy and natural reason, that he must needs be a beast in his understanding that does not assent to them. This is the atheist: *the fool hath said in his heart, there is no God*: that is his character. The thing framed says that nothing framed it; the tongue never made itself to speak, and yet talks against him that did; saying, that which is made, *is*, and that which made it, *is not*. But this folly is as infinite as hell, as much without light or bound at the *chaos* or the *primitive nothing*. But in this the devil never prevailed very far; his schools were always thin at these lectures. Some few people have been witty against God, that taught them to speak before they knew to spell a syllable; but either they are monsters in their manners, or mad in their understandings, or ever find themselves confuted by a thunder or a plague, by danger or death.

But the devil hath infinitely prevailed in a thing that is almost as senseless and ignorant as atheism, and that is *idolatry*; not only making *God after man's image*, but in the likeness of a calf, of a cat, of a serpent; making men such fools as to worship a quartan ague, fire and water, onions and sheep. This is the skill man learned, and the philosophy that he is taught by believing the devil. What wisdom can there be in any man that calls good

evil and evil good; to say *fire is cold*, and the *sun black*; that fornication can make a man happy, or drunkenness can make him wise? And this is the state of a sinner, of every one that delights in iniquity; he cannot be pleased with it if he thinks it evil; he cannot endure it, without believing this proposition, that *there is in drunkenness, or lust, pleasure enough, good enough, to make him amends for the intolerable pains of damnation*. But then if we consider upon what *nonsense principles* the state of an evil life relies, we must in reason be impatient, and with scorn and indignation drive away the fool; such as are: *sense is to be preferred before reason, interest before religion, a lust before heaven, moments before eternity, money above God himself; that, a man's felicity consists in that which a beast enjoys; that, a little in present, uncertain, fallible possession, is better than the certain state of infinite glories hereafter; what child, what fool can think things more weak and more unreasonable? And yet if men do not go upon these grounds, upon what account do they sin? Sin hath no wiser reasons for itself than these: *μαρος εχει πυραυσιου μαρον*, the same argument that a fly hath to enter into a candle, the same argument a fool hath, that enters into sin; it looks prettily, but rewards the eye, as burning basins do, with intolerable circles of reflected fire. Such are the principles of a sinner's philosophy: and *no wiser are his hopes*; all his hope that he hath is, that *he shall have time to repent* of that which he chooses greedily; that he, whom he every day provokes, will save him, whether he will or no; that he can in an instant, or in a day, make amends for all the evils of forty years; or else that he shall be saved whether he does or no; that heaven is to be had for a sigh, or a short prayer, and yet hell shall not be conse-*

quent to the affections, and labours, and hellish services of a whole life; he goes on and cares not, he hopes without a promise, and refuses to believe all the threatenings of God; but believes he shall have a mercy for which he never had a revelation. If this be knowledge or wisdom, then there is no such thing as folly, no such disease as madness.

But then consider, that there are some sins whose very formality is a lie. Superstition could not be in the world, if men did believe God to be good and wise, free and merciful, not a tyrant, not an unreasonable exactor: no man would dare do in private what he fears to do in publick, if he did know that God sees him there, and will bring that work of darkness into light. But he is so foolish as to think, that if he sees nothing, nothing sees him; for if men did perceive God to be present, and yet do wickedly, it is worse with them than I have yet spoken of; and they believe another lie, that to be seen by man will bring more shame, than to be discerned by God; or that the shame of a few men's talk is more intolerable than to be confounded before Christ, and his army of angels, and saints, and all the world. He that excuses a fault by telling a lie, believes it better to be guilty of two faults, than to be thought guilty of one; and every hypocrite thinks it not good to be holy, but to be accounted so, is a fine thing; that is, that *opinion is better than reality*, and that there is in virtue nothing good, but the fame of it. And the man that takes revenge, relies upon this foolish proposition; that *his evil that he hath already suffered grows less if another suffers the like*; that his wound cannot smart, if by my hand he dies that gave it, ἕξει τι μέρος γοηρον γοησιας, the sad accents and doleful tunes are increased by the number of mourners, but the sorrow is not lessened.

I shall not need to thrust into this account the other evils of mankind that are the events of ignorance, but introduced by sin; such as are our being moved by what we see strongly, and weakly by what we understand; that men are moved rather by a fable than by a syllogism, by parables than by demonstrations, by examples than by precepts, by seeming things than by real, by shadows than by substances; that men judge of things by their first events, and measure the events by their own short lives, or shorter observations; that they are credulous to believe what they wish, and incredulous of what makes against them, measuring truth or falsehood by measures that cannot fit them, as foolishly as if they should judge of a colour by the dimensions of a body, or feel musick with the hand; they make general conclusions from particular instances, and take account of God's actions by the measures of a man. Men call that justice that is on their side, and all their own causes are right, and they are so always; they are so when they affirm them in their youth, and they are so when they deny them in their old age; and they are confident in all their changes; and their first error which they now see, does not make them modest in the proposition which they now maintain; for they do not understand, that what was, may be so again: *So foolish and ignorant was I, (said David,) and as it were a beast before thee. Ambition is folly, and temerity is ignorance, and confidence never goes without it, and impudence is worse, and zeal or contention is madness, and prating is want of wisdom, and lust destroys it, and makes a man of a weak spirit, and a cheap reasoning; and there are in the catalogue of sins very many, which are directly kinds, and parts, and appendages of ignorance; such as are blindness of mind, affected ignorance, and wilful; neglect of hearing the word of God,*

resolved incredulity, forgetfulness of holy things, lying and believing a lie; this is the fruit of sin, this is the knowledge that the devil promised to our first parents as the rewards of disobedience; and although they sinned as weakly and fondly, φρονιματος του πριν στερηθεντες, upon as slight grounds and trifling a temptation, and as easy a deception, as many of us since, yet the causes of our ignorance are increased by the multiplication of our sins; and if it was so bad in the green tree, it is much worse in the dry; and no man is so very a fool as the sinner, and none are wise but the servants of God, Μουνοι Χαλδαιοι σοφιαν λαχεν, ηδ' αε' Ἑβραιοι, Ἐυτογενηθλον ανακτα σιβαζομενοι θεον ἄγνωσ. The wise *Chaldees*, and the wiser *Hebrews*, which worship God chasely and purely, they only have a right to be called wise; all that do not so, are fools and ignorants, neither knowing what it is to be happy, nor how to purchase it; ignorant of the noblest end, and of the competent means towards it; they neither know God nor themselves, and no ignorance is greater than this, or more pernicious. What man is there in the world that thinks himself covetous or proud? and yet millions there are, who like *Harpaste* think that the house is dark, but not themselves. Virtue makes our desires temperate and regular, it observes our actions, condemns our faults, mortifies our lusts, watches all our dangers and temptations: but sin makes our desires infinite, and we would have we cannot tell what; we strive that we may forget our faults; we labour that we may neither remember nor consider; we justify our errors, and call them innocent, and that which is our shame we miscall honour; and our whole life hath in it so many weak discourses and trifling propositions, that the whole world of sinners is like the hospital of the *insensati*, madness and folly possess the greater part of mankind. What greater

madness is there than to spend the price of a whole farm in contention for three sheaves of corn? and yet *tantum pectora caecae noctis habent*, this is the wisdom of such as are contentious, and love their own will more than their happiness, their humour more than their peace.

—Furor est post omnia perdere naulum.\*

Men lose their reason, and their religion, and themselves at last, for want of understanding; and all the wit and discourses by which sin creeps in, are but *φρονιδων βουλευματα, γλασσης τε κομποι*, frauds of the tongue, and consultations of care: but in the whole circle of sins, there is not one wise proposition, by which a man may conduct his affairs, or himself become instructed to felicity. This is the first natural fruit of sin: it makes a man a fool, and this hurt sin does to the understanding, and this is shame enough to that in which men are most apt to glory.

Sin naturally makes a man weak; that is, unapt to do noble things: by which I do not understand a *natural disability*: for it is equally ready for a man to will good as evil, and as much in the power of his hands to be lifted up in prayer to God, as against his brother in a quarrel; and between a virtuous object and his faculties, there is a more apt proportion, than between his spirit and a vice; and every act of grace does more please the mind, than an act of sin does delight the sense; and every crime does greater violence to the better part of man, than mortification does to the lower, and oftentimes a duty consists in a negative, as *not to be drunk, not to swear*; and it is not to be understood that a man hath natur-

\* Juv. viii. 97.

Proverb. 'Tis madness, because thou hast lost much, to throw the rest away.

ally no power *not to do* ; if there be a *natural disability*, it is to action, not to *rest* or *ceasing* ; and therefore in this case, we cannot reasonably nor justly accuse our *nature*, but we have reason to blame our *manners*, which have introduced upon us a *moral disability* ; that is, not that *the faculty is impotent* and disabled, but that *the whole man is* ; for *the will* in many cases desires to do good, and *the understanding* is convinced and consents, and *the hand* can obey, and *the passions* can be directed, and be instrumental to God's service : but because they are not used to it, *the will* finds a difficulty to do them so much violence, and *the understanding* consents to their lower reasonings, and *the desires* of the lower man do will stronger ; and then *the whole man* cannot do the duty that is expected. *There is a law in the members*, and he that gave that law is a *tyrant*, and *the subjects* of that law are *slaves*, and oftentimes their ear is bored ; and they love their fetters, and desire to continue that bondage for ever ; the law is *the law of sin*, *the devil* is *the tyrant*, *custom* is the *sanction* or the *firmament* of the law ; and every vicious man is a slave, and chooses the vilest master, and the basest of services, and the most contemptible rewards. *Lex enim peccati est violentia consuetudinis, qua trahitur et tenetur animus etiam invitus, eo merito quo in eam volens illabatur*, said *St. Austin* ; *the law of sin is the violence of custom, which keeps a man's mind against his mind*, because he entered willingly, and gave up his own interest ; which he ought to have secured for his own felicity, and for his service who gave for it an invaluable price : and indeed, in questions of virtue and vice, there is no such thing as *nature* ; or it is so inconsiderable, that it hath in it nothing beyond an inclination, which may be reverted ; and very often not so much ; nothing but *a perfect indifferency* : we may if we will, or we may

choose ; but custom brings in a new nature, and makes a *bias* in every faculty. To a vicious man some sins become necessary ; temperance makes him sick ; severity is death to him ; it destroys his cheerfulness and activity, it is as his nature, and the desire dwells for ever with him, and his reasonings are framed for it, and his fancy ; and in all he is helped by example, by company, by folly, and inconsideration ; and all these are a faction and a confederacy against the honour and service of God. And in this, *philosophy is at a stand*, nothing can give an account of it but experience, and sorrowful instances ; for it is infinitely unreasonable, that when you have discoursed wisely against *unchastity*, and told, that we are separated from it by a circumvallation of laws of God and man, that it dishonours the body, and makes the spirit captive, that it is fought against by arguments sent from all the corners of reason and religion, and the man knows all this, and believes it, and prays against his sin, and hates himself for it, and curses the actions of it ; yet oppose against all this but a fable, or a merry story, a proverb or a silly saying, the sight of his mistress, or any thing but to lessen any one of the arguments brought against it, and that man shall as certainly and clearly be determined to that sin, as if he had on his side all the reason of the world.

Δεινον γαρ υθος και εξμοιωσαι και βιχασθαι προς ευσιν ;\* custom does as much as nature can do ; it does sometimes more, and superinduces a disposition contrary to our natural temper. *Eudemus* had so used his stomach to so unnatural drinks, that, as himself tells the story, he took in one day two and twenty portions, in which hellebore was infused, and rose at noon, and supped at night, and felt no change :

\* Plutarch.

so are those that are corrupted with evil customs, nothing will purge them; if you discourse wittily, they hear you not, or if they do, they have twenty ways to answer, and twice twenty to neglect it: if you persuade them to promise to leave their sin, they do but show their folly at the next temptation, and tell that they did not mean it: and if you take them at an advantage, when their hearts are softened with a judgment or a fear, with a shame or an indignation, and then put the *bars* and *locks* of vows upon them, it is all one; *one vow* shall hinder but *one action*, and the appetite shall be doubled by the restraint, and the next opportunity shall make an amends for the first omission: or else the sin shall enter by parts; the vow shall only put the understanding to make a distinction, or to change the circumstance, and under that colour the crime shall be admitted, because the man is resolved to suppose the matter so dressed was not vowed against. But then when that is done, the understanding shall open that eye that did but wink before, and see that it was the same thing, and secretly rejoice that it was so cozened: for now the lock is opened, and the vow was broken against his will, and the man is at liberty again, because he did the thing at unawares, *ου θελων τε και θελων*, still he is willing to believe the sin was not formal vow-breach, but now he sees he broke it materially, and because the band is broken, the yoke is in pieces, therefore the next action shall go on upon the same stock of a single iniquity, without being affrighted in his conscience at the noise of perjury. I wish we were all so innocent as not to understand the discourse; but it uses to be otherwise.

Nam si discedas. laqueo tenet ambitiosi  
 Consuetudo mali :—et in aegro corde senescit.\*

Custom hath waxen old in his deceived heart, and made snares for him that he cannot disentangle himself: so true is that saying of God by the Prophet, *can an Aethiopean change his skin? then may ye learn to do well, when ye are accustomed to do evil.* But I instance in two things, which to my sense seem great aggravations of the slavery and weakness of a customary sinner.

The first is, that *men sin against their interest.* They know they shall be ruined by it; it will undo their estates, lose their friends, ruin their fortunes, destroy their body, impoverish the spirit, load the conscience, discompose his rest, confound his reason, amaze him in all his faculties, destroy his hopes, and mischief enough besides; and when he considers this, he declares against it; but, *cum bona verba erumpant, affectus tamen ad consuetudinem relabuntur*, the man gives good words, but the evil custom prevails; and it happens as in the case of the *Tyrinthians*, who to free their nation from a great plague, were bidden only to abstain from laughter, while they offered their sacrifice: but they had been so used to a ridiculous effeminacy, and vain course of conversation, that they could not, though the honour and splendour of the nation did depend upon it. *God of his mercy keep all Christian people from*

\* Juv. VII. 50.

Nay, should we, conscious of our fruitless pain,  
 Strive to escape, we strive, alas, in vain;  
 Long habit, and the thirst of praise, beset  
 And close us in the inextricable net.

———Years, which still

All other passions, fire this growing ill.

a custom in sinning ; for if they be once fallen thither, nothing can recover them but a miraculous grace.

2. The second aggravation of it is, that *custom prevails against experience*. Though the man hath already smarted, though he hath been disgraced and undone, though he lost his relation and his friends, he is turned out of service, and disemployed, he begs with a load of his old sins upon his shoulders, yet this will not cure an evil custom : do we not daily see how miserable some men make themselves with drunkenness, and folly ? Have not we seen them that have been sick with intemperance, deadly sick, enduring for one drunken meeting more pain than are in all the fasting days of the whole year ? and yet do they not the very next day go to it again ? Indeed some few are smitten into the beginning of repentance, and they stay a fortnight, or a month, and it may be resist two or three invitations ; but yet the custom is not gone.

Nec tu cum obstiteris semel, instantique negaris  
Parere imperio, Rupi jam vincula, dicas.\*

Think not the chain is off, when thou hast once or twice resisted ; or if the chain be broke, part remains on thee, like a cord upon a dog's neck.

Nam et luctata canis nodum arripit ; attamen illi  
Cum fugit, a collo trahitur pars magna catenae.†

\* Pers. Sat. v. 157.

Thus, in their turns, your masters you obey,  
Pursue now one, and now another way,  
Between two baits have liberty to choose  
That you may take, and that you may refuse.

† But think not long your freedom to retain  
The dog broke loose still drags the galling chain.

DRUMMOND.

He is not free that draws his chain after him ; and he that breaks off from his sins with the greatest passion, stands in need of prosperous circumstances, and a strange freedom from temptation, and accidental hardness, and superinduced confidence, and a preternatural severity ; *opus est aliqua fortunæ indulgentia adhuc inter humana luctanti, dum nodum illum exsolvit et omne vinculum mortale,\** for the knot can hardly be untied, which a course of evil manners hath bound upon the soul ; and every contingency in the world can entangle him, that wears upon his neck the links of a broken chain. *Nam qui ab eo quod amat, quam extemplo suavis sagittatis percussus est, illico res foras labitur, liquitur ;* if he sees his temptation again, he is *επικληόμενος ὑπ' ἐννευσις*, his kindness to it, and conversation with his lust undoes him, and breaks his purposes, and then he dies again, or falls upon that stone that with so much pains he removed a little out of his way ; and he would lose the spent wealth, or the health and the reputation over again, if it were in his power. *Philomusus* was a wild young fellow in *Domitian's* time, and he was hard put to it to make a large pension to maintain his lust and luxury, and he was every month put to beggarly arts to feed his crime. But when his father died and left him all, he disinherited himself ; he spent it all, though he knew he was to suffer that trouble always, which vexed his lustful soul in the frequent periods of his violent want.

Now this is such a state of slavery, that persons that are sensible ought to complain, *δουλειαν δουλευειν πανυ ισχυρον*, that they serve worse lords than Egyptian task-masters, there is a lord within that rules and rages, *intus et in jecore ægro pascuntur domini ;* sin dwells there, and makes a man a miserable servant :

\* Seneca de vitâ beatâ.

and this is not only a metaphorical expression, under which some spiritual and metaphysical truth is represented, but it is a physical, material truth, and a man endures hardship, he cannot move but at this command, and not his outward actions only, but his will and his understanding too are kept in fetters and foolish bondage: *μεμνησο ὅτι νευροσπαστουν εστιν εκεινο το ενδεν εγχεκρυμμενον· εκεινο ῥητορια, εκεινο ζωης, εκεινο ανδραπατος,* said *Marcus Antoninus*; the two parts of a man are rent in sunder, and that that prevails is the life, it is the man, it is the eloquence persuading every thing to its own interest. And now consider what is the effect of this evil. A man by sin is made a slave, he loses that liberty that is dearer to him than life itself; and like the dog in the fable, we suffer chains and ropes only for a piece of bread; when the lion thought liberty a sufficient reward and price for hunger and all the hardnesses of the wilderness. Do not all the world fight for liberty, and at no terms will lay down arms till at least they be cozened with the image and colour of it? *ου θνησκει ζηλος ελευθερίας;* and yet for the pleasure of a few minutes we give ourselves into bondage; and all the world does it, more or less.

Φευ ουκ εστι θνητων ὅστις εστ' ελευθερος,

Ἡ χρηματων γαρ δουλος εστιν, η τυχης,

Ἡ πλθος αυτον πολεις, η νομων γεραει

\*Ειργουσι χρησθαι μη κατα γνωμην τροποις.\*

Either men are slaves to fortune, or to lust; to covetousness, or tyranny; something or other compels him to usages against his will and reason; and

\* Euripid.

Or slave to Avarice, or Fortune's fool,

Or Fashion's minion, or restrained by Law;

No man can boast of perfect liberty.

A.

when the laws cannot rule him, money can; *divitiae enim apud sapientem virum in servitute sunt, apud stultum in imperio*; for money is the wise man's servant, and the fool's master: but the bondage of a vicious person, is such a bondage as the child hath in the womb, or rather as a sick man in his bed; we are bound fast by our disease, and a consequent weakness, we cannot go forth though the doors be open, and the fetters knocked off, and virtue and reason, like *St. Peter's angel*, call us, and beat us upon the sides, and offer to go before us, yet we cannot come forth from prison; for we have by our evil customs given hostages to the devil, never to stir from the enemy's quarter; and this is the greatest bondage that is imaginable, the bondage of conquered, wounded, unresisting people: ἀδελφός ἡ ἀρετή, virtue only is the truest liberty: and if the Son of God make us free, then are we free indeed.

3. Sin does naturally introduce a great baseness upon the spirit, expressed in scripture in some cases by *the devil's entering into a man*, as it was in the case of *Judas*, after he had taken the sop, *Satan entered into him*;\* and *St. Cyprian* speaking of them that after baptism lapsed into foul crimes, he affirms, that *spiritu immundo quasi redeunte quatuntur, ut manifestum sit diabolum in baptismo fide credentis excludi, si fides postmodum defecerit regredi*;† faith, and the grace of baptism, turn the devil out of possession: but when faith fails, and we lose the bands of religion, then the devil returns; that is, the man is devolved into such sins of which there can be no reason given, which no excuse can lessen, which are set off with no pleasure, advanced by no temptations, which deceive by no allurements and flattering pretences: such things which have a proper and direct contra-

\* John xiii. 27.

† Cypr. Ep. 76.

riety to the good spirit, and such as are not restrained by human laws; because they are *states of evil* rather than *evil actions*, principles of mischief rather than direct emanations; such as are, *unthankfulness, impiety, giving a secret blow, fawning hypocrisy, detraction, impudence, forgetfulness of the dead, and forgetting to do that in their absence which we promised to them in presence,*

*Ὀυκοῦν τοῦδ' αἰσχρὸν, εἰ βλεπτοῦντι μὲν φίλῳ χρημέσθ' , ἐπειδ' ὀλοῶλε μὴ χρημέσθ' ἐτι ;\**

concerning which sorts of unworthiness it is certain they argue a most degenerate spirit, and they are the effect, the natural effect of malice and despair, an unwholesome ill-natured soul, a soul corrupted in its whole constitution. I remember that in the apoloques of *Phaedrus*, it is told concerning an ill-natured fellow, that he refused to pay his symbol, which himself and all the company had agreed should be given for every disease, that each man had; he denying his itch to be a disease: but the company taking off the refuser's hat for a pledge, found that he had a scalled head, and so demanded the money double; which he pertinaciously resisting, they threw him down, and then discovered he was broken-bellied, and justly condemned him to pay three philippicks:

— Quae fuerat fabula, poena fuit.†

One disease discovers itself by the hiding of another, and that being opened discovers a third: he that is almost taken in a fault, tells a lie to escape; and to protect that lie, he forswears himself; and that he may not be suspected of perjury, he grows impudent; and that sin may not shame him, he will glory in it, like the slave in the comedy, who being torn with whips, grinned, and forced an ugly smile that it might

\* Euripid.

† The fabled tale still lives his punishment.

not seem to smart. There are some sins which a man that is newly fallen, cannot entertain. There is no crime made ready for a young sinner, but that which nature prompts him to. Natural inclination is the first tempter, then compliance, then custom; but this being helped by a consequent folly, dismantles the soul, making it to hate God, to despise religion, to laugh at severity, to deride sober counsels, to flee from repentance, to resolve against it, to delight in sin without abatement of spirit or purposes: for it is an intolerable thing for a man to be tormented in his conscience for every sin he acts; that must not be; he must have his sin and his peace too, or else he can have neither long: and because true peace cannot come, [for *there is no peace, saith my God, to the wicked,*] therefore they must make a fantastick peace, by a studied cozening of themselves, by false propositions, by carelessness, by stupidity, by impudence, by sufferance, and habit, by conversation, and daily acquaintances, by doing some things as *Absalom* did when he lay with his father's concubines, to make it impossible for him to repent, or to be forgiven, something to secure him in the possession of hell; *tute hoc intrasti quod tibi credendum est*, the man must through it now; and this is it that makes men fall into all baseness of *spiritual sins*, [*απειθεως ελθων εις βαδους κακων καταφρονει*, when a man is come to the bottom of his wickedness, he despises all:] such as *malice* and *despite*, *rancour* and *impudence*, *malicious*, *studied ignorance*, *voluntary contempt of all religion*, *hating of good men and good counsels*, and *taking every wise man and wise action to be his enemy*; ουδεν ουτως αναισχυρον ποιει ως πονηρον συνειδος. And this is that baseness of sin which *Plato* so much detested, that he said he should blush to be guilty of, though he knew God would pardon him, and that men should never know it, *propter solam peccati turpitudinem*, for the very baseness that is in it. A

man that is false to God, will also, if an evil temptation overtakes him, betray his friend; and it is notorious in the covetous and ambitious,

Ἄχαριστον ὑμῶν σπερμ' ———  
 ——— Ὅσον δημογοροῦς  
 Ζηλοῦτε τιμᾶς, μὴ δὲ γινώσκουθε μοι,  
 Ὅτι τοὺς φίλους βλαπτόντες οὐ φροντίζετε  
 Ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητε τι.\*

They are an unthankful generation, and to please the people, or to serve their interest, will hurt their friends. That man hath so lost himself to all sweetness and excellency of spirit, that is gone thus far in sin, that he looks like a condemned man, or is like the accursed spirits, preserved in chains of darkness and impieties unto the judgment of the great day, ἀνθρώπος δ' αἰεὶ ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακῶς, this man can be nothing but evil; for these inclinations and evil forwardnesses, this dyscrasie and gangrened disposition does always suppose a long or a base sin for their parent; and the product of these is a wretchless spirit; that is, an aptness to any unworthiness, and an unwillingness to resist any temptation; a perseverance in baseness, and a consignment to all damnation, Δρασσαντι δ' αἰσχρὰ δεῖνα τ' ἀπόβημα δαιμονίων δεδωκεν; if men do evil things, evil things shall be their reward. If they obey the evil spirit, an evil spirit shall be their portion; and *the devil shall enter into them as he entered into Judas, and fill them full of iniquity.*

\* Ungrateful men! who reverence not me,  
 Nor hallowed deem the sacred name of *Friend*;  
 Whom love of popularity misleads,  
 To court the favours of the fickle vulgar.

A.

## SERMON XXI.

## PART III.

4. ALTHOUGH these are shameful effects of sin, and a man need no greater dishonour than to be a fool and a slave, and a base person, all which sin infallibly makes him; yet there are some sins which are directly shameful in their nature, and proper disreputation; and a very great many sins are the worst and basest in several respects; that is, every of them hath a venomous quality of its own, whereby it is marked and appropriated to a peculiar evil spirit. The *devil's* sin was the worst, because it came from the greatest malice; *Adam's* was the worst, because it was of most universal efficacy and dissemination: *Judas* sinned the worst of men, because against the most excellent person; and *the relapses of the godly* are the worst, by reason they were the most obliged persons. But the *ignorance of the law* is the greatest of evils, if we consider its danger; but *covetousness* is worse than it, if we regard its incurable and growing nature; *luxury* is most alien from spiritual things, and is the worst of all in its temptation and our proneness; but *pride* grows most venomous by its unreasonableness and importunity, arising even from the good things a man hath; even from graces, and endearments, and from being more in debt to God. *Sins of malice*, and *against the Holy Ghost*, oppugn the greatest grace with the greatest spite; but *idolatry* is perfectly hated by God by a direct enmity. Some sins are therefore most heinous, because to resist them is most easy, and to act them there is the least temptation: such as are severally, *lying*, and *swearing*. There is a strange poison in the nature of sins, that of so many sorts. every one of them should be

*the worst.* Every sin hath an evil spirit, a devil of its own to manage, to conduct, and to embitter it: and although all these are God's enemies, and have an appendant *shame* in their retinue, yet to some sins *shame* is more appropriate, and a proper ingredient in their constitutions: such as are *lying*, and *lust*, and *vow-breach*, and *inconstancy*. God sometimes cures the pride of a man's spirit by suffering his evil manners and filthy inclination to be determined upon lust; *lust* makes a man afraid of publick eyes, and common voices; it is (as all sins else are, but this especially) *a work of darkness*, it does debauch the spirit, and make it to decay and fall off from courage and resolution, constancy and severity, the spirit of government and a noble freedom; and those punishments which the nations of the world have inflicted upon it, are not *smart* so much as *shame*: lustful souls are *cheap* and *easy*, *trifling* and *despised* in all wise accounts; they are so far from being fit to sit with princes, that they dare not chastise a sinning servant that is private to their secret follies; it is strange to consider what laborious arts of concealment, what excuses and lessenings, what pretences and fig-leaves, men will put before their nakedness and crimes: shame was the first thing that entered upon the sin of *Adam*; and when the second world began, there was a strange scene of shame acted by *Noah* and his sons, and it ended in slavery and baseness to all descending generations. We see the event of this by too sad an experience. What arguments, what hardness, what preaching, what necessity can persuade men to confess their sins? they are so ashamed of them, that to be concealed they prefer before their remedy; and yet in penitential confession the shame is going off; it is like *Cato's* coming out of the *theatre*, or the *philosopher* from the *tavern*; it might have been shame to

have entered, but glory to have departed for ever: and yet ever to have relation to sin is so shameful a thing, that a man's spirit is amazed, and his face is confounded when he is *dressed* of so shameful a disease. And there are but few men that will endure it, but rather choose to involve it in excuses and denial, in the clouds of lying, and the white linen of hypocrisy: and yet when they make a veil for their shame, such is the fate of sin, the shame grows the bigger and the thicker; we lie to men, and we excuse it to God; either some parts of lying, or many parts of impudence, darkness, or forgetfulness, running away, or running further in, these are the covers of our shame, like menstruous rags upon a skin of leprosy: but so sometimes we see a decayed beauty, besmeared with a lying *fucus*, and the chinks filled with *ceruse*; besides that it makes no real beauty, it spoils the face and betrays evil manners; it does not hide old age, or the change of years, but it discovers pride or lust; it was not shame to be old, or wearied and worn out with age, but it is a shame to dissemble nature by a wanton vizard. So sin retires from blushing into shame; if it be discovered, it is not to be endured, and if we go to hide it, we make it worse. But then if we remember how ambitious we are for *fame* and *reputation*, for honour and a fair opinion, for a good name all our days, and when our days are done, and that no ingenuous man can enjoy any thing he hath, if he lives in disgrace, and that nothing so breaks a man's spirit as dishonour, and the meanest person alive does not think himself fit to be despised, we are to consider into what an evil condition sin puts us, for which we are not only disgraced and disparaged here, marked with disgraceful punishments, despised by good men, our follies derided, our company avoided, and hooted at by

boys, talked of in fairs and markets, pointed at, and described by appellatives of scorn, and *every body can chide us*, and we die unpitied, and lie in our graves eaten up by worms, and a foul dishonour; but after all this, at the day of judgment we shall be called from our charnel houses, where our disgrace could not sleep, and shall in the face of God, in the presence of angels and devils, before all good men and all the evil, see and feel the shame of all our sins written upon our foreheads: here in this state of misery and folly we make nothing of it; and though we dread to be discovered to men, yet to God we confess our sins without a trouble or a blush; but tell an even story, because we find some forms of confession prescribed in our prayer books; and that it may appear how indifferent and unconcerned we seem to be, we read and say all, and confess the sins we never did, with as much sorrow and regret as those that we have acted a thousand times. But in that strange day of recompenses, we shall find the devil to upbraid the criminals, Christ to disown them, the angels to drive them from the seat of mercy, and shame to be their smart, the consigning them to damnation; they shall then find, that they cannot dwell where virtue is rewarded, and where honour and glory hath a throne; there is no veil but what is rent, no excuse to any, but to them, that are declared as innocent; no circumstances concerning the wicked to be considered, but them that aggravate; then the disgrace is not confined to the talk of a village, or a province, but is scattered to all the world, not only in one age shall the shame abide, but the men of all generations shall see, and wonder at the vastness of that evil that is spread upon the souls of sinners for ever and ever; *αζων μεγας, πληρης σπεινυμων, ουδε δακρυων κενος.* No night shall then hide it, for in those regions of darkness where the dishonoured man

shall dwell for ever, there is nothing visible but the *shame*; there is light enough for *that*, but darkness for all things else: and then he shall reap the full harvest of his shame; all that for which wise men scorned him, and all that for which God hated him; all that in which he was a fool, and all that in which he was malicious; that which was publick, and that which was private; that which fools applauded, and that which himself durst not own; the secrets of his lust, and the criminal contrivances of his thoughts; the base and odious circumstances, and the frequency of the action, and the partner of his sin; all that which troubles his conscience, and all that he willingly forgets, shall be proclaimed by the trumpet of God, by the voice of an archangel, in the great congregation of spirits and just men.

There is one great circumstance more of the shame of sin, which extremely enlarges the evil of a sinful state, but that is not consequent to sin by a natural emanation, but is superinduced by the just wrath of God; and therefore is to be considered in the third part, which is next to be handled.

3. When the *Boeotians* asked the oracle, by what they should become happy? the answer was made, ἄσεβησαντες ευπραξέειν *wicked and irreligious persons are prosperous*: and they taking the devil at his word, threw the inspired Pythian, *the ministering witch*, into the sea, hoping so to become mighty in peace and war. The effect of which was this, the devil was found a liar, and they fools at first, and at last felt the reward of irreligion. For there are to some crimes such events, which are not to be expected from the connexion of natural causes, but from secret influences and undiscernible conveyances: that a man should be made sick for receiving the holy sacrament unworthily, and blind for resisting the words of an Apostle, a preacher of the laws of Jesus,

and die suddenly for breaking of his vow, and committing sacrilege, and be under the power and scourge of an exterminating angel for climbing his father's bed ; these are things beyond the world's philosophy. But as in nature, so in divinity too, there are *sympathies* and *antipathies*, effects which we feel by experience, and are forewarned of by revelation, which no natural reason can judge, nor any providence can prevent, but by living innocently, and complying with the commandments of God. *The rod of God, which cometh not into the lot of the righteous, strikes the sinning man with sore strokes of vengeance.*

1. The first that I shall note is, that which I called *the aggravation of the shame of sin* ; and that is, an impossibility of being concealed in most cases of heinous crimes ; *μεδεποτα μηδεν αισχρον ποιησας ελπιζε λησειν*, let no man suppose that he shall for ever hide his sin : a single action may be conveyed away under the covert of an excuse or a privacy, escaping as *Ulysses* did the search of *Polyphemus*, and it shall in time be known that it did escape, and shall be *discovered* that *it was private* ; that is, that *it is so no longer*. But no wicked man that dwelt and delighted in sin, did ever go off from his scene of unworthiness without a filthy character ; the black veil is thrown over him before his death, and by some contingency or other he enters into his cloud, because few sins determine finally in the thoughts ; but if they dwell there, they will also enter into action, and then the sin discovers itself ; or else the injured person will proclaim it, or the jealous man will talk of it before it is done, or curious people will inquire and discover, or the spirit of detraction shall be let loose upon him, and in spite shall declare more than he knows, not more than is true. The ancients, especially the scholars of *Epicurus*, believed that no man could be secured or quiet in his spirit from being discovered. *Seculus*

*aliqua tutum, nulla securum tulit*; they are not secure even when they are safe; but are afflicted with perpetual jealousies; and every whisper is concerning them, and all new noises are arrests to their spirits; and the day is too light, and the night is too horrid, and both are the most opportune for their discovery; and besides the undiscernible connexion of the contingencies of Providence, many secret crimes have been published by dreams, and talkings in their sleep. It is the observation of *Lucretius*,

Multi de magnis per somnum rebus loquantur,  
Indicioque sui facti persaepe fuere.\*

And what their understanding kept a guard upon, their fancy let loose; fear was the bars and locks, but sleep became the key to open, even then when all the senses were shut, and God ruled alone without the choice and discourse of man. And though no man regards the wilder talkings of a distracted man, yet it hath sometimes happened that a *delirium* and a fever, fear of death, and the intolerable apprehensions of damnation, have opened the cabinet of sin, and brought to light all that was acted in the curtains of night.

Quippe ubi se multi per somnia saepe loquentes,  
Aut morbo delirantes protraxe feruntur,  
Et celata diu in medium peccata dedisse.†

\* *Lucret* : iv. 1012.

Some talk of state affairs; and some betray,  
The plots their treacherous minds had formed by day.

CREECH.

† *Lucret* : v. 1157.

Since some diseased, and some by night betray  
The wicked actions they have done by day;  
Though hid in night; scarce Hell so deep as they.

CREECH.

But there are so many ways of discovery ; and amongst so many, some one does so certainly happen, that they are well summed up by *Sophocles*, by saying, that *time hears all and tells all*.

Προς ταυτα κρυπτε μηδεν, ως απανθ' οραν  
 Και παντ' ακουαν, παντ' αναπτυσσει χρονος.\*

A cloud may be its roof and cover till it passes over ; but when it is driven by a fierce wind, or runs fondly after the sun, it lays open a deformity, which like an ulcer had a skin over it, and a pain within, and drew to it a heap of sorrows big enough to run over all its enclosures. Many persons have betrayed themselves by their own fears ; and knowing themselves never to be secure enough, have gone to purge themselves of what nobody suspected them ; offered an apology, when they had no accuser but one within ; which, like a thorn in the flesh, or like *a word in a fool's heart*, was uneasy till it came out ; *non amo se nimium purgitanes* ; when men are over-busy in justifying themselves, it is a sign themselves think they need it. *Plutarch* tells of a young gentlemen that destroyed a swallow's nest, pretending to them that reproved him for doing the thing, which in their *superstition* the *Greeks* esteemed so *ominous*, that the little bird accused him for killing his father. And to this purpose it was that *Solomon* gave council : *Curse not the King, no not in thy thought ; nor the rich in thy bed-chamber, for a bird of the air shall carry the voice, and that that hath wings shall tell the matter.*† *Murder and treason* have by such strange

\* Hope not concealment, since revolving time,  
 All ears, and Argus-eyed, will all reveal,      A.

† Eccles. x. 10.

ways been revealed, as if God had appointed an angel president of the revelation, and had kept this in secret and sure ministry, to be as an argument to destroy atheism from the face of the earth, by opening the secret to men with this key of providence. *Intercepting of letters, mistaking names, false inscriptions, errors of messengers, faction of the parties, fear of the actors, horror in the action, the majesty of the person, the restlessness of the mind, distracted looks, the weariness of spirit,* and all under the conduct of the divine wisdom, and the divine vengeance, make the covers of the most secret sin transparent as a net, and visible as the Chian wines in the purest crystal.

For besides that God takes care of kings and of the lives of men,

Ἦδε το σον μιν εεργεν απο χροος, ως οτε μητης  
 Παιδος εεργει μυσιν ὀθ' ηδει λεζεται ὑπνω.\*

driving away evil from their persons, and watching as a mother to keep gnats and flies from her dear boy sleeping in the cradle; there are in the machinations of a mighty mischief, so many motions to be centred, so many wheels to move regularly, and the hand that turns them does so tremble, and there is so universal a confusion in the conduct, that unless it passes suddenly into act, it will be prevented by discovery; and if it be acted, it enters into such a mighty horror, that the face of a man will tell what his heart did think, and his hands have done. And after all, it was seen and observed by him that stood behind the cloud, who shall also bring every work of darkness into light in the day

\* Homer.

As the fond mother, with attentive eye  
 Drives from her sleeping babe the teasing fly.

A.

of strange discoveries and fearful recompenses: and in the mean time, certain it is, that no man can long put on a person and act a part, but his evil manner will peep through the corners of the white robe, and God will bring an hypocrite to shame, even in the eyes of men.

2. A second superinduced consequent of sin brought upon it by the wrath of God, is *sin*; when God punishes *sin with sin*, he is extremely angry; for then the punishment is not *medicinal*, but *final* and *exterminating*: God in that case takes no care concerning him, though he dies, and dies eternally. I do not here speak of those sins which are naturally consequent to each other, as evil words to evil thoughts, evil actions to evil words, rage to drunkenness, lust to gluttony, pride to ambition; but such which God suffers the man's evil nature to be tempted to by evil opportunities: *θειαν αναγκαιον τοδε*, this is the wrath of God, and the man is without remedy. It was a sad calamity, when God punished *David's* adultery, by permitting him to fall to murder; and *Solomon's* wanton and inordinate love, with the crime of idolatry; and *Ananias* his sacrilege, with lying against the Holy Ghost; and *Judas* his covetousness, with betraying his Lord, and that betraying with despair, and that despair with self-murder.

————— Πραγκαλει δ' εκειθεν αυ  
 αυτη τις αλλη, διαδοχος κακων κακοις.\*

One evil invites another; and when God is angry and withdraws his grace, and the Holy Spirit is grieved and departs from his dwelling, the man is left at the mercy of the merciless enemy, and he shall receive him only with variety of mischiefs; like *Hercules*,

\* *Wo* follows *wo*, in sad succeeding train.

A.

when he had broken the horn of *Achelous*, he was almost drowned with the flood that sprung from it; and the evil man, when he hath passed the first scene of his sorrows, shall be enticed or left to fall into another. For it is a certain truth, that he who resists, or that neglects to use God's grace, shall fall into that evil condition, that when he wants it most, he shall have least. It is so with every man; he that hath the greatest want of the grace of God, shall want it more, if this great want proceeded once from his own sin. *Habenti dabitur*, said our blessed Lord, *to him that hath shall be given, and he shall have more abundantly; from him that hath not, shall be taken, even that which he hath.* It is a remarkable saying of *David*; *I have thought upon thy name, O Lord! in the night season, and have kept thy law; this I had because I kept thy commandments* :\* Keeping God's commandments, was rewarded with keeping God's commandments. And in this world God hath not a greater reward to give; for so the soul is nourished unto life, so it grows up with the increase of God, so it passes on to a perfect man in Christ, so it is consigned for heaven, and so it enters into glory; for glory is the perfection of grace, and when our love to God is come to its state and perfection, then we are within the circles of a diadem, and then we are within the regions of felicity. And there is the same reason in the contrary instance.

The wicked person falls into sin, and this he had because he sinned against his Maker. *Tradidit Deus eos in desideria cordis eorum*: and it concerns all to observe it; and if ever we find that a sin succeeds a sin in the same instance, it is because *we refuse to repent*; but if a sin succeeds a sin in another instance, as, if lust follows pride, or murder drunkenness; it is

\* Psalm cxix. 55, 56.

a sign that *God will not give us the grace of repentance*: he is angry at us with a destructive fury, he hath dipt his arrows in the venom of the serpent, and whets his sword in the forges of hell; then it is time that a man withdraw his foot, and that he start back from the preparations of an intolerable ruin: for though men in this case grow insensible, and that is part of the disease, *δια τούτου μέγα ἐστὶ κακόν, ὅτι αὐθεν εἶναι δοκεῖ*, saith *Chrysostom*, it is the biggest part of the evil that the man feels it not, yet the very *anti peristasis*, or the contrariety, the very horreur and bigness of the danger, may possibly make a man to contend to leap out of the fire; and sometimes God works a miracle, and besides his own rule, delights to reform a dissolute person, to force a man from the grave, to draw him against the bent of his evil habits; yet it is so seldom, that we are left to consider, that such persons are in a desperate condition, who cannot be saved unless God is pleased to work a miracle.

3. Sin brings in its retinue, fearful plagues and evil angels, messengers of the displeasure of God; concerning which, *τῶν τεθνηκυῶτων ἄλις*, there are enough of dead; I mean the experience is so great, and the notion so common, and the examples so frequent, and the instances so sad, that there is scarce any thing new in this particular to be noted; but something is remarkable, and that is this, that God, even when he forgives the sin, does reserve such *ὑπερημματα τῆς θλίψεως*, such remains of punishment, and those not only to the less perfect, but to the best persons, that it makes demonstration, that every sinner is in a worse condition than he dreams of. For consider; can it be imagined that any one of us should escape better than *David* did? we have reason to tremble when we remember what he suffered, even when God had sealed his pardon. Did not God punish *Zedekiah* with suffering his eyes to be put out in the

house of bondage? was not God so angry with *Valentinian*, that he gave him into his enemies' hands to be flayed alive? have not many persons been struck suddenly in the very act of sin, and some been seized upon by the devil, and carried away alive? These are fearful contingencies: but God hath been more angry yet; *rebellion* was punished in *Corah* and his company, by the gaping of the earth, and the men were buried alive; and *Dathan* and *Abiram* were consumed with fire for usurping the priest's office: but God hath struck severely since that time; and for the prostitution of a lady by the Spanish king, the Moors were brought in upon his kingdom, and ruled there for seven hundred years. And have none of us known an excellent and good man to have descended, or rather to have been thrust into a sin, for which he hath repented, which he hath confessed, which he hath rescinded, and which he hath made amends for as he could, and yet God was so severely angry, that this man was suffered to fall in so big a calamity, that he died by the hands of violence, in a manner so seemingly impossible to his condition, that it looked like the biggest sorrow that hath happened to the sons of men? But then let us consider how many and how great crimes we have done; and tremble to think, that God hath exacted so fearful pains, and mighty punishments for one such sin, which we, it may be, have committed frequently. Our sin, deserves as bad as theirs: and God is *impartial*, and we have no privilege, no promise of exemption, no reason to hope it; what then do we think shall become of this affair? where must we suffer this vengeance? for that it is due, that it is just we suffer it, these sad examples are a perfect demonstration. We have done that, for which God thought *slaying alive* not to be too big a punishment: that for which

God hath smitten kings with formidable plagues: that for which governments have been changed, and nations enslaved, and churches destroyed, and the candlestick removed, and famines and pestilences have been sent upon a whole kingdom; and what shall become of us? why do we vainly hope it shall not be so with us? If it was just for these men to suffer what they did, then we are at least to expect so much; and then let us consider into what a fearful condition sin hath put us, upon whom a sentence is read, that we shall be plagued like *Zedekiah*, or *Corah*, or *Dathan*, or the king of *Spain*, or any other king, who were, for aught we know, infinitely more innocent and more excellent persons than any of us. What will become of us? for God is as just to us as to them; and Christ died for them as well as for us; and they have repented more than we have done; and what mercy can we expect, that they might not hope for, upon at least as good ground as we? God's ways are secret, and his mercies and justice dwell in a great abyss; but we are to measure our expectations by revelation and experience. But then what would become of us, if God should be as angry at our sin as at *Zedekiah's*, or king *David's*? Where have we in our body room enough for so many stripes, as our sin ought justly to be punished withal? or what security or probability have we that he will not so punish us?

For I did not represent this sad story as a matter of possibility only, that we may fear such fearful strokes as we see God lay upon sinners; but we ought to look upon it as a thing that will come some way or other, and for ought we know we cannot escape it. So much, and more, is due for the sin; and though Christ hath redeemed our souls, and if we repent we shall not die eternally, yet he hath no where promised we shall not be smitten. It was an odd saying

of the devil to a sinner whom he would fain have had to despair; *me e coelo ad barathrum demisit peccatum, et vos ullum in terra locum tutum existimabitis?* Sin thrust me from heaven to hell, and do you think on earth to have security? Men use to presume that they shall go unpunished; but we see what little reason we have to flatter and undo ourselves, *πασι γαρ κοινον τοδε, τον μιν κακον, κακον τι πασχειν.* He that hath sinned must look for a judgment; and how great that is, we are to take our measures by those sad instances of vengeance, by which God hath chastised the best of men, when they have committed but a single sin; *ολθηριον, ολθηριον κακον,* sin is damnable and destructive: and therefore as the ass refused the barley which the fatted swine left, perceiving by it he was fatted for the slaughter;

Tuum libenter prorsus appeterem cibum,  
Nisi qui nutritus illo est, jugulatus foret ;\*

we may learn to avoid these vain pleasures which cut the throat after they are swallowed, and leave us in that condition that we may every day fear, lest that evil happen unto us, which we see fall upon the great examples of God's anger; and our fears cannot, ought not at all to be taken off, but by an effective, busy, pungent, hasty, and a permanent repentance; and then also but in some proportions, for we cannot be secured from temporal plagues, if we have sinned; no repentance can secure us from all that; nay, God's pardon, or remitting his final anger, and forgiving the pains of hell, does not secure us here: *η νεμσις παρα ποδας βαινει;* but sin lies at the door, ready to enter in, and rifle all our fortunes.

\* Phaedrus, Lib. V. fab. iv. 5.

Thanks to your bounty, but I dread the food,  
Which fed your victim, weltering in his blood.

A.

1. But this hath two appendages which are very considerable; and the first is, that there are some mischiefs which are the proper and appointed scourges of certain sins; and a man need not ask, *cujus vulturis hoc erit cadaver?* what vulture, what death, what affliction, shall destroy this sinner? the sin hath a punishment of its own, which usually attends it, as giddiness does a drunkard. He that commits sacrilege, is marked for a vertiginous and changeable fortune; *make them, O my God! like unto a wheel,\** of an unconstant state: and *we and our fathers have seen it*, in the change of so many families, which have been undone by being made rich; they took the lands from the church, and the curse went along with it, and the misery and the affliction lasted longer than the sin. Telling lies frequently hath for its punishment to be *given over to believe a lie*, and at last, that nobody shall believe it but himself; and then the mischief is full, he becomes a dishonoured and a baffled person. The consequent of *lust* is properly *shame*; and witchcraft is still punished with baseness, and beggary; and oppression of widows hath a sting, for the tears of the oppressed are, to the *oppressor*, like the waters of jealousy, making the belly to swell, and the thigh to rot; the *oppressor* seldom dies in a tolerable condition; but is remarked toward his end with some horrible affliction. The sting of oppression is darted as a man goes to his grave. In these and the like, God keeps a rule of striking, *in quo quis peccat, in eo punitur*. The divine judgment did point at the sin, lest that be concealed by excuses, and protected by affection, and increased by passion, and destroy the man by its abode. For some sins are so agreeable to the spirit of a fool and an abused person, because he hath framed his affections to them, and they comply with his unworthy interest, that when God, out of an

\* Psalm lxxxiii.

angry kindness, smites the man and punishes the sin, the man does carefully defend his beloved sin, as the serpent does his head, which he would most tenderly preserve. But therefore God, that knows all our tricks and devices, our stratagems to be undone, hath therefore apportioned out his punishments by analogies, by proportions, and entail : so that when every sin enters into its proper portion, we may discern why God is angry, and labour to appease him speedily.

2. The second appendage to this consideration is this, that there are some states of sin, which expose a man to all mischief, as it can happen, by taking off from him all his guards and defences, by driving the good spirit from him, by stripping him of the guards of angels. But this is the effect of an habitual sin, a course of an evil life, and it is called in scripture, *a grieving the good spirit of God*. But the guard of angels is in scripture only promised to them that live godly; *the angels of the Lord pitch their tents round about them that fear him, and deliver them*,\* said David.

Τῶ δὲ θρόνῳ πυροῦντι παρεστᾶσιν πολυμοχθοῖ  
Ἄγγελαι, οἵσι μεμνηθε βροτοῖς ὡς πάντα τελευτᾷ.†

And the *Hellenists* use to call the angels *εγρηγορητοι*, *watchmen*; which custody is at first designed and appointed for all, when by baptism they give up their names to Christ, and enter into the covenant of religion. And of this the heathen have been taught something by conversation with the *Hebrews* and *Christians*; *un- cuique nostrum dare paedagogum deum*, said *Seneca* to *Lucilius*, *non primum, sed ex eorum numero, quos Ovidius vocat ex plebe deos*; there is a guardian God

\* Psalm xxxiii. 4, 7.

† Near his resplendent throne, in bright divan,  
His guardian angels watch the ways of man.

assigned to every one of us, of the number of those which are of the second order: such are those of whom *David* speaks, *before the gods will I sing praise unto thee*: and it was the doctrine of the Stoicks, that to every one there was assigned a *Genius*, and a *Juno*: *quamobrem major coelitum populus etiam quam hominum intelligi potest, quum singuli ex semetipsis totidem deos faciant, Junones geniosque adoptando sibi*, said *Pliny*; every one does adopt gods into his family, and get a *Genius* and a *Juno* of their own, *Junonem meam iratam habeam*: it was the oath of *Quartilla* in *Petronius*; and *Socrates* in *Plato* is said to swear by his *Juno*; though afterwards among the *Romans* it became the woman's oath, and a note of effeminacy: but the thing they aimed at was this, that God took a care of us below, and sent a ministering spirit for our defence; but, that this is only upon the accounts of piety, they knew not. But we are taught it by the spirit of God in scripture: for, *the angels are ministering spirits, sent forth to minister to the good of them who shall be heirs of salvation*;\* and concerning *St. Peter*, the faithful had an opinion, that it might be *his angel*; agreeing to the doctrine of our blessed Lord, who spake of angels appropriate to his little ones, to infants, to those that belong to him. Now what God said to the sons of Israel is also true to us Christians; *behold, I send an angel before thee, beware of him and obey his voice, provoke him not, for he will not pardon your transgressions*.† So that if we provoke the spirit of the Lord to anger by a course of evil living, either the angel will depart from us; or, if he stays, he will strike us. The best of these is bad enough, and he is highly miserable,

— Qui non sit tanto hoc custode securus, †

\* Heb. i. 14.

† Exod. xxiii. 20, 21.

‡ Who is not happy in his guardian care. A.

whom an angel cannot defend from mischief, nor any thing secure him from the wrath of God. It was the description and character which the *Erythrean* sibyl gave to God,

Ἄφθαρτος, κτιστικὸς αἰώνιος, ἀίδεα ναίων,  
 Τοῖς τ' ἀκακοῖς ἀκακῶν προφερῶν πολὺ μείζονα μισθόν,  
 Τοῖς δὲ κακοῖς ἀδικοῖς τε χόλον καὶ θυμὸν, ἐξείραν.

It is God's appellative to be a giver of excellent rewards to just and innocent persons ; but to assign to evil men, fury, wrath, and sorrow, for their portion. If I should launch farther into this dead sea, I should find nothing but horrid shriekings, and the skulls of dead men utterly undone. Fearful it is to consider, that sin does not only drive us into calamity, but it makes us also impatient, and embitters our spirit in the sufferance : it cries loud for vengeance, and so torments men before the time, even with such fearful outcries, and horrid alarms, that their hell begins before the fire is kindled. It hinders our prayers, and consequently makes us hopeless and helpless. It perpetually affrights the conscience, unless by its frequent stripes it brings a callousness and an insensible damnation upon it. It makes us to lose all that which Christ purchased for us, all the blessings of his providence, the comforts of his spirit, the aids of his grace, the light of his countenance, the hopes of his glory ; it makes us enemies to God, and to be hated by him more than he hates a dog : and with a dog shall be his portion to eternal ages ; with this only difference, that they shall both be equally excluded from heaven ; but the dog shall not, and the

\* Immortal and eternal, throned in air,  
 Supreme Creator, on the virtuous head  
 Showering down richest blessings, but on vice  
 Inflicting sorrow, anguish, and despair.

A.

sinner shall descend into hell; and, which is the confirmation of all evil, for a transient sin God shall inflict an eternal death. Well might it be said in the words of God by the prophet, *ponam Babylonem in possessionem erinacei*; *Babylon* shall be the possession of an hedge-hog; that is, a sinner's dwelling, encompassed round with thorns and sharp prickles, afflictions and uneasiness all over. So that he that wishes his sin big, and prosperous; wishes his bee as big as a bull, and his hedge-hog like an elephant: the pleasure of the honey would not cure the mighty sting; and nothing make recompense, or be a good, equal to the evil of an eternal ruin. But of this there is no end. I sum up all with the saying of *Publius Mimus*, *Tolerabilior est qui mori jubet, quam qui male vivere*; he is more to be endured that puts a man to death, than he that betrays him into sin: *for the end of this is death eternal.*

SERMON XXII.

---

THE GOOD AND EVIL TONGUE.

EPHES. iv. 29.

Let no corrupt Communication proceed out of your Mouth, but that which is good to the Use of edifying, that it may minister Grace unto the Hearers.

**H**E that had an ill memory did wisely comfort himself by reckoning the advantages he had by his forgetfulness: for by this means he was hugely secured against malice and ambition; for his anger went off with the short notice and observation of the injury; and he saw himself unfit for the businesses of other men, or to make records in his head, and undertake to conduct the intrigues of affairs of a multitude, who was apt to forget the little accounts of his own seldom reading. He also remembered this, that his pleasures in reading books were more frequent, while he remembered but little of yesterday's study, and to-morrow the book is news, and with its novelties gives him fresh entertainment, while the retaining brain lays the book aside, and is full already.

Every book is new to an ill memory, and one long book is a library, and its parts return fresh as the morning, which becomes a new day, though by the revolution of the same sun. Besides these, it brought him to tell truth for fear of shame, and in mere necessity made his speech little and his discourings short;

because the web drawn from his brain was soon spun out, and his fountain grew quickly dry, and left running through forgetfulness. He that is not eloquent and fair spoken, hath some of these comforts to plead in excuse of his ill fortune, or defective nature. For if he can but hold his peace, he shall be sure not to be troublesome to his company, nor marked for lying, or become tedious with multiplicity of idle talk; he shall be presumed wise, and oftentimes is so: he shall not feel the wounds of contention, nor be put to excuse an ill taken saying, nor sigh for the folly of an irrecoverable word; if his fault be that he hath not spoken, that can at any time be mended: but if he sinned in speaking, it cannot be unspoken again. Thus he escapes the dishonour of not being believed, and the trouble of being suspected; he shall never fear the sentence of judges, nor the decrees of courts, high reproaches, or the angry words of the proud, the contradiction of the disputing man, or the thirst of talkers. By these and many other advantages, he that holds his peace, and he that cannot speak, may please themselves; and he may at least have the rewards and effects of solitariness, if he misses some of the pleasures of society. But by the use of the tongue, God hath distinguished us from beasts; and by the well or ill using it we are distinguished from one another: and therefore though silence be innocent as death, harmless as a rose's breath to a distant passenger, yet it is rather the state of death than life; and therefore when the *Egyptians* sacrificed to *Harpocrates* their god of silence, in the midst of their rites they cried out *γλωσσα δαίμων*; the tongue is an angel, good or bad; that is, as it happens: silence was to them a god, but the tongue is greater; it is the band of human intercourse, and makes men apt to unite in societies and republicks; and I remember what one of the ancients

said, that we are better in the company of a known dog, than of a man whose speech is not known, *ut externus alieno non sit hominis vice*; a stranger to a stranger in his language, is not as a man to a man; for by voices and homilies, by questions and answers, by narratives and invectives, by counsel and reproof, by praises and hymns, by prayers and glorifications, we serve God's glory, and the necessities of men; and by the tongue our tables are made to differ from mangers, our cities from deserts, our churches from herds of beasts, and flocks of sheep. *Faith comes by hearing, and hearing by the word of God*, spoken by the *tongues of men and of angels*; and the blessed spirits in heaven cease not from saying night and day their *Τεσαλιον*, their song of glory to him that sitteth on the throne, and to the Lamb, for ever and ever; and then our employment shall be glorious as our state, when our tongues shall to eternal ages sing *hallelujahs* to their Maker and Redeemer: and therefore since nature hath taught us to speak, and God requires it, and our thankfulness obliges us, and our necessities engage us, and charity sometimes calls for it, and innocence is to be defended, and we are to speak in the cause of the oppressed, and open our mouths in the cause of God: and it is always a seasonable prayer that God would *open our lips, that our mouth may do the work of heaven, and declare his praises, and show forth his glory*; it concerns us to take care that nature be changed into grace, necessity into choice, that while we speak the greatness of God, and minister to the needs of our neighbour, and do the works of life and religion, of society and prudence, we may be fitted to bear a part in the songs of angels, when they shall rejoice at the feast of *the marriage supper of the Lamb*. But the tongue is a fountain both of bitter waters and of pleasant; it sends forth blessing and cursing; it praises God, and

rails at men ; it is sometimes set on fire, and then it puts whole cities in combustion ; it is unruly, and no more to be restrained than the breath of a tempest ; it is volatile and fugitive : reason should go before it ; and, when it does not, repentance comes after it : it was intended for an organ of the divine praises, but the devil often plays upon it, and then it sounds like the screech-owl, or the groans of death ; sorrow and shame, folly and repentance, are the notes, and formidable accents of that discord. We all are naturally *λογισμοί*, lovers of speech, more or less ; and God re- proves it not, provided that we be also *φιλολογοί*, wise and material, useful and prudent in our discourses. For since speech is for conversation, let it be also charitable and profitable, let it be without sin, but not without profit and *grace to the hearers*, and then it is as God would have it ; and this is the precept of the text, first telling us what we should avoid, and then telling us what we should pursue ; what our dis- course ought not to be, and secondly, what it ought to be ; there being no more variety in the structure of the words, I shall, 1. discourse of the vices of the tongue ; 2. of its duty and proper employment.

1. *Let no corrupt communication proceed out of your mouth ;* *πας ὁ σαπρὸς λόγος*, corrupt or filthy communication ; so we read it : and it seems properly to note such communication as ministers to wantonness ; such as are the *Fescennines* of *Ausonius*, the excrement and spume of *Martial's* verse, and the *Ephesiaca* of *Xenophon* ; indeed this is such a rudeness as is not to be admitted into civil conversation ; and is wittily noted by the Apostle, charging that *fornication should not be once named among them, as becometh saints* ; not meaning that the vice should not have its name and filthy character, but that nothing of it be named in which it can be tempting or offensive ; nothing tending to it, or

teaching of it, should be named: we must not have *πρὸς τὴν λόγ. η.*, fornication in our talk; that is such a baseness, that it not only grieves the divine Spirit, but dishonours all its channels and conveyances: the proper language of the sin is not fit to be used so much as in reproof; and therefore I have sometimes wondered how it came to pass, that some of the ancients, men wise and modest, chaste and of sober spirits, have fallen into a fond liberty of declamation against uncleanness, using such words which bring that sin upon the stage of fancy, and offend *auriculas non calentes*, sober and chaste ears. For who can without blushing read *Seneca* describing the looking-glass of *Hostius*, or the severe but looser words of *Persius*, or the reproofs of *St. Hierom* himself, that great patron of virginity, and exacter of chastity? yet more than once he re-proves filthy things with unhandsome language: *St. Chrysostom* makes an apology for them that do so; *εἰν μὲν γὰρ σεμνὸς εἶπης, οὐ δύνηται καθίκεσθαι τοῦ ακουσίλος· εἰν δὲ βουληθῆς καθάψασθαι, σφοδρὰς ἀνάγκην εἶχει ἀπογυμνασθαι σαφέστερη τὰ λεγομένα;*\* you cannot profit the hearers unless you discover the filthiness, for the withdrawing the curtain is shame and confutation enough for so great a baseness; and surgeons care not how they defile their hands, so they may do profit to the patient. And indeed there is a material difference in the design of him that speaks; if he speaks *ἐξ οικίαιου παθους*, according to his secret affection and private folly, it is certainly intolerable; but yet if he speaks *ἀπο κινδερμονίας*, out of a desire to profit the hearer, and cure the criminal, though it be in the whole kind of it honest and well meant; yet that it is imprudent,

*Irritamentum veneris languentis et acris*

*Divitis urticae*————

and not wholly to be excused by the fair meaning, will soon be granted by all who know what danger

\* Homil. 4. in Ep. Rom.

and infection it leaves upon the fancy, even by those words by which the spirit is instructed. *Ab hac scabie tenemus unguis*, it is not good to come near the leprosy, though to cleanse the leper's skin.

But the word which the Apostle uses [*σαπρος λογος*] means more than this. *Σαπρον ου το μεχθρον φαυλον, αλλα το παλαιον*, said *Eupolis*; and so it signifies musty, rotten, and out-worn with age; *σαπρας ειρηνης*, rusty peace, so *Aristophanes*: and according to this acceptation of the word, we are forbidden to use all language that is in any sense corrupted, unreasonable, or useless; language proceeding from an old iniquity, evil habits, or unworthy customs, called in the style of scripture *the remains of the old man*, and by the Greeks *doting or talking fondly*; *το παιδαριον ει, και φρονεισ αρχαικα*; the boy talks like an old dotard. 2. *Σαπρος* signifies wicked, filthy, or reproachful, *σαπρον, αισχρον, ακαθαρτον*, any thing that is in its own nature criminal and disgraceful, any language that ministers to mischief. But it is worse than all this: *σαπρος ο αφανισμος*, it is a deletery, an extinction of all good, for *αφανιζομαι* is *φθειρω, λυμαινομαι, καταλυω*, it is a destruction, an entire corruption of all morality; and to this sense is that of *Menander* quoted by *Saint Paul*, *φθειρουσιν ηδη χρισθ' ομιλιαι κακαι, evil words corrupt good manners*. And therefore under this word is comprised all the evil of the tongue, that wicked instrument of the unclean spirit, in the capacity of all the appellatives. 1. Here is forbidden the useless, vain and trifling conversation, the *βεελζεβουβ* the god of flies, so is the devil's name, he rules by these little things, by trifles and vanity, by idle and useless words, by the intercourses of a vain conversation. 2. The devil is *διαβολος*, an accuser of the brethren, and the calumniating, slandering, and undervaluing, detracting tongue does his work, that is *λογος αισχρος*, the second that I named, for *αισχροτης* is *λοιδορια, μισος*, so *Hesychius*; it is slander, hatred, and calumny. 3. But the third is *'Απολλυον*,

the devil's worst appellative, *the destroyer*, the dissolute, wanton, tempting, destroying conversation; and its worst instance of all is flattery, that malicious cozening devil, that strengthens our friend in sin, and ruins him from whom we have received, and from whom we expect good. Of these in order: and first of the trifling, vain, useless, and impertinent conversation, *σάπρος λόγος*, *let no vain communication proceed out of your mouth.*

I. The first part of this inordination is *multiloquium*, talking too much: concerning which, because there is no rule or just measure for the quantity, and it is as lawful, and sometimes as prudent, to tell a long story as a short, and two as well as one, and sometimes ten as well as two; all such discourses are to take their estimate by the matter and the end, and can only be altered by their circumstances and appendages. Much speaking is sometimes necessary, sometimes useful, sometimes pleasant; and when it is none of all this, though it be tedious and imprudent, yet it is not always criminal. Such was the humour of the gentleman *Martial* speaks of; he was a good man, and full of sweetness, and justice, and nobleness; but he would read his nonsense verses to all companies, at the publick games, and in private feasts, in the baths, and on the beds, in publick and in private, to sleeping and waking people.

Vis quantum mali facias videre ?

Vir justus, probus, innocens timeris.\*

Every one was afraid of him; and though he was good, yet he was not to be endured. The evil of this is very considerable in the accounts of prudence.

\* Lib. III. Ep. 44.

What! will you still persist to read?

Your very friends will wish you dead.

A.

and the effects and plaisance of conversation: and the ancients described its evil well by a proverbial expression: for when a sudden silence arose, they said that *Mercury was entered*; meaning, that he being their *loquax numen*, their *prating god*, yet that quitted him not, but all men stood upon their guard, and called for aid and rescue, when they were seized upon so tedious an impertinence. And indeed there are some persons so full of nothings, that like the strait sea of *Pontus*, they perpetually empty themselves by their mouth, making every company or single person they fasten on, to be their *Propontis*; such a one as was *Anaxemenes*, λέξιων ποταμος, νου δε σταλαγματος; *he was an ocean of words, but a drop of understanding*. And if there were no more in this than the matter of prudence, and the proper measures of civil conversation, it would yet highly concern *old men*, and *young men* and *women*, to separate from their persons the reproach of their sex and age, that modesty of speech be the ornament of the youthful, and a reserved discourse be the testimony of the old man's prudence. *Adolescens* from ἁδολεσχης, said one: *a young man is a talker\** for want of wit, and an old man for want of memory; for while he remembers the things of his youth, and not how often he hath told them in his old age, he grows in love with the trifles of his youthful days, and thinks the company must do so to; but he canonizes his folly, and by striving to bring reputation to his first days, he loses the honour of his last. But this thing is considerable to further issues; for though no man can say, that much speaking is a sin, yet the scripture says, *in multiloquio peccatum non deerit*, sin goes along with it, and is an ingredient in the whole composition. For it is impossible but a long and frequent discourse must be

\* Supellex ejus garrulitas. *Comoed.* Muliebre ingenium proluvium. *Accius in Andromeda.* Sola laboranti potuit succurrere Lunae.

served with many passions, and they are not always innocent; for he that loves to talk much, must *rem corrudere*, scrape materials together to furnish out the scenes, and long orations; and some talk themselves into anger, and some furnish out their dialogues with the lives of others; either they detract, or censure, or they flatter themselves, and tell their own stories with friendly circumstances, and pride creeps up the sides of the discourse; and the man entertains his friend with his own panegyrick; or the discourse looks one way and rows another, and more minds the design than its own truth; and most commonly will be so ordered that it shall please the company, (and *that* truth or honest plainness seldom does;) or there is a bias in it, which the more of weight and transportation it hath, the less it hath of ingenuity. *Non credo auguribus qui aureis rebus divinant*; like soothsayers, men speak fine words to serve ends, and then they are not believed, or at last are found liars; and such discourses are built up to serve the ministries or pleasures of the company, but nothing else. *Pride* and *flattery*, *malice* and *spite*, *self-love* and *vanity*, these usually wait upon much speaking; and the reward of it is, that the persons grow contemptible and troublesome, they engage in quarrels, and are troubled to answer exceptions; some will mistake them, and some will not believe them, and it will be impossible that the mind should be *perpetually present* to a *perpetual talker*, but they will forget truth and themselves, and their own relations. And upon this account it is, that the doctors of the primitive church do literally expound those minatory words of our blessed Saviour; *verily I say unto you, of every idle word that men shall speak, they shall give account at the day of judgment.\** And by *idle words*, they understand, such as are not useful to edification and instruction.

\* Matth. xii. 36.

So *St. Basil*, so great is the danger of an idle word, that though a word be in its own kind good, yet unless it be directed to the edification of faith, he is not free from danger that speaks it.\* To this purpose are the words of *St. Gregory*; while the tongue is not restrained from idle words, ad temeritatem stultae increpationis efferatur; † it is made wild, or may be brought forth to rashness and folly: and therein lies the secret of the reproof: a periculo liber non est, et ad temeritatem efferatur; the man is not free from danger, and he may grow rash, and foolish, and run into crimes, whilst he gives his tongue the reins, and lets it wander, and so it may be fit to be reprov'd, though in its nature it were innocent. I deny not, but sometimes they are more severe. *St. Gregory* calls every word vain or idle, quod aut ratione justae necessitatis, aut intentione pie utilitatis caret: ‡ and *St. Hierom* calls it vain, quod sine utilitate et loquentis dicitur et audientis, § which profits neither the speaker nor the hearer. The same is affirmed by *St. Chrysostom* || and *Gregory Nyssen* ¶ upon *Ecclesiastes*, and the same seems intimated in the word κενον ῥημα, or ρημα αφρον, as it is in some copies, every word that is idle or empty of business. But for the stating of the case of conscience, I have these things to say.

1. That the words of our blessed Saviour being spoken to the *Jews*, were so certainly intended as they best and most commonly understood, and by (*vain*) they understood false or lying, not useless or imprudent; and yet so, though our blessed Saviour hath not so severely forbidden every empty, insignificant discourse, and yet he hath forbidden every lie, though it be in genere bonorum, as *St. Basil's* expression is; that is, though it be in the intention charitable, or in the matter innocent.

\* In Reg. brevior.

† Lib. vii. Moral.

‡ Cap. 17. ubi sup.

§ In cap. 12. Mat.

|| In Psalm cxviii.

¶ Cap. 1.

2. *Of every idle word we shall give account* ; but yet so, that sometimes the *νεμιμα*, the judgment shall fall upon the words, not upon the persons ; they be hay and stubble, useless and impertinent, light and easy, the fire shall consume them, and himself shall escape with that loss ; he shall then have no honour, no fair return for such discourses, but they shall with loss and prejudice be rejected and cast away.

3. If all unprofitable discourses be reckoned for idle words, and put upon the account, yet even the capacities of profit are so large and numerous, that no man hath cause to complain that his tongue is too much restrained by this severity. For in all the ways in which he can do himself good, or his neighbour, he hath his liberty ; he is only to secure the words from being directly criminal, and himself from being arrested with a passion, and then he may reckon it lawful even upon the severest account to discourse freely, while he can instruct, or while he can please his neighbour ;

Aut prodesse solent, aut delectare——\*

while himself gets a fair opinion and a good name, apt to serve honest and fair purposes ; he may discourse himself into a friendship, or help to preserve it ; he may serve the works of art or nature, of business publick or private, the needs of his house, or the uses of mankind ; he may increase learning, or confirm his notices, cast in his symbol of experience and observation, till the particulars may become a proverbial sentence and a rule ; he may serve the ends of civility and popular addresses, or may instruct his brother or himself, by something which at that time shall not be reduced to a precept by way of meditation, but is of itself apt at another time to

\* Wise to instruct, or pleasing to amuse.

do it; he may speak the praises of the Lord by discoursing of any of the works of creation, and himself or his brother may afterwards remember it to that purpose; he may counsel or teach, reprove or admonish, call to mind a precept, or disgrace a vice, reprove it by a parable or a story, by way of *idea* or witty representment; and he that can find talk beyond all this, discourse that cannot become useful in any one of these purposes, may well be called a prating man, and expect to give account of his folly in the days of recompense.

4. Although in this latitude, a man's discourses may be free and safe from judgment, yet the man is not, unless himself design it to good and wise purposes, not always *actually*, but by an *habitual* and *general* purpose. Concerning which he may by these measures best take his accounts.

1. That he be sure to speak nothing that may minister to a vice willingly and by observation.

2. If any thing be of a suspicious and dubious nature, that he decline to publish it.

3. That by a prudent moral care he watch over his words, that he do none of this injury and unworthiness.

4. That he offer up to God in his prayers, all his words, and then look to it, that he speak nothing unworthy to be offered.

5. That he often interweave discourses of religion, and glorifications of God, instructions to his brother, and ejaculations of his own, something or other, not only to sanctify the order of his discourses, but to call him back into retirement and sober thoughts, lest he wander and be carried off too far into the wild regions of impertinence; and this *Zeno* calls *γλασσαν εις νουν υποθεζειν*, to dip our tongues in understanding. In all other cases the rule is good, *η λεγει τι σιγης κρειττον, η σιγην εχει*,\*

\* Eurip.

keep silence, or speak something that is better than it; *η σιγην καιριον, η λογον αφελιμον*, so *Isocrates*, consonantly enough to this evangelical precept; a seasonable silence, or a profitable discourse, choose you whether; for whatsoever cometh of more is sin, or else is folly at hand, and will be sin at distance.

5. This account is not to be taken by little traverses and intercourses of speech, but by greater measures, and more discernible portions, such as are commensurate to valuable portions of time; for however we are pleased to throw away our time, and are weary of many parts of it, yet are impatiently troubled when all is gone; yet we are as sure to account for every considerable portion of our time, as for every sum of money we receive; and in this it was, that *St. Bernard* gave caution, *nemo parvi aestimet tempus quod in verbis consumitur otiosis*;\* let no man think it a light matter that he spend his precious time in idle words; let no man be so weary of what flies away too fast, and cannot be recalled, as to use arts and devices to pass the time away in vanity, which might be rarely spent in the interests of eternity. Time is given us to repent in, to appease the divine anger, to prepare for and hasten to the society of angels, to stir up our slackened wills, and enkindle our cold devotions, to weep for our daily iniquities, and to sigh after, and work for, the restitution of our lost inheritance; and the reward is very inconsiderable that exchanges all this for the pleasure of a voluble tongue: and indeed this is an evil that cannot be avoided by any excuse that can be made for words, that are in any sense idle, though in all senses of their own nature and proper relations they be innocent. They are a throwing away something of that which is to be expended for eternity, and put on degrees of folly according as they are tedious and expensive of time

\* *Serm. de triplici custodia.*

to no good purposes. I shall not, after all this, need to reckon more of the evil consequent to the vain and great talker; but if these already reckoned were not a heap big enough, I could easily add this great evil, that the talking-man makes himself artificially deaf, being like a man in the steeple when the bells ring, you talk to a deaf man though you speak wisely;

Ὅσα ἀνδραγαθία μὴ στερομένη πικρὰ γίνεται  
Σοφῶς ἐπαύλων ἀνδρὶ μὴ σοφῶ λογῶς.\*

Good counsel is lost upon him, and he hath served all his ends when he pours out whatsoever he took in; for he therefore loaded his vessel that he might pour it forth into the sea.

These and many more evils, and the perpetual unavoidable necessity of sinning by much talking, hath given great advantages to silence, and made it to be esteemed an act of discipline and great religion. *St. Romualdus* upon the *Syrian* mountain severely kept a seven years' silence: and *Thomas Cantipratanensis* tells of a religious person in a monastery in *Brabant*, that spake not one word in sixteen years. But they are greater examples which *Paladius* tells of *Ammona*, who lived with three thousand brethren in so great silence, as if he were an *Anchoret*; but *Theona* was silent for thirty years together; and *Johannes*, surnamed *Silentiarius*, was silent for forty seven years. But this morosity and sullenness is so far from being imitable and laudable, that if there were no direct prevarication of any commands expressed or intimated in scripture, yet it must certainly either draw with it, or be itself an infinite omission of duty, especially in the external glorifications of God, in the institution

\* Irsome and unavailing task, to waste

The words of wisdom on a heedless fool. A.

or advantages of others, in thanksgiving and publick offices, and in all the effects and emanations of spiritual mercy. This was to make amends for committing many sins by omitting many duties; and instead of digging out the offending eye, to pluck out both, that they might neither see the scandal nor the duty; for fear of seeing what they should not, to shut their eyes against all light. It was more prudent which was reported of *St. Gregory Nazianzen*, who made silence an act of discipline, and kept it a whole Lent in his religious retirements, *cujus facti mei si causam quaeris*, (said he in his account he gives of it,) *idcirco a sermone prorsus abstinui, ut sermonibus meis moderari discam*; I then abstained wholly, that all the year after I might be more temperate in my talk. This was in him an act of caution; but how apt it was to minister to his purpose of a moderated speech for the future, is not certain; nor the philosophy of it, and natural efficacy, easy to be apprehended. It was also practised by way of penance, with indignation against the follies of the tongue, and the itch of prating, so to chastise that petulant member, as if there were a great pleasure in prating, which when it grew inordinate, it was to be restrained and punished like other lusts. I remember it was reported of *St. Paul* the hermit, scholar of *St. Anthony*, that having once asked whether Christ or the old prophets were first, he grew so ashamed of his foolish question, that he spake not a word for three years following; and *Sulpitius*, as *St. Hierom* reports of him, being deceived by the *Pelagians*, spoke some fond things, and repenting of it, held his tongue to his dying day, *ut peccatum quod loquendo contraxerat tacendo penitus emendaret*. Though the pious mind is in such actions highly to be regarded, yet I am no way persuaded of the prudence of such a deadness and *libitinerian* religion;

Murmura cum secum et rabiosa silentia rodunt ;\*

so such importune silence was called, and understood to be a degree of stupidity and madness ; for so physicians, among the signs of that disease in dogs, place their not barking ; and yet, although the excess and unreasonableness of this may be well chastised by such a severe reproof, yet it is certain, in silence *there is wisdom*, and there *may be deep religion*. So *Arctaeus*, describing the life of a studious man, among others, he inserts this, they are *αχρσοι, και εν νεοτητι γρηλατοι και υπ' εννοιας κωφοι*, without colour, pale and wise, when they are young, and by reason of their knowledge, *silent as mutes*, and *dumb as the Seriphian frogs*. And indeed it is certain, great knowledge, if it be without vanity, is the most severe bridle of the tongue. For so have I heard that all the noises and prating of the pool, the croaking of frogs and toads, is hushed and appeased upon the instant of bringing upon them the light of a candle or torch. Every beam of reason and ray of knowledge checks the dissolutions of the tongue. But, *ut quisque contemtissimus et maxime ludibrio est, ita solutissimae linguae est*, said *Seneca* ; every man as he is a fool and contemptible, so his tongue is hanged loose, being like a bell, in which there is nothing but tongue and noise.

*Silence* therefore is the cover of folly, or the effect of wisdom ; it is also *religious*, and the greatest mystick rites of any institution are ever the most *solemn* and the most *silent* ; the words in use are almost made *synonymous* ; *there was silence made in heaven*

\* Pers. Sat. III. 81.

I hate the dull philosopher, who sits,  
Pores on his Book, and talks and thinks by fits.

DRUMMOND.

for a while, said *St. John*, who noted it upon occasion of a great solemnity, and mysterious worship-pings or revelations to be made there. Ἦ μάλ᾽ τις θεῶν ἐνδον; one of the gods is within, said *Telemachus*; upon occasion of which his father reproved his talking.

Σιγα καὶ μετὰ σὸν νόον ἰσχνε, μὴδ' ἐρεσινε.  
 Ἄυτη τῷ δικῆ ἐστὶ θεῶν, οἱ Ὀλυμπεῶν ἐχουσι.\*

Be thou also silent and say little, let thy soul be in thy hand, and under command, for this is the rite of the gods above. And I remember that when *Aristophanes* describes the religion in the temple of *Aesculapius*, ὁ προπύλος, εἰπὼν εἰ τις αἰσθῆται ψεῖρου σιγᾶν,† the priest commanded great silence when the mysteriousness was nigh; and so among the *Romans*.

Ite igitur pueri, linguis animisque faventes,  
 Sertaque delubris et farra imponite cultris.‡

But now, although silence is become religious, and is wise and reverend, and severe, and safe, and quiet, ἀδίφορ, καὶ ἀλυτορ, καὶ ἀναδυνορ, as *Hippocrates* affirms of it, without thirst and trouble, and anguish; yet it must be καίριος, it must be seasonable, and just, not commenced upon chance or humour, not sullen and ill-natured, not proud and full of fancy, not pertinacious and dead, not mad and uncharitable, *nam sic etiam tacuisse nocet*. He that is silent in a publick joy, hath no portion in the festivity, or no thankful-

\* Forbear, my son, imprudent speech restrain;  
 Such is Heaven's will, and so the Gods ordain.      A.

† *Plutus*.

‡ *Juv. Sat. XII. 83.*

Go then, my boys; but let no boding strain  
 The sacred silence of your rites profane.      GIFFORD.

ness to him that gave the cause of it. And though of all things in the world, a prating religion, and much talk in holy things, does most profane the mysteriousness of it, and dismantles its regards, and makes cheap its reverence, and takes off fear and awfulness, and makes it loose and garish like the laughers of drunkenness, yet even in religion there are seasons to speak; and it was sometimes *pain and grief* to *David* to be silent; but yet, although tedious and dead silence hath not a just measure of praise and wisdom; yet the worst silence of a religious person is more tolerable and innocent, than the usual pratings of the looser and foolish men. *Pone, Domine! custodiam ori meo, et ostium circumstantiae labiis meis*, said *David*; put a guard, O Lord! unto my mouth, and a door unto my lips: upon which *St. Gregory* said well, *non parietem, sed ostium petit, quod viz. aperitur et clauditur*; he did not ask for a wall, but for a door; a door that might open and shut: and it were well it were so indeed. *Labia tua sicut vitta coccinea*; so Christ commends his spouse in the *Canticles*; thy lips are like a scarlet hair-lace, that is tied up with modesty from folly and dissolution. For however, that few people offend in silence and keeping the door shut too much, yet in opening it too hastily, and speaking too much and too foolishly, no man is without a load of guiltiness, and some mouths like the gates of death

Noctes atque dies patent————

are open night and day; and he who is so cannot be innocent. It is said of *Cicero*, he never spake a word which himself would fain have recalled, he spake nothing that repented him. *St. Austin* in his 7th Ep. to *Marcellinus* says, it was the saying of a fool and a sot, not of a wise man; and yet I have read the

same thing to have been spoken by the famous *abbot Pambo* in the primitive church; and if it could be well said of this man, who was sparing and severe in talk, it is certain it could not be said of the other, who was a talking, bragging person.

---

## SERMON XXIII.

### PART II.

THE consideration hitherto hath been of the immoderation and general excess in speaking, without descending to particular cases; but because it is a principle and parent of much evil, it is with great caution to be cured, and the evil consequents will quickly disband. But when we draw near to give counsel, we shall find that upon a talking person scarce any medicine will stick.

1. *Plutarch* advises that *such men should give themselves to writing*, that making an issue in the arm, it should drain the floods of the head; supposing that if the humour were any way vented, the tongue might be brought to reason. But the experience of the world hath confuted this; and when *Ligurinus* had writ a poem, he talked of it to all companies he came in; but, however, it can be no hurt to try, for some have been cured of bleeding at the nose, by opening a vein in the arm.

2. Some advise that such persons should keep company with their betters, with grave, and wise, and great persons, before whom men do not usually bring forth all, but the better parts of their discourse; and this is apt to give assistance by the help of *modesty*; and might do well if men were not apt to learn to

talk more in the society of the aged, and out of a desire to seem *wise* and *knowing*, be apt to speak before their opportunity.

3. Consideration of the dangers and consequent evils hath some efficacy in nature to restrain our looser talkings by the help of fear and prudent apprehensions. *Ælian* tells of the geese flying over the mountain *Taurus*, ὥστε ἐμβολόντις σφίσι στῆμιον διακινεῖσθαι, that for fear of eagles nature hath taught them to carry stones in their mouths, till they be past their danger; care of ourselves, desire of reputation, appetite of being believed, love of societies and fair compliances, fear of quarrels and mis-interpretation of lawsuits and affronts, of scorn and contempt, of infinite sins, and consequently the intolerable wrath of God; these are the great endearments of prudent and temperate speech.

Some advise that such persons should change their speech into business and action: and it were well if they changed it into any good thing, for then the evil were cured; but *action* and *business* is not the cure alone, unless we add *solitariness*; for the experience of this last age hath made us to feel, that companies of working people have nursed up a strange religion; the first, second, and third part of which is *talking* and *folly*, save only that *mischief*, and *pride*, and *fighting*, came in the retinue. But he that works, and works alone, he hath employment, and no opportunity. But this is but a cure of the symptom and temporary effect; but the disease may remain yet. Therefore,

5. Some advise that the business and employment of the tongue be changed into religion; and if there be a *pruritus*, or itch of talking, let it be in matters of religion, in prayers and pious discourses, in glorifications of God, and the wise sayings of scripture and holy men; this indeed will secure the material

part, and make that the discourses in their nature shall be innocent. But I fear this cure will either be improper, or insufficient. For in prayers, multitude of words is sometimes foolish, very often dangerous; and of all things in the world we must be careful we bring not to God *the sacrifice of fools*; and the talking much of the things of scripture hath ministered often to vanity, and divisions. But therefore whoever will use this remedy must never dwell long upon any one instance, but by variety of holy duties entertain himself; for he may easily exceed his rule in any thing, but in speaking honourably of God, and in that let him enlarge himself as he can; he shall never come to equal, much less to exceed that which is infinite.

6. But some men will never be cured without a *cancer* or a *squinsie*; and such persons are taught by all men what to do; for if they would avoid all company as willingly as company avoids them, they might quickly have a silence great as midnight, and prudent as the *Spartan* brevity. But God's grace is sufficient to all that will make use of it; and there is no way for the cure of this evil, but the direct obeying of a counsel, and submitting to the precept, and fearing the divine threatening; always remembering, that *of every word a man speaks, he shall give account at the day of judgment*: I pray God show us all mercy in that day, and forgive us the sins of the tongue. *Amen.*

*Cito lutum colligit amnis exundans*, said *St. Ambrose*; let your language be restrained within its proper channels, and measures, for if the river swells over the banks, it leaves nothing but dirt and filthiness behind; and, besides the great evils and mischiefs of a wicked tongue, the vain tongue, and the trifling conversation, hath some proper evils; 1. *Stulliloquium*, or speaking like a fool: 2. *Scurri-*

*litas*, or immoderate and absurd jesting : 3. and *revealing secrets*.

1. Concerning *stultiloquy*, it is to be observed, that the masters of spiritual life mean not the *talk* and *useless babble* of weak and ignorant persons ; because in their proportion they may serve their little mistaken ends of *civility* and *humanity*, as seemingly to them as the strictest and most observed words of the wiser ; if it be their best, their folly may be pitied, but not *reproved* ; and to them there is no caution to be added, but that it were well if they would put the bridle into the hands of another, who may give them check when themselves cannot ; and no wisdom can be required or useful to them, but to suspect themselves and choose to be conducted by another. For so the little birds and laborious bees, who having no art and power of contrivance, no distinction of time, or foresight of new necessities, yet being guided by the hand, and counselled by the wisdom of the *supreme Power*, *their Lord*, and *ours*, do things with greater niceness and exactness of art, and regularity of time, and certainty of effect, than the wise counsellor, who standing at the back of the prince's chair, guesses imperfectly, and counsels timorously, and thinks by interest, and determines *extrinsical* events by inward and unconcerning principles ; because these have understanding, but it is less than the infinity of accidents and contingencies without ; but the other having none, are wholly guided by him that knows and determines all things : so it is in the imperfect designs and actions and discourses of weaker people ; if they can be ruled by an understanding without, when they have none within, they shall receive this advantage, that their own passions shall not transport their minds, and the divisions and weakness of their own sense and notices shall not make them

uncertain and indeterminate ; and the measures they shall walk by, shall be disinterest and even, and dispassionate, and full of observation.

But that which is here meant by *stultiloquy*, or foolish speaking, is the *lubricum verbi*, as *St. Ambrose* calls it, *the slipping with the tongue*, which prating people often suffer, whose discourses betray the vanity of their spirit, and discover *the hidden man of the heart*. For no prudence is a sufficient guard, or can always stand *in excubiis*, still watching, when a man is in perpetual floods of talk : for prudence attends after the manner of an angel's ministry ; it is despatched on messages from God, and drives away enemies, and places guards, and calls upon the man to awake, and bids him send out spies and observers, and then goes about his own ministeries above : but an angel does not sit by a man, as a nurse by the baby's cradle, watching every motion, and the lighting of a fly upon the child's lip : and so is prudence ; it gives rules, and proportions out our measures, and prescribes us cautions, and by general influences orders our particulars ; but he that is given to talk, cannot be secured by all this ; the emissions of his tongue are beyond the general figures and lines of rule ; and he can no more be wise in every period of a long and running talk, than a lutanist can deliberate and make every motion of his hand by the division of his notes, to be chosen and distinctly voluntary. And hence it comes, that at every corner of the mouth a folly peeps out, or a mischief creeps in. A little pride and a great deal of vanity will soon escape, while the man minds the sequel of his talk, and not that ugliness of humour which the severe man that stood by did observe, and was ashamed of. Do not many men talk themselves into anger, screwing up themselves with dialogues of fancy, till they forget the company and themselves ? and some men hate to be contradicted, or interrupt-

ed, or to be discovered in their folly; and some men being a little conscious, and not striving to amend by silence, they make it worse by discourse; a long story of themselves, a tedious praise of another collaterally to do themselves advantage, a declamation against a sin to undo the person, or oppress the reputation of their neighbour, unseasonable repetition of that, which neither profits nor delights, trifling contentions about a goat's beard, or the blood of an oyster, anger and animosity, spite and rage, scorn and reproach, begun upon questions, which concern neither of the litigants, fierce disputations, strivings for what is past, and for what shall never be: these are the events of the loose and unwary tongue; which are like flies and gnats upon the margin of a pool, they do not sting like an asp, or bite deep as a bear, yet they can vex a man into a fever and impatience, and make him incapable of rest and counsel.

2. The second is *scurrility*, or *foolish jesting*. This the Apostle so joins with the former *μαρολογία*, [*foolish speaking*, and *jestings which are not convenient*,\*] that some think this to be explicative of the other, and that *St. Paul* using the word *ευτραπεια*, (which all men before his time used in a good sense,) means not that which indeed is witty and innocent, pleasant and apt for institution, but that which fools and *parasites* call *ευτραπεια*, but indeed is *μαρολογια*; what they called facetiousness and pleasant wit, is indeed to all wise persons a mere *stultiloquy*, or talking like a fool; and that kind of *jesting* is forbidden. And indeed I am induced fully to this understanding of *St. Paul's* words by the conjunctive particle [η] which he uses, *και αισχροτης και μαρολογια, η ευτραπεια*. and *filthiness and* [*foolish talking, or jesting*;] just as in the succeeding verse he joins *ακαθαρσια η πλεονεξια*, *uncleanness*, (so we read it,) or *covetousness*: one explicates the

\* Ephes. v. 4.

other ; for by *covetousness* is meant any *defraudation* ; *πλεονεκτης*, *fraudator*, so *St. Cyprian* renders it : and *πλεονεκτηειν* *St. Hierom* derives from *πλεον εχειν*, to take more than a man should ; and therefore when *St. Paul* said, *let no man circumvent his brother in any matter*, he expounds it of *adultery* ; and in this very place he renders *πλεονεξιαν*, *stuprum*, *lust* ; and indeed it is usual in scripture, that covetousness being so universal, so original a crime, such a prolifick sin, be called by all the names of those sins by which it is either punished, or to which it tempts, or whereby it is nourished ; and as here it is called *uncleanness*, or *corruption* ; so in another place it is called *idolatry*. But to return : this *jesting* which *St. Paul* reproveth, is a direct *μαζωλογια*, or the *jesting* of *mimicks* and *players* ; that of *the fool in the play*, which in those times, and long before, and long after, were of that licentiousness, that they would abuse *Socrates* or *Aristides* : and because the rabble were the *laughers*, they knew how to make them roar aloud with a slovenly and wanton word, when they understood not the *salt* and *ingenuity* of a witty and useful answer, or reply ; as is to be seen in the intertextures of *Aristophanes*' comedies. But in pursuance of this of *St. Paul*, the *fathers* of the church have been very severe in the censures of this liberty. *St. Ambrose* forbids all ; *non solum profusos, sed etiam omnes jocos declinandos arbitror* ;\* not only the looser jestings, but even all are to be avoided : nay, *licet interdum joca honesta et suavia sint, tamen ab ecclesiae horrent regula* ; the church allows them not, though they be otherwise honest and pleasant ; for how can we use those things we find not in holy scriptures ? *St. Basil* gives reason for this severity : *jocus facit animam remissam et erga praecepta Dei negligentem* ; and indeed that cannot be denied ; those persons whose souls are dis-

\* Lib. de Offic.

persed and ungathered by reason of a wanton humour to intemperate jesting, are apt to be trifling in their religion. *St. Hierom* is of the same opinion, and adds commandment of a full authority,\* if at least the record was right; for he quotes a saying of our *blessed Saviour* out of the Gospel of the *Nazarens*, *nunquam laeti sitis nisi cum fratrem vestrum in charitate videritis*; never be merry but when you see your brother in charity: and when you are merry, *St. James* hath appointed a proper expression of it, and a fair entertainment to the passion; *if any man be merry, let him sing psalms*. But *St. Bernard*, who is also strict in this particular, yet he adds the temper. Though jestings be not fit for a Christian, *interdum tamen si incidant, ferendae fortassis, referendae nunquam: magis interveniendum caute et prudenter nugacitati: if they seldom happen, they are to be borne, but never to be returned and made a business of; but we must rather interpose warily and prudently to hinder the growth and progress of the trifle*.

But concerning this case of conscience,† we are to remember, these holy persons found jesting to be a trade; such were the *ridicularii* among the *Romans*, and the *γελωτοποιοι* among the *Greeks*: and this trade, besides its own unworthiness, was mingled with infinite impieties; and in the institution, and in all the circumstances of its practice, was not only against all prudent severity, but against modesty and chastity, and was a license in disparagement of virtue; and the most excellent things and persons were by it undervalued, that in this throng of evil circumstances finding a humour placed, which without infinite wariness could never pretend to innocence, it is no wonder they forbade all; and so also did *St. Paul* upon the same account. And in the

\* In ep. ad Ephes.

† Vide *St. Chrysost. Homil. 6. in Matth.*

same state of reproof to this day, are all that do as they did; such as are *professed jesters*, people that play the fool for money, whose employment and study are to unclothe themselves of the covers of reason, or modesty, that they may be laughed at. And let it be considered, how miserable every sinner is, if he does not deeply and truly repent; and when the man is wet with tears, and covered with sorrow, crying out mightily against his sins, how ugly will it look when this is remembered the next day that he plays the fool, and raises his laughter louder than his prayers and yesterday's groans, for no interest but that he may eat? A *penitent* and a *jester* is like a *Grecian* piece of money, on which were stamped a *Helena* on one side, and a *Hecuba* on the other, a rose and a deadly aconite, a *Paris* and an *Aesop*, nothing was more contrary; and upon this account this folly was reprov'd by *St. Hierom*, *verum et haec a sanctis viris penitus propellenda, quibus magis convenit flere atque lugere*;\* *weeping and penitential sorrow, and the sweet troubles of pity and compassion, become a holy person much better than a scurrilous tongue.* But the whole state of this question is briefly this:—

1. If *jesting* be *unseasonable*, it is also *intolerable*;  
Γέλωσ ἀκαίριος ἐν τοῖς βροτοῖσι δεινὸν κακόν.

2. If it be *immoderate*, it is *criminal*, and a little thing here makes the excess; it is so in the confines of folly, that as soon as it is out of doors it is in the regions of sin.

3. If it be in an *ordinary person*, it is *dangerous*; but if in an *eminent*, a *consecrated*, a *wise*, and *extraordinary person*, it is *scandalous*. *Inter saeculares nugae, sunt in ore sacerdotis blasphemiae*; so *St. Bernard*.

\* Ubi supra.

4. If the matter be not of an indifferent nature, it becomes sinful by giving countenance to a vice, or making virtue to become ridiculous.

5. If it be not watched that it comply with all that hear, it becomes offensive and injurious.

6. If it be not intended to fair and lawful purposes, it is sour in the using.

7. If it be *frequent*, it combines and clusters into a formal sin.

8. If it mingles with any sin, it puts on the nature of that new unworthiness, beside the proper ugliness of the thing itself; and after all these, when can it be lawful or apt for Christian entertainment?

The Ecclesiastical History reports that many jests passed between *St. Anthony*, the father of the *Hermits*, and his scholar *St. Paul*; and *St. Hilarion* is reported to have been very pleasant, and of facetious, sweet, and more lively conversation; and indeed *plaisance*, and *joy*, and a *lively spirit*, and a *pleasant conversation*, and the *innocent caresses* of a charitable humanity, is not forbidden; *plenum tamen suavitatis et gratiae sermonem non esse indecorum*, *St. Ambrose* affirmed; and here in my text our conversation is commanded to be such, *ἵνα δῶ χεῖρ*, that it may minister grace; that is, *favour*, *complacency*, *cheerfulness*; and be *acceptable* and *pleasant to the hearer*: and so must be our conversation; it must be as far from sullenness, as it ought to be from lightness, and a cheerful spirit is the best convoy for religion; and though sadness does in some cases *become a Christian*, as being an *index* of a pious mind, of compassion, and a wise proper resentment of things, yet it serves but one end, being useful in the only instance of repentance; and hath done its greatest works, not when it weeps and sighs, but when it hates and grows careful against sin. But *cheerfulness* and a *festive spirit* fills the soul full of harmony, it composes musick for churches and

hearts, it makes and publishes glorifications of God, it produces thankfulness and serves the end of charity, and when the oil of gladness runs over, it makes bright and tall emissions of light and holy fires, reaching up to a cloud, and making joy round about: and therefore, since it is so innocent, and may be so pious and full of holy advantage, whatsoever can innocently minister to this holy joy, does set forward the work of religion and charity. And indeed *charity* itself, which is the vertical top of all religion, is *nothing else but an union of joys, concentrated in the heart, and reflected from all the angles of our life and intercourse.* It is a rejoicing in God, a gladness in our neighbour's good, a pleasure in doing good, a rejoicing with him; and without love we cannot have any joy at all. It is this that makes children to be a pleasure, and friendship to be so noble and divine a thing; and upon this account it is certain that all that which can innocently make a man cheerful, does also make him charitable; for *grief*, and *age*, and *sickness*, and *weariness*, these are peevish and troublesome; but mirth and cheerfulness is *content*, and *civil*, and *compliant*, and *communicative*, and loves to do good, and swells up to felicity only upon the wings of charity. Upon this account here is pleasure enough for a Christian at present; and if a facetious discourse, and an amicable friendly mirth, can refresh the spirit, and take it off from the vile temptation of peevish, despairing, uncomplying melancholy, it must needs be innocent and commendable. And we may as well be refreshed by a clean and a brisk discourse, as by the air of *Campanian* wines; and our faces and our heads may as well be anointed and look pleasant with wit and friendly intercourse, as with the fat of the balsam-tree; and such a conversation no wise man ever did, or ought to reprove. But when the jest hath teeth and nails, biting or scratch-

ing our brother, when it is loose and wanton, when it is unseasonable, and much, or many, when it serves ill purposes, or spends better time, then is *the drunkenness of the soul*, and makes the spirit fly away, seeking for a temple where the mirth and the musick is solemn and religious.

But above all the abuses which ever dishonoured the tongues of men, nothing more deserves the whip of an exterminating angel, or the stings of scorpions, than *profane jesting*; which is a bringing of the spirit of God to partake of the follies of a man; as if it were not enough for a man to be a fool, but the wisdom of God must be brought into those horrible scenes. He that makes a jest of the words of scripture, or of holy things, plays with thunder, and kisses the mouth of a cannon just as it belches fire and death; he stakes heaven at spurn-point, and trips *cross and pile* whether ever he shall see the face of God or no; he laughs at damnation, while he had rather lose God than lose his jest; nay (which is the horrour of all) he makes a jest of God himself, and the spirit of the Father and the Son to become ridiculous. Some men use to read scripture on their knees, and many with their heads uncovered, and all good men with fear and trembling, with reverence and grave attention. *Search the scriptures, for therein ye hope to have life eternal; and, all scripture is written by inspiration of God, and is fit for instruction, for reproof, for exhortation, for doctrine, not for jesting*; but he that makes that use of it, had better part with his eyes in jest, and give his heart to make a tennis-ball; and that I may speak the worst thing in the world of it, it is as like the material part of the sin against the Holy Ghost, as jeering of a man is to abusing him; and no man can use it but he that wants wit and manners as well as he wants religion.

3. The third instance of the *vain trifling conversation* and immoderate talking, is, *revealing secrets*; which is a dismantling and renting of the robe from the privacies of human intercourse; and it is worse than denying to restore that which was entrusted to our charge; for this not only injures his neighbour's right, but throws it away, and exposes it to his enemy; it is a denying to give a man his own arms, and delivering them to another, by whom he shall suffer mischief. He that entrusts a secret to his friend, goes thither as to a sanctuary, and to violate the rites of that is *sacrilege* and *profanation of friendship*, which is *the sister of religion*, and *the mother of secular blessing*; a thing so sacred, that it changes a kingdom into a church, and makes interest to be piety, and justice to become religion. But this mischief grows according to the subject matter and its effect; and the tongue of a babbler may crush a man's bones, or break his fortune upon her own wheel; and whatever the effect be, yet of itself it is the betraying of a trust, and by *reproach*, oftentimes passes on to intolerable calamities, like a criminal to his scaffold through the execrable gates of cities; and, though it is infinitely worse that the secret is laid open out of spite or treachery, yet it is more foolish when it is discovered for no other end but to serve the itch of talking, or to seem to know, or to be accounted worthy of a trust; for so some men open their cabinets to show only that a treasure is laid up, and that themselves were valued by their friend, when they were thought capable of a secret; *but they shall be so no more*; for he that by that means goes in pursuit of reputation, loses the substance by snatching at the shadow, and by desiring to be thought worthy of a secret, proves himself unworthy of friendship or society. *D'Avila* tells of a *French* marquis, young and fond, to whom

the duke of *Guise* had conveyed notice of the intended massacre, which when he had whispered into the king's ear, where there was no danger of publication, but only would seem a person worthy of such a trust, he was instantly murdered, lest a vanity like that might unlock so horrid a mystery.

I have nothing more to add concerning this, but that if this vanity happens in the matters of religion, it puts on some new circumstances of deformity; and if he that ministers to the souls of men, and is appointed to *restore him that is overtaken in a fault*, shall publish the secrets of a conscience, he prevaricates the bands of nature and religion; instead of a father he turns an accuser, a *Διαβολος*, he weakens the hearts of the penitent, and drives the repenting man from his remedy, by making it to be intolerable; and so religion becomes a scandal, and his duty is made his disgrace, and Christ's yoke does bow his head unto the ground, and the secrets of the spirit pass into the flames of the world, and all the sweetnesses by which the severity of the duty are alleviated and made easy, are embittered and become venomous by the tongue of a talking fool. *Valerius Soranus* was put to death by the old and braver Romans, *ob meritum profanae vocis, quod contra interdictum Romae nomen eloqui fuit ausus*; because by prating he profaned the secret of their religion, and told abroad that name of the city which the *Tuscan rites* had commanded to be concealed, lest the enemies of the people should call from them their tutelar gods, which they could not do but by telling the proper relation. And in Christianity all nations have consented to disgrace that priest, who loves the pleasure of a fool's tongue before the charity of souls, and the arts of the spirit, and the nobleness of the religion; and they have inflicted upon him all the censures of

the church, which in the capacity of an ecclesiastical person he can suffer.

These I reckon as the proper evils of the vain and trifling tongue; for though the effect passes into further mischief, yet the original is weakness and folly, and all that unworthiness which is not yet arrived at malice. But hither also upon the same account some other irregularities of speech are reducible, which although they are of a mixed nature, yet are properly acted by a vain and loose tongue; and therefore here may be considered not improperly.

I. The first is common swearing, against which *St. Chrysostom* spends twenty homilies: and by the number and weight of arguments hath left this testimony, that it is a foolish vice, but hard to be cured; infinitely unreasonable, but strangely prevailing, almost as much without remedy as it is without pleasure; for it enters first by folly, and grows by custom, and dwells with carelessness, and is nursed by irreligion, and want of the fear of God; it profanes the *most holy things*, and mingles dirt with the beams of the sun, follies and trifling talk interweaved and knit together with the sacred name of God; it placeth the most excellent of things in the meanest and basest circumstances, it brings the secrets of heaven into the streets, dead men's bones into the temple; nothing is a greater sacrilege than to prostitute the great name of God to the petulance of an idle tongue, and blend it as an expletive to fill up the emptiness of a weak discourse. The name of *God* is so sacred, so mighty, that it rends mountains, it opens the bowels of the deepest rocks, it casts out devils, and makes hell to tremble, and fills all the regions of heaven with joy; the name of God is our strength and confidence, the object of our worshippings and the security of all our hopes; and when God had given himself a name,

and immured it with dread and reverence, like the garden of *Eden* with the swords of cherubims, and none durst speak it but he whose lips were hallowed, and that at holy and solemn times, in a most holy and solemn place; I mean the high priest of the *Jews* at the solemnities when he entered into the sanctuary, then he taught all the world the majesty and veneration of his name; and therefore it was, that God made restraints upon our conceptions and expressions of him: and as he was infinitely curious, that from all the appearances he made to them, they should not depict or engrave any image of him; so he took care that even the tongue should be restrained, and not be too free in forming images and representments of his name; and therefore as God drew their eyes from vanity, by *putting his name amongst them, and representing no shape*; so even when he had *put his name amongst them*, he took it off from the tongue and placed it before the eye; for *Jehovah* was so written on the priest's mitre, that all might see and read, but none speak it but the priest. But besides all this, there is one great thing concerning the name of God, beyond all that can be spoken or imagined else; and that is, that when God the Father was pleased to pour forth all his glories, and imprint them upon his holy Son in his exaltation, it was by giving him his *holy name*, the *Tetragrammaton*, or *Jehovah* made articulate; to signify *God manifested in the flesh*; and so he wore the character of God, and became the bright image of his person.

Now all these great things concerning the name of God are infinite reproofs of common and vain swearing by it; God's name is left us here to pray by, to hope in, to be the instrument and conveyance of our worshippings, to be the witness of truth and the judge of secrets, the end of strife and the aven-

ger of perjury, the discerner of right and the severe exacter of all wrongs; and shall all this be unhal- lowed by impudent talking of God without sense, or fear, or notices, or reverence, or observation?

One thing more I have to add against this vice of a foolish tongue, and that is, that as much prating fills the discourse with lying, so this trifling swearing changes every trifling lie into a horrid per- jury: and this was noted by *St. James*; *but above all things swear not at all*, *ἵνα μὴ ὑποκρίσιν πρῶντες*, *that ye may not fall into condemna'tion*;\* so we read it, following the *Arabian, Syrian, and Latin* books, and some *Greek* copies; and it signifies, that all such swearing and putting fierce appendages to every word, like great iron bars to a straw basket, or the curtains of a tent, is a direct condemnation of ourselves; for while we by much talking regard truth too little, and yet bind up our trifles with so severe a band, we are condemned by our own words; for men are made to expect what you bound upon them by an oath, and account your trifle to be serious; of which when you fail, you have given sentence against yourself: and this is agreeable to those words of our blessed Saviour; *of every idle word you shall give account; for by thy words thou shalt be condemned, and by thy words thou shalt be justified*.† But there is another reading of these words, which hath great emphasis and power, in this article, *swear not at all*, *ἵνα μὴ εἰς ὑποκρίσιν πρῶντες*, *that you may not fall into hypocrisy*; that is, into the disreputation of a lying, deceiving, cozen- ing person; for he that will put his oath to every common word, makes no great matter of an oath; for in swearing commonly, he must needs some- times swear without consideration, and therefore without truth; and he that does so in any company,

\* Chap. v. 12.

† Matth. xii.

tells the world, he makes no great matter of being perjured.

All these things put together may take off our wonder at *St. James's* expression of *απο παντων*, *above all things swear not*, it is a thing so highly to be regarded, and yet is so little considered, that it is hard to say whether there be in the world any instance, in which men are so careless of their danger and damnation, as in this.

2. The next appendage of vain and trifling speech is contention, wrangling, and perpetual talk, proceeding from the spirit of contradiction: *profert enim mores plerumque oratio, et animi secreta detegit: nec sine causa Graeci prodiderunt, ut vivat quemque etiam dicere*, said *Quintilian*: for the most part, a man's words betray his manners, and unlock the secrets of the mind: and it was not without cause that the *Greeks* said, as a man lives so he speaks; for so indeed *Menander*, *ανδρος χαρακτηρη εκ λογου γνωριζεται*; and *Aristides*, *οις ο τροπος, τειουτος και ο λογος*: so that it is a sign of a peevish, an angry and quarrelling disposition, to be *disputative*, and busy in questions, and impertinent oppositions.

You shall meet with some men (such were the *skepticks*, and such were the *academicks* of old) who will not endure any man shall be of their opinion, and will not suffer men to speak truth, or to consent to their own propositions, but will put every man to fight for his own possessions, disturbing the rest of truth, and all the dwellings of unity and consent; *clamosum altercatorem*, *Quintilian* calls such an one. This is *περισσευμα καρδιας*, *an overflowing of the heart and of the gall*; and it makes men troublesome, and intricates all wise discourses, and throws a cloud upon the face of truth; and while men contend for truth, error drest in the same habit slips into her chair, and all the litigants court her for the divine

sister of wisdom. *Nimum altercando veritas amittitur*: there is noise but no harmony, fighting but no victory, talking but no learning, all are *teachers*, and are *wilful*, every man is angry, and without reason and without charity.

Ἐρχος εἶχεν στόμα δουρον, ἑτος ξίφος, ἀσπίδα φωνήν.

Their mouth is a spear, their language is a two-edged sword, their throat is a shield, (as *Nonnus* his expression is,) and the clamours and noises of this folly is that which *St. Paul* reproves in this chapter, *let all bitterness and clamour be put away*. People that contend earnestly, talk loud; *clamor equus est irae, cum prostraveris, equitem dejeceris*, saith *St. Chrysostom*; anger rides upon noise as upon a horse, still the noise, and the rider is in the dirt; and indeed so to do is an act of *fine strength*, and the cleanest spiritual force that can be exercised in this instance: and though it be hard in the midst of a violent motion instantly to stop, yet by strength and good conduct it may be done. But he whose tongue rides upon passion, and is spurred by violence and contention, is like a horse or mule without a bridle, and without understanding, *των δε κικηρυγίαν ουδεις σαφρον εστι*, *no person that is clamorous can be wise*.

These are the vanities and evil fruits of the easy talker; the instances of a trifling impertinent conversation; and yet it is observable, that although the instances in the beginning be only vain, yet in the issue and effects they are troublesome and full of mischief: and, that we may perceive, that even all effusion and multitude of language and vainer talk cannot be innocent, we may observe that there are many good things which are wholly spoiled if they do but touch the tongue; they are spoiled with speaking: such as is the sweetest of all Christian graces, *humility*, and the noblest actions of *humanity*, the *doing*

*favours, and acts of kindness.* If you speak of them, you pay yourself and lose your kindness; *humility* is by talking changed into *pride* and *hypocrisy*, and *patience* passes into *peevishness*, and *secret trust* into *perfidiousness*, and *modesty* into *dissolution*, and *judgment* into *censure*; but by *silence* and a *restrained tongue* all the first mischiefs are avoided, and all these graces preserved.



## SERMON XXIV.

### PART III.

## OF SLANDER AND FLATTERY.

HE that is twice asked a question, and then answers, is to be excused if he answers weakly. But he that speaks before he be asked, had need take care he speak wisely; for if he does not, he hath no excuse; and if he does, yet it loses half its beauty: and therefore the old man gave good counsel in the comedy to the boy, *ω παι, σιωπα, πολλ' εχει σιγη καλα*, the profits of a restrained modest tongue cannot easily be numbered, any more than the evils of an unbridled and dissolute. But they were but infant mischiefs, which for the most part we have already observed, as the issues of vain and idle talking; but there are two spirits worse than these: 1. *the spirit of detraction*: and, 2. *the spirit of flattery*. The *first* is *διδωλον*, from whence the devil hath his name, he is *an accuser of the brethren*. But the *second* is worse; it is *θανατηφορος* or *θανασιμος*, *damnable and deadly*; it is

the nurse of vice, and the poison of the soul. These are σατρει λογιη *sour* and *filthy communications*; the first is rude, but the latter is most mischievous, and both of them to be avoided like death, or the despairing murmurs of the damned.

1. Let no calumny, no slandering, detracting communication proceed out of your mouth; the first sort of this is that which the Apostle calls *whispering*, which signifies to abuse our neighbour secretly, by telling a private story of him.

——linguaque refert audita susurro,\*

for here the man plays a sure game as he supposes, a mischief without a witness,

——φιλολοιδωροι γλωσσης βελημενα ακουφα,

as *Anacreon* calls them; the light swift arrows of a calumniating tongue, they pierce into the heart and bowels of the man speedily. These are those which the holy scripture notes by the disgraceful name of *tale-bearers*; *thou shalt not go up and down as a tale-bearer among the people*; † *for there are six things which God hates, (saith Solomon;) yea the seventh is an abomination unto him, it is βδελυγμα, as bad and as much hated by God as an idol, and that is, a whisperer, or tale-bearer, that soweth contention amongst brethren.* ‡ This kind of communication was called συκοφαντια among the *Greeks*, and was as much hated as the *Publicans* among the *Jews*, πονηρον, ω ανδρες Αθηναιοι πονηρον συκοφαντης; it is a vile thing, O ye *Athenians!* it is a vile thing for a man to be a *Sycophant*, or a *tale-bearer*, and the dearest friendships in the world

\* He tells, with whispering tongue, the slanderous tale. A.

† Levit. xix. 6.

‡ Prov. vi. 17. and xxvi. 20.

cannot be secure where such whisperers are attended to.

Te fingente, nefas, Pyladen odisset Orestes,  
 Thesea Pirithoi destituisset amor.  
 Tu Siculos fratres, et majus nomen Atridas,  
 Et Ladae poteras dissociare genus.\*

But this crime is a conjugation of evils, and is productive of infinite mischiefs; it undermines peace, and saps the foundation of friendship; it destroys families, and rends in pieces the very heart and vital parts of charity; it makes an evil man, party, and witness, and judge, and executioner of the innocent, who is hurt though he deserved it not;

Et si non aliqua nocuisses, mortuus esses.†

and no man's interest nor reputation, no man's peace or safety can abide, where this nurse of jealousy, and parent of contention, like the earwig, creeps in at the ear, and makes a diseased noise, and a scandalous murmur.

2. But such tongues as these, where they dare, and where they can safely, love to speak louder, and then it is *detractio*; when men under the colour of friendship will certainly wound the reputation of a man, while by speaking some things of him fairly, he shall without suspicion be believed when he speaks evil of him; such was he that *Horace* speaks of, *me Capitolinus victore usus amicoque, etc. Capitolinus is*

\* Slander! through thee Orestes loathed his friend,  
 And Theseus lost the partner of his soul,  
 The Atrides, and Sicilian brothers, Fiend!  
 And Leda's offspring, felt thy stern control.      A.

† Unless your spite was vented, you, I ween,  
 Had died in very impotence of spleen.

*my friend, and we have long lived together, and obliged each other by mutual endearments, and I am glad he is acquitted by the criminal judges,*

Sed tamen admiror, quo pacto iudicium illud  
Fugerit——

*yet I confess I wonder how he should escape ; but I will say no more, because he is my friend,* καινος γαρ επι τις ουτος ευρηται πρῶτος διαβολους, το μη φεροντας αλλ' επαίνουντας λυμαινισθαι, says *Polybius* : this is a new way of accusation to destroy a man by praises. These men strike obliquely like a wild swine, or the οι εν νευροις βουες, επι των αμων εχουσι τα κερατα, or like bulls in a yoke, they have horns upon their necks, and do you a mischief when they plough your ground : and as *Joab* slew *Abner*, he took him by the beard and kissed him, and smote him under the fifth rib that he died ; so doth *the detracting tongue*, like the smooth-tongued lightning, it will break your bones when it kisses the flesh ; so *Syphax* did secretly wound *Massinissa*, and made *Scipio* watchful and implacable against *Sophonisba*, only by commending her beauty and her wit, her constancy and unalterable love to her country, and by telling how much himself was forced to break his faith by the tyranny of her prevailing charms. This is that which the Apostle calls πονηριαν, a crafty and deceitful way of hurting, and renders a man's tongue venomous as the tongue of a serpent, that bites even though he be charmed.

3. But the next is more violent, and that is *railing* or *reviling* ; which *Aristotle* in his rhetoricks says is very often the vice of *boys* and of *rich men*, who out of folly or pride, want of manners or want of measures of a man, wisdom and the just proportions of his brethren, do use those that err before them most scornfully and unworthily ; and *Tacitus* noted it of the *Claudian* family in *Rome*, an old and inbred pride and scornfulness made them apt to abuse all

that fell under their power and displeasure; *quorum superbiam frustra per obsequium et modestiam effugeres*; no observance, no prudence, no modesty can escape the reproaches of such insolent and high talkers. *A. Gellius* tells of a boy that would give every one that he met a *box on the ear*; and some men will give foul words, having a tongue rough as a cat, and biting like an adder, and all their reproofs are direct scoldings, their common intercourse is open contumely. There have been in these last ages examples of judges who would reproach the condemned and miserable criminal, deriding his calamity, and reviling his person. *Nero* did so to *Thraseas*, and the old heathens to the primitive martyrs, *percuntibus addita ludibria*, said *Tacitus* of them, they crucified them again by putting them to suffer the shame of their fouler language, they railed at them when they bowed their heads upon the cross, and groaned forth the saddest accents of approaching death. This is that evil that possessed those of whom the *Psalmist* speaks. *Our tongues are our own, we are they that ought to speak, who is lord over us?* That is, our tongues cannot be restrained; and *St. James* said something of this, *the tongue is an unruly member which no man can tame*;\* that is, no private person, but a publick may; for *he that can rule the tongue, is fit also to rule the whole body*, that is, the church or congregation; magistrates and the governours of souls, they are by severity to restrain this inordination, which indeed is a foul one;

ὦ αἴμα οὐδέν τι διαβολοῦ γλωττῆς  
 χεριστόν ἐν ἀνθρώποις ἔτερον κακόν.†

no evil is worse or of more open violence to the rest and reputation of men, than a reproachful tongue.

\* James iii.

† Of all the ills that to mankind belong,

The worst is sure a vile calumnious tongue.

A.

And it were well if we considered this evil, to avoid it in those instances, by which our conversation is daily stained. Are we not often too imperious against our servants? do we not entertain and feed our own anger with the vilest and basest language? do not we chastise a servant's folly or mistake, his error or his chance, with language fit to be used by none but vile persons, and towards none but dogs? Our *blessed Saviour*, restraining the hostility and murder of the tongue, threatens hell fire to them that call their brother *fool*; meaning, that all language which does really and by intention disgrace him in the greater instances, is as directly against the *charity of the Gospel*, as killing a man was against the *severity and justice of the law*. And although the word itself may be used to reprove the indiscretions and careless follies of an idle person; yet it must be used only in order to his amendment, by an authorized person, in the limits of a just reproof, upon just occasion, and so as may not do him mischief in the event of things. For so we find that our blessed Saviour called his Disciples, *αυωντους*, *foolish*;\* and *St. James* used *αυδγωτε νερε*, *vain man*, signifying the same with the forbidden *raca*, *κενον*, *vain, useless, or empty*:† and *St. Paul* calls the *Galatians*, *mad*, and *foolish*, and *bewitched*; and Christ called *Herod*, *fox*; and *St. John* called the *Pharisees*, *the generation of vipers*; and all this *matter* is wholly determined by the *manner*, and with what mind it is done: if it be for correction and reproof towards persons that deserve it, and by persons whose authority can warrant a just and severe reproof, and this also be done prudently, safely, and usefully, it is not *contumely*; but when men upon all occasions revile an offending person, lessening his value, souring his spirit, and his life, despising his infirmities, tragically expressing his lightest

\* Mat. xxiii. 17, 19.

† Luke xxiv. 25.

misdemeanour, *οἱ ὑπο μικρῶν ἀμαρτημάτων ἀνυπερβλήτως ὀργιζόμενοι*, being tyrannically declamatory, and intolerably angry for a trifle; these are such, who, as *Apollonius* the philosopher said, will not suffer the offending person to know when his fault is great, and when it is little. For they who always put on a supreme anger, or express the less anger with the highest reproaches, can do no more to him that steals, than to him that breaks a crystal: *non plus aequo, non diutius aequo*, was a good rule for reprehension of offending servants; but no more anger, no more severe language than the thing deserves: if you chide too long, your reproof is changed into reproach; if too bitterly, it becomes railing; if too loud, it is immodest; if too publick, it is like a dog.

Τὸ δ' ἐπιδίωκεν εἰς τὴν ὄδον τρεχεῖν  
Ἐπεὶ λοιδορουμένη, κυνὸς ἐστ' ὄργον, ῥόδης\*

so the man told his wife in the *Greek* comedy; to follow me in the streets with thy clamorous tongue, is to do as dogs do, not as persons civil or religious.

4. The fourth instance of the calumniating filthy communication, is that which we properly call *slander*, or the *inventing evil things*, falsely imputing crimes to our neighbour: *falsum crimen quasi venenatum telum*, (said *Cicero*;) a false tongue or a foul lie against a man's reputation, is like a poisoned arrow, it makes the wound deadly, and every scratch to be incurable. *Promptissima vindicta contumelia*, said one, to reproach and rail, is a revenge that every girl can take. But falsely to accuse, is as spiteful as hell, and deadly as the blood of dragons.

\* Rosa, restrain thy flippant tongue, nor snarl,

Like a cross cur, throughout the crowded street. A.

*Stoicus occidit Baream, delator amicum.\**

This is the direct murder of the tongue, for *life and death are in the hand of the tongue*, said the Hebrew proverb: and it was esteemed so vile a thing, that when *Jezabel* commanded the elders of *Israel* to suborn false witnesses against *Naboth*, she gave them instructions to *take two men, the sons of Belial*; none else were fit for the employment.

*Quid non audebis, perfida lingua, loqui ?†*

This was it that broke *Ephraim* in judgment, and executed the fierce anger of the Lord upon him; God gave him over to be oppressed by a false witness, *quoniam coepit abire post sordes*, therefore he suffered *calumny*, and was overthrown in judgment. This was it that humbled *Joseph* in fetters, and *the iron entered into his soul*, but it crushed him not so much as the false tongue of his revengeful mistress, *until his cause was known, and the word of the Lord tried him*. This was it that slew *Abimelech*, and endangered *David*; it was a sword *in manu linguae Doeg*, in the hand of *Doeg's* tongue. By this, *Siba* cut off the legs of *Mephibosheth*, and made his reputation lame for ever; it thrust *Jeremiah* into the dungeon, and carried *Susanna* to her stake, and *our Lord* to his cross; and therefore against the dangers of a slandering tongue, all laws have so cautiously armed themselves, that besides the severest prohibitions of God often recorded in both Testaments, † God hath chosen it to be one of his appellatives to be the defender of them, a party for those, whose innocency and defenceless state makes them most apt to be undone by this evil.

\* *Juv. iii. 116.*

The curs'd informer sacrificed his friend!

‡ What daring slander next, perfidious tongue!

A.

† *Levit. vi. Zech. vii. Luke iii.*

spirit; I mean *pupils*, and *widows*, the *poor*, and the *oppressed*. And in pursuance of this charity the imperial laws have invented a *juramentum de calumnia*, an oath to be exhibited to the *actor*, or *plaintiff*, that he believes himself to have a just cause, and that he does not implead his adversary *calumniandi animo*, with false instances, and indefensible allegations; and the *defendant* is to swear that he thinks himself to use only just defences, and perfect instances of resisting; and both of them obliged themselves, that they would exact no proof but what was necessary to the truth of the cause. And all this defence was nothing but necessary guards. For, *a spear, and a sword, and an arrow, is a man that speaketh false witness against his neighbour*. And therefore the laws of God added yet another bar against this evil, and the false accuser was to suffer the punishment of the objected crime: and as if this were not sufficient, God hath in several ages wrought miracles, and raised the dead to life, that by such strange appearances they might relieve the oppressed innocent, and load the false accusing tongue with shame and horrible confusion. So it happened in the case of *Susanna*, the spirit of a man was put into the heart of a child to acquit the virtuous woman; and so it was in the case of *Gregory*, bishop of *Agrigentum*, falsely accused by *Sabinus* and *Crescentius*; God's power cast the devil out of *Eudocia*, the devil or spirit of slander, and compelled her to speak the truth. *St. Austin* in his book *De Cura pro Mortuis*,\* tells of a dead father that appeared to his oppressed son, and in a great matter of law delivered him from the teeth of false accusation. So was the church of *Monts* rescued by the appearance of *Aia*, the deceased wife of *Hidulphus*, their earl, as it appears in the *Hanovian* story; and the *Polonian*

\* Cap. 11.

*Chronicles* tell the like of *Stanislaus*, bishop of *Cracovia*, almost oppressed by the anger and calumny of *Boleslaus* their king; God relieved him by the testimony of *St. Peter*, their bishop, or a phantasm like him. But whether these records may be credited or no, I contend not; yet it is very material which *Eusebius*\* relates of the three false witnesses accusing *Narcissus*, bishop of *Jerusalem*, of an infamous crime, which they did, affirming it under several curses: the *first* wishing, that if he said false, God would destroy him with fire; the *second*, that he might die of the king's evil; the *third*, that he might be blind: and so it came to pass; the first being surprised with fire in his own roof, amazed and intricated, confounded and despairing, paid the price of his slander with the pains of most fearful flames: and the second perished by pieces, and surgeons, and torment: which when the third saw, he repented of his fault, cried mightily for pardon, but wept so bitterly, and found at the same time the reward of his calumny, and the acceptance of his repentance: κακουργητορον ουδεν διαβολης εστι πα, said *Cleanthes*, nothing is more operative of spiteful and malicious purposes, than the calumniating tongue. In the temple at *Smyrna* there were looking-glasses which represented the best face as crooked, ugly, and deformed; the *Greeks* call these *ετεροσχημα* and *παραχρησ*: and so is every false tongue; it lies in the face of heaven, and abuses the ears of justice, it oppresses the innocent, and is secretly revenged of virtue, it defeats all the charity of laws, and arms the supreme power, and makes it strike the innocent; it makes frequent appeals to be made to heaven, and causes an oath, instead of being the end of strife, to be the beginning of mischief; it calls the

\* *Lib. vi. cap. 7.*

name and testimony of God to seal an injury; it feeds and nourishes cruel anger, but mocks justice, and makes mercy weep herself into pity, and mourn because she cannot help the innocent.

5. The last instance of this evil I shall now represent is *cursing*; concerning which I have this only to say; that although the causeless curse shall return upon the tongue that spake it, yet because very often there is a fault on both sides, when there is reviling or cursing on either, the danger of a cursing tongue is highly to be declined, as the biting of a mad-dog, or the tongue of a smitten serpent. For as *envy* is in *the evil eye*, so is *cursing* in *the reproachful tongue*; it is a kind of venom and witchcraft, and instrument by which God oftentimes punishes anger and uncharitableness; and by which the devil gets power over the bodies and interests of men: for he that works by *Thessalick ceremonies*, by charms, and nonsense words, by figures, and insignificant characterisms, by images and by rags, by circles and imperfect noises, hath more advantage and real title to the opportunities of mischief, by the cursing tongue; and though God is infinitely more ready to do acts of kindness than of punishment, yet God is not so careless a regarnder of the violent and passionate wishes of men, but he gives some over to punishment, and chastises the follies of rage, and the madness of the tongue, by suffering it to pass into a farther mischief than the harsh sound and horrible accents of the evil language. *By the tongue we bless God and curse men*, (saith *St. James*,) *λοιδορια* is *καταρα*, *reproaching* is *cursing*; and both of them opposed to *ελογια*, to *blessing*; and there are many times and seasons in which both of them pass into real effect. These are the particulars of the second.

3. I am now to instance in the third sort of *filthy communication*, that in which the devil does the most mischief, by which he undoes souls; by which he is worse than *διδωλος*, an *accuser*: for though he accuses maliciously, and instances spitefully, and heaps objections diligently, and aggravates bitterly, and with all his powers endeavours to represent the separate souls to God as polluted and unfit to come into his presence, yet this malice is ineffectual, because the scenes are acted before the *wise Judge* of men and angels, who cannot be abused; before *our Father*, and *our Lord*, who *knows whereof we be made, and remembereth that we are but dust*; before *our Saviour*, and *our elder brother*, who *hath felt our infirmities*, and knows how to pity, to excuse, and to answer for us: but though this accusation of us cannot hurt them who will not hurt themselves, yet this malice is prevailing when the spirit of flattery is let forth upon us. This is the *Ἀπολλων*, the *destroyer*, and is the most contrary thing to *charity* in the whole world; and *St. Paul* noted it in his character of charity, *ἡ ἀγάπη οὐ περιβεβηται*, *charity vaunteth not itself*,\* so we translate it, but certainly *not exactly*, for it signifieth *easiness, complying foolishly, and flattering; charity flattereth not*, *τι ἐστὶ τὸ περιβεβησθαι; παν ὁ μὴ δια χειρῶν, ἀλλὰ δια κηλατισμῶν περιλαμβάνεται*, saith *Suidas* out of *St. Basil*, it signifies any thing that serves rather for ornament than for use, for pleasure than for profit.

Et eo plectuntur poetae quam suo vitio saepius,  
Ductabilitate nimia vestra aut perperitudine,

saith the *comedy*; the poets suffer more by your easiness and flattery, than by their own fault. And

\* 1 Cor. xiii. 5.

this is it which *St. Paul* says is against *charity*. For if to call a man *fool* and *vicious*, be so high an injury, we may thence esteem what a great calamity it is to be so; and therefore he that makes him so, or takes a course he shall not become other, is the vilest enemy to his person and his felicity; and this is the mischief that is done by flattery; it is a design against the wisdom, against the repentance, against the growth and promotion of a man's soul. He that persuades an ugly, deformed man, that he is handsome, a short man that he is tall, a bald man that he hath a good head of hair, makes him to become ridiculous and a fool, but does no other mischief. But he that persuades his friend that is a goat in his manners, that he is a holy and a chaste person, or that his looseness is a sign of a quick spirit, or that it is not dangerous but easily pardonable, a trick of youth, a habit that old age will lay aside as a man pares his nails, this man hath given great advantage to his friend's mischief; he hath made it grow in all the dimensions of the sin, till it grows intolerable, and perhaps unpardonable. And let it be considered, what a fearful destruction and contradiction of friendship or service it is, so to love myself and my little interest, as to prefer it before the soul of him whom I ought to love. By my flattery I lay a snare to get twenty pounds and rather than to lose this contemptible sum of money, I will throw him that shall give it me (as far as I can) into hell, there to roar beyond all the measures of time or patience. Can any hatred be more, or love be less, can any expression of spite be greater, than that it be said, you will not part with twenty pounds to save your friend's, or your patron's, or your brother's soul? and so it is with him that invites him to, or confirms him in his folly, in hopes of getting something from him; he will see him die, and die eternally, and help forward

that damnation, so he may get that little by it. Every state is set in the midst of danger, as all trees are set in the wind, but the tallest endure the greatest violence of tempest. No man flatters a beggar; if he does a slovenly and a rude crime, it is entertained with ruder language, and the mean man may possibly be affrighted from his fault, while it is made so uneasy to him by the scorn and harsh reproaches of the mighty. But princes and nobles often die with this disease. And when the *courtiers* of *Alexander* counterfeited his wry neck, and the servants of the *Sicilian tyrant* pretended themselves dim-sighted, and on purpose rushed one against another, and overthrew the meat as it was served to his table, only because the prince was short-sighted, they gave them sufficient instances in what state of affairs they stood with them that waited; it was certain they would commend every foolish answer, and pretend subtilty in every absurd question, and make a petition that their base actions might pass into a law, and be made to be the honour and sanctity of all the people: and what proportions or ways can such great personages have towards felicity, when their vice shall be allowed and praised, every action that is but tolerable shall be accounted heroidal; and if it be intolerable among the wise, it shall be called virtuous among the flatterers? *Carneades* said bitterly, but it had in it too many degrees of truth, that princes and great personages never learn to do any thing perfectly well, but to ride the great horse, *quia scilicet ferociens bestia adulari non didicit*, because the proud beast knows not how to flatter, but will as soon throw him off from his back as he will shake off the son of a porter. But a flatterer is like a neighing horse, that neigheth under every rider, and is pleased with every thing, and commends all that he sees, and tempts to mischief, and

cares not, so his friend may but *perish pleasantly*. And indeed that is a calamity that undoes many a soul; we so love our peace, and sit so easily upon our own good opinions, and are so apt to flatter ourselves, and lean upon our own false supports, that we cannot endure to be disturbed or awakened from our pleasing lethargy. For we care not to be *safe*, but to be *secure*, not to escape hell, but to live pleasantly; we are not solicitous of the event, but of the way thither; and it is sufficient, if we be persuaded all is well; in the mean time we are careless whether indeed it be so or no, and therefore we give pensions to fools and vile persons to abuse us, and cozen us of felicity. But this evil puts on several shapes, which we must discover, that they may not cozen us without our observation. For all men are not capable of an open flattery. And therefore some will dress their hypocrisy and allusion so, that you may feel the pleasure, and but secretly the compliance and tenderness, to serve the ends of your folly. *Perit procari, si latet*, said *Plancus*; if you be not perceived, you lose your reward; if you be too open, you lose it worse.

1. Some flatter by giving great names, and propounding great examples; and thus the *Egyptian* villains hung a tumbler's rope upon their prince, and a piper's whistle; because they called their *Ptolemy* by the name of *Apollo*, their god of musick. This put buskins upon *Nero*, and made him fiddle in all the great towns of *Greece*. When their lords were drunkards, they called them *Bacchus*; when they were wrestlers, they saluted them by the name of *Hercules*; and some were so vain as to think themselves commended, when their flatterers told aloud, that *they had drunk more than Alexander the conqueror*. And indeed nothing more abuses easy fools, that only seek for an excuse for their wicked-

ness, a patron for their vice, a warrant for their sleepy peace, than to tell stories of great examples remarked for the instances of their temptation. When old *Cato* commended meretricious mixtures, and to prevent *adulteries* permitted *fornication*, the youth of the succeeding ages had warrant enough to go *ad olentes fornices*, into their chambers of filthy pleasure ;

Quidam notus homo cum exiret fornice ; maete  
Virtute esto (inquit) sententia dia Catonis :

And it would pass the goblets in a freer circle, if a flattering man shall but say, *narratur et prisca Catonis saepe mero caluisse virtus*, that old *Cato* would drink hard at sun-set. When *Varro* had noted, that wise and severe *Sallust*, who by excellent sententious words had reprov'd the follies of lust, was himself taken in adultery ; the *Roman* youth did hug their vice, and thought it grew upon their nature like a man's beard, and that the wisest men would lay their heads upon that threshold ; and *Seneca* tells that the women of that age despised adultery of one man only ; and hated it like marriage, and despised that as want of breeding, and grandeur of spirit, because the braver *Spartans* did use to breed their children promiscuously, as the herdsmen do cattle from the fairest bulls. And *Arrianus* tells that the women would defend their baseness by the doctrine of *Plato*, who maintained the community of women. This sort of flattery is therefore more dangerous, because it makes the temptation ready for mischief, apted and dressed with proper, material, and imitable circumstances. The way of discourse is far about, but evil examples kill quickly.

2. Others flatter by imitation : for when a crime is rare and insolent, singular and out of fashion, it

must be a great strength of malice and impudence that must entertain it; but the flattering man doing the vice of his Lord takes off the wonder, and the fear of being stared at; and so encourages it by making it *popular* and *common*. *Plutarch* tells of one that divorced himself from his wife because his friend did so, that the other might be hardened in the mischief; and when *Plato* saw his scholars stoop in the shoulders, and *Aristotle* observed his to stammer, they began to be less troubled with those imperfections which they thought common to themselves and others.

3. Some pretend *rusticity* and downright plainness, and upon the confidence of that, humour their friend's vice, and flatter his ruin. *Seneca* observed it of some of his time; *alius quadam adulatione clam utebatur parce, alius ex aperto palam, rusticitate simulata, quasi simplicitas illa ars non sit*; they pretend they love not to dissemble, and therefore they cannot hide their thoughts; let their friend take it how he will, they must commend that which is commendable; and so, a man that is willing to die quietly, is content with the honest heartiness and downright simplicity of him, that with an artificial rudeness dressed the flattery.

4. Some will dispraise themselves, that their friend may think better of himself, or less severely of his fault.

5. Others will reprove their friend for a trifle, but with a purpose to let him understand, that this is all; for the honest man would have told his friend if it had been worse.

6. Some will laugh and make a sport of a vice, and can hear their friend tell the cursed narrative of his adultery, of his drunkenness, of his craft and unjust purchases; and all this shall prove but a merry scene; as if damnation were a thing to be laughed

at, and the everlasting ruin of his friend were a very good jest. But thus the poor sinner shall not be affrighted from his danger, nor chastised by severe language, but the villain that eats his meat shall take him by the hand, and dance about the pit till he falls in, and dies with shame and folly. Thus the evil spirit puts on shapes enough: none to affright the man, but all to destroy him; and yet it is filthy enough when it is invested with its own character.

Γαστηρὸν ὅλον το σαρμα, πανταχὴ βλεπων  
Ὁφθαλμος, ἔρπων τοις οδουσι θηριον.

The parasite or flatterer is a beast that is all belly, looking round with his eye, watchful, ugly, and deceitful, and creeping on his *teeth, they feed him*, and he kills *them* that reach him bread: for that is the nature of all vipers.

I have this one thing only to insert, and then the caution will be sufficient, *viz.* that we do not think all praise given to our friend to be flattery, though it be in his presence. For sometimes praise is the best conveyance for a precept, and it may nourish up an infant virtue, and make it grow up towards perfection, and its proper measures and rewards. *Friendship* does better please our friend than *flattery*; and though it was made also for virtue, yet it mingles pleasures in the chalice, *ως ὀμματ' ευνου φωτος εμβλεψαι γλυκυ*; *it is delicious to behold the face of a friendly and a sweet person*; and it is not the office of a friend always to be sour, or at any time morose; but free, open, and ingenuous, candid and humane, not denying to please, but ever refusing to abuse or corrupt. For as adulterine metals retain the lustre and colour of gold, but not the value; so *flattery*, in imitation of *friendship*, takes the face and outside of it, the delicious part; but the flatterer uses it to the interests of vice, and a friend by it serves virtue; and therefore *Plutarch* well com-

pared *friendship* to medicinal ointments, which however delicious they be, yet they are also useful, and minister to healing. But flattery is sweet and adulterate, pleasant but without health. He therefore that justly commends his friend to promote and encourage his virtue, reconciles virtue with his friend's affection, and makes it *pleasant to be good*; and he that does so, shall also better be suffered when he reproveth, because the needing person shall find that then is the opportunity and season of it, since he denied not to please so long as he could also profit. I only add this advice, that since *self-love is the serpent's milk* that feeds this viper *flattery*, we should do well to choak it with its mother's milk; I mean, learn to love ourselves more, for then we should never endure to be flattered. For he that, because he loves himself, loves to be flattered, does, because he loves himself, love to entertain a man to abuse him, to mock him and to destroy him finally. But he that loves himself truly, will suffer fire, will endure to be burnt, so he may be purified; put to pain, so he may be restored to health; for *of all sauces*, (said *Euenus*,) sharpness, severity, and *fire is the best*.

## SERMON XXV.

## PART IV.

## THE DUTIES OF THE TONGUE.

EPHES. iv. 29; LAST PART.

———But that which is good to the use of edifying, that it may minister Grace unto the Hearers.

*LOQUENDI magistros habemus homines, tacendi Deos,* said one; men teach us to speak, and God teaches us to hold our tongue. The first we are taught by the lectures of our school; the latter, by the mysteries of the temple. But now in the new institution, we have also a great master of speaking; and though silence is one of the great paths of innocence, yet holy speaking is the instrument of spiritual charity, and is a glorification of God: and therefore this kind of speaking is a degree of perfection beyond the wisdom and severity of silence. For although *garrulity* and foolish inordinate talking is a conjunction of folly and sin, and the prating man while he desires to get the love of them he converses with, incurs their hatred; while he would be admired, is laughed at; he spends much and gets nothing, he wrongs his friends and makes sport to his enemies, and injures himself; he is derided when he tells what others know, he is endangered if he tells a secret and what they know not; he is not believed when he tells good news, and when he tells ill news he is odious: and therefore that silence which is a cure of all this evil, is an excellent portion of safety, and religion. Yet it is with *holy speaking* and *innocent silence*, as it is with a *hermit* and a *bishop*; the first goes to a good school, but the second is proceeded

towards greater perfection; and therefore the *practical life* of ecclesiastical governours being found in the way of holiness and zeal, is called *status perfectionis*, a more excellent and perfect condition of life, and far beyond the retirements and inoffensive life of those innocent persons which do so much less of profit, by how much charity is better than meditation, and going to heaven by religion and charity, by serving God and converting souls, is better than going to heaven by prayers and secret thoughts: so it is with *silence*, and religious *communication*. That does not offend God, this glorifies him: that prevents sin; this sets forward the interests of religion. And therefore *Plutarch* said well, *qui generose et regio more instituuntur, primum tacere, deinde loqui discunt*; to be taught first to be silent, then to speak well and handsomely, is education fit for a prince; and that is *St. Paul's* method here: first we were taught how to restrain our tongues in the foregoing instances, and now we are called to employ them in religion.

1. We must speak that which is good *αγαθον τι*, any thing that may serve the ends of our God and of our neighbour, in the measures of religion and usefulness. But it is here as in all other propositions of religion. God to us, who are in the body, and conducted by material phantasms, and understanding nothing but what we feel, or is conveyed to us by the proportions of what we do or have, hath given us a religion that is fitted to our condition and constitution. And therefore when we are commanded to *love God*, by this *love* Christ understands *obedience*; when we are commanded to *honour God*, it is by singing and reciting his praises, and doing things which cause reputation and honour: and even here when we are commanded to speak that which is good, it is instanced in such good things which

are really profitable, practically useful; and here the measures of God are especially by the proportions of our neighbour. And therefore, though speaking honourable things of God be an employment that does honour to our tongues and voices, yet we must tune and compose even these notes so, as may best profit our neighbour; for so it must be *λογος αγαθος*, good speech, such as is *εις οικοδομην της χριστιανικης*, for the edification of necessity: the phrase is an *Hebraism*, where the genitive case of a substantive is put for the adjective; and means, that our speech be apted to necessary edification, or such edification as is needful to every man's particular case; that is, that we so order our communication, that it be apt to instruct the ignorant, to strengthen the weak, to recal the wanderer, to restrain the vicious, to comfort the disconsolate, to speak a word in season to every man's necessity, *ινα δω χριστιανικη*, that it may minister grace, something that may please and profit them, according as they shall need; all which I shall reduce to these three heads:

1. To Instruct.    2. To Comfort.    3. To Reprove.

1. Our conversation must be *διδασκαλικος*, apt to teach. For since all our hopes on our part depend upon our obedience to God, and conformity to our Lord Jesus, by whom our endeavours are sanctified and accepted, and our weaknesses are pardoned, and all our obedience relies upon, and is encouraged and grounded in faith, and faith is founded naturally and primarily in the understanding, we may observe that it is not only reasonable to be expected, but experimentally felt, that in weak and ignorant understandings there are no sufficient supports for the vigorousness of a holy life; there being nothing, or not enough, to warrant and strengthen great resolutions, to reconcile our affections to difficulties, to make us patient of affronts, to

receive deeper mortifications, and ruder usages, unless where an extraordinary grace supplies the want of ordinary notices, as the Apostles were enabled to their preachings: but he therefore that carries and imports into the understanding of his brother, notices of faith, and incomes of spiritual propositions, and arguments of the Spirit, enables his brother towards the work and practices of a holy life: and though every argument, which the spirit of God hath made and recorded in holy scripture, is of itself inducement great enough to endear obedience; yet it is not so in the event of things to every man's infirmity, and need; but in the treasures of the Spirit, in the heaps and variety of institution, and wise discourses, there will not only be enough to make a man without excuse, but sufficient to do his work, and to cure his evil, and to fortify his weaker parts, and to comply with his necessities; for although God's sufficient grace is present to all that can use it, yet if there be no more than that, it is a sad consideration to remember, that there are but few that will be saved, if they be helped but with just so much as can possibly do the work: and this we may well be assured of, if we consider that God is never wanting to any man in what is simply necessary; but then if we add this also, that of the vast numbers of men who might possibly be saved, so few really are so, we shall perceive, that that grace which only is sufficient, is not sufficient; *sufficient to the thing, is not sufficient for the person*; and therefore that God does usually give us more, and we need more yet; and unless God *works in us to will and to do*, we shall neither *will nor do*, though to will be in the power of our hand, yet we will not will; it follows from hence, that all they who will comply with God's method of graciousness, and the necessities of their brethren, must endeavour by all means, and in all their own

measures and capacities, to lay up treasures of notices and instructions in their brother's soul, that by some argument or other they may be met withal, and taken in every corner of their conversation. Add to this, that the duty of a man hath great variety, and the souls of men are infinitely abused, and the persuasions of men are strangely divided, and the interests of men are violent and preternatural declination from the strictnesses of virtue, and the resolutions of men are quickly altered, and very hardly to be secured, and the cases of conscience are numerous and intricate, and that every state of life hath its proper prejudice, and our notices are abused by our affections, and we shall perceive that men generally need knowledge enough to overpower all their passions, to root out their vicious inclinations, to master their prejudice, to answer objections, to resist temptations, to refresh their weariness, to fix their resolutions, and to determine their doubts; and therefore, to see your brother in a state of ignorance, is to see him unfurnished and unprepared to all good works, a person safe no longer than till a temptation comes, and one that cannot be saved but by an absolute unlimited *predestination*, a favour of which he hath no promise, no security, no revelation; and although to do this, God hath appointed a special order of men, the whole *ecclesiastical order*, whom he feeds at his own charges, and whom men rob at their own peril, yet this doth not disoblige others: for every master of a family is to instruct, or cause his family to be instructed, and catechised; every governour is to instruct his charge, every man his brother, not always in person, but ever by all possible and just provisions. For if the people die for want of knowledge, *they who are set over them* shall also die for want of charity. Here therefore we must remember, that it is the duty of us all, in our several mea-

tures and proportions, to instruct those that need it, and whose necessity is made ready for our ministration; and let us tremble to think, what will be the sad account, which we shall make, when even our families are not taught in the fundamentals of religion; for how can it be possible for those who could not account concerning the stories of Christ's life and death, the ministeries of their redemption, the foundation of all their hopes, the great argument of all their obediences; how can it be expected that they should ride in triumph over all the evils which the devil, and the world, and their own follies, daily present to them in the course of every day's conversation? And it will be an ill return to say, that God will require no more of them than he hath given them; for suppose that be true in your own sense, yet he will require it of thee, because thou gavest them no more; and however it is a formidable danger, and a trifling hope, for any man to put all the hopes of his being saved upon the only stock of ignorance; for if his ignorance should never be accounted for, yet it may leave him in that state in which his evils shall grow great, and his sins may be irremediable.

2. Our conversation must be *παρηκλις*, apt to comfort the disconsolate: and *than this*, men in present can feel no greater charity. For since half the duty of a Christian in this life consists in the exercise of passive graces, and the infinite variety of Providence, and the perpetual adversity of chances, and the dissatisfaction and emptiness that is in things themselves, and the weariness and anguish of our spirit does call us to the trial and exercise of patience even in the days of sunshine, and much more in the violent storms that shake our dwellings, and make our hearts tremble; God hath sent some angels into the world, whose office it is to refresh the sorrows of the poor,

and to lighten the eyes of the disconsolate ; he hath made some creatures whose powers are chiefly ordained to comfort ; *wine*, and *oil*, and *society*, *cordials*, and *variety* ; and *time* itself is checkered with black and white ; stay but till to-morrow, and your present sorrow will be weary, and will lie down to rest. But this is not all. The third person of the holy Trinity is known to us by the name and dignity of the *Holy Ghost the Comforter*, and God glories in the appellation, that he is *the Father of mercies*, and *the God of all comfort*, and therefore to minister in the office is to become like God, and to imitate the charities of heaven ; and God hath fitted mankind for it ; he most needs it, and he feels his brother's wants by his own experience ; and God hath given us speech and the endearments of society, and pleasantness of conversation, and powers of seasonable discourse, arguments to allay the sorrow, by abating our apprehensions, and taking out the sting, or telling the periods of comfort, or exciting hope, or urging a precept, and reconciling our affections, and reciting promises, or telling stories of the divine mercy, or changing it into duty, or making the burden less by comparing it with greater, or by proving it to be less than we deserve, and that it is so intended, and may become the instrument of virtue. And certain it is, that as nothing can better do it, so there is nothing greater, for which God made our tongues, next to reciting his praises, than to minister comfort to a weary soul. And what greater measure can we have, than that we should bring joy to our brother, who with his dreary eyes looks to heaven and round about, and cannot find so much rest as to lay his eye-lids close together, than that thy tongue should be tuned with heavenly accents, and make the weary soul *to listen* for light and ease ; and when he perceives that there is such a thing in the world,

and in the order of things, as comfort and joy, *to begin* to break out from the prison of his sorrows at the door of sighs and tears, and by little and little melt into showers and refreshment? This is glory to thy voice, and employment fit for the brightest angel. But so have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their enclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance a while in the air, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer: so is the heart of a sorrowful man under the discourses of a wise comforter, he breaks from the despairs of the grave, and the fetters and chains of sorrow, he blesses God, and he blesses thee, and he feels his life returning; for to be miserable is death, but nothing is life but to be comforted; and God is pleased with no musick from below, so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing, and comforted, and thankful persons. This part of communication does the work of God and of our neighbours, and bears us to heaven in streams of joy made by the overflowings of our brother's comfort. It is a fearful thing to see a man despairing. None knows the sorrow and the intolerable anguish but themselves, and they that are damned; and so are all the loads of a wounded spirit, when the staff of a man's broken fortune bows his head to the ground, and sinks like an osier under the violence of a mighty tempest. But therefore in proportion to this I may tell the excellency of the employment, and the duty of that charity, which bears the dying and languishing soul from the fringes of hell to the

seat of the brightest stars, where God's face shines and reflects comforts for ever and ever. And though God hath for this especially entrusted his ministers and servants of the church, and hath put into their hearts and notices great magazines of promises, and arguments of hope, and arts of the Spirit, yet God does not always send angels on these embassies, but sends a man, *ut sit homo homini Deus*, that every good man in his season may be to his brother in the place of God, to comfort and restore him; and that it may appear, how much it is the duty of us all to minister comfort to our brother, we may remember that the same words and the same arguments do oftentimes more prevail upon our spirits when they are applied by the hand of another, than when they dwell in us, and come from our own discoursings. This is indeed *λογος χρηστος εΙ αγαθος*, it is *εις οικοδομην της χηρειας*, to the edification of our needs, and the greatest and most holy charity.

3. Our communication must in its just season be *ελεγχτικος*, we must reprove our sinning brother; for the wounds of a friend are better than the kisses of an enemy, (saith *Solomon* ;\*) we imitate the office of *the great Shepherd and Bishop of souls*, if we go to seek and save that which was lost; and it is a fearful thing to see a friend go to hell undisturbed, when the arresting him in his horrid progress may possibly make him to return; this is a course that will change our vile itch of judging and censuring others, into an act of charity; it will alter slander into piety, detraction into counsel, revenge into friendly and most useful offices, that the viper's flesh may become *Mithridate*, and the devil be defeated in his malicious employment of our language. He is a miserable man, whom none dares tell of his

\* *Prov. xxvii. 6.*

faults so plainly, that he may understand his danger; and he that is incapable and impatient of reproof, can never become a good friend to any man. For besides that himself would never admonish his friend when he sins, (and if he would, why should not himself be glad of the same charity?) he is also *proud* and *scorner is his name*; he thinks himself exempt from the condition and failings of men; or if he does not, he had rather go to hell than be called to his way by an angry sermon, or driven back by the sword of an angel, or endure one blushing for all his hopes and interests of heaven. It is no shame to be reprov'd, but to deserve it; but he that deserves it, and will do so still, shall increase his shame into confusion, and bring upon himself a sorrow bigger than the calamities of war, and plagues, and hospitals, and poverty. He only is truly wise, and will be certainly happy, that so understands himself and hates his sin, that he will not nurse it, but get to himself a reprov'er on purpose, whose *warrant* shall be *liberty*, whose *thanks* shall be *amendment*, whose *entertainment* shall be *obedience*; for a *flattering word* is like a bright sun-shine to a sore eye, it encreases the trouble, and lessens the sight.

Hæc demum sapiet dictio quæ feriet;

The severe word of the reprov'ing man is wise and healthful: but because all times, and all circumstances, and all persons, are not fit for this employment,

————— et plurima sunt quæ  
Non audent homines pertusa dicere læna;

Some will not endure, that a poor man, or an obliged person, should reprove them, and themselves are often so unprofitable servants, that they will rather venture their friend's damnation, than hazard

their own interest, therefore in the performance of this duty of useful communication, the following measures are fit to be observed:—

1. *Let not your reproof be publick and personal: if it be publick, it must be in general; if it be personal, it must be in private; and this is expressly commanded by our blessed Saviour: If thy brother offends, tell it him between him and thee; for if it comes afterwards, in case of contumacy, to be declared in publick, it passes from fraternal correption to ecclesiastical discipline.* When *Socrates* reprov'd *Plato* at a feast, *Plato* told him, it had been better he had told him his fault in private; for to speak it publicly is indecency: *Socrates* replied; and so it is for you, publicly to condemn that indecency. For it is the nature of man to be spiteful when he is shamed, and to esteem that the worst of evils, and therefore to take *imudence* and *perseverance* for its cover, when his shame is naked: and for this indiscretion, *Aristomenes*, the tutor of *Ptolemy*, who before the *Corinthian* ambassadors reprov'd the king for sleeping at the solemn audience, profited nothing, but enraged the prince, and was himself forced to drink poison. But this wariness is not always necessary. For, 1. a publick and an authorized person may do it publicly, and may name the person as himself shall judge expedient.

——— *secuit Lucilius urbem:*

*Te Lupe, te Muti; et geminum fregit in illis*

*Omne vafer vitium* ——

*Lucilius* was a censor of manners, and by his office he had warrant and authority. 2. There are also

\* *Pers: Sat. I. 114.*

——— When old *Lucilius* sung

*Invectives* fell not garbled from his tongue.

GIFFORD.

some cases in which a publick reproof is prudent, and that is when the crime is great, but not understood to be any at all; for then it is *instruction* and *catechism*, and lays aside the affront and trouble of reproof. Thus *Ignatius* the martyr did reprove *Trajan* sacrificing at the altar, in the sight of all the officers of the army; and the *Jews* were commanded to reprove the *Babylonians*\* for idolatry in the land of their captivity: and if we see a prince in the confidence of his pride, and carelessness of spirit, and heat of war, spoil a church, or rob God, it is then fit to tell him the danger of sacrilege, if otherwise he cannot well be taught his danger and his duty. 3. There are some circumstances of person, in which, by interpretation, duty, or custom, a leave is indulged or presumed, that liberty may be prudently used, publicly to reprove the publick vices: so it was in the old days of the *Romans*; vice had then so little footing and authority, so few friends and advocates, that the prophets and poets used a bolder liberty to disgrace whatsoever was amiss;

—————unde illa priorum

Scribendi quodcunque animo flagrante liberet

Simplicitas —————†

and much of the same liberty is still reserved to pulpits, and to the bishop's office; save only, that although they may reprove publicly, yet they may not often do it personally.

\* Jer. x. 11.

† Juv. I. 151.

—————Dost thou dream

Of that rude plainness (plainness that I dare  
Nor name nor hint at) which allowed whilere,  
Our sires to pour on vice without control,

Th' impassion'd dictates of the kindling soul? GIFFORD.

2. *Use not to reprove thy brother for every thing, but for great things only*: for this is the office of a tutor, not of a friend; and few men will suffer themselves to abide always under pupillage. When the friend of *Philotimus* the physician came to him to be cured of a sore finger, he told him, *Heus tu, non tibi cum redivia est negotium!* he let his finger alone, and told him that his liver was impostumate: and he that tells his friend that his countenance is not grave enough in the church, when it may be the man is an atheist, offers him a cure that will do him no good: and to chastise a trifle, is not a worthy price of that noblest liberty and ingenuity which becomes him that is to heal his brother's soul. But when a vice stains his soul, when he is a fool in his manners, when he is proud, and impatient of contradiction, when he disgraces himself by talking weakly, and yet believes himself wise, and above the confidence of a sober person, then it concerns a friend to rescue him from folly. So *Solon* reprov'd *Croesus*, and *Socrates Alcibiades*, and *Cyrus* chid *Cyaxares*, and *Plato* told to *Dion*, that of all things in the world he should beware of that folly, *by which men please themselves, and despise a better judgment: quia ei vitio adsidet solitudo*; because, that folly hath in it singularity, and is directly contrary to all capacities of a friendship, or the entertainments of necessary reproof.

3. *Use not liberty of reproof in the days of sorrow and affliction*; for the calamity itself is enough to chastise the gayeties of sinning persons, and to bring them to repentance; it may be sometimes fit to insinuate the mention of the cause of that sorrow, in order to repentance, and a cure: but severe and biting language is then out of season, and it is like putting vinegar to an inflamed and smarting eye, it increases the anguish, and tempts unto impatience.

In the accidents of a sad person, we must do as nurses to their falling children, snatch them up and still their cryings, and entertain their passion with some delightful avocation; but chide not then when the sorrowful man needs to be refreshed. When *Crates the Cynick* met *Demetrius Phalereus* in his banishment and trouble, he went to him and spoke to him friendly, and used his philosophy in the ministeries of comfort, and taught him to bear his trouble nobly, and so wrought upon the *criminal and wild Demetrius*; and he moved him to repentance, who, if he had been chidden, as he expected, would have scorned the manners of the *Cynick*, and hated his presence and institution; and *Perseus* killed *Euchus* and *Eulaeus*, for reproving his rashness, when he was newly defeated by the *Romans*.

4. *Avoid all the evil appendages of this liberty*: for since to reprove a sinning brother, is at the best but an unwelcome and invidious employment, though it may also be understood to be full of charity; yet therefore we must not make it to be hateful by adding reproach, scorn, violent expressions, scurrility, derision, or bitter invectives. *Hieron* invited *Epicharmus* to supper, and he, knowing that *Hieron* had unfortunately killed his friend, replied to his invitation, *Atque nuper cum amicos immolares, non devorasti*; I think I may come, for when thou didst sacrifice thy friends thou didst not devour them. This was a bitter *sarcasm*, and might with more prudence and charity have been avoided. They that intend charitably and conduct wisely, take occasions and proper seasons of reproof, they do it by way of question and similitude, by narrative and apologues, by commending something in him that is good, and discommending the same fault in other persons by way that may disgrace that vice, and preserve the reputation of the man. *Ammonius* observing that his

scholars were nice and curious in their diet, and too effeminate for a philosophical life, caused his freedman to chastise his boy for not dining without vinegar, and all the while looked upon the young gentlemen, and read to them a lecture of severity. Thus our dearest Lord reproved *St. Peter*, he looked upon him, when the sign was given with the crowing of the cock, and so chid him into a shower of penitential tears. Some use to mingle praises with their reprehensions, and to invite their friend's patience to endure remedy, by ministering some pleasure with their medicine; for as no wise man can well endure to be praised by him that knows not how to dispraise, and to reprove; so neither will they endure to be reproved by him that knows not how to praise; for reproof from such a man betrays too great a love of himself, and an illiberal spirit: he that will reprove wisely, must efform himself into all images of things, which innocently and wisely he can put on; not by changing his manners, his principles, and the consequences of his discourse, (as *Alcibiades* was supposed to do,) for it is best to keep the severity of our own principles, and the manner of our own living: for so *Plato* lived at *Syracuse*, just as he lived in the *academy*; he was the same *Dionysius* that he was to *Dion*: But this I mean, that he who means to win souls, and prevail to his brother's institution, must, as *St. Paul* did, effigiate and conform himself to those circumstances of living and discourse, by which he may prevail upon the persuasions, by complying with the affections and usages of men.

These are the measures by which we are to communicate our councils and advices to our erring brethren: to which I add this last advice, that no man should at that time, in which he is reproved, give counsel and reproof to his reprover, for that betrays an angry spirit, and makes discord out of piety, and

changes charity into wrangling, and, looking like a revenge, makes it appear that himself took the first reproof for an injury.

That which remains now is, that I persuade men to do it, and that I persuade men to suffer it; it is sometimes hard *to do it*, but the cause is only, because it is hard *to bear it*; for if men were but apprehensive of their danger, and were not desirous to die, there were no more to be said in this affair; they would be as glad to entertain a severe reprovee as a careful physician; of whom because most men are so willing to make use, so thankful for their care, so great valuers of their skill, such lovers of their persons; no man is put to it to persuade men to be physicians, because there is no need to persuade men to live, or to be in health: if therefore men would as willingly be virtuous as be healthful, as willingly do no evil as suffer none, be as desirous of heaven as of a long life on earth, all the difficulties and temptations against this duty of reprovee our sinning brother would soon be concealed; but let it be as it will, we must do it in duty and piety to him that needs, and if he be impatient of it, he needs it more: *et per hujusmodi offensas emetiendum est confragosum hoc iter*: it is a troublesome employment, but it is duty and charity; and therefore when it can with hope of success, with prudence and piety, be done, no other consideration ought to interpose. And for the other part, those I mean who ought to be reprovee, they are to remember, that themselves give pensions to the preacher on purpose to be reprovee if they shall need it, that God hath instituted a holy order of men to that very purpose, that they should be severally told of all that is amiss, that themselves chide their children and their servants for their good, and that they may amend, and that they endure thirst to cure their

dropsies, that they suffer burnings to prevent the gangrenes, and endure the cutting off a limb to preserve their lives, and therefore that it is a strange witchcraft and a prodigious folly, that at so easy a mortification as the suffering of a plain friendly reproof, they will not set forward their interest of heaven, and suffer themselves to be set forward in their hopes of heaven :

————— *dura fatemur*

*Esse, sed ut valeas multa dolenda feras.\**

And when all remember, that flattery and importune silence suffer the mighty to perish like fools and inconsiderate persons, it ought to awaken our spirits, and make us to attend to the admonitions of a friend, with a silence great as midnight, and watchful as a widow's eyes. It was a strange thing that *Valentinian* should in the midst of so many Christian prelates make a law to establish *polygamy*, and that no bishop should dare to reprehend him. The effect of it was this, that he had a son by a second wife, the first being alive and not divorced, and he left him heir of a great part of the empire; and what the effect of that was to his soul, God who is his judge best knows.

If now at last it be inquired, whether every man is bound to reprove every man, if he sins, and if he converse with him? I answer, that if it should be so, it were to no purpose, and therefore for it there is no commandment; every man that can, may instruct him that wants it; but every man may not reprove him that is already instructed: that is an act of charity, for which there are no measures, but

\* We grant, severe the anguish you endure,  
But e'en that anguish will effect a cure.

the other's necessity, and his own opportunity; but this is also an act of discipline, and must in many cases suppose an authority; and in all cases such a liberty as is not fit to be permitted to mean, and ignorant, and inferiour persons. I end this with the saying of a wise person, advising to every one concerning the use of the tongue, *aut lucentur vitam loquendo, aut tacendo abscondant scientiam*; if they speak, let them minister to the good of souls; if they speak not, let them minister to sobriety: in the first they serve the end of charity, in the other of humility.













