





John Kux Wright
Ohio Library
1878

GOLDEN WORDS.



GOLDEN WORDS.

"

THE RICH AND PRECIOUS JEWEL OF GOD'S
HOLY WORD.

PRAYER. THE LORD'S SUPPER.

CHRIST MYSTICAL.

THE SABBATH. PUBLIC WORSHIP.

THE ART OF HEARING.

WALKING WITH GOD. FAITH. REPENTANCE.

AND PASSAGES ON MISCELLANEOUS SUBJECTS.

BEING SELECTIONS FROM THE WRITINGS OF

Samuel
Dean Addison, Bishop Babington, Dr. Barrow, Dr. Bates, Thomas Becon,
John Bradford, Bishop Coberdale, Ralph Cudworth, Edward Dering, Dr. Donne,
Anthony Farindon, Sir Matthew Hale, Bishop Hall, Richard Hooker,
Bishop Hooper, Bishop Hopkins, Roger Hutchinson, Bishop Jewell,
Archbishop Leighton, Dr. Lightfoot, Bishop Patrick, Bishop Pearson,
Archbishop Sandys, Henry Smith, John Smith, Dr. South,
Bishop Jeremy Taylor, William Tyndale, Henry Vaughan, John Wickliffe,
Bishop Wilkins, and George Wither.

—o—
The earth shall be filled with the knowledge of the glory of the Lord, as
the waters cover the sea.—*Habak. ii., 14.*

We say "Lo, here is Christ," and "Lo, there is Christ," in these and these
opinions; whereas, in truth, Christ is neither here, nor there, nor anywhere,
but where the Spirit of Christ, where the life of Christ is.—*Ralph Cudworth.*

So long as God hath not taken away thy praying, He hath not taken away
His mercy.—*Henry Smith.*

He that stands in a place, and does not the duty of that place, is but a statue
in that place, and but a statue without an inscription; posterity shall not know
him, nor read who he was.—*Dr. Donne.*

—o—
OXFORD AND LONDON: JOHN HENRY AND JAMES PARKER.
BIRMINGHAM: HENRY WRIGHT, NEW STREET.

1863.

BV4805
.G65

Printed by JOSIAH ALLEN, jun., Birmingham.

73.

Evangelical
Western Interior N.
3/12/37

MVG 22037

P R E F A C E .

It was originally intended to publish "GOLDEN WORDS" in three or four numbers, but it has since been thought advisable to bring out the volume in a complete form without further delay, and thus to meet the wishes of many readers of the first part, who have expressed their approval of the plan and their interest in the success of the work.

The Compiler is now enabled to finish a task which has been to him "A labour of love," and in the performance of which he has had one leading object in view—to make the book as useful as possible, by selecting passages having a direct bearing upon Christian duties and privileges, and capable, in most cases, of a personal application.

"GOLDEN WORDS" will, it is hoped, be found by many to be a store-house of good things—of faithful counsel and loving exhortation, and a monitor which may be consulted with advantage at all times by those who desire to set forth in their daily life the true and beautiful features of a Christian character.

These selections have been principally made from the works of Divines of part of the fifteenth and of the sixteenth and seventeenth centuries—of those, generally, who, to use the words of Mr. WILLMOTT in the preface to his admirable volume, *Bishop Jeremy Taylor, a Biography*,

were "The representatives of that majestic company of devout and learned men,

With beaming eye,
That, lifted, speaks its commerce with the sky,

who adorned our Church and Literature during two hundred years." The memory of these men will never cease to be held in reverence by all branches of the Protestant Church, for all are now enjoying the fruits of their labours and of their sufferings, in purer forms of Christianity and that liberty with which England has long been blessed, and to which she owes her present greatness and vast influence in the world.

Although the writings of many of our elder Divines were necessarily much devoted to controversial subjects, there are portions of all of them of an entirely different character—the gentle but earnest thoughts of earnest men, on whose hearts religion had made an enduring impression—and from these the contents of this volume have been selected.

No lengthened observations are required to invite attention to the warm eloquence of the passages now brought together, for the Compiler is satisfied that these will find favour with every Christian reader, and that, however often they may be read, they will never lose their interest, or cease to exercise a beneficial influence upon the mind, by confirming and strengthening it in all good and holy purposes.

It is right to add that the Compiler is a Lay Member of the Church of England.

December, 1863.

BIOGRAPHIES.

LANCELOT ADDISON, D.D., DEAN OF LICHFIELD.

This divine, father of the celebrated English essayist, was a native of Westmoreland. He was born in 1632, and educated at Queen's College, Oxford, where he proceeded M.A. Being selected to deliver an oration before the University in 1658, he inveighed with so much satire against the existing authorities in the state as to be compelled to make recantation, and ask pardon on his knees. He soon after quitted Oxford, and retired to Petworth, in Sussex, till the Restoration. He was subsequently appointed chaplain to the forces at Tangier, where he remained some time. Visiting England, however, in 1670, with the intention of returning to his charge, the appointment was conferred on another clergyman, and Addison's circumstances were much straitened by so untoward an event. At this juncture he received the rectory of Milston, in Wilts, a small living worth 120*l.* a year, to which was afterwards added a prebendal stall in Salisbury Cathedral. In 1683 the Commissioners for Ecclesiastical Affairs, in consideration of his services at Tangier, conferred upon him the Deanery of Lichfield, in conjunction with which preferment he also held the Archdeaconry of Coventry. Dr. Addison published several works, the results of his observations in Barbary, and others on various points of Christian doctrine and practice. He died in 1703, in the seventy-first year of his age. A passage from his writings appears at page 144, (The Lord's Supper.)

BISHOP BABINGTON.

Gervase Babington, described by Chalmers (Biographical Dictionary) as a "Learned English prelate," was a fellow of Trinity College, Cambridge. He lived at the close of the sixteenth and beginning of the seventeenth centuries. After studying other branches of learning he applied himself to divinity, and became a favourite preacher at Cambridge, the place of his residence. Having proceeded D.D., he was made domestic chaplain to the Earl of Pembroke, President of the Council in the marches of Wales, and is supposed to have assisted the Countess in her metrical version of the Psalms. Through the interest of Lord Pembroke Dr. Babington was appointed Treasurer of the church of Llandaff, and afterwards promoted to the Bishopric of that see in 1591. Three years subsequently he was translated to Exeter, and in 1597 removed to Worcester, being likewise appointed one of the Queen's Council for the Welsh marches. To the cathedral library of Worcester the Bishop was a munificent benefactor, not only fitting up and repairing the edifice, but bequeathing to it the whole of his books. He continued Bishop of that see for thirteen years, dying in 1610. The writer already quoted describes him as neither tainted with idleness, pride, nor covetousness, in the midst of all his preferments, but diligent in preaching, and also in writing books for the understanding of the Holy Scriptures. It is further added that he was excellent and animating in his discourses, his style being good, although not without the quaintnesses peculiar to the time. A passage from his writings is given at page 165, (The Sabbath.)

ISAAC BARROW, D.D.

Dr. Barrow, nephew of the Bishop of St. Asaph, was born in London in 1630, and gave so little promise in his earlier years as to cause his father solemnly to wish that if God were pleased to take any of his children Isaac might be the one. Being removed from Charterhouse to Felsted, in Essex, he made so great progress that his schoolmaster appointed him as a kind of little tutor to the young Lord Fairfax. While at Felsted he was admitted in Peterhouse (his uncle's college) at Cambridge, but on removing to the University in 1645 entered Trinity. He was chosen fellow in 1649, but, as the times were unsettled, devoted his attention for some years to medical studies, particularly anatomy, botany, and chemistry. Feeling, however, that such a course was not consistent with his oath of fellowship, he quitted medicine and applied himself to the study of divinity. After a prolonged continental tour, Barrow entered holy orders, and through his own prudence and the kindness of others experienced little annoyance on account of his monarchical views during the interregnum. After the Restoration he became Greek Professor at Cambridge, and Geometry Lecturer at Gresham College, resigning the latter appointment on being chosen Lucas Mathematical Lecturer. He held this office, for which his distinguished attainments in mathematical science eminently fitted him, till 1699, when he was succeeded by his friend Isaac (afterwards Sir Isaac) Newton; and having formed a resolution to apply himself to biblical studies only, "Took a course" (says his friend and biographer Hill) "Very convenient for his public person as a preacher and his private as a Christian; for those subjects which he thought most

important to be considered for his own use he cast into the method of sermons for the benefit of others, and herein was so exact as to write some of them four or five times over." He became master of his college in 1672, where he remained in the tranquil discharge of his duty till his death, which took place in London in 1677. The writer already referred to thus briefly sums up Barrow's character: "All I have said or can say is far short of the idea which Dr. Barrow's friends have formed of him, and that character under which he ought to appear to them who knew him not. Beside all the defects on my part, he had in himself this disadvantage of wanting foils to augment his lustre, and low places to give eminence to his heights. Such virtues as his, contentment in all conditions, candour in doubtful cases, moderation among differing parties, knowledge without ostentation, are subjects fitter for praise than narrative. If I could hear of an accusation that I might vindicate my friend's fame, it would take off from the flatness of my expression; or a well-managed faction, under the name of zeal, for or against the Church, would show well in story; but I have no shadows to set off my piece." A passage on "The Lord's Supper" is given at page 124, and others at pages 346 (Upright Walking Safe Walking) and 350, (Living in Peace.)

WILLIAM BATES, D.D.

William Bates was an eminent Nonconformist divine of the seventeenth century. He graduated at Cambridge, and obtaining preferment in London took part in preaching the morning exercises at Cripplegate. On the restoration of Charles II. he became one of the royal chaplains, and was admitted to the degree of Doctor in Divinity in the

University of Cambridge by royal mandate. He was also offered the Deanery of Lichfield and Coventry, but declined the appointment. Bates took a prominent part in all the discussions on ecclesiastical questions by which the reign of Charles II. was agitated; was one of the Commissioners at the Savoy Conference for reviewing the liturgy; was chosen with others on the part of the Presbyterians to manage the discussions with Drs. Pearson, Gunning, and Sparrow; and when the fruitless scheme for comprehension and toleration of Dissenters was proposed took an active part in promoting it. He was held in high esteem by William and Mary, and had the honour of presenting the Dissenters' address of congratulation on their Majesties' accession to the throne. He died in 1699, in the seventy-fourth year of his age. An extract from his writings will be found at page 185, (The Sabbath.)

THOMAS BECON.

Thomas Becon was an earnest advocate of Gospel truth in the times of trial which succeeded the commencement of the Reformation. During his residence at St. John's College, Cambridge, he was a diligent hearer of the sermons preached by Latimer and Stafford, and became a warm convert to Protestant opinions. He took orders about 1538, and preached in Norfolk and Suffolk, but was speedily cited to appear before the Privy Council for heresy, and after an animated defence committed to Lollards' Tower. Ultimately, however, he was obliged to recant, and again, in 1543, was compelled, at St. Paul's Cross, to acknowledge the unsoundness of certain positions he had assumed in several works published under the name of Theodore Basille. Soon afterwards he retired for safety, first to the

Peak, in Derbyshire, where he met a gentleman named Alsop, who warmly sympathised with him in his religious views, and afterwards to Staffordshire and Warwickshire, where he was hospitably received by one John Old, "A faithful brother." During his residence in the latter county he made the acquaintance of many learned and pious men, among them being the venerable Latimer, and also published several works which were prohibited in 1546. The accession of Edward VI. opened to Becon both personal security and a wider field of usefulness. He was instituted to the city rectory of St. Stephen's, Wallbrook, and appointed chaplain to Archbishop Cranmer and also to the Protector Somerset. But the calm was soon broken, for he was among the first of the preachers of the Reformed Church committed to the Tower by the government of Mary, and was likewise ejected from his living. Through a supposed mistake of Gardiner's he was released from prison, and immediately withdrew to the continent, where he remained till the accession of Elizabeth, when he was restored to his benefice, and also received other appointments. He died in 1567. In addition to great reputation as a preacher, Becon was a bold and fearless writer, attacking his opponents with a vigour and force which rendered his works highly popular. His productions are very numerous, and afford ample testimony to the piety, learning, talents, and indefatigable industry of their author. Passages appear at pages 20, (Rich and Precious Jewel,) 55, (Prayer,) and 227, (Walking with God.)

JOHN BRADFORD.

No memories are so precious to Englishmen as those of "The noble army of martyrs." Embalmed in the deepest and holiest affections of our nature, we recall with the most profound reverence the saintly heroism of these valiant defenders of the truth, who, counting not their lives dear unto themselves, endured tortures "Not accepting deliverance," and bore "Trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment." Of this "Cloud of witnesses" Bradford was one, and with all thankfulness we acknowledge the obligations under which we lie to him and his fellow confessors for their share in the erection of that fair structure of religious truth and civil liberty within which we now so happily dwell. Bradford was born about 1510, and after being employed by Sir John Harrington, of Rutlandshire, in various confidential services, was admitted a member of the Inner Temple. Being impressed by a sermon of Bishop Latimer, he entered Catharine Hall, Cambridge, and was subsequently elected a fellow of Pembroke Hall, of which Bishop Ridley was Master. In 1551 Bradford was nominated one of the six chaplains in ordinary to Edward VI.; of these two were to be present at court, whilst the remainder were employed in preaching in various places throughout the country. Shortly after the accession of Mary he was committed to the Tower, where, and at the King's Bench, he remained for several months. In January, 1554-5, he was thrice examined before Gardiner, Bonner, and other commissioners, and condemned to death as an obstinate heretic. Strenuous efforts were made to induce him to recant, but he continued firm to the truths he had so long believed and taught, and after his condemnation wrote his treatises against the fear

of death and on the restoration of all things. On the first day of July, 1555, he was burnt at Smithfield, meeting his fate with composure and devotion, earnestly exhorting the people to repent, and to beware of idolatry. His last words were, "Strait is the way and narrow is the gate that leadeth to eternal salvation, and few there be that find it." He combined learning with judgment, elocution, suavity of temper, and profound devotion towards God. "Sharply," says Fox, "He opened and reproved sin, sweetly he preached Christ crucified, pithily he impugned heresies and errors, earnestly he persuaded to a godly life." Quotations from his writings are given at pages 45, (Prayer,) 100, (The Lord's Supper,) 217, (Prayer for the Presence of God,) 220, (A Meditation of the Presence of God,) and 221, (A Sweet Contemplation of Heaven and Heavenly Things.)

BISHOP COVERDALE.

Few names, next to those of the martyrs, are held in higher regard than that of Miles Coverdale. To him we are indebted for the first published English translation of the Bible, and the general observation of the tercentenary of that auspicious event in 1835 caused the facts of his history to become widely known. Like Bradford, he lived in the troublous times of the Reformation era, though, unlike him, he was mercifully spared the horrors of the stake. Coverdale was an Augustinian friar, and became a priest in 1514. He studied in the house of his order at Cambridge, when it was under the presidency of Dr. Barnes, a noted reformer, whose opinions he embraced, and whom he accompanied to London when cited for heresy before Cardinal Wolsey. So early as 1528 Coverdale preached against the received doctrine of the sacrament

of the altar, and against worshipping images, and afterwards employed himself in the great work of rendering the Scriptures into the vulgar tongue. On the 4th of October, 1535, the last sheet of his translation of the Bible was sent to press. It was probably printed at Cologne, but was not published in England till the following year. Coverdale was afterwards sent by Cromwell to Paris with Richard Grafton, to superintend that translation of the Bible which is commonly called the Lord Cromwell's, and the printing of which at Paris was frustrated by the officers of the Inquisition. While there he issued an edition of the New Testament in English and Latin. His translations of the New Testament and other works, however, were included in the proclamation prohibitory of heretical books issued in 1546. After Cromwell's fall Coverdale retired to Denmark, and ultimately settled at Bergzabern, in the duchy of Deux Ponts, where he held a pastoral charge. On the accession of Edward VI. he was appointed chaplain to the King, and almoner to the Queen Dowager, Catharine Parr, and about 1550 was chosen coadjutor to Vesey, Bishop of Exeter, and in the following year became sole Bishop of that see. He was deprived of his Bishopric at the commencement of Mary's reign, and summoned before the Privy Council, and, though not imprisoned, ordered to find sureties for his appearance. At the instance of Christian II., King of Denmark, Coverdale obtained license to leave England, when he repaired to Copenhagen, and subsequently resumed his charge at Bergzabern. He afterwards resided at Geneva, and returning to England about 1559 was presented to the rectory of St. Magnus, London Bridge. He resigned this preferment in 1566, though he continued to preach till his death, which took place in 1568. Selections from his writings are given at pages 9, (The Rich and Precious Jewel,) 93, (The Lord's Supper,) 241, (Faith,) and 277, (Christian Mourners.)

RALPH CUDWORTH, D.D.

The learned author of "The Intellectual System" was born in 1617, at Aller, Somersetshire, of which parish his father was rector. In 1630 he was admitted pensioner of Emmanuel College, Cambridge, of which he was subsequently chosen fellow, and became an eminent tutor. On occasion of taking the degree of B.D. in 1644, he maintained two theses, first, That the reasons of good and evil are eternal and indispensable, and that There are incorporeal substances by their own nature immortal, from which it has been thought that he was, even at that early period, revolving in his mind those important subjects which he afterwards introduced in his great work. The same year he was appointed Master of Clare Hall, and in the following year Regius Professor of Hebrew; took the degree of D.D. in 1651; and was chosen Master of Christ's College in 1654. In this station he spent the remainder of his life, proving highly serviceable to the University and the Church of England. In 1678 he published the celebrated work by which his name has been handed down to posterity, "The True Intellectual System of the Universe; the first part, wherein all the reason and philosophy of atheism is confuted, and its impossibility demonstrated." The imprimatur for the printing was given seven years previously, but in consequence of opposition at court the publication was greatly delayed. Cudworth left several manuscripts which are considered to have been intended as a continuation of the work, one of which was subsequently published under the title of "A treatise concerning eternal and immutable morality." He died at Cambridge in 1688, and was buried in the chapel of Christ's College. He is described as a

man of very extensive erudition, excellently skilled in the learned languages and antiquity, a good mathematician, a subtle philosopher, and a profound metaphysician. His life was passed in scholarly pursuits, and its whole course was calm and unruffled. "There is reason to regret (observes Mr. Willmott*) that Cudworth did not leave us less philosophy and more sermons." Extracts will be found at pages 301 (Want of Christian Progress) and 303, (Zeal.)

EDWARD DERING.

Dering was an eminent city preacher in the reign of Queen Elizabeth. Descended from an ancient Kentish family, he spent some years at Cambridge, where he had the honour, on occasion of a royal visit, of addressing her Majesty in Greek verse. For a short period he was Divinity Reader at St. Paul's, and commenced a course of lectures on the epistle to the Hebrews. These were much frequented, his great learning, ready utterance, and remarkable boldness gaining him many admirers. He warmly sympathised with the Puritans, and, after being suspended, was cited before the Star Chamber, to answer charges grounded on private conversations. His replies were deemed so satisfactory that the suspension was removed by the Council, though an order was obtained from the Queen by which he was silenced. This took place about 1573, and three years later he died, in the thirty-sixth year of his age. He is described as having been a pious, earnest, faithful minister of the Gospel, and, although fearless in the assertion of his opinions, of a singularly meek and placid temper. "His style (says Mr. Willmott) is clear,

* "Bishop Jeremy Taylor : his predecessors, contemporaries, and successors ; a biography." By the Rev. Robert Aris Willmott.

and often elegant; his occasional archaisms give it a solemn and soothing colour; his imagery is usually simple, obvious, and appropriate; and he possesses the uncommon merit of accurately distinguishing the links of the metaphor, and at the same time of connecting them harmoniously together." A prayer from his pen will be found at page 43, (Rich and Precious Jewel.)

JOHN DONNE, D.D., DEAN OF ST. PAUL'S.

"The memory of Dr. Donne," says his biographer, Izaak Walton, "Must not, cannot die, so long as men speak English," and in his own inimitable language the genial angler has borne testimony to the virtues of his friend. This great preacher was born in London in 1573, being descended maternally from the renowned Sir Thomas More. In his eleventh year he entered the University of Oxford, whence he was transferred to Cambridge, quitting the latter place at the age of seventeen for Lincoln's Inn, with intent to study the law. After spending some years in Spain and Italy, he became chief secretary to Lord Chancellor Ellesmere, and while holding this honourable office married the daughter of Sir George More, Chancellor of the Garter and Lieutenant of the Tower. The match gave great offence to Sir George, who procured the dismissal of his son-in-law, and his committal to prison, the clergyman who performed the marriage ceremony, and the friend by whom the bride was given away, being also placed in confinement. For some years after his marriage Donne's circumstances were greatly straitened, but though strongly urged by Morton, Dean of Gloucester, to enter into holy orders, with the promise of a rich benefice, the offer was refused on conscientious grounds. In the year 1610 many disputes

arose concerning the oaths of supremacy and allegiance, and the King himself took part in the controversy. Discoursing with Donne on the subject, the reasons adduced by the latter were so acceptable to the royal ear, that his Majesty commanded him to bestow some time in putting them into "Method," and having done so, "Not to send, but be his own messenger." The work was completed in six weeks, and published under the title of "Pseudo-Martyr." When the King had read the book he urged Donne to enter the ministry, who, though not refusing the request, deferred compliance for the space of three years, which interval was employed by him in a close study of textual divinity, and the attainment of greater proficiency in Greek and Hebrew. Having been ordained, Donne speedily became chaplain in ordinary to the King, and received the degree of D.D. from the University of Cambridge. When in his fiftieth year he was appointed Dean of St. Paul's; and four years afterwards, being seized with a dangerous illness, compiled his well-known "Book of Devotions," which, "Being a composition of meditations, disquisitions, and prayers, he writ on his sick bed." His death took place in 1631. The last sermon preached by him is entitled "Death's Duel, or a Consolation to the Soule against the Dying Life and Living Death of the Body," and, from his enfeebled state of health at the time of delivery, it has been generally designated his own funeral sermon. In addition to the works alluded to Donne has left numerous sermons, and also some poems, the greater portion of the latter having been the productions of his earlier years. In referring to his published discourses, Mr. Willmott observes: "Every page is ripe with Gospel truth; and by no writer of the English Church have the doctrines of salvation been brought forward and enforced with a more perfect candour, a more convincing cogency of exposition, or a more attractive grace of recommendation. The mark

of genius is upon every passage ; things old come from the treasury of his mind with all the lustre of novelty. But the glory of Donne resides in the earnest rapture with which he proclaims the universality of human redemption through the blood of Jesus Christ. The shadow of the cross stretches over the entire circle of his eloquence and learning." An extract from his writings will be found at page 32, (Rich and Precious Jewel.)

ANTHONY FARINDON, B.D.

This eminent divine was born at Sunning, in Berkshire, in 1596 ; was admitted a scholar of Trinity College, Oxford, in 1612, being then in his sixteenth year ; took his first degree in Arts in 1616 ; and in the following year was elected fellow of his college. Three years afterwards he proceeded M.A., and entering into holy orders acquired considerable celebrity as a preacher, being at the same time eminent as a college tutor. In 1634, being then B.D., he was preferred to the vicarage of Bray, in Berkshire, and soon after became Divinity Reader in the King's Chapel at Windsor. At the first of these places he continued till the breaking out of the civil war, when he was ejected, and reduced to such extremities as to be near starvation. His house was plundered by Ireton, son-in-law of Oliver Cromwell, in revenge for a reprimand he had received from Farindon on account of some irregularities when a gentleman commoner at Trinity. Ireton held possession of the vicarage house for two years, while the lawful owner found an asylum in London, where he was appointed minister of St. Mary Magdalen's Church, and preached with great approbation from the royalists. Some time after his settlement in that place a proclamation was issued forbidding sequestered ministers to preach in

any parish church in London or within seven miles thereof, and he was, therefore, forced to abstain from ministerial labour, but the congregation, as a mark of their regard, voluntarily contributed more than 400*l.*, as a means of subsistence for him. In 1647 he published a folio volume of sermons, and to these two others were added by his executors. He died in London in 1658, and appears from the legacies bequeathed to his children to have been then in a state of comparative prosperity. Passages from his discourses will be found at pages 118, (The Lord's Supper,) 273, (Charity,) and 315, (The Duty of Comforting one another.)

SIR MATTHEW HALE.

This upright judge, whose name is synonymous with integrity, was the son of a barrister of Lincoln's Inn, whose tenderness of conscience induced him to relinquish the practice of his profession, and retire to an estate he possessed in Gloucestershire, where Matthew was born in 1609. The father died when his son was only five years of age, and the youthful orphan, who had previously been deprived of his mother, was placed under the care of the vicar of Wootton-under-Edge, and afterwards admitted of Magdalen Hall, Oxford. Here he fell into many levities, but being involved in a suit relative to a part of his estate, was induced to turn his attention to the study of the law, and entered Lincoln's Inn in 1629. Sometime before the civil war Hale had achieved considerable eminence at the bar, and by his integrity and knowledge of his profession was acceptable to both of the great parties in the State. He was one of the judges under Cromwell, and his decisions were always given with an unswerving regard to justice. At

the Restoration he was constituted Chief Baron of the Exchequer, and knighted, being further advanced in 1671 to the dignity of Lord Chief Justice, which office he resigned in 1675-6 in consequence of ill health, and in less than a year following he died. Sir Matthew was the author of numerous treatises not only on legal but also on moral and religious subjects. His celebrated testimony to the benefits derived from a well-spent Sabbath is given at page 193, (The Sabbath.)

BISHOP HALL.

This eminent prelate was a younger branch in a family of twelve children. His father held an office under the Earl of Huntingdon, for whom he exercised jurisdiction over Ashby-de-la-Zouch, the chief seat of the earldom; and at Bristow Park, within the parish of Ashby, the future bishop was born in 1574. His parents had always designed him for the ministry, but on account of their large family were inclined to accept an offer of private tuition; however, at the earnest solicitation of his elder son, who generously offered to sacrifice part of his inheritance, the father consented to the young scholar being sent to Cambridge, where he entered Emmanuel College in 1589. His studies here, however, were not devoid of difficulties, for in 1591, as his expenses began to be felt in so large a family, he was recalled to fill the office of schoolmaster at Ashby; but the liberality of an uncle by marriage, who defrayed half the cost of his residence at Cambridge until he attained the degree of M.A., enabled him to resume his studies. His scholarship having expired, and the statutes of the college permitting only one person of a county to become fellow, the Earl of Huntingdon prevailed on a Mr. Gilby

to resign, and Hall was chosen in his place. He was afterwards made a royal chaplain, and sent, with other divines, to the Synod of Dort, but obliged to return after a brief period through ill health. He was at this time Dean of Worcester, and after refusing the Bishopric of Gloucester in 1624, was appointed to the see of Exeter three years later, and translated to Norwich in 1641. Little more than two years after this event he was committed to the Tower, for protesting, with the Archbishop of York and eleven other prelates, against the validity of such laws as should be enacted during their compulsory absence from Parliament; and after being impeached for high treason, though not brought to trial, was ultimately released on giving bail. Hall thereupon retired to his diocese, where he continued in the exercise of his sacred calling till April, 1643, when he was sequestered, and his property seized. He then removed to the village of Higham, near Norwich, where he discharged unmolested the duties of a faithful pastor, and exercised such hospitality and charity as his scanty means permitted. He died in 1656, in his eighty-second year. Chalmers remarks of him: "As a moralist he has been entitled the Christian Seneca. His knowledge of the world, depth of thought, and elegance of expression place him nearer our own times than many of his contemporaries; while he adorned his age by learning, piety, and the uniform exercise of all the Christian graces." Selections from his writings are given at pages 37, (The Rich and Precious Jewel,) 67, (Prayer,) 149, (Christ Mystical,) 165, (The Sabbath,) 342, (Thanksgiving,) and 343, (Rules of Good Advice for our Christian and Civil Carriage.)

RICHARD HOOKER.

This great man, whose name was never mentioned by James I. but with the epithet of learned, or judicious, or reverend, or venerable, was born in 1553, at Heavitree, near Exeter. At the solicitation of his schoolmaster, who discerned the talents of his pupil, Hooker's parents continued him at school beyond the time originally designed; and by the exertions of the same kind teacher, an uncle was induced, in conjunction with Jewell, Bishop of Salisbury, to provide for his studies at Corpus Christi College, Oxford, where he was entered in his fifteenth year. After taking the usual degrees, and being elected to a fellowship of his college, he was designated to holy orders. He shortly afterwards married, but this union was not a happy one, and the placid temper of the scholar was oftentimes sorely tried. His first preferment was at Drayton Beauchamp, Buckinghamshire, which he quitted in 1585, being chosen to the Mastership of the Temple, in London. At this period discussions on the principles of Church government were rife, and Hooker became involved in a serious controversy with Travers, Temple lecturer for the evening services. Hooker, being of a mild temper, petitioned the Archbishop for a removal "To some quiet parsonage, where he might see God's blessings spring out of his mother earth, and eat his bread in peace and privacy." These discussions led him to conceive the idea of his immortal work "The Laws of Ecclesiastical Polity," which was designed to be "A deliberate, sober treatise of the Church's power to make canons for the use of ceremonies, and by law to impose an obedience to them, as upon her children." Nearly the whole of the first four books were

written in London, amid the excitement of controversy and the interruption of constant preaching. In 1591 he retired to the rectory of Boscomb, near Salisbury, and in 1597 received the living of Bishop's Bourne, near Canterbury, where his life was brought to a peaceful close in 1600. The first four books of the Ecclesiastical Polity were published in 1594, while their author was at Boscomb, and the fifth in 1597. Many conjectures have been hazarded with respect to the remaining three books. That Hooker left them in a complete state is generally believed, but they were missing almost immediately after his death, and grave suspicions have been excited that they were surreptitiously removed from his study. Keble, in his edition of Hooker, enters into the question at great length. Several rough draughts, however, were preserved, and from these the unpublished portions were ultimately compiled, the sixth and eighth books being given to the world in 1648, and the seventh in 1662. Mr. Willmott declares Hooker to have been the greatest man of the Elizabethan reign. "He built up our didactic prose, as Shakespeare created our drama. In him is seen a massiveness of intellect that awes the reader by its bulk; he is not altogether deficient in the playful foliage of imagery, but the shadow is thrown by the trunk, not by the branches." Some extracts will be found at pages 30, (Rich and Precious Jewel,) 63, (Prayer,) 106, (The Lord's Supper,) 255, (Faith,) 266, (Repentance,) 285, (Spiritual Life,) 288, (Sanctifying Grace,) 290, (Justifying and Sanctifying Righteousness,) 294, (Touching Prayer for Deliverance from Sudden Death,) 297, (Affected Atheism,) and 299, (Mockers.)

BISHOP HOOPER.

John Hooper, one of that band of confessors who "Resisted unto death, striving against sin," was born in Somersetshire in 1495, and educated at Merton College, Oxford. After quitting the University for a time he returned thither, and, becoming acquainted with the writings of some of the reformers, was led to embrace the principles of Protestantism. Leaving the University in 1539, when the statute of the six articles was put in execution, Hooper became chaplain in the family of a Devonshire gentleman, and afterwards retired to France, whence he returned to England; but being in danger he escaped to Ireland, and subsequently went to Holland and Switzerland. On the accession of King Edward Hooper was nominated Bishop of Gloucester, but when he came to be consecrated refused to wear a canonical habit; and it was not till these ceremonies were dispensed with by royal authority that the consecration took place in 1550. He also held for a short time the Bishopric of Worcester in commendam. In the persecution under Mary he adhered firmly to the truths he had so long taught, and was burned at the stake at Gloucester in 1555, suffering death with a noble endurance. On the 308th anniversary of this tragic deed, namely the 9th of February, 1863, a monument to the memory of the martyr, which had been erected on the spot where he was burned, was inaugurated by the authorities and inhabitants of Gloucester. It consists of a cross resembling to some extent the Eleanor crosses. Beneath the canopy is a statue of Hooper, who is represented in the act of preaching. Two inscriptions describe the object of the memorial: the first is as follows:

Gloria soli Deo.

“For the witness of Jesus and for the Word of God,” “Not accepting deliverance,” John Hooper, D.D., Bishop of Gloucester and Worcester, was burnt to ashes on this spot, February 9, anno Domini 1555.

The second inscription records that

This Monument was erected by public subscription anno Domini 1862, on the site of a smaller one, the gift of James Clealand, Esq., of Bangor, Ireland.*

[A *fac simile* of this memorial, from a very beautiful photograph by Mr. H. T. Bowers, of Gloucester, has, with that gentleman's permission, been used as an ornament for the cover of this volume.]

Bishop Hooper was the author of numerous works on religious subjects. Two passages from his pen will be found at pages 15 (Rich and Precious Jewel) and 162, (The Sabbath.)

BISHOP HOPKINS.

The events in the life of this excellent prelate may be very briefly summed up. He was born in Devonshire in 1633; became chorister of Magdalen College, Oxford, in 1649; at the age of sixteen, being then B.A., was usher of the school adjoining; chaplain of the college when M.A.; and would have been a fellow had his county qualified him. Shortly after the Restoration he was elected preacher at one of the city churches, but the Bishop refused his consent on account of the popularity of Hopkins among the Dissenters; he was, however, subsequently appointed to the parish church of St. Mary Wolnoth. Retiring to Exeter on account of the plague, he became chaplain to Lord Robartes, afterwards Earl of Truro, who gave him his daughter in marriage, took him as his chaplain to Ireland, presented him to the Deanery of Raphoe, and recommended him so effectually to his

* Mr. Clealand, in the year 1826, sojourned for a short time at Gloucester, and erected a small and simple monument, which, as above stated, has now been replaced by a much statelier and more beautiful structure.

successor, Lord Berkeley, that he was consecrated Bishop of Raphoe in 1671 and translated to Londonderry in 1681. Driven thence by the forces under the Earl of Tyrconnel in 1688, he returned to England, and was elected minister of Aldermanbury, London, where he died in 1690. His published works comprise several sermons, an "Exposition of the Ten Commandments," and an "Exposition of the Lord's Prayer." An extract is given at page 187, (The Sabbath.)

ROGER HUTCHINSON.

Few incidents in the life of this divine have been recorded. Some peculiar expressions in his writings have led to the inference that he was one of the many champions for religious truth who at the period of the Reformation were sent forth by the northern counties of England; but where or when he was born is not known. He was educated at St. John's College, Cambridge, "The chief nursery in those times," according to Strype, "Of the favourers of true religion and solid learning," and was contemporary there with Roger Ascham and other eminent men. Hutchinson was admitted a fellow of his college in 1543, and a senior in 1547, in which latter year he was associated with a friend in a disputation held in the college chapel on the question then uppermost in men's minds, "Whether the mass was the same thing as the Lord's Supper, or not?" Such was the attention attracted by their arguments that a proposition was made to have the question debated more openly in the public schools; but some persons less zealous than those with whom the movement originated took alarm at the proposal, and procured it to be stopped by authority. Hutchinson's

chief work, "The Image of God, or Layman's Book," was published in 1550. In the epistle dedicatory to Archbishop Cranmer, the author states his object in writing it, as follows: "Forasmuch as my intent and matter herein is to portray and paint our Saviour Christ, who is the brightness of the everlasting light, the undefiled glass and lively image of the Divine Majesty, I do call it the Image of God; or else, because such things be here opened and discovered which be necessary to be believed and known of the lay and unlearned people, name it, if ye will, the Layman's Book." In the year following the publication, Hutchinson was appointed a fellow of Eton College, and is supposed to have been deprived of his fellowship at the commencement of the Marian persecutions; but he was mercifully spared from any suffering therein, being called to his eternal rest about the end of May, 1555. A letter of Ascham is the only known documentary evidence of his character: "If I am able to judge, he is a man of profound understanding, of singular learning, and yields scarcely to any one in strictness of life and clear judgment in religion." Extracts from his writings are given at pages 103 (The Lord's Supper) and 281, (Christian Patience.)

BISHOP JEWELL.

This prelate, who has been reputed one of the fathers of the English Church, was descended from an ancient family in Devonshire, where he was born in 1522. At Oxford he pursued his studies with indefatigable industry, usually rising at four in the morning and studying till ten at night. At a very early age he became tutor, and was also chosen Reader of Humanity and Rhetoric in his college,

that of Corpus Christi. Jewell inculcated Protestant principles among his pupils, but privately till the accession of Edward VI., when he made a public declaration of his faith. During the lifetime of the youthful monarch he preached and catechised at his rectory of Sunningwell, in Berkshire, and zealously promoted the cause of the Reformation. Early in the succeeding reign he was expelled his college by the fellows on their private authority, though remaining at Oxford, where in a moment of weakness he made a subscription to Popish doctrines. Retiring to Frankfort, Jewell publicly confessed his sorrow, and soon after went to Strasburg at the invitation of the celebrated Peter Martyr. On the accession of Elizabeth he returned to England, and after being usefully employed on several public occasions was consecrated Bishop of Salisbury in 1559-60. His watchful and laborious life accelerated his death, which took place in 1571. Dr. Jewell's writings rendered his name celebrated over all Europe. The most important of his productions was the "*Apologia Ecclesiæ Anglicanæ*," which has been translated into several languages. So highly was this work approved of that it was ordered by Queen Elizabeth and her two successors to be read and chained up in all parish churches throughout England and Wales. Hæwæis (*Sketches of the Reformation*, p. 19) observes: "His sermons are those of a deeply and truly affectionate soul expanding itself over all who came within his influence. They are more correctly written and more beautifully illustrated, as well as more learned, than those of his contemporaries. If too many of them were polemical, and the most celebrated were not quite free from controversial violence and severity, others combine the fancy of a poet with the wisdom of a sage, the lore of a scholar with the simplicity of a child." Passages will be found at pages 1 (*Rich and Precious Jewel*) and 96, (*The Lord's Supper*.)

ARCHBISHOP LEIGHTON.

This holy man was the son of the celebrated Alexander Leighton who was so cruelly tortured by order of the Star Chamber. The son, who was born in 1611, was educated at Edinburgh, where his talents were not more conspicuous than his piety and humble temper. He afterwards spent some time in France, particularly at Douai, where some of his relatives lived. At the age of thirty he was settled according to the Presbyterian form as minister of Newbottle, near Edinburgh, which living he resigned in 1653, with the intention of residing in strict privacy. The same year, however, he was chosen to the office of Principal of Edinburgh University, the duties appertaining to which he discharged for ten years with great reputation. When Charles II., after the Restoration, determined to establish episcopacy in Scotland Leighton was persuaded to accept a bishopric, and selected the most obscure and least lucrative see, that of Dunblane, from which he was translated in 1670 to the Archbishopric of Glasgow, which he resigned in 1674. The reason of his retirement arose from the failure of his efforts to bring about a scheme of comprehension between the Presbyterians and Episcopalians, by which a stop might be put to the bitter controversies and persecutions which harassed the country from the Restoration to the Revolution. After his resignation Leighton resided with a widowed sister at Broadhurst, in Sussex, and in this retirement he continued for ten years. He died while on a visit to London in 1684, being in the seventy-fourth year of his age. Archbishop Leighton was pre-eminently a lover of peace, and every wish of his soul tended to the unity and spirituality of the members

of the church of Christ. One of his biographers (the Rev. John Norman Pearson) describes his manner of presenting the truth to his readers in the following words: "In all his compositions there is a delightful consistency: nothing indigested and turbid; no dissonances of thought, no jarring positions; none of the fluctuations, the ambiguities, the contradictions, which betray a penury of knowledge, or an imperfect assimilation of it with the understanding. Equally master of every part of the evangelical system, he never steps out of his way to avoid what encounters him, or to pick up what is not obvious: he never betakes himself to the covers of unfairness or ignorance; but he unfolds, with the utmost intrepidity and clearness, the topic that comes before him." Of his writings the principal one is the Commentary on the First Epistle General of St. Peter. Extracts will be found at pages 39, (Rich and Precious Jewel,) 86, (Prayer,) 177, (The Sabbath,) 195, (Public Worship,) 329, (Self Knowledge,) 330, (Sins of the Tongue,) 335, (Religion in Daily Life,) 338, (Hypocrisy,) and 339, (Alms.)

JOHN LIGHTFOOT, D.D.

The fame of Dr. Lightfoot rests chiefly on his extraordinary attainments as a Hebrew scholar. He was the son of the Vicar of Uttoxeter, in Staffordshire, and born at Stoke-upon-Trent, in that county, in 1602. He received a good preliminary education, and afterwards entered Cambridge, where he applied himself to the study of eloquence, and was deemed to be the best orator of the undergraduates in the University. He also made extraordinary progress in Latin and Greek, but neglected Hebrew, in which he was destined to acquire such celebrity, and

even, it is said, lost that knowledge of it which he brought from school. Becoming curate of Norton-under-Hales, in Shropshire, he was appointed chaplain to Sir Rowland Cotton, an accomplished Hebrew scholar, who inspired him with a passion for rabbinical studies. When Sir Robert removed to London Lightfoot accompanied him, but in a short time was appointed minister of Stone, in his native county. His excessive attachment to his favourite pursuit, however, led him to quit his living and reside in London for a time, on account of the advantages to be derived from Sion College Library. Being next appointed to the rectory of Ashley, Staffordshire, he built a study in his garden, and applied himself for twelve years with indefatigable diligence in searching the Scriptures. From this place he removed a second time to the metropolis, having been nominated a member of the Westminster Assembly, and minister of one of the city churches. He was afterwards chosen Master of Catharine Hall, Cambridge, and presented to the living of Much Munden, in Hertfordshire, at which latter place he was buried in 1675. As a biblical scholar Dr. Lightfoot was held in deserved esteem, and his works are still deemed to be masterpieces of erudition. Passages are given at pages 167, (The Sabbath,) 232, (Peace with God,) 236, (Dependence upon God,) 270, (Repentance,) 320, (Commune with your own Hearts,) and 325, (The Blessing of a Long Life.)

BISHOP PATRICK.

This learned prelate, successively Bishop of Chichester and Ely, was born at Gainsborough in 1626, and admitted a sizar of Queen's College, Cambridge, being afterwards elected fellow. He was designated to holy orders by

Bishop Hall in 1651, and became chaplain to Sir Walter St. John, of Battersea, who bestowed that living upon him in 1658. Shortly after the Restoration Patrick was elected Master of Queen's College, in opposition to a royal mandamus appointing a Mr. Sparrow, but the contest was speedily decided in favour of the latter, and some if not all of the fellows who had supported Patrick were ejected. He was next preferred to the rectory of St. Paul's, Covent Garden, where he endeared himself greatly to his people by the Christian courage he displayed in remaining among them during the horrors of the plague in 1665. Dr. Patrick was made Prebendary of Westminster in 1672, and Dean of Peterborough in 1679. He opposed the reading of the declaration issued by James II., and took an active part in connection with the affairs of the Church at the time of the Revolution. In 1689 he was appointed Bishop of Chichester, and translated to Ely in 1691, in the room of Turner, who refused to swear allegiance to the new government. The Bishop died in 1707, at the advanced age of eighty. He published several works, among which the Exposition of the Ten Commandments, Paraphrases, and Commentaries upon the Old Testament still hold an honoured place in our devotional literature. A passage on the Lord's Supper appears at page 140.

BISHOP PEARSON.

The fame of Bishop Pearson rests on his well-known work, "An Exposition of the Creed," which was published in 1659, and dedicated to the parishioners of St. Clement's, Eastcheap, London, to whom the substance of it had been preached several years before. Pearson was the son of a

Norfolk clergyman, and educated at Eton, from whence he proceeded to Cambridge, being elected a fellow of King's College there. On the breaking out of the civil war he became chaplain to Lord Goring, whom he attended in the army, and in 1650 was made minister of St. Clement's, Eastcheap. Various University and other preferments were conferred on him at the Restoration, and to these was added elevation to the see of Chester, on the death of Dr. Wilkins, Bishop of that diocese, in 1673. Here Dr. Pearson continued till his death in 1686, though for a considerable period he had been disabled from public service by the utter loss of his memory. This prelate was esteemed an excellent, learned, and judicious preacher; and, in addition to the work already referred to, wrote on some points of patristic literature, in which he was well versed. A quotation is given at page 171, (The Sabbath.)

ARCHBISHOP SANDYS.

Dr. Sandys, who was born in 1519, was descended from an ancient family settled at Furness Fells, in Lancashire. He was educated at St. John's College, Cambridge, became Master of Catharine Hall, and held the office of Vice-Chancellor of the University at the death of Edward VI. Being called upon by the Duke of Northumberland to preach a sermon on occasion of the proclamation of Lady Jane Grey, for the sentiments therein expressed, Sandys was committed to the Tower by Queen Mary's government, and afterwards removed to the Marshalsea. By the mediation of Sir Thomas Holcroft, knight marshal, he was at length set at liberty, firmly refusing to give bail not to depart the realm, and immediately after his enlargement retired to Flanders, ultimately fixing his residence at

Strasburg, where he remained a year. While on a visit to Peter Martyr at Zurich intelligence was received of the death of Mary, and Sandys returned to England. He was immediately selected for preferment, and appointed Bishop of Worcester, to which see he was consecrated in 1559, and translated to London in 1570, whence he was transferred to the Archbishopric of York in 1576. He died in 1588. Sandys was a member of the commission for reviewing the Book of Common Prayer, and one of those employed upon the Bishops' Bible, the books allotted to him being those of Kings and Chronicles. Hawsis, in his "Sketches of the Reformation," describes this Prelate as an able and elegant preacher. "Many editions," he remarks, "Of the archbishop's sermons have been printed, nor is it surprising that their qualities should have procured for them an enduring popularity. They are written with considerable power, are well digested, and not unfrequently have a modern air which in an old book sustains attention." Selections are given at pages 18, (The Rich and Precious Jewel,) 53, (Prayer,) 98, (The Lord's Supper,) 225, (Walking with God,) 252, (Faith,) 271, (Charity,) and 278, (Mercy.)

HENRY SMITH.

This eminent preacher was born in Leicestershire in 1550, and studied at Oxford. Wood (*Athenæ Oxonienses*) thinks he took the degree of M.A., as a member of Hart Hall, in 1583, and adds that "He was then esteemed the miracle and wonder of his age, for his prodigious memory, and for his fluent, eloquent, and practical way of preaching." Having scruples as to subscription and ceremonies, he did not undertake any pastoral charge, but accepted the office of lecturer of the church of St. Clement Danes, London.

He was protected from the dangers to which his uncompromising opinions exposed him by Cecil, Lord Burleigh, to whom he inscribed his sermons. He was one of the most popular preachers of his day, and was often called the "Silver-tongued." His discourses contain many forcible appeals to the conscience, and his power over the minds of his hearers was very great. He died in 1600. Selections from his writings will be found at pages 113, (The Lord's Supper,) 206, (The Art of Hearing,) and 212, (The Heavenly Thrift.)

JOHN SMITH.

John Smith was a native of Achurch, near Oundle, in Northamptonshire, where his father possessed a small farm. He entered Emmanuel College, Cambridge, in 1636, and after taking the usual degrees was appointed in 1644 a fellow of Queen's, the statutes of his own college not allowing more than one fellow from any one county at the same time. Here he became an eminent tutor, and discharged the duties of his office with faithfulness and zeal till his death in 1652, at the early age of thirty-four. Lord Hailes, in a brief memoir of him, thus speaks: "As a preacher he was careful of adapting his discourses to the capacity of his audience: he was zealous for the salvation of souls; to this great end he purposed to have dedicated his future labours, but God was pleased to call him early to the reward of obedience. He was constant in meditation, and serious in prayer; his faith in the great truths of religion was sincere, and productive of good works; in a word he was a plain-hearted, intelligent, and practical Christian." Passages from his discourses are given at pages 305, (Evangelical Righteousness,) 308, (The Vanity of a Pharisaical Righteousness,) and 310, (The Excellency and Nobleness of True Religion.)

ROBERT SOUTH, D.D.

South was born in London in 1633, and educated at Westminster School, whence he was elected student of Christ Church, Oxford, in 1651. He continued at the University till the Restoration, in which year he was chosen Public Orator, and subsequently appointed Prebendary of Westminster, Canon of Christ Church, and Rector of Islip, Oxfordshire. He was also admitted to the degree of D.D., and made a royal chaplain. South lived to the age of eighty-three, his death occurring in 1716. His fame rests on his sermons, which have frequently been published. He was a man of great abilities and attainments, and possessed of much ready wit, which is considered to have been his bane, for on the most solemn occasions he could not repress it, and thus a sense of incongruity is often painfully apparent. A specimen of his style will be found at page 199, (Public Worship.)

BISHOP JEREMY TAYLOR.

Jeremy Taylor, whose works will endure to the end of time, was born at Cambridge in 1613, and entered a sizar of Caius College, in the University there, at the age of thirteen. He was ordained before attaining his twenty-first year, and having attracted the attention of Archbishop Laud, was preferred by that prelate to a fellowship at All Souls' College, Oxford, and afterwards appointed chaplain in ordinary to the King, and rector of Uppingham. When Charles retired to Oxford, Taylor, in his capacity of

chaplain, attended the Sovereign, and, after the overthrow of the royal cause, settled in Wales, where he supported his family, in part, by keeping a school. He also found a generous patron in the Earl of Carbery, who resided at Golden Grove, in Carmarthenshire, and while in this hospitable asylum wrote his immortal works, the "Rule and Exercises of Holy Living and Dying," and also the "Great Exemplar." During his residence at Golden Grove, a collection of prayers was also published by Taylor, and an attack therein upon the Puritan ministers led to his imprisonment for a short time. This was in 1654, and two years afterwards he was confined in Chepstow Castle, on suspicion of complicity with the royalist insurrection at Salisbury. He was also committed to the Tower because a print of the Saviour in the attitude of prayer had been affixed to one of his works, "The Collection of Offices." At the celebrated John Evelyn's request Taylor removed to London, and afterwards, on the solicitation of Lord Conway, settled at Portmore, in the Irish country of Antrim. At the Restoration he returned to London, and dedicated to the King the largest and most elaborate of his works, the "Ductor Dubitantium; or the Rule of Conscience in all her general measures, serving as a great instrument for the determination of cases of conscience;" and was appointed Bishop of Down and Connor, to which was added the Vice-Chancellorship of the University of Dublin. In the active discharge of the duties of his sacred calling the Bishop continued till 1667, when he died at Lisburn, in the fifty-fifth year of his age and the seventh of his episcopate. "He passed," says his admiring biographer, Mr. Willmott, "Through the gate into the garden, when the eye of fancy had not grown dim, nor the arm of intellect become feeble. Having borne the heat and burden of the day, he received his wages before the sun was set and the dews of night began to descend. Called home in the rich autumn of his

life, he was busy in the field and the harvest ; the sheaves lay piled round him when he fell asleep,

“‘And from his slack hand dropped the gathered rose.’”

The atmosphere of holy love which he habitually breathed is felicitously described by the author just quoted in the following terms : “From his boyhood at Cambridge to his youth in London, and the rich maturity of his manhood, he planted his feet in the steps of the King, who had beaten down the snow before him. His sojourn among men was a journey to angels ; heaven was round him, not only when he entered the world, but when he left it. Always, and everywhere—as student, priest, and bishop—persecuted or triumphant—joyful or weary—he beheld lights and faces which dwell not in the common day, but shine down upon the traveller, who in the wilderness feels that he is in God’s work and in God’s house. So he went forward,

“‘By that vision splendid
On darkest way attended.’”

Extracts from the Bishop’s writings are given at pages 42, (Rich and Precious Jewel,) 70, (Prayer,) 130, (The Lord’s Supper,) 176, (The Sabbath,) and 256, (Faith.)

WILLIAM TYNDALE.

The name of this heroic martyr is indissolubly connected with the translation of the Scriptures, and the publication of the New Testament in the English tongue. He was born in 1500, and educated at Oxford, chiefly in Magdalen Hall, where he embraced Lutheran doctrines and taught them privately. On account of his high reputation he was appointed a canon of Wolsey’s new college, now Christ

Church, but being obliged to leave, or having been ejected, he retired to Cambridge, where he continued his studies and took a degree. Afterwards becoming tutor in the family of Sir John Welch, in Gloucestershire, he was reprimanded by the Chancellor of the diocese, and dismissed with severe threats against heresy. Tyndale's next place of residence was London, where his thoughts were bent on translating the New Testament, but being sensible this could not be safely performed in England, and receiving aid from several friends, he went to Saxony, and finally settled at Antwerp, where many English merchants, some of them zealous adherents of Luther's doctrines, resided. Here the work of translation was commenced, and the New Testament printed in 1526. When the printed volumes were imported into England, Tunstall, Bishop of London, caused as many copies as possible to be purchased and burnt; but as this step supplied Tyndale with the necessary funds for a new edition, the cause of truth was greatly advanced. The great Sir Thomas More entered the lists against the new translation, but was answered by Tyndale, who next rendered the Pentateuch into the English language, but going to Hamburg, that it might be printed, the vessel was wrecked, and the whole of the books, papers, and money Tyndale possessed being lost, he was necessitated to recommence his labours. At Hamburg, with the assistance of Coverdale, the Pentateuch was again translated, and was printed in 1530, and to this the indefatigable scholar afterwards added an English version of the prophecy of Jonah. From Hamburg Tyndale returned to Antwerp, where he was betrayed into the hands of his enemies, and notwithstanding the English merchants procured letters from Secretary Cromwell to the Court at Brussels for his release, all the efforts made on his behalf were fruitless, and he was strangled and burnt in the year 1536. Thus perished in the prime of his manhood this true-hearted servant of God,

who by his unwearied zeal in the cause of his Master was honoured to become the instrument of scattering the good seed of the kingdom which was destined to bring forth fruit a hundred-fold. In addition to his translations Tyndale was the author of various theological and controversial tracts, which many years after his death were collected in a folio volume. Extracts are given at pages 19, (Rich and Precious Jewel,) 44, (Prayer,) and 250, (Faith.)

HENRY VAUGHAN.

This writer, called the Silurist from being a native of that part of Wales whose ancient inhabitants were termed Silures, was born in Breconshire in 1621. After being educated at home, he was entered of Jesus College, Oxford, but after two years' residence quitted the University, his father being desirous that he should study the law in the metropolis. On the breaking out of the civil war he returned home, and followed, says Wood, "The pleasant paths of poetry and philology," but subsequently studied and practised physic with reputation. He died in 1695. Specimens of his muse will be found at pages 90 (Morning Hymn) and 194, (Sundays.)

JOHN WICKLIFF.

John Wickliff, "The morning star of the Reformation," was born in Yorkshire in 1324, and was sent at an early age to Queen's College, Oxford, from whence he removed to Merton College, the most distinguished in the University at that period. Here he applied himself with great zeal to the learning of the schools, and acquired the celebrity which a

profound knowledge of the philosophy and divinity then in vogue could confer. In 1360, being in his thirty-sixth year, he became the advocate for the University against the encroachments of the medicant friars, and wrote several tracts in opposition to their assumptions. His ability and courage in this contest so increased his reputation that in 1361 he was chosen Master of Balliol College, and four years later made Warden of Canterbury Hall, afterwards included in Christ Church. The death of Archbishop Islip, and the succession of Langham, who had been a monk, and therefore a favourer of the religious against the secular clergy, led to Wickliff's ejection from his wardenship, and the papal and royal sanction having been obtained, the monks occupied the places of Wickliff and his expelled fellows. Shortly after this decision Wickliff was admitted to the degree of D.D., a rank at that time unfrequent, and which, conferring a considerable amount of influence, must have facilitated the diffusion of his opinions throughout the kingdoms. Wickliff next appeared as opponent to the demand of the Pope for the tribute money originally granted to the see of Rome by King John, and this led to his introduction to the Duke of Lancaster, who became his devoted friend, and through whose favour he obtained the living of Lutterworth. Here he advanced in his writings and sermons those opinions which entitle him to the rank of reformer. He was not suffered, however, to remain unmolested, several bulls being fulminated against him, and a citation issued commanding him to appear at St. Alban's, where he was accompanied by the Duke of Lancaster and by Lord Henry Percy, Lord Marshal of England. He was mercifully preserved on this as on all other occasions from the rage of his enemies, and enabled to complete the translation of the Holy Scriptures into the vulgar tongue. Of this translation several manuscript copies are still extant, as well as nearly three hundred

sermons supposed to have been preached at Lutterworth, where he continued, though not without annoyance, till his death in 1384, at the age of sixty. Forty-four years afterwards, that is in 1428, his remains were disinterred, and by command of the Pope burned to ashes, and scattered in the river running close by the church in which he had so faithfully ministered the Word of life. His writings were numerous; extracts are given at pages 161, (The Sabbath,) 216, (Turning to God,) and 274, (Meekness.)

BISHOP WILKINS.

This ingenious prelate was a native of Fawsley, Northamptonshire, and entered a student of New Inn Hall, Oxford, in 1627, being then thirteen years of age. He made no long stay there, but removed to Magdalen Hall, and entering into holy orders became chaplain to the Count Palatine of the Rhine, with whom he continued some time. On the breaking out of the civil war he joined the Parliamentary party, and took the solemn league and covenant. He was made Warden of Wadham College in 1648, and in 1659 Master of Trinity College, Cambridge, but ejected thence soon after the Restoration. Through the interest of Villiers, Duke of Buckingham, Dr. Wilkins (who had previously been appointed Dean of Ripon) was promoted to the see of Chester in 1668, but did not enjoy his preferment long, his death taking place in 1672. The Bishop's fame as a mathematician and a philosopher is very great. He published several works, the contents of which may be inferred from their titles: e.g., "The Discovery of a new World; or, a Discourse tending to prove that it is probable there may be another habitable World in the Moon; with a Discourse concerning the possibility of a

passage thither," &c. He wrote also "An Essay towards a real Character and a Philosophical Language," as well as several theological works. Wood describes him as "A person endowed with rare gifts; a noted theologian and preacher, a curious critic in several matters, an excellent mathematician and experimenter, and one as well seen in mechanisms and new philosophy, of which he was a great promoter, as any man of his time." An extract from his works is given at page 184, (The Sabbath.)

GEORGE WITHER.

This writer, whose name is well known, was born in Hampshire in 1588, and entered Magdalen College, Oxford, from which after a short time he was recalled home. Disliking country occupations, he entered himself as a member of Lincoln's Inn, and in 1613 published a satirical piece entitled, "Abuses stript and whipt," for writing which he was committed to the Marshalsea, where he remained a considerable time. When the civil war broke out Wither joined the Parliamentary army, and rose to the rank of major. At the Restoration, his principles, and especially a pamphlet deemed seditious, rendered him obnoxious to the new government, and he was committed to Newgate, and afterwards to the Tower, and an impeachment ordered to be drawn up against him. Though forbidden the use of pen, ink, and paper, he wrote, by the connivance of his keeper, several pieces, of which some were afterwards published. When he was released is not known, but he lived till the year 1667, his age at the time of his decease being seventy-nine. Mr. Willmott, in the preface to his "Lives of Sacred Poets," speaks in the following terms of this writer's works: "In his more serious

poems we find a cheerfulness and serenity denoting a mind at peace with itself, and which gave to his prison lays a sweetness irresistibly touching. His muse does not demand our admiration by the splendour of her charms, but rather wins our love by the simplicity, the modesty, and the grace of her demeanour. We feel in her presence, as with a beloved friend, whose eyes always strike

““ A bliss upon the day.””

Wither's writings were numerous, many being satirical and others devotional. One of the latter class is given at page 92, Evening Hymn.)

TABLE OF CONTENTS.

	PAGE
Preface - - - - -	v
Biographies :	
Addison, Dean - - - - -	vii
Babington, Bishop - - - - -	viii
Barrow, Dr. - - - - -	ix
Bates, Dr. - - - - -	x
Becon, Thomas - - - - -	xi
Bradford, John - - - - -	xiii
Coverdale, Bishop - - - - -	xiv
Cudworth, Ralph, D.D. - - - - -	xvi
Dering, Edward - - - - -	xvii
Donne, Dr. - - - - -	xviii
Farindon, Anthony, B.D. - - - - -	xx
Hale, Sir Matthew - - - - -	xxi
Hall, Bishop - - - - -	xxii
Hooker, Richard - - - - -	xxiv
Hooper, Bishop - - - - -	xxvi
Hopkins, Bishop - - - - -	xxvii
Hutchinson, Roger - - - - -	xxviii
Jewell, Bishop - - - - -	xxix
Leighton, Archbishop - - - - -	xxxi
Lightfoot, John, D.D. - - - - -	xxxii
Patrick, Bishop - - - - -	xxxiii
Pearson, Bishop - - - - -	xxxiv
Sandys, Archbishop - - - - -	xxxv
Smith, Henry - - - - -	xxxvi
Smith, John - - - - -	xxxvii
South, Dr. - - - - -	xxxviii
Taylor, Bishop Jeremy - - - - -	xxxviii

	PAGE
Tyndale, William - - - - -	xl
Vaughan, Henry - - - - -	xlii
Wickliff, John - - - - -	xlii
Wilkins, Bishop - - - - -	xliv
Wither, George - - - - -	xlv
The Rich and Precious Jewel of God's Holy Word :	
Bishop Jewell, 1; Bishop Coverdale, 9; Bishop Hooper, 15; Archbishop Sandys, 18; William Tyndale, 19; Thomas Becon, 20; Richard Hooker, 30; Dr. Donne, 32; Bishop Hall, 37; Archbishop Leighton, 39; Bishop Jeremy Taylor, 42; Edward Dering, 43.	
Prayer :	
William Tyndale, 44; John Bradford, 45; Archbishop Sandys, 53; Thomas Becon, 55; Richard Hooker, 63; Bishop Hall, 67; Bishop Jeremy Taylor, 70; Archbishop Leighton, 86.	
Morning Hymn : Henry Vaughan, 90.	
Evening Hymn : George Wither, 92.	
The Lord's Supper :	
Bishop Coverdale, 93; Bishop Jewell, 96; Archbishop Sandys, 98; John Bradford, 100; Roger Hutchinson, 103; Richard Hooker, 106; Henry Smith, 113; Anthony Farindon, 118; Dr. Barrow, 124; Bishop Jeremy Taylor, 130; Bishop Patrick, 140; Dean Addison, 144.	
Christ Mystical : Bishop Hall, 149.	
The Sabbath :	
John Wickliff, 161; Bishop Hooper, 162; Bishop Hall, 165; Bishop Babington, 165; Dr. Lightfoot, 167; Bishop Pearson, 171; Bishop Jeremy Taylor, 176; Archbishop Leighton, 177; Bishop Wilkins, 184; Dr. Bates, 185; Bishop Hopkins, 187; Sir Matthew Hale, 193.	
Sundays : Henry Vaughan, 194.	
Public Worship :	
Archbishop Leighton, 195; Dr. South, 199.	
The Art of Hearing : Henry Smith, 206.	
The Heavenly Thrift : Henry Smith, 212.	
Turning to God : John Wickliff, 216.	
Prayer for the Presence of God : John Bradford, 217.	
A Meditation of the Presence of God : John Bradford, 220.	
A Sweet Contemplation of Heaven and Heavenly Things : John Bradford, 221.	
Walking with God :	
Archbishop Sandys, 225; Thomas Becon, 227.	
Peace with God : Dr. Lightfoot, 232.	

Dependence upon God : Dr. Lightfoot, 236.

Faith :

Bishop Coverdale, 241 ; William Tyndale, 250 ; Archbishop Sandys, 252 ; Richard Hooker, 255 ; Bishop Jeremy Taylor, 256.

Repentance :

Richard Hooker, 266 ; Dr. Lightfoot, 270.

Charity :

Archbishop Sandys, 271 ; Anthony Farindon, 273.

Meekness : John Wickliff, 274.

Christian Mourners : Bishop Coverdale, 277.

Mercy : Archbishop Sandys, 278.

Christian Patience : Roger Hutchinson, 281.

Spiritual Life : Richard Hooker, 285.

Sanctifying Grace : Richard Hooker, 288.

Justifying and Sanctifying Righteousness : Richard Hooker, 290.

Touching Prayer for Deliverance from Sudden Death : Richard Hooker, 294.

Affected Atheism : Richard Hooker, 297.

Mockers : Richard Hooker, 299.

Want of Christian Progress : Ralph Cudworth, 301.

Zeal : Ralph Cudworth, 303.

Evangelical Righteousness : John Smith, 305.

The Vanity of a Pharisaical Righteousness : John Smith, 308.

The Excellency and Nobleness of True Religion : John Smith, 310.

The Duty of Comforting One Another : Anthony Farindon, 315.

Commune with your own Hearts : Dr. Lightfoot, 320.

The Blessing of a Long Life : Dr. Lightfoot, 325.

Self Knowledge : Archbishop Leighton, 329.

Sins of the Tongue : Archbishop Leighton, 330.

Religion in Daily Life : Archbishop Leighton, 335.

Hypocrisy : Archbishop Leighton, 338.

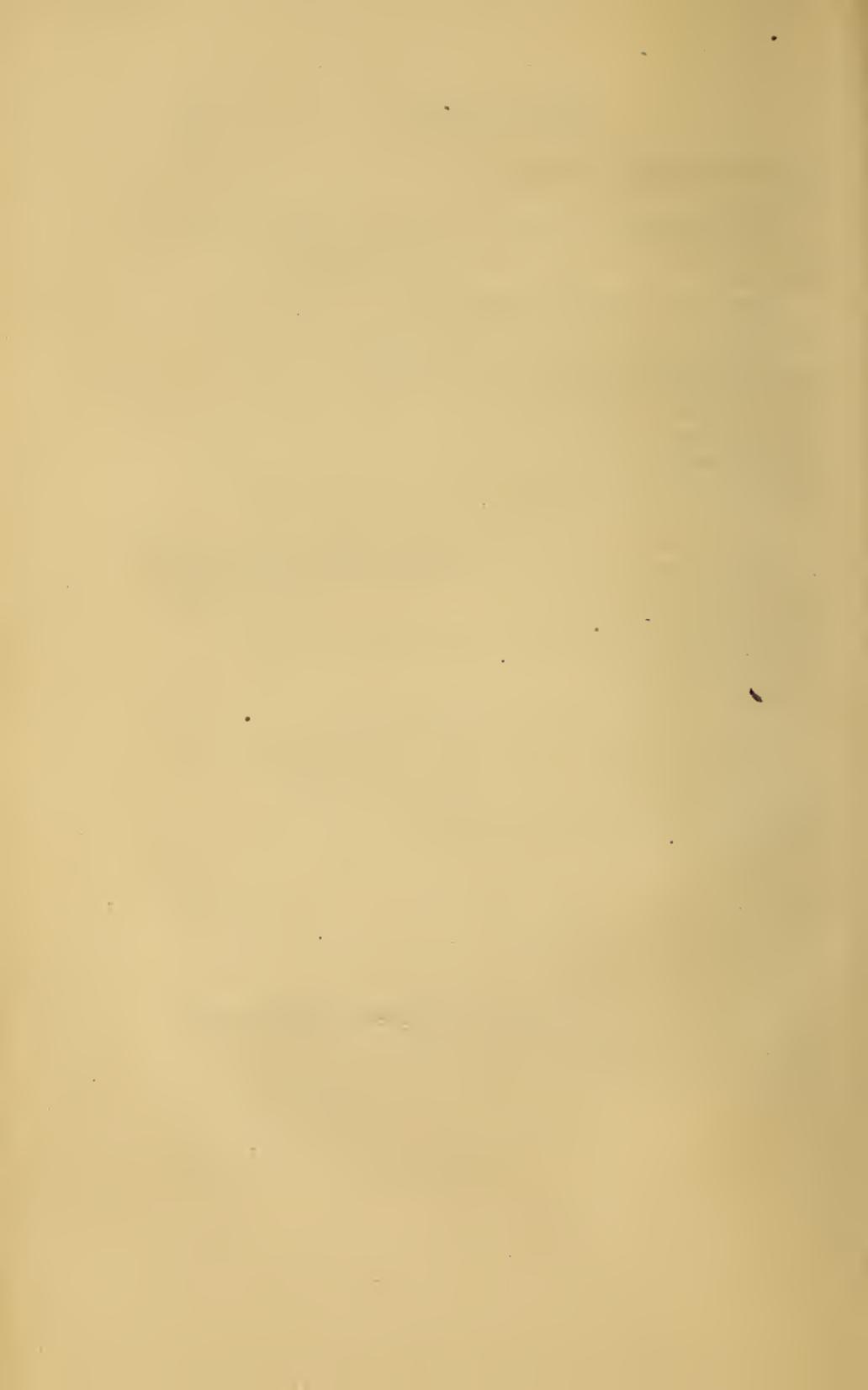
Alms : Archbishop Leighton, 339.

Thanksgiving : Bishop Hall, 342.

Rules of Good Advice for our Christian and Civil Carriage : Bishop Hall, 343.

Upright Walking Safe Walking : Dr. Barrow, 346.

Living in Peace : Dr. Barrow, 350.



GOLDEN WORDS.

The Rich and Precious Jewel of God's Holy Word.

ALMIGHTY GOD and most merciful Father, which hast vouchsafed unto us the rich and precious Jewel of Thy Holy Word, assist us by Thy Spirit, we humbly beseech Thee, that it may be written in our hearts, to our everlasting comfort ; to reform us, to renew us after Thine own image ; to build us up and edify us unto the perfect building of Thy Christ, sanctifying us and increasing in us all heavenly virtues. Grant this, we beseech Thee, for Thy dear Son's sake. Amen.

BISHOP JEWELL.

THE Holy Scriptures are the bright sun of God, which bring light unto our ways, and comfort to all parts of our life, and salvation to our souls ; in which is made known unto us our estate, and the mercy of God in Christ our Saviour witnessed.

The Scriptures are "The Word of God." What title can there be of greater value ? What may be said of them to make them of greater authority than to say "The Lord hath spoken them?" that "They came not by the will of men, but holy men of God spake as they were moved by the Holy Ghost?" At the word or proclamation of an earthly prince

we stand up, and vail our bonnets, and give good ear to it: we are bound so to do; it is our duty; such honour belongeth to the powers that are placed to rule over us, for they are ordained of God, and whosoever resisteth them resisteth the ordinance of God. If we should have a revelation, and hear an angel speak unto us, how careful would we be to mark, and remember, and be able to declare, the words of the angel. Yet is an angel but a glorious creature, and not God. And what is a king? great and mighty, yet mortal, and subject to death; his breath departeth, and his name shall perish. Both he and his word, his power and his puissance, shall have an end.

But the Word of the Gospel is not as the word of an earthly prince. It is of more majesty than the word of an angel. The apostle saith, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation, which at the first began to be preached by the Lord, and was confirmed unto us by them that heard Him?" God saith by the prophet Esay, "My Word shall accomplish that which I will, and it shall prosper in the thing whereto I sent it." And the same prophet saith, "The Word of God shall stand fast for ever." And, "It is more easy that heaven and earth pass away, than that one tittle of the law should fail," saith our Saviour. For it is the Word of the living and Almighty God, of the God of Hosts, which hath done whatsoever pleased Him, both in heaven and in earth. By this Word He maketh His will known. "I have not spoken of Myself," saith Christ, "But the Father which sent Me gave Me a commandment what I should say and what I should speak." And again, "If I had not come and spoken unto them, they should not have had sin; but now have they no cloke for their sin." No man hath seen God at any time; He is invisible; no eye can reach unto Him. "The only-begotten Son, which is in the bosom of His Father, He hath declared Him:" He hath showed us the throne of grace, that we may seek for mercy, and find grace in time of need: He hath disclosed unto us the will of His Father.

He hath left unto us and ordained that we should hear His Holy Word.

This Word is the true manna : it is the bread which came down from heaven : it is the key of the kingdom of heaven : it is the savour of life unto life : it is the power of God unto salvation. In it God showeth unto us His might, His wisdom, and His glory. By it He will be known of us ; by it He will be honoured of His creatures. Whatsoever truth is brought unto us contrary to the Word of God, it is not truth, but falsehood and error : whatsoever honour done unto God disagreeeth from the honour required by His Word, it is not honour unto God, but blasphemy : as Christ saith, "In vain they worship Me, teaching for doctrines men's precepts." By Esay God saith, "Who required this at your hands?" And by Jeremy, "I spake not unto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. But this thing commanded I them, saying, Obey My voice ; and I will be your God, and ye shall be My people ; and walk ye in all the ways which I have commanded you, that it may be well unto you." Again, "What is the chaff to the wheat, saith the Lord?" What are your dreams to be weighed with the truth of God ? "Search the Scriptures ; in them ye shall learn to know Me, and how you should worship Me ; in them ye shall find everlasting life." "The Words of the Lord are pure Words, as the silver tried in the furnace : " there is no filth nor dross remaining in them. They are the store-house of wisdom, and of the knowledge of God ; in respect whereof all the wisdom of this world is but vain and foolish.

No force shall be able to decay it. The gates of hell shall not prevail against it. Cities shall fall ; kingdoms shall come to nothing ; empires shall fade away as the smoke ; but the truth of the Lord shall continue for ever. Burn it, it will rise again ; kill it, it will live again ; cut it down by the root, it will spring again. There is no wisdom, neither understanding, nor counsel against the Lord. Prov. xxi.

The Holy Scriptures are the mercy-seat, the registry of

the mysteries of God, our charter for the life to come, the holy place in which God showeth Himself to the people, the Mount Sion where God hath appointed to dwell for ever. The more comfort there is in them, so much the more greedily let us desire them; the more heavenly and glorious they are, with so much the more reverence let us come unto them.

All that is written in the Word of God is not written for angels, or archangels, or heavenly spirits, but for the sons of men, for us, and for our instruction; that by them we may receive strength and comfort in all adversities, and have hope of the life to come. It is the Word of God. God openeth His mouth and speaketh to us, to guide us into all truth, to make us full and ready in all good works, that we may be perfect men in Christ Jesus; so rooted and grounded in Him that we may not be tossed to and fro with every tempest.

The master of the ship, when he is in the main sea, casteth his eye always upon the lode-star, and so directeth and guideth his ways. Even so must we, which are passengers and strangers in this world, ever settle our eyes to behold the Word of God. So shall no tempest over-blow us; so shall we be guided without danger; so shall we safely arrive in the haven of our rest. The prophet David therefore saith, "Blessed are they that keep His testimonies, and seek Him with their whole heart." "Their faces shall not be ashamed; they shall not be confounded which have respect unto His commandments." "Blessed is the man whose delight is in the law of the Lord; and in that law doth exercise himself day and night." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple." This is the rule of our faith: without this our faith is but a fantasy, and no faith: for "Faith is by hearing, and hearing by the Word of God." Therefore Christ saith, "Search the Scriptures; they are they that testify of Me." There shall ye find testimony of My doctrine; there shall ye learn what is the will of My Heavenly Father; and there shall ye receive the comfort

for everlasting life. Again, "He that followeth Me shall not walk in darkness, but shall have the light of life." "If a man keep My Word, he shall know the truth; he shall never see death." Therefore Baruch saith, "O Israel, we are blessed; for the things that are acceptable unto God are declared unto us." This is thy blessedness: herein hath God showed His favour unto thee; He hath revealed the secrets of His will unto thee, and hath put His word in thy mouth. "He showeth His Word unto Jacob; His statutes and His judgments unto Israel: He hath not dealt so with every nation, neither have they known His judgments." Therefore the prophet David teacheth us to pray unto God for the knowledge of His Word: "Show me Thy ways, O Lord, and teach me Thy paths." "Take not Thy Holy Spirit from me;" and "Incline my heart unto Thy testimonies." "Give me understanding, that I may learn Thy commandments:" "Open mine eyes, that I may see the wonders of Thy law:" and "Lighten mine eyes, that I sleep not in death;" that I may discern between safety and danger, that I may know truth to be the truth, and error to be error.

Now let us consider with what fear and reverence we ought to come to the hearing or reading of the Word of God. "The angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush." When Moses turned aside to see, God said unto him, "Come not hither; put thy shoes off thy feet; for the place whereon thou standest is holy ground." Again, when God had appointed to speak unto the people from Mount Sinai, He said to Moses, "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and let them be ready on the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai."

The Word of the Lord is the bush out of which issueth a flame of fire. The Scriptures of God are the mount, from

which the Lord of Hosts doth show Himself. In them God speaketh to us : in them we hear the words of everlasting life. We must be sanctified, and wash our garments, and be ready to hear the Lord. We must strip off all our affections : we must fall down before Him with fear : we must know who it is that speaketh, even God, the Maker of heaven and earth ; God, the Father of our Lord Jesus Christ ; God, which shall judge the quick and the dead, before whom all flesh shall appear.

His Word is holy ; let us take heed into what hearts we bestow it. Whosoever abaseth it shall be found guilty of high trespass against the Lord. We may not receive it to blow up our hearts, and wax proud with our knowledge : we may not use it to maintain debate and contention : we may not use it to vaunt ourselves, or to make show of our cunning.

The Word of God teacheth lowliness of mind : it teacheth us to know ourselves. If we learn not humility, we learn nothing. Although we seem to know somewhat, yet know we not in such sort as we ought to know. The Scriptures are the mysteries of God : let us not be curious ; let us not seek to know more than God hath revealed by them. They are the sea of God : let us take heed we be not drowned in them. They are the fire of God : let us take comfort by their heat, and warily take heed they burn us not. They that gaze over hardly upon the sun take blemish in their eye-sight.

When the people of Israel saw the manna in the desert they said, *Man Hu ?* "What is this ?" So they reasoned of it, when they took it up in their hands and beheld it : they asked one another what good it would do. The Scriptures are manna, given to us from heaven, to feed us in the desert of this world. Let us take them and behold them, and reason of them, and learn one of another what profit may come to us by them : let us know that they are written for our sake, and for our learning, that through patience and comfort of the Scriptures we may have hope.

They are given us to instruct us in faith, to strengthen us in hope, to open our eyes, and to direct our going.

If we withhold the truth in unrighteousness; if we know our Master's will, and do it not; if the name of God be ill spoken of through us; the Word of God shall be taken away from us, and given to a nation which shall bring forth the fruits thereof. God shall send us strong delusion, that we shall believe lies; our own heart shall condemn us; and we shall be beaten with many stripes. Therefore we ought diligently to give heed to those things which we hear; we must consider of them; we must chew the cud. Let us be poor in spirit, and meek in heart; let us be gentle, as becometh the lambs of Christ; and, as His sheep, let us hear His voice, and follow Him. Let us be of a contrite spirit, and tremble at the Words of God; let us, when we know God, glorify Him as God. So shall God look upon us; so shall the Spirit of wisdom and understanding, and of counsel, and of knowledge, and of the fear of God, rest upon us; so shall we be made perfect to all good works; so shall we rejoice in His salvation, and with one mouth glorify God, even the Father of our Lord Jesus Christ.

FROM THE EXPOSITION UPON THE FIRST
EPISTLE TO THE THESSALONIANS.

Chap. ii., v. 13. "For this cause also thank we God without ceasing, that, when you received of us the Word of the preaching of God, ye received it not as the word of men, but as it is indeed, the Word of God, which also worketh in you that believe."

As the minister's duty is to teach the Word of God, and divide it aright, without deceit or guile; so ought the people to receive it with reverence, and to give obedience unto it. But herein have we not power of ourselves: our readiness cometh of God: unless it please God to work within us, and

to remove the vail, and to mollify our hearts, whatsoever we hear, it moveth us not, it helpeth not our unbelief, it bringeth us not to the obedience of Christ.

If an earthly prince speak or send message unto us, we give all show of reverence, and hear him with all diligence. This Word is not of flesh and blood: it proceedeth not from kings, or emperors, or from parliaments, or from councils of men, but from God the Father, and from Jesus Christ. When this Word is read, princes and emperors stand up, and lay down their sword, and uncover their head, and bow their body, and do reverence; because they know it is the Word of God, which God Himself uttered, that it should be as the dew of heaven to moisten our souls, as a well of water springing up to everlasting life, as a savour of life unto life, and the very power of God unto salvation to every one that believeth. Without this Word we can receive no comfort, we cannot see the light, nor grow in faith, nor abide in the Church of God. It is the Word of reconciliation. By it God maketh atonement between Himself and the sons of men.

Therefore when the epistles, the psalms, the chapters, and the gospel are read in our hearing, let us remember whose Word we hear. Let us think thus with ourselves: These are the Words of our gracious God. My God openeth His mouth from heaven above; He speaketh to me that I may be saved; He speaketh to me to keep me from error, to comfort me in the adversities and troubles of this life, and to lead me to the life to come.

What is the cause why so many so little regard the Word of God; why they doubt it and suspect it; why they are so soon weary of it, and bear it not that reverence that belongeth to it? Because they think not, neither from whom it cometh, nor with whose blood it is sealed, nor to whose benefit it is written. Let us not be ashamed to give place to the Word of God, to awake our senses, and to submit them, and our wisdom, and learning, and bodies, and souls unto it. Let us not harden our hearts. Let us

humble ourselves before God, and say: "Behold, here am I: let Him do to me as seemeth good in His eyes."

"Which also worketh in you that believe." Whosoever heareth the Words of God, and doeth them not, shall be likened to a foolish man that builded his house upon the sand. "If ye know these things," saith Christ, "Blessed are ye if ye do them." The same Word of God which Paul taught the Thessalonians, which was preached by Peter and the rest of the apostles to the faithful, which Christ received of His Father, and delivered to His Church, is this day, by the mercy of God, purely and truly set down unto you. By it you are required to amend your lives, and comforted in the promises of God to the forgiveness of your sins. If there be any in whom it worketh not this effect, if there be any which (though they hear it) believe it not, nor are thereby renewed in their minds, it is a token that they have not received the love of the truth of the Gospel: they despise the Word of salvation: and it shall judge them in that day.

BISHOP COVERDALE.

THE only Word of God is the cause of all felicity; it bringeth all goodness with it, it bringeth learning, it gendereth understanding, it causeth good works, it maketh children of obedience; briefly, it teacheth all estates their office and duty. Seeing then that the Scripture of God teacheth us everything sufficiently, both what we ought to do, and what we ought to leave undone, whom we are bound to obey, and whom we should not obey; therefore, I say, it causeth all prosperity, and setteth every thing in frame; and where it is taught and known, it lighteneth all darkneses, comforteth all sorry hearts, leaveth no poor man unhelped, suffereth nothing amiss unamended, letteth no prince be disobeyed, permitteth no heresy to be preached; but reformeth all things, amendeth that is amiss, and setteth everything in

order. And why? Because it is given by the inspiration of God; therefore is it ever bringing profit and fruit, by teaching, by improving, by amending and reforming all them that will receive it, to make them perfect and meet unto all good works.

As touching the evil report and dispraise that the good Word of God hath by the corrupt and evil conversation of some that daily hear it and profess it outwardly with their mouths, I exhort thee, most dear reader, let not that offend thee, nor withdraw thy mind from the love of the truth, neither move thee to be partaker in like unthankfulness; but seeing the light is come into the world, love no more the works of darkness, receive not the grace of God in vain. Call to thy remembrance how loving and merciful God is unto thee, how kindly and fatherly He helpeth thee in all trouble, teacheth thine ignorance, healeth thee in all thy sickness, forgiveth thee all thy sins, feedeth thee, giveth thee drink, helpeth thee out of prison, nourisheth thee in strange countries, careth for thee, and seeth that thou want nothing. Call this to mind, I say, and that earnestly, and consider how thou hast received of God all these benefits, yea, and many more than thou canst desire; how thou art bound likewise to show thyself unto thy neighbour as far as thou canst, to teach him if he be ignorant, to help him in all his trouble, to heal his sickness, to forgive him his offences, and that heartily, to feed him, to cherish him, to care for him, and to see that he want nothing.

Go to now, most dear reader, and sit thee down at the Lord's feet, and read His Words, and, as Moses teacheth the Jews, take them into thine heart, and let thy talking and communication be of them, when thou sittest in thine house, or goest by the way, when thou liest down, and when thou risest up. And, above all things, fashion thy life and conversation according to the doctrine of the Holy Ghost therein, that thou mayest be partaker of the good promises of God in the Bible, and be heir of His blessing in Christ;

in whom, if thou put thy trust, and be an unfeigned reader or hearer of His Word with thy heart, thou shalt find sweetness therein, and spy wondrous things to thy understanding, to the avoiding of all seditious sects, to the abhorring of thy old sinful life, and to the stablishing of thy godly conversation.

Finally, whosoever thou be, take these Words of Scripture into thy heart, and be not only an outward hearer, but a doer thereafter, and practise thyself therein; that thou mayest feel in thine heart the sweet promises thereof for thy consolation in all trouble, and for the sure stablishing of thy hope in Christ; and have ever an eye to the Words of Scripture, that if thou be a teacher of other thou mayest be within the bounds of the truth; or at the least, though thou be but an hearer or reader of another man's doings, thou mayest yet have knowledge to judge all spirits, and be free from every error, to the utter destruction of all seditious sects and strange doctrines; that the Holy Scripture may have free passage, and be had in reputation, to the worship of the Author thereof, which is even God Himself; to whom, for His most blessed Word, be glory and dominion now and ever! Amen.

FROM THE EXPOSITION UPON THE
TWENTY-THIRD PSALM.

In this Psalm (xxiii.) doth David and every Christian heart give thanks and praise unto God for His most principal benefit, namely, for the preaching of His dear and Holy Word, whereby we are called, accepted, and numbered among the multitude, which is the congregation or church of God; where only, and in no place else, the pure doctrine, the true knowledge of God's will, and the right service of God, is found and had.

But this same noble treasure doth holy David praise and extol marvellous excellently, with goodly, sweet, fair, and pure words, yea, and that with likenesses borrowed out of God's service of the Old Testament.

First, he likeneth himself to a sheep, whom God Himself, as a faithful diligent shepherd, doth wondrous well take heed unto, feedeth him in a pleasant green pasture, which standeth full of good thick grass ; where there is abundance also of fresh water, and no scarceness. Item, he likeneth God also unto such a shepherd as with his staff leadeth and bringeth the sheep the plain right way, that it cannot go amiss, and defendeth his flock so with the sheep-hook that the wolf cannot break in. After this doth he make himself a guest, for whom God prepareth a table, where he findeth both strength and comfort, refreshing and joy, and that plenteously.

And thus the prophet giveth the Word of God divers names, calleth it goodly pleasant green grass, fresh water, the right way, a staff, a sheep-hook, a table, balm, or pleasant oil, and a cup that is alway full. And this he doth not without a cause : for the power of God's Word is manifold. For why ? Like as a sheep in a fair pleasant meadow, beside the green grass and fresh water, in the presence of his shepherd, which leadeth it with the staff or rod so that it cannot go astray, and defendeth it so with the sheep-hook that no harm can happen unto it, hath his food and pleasure in all safeguard ; or like as a man lacketh nothing that sitteth at a table where there is plenty of meat and drink, and all manner of comfort and gladness : so much more they that be the sheep of this Shepherd, whereof this psalm singeth, lack no good thing, are richly provided for, not only in soul, but also in body ; as Christ saith in the sixth of Matthew : " Seek first the kingdom of God, and the righteousness thereof ; so shall all these things be ministered unto you." For as they that want bodily food live in great straitness and pensiveness, not being able to fulfil the body's request in this behalf ; even so also those that want this wholesome and necessary Word of God cannot

rejoice nor be pacified inwardly. Yea, even as bread and wine refresh a man's fleshly heart, and make him joyful; even so the Word of God quickeneth and refresheth a man's soul inwardly.

For when the Word of God is truly and sincerely preached, look how many divers names the prophet giveth it here, so many commodities and fruits doth it bring. Unto them that are diligent and earnest to hear it, whom our Lord God knoweth only for His own sheep, it is a pleasant green grass, a fresh water, wherewith they are satisfied and refreshed. It keepeth them also in the right way, and preserveth them that no misfortune nor harm happen unto them. Moreover, it is unto them a continual wealth, where there is abundance of meat and drink, and all manner of joy and pleasure; that is, they are not only instructed and guided, refreshed, strengthened, and comforted by the Word of God, but ever more and more preserved in the right way, defended in all manner of trouble, both of body and soul. And, finally, they have the victory, and prevail against all temptations and troubles, whereof they must abide right many, as the fourth verse doth specify. Shortly, they live in all manner of safeguard, as they unto whom no misfortune can happen, forasmuch as their Shepherd doth feed them and preserve them.

Therefore should we take instruction out of this psalm, not to despise the Word of God, but gladly to hear and learn the same, to love it, and to make much of it, and to resort unto the little flock where we may have it; and again, on the other side, to fly and eschew those that do blaspheme and persecute it: for where this blessed light doth not shine, there is neither prosperity nor health, neither strength nor comfort, either in body or soul; but utter disquietness, terror, and despair, specially when trouble, distress, and painful death is at hand. Howbeit, the ungodly, as the prophet saith, have never rest, whether they be in wealth or woe.

Preach, saith Christ, "The Gospel;" that is the key wherewith the gate of heaven is opened. Whoso believeth the Gospel when he heareth it preached, and understandeth it, feeleth comfort in his conscience, that he is delivered from sin.

Now doth the Gospel set before us, not only the grace of God by Christ, through the which grace our sins are forgiven us; but also it teacheth and requireth a new life. Neither doth any man begin a new life unless he first be ashamed of the former old and wicked life. Therefore, saith Luke, that Christ "Opened the minds and understanding of the disciples, that they might perceive the Scriptures," namely, that He might thus and thus suffer, and rise again; and that in His name, that is, in His commandment and power, conversion of life, and forgiveness of sins, should be preached and declared among all people.

Therefore when the poor sinner, through the preaching of the Holy Ghost, heareth his wicked and sinful life, (for the Holy Gospel rebuketh the world of sin,) he beginneth to know himself a sinner and to be displeased, repentant, and sorry for his sins; he considereth also that he is well worthy of eternal punishment and damnation: by means whereof, through the multitude and greatness of his sins, he utterly despaireth in his own power and righteousness, and eternal salvation. But therewithal he heareth also, that Christ, by reason of his sins, came down from heaven, and died for him upon the cross, washed away all his sins with His blood, hath reconciled him with God, made him God's child, and an eternal inheritor of His kingdom; and this he steadfastly believeth. I pray you, doth not such a man's heart leap for joy, when he heareth that through Christ he is discharged of all the sins that so sore pressed him?

The keys, therefore, are the pure Word of God; which teacheth men to know themselves, and to put their trust in God through Christ. With that Word, with those keys, do the ministers of the Word open. For they that so are

taught and instructed by the Word of God, that they put all their confidence in God through Christ, those verily are loosed and discharged of their sins.

But he that either will not hear, or, when he heareth, will not receive and believe this grace declared to the world through Christ, and offered unto him by the ministers of the Word, him do the ministers bind, that is, they leave him still in his error; according as Christ commandeth His disciple, Matt. x., that from such as will not receive and hear their word, they shall depart, and shake off the dust from their shoes upon them.

To bind them with the Word is nothing else but when the Word of the grace of God is preached, and not received, to leave such impenitent people, and to have no fellowship, neither ought to do with the despisers of the truth and grace. For in the day of judgment it shall be easier unto Sodom and Gomorrha than unto such.

BISHOP HOOPER.

SUFFERED MARTYRDOM AT GLOUCESTER, 1555.

THOU Christian reader, see thou feed thy soul with no other meat than with the wholesome pastures of God's Word, whatsoever the world shall say or do. Psalm xxxvi. Look upon this text of St. John, chap. xv.: "When the Comforter shall come, whom I shall send from My Father, even the Spirit of Truth, which doth proceed from the Father, He shall testify and bear record of Me." Weigh that place, and think wherefore the Son of Man referred Himself to the witness of the Holy Ghost, and ye shall know that it was for no untruth that was in the Author, being Christ, or in the doctrine that He preached, but only to make the disciples to be of good comfort, and that they should not esteem the Gospel He preached unto them anything the less, although it

had many adversaries and enemies, and was spoken against, in a manner, everywhere : for against the fury and false judgment of the world that contemned the Gospel, they should have the testimony of the Holy Ghost to allow and warrant the Gospel.

Let us, therefore, pray to the Heavenly Shepherd that He will give us His Holy Spirit, to testify for the Word of God, the only food of our souls, that it is true that God saith, and only good that He appointeth to feed us. And this we may be assured of, that in this heavy and sorrowful time there is nothing can testify for the truth of God's Word, and keep us in the pleasant pasture thereof, but the very Spirit of God, which we must set against all the tumults and dangers of the world ; for if we make this verity of God subject to the judgment of the world, our faith shall quail and faint every hour, as men's judgments vary. Wherefore, let us pray to have always in us the spirit of adoption, whereby when our faith shall be assaulted we may cry, "Father, Father." And the same help for the maintenance of the truth God promised by His holy prophet Esay, saying, "This is My covenant with them, saith the Lord ; My Spirit which is in thee, and My words, which I have put in thy mouth, shall not depart from thy mouth, nor from the mouth of thy seed, nor from the mouth of the seed of thy seed, from henceforth until the world's end."

Here doth the Almighty God set forth what a treasure and singular gift His Word is, and that it shall not depart from His people until the world's end. And in these words is this part of David's psalm marvellously opened and set forth. "It is the Lord alone that feedeth and instructeth," saith Esay the prophet ; it was not man's own imagination and intention, nor the wisdom and religion of his fathers, whatsoever they were, but it was the Lord that spake, and made the covenant with man, and put His Spirit in man to understand the covenant ; and by His Word, and none other word, He instructed man, and said, that by this means all men should, till the world's end, feed and eat of God's blessed promises. For in His Word He hath expressed and opened

to every man what he shall have, even the remission of sin, the acceptance into His Fatherly favour, grace to live well in this life, and, at the end, to be received into the everlasting life.

If we marked the pith and wisdom of the Scripture, we should see many things more in ourselves than we do, and doubtless grow to an excellency in wisdom, and find out what evils we be most inclined unto. Amongst all other, hatred and indignation at other men's prosperity is not the least nor the least frequent; and, indeed, the father of sin, the devil, hath that in him.

No more possible is it for a man to live in God without the Word of God, than in the world without the meat of the world. And St. Peter confesses the same; for when the Capernaïtes, and many of Christ's own disciples, had satisfied their bodies with earthly food, they cared not for their souls, neither could they abide to be fed, nor to hear the food of the soul spoken of. Although Christ dressed it most wholesomely with many godly and sweet words, they would not tarry until Christ had made that food ready for them; they could be contented to feed their bellies with His meats, but their souls they would not commit to His diet, but departed as hungry as they came, through their own folly. Christ was leading them from the five barley loaves and two fishes, wherewith they had satisfied their hunger, unto the pleasant pastures of the heavenly Word, that showed neither barley loaves nor fish, but His own precious blood and painful passion, to be the meat of their souls: howbeit, they could not come into this pasture, nor taste the sweet herbs and nourishment of their souls. When Christ perceived they would not be led into this pleasant pasture, He let them go whither they would, and to feed upon what pasture they would. And then He asked of His twelve that tarried, saying, "Will ye depart also?" Peter, as one that had fed both body and soul, as his fellows had, perceived that the body was but half the man, and that being fed, there was

but half a man fed ; and, also, that such meats as went into the mouth satisfied no more than the body that the mouth was made for. He felt, moreover, that his soul was fed by Christ's doctrine, and that the hunger of sin, the ire of God, the accusation of the law, and the demand and claim of the devil, were quenched and taken away. He perceived, likewise, that the meat which brought this nourishment, was the heavenly doctrine that Christ spake of, touching His death and passion. He understood, also, that this meat passed not into the body by the mouth, but into the soul by faith, and by the presence of God's Spirit with his spirit ; that the body also should be partaker as well of the grace that was in it as of the life ; so that he felt himself not only to have a body and a soul alive, but also that they were graciously replenished with the pastures and food of God's favour. Wherefore he said unto Christ, "To whom shall we go ? Thou hast the Words of everlasting life : " which words, in effect, sound no other thing than this psalm doth, where David saith, "The Lord feedeth me, and I shall want nothing ; for He leadeth me into His pleasant pastures, and pastureth me by the river's side." Wherein it appeareth manifestly, that the Word of God is the life of the soul.

ARCHBISHOP SANDYS.

God hath appointed good means to lead men to knowledge : He hath caused the Scriptures to be written for our learning : without the knowledge whereof neither can kings bear rule, neither subjects obey, and live in order as they should. Wherefore Joshua was commanded not to lay aside the volume of the law at any time, night nor day. The prophet David made it his continual study. The wisest governors of Israel would not enterprise any matter of weight till they had turned the leaves of this book, thence to take advice for their better direction.

This most precious Jewel is to be preferred before all

treasure. If thou be hungry, it is meat to satisfy thee ; if thou be thirsty, it is drink to refresh thee ; if thou be sick, it is a present remedy ; if thou be weak, it is a staff to lean unto ; if thine enemy assault thee, it is a sword to fight withal ; if thou be in darkness, it is a lantern to guide thy feet ; if thou be doubtful of the way, it is a bright shining star to direct thee ; if thou be in displeasure with God, it is the message of reconciliation ; if thou study to save thy soul, receive the Word ingrafted, for that is able to do it : it is the Word of Life. Whoso loveth salvation will love this Word, love to read it, love to hear it ; and such as will neither read nor hear it, Christ saith plainly, they are not of God. For the spouse gladly heareth the voice of the bridegroom ; and "My sheep hear My voice," saith the Prince of Pastors.

WILLIAM TYNDALE,

TRANSLATOR OF THE SCRIPTURES, AND MARTYR, 1536.

"AND it came to pass, that when Jesus had ended these sayings, the people were astonished at His doctrine ; for He taught them as one having power, and not as the scribes."

The scribes and Pharisees had thrust up the sword of the Word of God into a scabbard or sheath of glosses, and therein had knit it fast, so that it could neither stab nor cut ; teaching dead works without faith and love, which are the life and whole goodness of all works, and the only thing why they please God. And therefore their audience ever abode carnal and fleshly minded, without faith to God or love to their neighbours. Christ's Words were spirit and life : that is to say, they ministered spirit and life, and entered into the heart, and grated on the conscience ; and, through preaching the law, made the hearers perceive their duties ; even what love they owed to God, and what to man ; and the right damnation of all them that had not the love of God and

man written in their hearts; and, through preaching of faith, made all that consented to the law of God feel the mercy of God in Christ, and certified them of their salvation. For "The Word of God is a two-edged sword, that pierceth and divideth the spirit and soul of man asunder." A man before the preaching of God's Word is but one man, all flesh; the soul consenting unto the lusts of the flesh, to follow them. But the sword of the Word of God, where it taketh effect, divideth a man in two, and setteth him at variance against his own self; the flesh hailing one way, and the spirit drawing another; the flesh raging to follow lusts, and the spirit calling back again, to follow the law and will of God. A man, all the while he consenteth to the flesh, and before he be born again in Christ, is called soul or carnal; but when he is renewed in Christ through the Word of Life, and hath the love of God and of his neighbour, and the faith of Christ written in his heart, he is called spirit or spiritual. The Lord of all mercy send us preachers with power; that is to say, true expounders of the Word of God, and speakers to the heart of man; and deliver us from scribes, Pharisees, hypocrites, and all false prophets! Amen.

THOMAS BECON,

CHAPLAIN TO ARCHBISHOP CRANMER.

THE Word of God must needs be an excellent and precious treasure, seeing it is "The power of God unto salvation for so many as believe," seeing also, it is profitable to teach, to improve, to amend, and to instruct in righteousness, that the man of God may be perfect and prepared to all good works." Who is able to express what a precious relique and high treasure the Word of God is? Verily it is that "treasure" whereof Christ speaketh in the Gospel, "That lieth hidden in the field, which, when a man once findeth, for joy thereof he goeth and selleth all that he hath, and buyeth that field." And it is no less treasure to the soul

than the corporal eyes are to the body, as the Psalmograph testifieth: "Thy Word, O Lord, is a lantern to my feet, and a light to my pathways." For as that man that is deprived of his corporal sight knoweth not how nor where to walk, so likewise he that wanteth the light of God's Word seeth nothing, and therefore walketh he not aright, but wandereth abroad, like a sheep dispersed and destitute of a shepherd. But as he that hath the true and perfect sight of the eyes stumbleth not, but walketh at all times without danger, so in like manner he that is endued by Christ's Spirit with the light of the Holy Scriptures wandereth not from that true way, which saith of Himself, "I am the way, the truth, and the life;" but alway is preserved, that he walketh continually in the King's highway, declining neither on the right hand nor on the left hand. He is not carried about with strange doctrine. His faith is built on a sure rock; therefore abideth he firm, immutable, steadfast, sure, and constant, whatsoever kind of tempest assaileth him. The gates of hell cannot prevail against him. Satan with all his army are not able once to abduce and remove him from the true way. For the light of God's Word is continually before his eyes, whereunto he giveth diligent attendance: which also he followeth earnestly in all his journeys, and therefore must he needs walk the true way, and never err.

If he be blessed, fortunate, and happy, that hath the natural light of his body, how much more blessed and heavenly at ease is he that is illumined with the light of the Lord's Word! whereof the holy king David having experience, prayeth on this manner: "Open mine eyes, and I shall consider the marvellouse things of Thy law." To walk in this light Christ exhorteth us, saying: "Walk while ye have light, lest the darkness come on you. He that walketh in darkness wotteth not whither he goeth. While ye have light, believe on the light, that ye may be the children of light." So many as be of God love this light of the Lord's Word, and desire with all their heart to walk in it. But they that be of Satan hate it, and refuse to walk in it. Why so? Verily for they are beast-like minded, stiff-necked, and in all things "Resist the Holy Ghost." The light they hate,

be it never so pleasant and wholesome; but the darkness they enhance, love, kiss, and cull, be it never so tedious and horrible. Therefore shall they receive the greater damnation, as Christ witnesseth, saying: "This is the condemnation, that light came into the world, and men loved darkness rather than light: for their works were evil. Every one that doeth evil hateth the light, neither cometh he to the light, lest his works should be reprov'd."

O how blessed are they to whom it is given to walk in this light! Again, how miserable, wretched, and unhappy are they, that spear their eyes at the coming of this comfortable light, and will not only not walk in it themselves, but also labour to the uttermost of their power to obscure and quench it, that it may appear and shine to none at all! "These are those people, which," as the prophet saith, "Provoke God to anger. These are the lying and unfaithful children. These are the children that will not hear the law of the Lord. These are they which say to them that see, see not, and to them that look, look not for us those things that are right. Speak unto us pleasant things;" preach unto us tales of Robin Hood; "Take away from us the right way, go out of the path, and away with that Holy One of Israel from our face." These are they which "Hate him that reproveth them openly, and abhor him that telleth the truth plainly." These are they which "Call evil good, and good evil, darkness light, and light darkness, bitter sweet, and sweet bitter." These are they "Which are wise in their own eyes, and stand well in their own conceit."

Who knoweth not that, where the Word of God is truly preached, and faithfully received of the hearers, there is true faith toward God, fervent love toward our neighbour, hearty obedience toward the temporal rulers, brotherly care for the poor, innocency of life, and both the study and practice of all goodness and godliness? But contrariwise, where the Word of God is not taught, there is neither true faith toward God, nor fervent love toward our neighbour, nor hearty obedience toward the temporal rulers, nor brotherly care

for the poor, nor innocency of life, nor yet either the study or the practice of any point of goodness, but all that ungodly, wicked, and devilish is.

And whence cometh this but only of ignorance, which is the mother and nurse of hypocrisy, superstition, idolatry, and unpure life? As Solomon saith: "When the preaching of God's Word creepeth, the people perisheth." The treasures of God's Word have been hidden in the ground a great space; and men's traditions have flourished in the stead of them. Therefore now, when it cometh again to light, many recompt it new learning; some judge it heresy; another sort disdain to hear it or to read it. By this means is God's Holy Word evil reported, and getteth few friends; yea, it is extremely hated and persecuted, not of a few. No marvel. For they know not what a noble Jewel and precious treasure the Word of God is. They feel not the sweetness of it. They savour not the great and exceeding profit that ensueth of the knowledge of it: they think the doctrine of the Gospel no better, nor yet of greater excellency, than the writings of the heathen philosophers. And, seeing they have no more delectation and pleasure in it, they continue still in their old baggage and bald inventions of men, willing so to remain in their ignorant blindness and blind ignorancy, than once to come unto the knowledge of Christ's Gospel, and to walk in the pleasant light thereof.

God's Word is lively, and giveth life. It is signified by the wheels, which had the spirit of life in them. Here cometh it that David oftentimes prayeth to God on this manner: "Make me alive after Thy Word: quicken me according to Thy testimonies." And our Saviour Christ saith: "If any man keep My Word, he shall never taste death." So long as we believe this Word, and continue in the same, we live; but when we believe it not, nor remain in it, we can none otherwise but perish, die, and be damned. For this cause it is called the Word of Life. "Do all things without murmuring and disputing, that ye may be such as

no man can complain on, and unfeigned sons of God without rebuke, in the midst of a crooked and perverse nation; among whom see that ye shine as lights in the world, holding fast the Word of Life," saith St. Paul. And the apostles said to Christ: "Thou hast the Words of eternal life."

God's Word worketh marvellously unto the health of them that believe. And therefore in the Word of God it is called the Word of health, or salvation; as it is written: "Ye men and brethren, the children of the generation of Abraham, the Word of this health was sent unto you." Again, "The Word of God is lively, and mighty in operation." The knowledge of it is the "Knowledge of salvation." And St. Paul saith that "It is the power of God unto salvation for so many as believe."

God's Word is the sword of the Spirit; as the apostle saith: "The Word of God is sharper than any two-edged sword, and entereth through even unto the dividing of the soul and the spirit, and of the joints and the marrow, and is the judge of the thoughts and intentions of the heart; neither is there any creature invisible in His sight." Again, "Put upon you the helmet of health, and the sword of the Spirit, which is the Word of God:" with this sword it was prophesied that "Seven shepherds and eight rulers," that is to say, all the preachers of the Gospel, should feed the land of Asure, that is, the Gentiles. And with the same sword it was also prophesied that the Ethiops should be slain. This sword did John see coming out of the mouth of the Son of Man. And the Word of God is called a sword, because it divideth, that is to say, judgeth between all things, yea, and that very truly: for there is no judgment certain but that only that cometh from the Word of God. By that no man, nor flesh, but the Spirit of God judgeth. Furthermore, "Every man" without the Spirit of God "Is a liar." Therefore he calleth that which is evil good, and that is good evil, bitter sweet, and sweet bitter, so that he is cursed of the Lord.

God's Word pierceth the heart, and saveth. For it

slayeth sin and the most pernicious sting of death, and doth nothing less than cause death.

God's Word judgeth righteously, truly, and faithfully of all things. For it never deceiveth any man, nor yet can. For it was revealed and showed of God, which hath always loved the truth, and destroyeth all them that work iniquity and speak lies.

God's Word calleth all them that love and use it sincerely from error and falsehood.

God's Word maketh truly rich. For there is none richer than he which is rich in God. He is rich in God, in whom God dwelleth as in His temple by His Holy Spirit, which writeth in his heart the law of life.

God's Word worketh in man a loving and sweet trust in the Lord alone; whose goodness, beneficence, liberality, and carefulness for us, it always inculketh and beateth into our hearts, whereby all trust of works and of human wisdom, or of the flesh, is made void, and the carefulness that belongeth to diffidence or mistrust put away, according to this commandment of the Lord: "Take no thought what ye shall eat, or what ye shall drink, or wherewith ye shall be clad. For your Heavenly Father knoweth that ye have need of all these things. First of all seek the kingdom of God, and the righteousness thereof; and all these things shall be cast unto you."

God's Word maketh a man to dwell in it. For it teacheth him that the Lord hath a fatherly care both for him and for all his; and that "Of Him, by Him, and in Him, all things are;" and that He defendeth His servants; as it is written: "Whoso dwelleth under the defence of the Most Highest, shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope, and my strong hold, my God: in Him will I trust. For He shall deliver thee from the snare of the hunter, and from the noisome pestilence. He shall defend thee under

His wings, and thou shalt be safe under His feathers : His faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day, for the pestilence that walketh in the darkness, nor for the sickness that destroyeth in the noon day. A thousand shall fall beside thee, and ten thousand at thy right hand ; but it shall not come nigh thee. There shall no evil happen unto thee, neither shall any come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone." Again : "Except the Lord keep the city, he watcheth in vain that keepeth it." When the faithful knoweth these things, he trusteth unto the goodness and providence of God alone, which maketh him at all times to lead a quiet life, and without all fear, and boldly to say with David : "The Lord is my light and my salvation : whom then shall I fear ? The Lord is the strength of my life : of whom then shall I be afraid ? Though an host of men were laid against me, yet shall not my heart be afraid ; and though there arose up war against me, yet will I put my trust in Him."

God's Word is an high solace, and an exceeding great comfort in all tribulation ; as we may evidently see by innumerable places of the Scripture : which thing also every faithful man that knoweth God's Word feeleth and proveth true in himself. "Except my study had been in Thy law," saith David, "I had perished in my trouble."

God's Word is "The word of faith," which alone must be believed ; and they only that believe it are faithful and acceptable in God's sight.

God's Word is the truth. For so is it many times called in the Holy Scriptures, because in it there is nothing found but truth only ; forasmuch as it came from the everlasting truth ; and therefore it maketh them that love it true, and the sons of truth. "Of His own free will," saith St. James, "Hath He begotten us with the word of truth."

God's Word is the fountain of wisdom ; neither is there any truly wise which drinketh not of the waters of this fountain. "The well of wisdom," saith the wise man, "Is the Word of the Most Highest God." David also saith : "The testimony of the Lord giveth wisdom to the ignorant."

God's Word is the word of grace and favour, making them that believe it acceptable to God through Christ. Moreover, it is only written in the hearts of them whom the Lord loveth. "They marvelled," saith Luke, "At the words of grace and favour that came out of His mouth." Therefore is Christ called "Full of grace and truth ;" that thou mayest know that He for this purpose had the fulness of the truth, that is, the Word, because He was full of grace, that is to say, highly in God's favour. And then shall we receive of His fulness when we have gotten the grace of God through Him ; and then shall His verities be straight-way written in our hearts. And these verities be the Words of God.

God's Word bringeth forth in the faithful, as in good trees, good fruits. For it is never without fruit in some man, wheresoever it be purely preached ; as God saith by the prophet : "As the rain and snow cometh down from heaven, and returneth not thither again, but watereth the earth, and maketh it moist, and causeth it to bring forth fruit, even seed to the sower and bread to the eater ; so shall My Word be that shall come forth out of My mouth. It shall not return to Me void, but shall do whatsoever My mind is, and shall prosper in them to whom I sent it."

God's Word refresheth marvellously the faithful : for it is the Lord's pasture. "The Lord is my shepherd : therefore shall I lack nothing. He shall feed me in a green pasture, and lead me forth beside the waters of comfort." The refection of this pasture is so strong, that it refresheth not only the soul, but also the body, yea, and that so effectually, that for a season it hath no need of corporal

nourishment. "Man," saith our Saviour Christ, "Shall not live with bread alone, but with every word that proceedeth out of the mouth of God."

God's Word is a sufficient doctrine to the uttermost for the instruction and salvation of the faithful Christians; and therefore ought nothing either to be added unto it or to be plucked from it; as Moses saith: "Ye shall not add to the Word that I speak unto you, nor take any thing away from it." Again: "That I command thee, do that only to the Lord; neither put thou any thing to it, neither pluck thou any thing therefrom." And Solomon saith, "Put nothing to the Lord's Words, lest thou be rebuked and found a liar."

Thus have we heard what a precious treasure and heavenly Jewel the most sacred Scripture and holy Word of God is, and what incomparable commodities the knowledge thereof bringeth both to the souls and bodies of all such as unfeignedly receive it.

It therefore now remaineth that every faithful man be jealous for the Word of God. Let us all with one consent desire that it may reign in the hearts of all men, and do all our endeavour that it may so and soon come to pass. While we yet live, for the good performance hereof, let us cry, preach, teach, exhort, write, and admonish one another, and stir up all other to do the same; that the execrable and damnable inventions and traditions of the flesh may be plucked up by the roots, abolished, and for ever perish; again, that the pure Word of God, which is our alone joy and comfort, our alone mirth and solace, may be faithfully believed, and earnestly obeyed, and practised of all nations in every place, that the kingdom of this world may be made the kingdom of God and of our Lord Jesus Christ; to whom alone be all honour and glory for ever and ever. Amen.

Who is able to express what a goodly ornament, precious jewel, and noble ouche, Christian doctrine is to a Christian commonweal? The sage and prudent philosophers, and other wise and expert men of this world, judged these commonweals most blessed, happy, and fortunate, most noble, beautiful, and flourishing, where the princes and rulers thereof were either philosophers or studious of philosophy. But how much is that commonweal to be counted happy and blessed, where not human philosophy, whether we respect natural or moral, but divine philosophy brought from the high heavens by Him which is the Wisdom of the Father, prospereth, flourisheth, triumpheth; where also not vain and curious philosophers, but true, faithful, and godly philosophers, reign and bear rule! Whatsoever the philosophers taught, although never so much enforced with sugared eloquence, probable reasons, and apparent arguments, it was the fruit of the earth and of man's brain; but that which Christ delivereth unto us came out of the bosom of His Father; so that, look how much the noble heavens surmount and pass the vile and base earth in height and dignity, so much and incomparable wise more doth the heavenly philosophy, whereof the Holy Ghost alone is the author, exceed the earthly philosophy, whereof man is the deviser. "He that cometh from on high," saith that blessed Baptist, (John iii.) "Is above all. He that is of the earth is earthy, and speaketh of the earth. He that cometh from heaven is above all; and what He hath seen and heard that He testifieth, and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the Words of God." What other thing is this divine philosophy whereof we now speak than the holy Word of God? And what other are these faithful and godly philosophers than the true preachers and professors of the sacred Scriptures?

A PRAYER FOR THE TRUE UNDERSTANDING
OF GOD'S WORD.

O Lord, as Thou alone art the Author of the Holy Scriptures, so likewise can no man, although never so wise, politic, and learned, understand them, except he be taught by Thy Holy Spirit, which alone is the schoolmaster to lead the faithful into all truth. Vouchsafe, therefore, I most humbly beseech Thee, to breathe into my heart Thy blessed Spirit, which may renew the senses of my mind, open my wits, reveal unto me the true understanding of Thy holy mysteries, and plant in me such a certain and infallible knowledge of Thy truth, that no subtile persuasion of man's wisdom may pluck me from Thy truth, but that as I have learned the true understanding of Thy blessed will, so I may remain in the same continually, come life, come death, unto the glory of Thy blessed name. Amen.

RICHARD HOOKER.

THE main drift of the whole New Testament is that which St. John setteth down as the purpose of his own history: "These things are written, that ye might believe that Jesus is Christ the Son of God, and that in believing ye might have life through His name." The drift of the Old that which the apostle mentioneth to Timothy: "The Holy Scriptures are able to make thee wise unto salvation." So that the general end both of Old and New is one; the difference between them consisting in this, that the Old did make wise by teaching salvation through Christ that should come, the New by teaching that Christ the Saviour is come, and that Jesus, whom the Jews did crucify, and whom God did raise again from the dead, is He. When the apostle therefore affirmeth unto Timothy that the Old was able to make him wise to salvation, it was not his meaning that the Old alone can do this unto us which live sithence the

publication of the New. For he speaketh with presupposal of the doctrine of Christ known also unto Timothy; and therefore first it is said, "Continue thou in those things which thou hast learned and art persuaded, knowing of whom thou hast been taught them." Again, those Scriptures he granteth were able to make him wise to salvation; but he addeth, "Through the faith which is in Christ." Wherefore without the doctrine of the New Testament, teaching that Christ hath wrought the redemption of the world, which redemption the Old did foreshow He should work, it is not the former alone which can on our behalf perform so much as the apostle doth avouch, who presupposeth this when he magnifieth that so highly. And as his words concerning the books of ancient Scripture do not take place but with presupposal of the Gospel of Christ embraced; so our own words also, when we extol the complete sufficiency of the whole entire body of the Scripture, must in like sort be understood with this caution, that the benefit of nature's light be not thought excluded as unnecessary, because the necessity of a diviner light is magnified.

There is in Scripture therefore no defect, but that any man, what place or calling soever he hold in the Church of God, may have thereby the light of his natural understanding so perfected, that the one being relieved by the other, there can want no part of needful instruction unto any good work which God Himself requireth, be it natural or supernatural, belonging simply unto men as men, or unto men as they are united in whatsoever kind of society. It sufficeth therefore that nature and Scripture do serve in such full sort, that they both jointly and not severally either of them be so complete, that unto everlasting felicity we need not the knowledge of any thing more than these two may easily furnish our minds with on all sides.

DR. DONNE.

NOTHING exalts God's goodness towards us more than this, that He multiplies the means of His mercy to us, so as that no man can say, "Once I remember I might have been saved; once God called unto me, once He opened me a door, a passage into heaven, but I neglected that, went not in then, and God never came more." No doubt God hath come often to that door since, and knocked, and stayed at that door; and if I knew who it were that said this I should not doubt to make that suspicious soul see that God is at that door now. "God hath spoken once, and twice have I heard Him;" for the foundation of all God hath spoken but once, in His Scriptures. Therefore doth St. Jude call that "The faith once delivered to the saints;" once, that is, at once; not at once so, all at one time, or in one man's age. The Scriptures were not delivered so; for God spoke by the mouth of the prophets that have been since the world began; but at once, that is, by one way, by writing, by Scriptures; so, as that after that was done, after God had declared His whole will, in the law, and the prophets, and the Gospel, there was no more to be added.

God hath not bound Himself, and therefore neither hath He bound us, to any Word but His own; in that only, and in all that, we shall be sure to find Him a faithful God.

Now the truth and faithfulness of the Word consists not only in this, that it is true in itself, but in this also, that it is established by good testimony to be so. It is therefore faithful, because it is the Word of God, and therefore also because it may be proved to be the Word of God by human testimonies; which is that which is especially intended in this clause, "It is worthy of all acceptation;" worthy to be received by our faith, and by our reason too. Our reason tells us that God's will is revealed to man somewhere, else man could not know how God would be worshipped; and

our reason tells us that this is that Word in which that will is revealed.

The Gospel is a faithful Word essentially, as it is the Word of God, derived from Him; and it is a faithful Word too declaratively, as it is presented by such light and evidence of reason, and such testimonies of the Church, as even the reason of man cannot refuse it. So that the reason of man accepts the Gospel, first out of a general notion that the will of God must be revealed somewhere, and then he receives this for that Gospel, rather than the Alcoran of the Turks, rather than the Talmud of the Jews, out of those infinite and clear arguments which even his reason presents to him for that. And then, as when he compares Scripture with the book of creatures and nature, he finds that evidence more forcible than the other; and when he finds this Scripture compared with other pretended Scriptures, Alcoran or Talmud, he finds it to be of infinite power above them; so when he comes to the true Scriptures, and compares the New Testament with the Old, the Gospel with the law, he finds this to be a performance of those promises, a fulfilling of those prophecies, a revelation of those types and figures, and an accomplishment and a possession of those hopes and those reversions; and when he comes to that argument which works most forcibly and most worthily upon man's reason, which is *Antiquistrum*, That is best in matter of religion that was first, there he sees that the Gospel was before the law. This I say, says the apostle, that the law, which was four hundred and thirty years after, cannot disannul the covenant, which was confirmed of God in respect of Christ; so shall always in respect of faith and in respect of reason, "It is worthy of acceptance;" for, would thy soul expatiate in that large contemplation of God in general? It is the Gospel of God. (Rom. i., 1.) Wouldst thou contract this God into a narrower and more discernible station? It is the Gospel of Jesus Christ. (Mark i., 1.) Wouldst thou draw it nearer to the consideration of the effects? It is the Gospel of peace. (Eph. vi., 15.) Wouldst thou consider it here? Here it is, the Gospel of the kingdom. (Mark i., 14.) Wouldst thou

consider it hereafter? It is the eternal Gospel. (Rev. xiv., 6.) Wouldst thou see thy way by it? It is the Gospel of grace. (Acts xx., 24.) Wouldst thou see the end of it? It is the Gospel of glory. (1 Tim. i., 11.) "It is worthy of all acceptation" from thee, for the angels of heaven can preach no other Gospel without being accursed themselves. (Gal. i., 8.)

But the best and fullest acceptation is that which we called at first an approbation, to prove that thou hast accepted it by thy life and conversation: that as thy faith makes no staggering at it, nor thy reason no argument against it, so thy actions may be arguments for it to others, to convince them that do not, and confirm them that do believe in it; for this word, which signifies in our ordinary use the Gospel, *Evangelium*, was a word of civil and secular use before it was made ecclesiastical; and as it had before in civil use, so it retains still, three significations. First, it signified *bonum numtium*, a good and a gracious message; and so, in spiritual use, it is the message of God, who sent His Son; and it is the message of the Son, who sent the Holy Ghost. Secondly, it signified *donum offerenti datum*, the reward that was given to him that brought the good news: and so, in our spiritual use, it is that spiritual tenderness, that religious good nature of the soul, (as we may have leave to call it,) that appliableness, that ductileness, that holy credulity which you bring to the hearing of the Word, and that respect which you give to Christ, in His ministers, who bring this Gospel unto you. And then, thirdly, it signifies *sacrificium datori immolatum*, the sacrifice which was offered to that God who sent His good message; which, in our spiritual use, is that which the apostle exhorts the Romans to with the most earnestness, (and so do I:) "I beseech you, brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy, acceptable to God, which is your reasonable serving of God." Now a reasonable service is that which in reason we are bound to do, and which in reason we think would most glorify Him in contemplation of whom that service is done; and that is done especially when by a holy and exemplar life we draw

others to the love and obedience of the same Gospel which we profess : for then have we declared this true and faithful saying, this Gospel to have been worthy of all acceptation, when we have looked upon it by our reason, embraced it by our faith, and declared it by our good works.

God is abundant in His mercies to man, and as though He did but learn to give by His giving, as though He did but practise to make Himself perfect in His own art, which art is bountiful mercy ; as though all His former blessings were but in the way of earnest, and not of payment ; as though every benefit that He gave were a new obligation upon Him, and not an acquittance to Him : He delights to give where He hath given, as though His former gifts were but His places of memory, and marks set upon certain men to whom He was to give more. It is not so good a plea in our prayers to God for temporal or for spiritual blessings, to say, "Have mercy upon me now, for I have loved Thee heretofore," as to say, "Have mercy upon me, for Thou hast loved me heretofore." We answer a beggar, "I gave you but yesterday ;" but God therefore gives us to-day because He gave us yesterday ; and therefore are all His blessings wrapped up in that word, *Panis quotidianus*, "Give us this day our daily bread : " every day He gives ; and early every day ; His manna falls before the sun rises, and His mercies are new every morning. In this consideration of His abounding in all ways of mercy to us, we consider justly how abundant He is in instructing us. He writes His law once in our hearts, and then He repeats that law, and declares that law again in His written Word, in His Scriptures. He writes His law in stone tables once, and then, those tables being broken, He repeats that law, writes that law again in other tables. He gives us His law in Exodus and Leviticus, and then He gives us a Deuteronomy, a repetition of that law, another time in another book. And as He abounds so in instructing us, in going the same way twice over towards us, as He gives us the law a second time, so He gives us a second way of instructing

us ; He accompanies, He seconds His law with examples. In His legal books we have rules ; in the historical, examples to practise by. And as He is every way abundant, as He hath added law to nature, and added example to law, so He hath added example to example ; and by that text which we have read to you here, and by that text which we have left at home, our house and family, and by that text which we have brought hither ourselves, and by that text which we find here, where we stand, and sit, and kneel upon the bodies of some of our dead friends or neighbours, He gives to us, He repeats to us, a full, a various, a multiform, a manifold catechism and institution, to teach us that it is so absolutely true, that "There is not a house in which there is not one dead," as that (taking spiritual death into our consideration) there is not a house in which there is one alive.*

† Now in this sea, every ship that sails must necessarily have some part of the ship under water ; every man that lives in this world must necessarily have some of his life, some of his thoughts, some of his labours spent upon this world ; but that part of the ship by which he sails is above water ; those meditations and those endeavours which must bring us to heaven, are removed from this world, and fixed entirely upon God. And in this sea are we made fishers of men ; of men in general ; not of rich men, to profit by them ; nor of poor men, to pierce them the more sharply, because affliction hath opened a way into them ; not of learned men, to be over-glad of their approbation of our labours ; nor of ignorant men, to affect them with an astonishment or admiration of our gifts. But we are fishers of men, of all men, of that which makes them men, their souls. And for this fishing in this sea, the Gospel is our net.

* The first Sermon after our dispersion by the sickness. A Sermon preached at St. Dunstan's, January 15, 1625. (Exodus xii., 30.) "For there was not a house where there was not one dead."

† Sermon preached at the Hague. (Matthew iv., 18, 19, 20.) "And Jesus walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers.) And He saith unto them, Follow Me, and I will make you fishers of men ; and they straightway left their nets, and followed Him."

Eloquence is not our net ; traditions of men are not our nets ; only the Gospel is. The devil angles with hooks and baits ; he deceives, and he wounds in the catching ; for every sin hath his sting. The Gospel of Christ is a net ; it hath leads and corks ; it hath leads, that is, the denouncing of God's judgments, and a power to sink down and lay flat any stubborn and rebellious heart ; and it hath corks, that is, the power of absolution, and application of the mercies of God, that swim above all His works ; means to erect an humble and contrite spirit above all the waters of tribulation and affliction. A net is a knotty thing ; and so is the Scripture—full of knots of scruple, and perplexity, and anxiety, and vexation, if thou wilt go about to entangle thyself in those things which appertain not to thy salvation : but knots of a fast union, and inseparable alliance of thy soul to God, and to the fellowship of His saints, if thou take the Scriptures, as they were intended for thee ; that is, if thou beest content to rest in those places which are clear and evident in things necessary. A net is a large thing, past thy fathoming if thou cast it from thee, but if thou draw it to thee it will lie upon thine arm. The Scriptures will be out of thy reach, and out of thy use, if thou cast and scatter them upon reason, upon philosophy, upon morality, to try how the Scriptures will fit all them, and believe them but so far as they agree with thy reason : but draw the Scripture to thine own heart, and to thine own actions, and thou shalt find it made for that ; all the promises of the Old Testament made, and all accomplished in the New Testament, for the salvation of thy soul hereafter, and for thy consolation in the present application of them.

BISHOP HALL.

THERE are but two books wherein we can read God. The one is His Word ; His Works the other : this is the bigger volume, that the more exquisite. The characters of this are more large, but dim ; of that smaller, but clearer. Philosophers have turned over this, and erred ; that, divines

and studious Christians, not without full and certain information. In the Works of God we see the shadow or footsteps of the Creator; in His Word we see the face of God in a glass. Happiness consists in the vision of that infinite Majesty; and if we be perfectly happy above in seeing Him face to face, our happiness is well forward below, in seeing the lively representation of His face in the glass of the Scriptures. We cannot spend our eyes too much upon this object; for me, the more I see the more I am amazed, the more I am ravished with this glorious beauty.

None of all the services of God can be acceptably, nor not unsinfully performed, without due devotion. As therefore in our prayers and thanksgivings, so in the other exercises of divine worship, especially "In the reading and hearing of God's Word," and in our receipt of the blessed sacrament; it is so necessary, that without it we offer to God a mere carcass of religious duty, and profane that Sacred Name we would pretend to honour.

First, then, we must come to God's Book not without a holy reverence, as duly considering both what and whose it is; even no other than the Word of the ever-living God, by which we shall once be judged. Great reason have we therefore to make a difference betwixt it and the writings of the holiest men; even no less than betwixt the authors of both. God is true; yea, truth itself; and that which David said in his haste, St. Paul said in full deliberation: "Every man is a liar."

Before we put our hand to this sacred volume, it will be requisite to elevate our hearts to that God whose it is, for both His leave and His blessing. "Open mine eyes," says the sweet singer in Israel, "That I may behold the wonderous things of Thy law." Lo, David's eyes were open before to other objects, but when he comes to God's Book he can see nothing without a new act of aperture: letters he might see, but wonders he could not see, till God did unclothe his eyes and enlighten them. It is not, therefore,

for us presumptuously to break in upon God, and to think by our natural abilities to wrest open the precious caskets of the Almighty, and to fetch out all His treasure thence at pleasure; but we must come tremblingly before Him, and in all humility crave His gracious admission. I confess I find some kind of envy in myself, when I read of those scrupulous observances of high respects given by the Jews to the book of God's law, and when I read of a Romish saint that never read the Scriptures but upon his knees, and compare it with the careless neglect whereof I can accuse myself, and perhaps some others. Not that we should rest in the formality of outward ceremonies of reverence, wherein it were more easy to be superstitious than devout; but that our outward deportment may testify and answer the awful disposition of our hearts. Whereto we shall not need to be excited, if we be thoroughly persuaded of the divine original and authority of that sacred Word. It was motive enough to the Ephesians zealously to plead for and religiously to adore the image of their Diana, that it was "The image that fell down from Jupiter." Believe we and know that the Scripture is inspired by God, and we can entertain it with no other than an awful address; and we cannot be Christians if we do not so believe.

ARCHBISHOP LEIGHTON.

"If ye have tasted that the Lord is gracious," then "Desire the milk of the Word." This is the sweetness of the Word, that it hath in it the Lord's graciousness, gives us the knowledge of His love. This they find in it who have spiritual life and senses, and those senses exercised to discern good and evil; and this engages a Christian to further desire of the Word. They are fantastical deluding tastes that draw men from the written Word, and make them expect other revelations. This graciousness is first conveyed to us by the Word; there first we taste it, and therefore, there still we are to seek it; to hang upon those

breasts that cannot be drawn dry ; there the love of God in Christ streams forth in the several promises. The heart that cleaves to the Word of God, and delights in it, cannot but find in it daily new tastes of His goodness ; there it reacts His love, and by that stirs up its own to Him, and so grows and loves every day more than the former, and thus is tending from tastes to fulness. It is but little we can receive here, some drops of joy that enter into us ; but there we shall enter into joy, as vessels put into a sea of happiness.

The Scriptures are a deep that few can wade far into, and none can wade through, (as those waters, Ezek. lxvii., 5,) but yet all may come to the brook and refresh themselves with drinking of the streams of its living water, and go in a little way, according to their strength and stature. Now this (I say) may be spoken to our shame, and I wish it might shame you to amendment, that so many of you either use not the Scriptures at all, or, in using, do not use them ; you turn over the leaves, and, it may be, run through the lines, and consider not what they advise you. Masters, learn your part, and servants too: hearken what they say to you, for they pass not you by, they vouchsafe to speak to you too, but you vouchsafe not to hear them, and observe their voice. How can you think that the reading of this book concerns you not, when you may hear it address such particular directions to you ? Wisdom goes not only to the gates of palaces but to the common gates of the cities, and to the public highways, and calls to the simplest that she may make them wise. Besides that you dishonour God, you prejudice yourselves ; for does not that neglect of God and His Word justly procure the disorder and disobedience of your servants towards you, as a fit punishment from His righteous hand, although they are unrighteous, and are procuring further judgment to themselves in so doing ? And not only thus is your neglect of the Word a cause of your trouble by the justice of God, but it is so in regard of the nature of the Word, inasmuch as if you would respect it, and make use of it in your houses, it would teach your servants to respect and obey you, as here you see it speaks

for you ;* and therefore you wrong both it and yourselves, when you silence it in your families.

O ! how pitiful and scanty are all those things which beset us before, behind, and on every side ! The bustling we observe is nothing but the hurrying of ants eagerly engaged in their little labours. The mind must surely have degenerated, and forgotten its original as effectually as if it had drank of the river Lethe, if, extricating itself out of all these mean concerns and designs, as so many snares laid for it, and rising above the whole of this visible world, it does not return to its Father's bosom, where it may contemplate His eternal beauty, where contemplation will inflame love, and love be crowned with the possession of the beloved object. But, in the contemplation of this glorious object, how great caution and moderation of mind is necessary, that, by prying presumptuously into His secret councils or His nature, and rashly breaking into the sanctuary of light, we be not quite involved in darkness ! And, with regard to what the infinite, independent, and necessarily existent Being has thought proper to communicate to us concerning Himself, and we are concerned to know, even that is by no means to be obscured with curious impertinent questions, nor perplexed with the arrogance of disputation, because, by such means, instead of enlarging our knowledge, we are in the fair way to know nothing at all ; but readily to be received by humble faith, and entertained with meek and pious affections. And if, in these notices of Him that are communicated to us, we meet with any thing obscure and hard to be understood, such difficulties would be happily got over, not by perplexed controversies, but by constant and fervent prayer. "He will come to understand," says admirably well the famous Bishop of Hippo, (Augustine,) "Who knocks by prayer ; not he who by quarrelling makes a noise at the gate of truth."

* The First Epistle of Peter ii., 18, 19, 20.

BISHOP JEREMY TAYLOR.

RULES FOR HEARING OR READING THE
WORD OF GOD.

1. SET apart some portion of thy time, according to the opportunities of thy calling and necessary employment, for the reading of Holy Scripture; and if it be possible, every day read or hear some of it read: you are sure that Book teaches all truth, commands all holiness, and promises all happiness.

2. When it is in your power to choose, accustom yourself to such portions which are most plain and certain duty, and which contain the story of the life and death of our blessed Saviour. Read the Gospels, the Psalms of David, and especially those portions of Scripture which by the wisdom of the Church are appointed to be publicly read upon Sundays and holy days, viz.: the Epistles and Gospels. In the choice of any other portions you may advise with a spiritual guide, that you may spend your time with most profit.

3. Fail not diligently to attend to the reading of Holy Scriptures upon those days wherein it is most publicly and solemnly read in churches; for at such times, besides the learning our duty, we obtain a blessing along with it, it becoming to us upon those days a part of the solemn divine worship.

4. When the Word of God is read or preached to you, be sure you be of a ready heart and mind, free from worldly cares and thoughts, diligent to hear, careful to mark, studious to remember, and desirous to practise all that is commanded, and to live according to it. Do not hear for any other end but to become better in your life, and to be instructed in every good work, and to increase in the love and service of God.

5. Beg of God by prayer that He would give you the spirit of obedience and profit, and that He would, by His Spirit, write the Word in your heart, and that you describe it in your life. To which purpose, serve yourself of some affectionate ejaculation to that purpose, before and after this duty.

EDWARD DERING.

O LORD GOD, which hast left unto us Thy Holy Word to be a lantern unto our feet and a light unto our steps, give unto us all Thy Holy Spirit, that out of the same Word we may learn what is Thy eternal will, and frame our lives in all holy obedience to the same, to Thy honour and glory, and increase of our faith, through Jesus Christ our Lord. Amen.

Prayer.

WILLIAM TYNDALE.

“LEAD US NOT INTO TEMPTATION,”

THAT is, let us not slip out of Thy leash, but hold us fast; give us not up, nor cease to govern us, nor take Thy Spirit from us. For as a hound cannot but follow his game when he seeth it before him, if he be loose; so can we not but fall into sin when occasion is given us, if Thou withdraw Thine hand from us. Lead us not into temptation. Let no temptation fall upon us greater than Thine help in us; but be Thou stronger in us than the temptation Thou sendest, or lettest come upon us. Lead us not into temptations. Father, though we be negligent, yea, and unthankful and disobedient to Thy true prophets, yet let not the devil loose upon us to deceive us with his false prophets, and to harden us in the way in which we gladly walk, as Thou diddest Pharaoh with the false miracles of his sorcerers; as Thine apostle Paul threateneth us. A little thread holdeth a strong man, where he gladly is. A little pulling draweth a man, whither he gladly goeth. A little wind driveth a great ship, with the stream.

As a stone cast up into the air can neither go any higher, neither yet there abide, when the power of the hurler ceaseth to drive it; even so, Father, seeing our corrupt nature can but go downward only, and the devil and the world driveth thereto that same way, how can we

proceed further in virtue or stand therein, if Thy power cease in us? Lead us not, therefore, O merciful Father, into temptation, nor cease at any time to govern us.

Now, seeing the God of all mercy, which knoweth thine infirmity, commandeth thee to pray in all temptation and adversity, and hath promised to help, if thou trust in Him; what excuse is it to say, when thou hast sinned, I could not stand of myself, when His power was ready to help thee if thou haddest asked?

JOHN BRADFORD,

PREBENDARY OF ST. PAUL'S, AND MARTYR, 1555.

REMEMBER how many have stood both before God and man as surely as thou dost, and yet have fallen and have been overthrown horribly. Remember how that the children of God have been diligent in prayers always from the beginning, as well in their needs corporal as spiritual. Remember that their prayers have not been in vain, but graciously have they obtained their requests as well for themselves as for others. Remember that God is now the same God, and no less rich in mercy and plentiful to them that truly call upon Him: and therefore in very many places doth He command us to call upon Him: so that except we will heap sin upon sin, we must needs use prayer. His promises are both universal towards all men, and most free without respect of our worthiness, if so be we acknowledge our unworthiness, and make our prayers in the faith and name of Jesus Christ; who is our mediator, and sitteth on the right hand of His Father, praying for us, being the same Christ He hath been in times past, and so will be unto the end of the world, to help all such as come to Him.

Only in thy prayer away with the purpose of sinning, for he that prayeth with a purpose to continue in any sin

cannot be heard ; his own conscience presently condemneth him ; he can have no true testimony or assurance of God hearing him. For even as in vain he that hath a wound desireth the healing of the same, so long as in the wound there remaineth the thing that is the cause of the wound, as a knife, a pellet, a dart, or a shaft-head, even so in vain is the prayer of him that retaineth still the purpose to continue in sin ; for by it the soul is no less wounded than the body with a sword or any such instrument. As therefore to the healing of the wound in a man's body this is first gone about, that the knife or iron which is in it be first pulled out, so do thou in prayer away with purposing to continue in sin. God condemned in the old law all spotted sacrifices ; away therefore with the spots of purposing to continue in sin. Bid adieu, when thou goest to prayer, bid adieu, I say, and farewell to thy covetousness, to thy uncleanness, swearing, lying, malice, drunkenness, gluttony, idleness, pride, envy, garrulity, slothfulness, negligence. If thou feelest thy wilful and perverse will unwilling thereunto, out of hand complain it to the Lord, and for His Christ's sake pray Him to reform thy wicked will, put Him in remembrance of His promise sung by the angels, *Hominibus bona voluntas*, that by Christ it should be to His glory to give "To men a good will," to consent to His will, and therein to delight night and day. The which is that happiness which David singeth of in his first Psalm : therefore more earnestly crave it, and cease not till thou get it : for at the length the Lord will come in an acceptable time, I warrant thee, and give it thee, and whatsoever else thou shalt also ask to His glory, in the name and faith of His dear Christ, who is "The door of the tabernacle" whereat the acceptable sacrifices to God were offered.

Now concerning the things that are to be prayed for, Thy children know that the prayer taught by Thy Son, most lively and plainly doth contain the same : and therefore they often use it, first asking of Thee their Heavenly Father, through Christ, that Thy name might everywhere be had in

holiness and praise ; then that Thy kingdom by regeneration and the ministry of the Gospel might come ; and so, thirdly, that willingly, perfectly, and perpetually, they might study to do, yea, do indeed Thy will, with Thy holy and heavenly angels and spirits. These things they seek and pray for, namely Thy kingdom and Thy righteousness, before any worldly benefit. After which petitions, because all things, yea, even the benefits of this present life, do come from Thee, they do godly desire the same under the name of "Daily bread," being instructed of Thy wisdom, that after small benefits to ask corporal is not unseemly to Thy children, which know both spiritual and corporal to come from Thy mercy. In the other petitions they pray for things to be taken from them, beginning with forgiveness of sins, which were impudently prayed for, if that their hearts were not so broken that they could forgive all things to all men for their part : they add their profession, that is, charity, whereby they profess that they have forgiven all offences done to them. Howbeit, because it is not enough to have pardon of that which is past, except they be preserved from new offences, they pray Thee not to lead them into temptations by permitting them to the perverse suggestions of Satan, but rather to deliver them from his importunity and power ; by "evil" understanding Satan the author of all evil. O dear God, that Thou wouldest endue me with Thy Spirit of grace and prayer, with Thy children accordingly to make this prayer always whensoever I do pray !

The mind of man hath so large room to receive good things, that nothing indeed can fully fill it but only God ; whom then thy mind fully possesseth, when it fully knoweth Him, it fully loveth Him, and in all things is framed after His will. They therefore, dear Lord God, that are Thy children, and have tasted somewhat of Thy goodness, do perpetually sigh, that is, do pray, until they come thereto ; and, in that they love Thee also above all things, it wonderfully woundeth them that other men do not so, that is, love

Thee, and seek for Thee with them. Whereof it cometh to pass, that they are inflamed with continual prayers and desires that Thy kingdom might come everywhere, and Thy goodness might be both known, and in life expressed, of every man.

And because there are innumerable many things, which as well in themselves as in others be against Thy glory, they are kindled with continual prayer and desire, sighing unspeakably in Thy sight for the increase of Thy Spirit: and sometimes when they see Thy glory more put back than it was wont to be, either in themselves or in any other, then are they much more disquieted and vexed. But because they know that Thou dost rule all things after Thy good will, and that none other can help them in their need, they oftentimes do go aside, all businesses laid apart, and give themselves to godly cogitations and talk with Thee, complaining to Thee as to their father of those things that grieve them, begging thereto, and that most earnestly, Thy help not only for themselves, but also for others, especially for those whom singularly they embrace in Thee; and often do repeat and remember Thy gracious benefits both to others and to themselves also; wherethrough they are provoked to render to Thee hearty thanks; thereby being inflamed, as well assuredly to hope well of Thy goodwill towards them, and patiently to bear all evils, as also to study and labour to mortify the affections of the flesh, and to order all their whole life to the service of their brethren and to the setting forth of Thy glory.

This they know is that prayer Thy Son Jesus Christ our Lord commanded to be made to Thee "In the chamber, the door being shut." In this kind of prayer He Himself did watch, often even "All the whole night." Herein was Paul frequent, as all Thy saints be. This kind of prayer is the true lifting up of the mind unto Thee: this standeth in the affections in the heart, not in words and in the mouth. As Thy children be endued with Thy Spirit, so frequent they this talk with Thee: the more Thy Spirit is in them, the more are they in talk with Thee.

O give me plentifully Thy Spirit, which Thou hast promised to "Pour out upon all flesh," that thus I may with Thy saints talk with Thee night and day, for Thy only beloved Son's sake, Jesus Christ our Lord! Amen.

LEAD US NOT INTO TEMPTATION,

Because of our continual and great infirmities, because of the great diligence and subtleties of our enemies, and because Thou art wont to punish sin with sin, which of all punishments is the greatest and most to be feared. In this petition Thou wouldest have Thy children to have the same in remembrance; and for a remedy hereof Thou hast appointed prayer.

So that the only cause why any are overcome and led into temptation is, for that they forget what they desire in the petition going before this, which should be never out of their memory, to provoke them to be more thankful to Thee, and more vigilant and heedful hereafter for falling into like perils: for which to be avoided, Thou dost most graciously set forth a remedy in commanding us to pray, after pardon for our sins past, for Thy grace to guide us, so that we be not led into temptation, but might be delivered from evil. And because Thou wouldest have all Thy children to hang wholly upon Thee, to fear Thee only, and only to love Thee, Thou dost not teach them to pray, "Suffer us not to be led," but, "Lead us not into temptation;" that, I say, they might only fear Thee, and certainly know that Satan hath no power over so much as a pig but whatsoever Thou givest unto him, and of Thy secret but most just judgment dost appoint him to use, not as he will, (for then we were all lost,) but as Thou wilt, which canst will nothing but that which is most just; as to give them to the guiding of Satan, which will not be guided by Thy grace, as Thou didst Saul.

Occasions to evil are in two sorts; one by prosperity and success, another by adversity and the cross. The evils

coming of success commonly are unthankfulness, pride, security, and forgetting ourselves, forgetting of others, forgetfulness of God, and of our mortality. The evils coming of adversity commonly are impatience, murmuring, grudging, despairing, contemning of God, flattering of men, stealing, and lying, with many other evils whereto temptations will entice a man that is left to himself: whereas to one that is guided with God's Spirit temptations are but trials to the glory of God, comfort of the tempted, and edifying of Thy Church. But, as I said, if a man be left alone, temptations entice even to the devil himself; and therefore Thy children pray to be delivered from evil, (understanding thereby Satan himself, the sower and supporter of all evil;) and this Thy children do as well for others as for themselves.

So that I may learn hereout many good things. First, to remember often our infirmity and weakness, and the dangerous state we stand in, in the respect of our flesh, of the world which is full of evil, of Satan which seeketh to sift us, and as a roaring lion to destroy us, and of our sins which deserve all kinds of punishments and correction; that I might with Thy children fear Thee, watch, pray, and desire the day of redemption from all evils.

Again, I may learn here, that to avoid all dangers and evils is not in the power of man, but only Thy work: by reason whereof I should consider Thy great goodness, which hitherto hast kept me from so many evils, both of soul and body, yea, of name, and goods, as Thou hast done in my infancy, childhood, youth, and middle age.

Thirdly, I may learn here that I should be careful for others, both that they might be delivered from their evils, and that they might be preserved from temptation, and from being overcome in the same: and therefore Thou teachest me to pray, not "Deliver me from evil" simply, but "Deliver us from evil."

Last of all, I am taught hereby to see Thy goodness

towards me, which will deliver me from evil, and from being overcome in temptations ; (for Thou wouldest not have me to ask for that which I should not look for at Thy hands certainly :) by reason whereof Thou wouldest have me to be in a certainty of salvation for ever ; for else I cannot believe my prayer to be heard, if that finally I should not be delivered from evil. And therefore Thou joinest hereto a giving of thanks, which with Thy Church I should say : " For Thine is the kingdom, Thine is the power, Thine is the glory for ever."

O be merciful unto me, dear Father, and for Christ's sake forgive me all my sins. Grant me Thy Holy Spirit to reveal to me mine infirmities, weakness, perils, and dangers, in such sort that as I may heartily lament my miseries, so I may ask and obtain Thy grace to guide me from all evil for evermore. Again, grant me the same Thy Holy Spirit to reveal to me Thy love and kindness towards me, and that in eternity : in such sort that I may be thoroughly persuaded of the same ; become thankful unto Thee ; and daily expect and look for the revelation of Thy kingdom, power, and glory, as one that for ever shall have the fruition of the same, through Thine own goodness and mercy in Christ, prepared for me before the beginning and foundation of the world was laid.

A GODLY PRAYER TO BE READ AT ALL TIMES.

Honour and praise be given to Thee, O Lord God Almighty, most dear Father of heaven, for all Thy mercies and loving-kindness showed unto us, in that it hath pleased Thy gracious goodness, freely and of Thine own accord, to elect and choose us to salvation before the beginning of the world : and even like continual thanks be given to Thee, for creating of us after Thine own image ; for redeeming us with the precious blood of Thy dear Son, when we were utterly lost ; for sanctifying us with Thy Holy Spirit in the revelation and knowledge of Thy Holy Word ; for helping and succouring us in all our needs and necessities ; for saving

us from all dangers of body and soul; for comforting us so fatherly in all our tribulations and persecutions; for sparing us so long, and giving us so large a time of repentance.

These benefits, O most merciful Father, like as we do acknowledge that we have received of Thy only goodness, even so we beseech Thee, for Thy dear Son Jesus Christ's sake, to grant us always Thy Holy Spirit, whereby we may continually grow in thankfulness towards Thee, to be "Led into all truth," and comforted in all our adversities. O Lord, strengthen our faith; kindle it more in ferventness and love towards Thee, and our neighbours, for Thy sake.

Suffer us not, dearest Father, to receive Thy Word any more in vain: but grant us always the assistance of Thy grace and Holy Spirit, that in heart, word, and deed, we may sanctify and do worship to Thy Holy Name; help to amplify and increase Thy kingdom; and whatsoever Thou sendest, we may be heartily well content with Thy good pleasure and will. Let us not lack the thing, O Father, without the which we cannot serve Thee; but bless Thou so all the works of our hands, that we may have sufficient, and not to be chargeable, but rather helpful unto others. Be merciful, O Lord, to our offences; and, seeing our debt is great which Thou hast forgiven us in Jesus Christ, make us to love Thee and our neighbours so much the more. Be Thou our Father, our Captain, and Defender in all temptations; hold Thou us by Thy merciful hand, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honour of Thy Holy Name, through Jesus Christ our Lord and only Saviour. Amen.

Let Thy mighty hand and outstretched arm, O Lord, be still our defence, Thy mercy and loving-kindness in Jesus Christ, Thy dear Son, our salvation, Thy true and Holy Word our instruction, Thy grace and Holy Spirit our comfort and consolation, unto the end and in the end. Amen.

O Lord, "Increase our faith."

ARCHBISHOP SANDYS.

PRAYER is a lifting up of the mind unto God, or a friendly talking with the Lord, from a high and a kindled affection of the heart. In the Word God speaketh unto us; in prayer we speak unto Him. Prayer is the pouring out of a contrite heart, with a sure persuasion that God will grant our requests, and give ear to the suits which we make unto Him. This prayer must be only unto God. It is prayer unto God that only hath promise, that only hath example in the Scriptures. "Call upon Me," saith God; "Ask the Father in My name," saith our Saviour, "Ask, and ye shall have." "When ye shall pray," saith Christ, "Pray thus: Our Father, which art in heaven." So, and none otherwise, prayed all the patriarchs, prophets, apostles, and Christ Himself, and all true Christians in all ages.

Thanksgivings are when we praise and thank God for the great mercies, graces, and gifts which we have received at His hands. For we must acknowledge that "Every good and perfect gift cometh down from above, from the Father of lights," and is by His mercy freely given. Prayer generally may be divided into two parts, petition and thanksgiving: in the one we ask of God; in the other we offer unto God: both are accepted as sweet-smelling sacrifices; pure, and, through the merit of His Son, pleasant in His sight.

The next thing to be considered in prayer is when, where, and how to pray. When? Always, "Without ceasing." Where? In all places, especially that place which, being sanctified to this use, is therefore called the house of prayer. How? From the heart, "Lifting up pure and clean hands;" that is to say, in faith and in love. Our prayer, feathered with these two wings, flieth straight into heaven.

We are by the apostle willed to pray, before all things,

according to the commandment of our Saviour, "Seek first the kingdom of God." Let us begin all our works, our enterprises, our actions, our journeys, our lying down, our rising up, our eating, our drinking, and all our studies, with prayer. So our bread shall be multiplied, our oil increased, our meat sanctified; all our endeavours and actions blessed. If the very ethnicks, in the beginning of their books, first prayed unto their gods to prosper and give success to their labours, it were a shame for us not to pray to our God before all things, knowing that the prayer of the just is greatly available before Him. Prayer is a succour unto us, a sacrifice to God, and a scourge to Satan. Examples are infinite. Israel in prayer groaned unto God, and was delivered out of Egypt. Moses by prayer so held God, that He could not destroy His idolatrous people. The blast of prayer overthrew the walls of Jericho. At the prayer of Josua the sun stood still. The young men prayed in the burning furnace, and their prayer took away the force of the fire. The Scriptures are full of examples of all sorts: kings, prophets, apostles, faithful Christians, have called upon the Lord in the time of their troubles; He hath heard them, granted their requests, and delivered them from their distresses.

Our necessities should make us earnest suitors unto God that He would be our reliever. Our ship is in peril of tempest, the ragings of the sea do threaten it; yet who crieth "Help, Lord?" What man is there that weepeth bitterly with Peter, or nightly watereth his couch with tears, as David? Yet all have sinned, and offended the Lord of glory. It is high time, therefore, to call upon God, and that earnestly. The superstitious prayed without understanding. Wherein are we better, if our prayers be without feeling? The fountain of prayer is the feeling of the heart. Pour out that before the Lord: call upon Him from thence: cry from the depth, and He shall answer, "Here I am, thy ready helper in time of need."

THOMAS BECON.

WHAT PRAYER IS.

PRAYER, after the common definition of the doctors, is a lifting up of a pure mind to God, wherein we ask somewhat of Him.

This definition of prayer seemeth unto me so godly, and in every part agreeable to the Holy Scriptures, that I think it my bounden duty to search out every word of it in order, and to compare it with the most sacred Scriptures and the sayings of the ancient doctors.

First, it teacheth us that "Prayer is a lifting up of a pure mind." Note, first of all, that it saith, "A lifting up." What other thing meaneth this word, "Lifting up," than to show us that whosoever intendeth to pray must utterly seclude and put out of his heart all vain cogitations and worldly thoughts, all carnal fantasies, all ungodly imaginations; to conclude, all such things as might make the heart of him that prayeth to creep upon the ground, to alienate and estrange his mind from the meditation of celestial and divine matters? And this is the very same thing that Christ teacheth in the Gospel of Matthew, where He saith: "When thou prayest, thou shalt not be like the hypocrites: For their manner is to stand praying in the synagogues, and in the corners of the streets, that men may see them. Certes, I say unto you, they have their reward. But when thou prayest, enter into thy closet, and when thou hast sparred thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." In these words Christ doth not only rebuke the false and feigned manner of praying which the hypocrites use, hunting only after vainglory, and seeking the praise of men more than the glory of God and the health of their own souls; but He also declareth how we shall prepare ourselves for to pray, that we may be heard. He commandeth us to

enter into our closet, and to spear our door. What other thing meaneth Christ by this, but that, as I have said before, we should expulse all temporal things out of our hearts, whensoever we intend to pray, and have our minds altogether set upon celestial and heavenly things? Therefore ought so many as intend to pray with fruit, to seek an occasion to be sequestered from all temporal affairs, and from the troubles of worldly things, which might be an impediment to them in their holy meditations, and so to be free from all external and worldly things, that their prayer indeed may be "A very lifting up," according to the beginning of our definition.

THE VIRTUE OF PRAYER.

Prayer is a precious treasure in the sight of God, and easily obtaineth whatsoever it asketh, so that it be made according to the will of God. But if it be framed contrary to the good pleasure of God, it bringeth not salvation but destruction, not pleasure but displeasure, not commodity but incommodity, not favour but wrath, not life but death, yea, and finally everlasting damnation. If God could not abide that the Jews should presume to receive the law, which notwithstanding is "The ministration of death," which also accuseth, judgeth, condemneth, woundeth, killeth, yea, and casteth down headlong into the dungeon of hell-fire all men without exception for their imperfection and wickedness, if they were not delivered from that damnation by faith in the blood of Christ, before they were sanctified and cleansed, is it to be thought that God will hear our prayer, although proceeding from a corrupt, filthy, and unpure heart? Can that prayer be accepted of God, and obtain good things at the hand of God, which cometh from an heart void of faith, charity, and mercy, and overwhelmed with all beastly and carnal effects? The Psalmograph saith: "If I incline unto wickedness with my heart, the Lord will not hear me." "We be sure," saith the blind man, "That God heareth not sinners: (he speaketh of the

unpenitent sinners, and of such as glory in their sin, and delight when they have done evil.) But if any man be a worshipper of God, and obedient to His will, him heareth He." St. Paul also straitly chargeth us, that we "Lift up pure hands" unto God. And our Saviour Christ saith, that "They which will worship God the Father must worship Him in spirit and truth." Hereunto appertaineth the saying of the Psalmograph: "The Lord is nigh unto all that call on Him, yea, unto all that call on Him in truth."

If we will pray with fruit, we must diligently and earnestly consider, weigh, and ponder the cause which moveth us to pray. For whosoever addresseth himself unto prayer, not having an urgent, grave, weighty, and necessary cause to pray, doth none other thing than, after the manner of the popinjay, recite a multitude of words without the affection of the mind and the desire of the heart; and so is his prayer a very derision and mocking of God: yea, it is nothing else than hypocrisy and feigned holiness, and therefore also double wickedness.

Therefore before we pray, let us consider wherefore we will pray, and what moveth us to offer up our prayers unto God, lest that we become like unto those hypocrites which think that they shall be heard for their much babbling sake, howsoever they pray, although they neither know what or wherefore they pray. Let us diligently ponder our necessity, and weigh our cause, and warely aforesee that our cause which moveth us to pray be godly, righteous, and honest, yea, and in all points such as shall not be thought unworthy the ears of God's Majesty; I mean, made unto this end, that God thereby may be glorified, we ourselves comforted, and our neighbour not endamaged.

After that we have diligently considered our necessity, and pondered the cause that moveth us to pray, and have found it good, godly, just, honest, necessary, and not unworthy the hearing of God, so that we find in ourselves,

whether we respect the body or the mind, plenty of causes, which justly ought to provoke us to fly unto God, and by faithful and earnest prayer to crave help and succour at His hand, that we may either be delivered from so great evils, or else endued with such benefits from God, as we greatly desire, hunger, and thirst after; it shall be expedient that we straightway set before the eyes of our mind the commandment of God, which willeth and commandeth us to pray, to call upon His Glorious Majesty, and to fly unto His Holy Name, as unto a strong tower and mighty fortress, in all our necessities, troubles, adversities, and miseries.

All the commandments of God, wherewith we are provoked unto prayer, are to be embraced as most precious jewels, and to be reposed in the lowest part of our memory as incomparable treasures, that we never forget them; of the which sort these are that follow: "Call upon Me," saith God, "In the time of thy trouble." Here have we a commandment of God to fly unto Him with our prayers in all our troubles, necessities, and miseries. Christ our Saviour saith also: "Ask:" "Seek:" "Knock." Again: "Watch and pray, that ye fall not into temptation." St. Paul also saith: "Continue in prayer, and watch in the same with thanksgiving." Again: "Pray continually: in all things give thanks; for this is the will of God."

For no man is able to express what great consolation and comfort, what joy and gladness these commandments to pray bring to troubled and weak consciences. For who now will be afraid even with a good courage to go unto the throne of God's Majesty with his prayers, seeing he hath so many commandments to stir him up and to prick him forward to pray; yea, and that out of the mouth of God, which is "Faithful in all His words, and holy in all His works;" which is not only true, but also the self truth?

Let no man object his indignity or unworthiness to pray.

Our unworthiness ought to be no let unto us, that we should not be bold to call upon God, so that we repent and turn unto God with full purpose from henceforth to train our life according to the rule of God's Word. For God neither for our worthiness nor for our unworthiness heareth us; but for His commandment and promise sake. He hath commanded us to pray; therefore ought we to pray. For if we should never pray till we were worthy of ourselves before God to pray, so should we never pray: but we therefore pray, because God hath commanded us so to do. Our worthiness is the humble confession of our unworthiness; and our obedience unto the commandment of God to pray maketh us most worthy.

Let us therefore, whensoever we intend to pray, diligently consider the promises of God and embrace them as most precious treasures and heavenly jewels, and depend wholly upon them, and not upon our worthiness and innocency, not upon our merits and good works, not upon our satisfactions and works of supererogation, nor upon the mediations and intercessions of saints in heaven. For whosoever in asking anything of God dependeth upon any creature, either in heaven or in earth, but upon the merciful promise of God alone, he shall obtain nothing of God, although he prayeth so earnestly that he sweateth drops of blood.

FAITH IN PRAYER.

It is required of us, if we will pray with fruit, that we give an earnest and undoubted faith to the promise of God, believing steadfastly that we shall abundantly receive of God whatsoever He hath mercifully promised. For without this faith nothing is obtained of God. The commandment of the Lord to pray, and the promise of God to hear and to grant those things for the which we pray, profit nothing

at all, if faith be absent; yea, whatsoever good thing God promiseth, He promiseth it only to the faithful; so that whosoever presumeth to pray without faith, that is to say, without a full and certain persuasion of the mind to obtain the thing which he asketh, he doth none other thing than deride and mock God, yea, and recounteth God a liar, forasmuch as he doubteth of the truth, faith, constancy, and power of God; and by this means is his prayer become sin and abomination to the Lord, and to himself sin and damnation. "For whatsoever is not of faith is sin," saith St. Paul. Again: "Without faith it is impossible to please God: for he that cometh unto God must believe that God is, and that He is a rewarder of such as seek Him." Now he that doubteth whether God be a rewarder to them that seek Him, cometh not to God aright; but this do they which do not believe that they shall obtain the thing which they ask of God: therefore come they not rightly unto God, and so consequently they obtain nothing of God. No, verily; for where faith wanteth in prayer, no good thing is obtained, although they pray so fervently that they sweat both water and blood.

Faith is so mighty a thing before God, that it many times obtaineth a benefit of God before it be asked. Read we not, that certain men brought a man diseased of the palsy unto Christ? We read not that they made any petition unto Christ for his health: notwithstanding Christ healed him, and said unto him, "Son, be on a good comfort: thy sins are forgiven thee. Rise, take up thy bed, and go thy way into thy house." How came this to pass? Verily, through the faith both of the man diseased of the palsy, and of them also which brought the man. For thus writeth St. Matthew: "When Jesus saw their faith, He said to the man diseased of the palsy, Be on a good comfort, son: thy sins are forgiven thee." They believed in their hearts that Christ both was able and also would heal the sick man, of the which thing the sick man himself was also fully persuaded; and this their faith was so acceptable unto Christ, that without any asking, yea, before they opened their mouth to speak, He granted them their desire. And

here see we that true which God speaketh by the prophet : "It shall be that, or ever they call, I shall answer them : while they are yet but thinking how to speak, I shall hear them." This we see also proved true in David, which writeth on this manner : "I said, I will confess my sins unto the Lord ; and so Thou forgavest the wickedness of my sin. For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found." It is truly also said of Moses : "What other nation is so great, that God comes so nigh unto, as the Lord our God is nigh unto us in all things, as oft as we call unto Him ?"

Forasmuch therefore as we have so gentle, so loving, and so liberal a Father, which hath not only commanded us that we should pray unto Him, but also hath promised that He will hear us, and grant us our petitions ; let us bring with us, whensoever we intend to pray, a sure, constant, and unshaken faith, nothing doubting of the promises of God ; but being surely persuaded that, whatsoever He most graciously hath promised us, the same will He also most bounteously perform and give unto us.

Now it remaineth to declare after what manner a Christian man ought to pray. In the declaration hereof it shall be necessary that he which will pray aright doth first consider what He is to whom he must pray : again ; what he himself is that prayeth. It is no man nor angel, but God which is prayed unto, whom the angelic potestates do reverently fear ; whom all the whole company of heaven do magnify, commend, praise, worship, and honour ; whom the devils do fear, tremble, and shake for dread ; at whose Name "Every knee, both of things in heaven, of things in earth, and of things under the earth," do bow ; which is of puissant power in holiness, terrible, all praiseworthy, and doing marvellous things ; which is a consuming fire, which is a great Lord above all the gods, which is the Lord of all things, and no man can resist His majesty ; which is great in strength, judgment, and righteousness ; whose eyes are

open upon all the ways of the sons of Adam; and in whose sight no creature is innocent.

When he hath on this manner considered of God, then must he ponder what himself is, even a very miserable sinner, destitute of all goodness, void of all godliness, and unworthy to approach unto the throne of the Divine Majesty. For this humiliation of ourselves helpeth greatly to the advancement of our prayer. For the more that any man dejecteth and throweth down himself, the nearer is he made unto God. The Pharisee was far off from God, although he stood next unto the propitiatory, remembering his good deeds.

A PRAYER FOR THE MORNING.

O Heavenly Father, which like a diligent watchman attendest always upon Thy faithful people, whether they wake or sleep, and mightily defendest them, not only from Satan, that old enemy of mankind, but also from all other their adversaries, so that through Thy godly power they be harmless preserved; I most heartily thank Thee, that it hath pleased Thy Fatherly goodness so to take care of me Thine unprofitable servant this night past, that Thou hast both safely kept me from all mine enemies, and also given me sweet sleep, unto the great comfort of my body. I most entirely beseech Thee, O most merciful Father, to show the like kindness toward me this day, in preserving my body and soul; that, as my enemies may have no power over me, so I likewise may neither think, breathe, speak, or do any thing that may be displeasing to Thy Fatherly goodness, dangerous to myself, or hurtful to my neighbour; but that all my enterprises may be agreeable to Thy most blessed will, which is always good and godly; doing that that may advance Thy glory, answer to my vocation, and profit my neighbour, whom I ought to love as myself; that, whensoever Thou callest me from this vale of misery, I may be found the child not of darkness but of light, and so for ever reign with Thee in glory,

which art the true and everlasting light; to whom, with Thy dearly beloved Son Jesus Christ, our alone Saviour, and the Holy Ghost, that most sweet Comforter, be all honour and glory. Amen.

RICHARD HOOKER.

“Ask, and it shall be given unto you; seek, and you shall find; knock, and it shall be opened unto you. For whosoever doth ask, shall receive; whosoever doth seek, shall find; the door, unto every one which knocks, shall be opened.”

In which words we are first commanded to ask, seek, and knock: secondly, promised grace answerable unto every of these endeavours; asking, we shall have; seeking, we shall find; knocking, it shall be opened unto us: thirdly, this grace is particularly warranted, because it is generally here averred, that no man asking, seeking, and knocking, shall fail of that whereunto his serious desire tendeth.

Of asking or praying I shall not need to tell you, either at whose hands we must seek our aid, or to put you in mind that our hearts are those golden censers from which the fume of this sacred incense must ascend. For concerning the one, you know who it is which hath said, “Call upon Me;” and of the other, we may very well think, that if any where, surely first and most of all in our prayers, God doth make His continual claim, “*Fili, da Mihi cor tuum,*” Son, let Me never fail in this duty to have thy heart.

Against invocation of any other than God alone, if all arguments else should fail, the number whereof is both great and forcible, yet this very bar and single challenge might suffice; that whereas God hath in Scripture delivered us so many patterns for imitation when we pray, yea,

framed ready to our hands in a manner all, for suits and supplications, which our condition of life on earth may at any time need, there is not one, no not one to be found, directed unto angels, saints, or any, saving God alone. So that, if in such cases as this we hold it safest to be led by the best examples that have gone before, when we see what Noah, what Abraham, what Moses, what David, what Daniel, and the rest did; what form of prayer Christ Himself likewise taught His Church, and what His blessed apostles did practise; who can doubt but the way for us to pray so as we may undoubtedly be accepted, is by conforming our prayers to theirs, whose supplications we know were acceptable?

Whoso cometh unto God with a gift, must bring with him a cheerful heart, because He loveth *hilarem datorem*, a liberal and frank affection in giving. Devotion and fervency addeth unto prayers the same that alacrity doth unto gifts; it putteth vigour and life in them. Prayer proceedeth from want, which, being seriously laid to heart, maketh suppliants always importunate, which importunity our Saviour Christ did not only tolerate in the woman of Canaan, but also invite and exhort thereunto, as the parable of the wicked judge showeth.

Our fervency showeth us sincerely affected towards that we crave; but that which must make us capable thereof is an humble spirit; for God doth load with His grace the lowly, when the proud He sendeth empty away: and therefore, to the end that all generations of the world might know how much it standeth them upon to beware of all lofty and vain conceits when we offer up our supplications before Him, He hath in the Gospel both delivered this *caveat*, and left it by a special chosen parable exemplified. The Pharisee and Publican having presented themselves in one and the same place, the temple of God, for performance of one and the same duty, the duty of prayer, did, notwithstanding, in that respect only, so far differ the one from the other, that our Lord's own verdict of them remaineth (as you know) on record: they departed home, the sinful

Publican, through humility of prayer, just; the just Pharisee, through pride, sinful. So much better doth He accept of a contrite *peccavi*, than of an arrogant *Deo gratias*.

Asking is very easy, if that were all God did require: but because there were means which His providence hath appointed for our attainment unto that which we have from Him, and those means now and then intricated, such as require deliberation, study, and intention of wit; therefore he which emboldeneth to ask, doth after invocation exact inquisition; a work of difficulty. The baits of sin every where open, ready always to offer themselves; whereas that which is precious, being hid, is not had but by being sought. "*Premia non ad magna pervenitur nisi per magnos labores*:" straitness and roughness are qualities incident unto every good and perfect way. What booteth it to others that we wish them well, and do nothing for them?

As little ourselves it must needs avail, if we pray and seek not. To trust to labour without prayer, it argueth impiety and profaneness; it maketh light of the providence of God: and although it be not the intent of a religious mind, yet it is the fault of those men whose religion wanteth light of mature judgment to direct it, when we join with our prayer slothfulness and neglect of convenient labour. He which hath said, "If any man lack wisdom, let him ask," hath in like sort commanded also to seek wisdom, to search for understanding as for treasure. To them which did only crave a seat in the kingdom of Christ, His answer, as you know, in the Gospel, was this: To sit at My right hand and left hand in the seat of glory is not a matter of common gratuity, but of divine assignment from God. He liked better of him which inquired, "Lord, what shall I do that I may be saved?" and therefore him He directed the right and ready way, "Keep the commandments."

Between the throne of God in heaven and His church upon earth here militant, if it be so that angels have their

continual intercourse, where should we find the same more verified than in those two ghostly exercises, the one doctrine and the other prayer? For what is the assembling of the church to learn, but the receiving of angels descended from above? What to pray but the sending of angels upwards? His heavenly inspirations and our holy desires are as so many angels of intercourse and commerce between God and us. As teaching bringeth us to know that God is our supreme Truth, so prayer testifieth that we acknowledge Him our sovereign Good. Besides, sith on God, as the Most High, all inferior causes in the world are dependent, and the higher any cause is, the more it coveteth to impart virtue unto things beneath it, how should any kind of service we do or can do, find greater acceptance than prayer, which showeth our concurrence with Him in desiring that wherewith His very nature doth most delight? Is not the name of prayer usual to signify even all the service that ever we do unto God? And that for no other cause, as I suppose, but to show that there is in religion no acceptable duty which devout invocation of the name of God doth not either presuppose or infer. Prayers are those "Calves of men's lips," those most gracious and sweet odours, those rich presents and gifts, which, being carried up into heaven, do best testify our dutiful affection, and are, for the purchasing of all favour at the hands of God, the most undoubted means we can use. On others what more easily, and yet what more fruitfully, bestowed than our prayers? If we give counsel, they are the simpler only that need it; if alms, the poorer only are relieved; but by prayer we do good to all. And whereas every other duty besides is but to show itself as time and opportunity require, for this all times are convenient: when we are not able to do any other things for men's behoof, when through maliciousness or unkindness they vouchsafe not to accept any other good at our hands, prayer is that which we always have in our power to bestow, and they never in theirs to refuse. Wherefore, God forbid, saith Samuel, speaking unto a most unthankful people, a people weary of the benefit of His most virtuous government over them: "God forbid that I should sin against the Lord, and cease to pray for you."

It is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end. The knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding, thus much we know even of saints in heaven, that they pray. And therefore prayer being a work common to the church as well triumphant as militant, a work common unto men with angels, what should we think but that so much of our lives is celestial and divine as we spend in the exercise of prayer? For which cause we see that the most comfortable visitations which God hath sent men from above, have taken especially the times of prayer as their most natural opportunities.

BISHOP HALL.

PRAYER is as an arrow; if it be drawn up but a little, it goes not far; but if it be pulled up to the head, flies strongly, and pierces deep: if it be but dribbled forth of careless lips, it falls down at our foot; the strength of our ejaculation sends it up into heaven, and fetches down a blessing. The child hath escaped many a stripe by his loud crying; and the very unjust judge cannot endure the widow's clamour. Heartless motions do but teach us to deny; fervent suits offer violence both to earth and heaven.

What should we men dare to do without prayers, when He that was God would do nothing without them? The very heathen poet could say, *A Jove principium*: and which of those verse-mongers ever durst write a ballad without imploring of some deity? Which of the heathens durst attempt any great enterprise, *insalutato numine*, "Without invocation and sacrifice?" Saul himself would play the priest, and offer a burnt offering to the Lord, rather than the Philistine should fight with him unsupplicated; as thinking any devotion better than none; and thinking it more safe to sacrifice without a priest, than to fight without prayers. "Ungirt, unblest," was the old word; as not ready till they were girded, so not till they have prayed.

And how dare we rush into the affairs of God or the state ? how dare we thrust ourselves into actions, either perilous or important, without ever lifting up our eyes and hearts unto the God of heaven ? except we would say, as the devilish malice of Surius slanders that zealous Luther, "This business was neither begun for God, nor shall be ended for Him." How can God bless us, if we implore Him not ? How can we prosper, if He bless us not ? How can we hope ever to be transfigured from a lump of corrupt flesh, if we do not ascend and pray ? As the Samaritan woman said weakly, we may seriously ; the well of mercies is deep : if thou hast nothing to draw with, never look to taste of the waters of life. I fear the worst of men, Turks, and the worst Turks, the Moors, shall rise up in judgment against many Christians, with whom it is a just exception against any witness by their law, that he hath not prayed six times in each natural day. Before the day break they pray for day ; when it is day they give God thanks for day ; at noon they thank God for half the day past ; after that they pray for a good sun-set ; after that they thank God for the day past ; and lastly, pray for a good night after their day. And we Christians suffer so many suns and moons to rise and set upon our heads, and never lift up our hearts to their Creator and ours, either to ask His blessing or to acknowledge it.

It is the privilege and happiness of the pure in heart, that they shall see God : see Him both in the end and in the way, enjoying the vision of Him both in grace and in glory. This is no object for impure eyes.

Descend into thyself, therefore, and ransack thy heart, whoever wouldst be a true client of devotion : search all the close windings of it with the torches of the law of God ; and, if there be any iniquity found lurking in the secret corners thereof, drag it out and abandon it : and when thou hast done, that thy fingers may retain no pollution, say, with the holy Psalmist, "I will wash my hands in innocence : so will I go to Thine altar." Presume not to approach the altar of God, there to offer the

sacrifice of thy devotion, with unclean hands; else thine offering shall be so far from winning an acceptance for thee from the hands of God, as that thou shalt make thine offering abominable. And if a beast touch the mount it shall die.

As the soul must be clean from sin, so it must be clear and free from distractions. The intent of our devotion is to welcome God to our hearts: now, where shall we entertain Him, if the rooms be full, thronged with cares and turbulent passions? The Spirit of God will not endure to be crowded up together with the world in our strait lodgings; a holy vacuity must make way for Him in our bosoms. The Divine pattern of devotion, in whom the Godhead dwelt bodily, retires into the mount to pray; He that carried heaven with Him, would even thus leave the world below Him. Alas! how can we hope to mount up to heaven in our thoughts, if we have the clogs of earthly cares hanging at our heels?

Yea, not only must there be shutting out of all distractive cares and passions, which are professed enemies to our quiet conversing with God in our devotion, but there must be also a denudation of the mind from all those images of our phantasy, how pleasing soever, that may carry our thoughts aside from those better objects. We are like to foolish children, who, when they should be steadfastly looking on their books, are apt to gaze after every butterfly that passeth by them. Here must be, therefore, a careful intention of our thoughts; a restraint from all vain and idle roving; and a holding ourselves close to our divine task. While Martha is troubled about many things, her devouter sister, having chosen the better part, plies the one thing necessary, which shall never be taken from her; and, while Martha would feast Christ with bodily fare, she is feasted of Christ with heavenly delicacies.

After the heart is thus cleansed and thus cleared, it must be in the next place decked with true humility, the cheapest yet best ornament of the soul.

If the wise man tells us that "Pride is the beginning of sin," surely all gracious dispositions must begin in humility. The foundation of all high and stately building must be laid low. They are the lowly vallies that soak in the showers of heaven, which the steep hills shelve off, and prove dry and fruitless. "To that man will I look," saith God, "That is poor, and of a contrite spirit, and trembleth at My Word." Hence it is that the more eminent any man is in grace, the more he is dejected in the sight of God. The father of the faithful comes to God under the style of "Dust and ashes;" David, under the style of "A worm, and no man;" Agur, the son of Jakeh, under the title of "More brutish than any man, and one that hath not the understanding of a man;" John Baptist, "As not worthy to carry the shoes of Christ after Him;" Paul, as "The least of saints and chief of sinners." On the contrary, the more vile any man is in his own eyes, and the more dejected in the sight of God, the higher he is exalted in God's favour; like as the conduit-water, by how much lower it falls, the higher it riseth.

When, therefore, we would appear before God in our solemn devotions, we must see that we empty ourselves of all proud conceits, and find our hearts fully convinced of our own vileness, yea, nothingness in His sight. Down, down with all our high thoughts; fall we low before our great and holy God, not to the earth only, but to the very brim of hell, in the conscience of our own guiltiness; for, though the miserable wretchedness of our nature may be a sufficient cause of our humiliation, yet the consideration of our detestable sinfulness is that which will depress us lowest in the sight of God.

BISHOP JEREMY TAYLOR.

THE soul of a Christian is the house of God; "Ye are God's building," saith St. Paul: but the house of God is the house of prayer, and, therefore, prayer is the work of

the soul, whose organs are intended for instruments of the Divine praises; and when every stop and pause of those instruments is but the conclusion of a collect, and every breathing is a prayer, then the body becomes a temple, and the soul is the sanctuary, and more private recess, and place of intercourse.

Prayer is the great duty and the greatest privilege of a Christian; it is his intercourse with God, his sanctuary in troubles, his remedy for sins, his cure of griefs, and, as St. Gregory calls it, "It is the principal instrument whereby we minister to God in execution of the decrees of eternal predestination;" and those things which God intends for us we bring to ourselves by the mediation of holy prayers. "Prayer is the ascent of the mind to God, and a petitioning for such things as we need for our support and duty." It is an abstract and summary of Christian religion: prayer is an act of religion and divine worship, confessing His power and His mercy; it celebrates His attributes and confesses His glories, and reveres His person, and implores His aid, and gives thanks for His blessings; it is an act of humility, condescension, and dependence expressed in the prostration of our bodies and humiliation of our spirits; it is an act of charity, for it prays for others; it is an act of repentance, when it confesses and begs pardon for our sins, and exercises every grace according to the design of the man and the matter of the prayer.

So that there will be less need to amass arguments to invite us to this duty; every part is an excellence, and every end of it is a blessing, and every design is a motive, and every need is an impulsive to this holy office. Let us but remember how many needs we have, at how cheap a rate we may obtain their remedies, and yet how honourable the employment is to go to God with confidence, and to fetch our supplies with easiness and joy; and then without further preface we may address ourselves to the understanding of that duty, by which we imitate the employment of angels and beatified spirits, by which we ascend to God in spirit while we remain on earth, and

God descends on earth while He yet resides in heaven, sitting there in the throne of His kingdom.

When our persons are disposed by sanctity, and the matter of our prayers is hallowed by prudence and religious intentments, then we are bound to entertain a full persuasion and confident hope that God will hear us. "What things soever ye desire when ye pray, believe that ye receive them and ye shall obtain them," said our blessed Saviour; and St. James taught from that oracle, "If any of you lack wisdom let him ask it of God, but let him ask in faith nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed to and fro:" meaning that when there is no fault in the matter of our prayers, but that we ask things pleasing to God, and there is no indisposition and hostility in our persons and manners between God and us, then to doubt were to distrust God; for, all being right on our parts, if we doubt the issue, the default must be on that part which to suspect were infinite impiety.

But after we have done all we can, if out of humility and fear we are not truly disposed, we doubt of the issue, it is a modesty which will not at all discommend our persons nor impede the event, provided we at no hand suspect either God's power or veracity. Putting trust in God is an excellent advantage to our prayers. "I will deliver him (saith God) because he hath put his trust in Me." And yet distrusting ourselves and suspecting our own dispositions, as it pulls us back in our actual confidence of the event, so, because it abates nothing of our confidence in God, it prepares us to receive the reward of humility, and not to lose the praise of a holy trusting in the Almighty.

The greater zeal and fervour of desire we have in our prayers, the sooner and the greater will the return of the prayer be, if the prayer be for spiritual objects. For other things our desires must be according to our needs, not by a

value derived from the nature of the thing, but the usefulness it is to us, in order to our greater and better purposes.

Of the same consideration it is, that we "Persevere and be importunate" in our prayers by repetition of our desires, and not remitting either our affections or our offices till God, overcome by our importunity, give a gracious answer. Jacob wrestled with the angel all night, and would not dismiss him till he had given him a blessing. "Let me alone," saith God, as if He felt a pressure and burden lying upon Him by our prayers, or would not quit Himself nor depart unless we gave Him leave; and since God is detained by our prayers, and we may keep Him as long as we please, and that He will not go away till we leave speaking to Him, he that will dismiss Him till he hath His blessing knows not the value of His benediction, or understands not the energy and power of a persevering prayer. And to this purpose Christ speaks a parable, "That men ought always to pray and not to faint." "Praying without ceasing," St. Paul calls it, that is, with continual addresses, frequent interpellations, never ceasing renewing the request till I obtain my desire. For it is not enough to recommend our desires to God with one hearty prayer and then forget to ask Him any more; but so long as our needs continue, so long in all times and upon all occasions to renew and repeat our desires; and this is "Praying continually;" just as the widow did to the unjust judge: she never left going to him, she troubled him every day with her clamorous suit; so must we "Pray always," that is, every day, and many times every day, according to our occasions and necessities, or our devotion and zeal, or as we are determined by the customs and laws of a church; never giving over through weariness or distrust; often renewing our desires by a continual succession of devotions, returning at certain and determinate periods. For God's blessings, though they come infallibly, yet not always speedily, saving only that it is a blessing to be delayed that we may increase our desire, and renew our prayers, and do acts of confidence and patience, and ascertain and increase the blessing when it comes. For we do not more desire to be blessed than

God does to hear us importunate for blessing, and He weighs every sigh, and bottles up every tear, and records every prayer, and looks through the cloud with delight to see us upon our knees; and when He sees His time, His light breaks through it and shines upon us.

Only we must not make our accounts for God according to the course of the sun, but the measures of eternity. He measures us by our needs, and we must not measure Him by our impatience. "God is not slack, as some men count slackness," saith the apostle, and we find it so when we have waited long. All the elapsed time is no part of the tediousness; the trouble of it is past with itself, and for the future we know not how little it may be; for ought we know we are already entered into the cloud that brings the blessing. However, pray till it comes; for we shall never miss to receive our desires, if it be holy or innocent, and safe; or else we are sure of a great reward of our prayers.

And in this so determined there is no danger of blasphemy or vain repetitions: for those repetitions are vain which repeat the words, not the devotion, which renew the expression and not the desire; and he that may pray the same prayer to-morrow which he said to-day, may pray the same at night which he said in the morning, and the same at noon which he said at night, and so in all the hours of prayer and in all the opportunities of devotion. Christ in His agony went thrice and said the same words, but He had intervals for repetition; and His need and His devotion pressed Him forward; and whenever our needs do so, it is all one if we say the same words or others, so we express our desire, and tell our needs, and beg the remedy.

He that speaks his needs and expresses nothing but his fervour and greatness of desire, cannot be vain or long in his prayers; he that speaks impertinently, that is unreasonably and without desires, is long though he speak but two syllables; he that thinks for speaking much to be

heard the sooner, thinks God is delighted in the labour of the lips: but when reason is the guide, and piety is the rule, and necessity is the measure, and desire gives the proportion, let the prayer be very long; he that shall blame it for its length must proclaim his disrelish both of reason and religion, his despite of necessity and contempt of zeal.

In private prayers it is permitted to every man to speak his prayers, or only to think them, which is a speaking to God: vocal or mental praying is all one to God, but in order to us they have their several advantages; the sacrifice of the heart and the calves of the lips make up a holocaust to God; but words are the arrest of the desires, and keep the spirit fixed and in less permissions to wander from fancy to fancy; and mental prayer is apt to make the greater fervour, if it wander not: our office is more determined by words, but we then actually think of God, when our spirits only speak. Mental prayer, when our spirits wander, is like a watch standing still because the spring is down; wind it up again, and it goes on regularly: but in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hand points not to the right hour, because something is in disorder, and the striking is nothing but noise. In mental prayer we confess God's omniscience; in vocal prayer we call the angels to witness. In the first our spirits rejoice in God; in the second the angels rejoice in us. Mental prayer is the best remedy against lightness and indifferency of affections, but vocal prayer is the aptest instrument of communion. That is more angelical, but yet fittest for the state of separation and glory; this is but humane, but it is apter for our present constitution. They have their distinct proprieties, and may be used according to several accidents, occasions, or dispositions.

Pray often, and you shall pray oftener; and when you are accustomed to a frequent devotion, it will so insensibly unite to your nature and affections that it will become trouble to omit your usual or appointed prayers: and what you obtain

at first by doing violence to your inclinations, at last will not be left without as great unwillingness as that by which at first it entered.

This rule relies not only upon reason derived from the nature of habits, which turn into a second nature, and make their actions easy, frequent, and delightful; but it relies upon a reason depending upon the nature and constitution of grace, whose productions are of the same nature with the parent, and increases itself, naturally growing from grains to huge trees, from minutes to vast proportions, and from moments to eternity.

But be sure not to omit your usual prayers without great reason, though without sin it may be done; because after you have omitted something, in a little while you will be past the scruple of that, and begin to be tempted to leave out more. Keep yourself up to your usual forms; you may enlarge when you will; but do not contract or lessen them without a very probable reason.

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 dovelike 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 music and motion from an angel, as he passed sometimes through the air, about his ministries 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 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.

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

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 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 a 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*
Victa 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.

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 public 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 catholic church. "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 anything 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.

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 under-

stand 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 practise 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? 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.

A PRAYER.

O holy and eternal God, who hast commanded us to pray unto Thee in all our necessities, and to give thanks unto

Thee for all our instances of joy and blessing ; and to adore Thee in all Thy attributes and communications, Thy own glories, and Thy eternal mercies, give unto me Thy servant the spirit of prayer and supplication, that I may understand what is good for me, that I may desire regularly and choose the best things ; that I may conform to Thy will, and submit to Thy disposing, relinquishing my own affections and imperfect choice. Sanctify my heart and spirit, that I may sanctify Thy name, and that I may be gracious and accepted in Thine eyes ; give me the humility and obedience of a servant, that I may also have the hope and confidence of a son, making humble and confident addresses to the throne of grace, that in all my necessities I may come to Thee for aids, and may trust in Thee for a gracious answer, and may receive satisfaction and supply. Give me a sober, diligent, and recollected spirit in my prayers, neither choked with cares, nor scattered by levity, nor discomposed by passion, nor estranged from Thee by inadvertency, but fix it fast to Thee by the indissoluble bands of a great love and a pregnant devotion : and let the beams of Thy Holy Spirit descending from above, enlighten and enkindle it with great fervours and holy importunity and unwearied industry, that I may serve Thee, and obtain Thy blessing by the assiduity and zeal of perpetual religious offices. Let my prayers come before Thy presence, and the lifting up of my hands be a daily sacrifice, and let the fires of zeal not go out by night or day, but unite my prayers to the intercession of the holy Jesus, and to a communion of those offices which angels and beatified souls do pay before the throne of the Lamb and at the celestial altar : that my prayers, being hallowed by the merit of Christ, and being presented in the phial of the saints, may ascend thither where Thy glory dwells, and from whence mercy and eternal benediction descends upon Thy church. Lord, change my sins into penitential sorrow, my sorrow to petition, my petition to eucharist, that my prayers may be consummate in the adorations of eternity, and the glorious participation of the end of our hopes and prayers, the fulness of never-failing charity, and fruition of Thee, O holy and eternal God, blessed Trinity and mysterious Unity, to whom all honour, and worship, and

thanks, and confession, and glory, be ascribed for ever and ever. Amen.

A PRAYER FOR A HOLY AND HAPPY DEATH.

O eternal and holy Jesus, who by death hast overcome death, and by Thy passion hast taken out its sting, and made it to become one of the gates of heaven, and an entrance to felicity; have mercy on me now and at the hour of my death: let Thy grace accompany me all the days of my life, that I may, by a holy conversation and an habitual performance of my duty, wait for the coming of our Lord, and be ready to enter with Thee at whatsoever hour Thou shalt come. Lord, let not my death be in any sense unprovided, nor untimely, nor hasty, but after the manner of men, having in it nothing extraordinary but an extraordinary piety, and the manifestation of a great and miraculous mercy. Let my senses and my understanding be preserved entire till the last of my days, and grant that I may die the death of the righteous, free from debt and deadly sin; having first discharged all my obligations of justice, leaving none miserable and unprovided in my departure; but be Thou the portion of all my friends and relatives, and let Thy blessing descend upon their heads, and abide there till they shall meet me in the bosom of our Lord. Preserve me ever in the communion and peace of the church; and bless my death-bed with the opportunity of a holy and a spiritual guide, with the assistance and guard of angels, with the reception of the holy sacrament, with patience and dereliction of my own desires, with a strong faith, and a firm and humble hope, with just measures of repentance, and great treasures of charity to Thee, my God, and to all the world, that my soul in the arms of the holy Jesus may be deposited with safety and joy, and there to expect the revelation of Thy day, then to partake the glories of Thy kingdom, O eternal and holy Jesus. Amen.

A PRAYER FOR THE EVENING.

Eternal God, Almighty Father of men and angels, by whose care and providence I am preserved and blessed, comforted, and assisted; I humbly beg of Thee to pardon the sins and follies of this day, the weaknesses of my services and the strength of my passions, the rashness of my words and the vanity and evil of my actions. O just and dear God, how long shall I confess my sins, and pray against them, and yet fall under them? O let it be so no more; let me never return to the follies of which I am ashamed, which bring sorrow and death, and Thy displeasure, worse than death. Give me a command over my evil inclinations, and a perfect hatred of sin, and a love to Thee above all the desires of this world. Be pleased to bless and preserve me this night from all sin, and all violence of chance, and the malice of the spirits of darkness; watch over me in my sleep, and whether I sleep or wake let me be Thy servant. Be Thou first and last in all my thoughts, and the guide and continual assistance of all my actions. Preserve my body, pardon the sin of my soul, and sanctify my spirit. Let me always live holily and justly and soberly; and when I die, receive my soul into Thy hands, O holy and ever-blessed Jesus, that I may lie in Thy bosom, and long for Thy coming, and hear Thy blessed sentence at doomsday, and behold Thy face, and live in Thy kingdom, singing praises to God for ever and ever. Amen.

ARCHBISHOP LEIGHTON.

PRAYER may be considered in a threefold notion. 1. As a duty we owe to God. As it is from Him we expect and receive all, it is a very reasonable homage and acknowledgment thus to testify the dependence of our being and life on Him, and the dependence of our souls upon Him for being, and life, and all good; that we be daily suitors before

His throne, and go to Him for all. 2. As it constitutes the dignity and the delight of a spiritual mind to have so near access unto God, and such liberty to speak to Him. 3. As a proper and sure means, by divine appointment and promise, of obtaining at the hands of God those good things that are needful and convenient for us. And although some believers of lower knowledge do not (it may be) so distinctly know, and others not so particularly consider, all these in it, yet there is a latent notion of them all in the heart of every godly person, which stirs them and puts them on to the constant use of prayer, and to a love of it.

And as they are in these respects inclined and bent to the exercise of prayer, the Lord's ear is in like manner inclined to hear their prayer in these respects. 1. He takes it well at their hands that they do offer it up as due worship to Him, that they desire thus as they can to serve Him. He accepts of those offerings graciously, passes by the imperfections in them, and hath regard to their sincere intention and desire. 2. It pleases Him well that they delight in prayer, as converse with Him; that they love to be much with Him, and to speak to Him often, and still aspire by this way to more acquaintance with Him; that they are ambitious of this. 3. He willingly hears their prayers as the expressions of their necessities and desires; being both rich and bountiful, He loves to have blessings drawn out of His hands that way. The Lord's treasury is always full, and therefore He is always communicative. In the first respect, prayer is acceptable to the Lord "As incense and sacrifice," as David desires, (Psalm cxi. 2,) the Lord receives it as divine worship done to Him. In the second respect, prayer is as the visits and sweet entertainment and discourse of friends together, and so is pleasing to the Lord, as the free opening of the mind, *the pouring out of the heart to Him*, as it is called, Psalm lxii. 8; and David in Psalm v. 1, calls it *his words* and *his meditation*, the word for that signifies discourse or conference. And in the third sense, the Lord receives prayer as the suits of petitioners who are in favour with Him, and whom He readily accords to. And this the word for supplication in the original, and the word here rendered prayer,

and that rendered cry in the Psalm, do mean; and in that sense, the Lord's open ear and hearkening hath in it His readiness to answer, as one that doth hear, and to answer graciously and really, as hearing favourably.

He that in prayer minds none but himself, doubtless he is not right in minding himself. Howsoever, this he may be sure of, that in keeping out others from his prayers, he bars himself from the benefit of all others' prayers likewise. If thou prayest for thyself alone, thou alone prayest for thyself, says St. Ambrose. So that self-love itself may here plead for love to our brethren.

Forget not the Church of God, and to seek the good of Zion; it is not only your duty, but your benefit. Are you not all concerned in it, if indeed you be parts of that mystical body? And it hinders not at all, but rather advances your personal suits at God's hands, when He sees your love to your brethren, and desires for the Church's good.

Let not, therefore, any estate, no private perplexity or distress, nor very sorrow for sin, take you so up as to be all for yourselves; let others, but especially the public condition of the Church of God, find room with you. We find it thus with David when he was lamenting his own case, Psalm li. 18, and Psalm xxv. ult. and elsewhere, yet he forgets not the Church: "In Thy good pleasure do good to Zion, and build up the walls of Jerusalem." So, then, let this be the constant tenor of your prayers, even in secret. When thou prayest alone, "Shut thy door," says our Saviour; shut out as much as thou canst the sight and notice of others, but shut not out the interest and good of others.

A chief point of prayer is the presenting of the soul before God; remembering to whom we speak, that it is to the great King, the holy God. Consider, if we find

our hearts filled with Him when we are before Him. Oh, how seldom think we that He is God, even while we speak to Him, and how quickly do we forget it, and let slip that thought! When we have anything of it, how soon are we out of it, and multiplying vain words! For such are all we utter to Him without this. Oh! pray to be taught this point of prayer, and watch over your hearts in prayer, to set them thus when you enter to Him, and to call them in when they wander, and pluck them up when they slumber, to think where they are, and what they are doing.

Let prayer be not only the key that opens the day, and the lock that shuts out the night, but let it be also, from morning to night, our staff and stay in all our labours, and enable us to go cheerfully up into the mount of God. Prayer brings consolation to the languishing soul, drives away the devil, and is the great medium whereby all grace and peace is communicated to us.

In the worst estate there is ever some matter of praise to be mixed with request, and truly we may justly suspect that our neglect of praises makes our prayers unacceptable. In the best estate here below praise must be accompanied with prayer. Our necessities and straits return daily upon us, and require new supplies of mercy, and prayer, if we know how to use it right, is the way to obtain them all.

AMEN.

In this word centre all the requests, and are put up together: *so be it*. And there is in it withal, as all observe, a profession of confidence that it shall be so. It is from one root with those words which signify *believing* and *truth*. The truth of God's promising persuades belief; and it persuades to hope for a gracious answer of prayer. And

this is the excellent advantage of the prayer of faith, that it quiets and establishes the heart in God. Whatsoever be its estate and desire, when once the believer hath put his petition into God's hand he rests content in holy security and assurance concerning the answer; refers it to the wisdom and love of God, how and when He will answer; not doubting that whatsoever it be, and whensoever, it shall both be gracious and seasonable. But the reason why so few of us find that sweetness and comfort that are in prayer, is, because the true nature and use of it is so little known.

BENEDICTION.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

HENRY VAUGHAN.

MORNING HYMN.

WHEN first thine eyes unvail, give thy soul leave
 To do the like; our bodies but forerun
 The spirit's duty. True hearts spread and heave
 Unto their God, as flowers do to the sun.

Give Him thy first thoughts then; so shalt thou keep
 Him company all day, and in Him sleep.

Yet never sleep the sun up. Prayer should
 Dawn with the day. There are set, awful hours
 'Twixt heaven and us. The manna was not good
 After sun rising: far day sullies flowers;

Rise to prevent the sun; sleep doth sins glut,
 And heaven's gate opens when this world's is shut.

Walk with thy fellow creatures ; note the hush
And whispering amongst them. Not a spring
Or leaf but hath his morning hymn. Each bush
And oak doth know " I AM." Canst thou not sing ?
O ! leave thy cares and follies ! go this way,
And thou art sure to prosper all the day.

Serve God before the world ; let Him not go
Until thou hast a blessing : then resign
The whole unto Him ; and remember who
Prevailed by wrestling ere the sun did shine.
Wouldst thou be blessed ? thy sins and follies weep,
Then, journeying on, an eye to heaven keep.

Mornings are mysteries : the first world's youth,
Man's resurrection, and the future's bud,
Shroud in their births. The crown of life, light, truth,
Is styled their star, the stone, and hidden food :—
Three blessings wait upon them, one of which
Should move : they make us holy, happy, rich.

When the world's up, and every swarm abroad,
Keep thòu thy temper ; mix not with each clay ;
Despatch necessities. Life hath a load
Which must be carried on, and safely may.
Yet keep those cares without thee ; let thy heart
Be God's alone, and choose the better part.

Briefly, do as thou wouldst be done unto ;
Love God, and love thy neighbour ; watch and pray.
These are the words and works of life ; this do,
And live ; who doth not thus, hath lost heaven's way.
Oh, lose it not ! look up ! Wilt change those lights
For chains of darkness, and eternal nights ?

GEORGE WITHER.

EVENING HYMN.

LORD, should we oft forget to sing
 A thankful evening song of praise,
 This duty they to mind might bring
 Who chirp among the bushy sprays.

For, to their perches they retire,
 When first the twilight waxeth dim ;
 And every night that sweet-voiced quire
 Shuts up the day-light with a hymn.

Ten thousandfold more cause have we
 To close each day with praiseful voice,
 To offer thankful hearts to Thee,
 And in Thy mercies to rejoice.

For from Thy wardrobe clothed we are,
 Our health we do by Thee retain ;
 Our daily bread Thou dost prepare,
 And givest ease when we have pain.

Therefore for all Thy mercies past,
 For those this evening doth afford,
 And which for times to come Thou hast,
 We give Thee hearty thanks, O Lord !

Continued let Thy bounties be,
 And from our ghostly foes' despite
 (Tho' we deserve it not from Thee)
 Defend us this ensuing night.

When we shut up in darkness lie,
 Let not the guilt of any sin
 Appear our souls to terrify,
 With fears that bring despairings in.

But free from harms and slavish fear,
 Let us a peaceful rest obtain ;
 That when the morning shall appear,
 We may renew Thy praise again.

The Lord's Supper.

BISHOP COVERDALE.

O LORD JESU CHRIST, our Redeemer, honour and praise be alway given unto Thee for feeding our souls with this spiritual and heavenly food. And we beseech Thee for Thy tender mercy, that as Thou hast given it us for a Sacrament of continual thankfulness, of daily remembrance, and of charitable unity; even so, most merciful Saviour, lend us alway Thy grace to be thankful unto Thee for it, and not only by it to be continually mindful of our redemption, purchased through Thy death and blood-shedding, but also in consideration thereof to increase in love toward Thee, and all mankind for Thy sake.*

The special Sacraments which the Lord did chiefly institute and command the apostles to practise in the church are Holy Baptism and the blessed Supper of our Lord Jesus Christ. Concerning the first, He saith thus: "To Me is given all power in heaven and in earth; therefore go your way and teach all people, and baptise them in the name of the Father, of the Son, and of the Holy Ghost, and teach them to keep all that I have commanded you." The other did He institute at the last Supper. For thus it is written in the holy Gospel: "When they were eating, He

* The Order of the Church in Denmark, &c.

took bread, and when He had given thanks, He brake it, and gave them, saying, Take, eat: this is My body, which shall be given for you: this do in remembrance of Me. So took He also the cup when they had supped, and said, Drink ye all out of this: this is My blood of the new testament, which shall be shed for the remission of sins." With such Sacraments through outward visible forms, for our infirmities' sake, pleased it the Lord to show and set before our eyes His heavenly and invisible grace; not that we should continue still hanging in the visible thing, but that we should lift up our minds, and with a true belief to hold fast, to print sure in our minds, to worship, and to enjoy the things that faith showeth us by the outward Sacraments.

With these outward Sacraments also hath it pleased Him to open, declare, and show unto us His grace and loving-kindness; namely, how that He giveth unto us Himself and all His riches; cleanseth us, feedeth and moisteneth our souls with His flesh and blood; that He is at one with us, and we with Him, so that we use and practise the Sacraments with a true faith. For the outward enjoying of the Sacraments of itself alone doth not reconcile us with God; but if they be used with faith, then, as St. Peter saith, Acts xv., through faith doth God purify the hearts. With the Sacraments pleased it Him to leave behind Him a remembrance of His gifts and benefits, to the intent that we should never forget them, but praise and thank Him therefore.

Moreover with visible Sacraments was it His will to gather us together, and to mark us in His church and people, and to put us in remembrance of our duty, how we are one body together, and ought to apply ourselves to all righteousness. All which things are found at length in the Scriptures of the apostles.*

He that will sit now at the Table of the high King, let

* "The Old Faith," translation from H. Bullinger.

him diligently consider what he receiveth in his soul through faith, namely, the body and blood of Jesus Christ, which feedeth and nourisheth him to eternal life, and draweth him to God, altereth him, and maketh him steadfast, which the outward bread taken with the mouth doth point and lead unto : yea, let us ponder, how great love, and what an example Christ there setteth before him, that he also must prepare the like ; that is, that he to his power must follow the love, life, and passion of Christ, to the intent that he, being wounded with Christ's love, and fastened with Him upon the cross, may abide in Him unto the end.

Seeing then that we are cleansed, delivered, and redeemed with so dear and worthy a treasure, namely, with the precious blood of Jesus Christ, the undefiled Lamb, we ought never to forget such an high benefit, but at all times with thankfulness to remember that Christ our Paschal Lamb was slain and offered up for us upon the cross, that we from henceforth should walk in pureness, singleness, and innocency of life ; and that when we in the Supper by true faith do eat His body and drink His blood, we might through Him be so strengthened and fed to eternal life as to abide and live in Him for ever. For He is the bread of life that came down from heaven, to nourish and strengthen our weak and hungry souls, yea, to make us dead to live again.

But then eat we His flesh, and then drink we His blood, when we through true belief do ponder and consider what He hath done and suffered for our sakes ; then are we partakers of His Supper and feast, when we for His sake do live, as He did for His Father's sake. He gave Himself whole unto us, so ought we to give ourselves whole unto Him and to our neighbour ; to Him through belief, to our neighbour through charitable love. Through faith we abide in Him ; by working love He abideth in us. The more we love, the more enjoy we of this meat ; the more we believe, the more we love. In this shall all men know that we are His disciples, if we love one another. God is love ; and he that abideth in love abideth in God, and God in him.

What greater love can there be than to give His own life for us? The death of Christ ought never to come out of our hearts, that we may do and suffer all things for His sake that died for us.

BISHOP JEWELL.

IT remaineth that we consider how we ought to prepare our hearts, and with what faith and reverence we should resort to these holy mysteries. We may not come as we use to do to our usual meats. For here, in a mystery and Sacrament of bread, is set before us the body of Christ our Saviour, and His blood in the Sacrament of wine. We see one thing, we must conceive another thing. Therefore we must in such manner be affected as if we were present to behold His death upon the cross, and the shedding of His blood for our sins.

Let us set before our eyes that dreadful tragedy, and the causes and effects of His death; that so our hearts may be the rather moved to yield that allegiance, obedience, and reverence which is due. We were the children of wrath, the enemies of God, shut up under sin, and the heirs of everlasting damnation. In this case, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have life everlasting." And, as St. Paul saith: "God sent His own Son in the similitude of sinful flesh, and by sin condemned sin in the flesh." There was no other thing in heaven or earth which would be taken for our ransom. Therefore was the Son of God brought before the judge, and arraigned as a thief, and condemned, and scourged, and put to death: His side was opened with a spear, and the blood flowed out; and He said, "It is finished," that is to say, the price for man is now paid. Thus, "Being in the form of God, He thought it no robbery to be equal with God; but He made Himself of no reputation, and took on Him the form of a servant, and was made like unto men, and was found in shape as a man.

He humbled Himself, and became obedient unto the death, even the death of the cross." He gave His body to be crucified, and His blood to be shed, for our sakes. There was no other sacrifice left for sin : wo worth the sin of man, that was the cause of the death of Christ !

What were the effects of His death? What followed? "God hath highly exalted Him, and given Him a name above every name, that at the name of Jesus should every knee bow ; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father." God spake out of the heavens, and said : "This is my beloved Son, in whom I am well pleased." He crowned Him with glory and honour : He hath not only advanced Christ, but us also together with Him ; "And made us sit together in heavenly places in Christ Jesus:" "He hath made us like to the image of His Son." Thus hath He made us an acceptable people, and hath renewed the face of the earth : so that now He saith not, as He did to Adam, Thou art earth, and shalt return to earth ; but He saith, Thou art Heaven ; an immortal and undefiled inheritance, that fadeth not away, is reserved in heaven for thee. This is the effect and value of the death of Christ.

All these things are laid before us in the Holy Table, if we have eyes to see and behold them. There may we see the crucifying of His body and the shedding of His blood, as it were in a glass. Therefore Christ saith : "Do this in remembrance of Me ;" in remembrance of My benefit wrought for you ; in remembrance of your salvation purchased by Me. St. Paul saith : "As often as ye shall eat this bread and drink this cup, ye show the Lord's death till He come."

In this Supper lieth a hidden mystery. There is the horror of sin, there is the death of our Lord for our sin represented, how He was wounded for our sins, and tormented for our iniquities, and led as a lamb to the slaughter. There may we see the shame of the cross, the darkness over the world, the earth to quake, the stones to

cleave asunder, the graves to open, and the dead to rise. These things may we see in the Supper: this is the meaning of these holy mysteries.

ARCHBISHOP SANDYS.

As the graces of God purchased for us by Christ are offered unto us by the Word, so are they also most lively and effectually by the Sacraments. Christ hath instituted and left in His church, for our comfort and the confirmation of our faith, two Sacraments or seals; Baptism, and the Lord's Supper. In Baptism, the outward washing of the flesh declareth the inward purging and cleansing of the spirit. In the Eucharist, or Supper of the Lord, our corporal tasting of the visible elements, bread and wine, showeth the heavenly nourishing of our souls unto life by the mystical participation of the glorious Body and Blood of Christ. For inasmuch as He saith of one of these sacred elements, "This is My Body which is given for you;" and of the other, "This is My Blood," He giveth us plainly to understand that all the graces which may flow from the body and blood of Christ Jesus are in a mystery here not represented only but presented unto us. So then, although we see nothing, feel and taste nothing, but bread and wine; nevertheless let us not doubt at all but that He spiritually performeth that which He doth declare and promise by His visible and outward signs; that is to say, that in this Sacrament there is offered unto the church that very true and heavenly bread which feedeth and nourisheth us unto life eternal; that sacred blood which will cleanse us from sin, and make us pure in the day of trial. Again, in that He saith, "Take, eat: drink ye all of this," He evidently declareth that His body and blood are by this Sacrament assured to be no less ours than His; He being incorporate into us, and as it were made one with us. That He became man, it was for our sake: for our behoof and benefit He suffered: for us He rose again: for us He ascended into heaven: and finally

for us He will come again in judgment. And thus hath He made Himself all ours : ours His passions, ours His merits, ours His victory, ours His glory ; and therefore He giveth Himself and all His, in this Sacrament, wholly unto us. The reason and course whereof is this. In His Word He hath promised and certified us of remission of sins, in His death ; of righteousness, in His merits ; of life, in His resurrection ; and in His ascension, of heavenly and everlasting glory. This promise we take hold on by faith, which is the instrument of our salvation : but because our faith is weak and staggering through the frailty of our mortal flesh, He hath given us this visible Sacrament, as a seal and sure pledge of His irrevocable promise, for the more assurance and confirmation of our feeble faith. If a prince gave out his letters patent of a gift, so long as the seal is not put to, the gift is not fully ratified ; and the party to whom it is given thinketh not himself sufficiently assured of it. God's gift, without sealing, is sure ; as He Himself is all one, without changing ; yet, to bear with our infirmity, and to make us more secure of His promise, to His writing and word He added these outward signs and seals, to establish our faith, and to certify us that His promise is most certain. He giveth us, therefore, these holy and visible signs of bread and wine, and saith, "Take and eat, this is My body and blood ;" giving unto the signs the names which are proper to the things signified by them, as we use to do even in common speech, when the sign is a lively representation and image of the thing.

Let us, therefore, be thankful unto our Redeemer Christ for these His great benefits and so unspeakable and undeserved mercies ; and let us receive this Holy Sacrament as a sure pledge that the virtue of His death and passion is imputed unto us for justice, even as though we had suffered the same which He did in our own natural bodies. Let us not be so perverse as to draw back when Jesus Christ calleth us so lovingly to this royal feast ; but with good consideration of the worthiness of this gift, present we ourselves with a fervent zeal, that we may come worthily to this Holy Table. "Let each man try himself, and so eat,"

saith the apostle. Let us enter into ourselves, therefore, and examine the estate of our hearts and souls, and consider in what case we stand. If we be not of the sanctified household of God, not Christ's servants and faithful disciples, shall we dare presume to press in, being aliens and strangers, to the Lord's, as most comfortable, so also most dreadful, Table? No: let no impenitent blasphemer of God, or vile and unrepented sinner, presume to touch or taste this food; for such shall not feed upon Christ and His merits, but they receive their own damnation. But such as will worthily feed at this blessed feast must earnestly and truly mourn for their sins past, in a settled purpose and resolution never willingly to defile themselves again. And such as will be partakers of this bread that came from heaven, Jesus Christ, our one and only Saviour, must also be as one bread or loaf, and as one body joined together in brotherly love and all other offices of godly and Christian charity. For if thou come to this banquet without this vesture of love, it shall be said unto thee, "Friend, how camest thou hither, not having on thy wedding garment?" A woful speech, and an end most miserable.

JOHN BRADFORD.

THIS heavenly banquet (wherewithin Thou dost witness Thyself, O sweet Saviour, to be "The bread of life" wherewith our souls are fed unto true and eternal life and immortality) grant me grace so now to receive as may be to my singular joy and comfort.

The signs and symbols be bread and wine, which are sanctified in Thy body and blood, to represent the invisible communion and fellowship of the same. For as in baptism Thou, O God, dost regenerate us, and as it were engraft us into the fellowship of Thy church, and by adoption make us Thy children; so, as a good householder and Father, Thou dost afterwards minister meat to nourish and continue us in

that life whereunto Thou "By Thy Word hast begotten us." And truly, O Christ, Thou art the food of the soul: and therefore our heavenly Father giveth Thee unto us, that we being refreshed in communicating of Thee might be received into immortality.

Now, because this mystery is of itself incomprehensible, Thou dost exhibit and give unto us a figure and image hereof in visible signs: yea, as though Thou paidest down present earnest, Thou makest us so certain hereof as if with our eyes we saw it. And this is the end wherefore Thou didst institute this Thy Supper and banquet, namely that it might confirm us, as of Thy body once so offered for us that we may feed on it, and in feeding feel in us the efficacy and strength of Thy one alone sacrifice; so of Thy blood once so shed for us that it is unto us as a continual potion and drink, according to the words of Thy promise added there, "Take, eat, this is My body, which is given for you." So that the body which was once offered for our salvation we are commanded to "Take and eat," that whiles we are partakers thereof we might be most assured the virtue of Thy lively death is of force in us: whereof it cometh that Thou callest the cup the "Testament (or covenant) in Thy blood;" for the covenant which Thou once hast stricken with us in Thy blood Thou dost, as it were, renew the same as concerning the confirmation of our faith, so often as Thou reach unto us this holy cup to drink of.

O wonderful consolation which cometh to the godly hearts by reason of this Sacrament! For here we have assured witness that Thou, Christ, art so coupled unto us, and we so grafted in Thee, that we are "One body" with Thee; and whatsoever Thou hast we may call it our own. Boldly, therefore, we may boast that "Everlasting life," Thine inheritance, is ours; that "The kingdom of heaven," whereinto Thou art entered, can no more be taken away from us or we from it, than from Thee or Thou from it. Again, our sins can no more condemn us than Thee; for Thou would they should be laid to Thy charge as though they were Thine.

This is a wonderful change which Thou makest with us of Thy unspeakable mercy. Thou wast made "The Son of Man" with us, that we with Thee might be made "The Sons of God :—" Thou camest down from heaven unto earth, to bring us from the earth into heaven : Thou tookest upon Thee our mortality, that Thou mightest give us Thy immortality : Thou tookest upon Thee our weakness, that Thou mightest make us strong with Thy strength : Thou tookest on Thee our poverty, to pour upon us Thy plenty : Thou tookest upon Thee our unrighteousness, that Thou mightest cloak us with thy righteousness.

O comfort of comforts ! Of all these things we have so assured witness in this Sacrament that we ought without all wavering to be so sure that they are exhibit and given unto us as if with our corporal eyes we did see Thee, O sweet Christ, present in visible form, and with our very hands touched and handled Thee ; for this word cannot lure or beguile us, "Take, eat, drink : this is My body, which is given for you : this is My blood, which is shed for the forgiveness of your sins."

In that Thou biddest us "Take" Thou wouldest signify unto us that it is ours. In that Thou biddest us "Eat" Thou wouldest we should know that it is made "One flesh" with us. In that Thou sayest it is "Thy body given for us," "Thy blood shed for us," Thou wouldest that we should learn both to be not only Thine now, but also ours ; for Thou tookest and gavest both not for Thy commodity but for ours.

Grant, therefore, good Lord, that we may, as be thankful to Thee for ever, so diligently always to mark that the chiefest and almost the whole pith of the Sacrament consisteth in these words, "Which is given for you," "Which is shed for you :—" for else it would little help us to have Thy body and blood distributed now, except they had been given for our redemption and salvation. By the bread and wine, therefore, they are represented, that we might learn that they are not only ours, but also that they are destinate and appointed unto us for the seal of spiritual life.

ROGER HUTCHINSON,

FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE, AND
AFTERWARDS OF ETON COLLEGE, A.D. 1550.

BEFORE thou comest to God's board, examine and try thyself, whether thou be guilty of any of these things afore rehearsed; of oppression, of flattery, of malice, of slander, of lying, of envy. Follow the counsel of St. Paul; judge thyself that thou be not judged of the Lord. And as householders and masters of colleges do call their stewards and bowsers to an account and audit, to know what they have received, and what they have expended and laid forth for every thing, what is not received, and what remaineth still in their hands; so do thou make thyself a judge over thine own conscience; call thy soul to give an account of all his thoughts; call thine eyes to a reckoning for all their wanton and unchaste looks; examine thine ears, whether they have been corrupted with flattery, with detraction, or with evil counsel; call thy hands to account for covetously taking that which was not thine; ask account and a reckoning of thy tongue, what oaths, what slanders, what brags, what evil counsel, what heresy, and what pestiferous doctrine he hath sowed and uttered. For if thou do not prove and examine thyself, according to Paul's counsel, but come with a defiled conscience to God's board, thou dost not eat Christ's body, which is the bread of life, and is received only unto health and salvation; but thou dost eat *panem mortis*, "The bread of death," the bread of judgment, the bread of damnation; and art guilty, as Paul saith, "Of the body and blood of Christ," because thou dost abuse, defile, and despise the Sacrament thereof.

It followeth in the text, that Christ and His disciples, "When they had given praises," or, as some do read, "Had sung an hymn, they went out into mount Olivet." We are

taught here, by the ensample of Christ and His apostles, two offices which God requireth of us after the receipt of the Sacrament. First, in that they gave thanks and praises, let us learn, that it is the office of every Christian man, before he depart from God's Table, and also all his life time, to render hearty thanks to God the Father for His great clemency and mercy, for the remission of his sins through the dishonour and death of His honourable Son. To this end and purpose this mystery was chiefly and principally ordained, that so noble and worthy a benefit should not fall out of remembrance, for so much as it is our only comfort against damnation and eternal death. Therefore many of the elder fathers of Christ's church do name the Sacrament *εὐχαριστία*, that is, a thanksgiving. Follow the ensample of Christ, thy high Shepherd, and of His apostles, which finished not this mystery without thanks to the Divine Majesty. They continued also "In giving of thanks and breaking of bread," as Luke registereth, writing their lives after Christ's ascension and departure. What words they used it is unknown; and also whether they sang an hymn or only said it. The Greek word is indifferent either to singing or saying. But though God do not here esteem the voice, but the heart, yet both song and instruments be laudable and approved ceremonies in God's church.

If we will not honour God with due thanks for His innumerable benefits procured unto us through Christ, but become unthankful and unkind; if, after that we be delivered from sin and received into God's favour, we turn from His holy commandment, then is our latter end worse than the beginning. For of such St. Paul saith, "If any man defile the temple of God, him shall God destroy." Behold examples hereof in the New Testament. Judas, after that he had been long in the blessed fellowship of the apostles, for betraying the guiltless for a bribe, and through the detestable vice of covetousness, hung himself, and utterly lost the favour of God. Ananias and Sapphira his wife, for practising the said detestable vice of covetousness, after breaking of bread in the primitive church, were stricken with sudden death. Many among the Corinthians were

stricken with divers diseases, and some with sudden death, for like offences, as Paul witnesseth. For nothing displeaseth the Divine Majesty more, nothing so kindleth His fury and indignation, as relapse into sin after that thou hast been at His Son's Holy Table. For "Thou treadest under thy foot His honourable Son, thou crucifiest Him again, thou countest the blood of the New Testament which sanctified thee an unholy thing, and dost dishonour the Spirit of Grace."

The second office which we are taught here is thenceforth to pass our lifetime in prayer and in seeking after heavenly things. For Christ and His apostles, from giving of thanks, go straightways to mount Olivet, which place, as John the evangelist saith, Judas who betrayed Him knew very well; "For Jesus oftentimes resorted thither with His disciples to pray." If He had gone to an unknown place, seeing His time was at hand, many would have thought that He had suffered death for our redemption against His will. To avoid this suspicion, and to teach us that He died of His own voluntary will and goodness without compulsion, *et secundum propositum*, &c., that is, "According to the purpose of His Father," to the praise of the glory of His grace, He resorted to His accustomed place, which His betrayer knew. Also He resorteth thither, as Luke writeth, to pray, not that He had need of prayer, which is a remedy against sin, but to stir us thereunto by His ensample. For seeing He prayed often and so diligently, who needed not, being without all spot of sin, either original or actual, how needful a thing is the same for us which be sinners! As the life of fishes lieth in the water, and out of water they lose their lives, so I say unto you the soul of man and woman dieth without prayer; neither can we eschew evil, or exercise virtue, without continual and earnest invocation of God's daily help. Let us learn, therefore, of Christ, who prayed not for Himself, but for our example, to resort after the Communion, not to the tavern or ale-house, not to a bowling alley nor to a dicing house, as many do daily, but to go into mount Olivet, that is, to a place of prayer, as he did; always thenceforth looking upward towards heavenly things, that He may increase in us all spiritual gifts to the glory of His

name. For as fathers in earth will not let their children know their privacies, their secret treasures and riches, nor make them partakers of their commodities and lands, as long as they follow the wild swing of their youth and delight in vanities, no more will God the Father to the lovers of worldly vanities deal His spiritual graces, nor discover the glorious riches of His kingdom. We must despise worldly things and become eagles; that is, we must fly up into mount Olivet, we must lift our minds up into heaven, where Christ's body is at His Father's right hand.

RICHARD HOOKER.

WHICH of you will gladly remain or abide in a misshapen, or a ruinous, or a broken house? And shall we suffer sin and vanity to drop in at our eyes, and at our ears, at every corner of our bodies and of our souls, knowing that we are the temples of the Holy Ghost? Which of you receiveth a guest whom he honoureth or whom he loveth, and doth not sweep his chamber against his coming? And shall we suffer the chamber of our hearts and consciences to lie full of vomiting, full of filth, full of garbage, knowing that Christ hath said, "I and my Father will come and dwell with you?" Is it meet for your oxen to lie in parlours, and yourselves to lodge in cribs? Or is it seemly for yourselves to dwell in your ceiled houses, and the house of the Almighty to lie waste, whose house ye are yourselves? Do not our eyes behold how God every day overtaketh the wicked in their journeys, how suddenly they pop down into the pit? how God's judgments for their crimes come so swiftly upon them that they have not the leisure to cry, Alas? how their life is cut off like a thread in a moment? how they pass like a shadow? how they open their mouths to speak, and God taketh them even in the midst of a vain or an idle word? and dare we for all this lie down, take our rest, eat our meat securely and carelessly in the midst of so great and so many ruins?

Blessed and praised for ever and ever be His name, who perceiving of how senseless and heavy metal we are made, hath instituted in His church a spiritual Supper and an Holy Communion to be celebrated often, that we might thereby be occasioned often to examine these buildings of ours, in what case they stand. For sith God doth not dwell in temples which are unclean, sith a shrine cannot be a sanctuary unto Him, and this Supper is received as a seal unto us that we are His house and His sanctuary; that His Christ is as truly united to me, and I to Him, as my arm is united and knit unto my shoulder; that He dwelleth in me as verily as the elements of bread and wine abide within me; which persuasion, by receiving these dreadful mysteries, we profess ourselves to have a due comfort, if truly; and if in hypocrisy, then wo worth us: therefore, ere we put forth our hands to take this blessed Sacrament, we are charged to examine and try our hearts whether God be in us of a truth or no; and if by faith and love unfeigned we be found the temples of the Holy Ghost, then to judge whether we have had such regard every one to our building that the Spirit which dwelleth in us hath no way been vexed, molested, and grieved; or if it had, as no doubt sometimes it hath by incredulity, sometimes by breach of charity, sometimes by want of zeal, sometimes by spots of life, even in the best and most perfect amongst us, (for who can say his heart is clean?) O then, to fly unto God by unfeigned repentance; to fall down before Him in the humility of our souls, begging of Him whatsoever is needful to repair our decays, before we fall into that desolation whereof the prophet speaketh saying, "Thy breach is great like the sea; who can heal thee?"

Receiving the Sacrament of the Supper of the Lord after this sort, (you that are spiritual, judge what I speak,) is not all other wine like the water of Marah, being compared to the cup which we bless? Is not manna like to gall, and our bread like to manna? Is there not a taste, a taste of Christ Jesus, in the heart of him that eateth? Doth not he which drinketh behold plainly in this cup that his soul is bathed in the blood of the Lamb? O beloved in our Lord

and Saviour Jesus Christ, if ye will taste how sweet the Lord is, if ye will receive the King of Glory, "Build yourselves."

Young men, I speak this to you, for ye are His house, because by faith ye are conquerors over Satan, and have overcome that evil. Fathers, I speak it also to you; ye are His house, because ye have known Him which is from the beginning. Sweet babes, I speak it even to you also; ye are His house, because your sins are forgiven you for His name's sake. Matrons and sisters, I may not hold it from you; ye are also the Lord's building, and, as St. Peter speaketh, "Heirs of the grace of life" as well as we. Though it be forbidden you to open your mouths in public assemblies, yet ye must be inquisitive in things concerning this building, which is of God, with your husbands and friends at home; not as Delilah with Samson, but as Sarah with Abraham; whose daughters ye are, whilst ye do well, and build yourselves.

It greatly offendeth that some when they labour to show the use of the Holy Sacraments assign unto them no end but only *to teach* the mind, by other senses, that which the Word doth teach by hearing. Whereupon how easily neglect and careless regard of so heavenly mysteries may follow, we see in part by some experience had of those men with whom that opinion is most strong. For where the Word of God may be heard, which teacheth with much more expedition and more full explication anything we have to learn, if all the benefit we reap by Sacraments be instruction, they which at all times have opportunity of using the better mean to that purpose will surely hold the worse in less estimation. And unto infants which are not capable of instruction, who would not think it a mere superfluity that any Sacrament is administered, if to administer the Sacraments be but to teach receivers what God doth for them? There is of Sacraments therefore undoubtedly some other more excellent and heavenly use.

Sacraments, by reason of their mixed nature, are more

diversely interpreted and disputed of than any other part of religion besides, for that in so great store of properties belonging to the selfsame thing, as every man's wit hath taken hold of some especial consideration above the rest, so they have accordingly seemed one to cross another as touching their several opinions about the necessity of Sacraments, whereas in truth their disagreement is not great. For let respect be had to the duty which every communicant doth undertake, and we may well determine concerning the use of Sacraments, that they serve as bonds of obedience to God, strict obligations to the mutual exercise of Christian charity, provocations to godliness, preservations from sin, memorials of the principal benefits of Christ; respect the time of their institution, and it thereby appeareth that God hath annexed them for ever unto the New Testament, as other rites were before with the Old; regard the weakness which is in us, and they are warrants for the more security of our belief; compare the receivers of them with such as receive them not, and Sacraments are marks of distinction to separate God's own from strangers: so that in all these respects they are found to be most necessary.

But their chiefest force and virtue consisteth not herein so much as in that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in His church; first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof; and secondly, as means conditional which God requireth in them unto whom He imparteth grace. For sith God in Himself is invisible, and cannot by us be discerned working, therefore when it seemeth good in the eyes of His heavenly wisdom that men for some special intent and purpose should take notice of His glorious presence, He giveth them some plain and sensible token whereby to know what they cannot see. For Moses to see God and live was impossible, yet Moses by fire knew where the glory of God extraordinarily was present. The angel by whom God endued the waters of the pool called Bethesda with supernatural virtue to heal was not seen of

any, yet the time of the angel's presence was known by the troubled motions of the waters themselves. The apostles, by fiery tongues which they saw, were admonished when the Spirit, which they could not behold, was upon them. In like manner it is with us. Christ and His Holy Spirit, with all their blessed effects, though entering into the soul of man we are not able to apprehend or express how, do, notwithstanding, give notice of the times when they use to make their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible.

Seeing, therefore, that grace is a consequent of Sacraments, a thing which accompanieth them as their end, a benefit which he that hath receiveth from God Himself the author of Sacraments, and not from any other natural or supernatural quality in them, it may be hereby both understood that Sacraments are necessary, and that the manner of their necessity to life supernatural is not in all respects as food unto natural life, because they contain *in themselves* no vital force or efficacy, they are not physical but *moral instruments* of salvation, duties of service and worship, which unless we perform as the Author of Grace requireth, they are unprofitable. For all receive not the grace of God which receive the Sacraments of His grace. Neither is it *ordinarily* His will to bestow the grace of Sacraments on any but by the Sacraments; which grace also they that receive by Sacraments or with Sacraments receive it from Him and not from them. For of Sacraments the very same is true which Solomon's wisdom observeth in the brazen serpent: "He that turned towards it was not healed by the thing he saw, but by Thee, O Saviour of all."

This is, therefore, the necessity of Sacraments. That saving grace which Christ originally is or hath for the general good of His whole church, by Sacraments He severally deriveth into every member thereof. Sacraments serve as the instruments of God to that end and purpose: moral instruments, the use whereof is in our hands, the effect in His; for the use we have His express commandment, for the effect His conditional promise: so that without our

obedience to the one, there is of the other no apparent assurance ; as contrariwise, where the signs and Sacraments of His grace are not either through contempt unreceived or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. For we take not Baptism nor the Eucharist for bare *resemblances* or memorials of things absent, neither for *naked signs* and testimonies assuring us of grace received before, but (as they are indeed and in verity) for means effectual whereby God, when we take the Sacraments, delivereth into our hands that grace available unto eternal life, which grace the Sacraments represent or signify.

He which hath said of the one Sacrament, "Wash and be clean," hath said concerning the other likewise, "Eat and live." If, therefore, without any such particular and solemn warrant as this is that poor distressed woman coming unto Christ for health could so constantly resolve herself, "May I but touch the skirt of His garment I shall be whole," what moveth us to argue of the manner how life should come by bread, our duty being here but to take what is offered, and most assuredly to rest persuaded of this, that can we but eat we are safe? When I behold with mine eyes some small and scarce discernible grain or seed whereof nature maketh promise that a tree shall come, and when afterwards of that tree any skilful artificer undertaketh to frame some exquisite and curious work, I look for the event, I move no question about performance either of the one or of the other. Shall I simply credit nature in things natural, shall I in things artificial rely myself on art, never offering to make doubt, and in that which is above both art and nature refuse to believe the Author of both, except He acquaint me with His ways, and lay the secret of His skill before me? Where God Himself doth speak those things which either for height and sublimity of matter, or else for secrecy of performance, we are not able to reach unto, as we may be ignorant without danger, so it can be no disgrace to confess we are ignorant. Such as love

piety will as much as in them lieth know all things that God commandeth, but especially the duties of service which they owe to God. As for His dark and hidden works, they prefer, as becometh them in such cases, simplicity of faith before that knowledge which curiously sifting what it should adore, and disputing too boldly of that which the wit of man cannot search, chilleth for the most part all warmth of zeal, and bringeth soundness of belief many times into great hazard; let it, therefore, be sufficient for me, presenting myself at the Lord's Table, to know what there I receive from Him, without searching or inquiring of the manner how Christ performeth His promise; let disputes and questions, enemies to piety, abatements of true devotion, and hitherto in this cause but over-patiently heard, let them take their rest; let curious and sharp-witted men beat their heads about what questions themselves will; the very letter of the Word of Christ giveth plain security that these mysteries do as nails fasten us to His very cross; that by them we draw out, as touching efficacy, force, and virtue, even the blood of His gored side; in the wounds of our Redeemer we there dip our tongues, we are dyed red both within and without, our hunger is satisfied and our thirst for ever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb and made joyful in the strength of this new wine; this bread hath in it more than the substance which our eyes behold; this cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities and purge our sins, as for a sacrifice of thanksgiving; with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ: what these elements are in themselves it skilleth not, it is enough that to me which take them they are the Body and Blood of Christ, His promise in witness hereof sufficeth, His Word He knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this: O my God thou art true, O my soul thou art happy!

HENRY SMITH.

“AFTER He had given thanks, He brake it, and gave unto them, and said, Take eat:” for when He had given thanks to God, then it was sanctified, and blessed, and lawful to eat: so when thou servest God, then it is lawful for thee to use God’s blessings, then thou mayest eat and drink as Christ did, but not before; for these things were created to serve them which serve God; if thou dost not serve Him for them, thou encroachest upon God’s blessings, and stealest His creatures, which are no more thine than thou art His: for the good God created all things for good men, as the devil’s possessions are reserved for evil men.

Therefore, as Christ would not break the bread before He had given thanks to the founder; so know that there is something to be done before thou receive any benefit of God: and presume not to use His creatures with more liberty than His Son did, which did not eat without giving thanks, nor rise again without singing a Psalm.

It followeth, “This is my body.” Here is the fruit of His thanks before; He prayed that the bread and wine might be blessed, and they were blessed. As Isaac’s blessing showed itself upon Jacob whom he blessed, so Christ His blessing appeared straight upon these mysteries: for it could not be said before, “This is my body,” because it was mere bread; but now it may be called His body, because His blessing hath infused that virtue into it, that it doth not only represent His body, but convey His body and Himself unto us. The efficacy of this blessing is in this Sacrament ever since, sanctifying it unto us as well as it did to the apostles, even as Christ’s prayer staid Peter’s faith after Christ was dead.

Now ye have heard the meaning of these words, “He took bread, and blessed it, and brake it, and gave it,” you shall see with what a mystical resemblance they unite Christ

and us. First, as Christ in the Supper took bread to feed us, so in His birth He took our flesh to save us. Secondly, as Christ, when He had taken the bread, blessed the bread to make it a spiritual food; so Christ, when He had taken our flesh, poured forth most rich and precious graces into it, to make it food of life unto us. Thirdly, as Christ, when He had blessed the bread, brake the bread; so Christ, when He had filled His body with most precious graces, brake it up like a rich treasure house; His hands by the nails, His back by the stripes, His head by the thorns, His side by the spear, that out of every hole a river of grace and goodness might issue and flow forth unto us. Lastly, as Christ gave the bread when He had broken it, so Christ (by a lively faith) communicateth His body after He hath crucified it. Hereby we are taught, that when we see the minister take the bread to feed us we may conceive that Christ (being God from everlasting) took our flesh to save us. When we see the minister bless the bread to a holy use, we must conceive that Christ (by uniting the Godhead unto it) sanctified His flesh for our redemption. When we see the minister break the bread to sustain our bodies, we must conceive that Christ in His death brake His body to refresh our souls. When we see the minister give the bread to our hand, we must conceive that Christ as truly offereth Himself to our faith to be received of us.

“Let a man examine himself, and so let him eat:” that is, let him examine first, and receive after: for if we should receive the bread of the earth reverently, how should we receive the Bread of Heaven? When Jehonadab came to Jehu his chariot he said, “Is thy heart upright as my heart is toward thee?” So when we come to the Lord's Table He would have our hearts upright to Him, as His heart is to us: for who feasteth his enemies and mockers? The golden ring sitteth highest at our table, but the wedding garment sitteth highest at this table. It is safer eating with unwashed hands than with an unwashed heart. The Jews were taught to choose the lamb of the Passover on the

tenth day of the first month, in which month they came out of Egypt; and on the fourteenth day after they were taught to eat him: so they had four days' respite between the choosing and the killing to prepare and sanctify themselves for the Passover, which was a sign of the Lord's Supper. This admonished them that the matter (now to be performed) was very weighty, and therefore they were deeply to consider it: for now was the action and sum of all salvation in handling. If they did prepare themselves so before they did receive the figure of this Sacrament, how should we be prepared before we receive the Sacrament itself! Therefore as Josiah commandeth the Levites to prepare the people, so Paul adviseth the people to prepare themselves, that is, to examine whether they have faith and love and repentance before they come to this feast. By this all may see, first, that Paul would have every layman skilful in the Scripture, that he be able to examine himself by it: for this admonition is not to them which minister the Sacrament, but to all which receive the Sacrament. And the rule by which we must examine ourselves is the law which we should obey; therefore if the rule be unknown, the examination must be undone. Our doctrine must be examined by the doctrine of the prophets and apostles; our prayers must be examined by the six petitions of Christ's prayer; our belief must be examined by the twelve articles of faith; our life must be examined by the ten commandments of the law. Now he which hath his touchstone may try gold from copper; but he which hath it not takes one for the other: therefore before Paul's *examine*, you had need to learn Christ's *search*; "Search the Scriptures," and they will lighten you to search yourselves.

"Let a man examine himself before he eat." Here is first an examination; secondly, an examination of ourselves; thirdly, an examination before we come to the Sacrament. Touching the first; here Paul saith, "Examine yourselves," but in 2 Cor. xiii, he doubleth his charge, "Prove yourselves," and again at next word, "Examine yourselves," as if he should say, this work must be done when it is done, because it is never throughly done; and therefore we

must double our examination as Paul doubleth his counsel. If a man suspect his enemy, he will try him with a question; if that will not search him, he will put forth another; if that be spied, he will move another; like one which putteth divers keys into a lock until it open; so he which examineth must try and try, prove and prove, search and search; for the angel of darkness is like an angel of light, and we have no way to discover him but that of John: "Try the spirits." God examineth with trials, the devil examineth with temptations, the world examineth with persecutions; we which are thus examined had need to examine too. If any man skill not what "Examining" meaneth, the very word "Examine" is so pregnant, that it prompteth us how we should examine; for it signifieth to put ourselves unto the touchstone, as if we would try gold from copper. Therefore one saith that examination is the eye of the soul, whereby she seeth herself, and her safety, and her danger, and her way which she walketh, and her pace which she holdeth, and the end to which she tendeth: she looks into her glass, and spieth every spot in her face, how all her graces are stained; then she takes the water of life, and washeth her blots away. After she looks again, and beholdeth all her gifts; her faith, fear, love, patience, meekness, and marketh how every one do flourish or wither. If they fade and decay, that she feeleth a consumption; then she takes preservatives and restoratives of prayer, and counsel, and repentance, before the sickness grow. Thus every day she letteth down a bucket into her heart, to see what water it bringeth up, lest she should corrupt within, and perish suddenly.

Now we come to that examination which is the epitome or abridgment of all these, for memory is short, and all are not of one strength, but some run, and some go, and some creep, and all do well, so long as they strive to perfection. The matters whereof principally the mind should be examined before the Sacraments are these.

First, whether thou hast faith, not only to believe that

Christ died, but that He died for thee; for as the Scripture calleth Him a Redeemer, so Job calleth Him his Redeemer.

The second article is, whether thou be in charity; not whether thou love them which love thee, but whether thou love them that hate thee: for Christ commandeth us "To love our enemies."

The third article is, whether thou repent, not for thy open and gross sins, but for thy secret sins and petty sins, because Christ saith, "That we must give account of every idle word."

The fourth article is, whether thou resolve not to sin again for any cause, but to amend thy evil life, not when age cometh, or for a spurt, but to begin now, and last till death: for Christ is Alpha and Omega, both the beginning and the end, as well in our living as in our being, which hath made no promise to them which begin, but to them which persevere.

The last article is, whether thou canst find in thy heart to die for Christ as Christ died for thee: we are bid not only to follow Him, but to bear His cross: and, therefore, we are called servants, to show how we should obey, and we are called soldiers, to show how we should suffer.

These are the receiver's articles, whereof his conscience must be examined before he receive this Sacrament: happy is he which can say "All these have I kept:" for the dove was not so welcome to Noah as this man is to Christ. But if thou find not these affections within, but a nest of vices, leave thine offering at the altar, and return to thine examination again, for thou art not a fit guest to sup with the Lord until thou have on this "Wedding garment."

ANTHONY FARINDON, B.D.

YE that approach the Table of the Lord to receive the Sacrament of His body and blood, consider well whose body and blood it is. Draw near; for it is Jesus. But draw near with reverence; for it is the Lord. And as He was once offered upon the cross, so in these outward elements He now offereth Himself unto you with all the benefits of His death. For here is comprehended not only *panis Domini*, but *panis Dominus*; not only "The bread of the Lord," but also "The Lord Himself, who is that living bread which came down from heaven." (John vi., 51.) And how will ye appear before your Jesus, but with love and gratitude, and with that "New song of the Saints and Angels," "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing?" (Rev. v., 12.) And how will ye appear before your Lord but with humility and reverence, with broken hearts for your neglect, and strong and well-made resolutions to fall down and worship and serve Him all the days of your life? For if the ancient Christians, out of their high esteem of the Sacrament, were scrupulous and careful that not one part of the consecrated bread nor one drop of the consecrated wine should fall to the ground, but thought it a sin, though it were but a chance or misfortune; *quanti piaculi erit Dominum negligere!* "What an unexpiable crime will it be to neglect the Lord Himself!" If the Sacrament hath been thought worthy of such honour, what honour is due to Jesus the Lord? Bring, then, your offerings and oblations, and offer them here, as He offered Himself upon the cross; your "Gold, and frankincense, and myrrh;" your temporal goods, your prayers, your mortification; that this "Lord may hold forth His golden sceptre" to you, that you may "Touch the top of it" and be received into favour. (Esther v., 2.) For what else doth the Eucharist signify? We call the Sacraments "The signs and seals of the covenant of grace." "But they are also," saith

Contarene, "The protestations of our faith," by which we believe not only the articles of our creed but the Divine promise and institution. And faith is vocal, and will awake our viol and harp, our tongue, and all the powers and faculties of our soul, and breathe itself forth in songs of thanksgiving. And they are the protestations of our repentance also, which will speak in sighs and groans unutterable. And they also are the protestations of our hope, which is ever looking for and rejoicing in and talking of that which is laid up. And they are the protestations of our charity, which maketh the tongue and hand "As the pen of a ready writer," whose words are more sweet, whose language is more delightful, than that which is uttered by the tongues of men and of angels. And if ye thus speak in faith, speak in the bitterness of your souls, speak in hope, and speak in the heavenly dialect, which is love, ye then truly say *Jesus est Dominus*, "Jesus is the Lord." And this Jesus shall be your Jesus, shall plead and intercede for you, fill you with all the comforts and ravishments of His gospel. And this Lord shall descend to meet you here, and welcome you to His Table: and when He shall "Descend with a shout, with the voice of the archangel, and with the trump of God," He will enable and encourage you to "Meet Him in the air," and take you up with Him into heaven, that ye may be and rejoice with Jesus the Lord for evermore. (1 Thess. iv., 16, 17.) Which the Lord grant for His infinite mercy's sake!

When I am to appear before God in His house and at His Table, I re-collect my thoughts, and turn them upon myself. I severely inquire in what terms I stand with God and my neighbour; whether there be nothing in me, no imagination which standeth in opposition with Christ, and so is not suitable with the Feast, nor with Him that maketh it. And when this is done my business is at an end; for to attempt more is to do nothing, or rather that which I should not do. But I do not ask, with the Schools, how the Ten Predicaments are in the Eucharist, how the bread is con- or tran-substantiated,

or how the Body of Christ is there. For they who speak at distance most modestly, and tell us it is not *corporally* but yet *really* there, do not so define as to ascertain the manner, but leave it in a cloud and out of sight. "I know that my Redeemer liveth," (Job xix., 25,) and that He will raise me up at the last day: for He hath promised who raised Himself, and is "The firstfruits of them that slept." (1 Cor. xv., 20.) But I do not inquire what manner of trumpet it shall be that shall then sound, nor of the solemnity and manner of the proceeding at that day, or how the Body which shall rise can be the same numerical body with that which did walk upon the earth. It is enough for me to know, that "It is sown in dishonour, and shall be raised in glory:" (1 Cor. xv., 43 :) and my business is to rise with Christ here, and make good my part in this first resurrection; for then I am secure, and need not to extend my thoughts to the end of the world to survey and comprehend the second.

We must remember, (that the weaker Christian lie not down under his burden, not able to move towards "The Cup of Blessing" when it is reached forth unto him,) we must remember, I say, that faith and true sanctifying grace have a wide latitude, that they are not so quick and active in one man as in another, and yet may save both. There be who, by continual watching over themselves, by continual struggling with themselves, by a vehement and incessant pressing forward, are well near come unto the mark; who have so confirmed themselves in the profession and exercise of Christian religion that they run their race with joy, and are scarce sensible of a temptation; who have made holiness so familiar to them that no wile or enterprise of Satan can divorce them; in a word, who, by "That Seed which is in them keep themselves that the wicked one toucheth them not," as St. John speaketh. (1 John iii., 9; v., 18.) These have no oxen nor farms, these are not married to the world, and therefore they will come. (Luke xiv., 18, 20.)

There be some who are but as it were incipients in the

school of Christ, in their way labouring and panting forward, as it were *in fieri*, "In the making," framing, and composing themselves by that royal law which the church of Christ holdeth forth unto them; who, though they have for some time sucked the breasts of the church, and "Received the sincere milk of the Word," (1 Peter ii., 2,) are not yet "Grown thereby" into "Perfect men in Christ Jesus;" have not yet that strength to "Destroy the whole body of sin," but fall sometimes into this sin, sometimes into that; but those they fall into are not so many nor so manifest, not so offensive and hurtful to others, not of that number or bulk as to shut them out of the church, or to exclude them from the communion of saints. These "Have not yet attained," but they "Follow after." (Phil. iii., 12.) Though they have an eye toward the world, yet they come to Christ's Table with a firm resolution to "Pluck it out." Though their "Right hand offendeth" them, yet they will "Cut it off," and with all their strength and with all their soul shake off the yoke of sin, and take Christ's upon them; and even now are they hot and intentive on that work. These men (I say) may, nay, ought to come, and here quicken their faith, improve their charity, strengthen and fix their resolutions. And they who are so severe and over-rigid as to drive them from it, do shut themselves out, though not from the Table, yet from the Feast, and are more unfit than they, because they want that charity which is required of a guest, even that charity which "Will not break the bruised reed, nor quench the smoking flax." (Matt. xii., 20.) It was a pious wish of Moses, "Would God all the Lord's people were prophets!" (Num. xi., 29.) And it were as much piety to wish, and with his spirit, "Would all Christians were perfect," that every one were as St. Paul, and "Knew nothing by himself!" (1 Cor. iv., 4.) But we are *in viâ*: and as "Travellers on the way," one man maketh more haste than another, walketh with more ease and delight, slippeth not, falleth not so often; another walketh after, though not with the same speed and cheerfulness, because he meeteth with rubs and difficulties, which he every day contendeth with; and both at last, by the guidance of the same Spirit, and by the power of a compassionate Saviour, come to their journey's end; and

he that goeth before, and he that cometh more faintly and slowly after, meet at last and sit down together in the same heaven. And now, in such variety of tempers, such diversity of temptations, amongst so many errors, which some men quit themselves of with less, some with more, trouble, we may applaud those who are near the top of perfection; but we must not despise those who are in their ascent, and labouring and striving forward after them; "Not quench the Spirit" in any man, though it burn not so brightly in some as it doth in others who are more fully enlightened; not shut them out as unclean beasts, because they discover something of the frailty of man. Even such as these, it is plain, St. Paul admitted in this chapter; (1 Cor. xi. ;) and he pleads for them (Gal. vi., 1) as for those who are "To be restored with the spirit of meekness:" and we cannot shut *them* out from His Table or presence *whom* Christ is so willing to meet, when, "Being weary and heavy laden, they come unto Him."

There is another pretence, and it is drawn from a high conceit of the Sacrament, and an apprehension of an excessive and angelical kind of perfection which some conceive is necessary to the due celebration of it: and so they are going towards it, but make no speed; are in action, but do nothing; are coming, but never come. This may seem to be great humility; but, as Bernard speaketh, *Ista humilitas tollit humilitatem*, "This humility putteth true humility from its office." For it is she alone that taketh us by the hand, and leadeth us to this Supper. *Dicendo se indignum fecit se dignum*, saith the same father of the centurion in the gospel: "If we can truly say, 'We are unworthy,' we make ourselves worthy;" and thus we set forward towards it. But groundless scrupulosity, which many times is rather the issue of pride than the daughter of humility, seeth the way, and then sitteth down in it, and then maketh every pebble a mountain, puzzleth and perplexeth us; setting us a framing and fashioning dangers and inconveniences to ourselves, and summing them up, like the man in Lucian, who sat on the sea shore numbering each wave as it came towards him, till at last the waves,

driving one another, beat on and wrought themselves over his head, and drowned him. In a word: It weakeneth and disableth us in the performance of our duty, and with it we are so good that, as the Italian proverb is, we are good for nothing.

This is but a scruple indeed, and it weigheth no more, and the least breath is strong enough to blow it away. For upon the same inducement we must seal up our lips, and never pray; we must stay at home, and not go to church. For, *Τίς πρὸς ταῦτα ἰκανός*; "What mortal is fit for these things?" How can dust and ashes speak to the Majesty of heaven? What ear is purged enough to hear His Word? Whose feet are clean enough to tread His courts? And why do we pretend weakness or unworthiness? Are we too weak, are we too unworthy, to do His will? Or can Christ command us that which our unworthiness will make a sin for us to do? When the trumpet hath sounded, when the law is promulged, this fear must vanish. When our Saviour hath once spoken, "Take, eat, this is My Body," shall we neglect to do it, and make this our plea that we are not worthy to do it? When He would cleanse and purge us, shall we cry, "We are unworthy? unfit to do His will, but not unfit to break it? unfit to be redeemed, but not unfit to perish? unfit to empty ourselves of our pollution, but not unfit to settle on our lees?" O it is ill thus to apologise and dispute and fret ourselves to destruction; to lie sick and bed-ridden in sin, and say we are unfit and unworthy to be healed! And what reverence is that to Christ which crucifieth Him again, and trampleth His blood under our feet? For not to receive it, not to be purged and bettered by it, I am sure, is in the highest degree to dishonour it.

I have dwelt the longer on this subject, because I see this duty so much neglected: some not fit to come, others not so much unfit as unwilling: some so spiritual, or rather so carnal and profane, that they contemn it: some so careless that they seldom think of it, but suffer their soul to run to

ruin not to be raised and repaired till it be taken from them : some pleading their own infirmity, others the high dignity of these mysteries. The best of which pretences is a sin, which one would think were but a hard and uneasy pillow for a sick conscience to rest on. "*Not come*, because I care not? *Not come*, because I will not? *Not come*, because I dare not? *Not come*?" "That utterly is a fault;" and neglect doth aggrandise it, contempt doth make it yet greater: and infirmity and conceit of our unworthiness is another fault, and our high esteem of the ceremony cannot wipe it out, but it showeth itself even through this reverence, and showeth us guilty of the Body and Blood of Christ, though we eat not this bread nor drink this cup. We pretend, indeed, we cannot, but the truth is we will not, come. Let us not then bring in our unworthiness as an excuse; for such an apology is our doom which we pass against ourselves, which removeth and setteth us far off from any relief of that mercy which should seal our pardon, because we say we need it not. "We ought not to do what we ought to do," and, "We are unworthy to do our duty," is brought in as an excuse, but it is our condemnation. Let us then do it, and let us do it often.

ISAAC BARROW, D.D.

BEFORE we address ourselves to the partaking of this venerable mystery, we should consider whither we are going, what is the nature and importance of the action we set ourselves about; that we are approaching "To our Lord's Table," (so St. Paul calleth it,) to come into His more especial presence, to be entertained by Him with the dearest welcome and the best cheer that can be; to receive the fullest testimonies of His mercy, and the surest pledges of His favour toward us; that we are going to behold our Lord in tenderest love offering up Himself a sacrifice to God, therein undergoing the sorest pains and foulest disgraces for our good and salvation; that we ought, therefore, to bring with us dispositions of soul suitable to such an access unto,

such an intercourse with, our gracious Lord. Had we the honour and favour to be invited to the table of a great prince, what especial care should we have to dress our bodies in a clean and decent garb ; to compose our minds in order to expression of all due respect to him ; to bring nothing about us noisome or ugly, that might offend his sight, or displease his mind : the like, surely, and greater care we should apply when, we thus being called, do go into God's presence and communion. We should, in preparation thereto, with all our power, endeavour to cleanse our souls from all impurity of thought and desire ; from all iniquity and perverseness ; from all malice, envy, hatred, anger, and all such evil dispositions, which are most offensive to God's all-piercing sight, and unbeseeming His glorious presence ; we should dress our souls with all those comely ornaments of grace (with purity, humility, meekness, and charity) which will render us acceptable and well-pleasing to Him ; we should compose our minds into a frame of reverence and awful regard to the majesty of God ; into a lowly, calm, and tender disposition of heart, apt to express all respect due to His presence, fit to admit the gracious illapses of His Holy Spirit ; very susceptible of all holy and heavenly affections, which are suitable to such a communion, or may spring from it. We should, therefore, remove and abandon from us not only all vicious inclinations and evil purposes, but even all worldly cares, desires, and passions, which may distract or discompose us, that may dull or deject us, that may cause us to behave ourselves indecently or unworthily before God, that may bereave us of the excellent fruits from so blessed an entertainment.

To these purposes we should, according to St. Paul's advice, *δοκιμάζειν ἑαυτοὺς*, examine and approve ourselves ; considering our past actions and our present inclinations ; and accordingly, by serious meditation, and fervent prayer to God for His gracious assistance therein, working our souls into a hearty remorse for our past miscarriages, and a sincere resolution to amend for the future ; forsaking all sin, endeavouring in all our actions to serve and please God ; "Purging out," as St. Paul again enjoineth us, "The old

leaven of vice and wickedness ;” so that we may feast and celebrate this Passover, in which Christ is mystically sacrificed for us, in the “Unleavened” dispositions “Of sincerity and truth.” Such are the duties previous to our partaking this Sacrament.

Those duties which accompany it are, a reverent and devout affection of heart, with a suitable behaviour therein ; an awful sense of mind, befitting the majesty of that presence wherein we do appear, answerable to the greatness, and goodness, and holiness of Him with whom we converse, becoming the sacredness of those mysteries which are exhibited to us, (that which St. Paul seemeth to call διακρίνειν τὸ σῶμα Κυρίου, to *discern* or *distinguish* “Our Lord’s Body ;” that is, yielding a peculiar reverence of mind and behaviour in regard thereto,) a devotion of heart, consisting in hearty contrition for our sins, which did expose our Saviour to the enduring such pains, then remembered ; in firm resolution to forsake the like thereafter, as injurious, dishonourable, and displeasing to Him ; in fervent love of Him, as full of so wonderful goodness and charity toward us ; in most hearty thankfulness for those unconceivably great expressions of kindness toward us ; in deepest humility, upon sense of our unworthiness to receive such testimonies of grace and favour from Him, (our unworthiness “To eat the crumbs that fall from His Table ;” how much more to be admitted into such degrees of honourable communion and familiarity, of close conjunction and union with Him!) of pious joy in consideration of the excellent privileges herein imparted, and of the blessed fruits accruing to us from His gracious performances ; in a comfortable hope of obtaining and enjoying the benefits of His obedience and passion, by the assistance of His grace ; in steady faith and full persuasion of mind that He is (supposing our dutiful compliance) ready to bestow upon us all the blessings then exhibited ; in attentively fixing the eyes of our mind and all the powers of our soul (our understanding, will, memory, fancy, affection) upon Him, as willingly pouring forth His life for our salvation ; lastly, in motions of enlarged good-will and charity toward all our brethren for His sake, in obedience to His

will, and in imitation of Him: such like duties should attend our participation of this Holy Sacrament.

The effects of having duly performed which should appear in the practice of those duties which are consequent thereon; being such as these: an increase of all pious inclinations and affections, expressing themselves in a real amendment of our lives, and producing more goodly fruits of obedience; the thorough digestion of that spiritual nourishment, by our becoming more fastly knit to our Saviour by higher degrees of faith and love; the maintaining a more lively sense of His superabundant goodness; the cherishing those influences of grace which descend upon our hearts in this communion, and improving them to nearer degrees of perfection in all piety and virtue; a watchful care and endeavour in our lives to approve ourselves in some measure worthy of that great honour and favour which God hath vouchsafed us in admitting us to so near approaches to Himself; an earnest pursuance of the resolutions, performance of the vows, making good the engagements, which in so solemn a manner, upon so great an occasion, we made and offered up unto our God and Saviour; finally, the considering that by the breach of such resolutions, by the violation of such engagements, our sins receiving so mighty aggravation of vain inconstancy and wicked perfidiousness, our guilt will hugely be increased; our souls relapsing into so grievous distemper, our spiritual strength will be exceedingly impaired; consequently hence our true comforts will be abated, our best hopes will be shaken, our eternal state will be desperately endangered.

There is one duty which I should not forbear to touch concerning this Sacrament; that is, our gladly embracing any opportunity presented of communicating therein; the doing so being not only our duty, but a great aid and instrument of piety, the neglecting it a grievous sin, and productive of great mischiefs to us.

The primitive Christians did very frequently use it, partaking therein, as it seems, at every time of their meeting

for God's service; it is said of them by St. Luke, that "They continued steadfastly in the apostles' doctrine and communion, and in breaking of bread, and in prayers;" and, "When you meet together," it is not (as according to the intent and duty of meeting it should be) "To eat the Lord's Supper," saith St. Paul; and Justin Martyr, in his second Apology, describing the religious service of God in their assemblies, mentioneth it as a constant part thereof; and Epiphanius reporteth it a custom in the church, derived from apostolical institution, to celebrate the Eucharist thrice every week, that is, so often as they did meet to pray and praise God; which practice may well be conceived a great means of kindling and preserving in them that holy fervour of piety which they so illustriously expressed in their conversation, and in their gladsome suffering for Christ's sake; and the remitting of that frequency, as it is certainly a sign and an effect, so in part it may possibly be reckoned a cause, of the degeneracy of Christian practice into that great coldness and slackness which afterward did seize upon it, and now doth apparently keep it in a languishing and half-dying state.

The rarer occasions, therefore, we now have of performing this duty, (the which indeed was always esteemed the principal office of God's service,) of enjoying this benefit, (the being deprived whereof was also deemed the greatest punishment and infelicity that could arrive to a Christian,) the more ready we should be to embrace them. If we dread God's displeasure, if we value our Lord and His benefits, if we tender the life, health, and welfare of our souls, we shall not neglect it; for how can we but extremely offend God by so extreme rudeness, that when He kindly invites us to His Table we are averse from coming thither, or utterly refuse it? that when He calleth us into His presence, we run from Him? that when He with His own hand offereth us inestimable mercies and blessings, we reject them? It is not only the breach of God's command, who enjoined us "To do this," but a direct contempt of His favour and goodness, most clearly and largely exhibited in this office. And how can we bear any regard to our Lord, or be anywise sensible of His gracious performances in our behalf, if we are

unwilling to join in thankful and joyful commemoration of them? How little do we love our own souls, if we suffer them to pine and starve for want of that food which God here dispenseth for their sustenance and comfort? if we bereave them of enjoying so high a privilege, so inestimable a benefit, so incomparable pleasures, as are to be found and felt in this service, or do spring and flow from it? What reasonable excuse can we frame for such neglect? Are we otherwise employed? What business can there be more important than serving God and saving our own souls? Is it wisdom in pursuance of any the greatest affair here to disregard the principal concern of our souls? Do we think ourselves unfit and unworthy to appear in God's presence? But is any man unworthy to obey God's commands? Is any man unfit to implore and partake of God's mercy, if he be not unwilling to do it? What unworthiness should hinder us from remembering our Lord's excessive charity towards us, and thanking Him for it? from praying for His grace? from resolving to amend our lives? Must we, because we are unworthy, continue so still, by shunning the means of correcting and curing us? Must we increase our unworthiness by transgressing our duty? If we esteem things well, the conscience of our sinfulness should rather drive us to it, as to our medicine, than detain us from it. There is no man indeed who must not conceive and confess himself unworthy; therefore must no man come thither at God's call? If we have a sense of our sins, and a mind to leave them; if we have a sense of God's goodness, and a heart to thank Him for it; we are so worthy that we shall be kindly received there, and graciously rewarded. If we will not take a little care to work these dispositions in us, we are indeed unworthy; but the being so from our own perverse negligence is a bad excuse for the neglect of our duty. In fine, I dare say, that he who, with an honest meaning, although with an imperfect devotion, doth address himself to the performance of this duty, is far more excusable than he that upon whatever score declineth it; no scrupulous shyness can ward us from blame; what then shall we say if supine sloth or profane contempt are the causes of such neglect?

BISHOP JEREMY TAYLOR.

THE story of the love of our dearest Lord is written in largest characters, who not only was at that instant busy in doing man the greatest good, even then when man was contriving His death and His dishonour, but contrived to represent His bitter passion to us without any circumstances of horror, in symbols of pleasure and delight, that "We may taste and see how gracious our Lord is," who would not transmit the record of His passion to us in anything that might trouble us. No love can be greater than that which is so beatifical as to bestow the greatest good ; and no love can be better expressed than that which, although it is productive of the greatest blessings, yet is curious also to observe the smallest circumstances. And not only both these but many other circumstances and arguments of love concur in the Holy Sacrament. 1. It is a tenderness of affection that ministers wholesome physic with arts and instruments of pleasure ; and such was the charity of our Lord, who brings health to us in a golden chalice ; life, not in the bitter drugs of Egypt, but in spirits and quintessences ; giving us apples of Paradise, at the same time yielding food, and health, and pleasure. 2. Love desires to do all good to its beloved object, and that is the greatest love which gives us the greatest blessings ; and the Sacrament, therefore, is the argument of His greatest love, for in it we receive the honey and the honeycomb, the Paschal Lamb with His bitter herbs, Christ with all His griefs, and His passion with all the salutary effects of it. 3. Love desires to be remembered, and to have his object in perpetual representation ; and this Sacrament Christ designed to that purpose, that He, who is not present to our eyes, might always be present to our spirits. 4. Love demands love again, and to desire to be beloved is of itself a great argument of love. And as God cannot give us a greater blessing than His love, which is Himself with an excellency of relation to us superadded ; so what greater demonstration of it can He make to us than to desire us to love Him with as much

earnestness and vehemency of desire as if we were that to Him which He is essentially to us, the Author of our being and our blessing? 5. And yet to consummate this love, and represent it to be the greatest and most excellent, the holy Jesus hath in this Sacrament designed that we should be united in our spirits with Him, incorporated to His body, partake of His divine nature, and communicate in all His graces; and love hath no expression beyond this, that it desires to be united to its object. So that what Moses said to the men of Israel, "What nation is so great, who hath God so nigh unto them as the Lord our God is in all things for which we call upon Him?" we can enlarge in the meditation of this Holy Sacrament, for now the Lord our God calls upon us, not only to be nigh unto Him, but to be all one with Him; not only as He was in the Incarnation, flesh of our flesh and bone of our bone, but also to communicate in spirit, in grace, in nature, in Divinity itself.

Upon the strength of the premises, we may sooner take an estimate of the graces which are conveyed to us in reception and celebration of this Holy Sacrament and sacrifice. For as it is a commemoration and representation of Christ's death, so it is a commemorative sacrifice; as we receive the symbols and the mystery, so it is a Sacrament. In both capacities the benefit is next to infinite. For whatsoever Christ did at the institution, the same He commanded the church to do in remembrance and repeated rites; and Himself also does the same thing in heaven for us, making perpetual intercession for His church, the body of His redeemed ones, by representing to His Father His death and sacrifice: there He sits a High Priest continually, and offers still the same one perfect sacrifice, that is, still represents it as having been once finished and consummate in order to perpetual and never-failing events.

And this also His ministers do on earth: they offer up the same sacrifice to God, the sacrifice of the cross, by prayers and a commemorating rite and representment, according to His holy institution. And as all the effects of grace and the titles of glory were purchased for us on

the cross, and the actual mysteries of redemption perfected on earth, but are applied to us and made effectual to single persons and communities of men by Christ's intercession in heaven; so also they are promoted by acts of duty and religion here on earth, that we may be "Workers together with God," (as St. Paul expresses it,) and in virtue of the eternal and all-sufficient sacrifice, may offer up our prayers and our duty, and by representing that sacrifice may send up, together with our prayers, an instrument of their graciousness and acceptation. The funerals of a deceased friend are not only performed at his first interring, but in the monthly minds and anniversary commemorations; and our grief returns upon the sight of a picture, or upon any instance which our dead friend desired us to preserve as his memorial: we celebrate and exhibit the Lord's death in Sacrament and symbol; and this is that great express which, when the church offers to God the Father, it obtains all those blessings which that sacrifice purchased. Themistocles snatched up the son of king Admetus, and held him between himself and death, to mitigate the rage of the king, and prevailed accordingly. Our very holding up the Son of God and representing Him to His Father, is the doing an act of mediation and advantage to ourselves in the virtue and efficacy of the Mediator. As Christ is a priest in heaven for ever, and yet does not sacrifice Himself afresh, nor yet without a sacrifice could He be a priest, but by a daily ministration and intercession represents His sacrifice to God, and offers Himself as sacrificed; so He does upon earth by the ministry of His servants; He is offered to God, that is, He is by prayers and the Sacrament represented or offered up to God as sacrificed, which, in effect, is a celebration of His death, and the applying it to the present and future necessities of the church, as we are capable, by a ministry like to His in heaven.

It follows, then, that the celebration of this sacrifice be, in its proportion, an instrument of applying the proper Sacrifice to all the purposes which it first designed; it is ministerially and by application an instrument propitiatory; it is Eucharistical; it is an homage and an act of adoration,

and it is impetratory, and obtains for us and for the whole church all the benefits of the sacrifice which is now celebrated and applied ; that is, as this rite is the remembrance and ministerial celebration of Christ's sacrifice, so it is destined to do honour to God, to express the homage and duty of His servants, to acknowledge His supreme dominion, to give Him thanks and worship, to beg pardon, blessings, and supply to all our needs.

If we consider this, not as the act and ministry of ecclesiastical persons, but as the duty of the whole church communicating ; that is, as it is a Sacrament, so it is like the springs of Eden, from whence issue many rivers, or the trees of celestial Jerusalem, bearing various kinds of fruit. "He that eateth My flesh and drinketh My blood abides in Me, and I in him;" Christ is in His temple and His resting-place, and the worthy communicant is in sanctuary and a place of protection ; and every holy soul having feasted at His Table may say, as St. Paul, "I live, yet not I, but Christ liveth in me." So that "To live is Christ." "Christ is our life," and He dwells in the body and the spirit of every one that eats Christ's flesh and drinks His blood. Happy is that man that sits at the table of angels, that puts his hand into the dish with the King of all the creatures, and feeds upon the eternal Son of God, joining things below with things above, heaven with earth, life with death, that "Mortality might be swallowed up of life," and sin be destroyed by the inhabitation of its greatest Conqueror.

And now I need not enumerate any particulars, since the Spirit of God hath ascertained us that Christ enters into our hearts, and takes possession, and abides there ; that we are made temples and celestial mansions ; that we are all one with our Judge and with our Redeemer ; that our Creator is bound unto His creature with bonds of charity which nothing can dissolve unless our own hands break them ; that man is united with God, and our weakness is fortified by His strength, and our miseries wrapped up in the golden

leaves of glory. Hence it follows that the Sacrament is an instrument of reconciling us to God, and taking off the remnant guilt, and stain, and obligations of our sins. "This is the blood that was shed for you for the remission of sins. For there is no condemnation to them that are in Christ Jesus." And such are all they who worthily eat the flesh of Christ; by receiving Him they more and more receive remission of sins, redemption, sanctification, wisdom, and certain hopes of glory. For as the soul touching and united to the flesh of Adam contracts the stain of original misery and imperfection, so much the rather shall the soul united to the flesh of Christ receive pardon and purity, and all those blessed emanations from our union with the second Adam.

But this is not to be understood as if the first beginnings of our pardon were in the Holy Communion; for then a man might come with his impurities along with him, and lay them on the Holy Table to stain and pollute so bright a presence. No; first repentance must prepare the ways of the Lord, and in this holy rite those words of our Lord are verified, "He that is justified, let him be justified still;" that is, here he may receive the increase of grace, and as it grows so sin dies, and we are reconciled by nearer unions and approximations to God.

The Holy Sacrament is the pledge of glory and the earnest of immortality; for when we have received Him who hath overcome death, and henceforth dies no more, He becomes to us like the tree of life in Paradise; and the consecrated symbols are like the seeds of an eternal duration, springing up in us to eternal life, nourishing our spirits with grace, which is but the prologue and the infancy of glory, and differs from it only as a child from a man. But God first raised up His Son to life, and by giving Him to us hath also consigned us to the same state; for "Our life is hid with Christ in God." "When we lay down and cast aside the impurer robes of flesh, they are then but preparing for glory; and if by the only touch of Christ, bodies were redintegrate and restored to natural perfections, how shall not we live for ever who eat His flesh and drink His blood?" It is the discourse of

St. Cyril; and let all the mysterious places of Holy Scripture concerning the effects of Christ communicated in the blessed Sacrament be drawn together in one scheme, we cannot but observe that, although they are so expressed as that their meaning may seem intricate and involved, yet they cannot be drawn to any meaning at all but it is as glorious in its sense as it is mysterious in the expression; and the more intricate they are the greater is their purpose; no words being apt and proportionate to signify this spiritual secret and excellent effects of the Spirit. A veil is drawn before all these testimonies, because the people were not able to behold the glory which they cover with their curtain; and Christ dwelling in us, and giving us His flesh to eat and His blood to drink, and the hiding of our life with God, and the communication of the body of Christ, and Christ being our life, are such secret glories, that as the fruition of them is the portion of the other world, so also is the full perception and understanding of them; for, therefore, God appears to us in a cloud, and His glories in a veil, that we, understanding more of it by its concealment than we can by its open face, which is too bright for our weak eyes, may with more piety also entertain the greatness by these indefinite and mysterious significations than we can by plain and direct intuitions, which, like the sun in a direct ray, enlightens the object but confounds the organ.

If after all diligence it be still feared that a man is not well prepared, I must say that it is a scruple, that is, a trouble beyond a doubt, and without reason, next to superstition, and the dreams of religion. And it is nourished by imagining that no duty is accepted if it be less than perfection, and that God is busied in heaven, not only to destroy the wicked, and to dash in pieces vessels of dishonour, but to break a bruised reed in pieces, and to cast the smoking flax into the flames of hell. In opposition to which we must know that nothing makes us unprepared but an evil conscience, a state of sin, or a deadly act; but the lesser infirmities of our life, against which we daily strive, and for which we never have any kindness or affections, are not spots in these feasts

of charity, but instruments of humility, and stronger invitations to come to those rites which are ordained for corroboratives against infirmities of the soul, and for the growth of the spirit in the strengths of God.

For those other acts of preparation which precede and accompany the duty, the better and more religiously they are done they are indeed of more advantage and honorary to the Sacrament ; yet he that comes in the state of grace, though he takes the opportunity upon a sudden offer, sins not ; and in such indefinite duties, whose degrees are not described, it is good counsel to do our best ; but it is ill to make them instruments of scruple, as if it were essentially necessary to do that in the greatest height which is only intended for advantage and the fairer accommodation of the mystery. But these very acts, if they be esteemed necessary preparations to the Sacrament, are the greatest arguments in the world that it is best to communicate often, because the doing of that which must suppose the exercise of so many graces must needs promote the interest of religion, and dispose strongly to habitual graces by our frequent and solemn repetition of the acts. It is necessary that every communicant be first examined concerning the state of his soul by himself or his superior, and that very scrutiny is in admirable order towards the reformation of such irregularities which time and temptation, negligence and incuriousness, infirmity or malice, hath brought into the secret regions of our will and understanding. Now, although this examination be therefore enjoined, that no man should approach to the Holy Table in the state of ruin and reprobation, and that, therefore, it is an act not of direct preparation, but an inquiry whether we be prepared or no, yet this very examination will find so many little irregularities, and so many great imperfections, that it will appear the more necessary to repair the breaches and lesser ruins by such acts of piety and religion ; because every communication is intended to be a nearer approach to God, a further step in grace, a progress towards glory, and an instrument of perfection ; and, therefore, upon the stock of our spiritual interests, for the purchase of a greater hope, and the advan-

tages of a growing charity, ought to be frequently received. I end with the words of a pious and learned person: "It is a vain fear and an imprudent reverence that procrastinates and defers going to the Lord that calls them;"* they deny to go to the fire, pretending they are cold, and refuse physic because they need it.

A PRAYER.

O BLESSED and eternal Jesus, who gavest Thyself a sacrifice for our sins, Thy body for our spiritual food, Thy blood to nourish our spirits and to quench the flames of hell and lust, who didst so love us, who were Thine enemies, that Thou desiredst to reconcile us to Thee, and becamest all one with us, that we may live the same life, think the same thoughts, love the same love, and be partakers of Thy resurrection and immortality; open every window of my soul that I may be full of light, and may see the excellency of Thy love, the merits of Thy sacrifice, the bitterness of Thy passion, the glories and virtues of the mysterious Sacrament. Lord, let me ever hunger and thirst after this instrument of righteousness, let me have no gust or relish of the unsatisfying delights of things below, but let my soul dwell in Thee, let me for ever receive Thee spiritually, and very frequently communicate with Thee sacramentally, and imitate Thy virtues piously and strictly, and dwell in the pleasures of Thy house eternally. Lord, "Thou hast prepared a table for me against them that trouble me;" let that Holy Sacrament of the Eucharist be to me a defence and shield, a nourishment and medicine, life and health, a means of sanctification and spiritual growth, that I, receiving the body of my dearest Lord, may be one with His mystical body, and of the same spirit united with indissoluble bonds of a strong faith, and a holy hope, and a never-failing charity, that from this veil I may pass into the visions of eternal clarity, from eating Thy body to beholding Thy face in the glories of Thy everlasting kingdom, O blessed and eternal Jesus. Amen.

* Johan. Gerson in Magnificat.

In the act of receiving, exercise acts of faith with much confidence and resignation, believing it not to be common bread and wine, but holy in their use, holy in their signification, holy in their change, and holy in their effect; and believe, if thou art a worthy communicant, thou dost as verily receive Christ's body and blood to all effects and purposes of the Spirit, as thou dost receive the blessed elements into thy mouth, that thou puttest thy finger to His hand, and thy hand into His side, and thy lips to His fontinel of blood, sucking life from His heart: and yet if thou dost communicate unworthily thou eatest and drinkest Christ to thy danger, and death, and destruction. Dispute not concerning the secret of the mystery and the nicety of the manner of Christ's presence; it is sufficient to thee that Christ shall be present to thy soul as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and a means of many intermedial blessings, even all such as are necessary for thee, and are in order to thy salvation. And to make all this good to thee, there is nothing necessary on thy part but a holy life, and a true belief of all the sayings of Christ; amongst which, indefinitely assent to the words of institution, and believe that Christ in the Holy Sacrament gives thee His body and His blood. He that believes not this is not a Christian. He that believes so much needs not to inquire farther, nor to entangle his faith by disbelieving his sense.

When I said that the sacrifice of the cross, which Christ offered for all the sins and all the needs of the world, is presented to God by the minister in the Sacrament, and offered up in prayer and Sacramental memory, after the manner that Christ Himself intercedes for us in heaven, (so far as His glorious priesthood is imitable by His ministers on earth,) I must of necessity also mean that all the benefits of that sacrifice are then conveyed to all that communicate worthily. But if we descend to particulars, then and there the church is nourished in her faith, strengthened in her hope, enlarged in her bowels with an increasing charity.

There all the members of Christ are joined with each other, and all to Christ their head; and we again renew the covenant with God in Jesus Christ, and God seals His part, and we promise for ours, and Christ unites both, and the Holy Ghost signs both in the collation of those graces which we then pray for and exercise and receive all at once. There our bodies are nourished with the signs, and our souls with the mystery: our bodies receive into them the seed of an immortal nature, and our souls are joined with Him who is the firstfruits of the resurrection, and never can die. And if we desire anything else and need it, here it is to be prayed for, here to be hoped for, here to be received. Long life, and health, and recovery from sickness, and competent support and maintenance, and peace, and deliverance from our enemies, and content, and patience, and joy, and sanctified riches, or a cheerful poverty, and liberty, and whatsoever else is a blessing, was purchased for us by Christ in His death and resurrection, and in His intercession in heaven. And this Sacrament being that to our particulars which the great mysteries are in themselves, and by design to all the world, if we receive worthily, we shall receive any of these blessings according as God shall choose for us; and He will not only choose with more wisdom, but also with more affection, than we can for ourselves.

After all this, it is advised by the guides of souls, wise men and pious, that all persons should communicate very often, even as often as they can, without excuses or delays; everything that puts us from so holy an employment, when we are moved to it, being either a sin or an imperfection, an infirmity or indevotion and inactiveness of spirit.

All Christian people must come. They, indeed, that are in the state of sin must not come so, but yet they must come. First they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come, that is no excuse for their not coming; only they must not bring their enmity along with them, but leave it, and then come. They that have variety of secular employments must come; only they must leave

their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace he must needs come, because he is excellently disposed to so holy a feast; but he that is but in the infancy of piety had need to come, that so he may grow in grace. The strong must come lest they become weak; and the weak that they may become strong. The sick must come to be cured, the healthful to be preserved. They that have leisure must come, because they have no excuse; they that have no leisure must come hither, that by so excellent religion they may sanctify their business. The penitent sinners must come that they may be justified; and they that are justified that they may be justified still. They that have fears and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily; and they that have a less degree of reverence must come often, to have it heightened: that as those creatures that live amongst the snows of the mountains turn white with their food and conversation with such perpetual whitenesses, so our souls may be transformed into the similitude and union with Christ by our perpetual feeding on Him, and conversation, not only in His courts, but in His very heart, and most secret affections and incomparable purities.

BISHOP PATRICK.

WE should think when we go to the Table of the Lord that we go to join ourselves more closely to our Head, and to unite our hearts more firmly to the fountain of our life. That we go to receive of His Holy Spirit, which, like wine running through our veins, should diffuse itself into all the vital powers of our souls, and make us more able and strong, active and quick, ready and forward in the service of our Saviour. We should think that hereby we may get greater victories over our enemies, if we do not betray our succours; that we may more completely our conquests, if we

use the power that is sent unto us. We should look upon this bread as the bread of life, and conceive that we take the cup of immortality into our hands, and that the next draught may be in the kingdom of God, when our bodies shall be raised to feast at the eternal Supper of the Lamb. For this is but a just consequence of forgiveness of sins, that our bodies should live again which became mortal through sin. And, therefore, as Christ here seals unto us the one, so He likewise assures us of the other, and gives unto us the earnest of the Spirit. What joy, then, must these thoughts needs create in our souls? What better cheer can we desire? What greater dainties would we taste than this holy feast affords? or what cause would we have of thanksgiving more than hath been named?

Lay thy hand, Christian reader, upon thy heart, before thou comest to this Table, and feel how the pulse of thy soul beats: mind whether it beat evenly, or after a dis-tempered sort. Doth it move three times as quick when thou thinkest of the world as it doth when God is in thy heart? When art thou all in a heat? when thou art in pursuit of the world, or when thou followest after God? Ask thy heart, Whom dost thou love most? what is it that thou dost most constantly desire? in what company is it thy pleasure to be? Dost thou love the Lord thy God with all thy heart, and with all thy mind, and all thy strength? hadst thou rather die than displease Him? are thy graces not only alive, but lively? Come, then, let us go to this holy feast, and thank the Lord for this grace, and for all His other favours.

MEDITATION BEFORE THE SACRAMENT.

CONSIDER with yourself, some time before you intend to communicate, that you are invited to come not only into the presence but unto the Table of God; to be one of the

guests of the Lord of the whole world. What a grace, what an honour is this! Shall any business, any pleasure on earth, put by the thoughts of it? It is impossible, if you remember what the great God is who calls you to Him; and that He sets the body of His Son before you upon your table; and that your cup is filled with His blood; that the angels think it not below them to wait on you and minister to you; and the Divine Spirit will be ready to breathe upon you, and fill you with such holy love, that you shall send up your soul in joyful hymns of praise and thanks to God our Saviour. With what admiration should you receive the news of this invitation! With what reverence ought you to approach Him! With what forwardness of love, with what gladness of heart, should you go to meet our blessed Lord! Was there ever any kindness (should you think with yourselves) like unto that of His? Did there ever such a furnace of love (if I may so represent it) burn in any heart? Could He do more than die the bloody and shameful death of the cross for to save sinners? How is it possible that the remembrance of this tender love and compassion should ever die? or that any heart should freeze over such a fire? Unless we be wilfully careless, I see that He will have our love: He will not suffer anything to rob Him of the purchase of His blood. For lest we should prove so ungrateful as to let Him slip out of our mind, He hath left Himself still among us in sensible signs and representations. By these He shows us His bloody death and passion: He makes Himself present to our faith: and we may see that He is desirous to do more than die for us, having contrived a way to live for ever in us, and be firmly united to us.

What manner of love is this that heaven hath manifested unto us? Who can refrain from tears of grief and sorrow to think of his own ingratitude, and from tears of joy to think of the wonderful kindness of the Lord? Can you look on Him who was pierced for our sins, and not lament and mourn? Can you see His bleeding wounds, and not be troubled? No pious heart can be so hard. And yet, when you consider that by those stripes you are healed,

that He hath washed us from our sins in His blood, that faithful souls may take sanctuary in His wounds, and be secure and safe, you cannot choose but rejoice in the Lord, and be glad in His salvation.

Call to your soul, then, and bid it awaken in itself the liveliest thoughts of Him and the devoutest affections to Him. Call to it to put itself in tune, to string (as I may so speak) the instruments of joy and praise; and stir up all the graces of the Holy Spirit: that so you may go with a deep humility, a godly sorrow, a perfect hatred of all sin, both of the flesh and of the spirit, a strong resolution against them; with a lowly faith, and in the heights of love; with enlarged desires and great longings, to this holy feast. Ask your soul, What dost thou think of? what dost thou love? what dost thou long for? with what intentions art thou going to the Lord's Table? Are the treasures of Christian wisdom and knowledge more in thine account than thousands of gold and silver? Dost thou heartily believe the Holy Gospel of Christ Jesus, and love Him and His religion in sincerity? Is all sin already bleeding to death in thee, and hadst thou rather die than willingly offend thy Saviour that died for thee? Art thou going to hang all remaining affection to them upon His cross; that there they may be perfectly crucified, and never taken down till by continued meditation on it they be quite dead? Resolve, then, to go and tell Him as much, to declare and show to Him that this is the sense of thine heart. Only ask thyself again, What appetite dost thou feel in thee? Art thou going as a thirsty man to his drink? or a hungry man to his food? or a bride to the marriage of a chosen soul, dearer than all the world beside? Or dost thou feel something like these things in thine heart? What is it that thou hungerest and thirstest after? Is it the tastes of the love of God? Is it His divine grace and Holy Spirit? Dost thou long to be more like Him, and made partaker of His divine nature? Art thou going to make a new resignation of thyself to Him, to be made one spirit with Him, never any more to depart from Him? Then think how the Bridegroom will welcome thee; how our Saviour, I mean, will declare and set forth His love

to thee, and give thee assurances that His mercy endureth for ever, and bid thee rejoice and be exceeding glad in what He hath done already, and in the hopes thou hast of what He will do hereafter.

DR. LANCELOT ADDISON,

DEAN OF LICHFIELD, 1683.

WHEN you find your heart duly furnished with faith toward God, and (the proper effect thereof) charity toward man, you must once more go down into your soul, to see if it have that holy and heavenly temper called devotion; which is a grace so suitable to the receiving of the Sacrament that it seems to make up the whole office. And if devotion be not so warm and vigorous in your soul as it ought and you would have it to be, you must inquire into the impediments thereof in order to their speedy removal. Now amongst the fatal hindrances of devotion the cares of the world are with too great justice chiefly to be reckoned; for they naturally fasten your thoughts to the earth, and set your affections on things below; and are as so many depressing weights upon the soul, which unluckily keep her from those transports of devotion by which she would soar to heaven. And, therefore, upon your coming to the Sacrament, you had need to allow yourself some time wherein to withdraw from worldly business, and to cast off earthly thoughts, and by holy meditation to lift up your heart unto the Lord, and to give yourself unto prayer, which is, indeed, the principal instance of that devotion now spoken of. And your prayer must at this time be chiefly for pardon of by-past sins, for strength against them for the future, and that God would grant you all those graces which He now requires at your hands when you come to the Sacrament. Be sure, then, to be diligent in this duty: for should your other endeavours be never so vigorous and constant, regular and uniform, yet without prayer for God's blessing and assistance, you appear to trust to your own arm, and to rely

upon your own strength ; not considering that all your sufficiency is from God, that He gives you the will and power to do well : and, therefore, unto Him direct your prayer with humility, sincerity, and zeal, to assist you with His Spirit, that you may come so prepared to the Holy Table as that you may partake of the benefits there reacht out to every worthy receiver.

Besides humility and reverence, there is required of them who come to the Lord's Supper a thankful remembrance of Christ's death. And this you cannot want, when you reflect upon what He suffered for you, both in credit and body, when He underwent the most painful and ignominious sort of dying, and in those sharp and fearful agonies of His soul which forced Him to cry out His God had forsaken Him. And seeing all this was to save you from perishing, this must needs awaken you to an holy ambition of making your thankfulness, if possible, as unspeakable as His sufferings. And how can you but praise and magnify His goodness, who hath redeemed you at so dear a rate ! especially when you come to the Sacrament to make solemn commemoration of God's mercies, in sending His Son to die for you, and appointing the Sacrament to be a continual pledge of your thankfulness for the same. With angels, therefore, and archangels, and all the company of heaven, laud and magnify His glorious name, praising Him, and saying, "Holy, holy, holy Lord God of Hosts, heaven and earth are full of Thy glory : glory be to Thee, O Lord most high." Thanksgiving, or praising of God, was the devout practice of the first Christians at the receiving of the Lord's Supper. (Acts ii., 46, 47.) And in after ages thanksgiving was thought so necessary at its celebration that the Sacrament itself thence got the name of Eucharist ; a word, though it be not found in Scripture in this sense, yet Casaubon doubts not but it was derived from the time of the apostles. (Exercit. 16, *ad Annal. Baron.*, cap. 33.)

No man can express greater love to his dearest friends

than to adventure to die for them. And yet Christ's love was of a higher degree; for He died for you when you were His enemy, and that death, too, which was all full of reproach and pain. (John xv., 13.) And this love of Christ obligeth you to love Him again; and if not, you come short of the publicans, (whom the Jews esteemed the worst sort of men,) for even they love those that love them. (Matt. v., 46.) And if your love to Christ be without dissimulation, it will admit of no rival, nor hold any intelligence with His enemies; but you will be glad of the happy occasion you now have at the Sacrament of sacrificing all vile affections and mortifying every lust, as the best testimony of your own love, and requital of His who delivered Himself unto death to redeem you from all iniquity and vicious living, and to oblige you to advance toward the highest pitch of all virtue. And when your love to Christ is in some due measure proportionable to His love to you, it will make you (with St. Paul) ready not to be bound only but also to die for His name, when His command shall bring you to such an expression of your obedience.

Those who after their conversion to the Christian faith did again return to the sins of their former unconverted life, they made their Christian heathenism worse than their bare heathenism was at first. So that it had been more for the advantage of such never to have been taught the doctrine of Christ and Christian practice, than when they had been taught and undertaken to obey it, to fall back again into their heathen and vicious courses. (2 Peter ii., 20, 21.) And you know what happened to the man in St. Matt. xii., 43, who (after the evil guests were cast out of his soul) kept it empty of those that were good; which is easily applicable to all those who wilfully and knowingly run again to those evil ways which at their coming to the Sacrament they pretend to repent of and abandon.

Keep continually in your mind all those resolutions that you now put on, to the end you may have them always

ready to oppose against the things that would tempt you to break them, and to relapse into the evils you have taken leave of. And it will be seasonable that you here think with yourself, with what face you can commit that sin which you but now have solemnly vowed against. Think, too, what an affront you offer unto God in breaking that league of friendship you entered into with Him at the Sacrament. Think, likewise, that if to keep God's favour be your only happiness and safety, then to lose it will prove your extremest danger and misery. And then finish your other thoughts herein with this: that every sin you wilfully commit after your being at the Sacrament breaks that covenant you there renewed, and may justly make God of your best friend become your sorest enemy. And if God be once against you no matter who is on your side.

Consider how that to fall back willingly into your old iniquities, as it sets God against you, so it likewise makes your own conscience fly in your face, and to upbraid, arraign, accuse, condemn, and punish you for breaking covenant with Him. And it doth not only fill you with present pain and agony, but also with a fearful expectation of wrath to come. For what can you expect but extreme misery when you break league with Him who is a consuming fire, and who will render indignation, wrath, tribulation, and anguish to every soul that thus doth evil? (Rom. ii., 9.) These are the considerations whereby you may confront all enticements to break the covenant you have renewed. And when you maturely look into the nature and design of temptations, you will find the most taking to be but as so many cheats, which, under the visor of some delight or profit, would rob you of your integrity, and betray you to enmity both with God and yourself. And, therefore, when you entertain any temptation to sin, you do as wisely as He who takes those into his house whom he knows are come on purpose to spoil him of what he esteems most precious.

Some have drunk in such a preposterous opinion of God's long-suffering that, instead of being led thereby unto

repentance, as God would have them, they are carried on unto a horrid presumptuous offending. But no wickedness can be greater, nor ingratitude more provoking, than to sin against God because He is long-suffering; and yet this is such common logic, and of so great antiquity, that Solomon observed it. (Eccles. viii., 11.) But to sin upon hopes or rather presumption of finding mercy, and to break your covenant with God afresh, because you have done so and yet He has spared you, is so absurd, vile, and disingenious a way of arguing that it carries with it its own confutation. Why should you not rather conclude that God will forbear your breach of covenant no longer, because He has forborne it so long already?

Use makes hard things easy: the chief if not only difficulty in holiness is want of practice, and a being accustomed to the contrary. The ways of God's commandments neither waste the spirits nor gall the feet of those who use constantly to walk in them. Let the like serious and holy thoughts possess your soul for the future that you have the day of receiving; and continue to co-operate with that grace God gives you at the Sacrament, and I see not why your whole life may not be all of the same piece, and your conversation continue as virtuous and well governed after as it was at the time you came to the Holy Communion: from which I will no longer stay you than with this hearty wish, that when you come thither to renew your covenant in vows and purposes of better obedience, God may vouchsafe to assist you with His grace, and to strengthen you with His power, that you may pay the vows you then make unto Him; and that by virtue of the heavenly nourishment you there receive, you may grow up in grace and holiness, till at last you come to be a perfect man in Christ. Amen.

Christ Mystical.

BISHOP HALL.

HOW TO BE HAPPY IN THE APPREHENDING OF CHRIST.

THERE is not so much need of learning as of grace to apprehend those things which concern our everlasting peace. Neither is it our brain that must be set on work here, but our heart: for true happiness doth not consist in a mere speculation, but a fruition of good. However, therefore, there is excellent use of scholarship in all the sacred employments of Divinity, yet in the main act, which imports salvation, skill must give place to affection. Happy is the soul that is possessed of Christ, how poor soever in all inferior endowments.

Ye are wide, O ye great wits, while you spend yourselves in curious questions and learned extravagancies. Ye shall find one touch of Christ more worth to your souls than all your deep and laboursome disquisitions; one dram of faith more precious than a pound of knowledge. In vain shall ye seek for this in your books, if you miss it in your bosoms. If you know all things, and cannot truly say "I know whom I have believed," (2 Tim. i., 12,) you have but knowledge enough to know yourselves truly miserable.

Wouldst thou, therefore, my son, find true and solid comfort in the hour of temptation, in the agony of death, make sure work for thy soul in the days of thy peace. Find Christ thine; and, in the despite of hell, thou art both safe and blessed.

Look not so much to an absolute Deity, infinitely and incomprehensibly glorious: alas! that Majesty, because perfectly and essentially good, is, out of Christ, no other than an enemy to thee. Thy sin hath offended His justice, which is Himself: what hast thou to do with that dreadful Power which thou hast provoked?

Look to that merciful and all-sufficient "Mediator betwixt God and man," who is both God and man, "Jesus Christ the righteous." (1 Tim. ii., 5; 1 John ii., 1.) It is His charge, and our duty, "Ye believe in God, believe also in Me." (John xiv., 1.)

Yet look not merely to the Lord Jesus, as considered in the notion of His own eternal being, as the Son of God, co-equal and co-essential to God the Father; but look upon Him as He stands in reference to the sons of men. And herein also look not to Him so much as a lawgiver and a judge; there is terror in such apprehension; but look upon Him as a gracious Saviour and Advocate. And, lastly, look not upon Him as in the generality of His mercy the common Saviour of mankind; what comfort were it to thee that all the world except thyself were saved? but look upon Him as the dear Redeemer of thy soul; as thine advocate at the right hand of Majesty; as one with whom thou art, through His wonderful mercy, inseparably united.

Thus look upon Him, firmly and fixedly, so as He may never be out of thine eyes; and whatever secular objects interpose themselves betwixt thee and Him, look through them as some slight mists; and terminate thy sight still in this blessed prospect. Let neither earth nor heaven hide them from thee, in whatsoever condition.

THE HONOUR AND HAPPINESS OF BEING UNITED TO
CHRIST.

And while thou art thus taken up, see if thou canst, without wonder and a kind of ecstatical amazement, behold

the infinite goodness of thy God, that hath exalted thy wretchedness to no less than a blessed and indivisible union with the Lord of glory; so as thou, who, in the sense of thy miserable mortality, mayest say "To corruption, thou art my father; and to the worm, thou art my mother and my sister;" (Job xvii., 14;) canst now, through the privilege of thy faith, hear the Son of God say unto thee, "Thou art bone of My bone, and flesh of My flesh." (Gen. ii., 23; Eph. v., 30.)

Surely as we are too much subject to pride ourselves in these earthly glories, so we are too apt, through ignorance or pusillanimity, to undervalue ourselves in respect of our spiritual condition; we are far more noble and excellent than we account ourselves.

It is our faith that must raise our thoughts to a due estimation of our greatness; and must show us how highly we are descended, how royally we are allied, how gloriously estated. That only is it that must advance us to heaven, and bring heaven down to us; through the want of the exercise whereof it comes to pass that, to the great prejudice of our souls, we are ready to think of Christ Jesus as a stranger to us; as one aloof off in another world, apprehended only by fits in a kind of ineffectual speculation, without any lively feeling of our own interest in Him; whereas we ought, by the powerful operation of this grace in our hearts, to find so heavenly an appropriation of Christ to our souls as that every believer may truly say, "I am one with Christ; Christ is one with me."

Had we not good warrant for so high a challenge, it could be no less than a blasphemous arrogance to lay claim to the royal blood of heaven; but since it hath pleased the God of heaven so far to dignify our unworthiness as, in the multitude of His mercies, to admit and allow us to be "Partakers of the Divine nature," (2 Pet. i., 4,) it were no other than an unthankful stupidity not to lay hold on so glorious a privilege, and to go for less than God hath made us.

THE KIND AND MANNER OF THIS UNION WITH CHRIST.

Know now, my son, that thou art upon the ground of all consolation to thy soul, which consists in this beatifical union with thy God and Saviour.

Think not, therefore, to pass over this important mystery with some transient and perfunctory glances ; but let thy heart dwell upon it, as that which must stick by thee in all extremities, and cheer thee up when thou art forsaken of all worldly comforts.

Do not, then, conceive of this union as some imaginary thing that hath no other being but in the brain ; whose faculties have power to apprehend and bring home to itself far remote substances ; possessing itself, in a sort, of whatsoever it conceives. Do not think it an union merely virtual, by the participation of those spiritual gifts and graces which God worketh in the soul, as the comfortable effects of our happy conjunction with Christ. Do not think it an accidental union in respect of some circumstances and qualities, wherein we communicate with Him who is God and man, nor yet a metaphorical union, by way of figurative resemblance.

But know that this is a true, real, essential, substantial union, whereby the person of the believer is indissolubly united to the glorious Person of the Son of God. Know that this union is not more mystical than certain ; that in natural unions there may be more evidence, there cannot be more truth. Neither is there so firm and close an union betwixt the soul and body as there is betwixt Christ and the believing soul ; forasmuch as that may be severed by death, but this never.

Away yet with all gross carnality of conceit. This union is true, and really existent, but yet spiritual. And if some of the ancients have termed it natural and bodily, it hath been in respect to the subject united ; our humanity to the

two blessed natures of the Son of God, met in one most glorious Person ; not in respect of the manner of the uniting.

Neither is it the less real because spiritual. Spiritual agents neither have nor put forth any witless virtue, because sense cannot discern their manner of working. Even the loadstone, though an earthen substance, yet when it is out of sight, whether under the table or behind a solid partition, stirreth the needle as effectually as if it were within view : shall not he contradict his senses that will say " It cannot work, because I see it not ? "

O Saviour, Thou art more mine than my body is mine. My sense feels that present, but so that I must lose it ; my faith sees and feels Thee so present with me that I shall never be parted from Thee.

THE RESEMBLANCE OF THIS UNION BY THE HEAD AND BODY.

There is no resemblance whereby the Spirit of God more delights to set forth the heavenly union betwixt Christ and the believer, than that of the Head and the Body.

The head gives sense and motion to all the members of the body : and the body is one, not only by the continuity of all the parts held together with the same natural ligaments, and covered with one and the same skin, but much more by the animation of the same soul quickening that whole frame.

In the acting whereof it is not the large extent of the stature and distance of the limbs from each other that can make any difference. The body of a child that is but a span long cannot be said to be more united than the vast body of a giantly son of Anak, whose height is as the cedars ; and if we could suppose such a body as high as heaven itself, that one soul which dwells in it and is diffused through all the parts of it would make it but one entire body.

Right so it is with Christ and His church. That one Spirit of His which dwells in and enlivens every believer unites all those far distant members both to each other and to their Head, and makes them up into one true mystical body: so as now every true believer may, without presumption, but with all holy reverence and humble thankfulness, say to his God and Saviour, "Behold, Lord, I am, how unworthy soever, one of the limbs of Thy body; and, therefore, have a right to all that Thou hast, to all that Thou doest: Thine eyes see for me; Thine ears hear for me; Thy hand acts for me: Thy life, Thy grace, Thy happiness is mine."

Oh, the wonder of the two blessed unions! In the personal union it pleased God to assume and unite our human nature to the Deity; in the spiritual and mystical it pleases God to unite the person of every believer to the Person of the Son of God. Our souls are too narrow to bless God enough for these incomprehensible mercies; mercies wherein He hath preferred us, be it spoken with all godly lowliness, to the blessed angels of heaven: "For, verily, He took not upon Him the nature of angels, but He took on Him the seed of Abraham." (Heb. ii., 16.) Neither hath He made those glorious spirits members of His mystical body; but His saints, whom He hath, as it were, so incorporated that they are become His body and He theirs, according to that of the divine apostle: "For as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ." (1 Cor. xii., 12.)

THIS UNION RESEMBLED BY THE BRANCH AND THE STOCK.

Look but into thy garden or orchard and see the vine, or any other fruit-bearing tree, how it grows and fructifies. The branches are laden with increase: whence is this, but that they are one with the stock, and the stock one with the root? Were either of these severed, the plant were barren and dead. The branch hath not sap enough to

maintain life in itself, unless it receive it from the body of the tree; nor that unless it derived it from the root; nor that unless it were cherished by the earth.

Lo, "I am the vine," saith our Saviour, "Ye are the branches:" "He that abideth in Me and I in him, the same bringeth forth much fruit. If a man abide not in Me he is cast forth as a branch, and is withered." (John xv., 5, 6.) Were the branch and the body of the tree of different substances, and only closed together in some artificial contiguity, no fruit could be expected from it; it is only the abiding in the tree as a living limb of that plant which yields it the benefit and issue of vegetation. No otherwise is it betwixt Christ and His church; the bough and the tree are not more of one piece than we are of one substance with our Saviour; and branching out from Him, and receiving the sap of heavenly virtue from His precious root, we cannot but be acceptably fruitful.

But if the analogy seem not to be so full, for that the branch issues naturally from the tree and the fruit from the branch, whereas we by nature have no part in the Son of God, take that clearer resemblance which the apostle fetches from the stock and the graff or scion. The branches of the wild olive (Rom. xi.) are cut off, and are grafted with choice scions of the good olive. Those imps grow, and are now, by this incision, no less embodied in that stock than if they had sprouted out by a natural propagation, neither can be any more separated from it than the strongest bough that nature puts forth. In the mean time that scion alters the nature of that stock; and while the root gives fatness to the stock, and the stock yields juice to the scion, the scion gives goodness to the plant and a specification to the fruit: so as while the imp is now the same thing with the stock, the tree is different from what it was.

So it is betwixt Christ and the believing soul. Old Adam is our wild stock; what could that have yielded but either none or sour fruit? We are impeded with the new man, Christ, that is now incorporated into us. We are become

one with Him. Our nature is not more ours than He is ours by grace. Now we bear His fruit and not our own; our old stock is forgotten, all things are become new. Our natural life we receive from Adam; our spiritual life and growth from Christ, from whom, after the improvement of this blessed incision, we can be no more severed than He can be severed from Himself.

THE CERTAINTY AND INDISSOLUBLENESS OF THIS UNION.

Where are those, then, that go about to divide Christ from Himself; Christ real from Christ mystical; yielding Christ one with Himself, but not one with His church; making the true believer no less separable from his Saviour than from the entireness of his own obedience; dreaming of the uncomfortable and self-contradicting paradoxes of the total and final apostasy of saints?

Certainly, these men have never thoroughly digested the meditation of this blessed union whereof we treat.

Can they hold the believing soul a limb of that body whereof Christ is the head, and yet imagine a possibility of dissolution? Can they affeign to the Son of God a body that is imperfect? Can they think that body perfect that hath lost his limbs? Even in this mystical body the best joints may be subject to strains, yea, perhaps to some painful and perilous luxation; but as it was in the natural body of Christ, when It was in death most exposed to the cruelty of all enemies, that upon an over-ruling providence not a bone of It could be broken; so it is still and ever with the spiritual: some scourgings and blows it may suffer; yea, perhaps some bruises and gashes; but no bone can be shattered in pieces, much less dissevered from the rest of the body. Were we left to ourselves, or could we be so much as in conceit sundered from the body whereof we are, alas! we are but as other men, subject to the same sinful infirmities, to the same dangerous and deadly miscarriages; but, since it hath pleased the God of heaven to unite us

to Himself, now it concerns Him to maintain the honour of His own body by preserving us entire.

Can they acknowledge the faithful soul married in truth and righteousness to that celestial Husband and made up into one flesh with the Lord of Glory, and can they think of any bills of divorce written in heaven? Can they suppose that which, by way of type, was done in the earthly paradise, to be really undone in the heavenly? What an infinite Power hath put together, can they imagine that a limited power can disjoin? Can they think sin can be of more prevalence than mercy? Can they think the unchangeable God subject to after thoughts? Even the Jewish repudiations never found favour in heaven: they were permitted as a lesser evil to avoid a greater, never allowed as good; neither had so much as that toleration ever been, if the hard-heartedness and cruelty of that people had not enforced it upon Moses, in a prevention of further mischief: what place can this find with a God in whom there is an infinite tenderness of love and mercy? No time can be any check to His gracious choice: the inconstant minds of us men may alter upon slight dislikes: our God is ever Himself; "Jesus Christ, the same yesterday, and to-day, and for ever." (Heb. xiii., 8.) "With Him there is no variableness nor shadow of turning." (James i., 17.) Divorces were ever grounded upon hatred. (Mal. ii., 16.) "No man," saith the apostle, "Ever yet hated his own flesh;" (Eph. v., 29;) much less shall God do so, who is love itself. (1 John iv., 16.) This love and our union is, like Himself, everlasting. "Having loved His own," saith the disciple of love, "Which were in the world, He loved them to the end." (John xiii., 1.) He that hates putting away (Mal. ii., 16) can never act it: so as in this relation we are indissoluble.

Can they have received that "Bread which came down from heaven," and Flesh which "Is meat indeed," and that Blood which "Is drink indeed;" can their souls have digested it by a lively faith, and converted themselves into It and It into themselves; and can they now think it can be severed from their own substance?

Can they find themselves truly ingrafted in the Tree of Life, and grown into one body with that heavenly plant, and as a living branch of that tree bearing pleasant and wholesome fruit acceptable to God (Rev. xxii., 2) and beneficial to men ; and can they look upon themselves as some withered bough, fit only for the fire ?

Can they lay themselves living stones, surely laid upon the foundation Jesus Christ, to the making up of a heavenly temple for the eternal inhabitation of God ; and can they think they can be shaken out with every storm of temptation ?

Have these men ever taken into their serious thoughts that divine prayer and meditation which our Blessed Redeemer, now at the point of His death, left for a happy farewell to His church, in every word whereof there is a heaven 'of comfort ? "Neither pray I for these alone, but for them also which shall believe in Me through their word ; that they all may be one, as Thou, Father, art in Me, and I in Thee ; that they also may be one with Us : and the glory that Thou gavest Me I have given them ; that they may be one, even as We are One ; I in them, and Thou in Me." (John xvii., 20, 21, 22.) O heavenly consolation ! O indefeasible assurance ! what room can there be now here for our diffidence ? Can the Son of God pray and not be heard ? For Himself He needs not pray, as being eternally one with the Father, "God blessed for ever : " He prays for His ; and His prayer is that they may be one with the Father and Him, even as They are One. They cannot, therefore, but be partakers of this blessed union ; and being partakers of it they cannot be dissevered : and, to make sure work, that glory which the Father gave to the Son of His love, they are already, through His gracious participation, prepossessed of : here they have begun to enter upon that heaven, from which none of the powers of hell can possibly eject them. Oh, the unspeakably happy condition of believers ! Oh, that all the saints of God, in a comfortable sense of their inchoate blessedness, could sing for joy ; and here beforehand begin to take up those hallelujahs which they shall, ere long, continue and never end in the choir of the highest heaven !

A RECAPITULATION AND SUM OF THE WHOLE TREATISE.

To wind up all: My son, if ever thou look for sound comfort on earth and salvation in heaven, unglue thyself from the world and the vanities of it: put thyself upon thy Lord and Saviour, Jesus Christ: leave not till thou findest thyself firmly united to Him; so as thou art become a limb of that Body whereof He is head, a spouse of that Husband, a branch of that stem, a stone laid upon that foundation. Look not, therefore, for any blessing out of Him; and in, and by, and from Him, look for all blessings. Let Him be thy life; and wish not to live longer than thou art quickened by Him. Find Him thy wisdom, righteousness, sanctification, redemption; thy riches, thy strength, thy glory.

Apply unto thyself all that thy Saviour is or hath done. Wouldst thou have the graces of God's Spirit? fetch them from His anointing. Wouldst thou have power against spiritual enemies? fetch it from His sovereignty. Wouldst thou have redemption? fetch it from His passion. Wouldst thou have absolution? fetch it from His perfect innocence: freedom from the curse? fetch it from His cross: satisfaction? fetch it from His sacrifice: cleansing from sin? fetch it from His blood: mortification? fetch it from His grave: newness of life? fetch it from His resurrection? right to heaven? fetch it from His purchase: audience in all thy suits? fetch it from His intercession. Wouldst thou have salvation? fetch it from His session at the right hand of Majesty. Wouldst thou have all? fetch it from Him who "Is one Lord, one God and Father of all; who is above all, through all, and in all." (Ephes. iv., 5, 6.)

And as thy faith shall thus interest thee in Christ, thy Head, so let thy charity unite thee to His body the church, both in earth and heaven. Hold ever an inviolable communion with that holy and blessed fraternity. Sever not thyself from it either in judgment or affection. Make account there is not one of God's saints upon earth but hath a propriety in thee; and thou mayest challenge the

same in each of them : so as thou canst not but be sensible of their passions, and be freely communicative of all thy graces and all serviceable offices, by example, admonition, exhortation, consolation, prayer, beneficence, for the good of that sacred community.

And when thou raisest up thine eyes to heaven, think of that glorious society of blessed saints who are gone before thee, and are now there triumphing and reigning in eternal and incomprehensible glory. Bless God for them, and wish thyself with them. Tread in their holy steps, and be ambitious of that crown of glory and immortality which thou seest shining on their heads.

The Sabbath.

JOHN WICKLIFF.

WHOSOEVER will hallow his holy day to God's worship, learn he another lesson, and understand how God commandeth in His commandment to have regard to the holy day. For man should on the holy day put out of his heart all worldly thoughts, and occupy his mind in heavenly desires, and think on the great goodness and mercy that God hath done for him, how He made him of nought, and like to Himself in soul. What greater token of love might He show than to make the servant like to the lord? Also, have mind, that when thou wert a child of wrath and of hell for the sin of Adam, Christ laid His life to pledge to bring thee out of that prison, and He gave not as ransom for thee either gold or silver, or any other jewel, but His own precious blood that ran out of His heart. And this principally should move all Christian men to have mind of God, and to worship Him in thought, word, and deed. Have mind, also, how thou hast often, since thou wert christened, broken His commands, and done many great sins, and yet of His own goodness He abideth thee, without taking vengeance, where He might justly, for one deadly sin, put thee in pain for ever, and do thee no wrong.

Also have mind how He of His goodness governeth thee in thy right senses, and keepeth thee by night and by day, where he suffereth others for their sin to fall into great mischief both of body and soul. And from all such mischiefs by His mercy He hath kept thee. Think also how unkind thou hast been against Him, and all these great

goodnesses which He hath willingly done to thee ; and how thou, as an unkind wretch, against all these mercies, and many more, hast given Him gall to drink, of bitter and foul sins ; and often wittingly and wilfully hast broken His commandments, both in thought, word, and deed.

That thou shouldest have mind of all these goodnesses, and many more which He hath done to thee, and of the manifold trespasses which thou hast done against Him—and since the having of such mind demands to have rest of body and of soul, and such rest should be had on the holy day—therefore God commandeth each man to have mind to hallow His holy day. For each man's mind or thought should be kept from vanities, and occupied thereabout, and therefore God called the holy day the day of rest. For each man should be busy to purchase rest of soul and body, and to avoid all things for the time that hinder this. For resting on the Sunday betokens the resting in bliss after this life, and they that will not keep rest of soul this day, and avoid sin, it is to be dreaded that unless they amend they will lose the rest of bliss to come.

BISHOP HOOPER.

THE cause and end why this commandment was instituted is divers. First because man should upon this day call his intentment and thoughts from the lusts, pleasures, vanities, and concupiscence of the world, unto the meditations of God and His works, to the study of Scripture, hearing of the Word of God ; to call upon God with ardent prayer, to use and exercise the Sacraments of God, to confer and give, according to his ability, alms to the comforting of the poor.

Then, likewise, God by this commandment provideth for the temporal and civil life of man, and likewise for all things that be necessary and expedient for man in this life. If man, and beast that is man's servant, should without repose and

rest always labour, they might never endure the travail of the earth. God, therefore, as He that intendeth the conservation and wealth of man and the thing created to man's use, commandeth this rest and repose from labour, that His creatures may endure and serve as well their own necessary affairs and business, as preserve the youth and offspring of man and beast till it come to a sufficient age and convenient force to supply the place and room of such as death or disease shall private or disable from the execution and use of such travails, as this careful life shall necessarily require. So saith Ovid, *Quod caret alterna requie, durabile non est*, that is to say, "The thing cannot endure that lacketh rest."

That man and beast, therefore, might breathe and have repose, this Sabbath was instituted, not only that the body should be restored unto strength and made able to sustain the travails of the week to come, but also that the soul and spirit of man, whiles the body is at rest, might upon the Sabbath learn and know so the blessed will of his Maker that only it leave not from the labour and adversity of sin, but also by God's grace receive such strength and force in the contemplation of God's most merciful promise, that it may be able to sustain all the troubles of temptation in the week that followeth. For as the body, being always oppressed with labour, loseth his strength, and so perisheth; so doth the mind of man, oppressed with the cares and pleasures of this world, lose all her force and desire that she had to the rest to come of eternal life, and so dieth not only the death of sin, but hasteth what she can to hate and abhor all virtue.

Almighty God, therefore, not only in His commandments, but also at the first creation of the world, sanctified the seventh day, (Gen. ii.) that is to say, appointed it to an holy use, or separated it from other days, wherein men travail in the business of this world. So is the meaning of this Hebrew phrase, or manner of speech, as ye may read, Joshua xx. chap., *Sanctificaverunt Kades in Galilea*, that is to say, "They sanctified Kades in Galilea." It is as much to say in English, they chose or appointed the city of Kades

to be a refuge or sanctuary for murderers, to be safe there till the cause of the murderer might be known. Howbeit, ye may not think that God gave any more holiness to the Sabbath than to the other days; for if ye consider Friday and Saturday, Saturday or Sunday, inasmuch as they be days and the work of God, the one is no more holy than the other. (*Cod. lib. iii., tit. 12, de Feriis.*) But that day is always most holy in the which we most apply and give ourselves unto holy works. To that end He sanctified the Sabbath day: not that we should give ourselves to illness, or such ethnical pastime as is now used among Christian people; but being free that day from the travails of this world, we might consider the works and benefits of God with thanksgiving; hear the word and law of God, honour Him and fear Him; then to learn who and where be the poor of Christ, our brothers in necessity, that wanteth our help. The observation, therefore, of the Sabbath doth extend as well unto the faith we have in God as unto the charity of our neighbour; and not only that, but also unto the beasts that travail in our business and be our necessary servants, the which we should in no wise abuse, not only for their labour's sake, but also for the love of Him that hath commended them unto our service, Almighty God.

The Sabbath hitherunto from the beginning of the world was and is a type and figure of the eternal and everlasting rest that is to come; as St. Paul diligently showeth in the epistle to the Hebrews, cap. iv.: so doth Saint Augustine, lib. xi., cap. 31, *De Civit.* Such as believed the promise of God declared by Moses were led by Joshua the prince into Palestina, and rested in Chanaan: such as hear the word of God and obeyeth it shall be carried into the celestial heavens by Jesus Christ, and rest in eternal joy. Read diligently that chapter, and thou shalt find a very necessary doctrine, what is the cause that the most part of men enter not into this eternal rest; the contempt of our Captain's words, Jesus Christ, who would lead us thither, haled we not back and left not His commandments.

Consider the persons rehearsed in this commandment:

“Thy son, thy daughter, thy man-servant, and thy woman-servant, thy beast, and the stranger within thy doors.” Those thou must not without necessity constrain to any servile work upon the Sabbath; but see that they exercise themselves upon the Sabbath in hearing the Word of God; and see they frequent the place of common prayers, and use the Sacraments as God commandeth. For those God hath commanded unto thy charge, as long as they be with thee, not only that thou give them their wages that is due, but also see them aright instructed in the law of God, and live thereafter. For if they perish by thy negligence, their blood shall be required at thy hand.

BISHOP HALL.

* * * SUCH are my common days. But God's day calls for another respect. The same sun arises on this day, and enlightens it; yet, because that Sun of Righteousness arose upon it, and gave a new life unto the world in it, and drew the strength of God's moral precept unto it, therefore justly do we sing with the psalmist, “This is the day which the Lord hath made.” Now I forget the world, and, in a sort, myself; and deal with my wonted thoughts as great men use, who, at some time of their privacy, forbid the access of all suitors. Prayer, meditation, reading, hearing, preaching, singing, good conference, are the businesses of this day; which I dare not bestow on any work or pleasure but heavenly. I hate superstition on the one side, and looseness on the other; but I find it hard to offend, in too much devotion; easy, in profaneness. The whole week is sanctified by this day; and, according to my care of this, is my blessing on the rest.

BISHOP GERVASE BABINGTON.

THE profitable use and application of this commandment is to weigh and duly consider that it is the law of no man, but of God the chiefest lawgiver, the wisest, most righteous,

and most able to revenge, instituted of purpose by Him for these and such like ends.

First, that we should wholly consecrate, as that day, ourselves unto the Lord and His service, hearing, reading, and meditating those things which might lay before us the goodness of Almighty God towards us, and our great ingratitude to Him again, with all other sins, whereby we have provoked Him to wrath, stirring up our hearts to true repentance for them, and amendment of the same.

Secondly, for the ease of servants and cattle, which otherwise, by the unmerciful greediness and cruelty of some, might haply be abused.

Lastly, to express and lay before us some show of that spiritual and eternal rest in heaven which we all so look and long for. Then, these things considered, to call to mind how often and grievously we have offended against every one of these, as against the first, by absenting ourselves from the church and place of common meeting, when we might have been present if we would, a very horrible thing, if we could duly regard and think 'on it. For what is it but to contemn God and His wisdom, to strive and fight against the Spirit, teaching and converting men by the ministry of the Word, and even in effect to say, I am as wise and godly as either He can make me or shall make me ; I will none of His grace ? What is it, but to give a grievous offence to others, for the which the living God hangeth a woe over our heads, saying, "Woe be to him by whom offence cometh ; it were better for that person to have a millstone tied about his neck, and to be cast into the bottom of the sea?" And again, "It were good for that man if he had never been born." What is it but to feed the devil's humour, and to do that thing that most highly pleaseth him ? Again, to consider how we have offended, when we were present at church, by negligent and cold performance of that thing which time, place, and duty required at our hands. Have we never come to the hearing of the Word but with reverence, with willing desire, preparing our hearts before unto it by

some secret prayer within ourselves to the Lord, that He would bless the speaker, that He may speak to our hearts and bless us, that we may attentively hearken, profitably feel, and, thankfully taking whatsoever is spoken, increase in obedience to it? Have we never come to the Sacraments when we could, and never without such examination and other circumstances as are straightly required of a Christian? Have we spent the Sabbath in godly conference and meditation, pouring out thanks from a feeling soul for the Lord's goodness ever to us, and mainly for the week passed? Have we visited or thought upon the sick, sore, diseased, imprisoned, banished, or any way suffering for a good cause, and to our power comforted them? Have we studied how either to procure or continue or increase amongst ourselves or our neighbours the means of salvation, as the preaching of the Word, and such like? O beloved, we have not, we know it, and must needs confess it, if there be any truth in us. Too much have we neglected all these; yea even divers of them, it is greatly to be feared, have little or never at all troubled our heads; but for their contraries in most full measure we have wallowed in them, and with greediness ever accomplished them.

Now the living God awake us, and touch us truly in this behalf: merciful Father, lay it never to our charge, for Thy great mercies' sake, wherewith we have grieved Thee touching this commandment, but increase our knowledge, increase our feeling, increase our conscience, carefully to live and spend our days in Thy fear and favour, as Thou mayest be honoured, the power of Thy Word magnified, our brethren moved with good example, ourselves saved in the great day, and this Sabbath of Thine for ever hereafter more carefully kept of us, to the better performance of the former, for Christ His sake. Amen, Amen.

JOHN LIGHTFOOT, D.D.

THE moral end [of the Sabbath] is to rest from labours. So in this fourth commandment, "Six days shalt thou labour

and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work," &c. So Jer. xvii., 21, "Thus saith the Lord, Take heed to yourselves, to bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither bring forth a burden out of your houses, neither do you any work; but hallow the Sabbath day, as I commanded your fathers."

"Oh! then I celebrate the Sabbath, (saith the Sabbath breaker,) for I do no work; but play and recreate, and drink and sit still, and do no work at all." Friend, dost thou think God ever established idleness and folly by a law? that He hallowed the Sabbath day to be a playing, fooling, sporting day? But, Christian, how readest thou, as a Christian? "The seventh day is the Sabbath of the Lord thy God;" not a Sabbath for thy lust and laziness. And "In it thou shalt do no manner of work" of thine own, but the work of the Lord thy God. And the rest that He hath commanded is not for idleness, but for piety towards God; for which end He gave all the laws of the first table—viz., to leave communion with the world and worldly things that day, and to have it with God; as in Isa. lviii., 13, 14, "If thou turn away thy foot from the Sabbath, from doing thy will on My holy day, and call the Sabbath a delight;" as Moses, to betake ourselves to the mount of God, and there to have communion with Him; to get into the mount above the world, and there to meet God, and converse with Him; "To be in the spirit on the Lord's day;" and not to recreate the body, but the soul. To gather spiritual strength for that which, it may be, hath been scattered in our worldly employment.

There is a commemorative end of the Sabbath, to remember God's creating the world, which Adam might very well, nay, must, have been employed about, though he had never fallen, when he had been all the week upon his employment, dressing the garden and keeping it, then on the Sabbath to set himself to meditate upon God's creating of the world, and to study His power, and wisdom, and goodness, showed in that glorious workmanship, and to

spend the day in prayer to Him. Observe the work of that day to us, and the same it should have been to him, in Psalm xcii., which is entitled "A psalm for the Sabbath day." It tells you what the work of the day is; verse 1, "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High." And upon what reason, verse 4, "For Thou hast made me glad through Thy works; I will triumph in the works of Thy hands." This is a Sabbath day's work; after our six days' work, to make it our employment to think of God's; to meditate of His wondrous works of creation and preservation; and there will come in the thoughts of our Creator and Preserver, and may mind us of our engagement to praise Him; to whet our thankfulness and faith with these thoughts.

When we have laboured all the week, to think of our Creator, that hath sustained us, fed, clothed, brought us hitherto. And here is a right Sabbath employment, to let our thoughts stream from our worldly employment to God, and to the remembrance of Him in whom "We live, and move, and have our being."

To trust God with our support, though we labour not on the Sabbath, but spend it wholly to Him and not to ourselves. He that created all things, and that hath fed and preserved us hitherto, can support us without our working on His day; nay, and will do it; for do His work, and, undoubtedly, thou shalt not want thy wages.

What a lecture did God read in His raining of manna, that on the Sabbath day He rained none; thereby to show His own owning of His Sabbath, and checking and chiding those that for greediness and distrust would go out and think to gather some on that day. And when He provided them with manna on the sixth day for the Sabbath day also, what a lecture did He read—that he that observes the Sabbath and does God's will, ceasing from his own labour and doing His, shall never be unprovided for.

There is a typical end of the Sabbath, to signify eternal rest. Heb. iv., 3, "For we, which have believed, do enter into rest: as He said, I have sworn in My wrath, if they shall enter into My rest, although the works were finished from the foundation of the world." Where the apostle signifies that the Sabbath hinted another rest, to wit, God's eternal rest, different from that rest when God ceased from the works of creation. The Sabbath typifies the end, viz., eternal rest, and the means, viz., to rest in Christ. One end was to Adam in innocency; both to us. This is a lecture that may be read in the Sabbath, in something that is visible to see something invisible; as in the water to see the sun. This is a way to rest, and resembles that great and last rest; as pleasant walks lead at length to the stately house at the end of them.

This is a fit thought for the Sabbath day morning—"Now I rest from the world; how shall I rest from it eternally? Now I deal with God invisibly, but one day visibly." They who love eternal rest will certainly love the Sabbath.

The beauty, then, of the Sabbath consists,

First, in its antiquity.

Secondly, in the universality of its reception throughout all ages. One generation left it to another, from father to son; and it is known to all churches.

Thirdly, the bravery of its institution. It had God's example; God hallowed, blessed, dressed it nobly; but His example is an addition without parallel.

Fourthly, the nobleness of its nature. In it there was something of every part of the law. It was moral, typical, ceremonial. As there is something in man of all the creatures, so there is something in the Sabbath of all the law.

By it is the propagation of religion. See Isa. lxvi., 23, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." As Psalm xix., 2, "Day unto day uttereth speech, and night unto night showeth knowledge." So from Sabbath to Sabbath God is spoken of, and knowledge of divine things revealed. This was the market day that still furnished the Jews with what was needful for their spiritual food and sustenance. All marketing was forbidden on it, Neh. xiii., 15, &c., because a greater market was to be minded. So manna was not rained on that day, because better things were rained.

By it came benefit to man and beast. It gave them rest from labour, and renewed their strength.

Fifthly, its durableness. Exod. xxxi., 16, 17, "The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between Me and the children of Israel for ever." It reacheth, as the cherubims' wings, from one end of the world unto the other.

Hence, also, we may see what little difference there is betwixt our Sabbath and the first Sabbath of the world. Both commemorate the creation, both the redemption, but only that ours is removed one day forward; the Sabbath of old on the seventh day of the week, ours on the first.

BISHOP PEARSON.

THE character of the day in which our Saviour died is undeniable, for it is often expressly called the "Preparation;" as we read, they therefore laid Jesus in the garden, "Because of the Jew's preparation day, for the sepulchre was nigh at hand;" and the next day that followed the preparation the chief priests and pharisees asked a guard. Now this day

of preparation was the day immediately before the Sabbath or some other great feast of the Jews, called by them the eve of the Sabbath or the feast, and therefore called the preparation, because on that day they did prepare whatsoever was necessary for the celebration of the following festival, according to that command in the case of manna, "It shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." This preparation being used both before the Sabbath and other festivals, at this time it had both relations: for, first, it was the preparation to a Sabbath, as appeareth by those words of St. Mark, "Now when the even was come, because it was the preparation, that is, the day before the Sabbath;" and those of St. Luke, "That day was the preparation, and the Sabbath drew on." Secondly, it was also the eve of a festival, even of the great day of the paschal solemnity, as appeareth by St. John, who saith, when Pilate sat down to the judgment seat, "It was the preparation of the passover." And that the great paschal festivity did then fall upon the Sabbath, so that the same day was then the preparation or eve of both, appeareth yet farther by the same Evangelist saying, "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was an high day;" that is, not only an ordinary or weekly Sabbath, but also a great festival, even a paschal Sabbath. Now, seeing the Sabbath of the Jews was constant and fixed to the seventh day of the week, it followeth that the preparation or eve thereof must necessarily be the sixth day of the week; which from the day, and the infinite benefit accruing to us by the passion upon that day, we call Good Friday; and from that day being the sixth of one, the third must consequently be the eighth, or the first of the next week.

The next character of this third day is the expression of the time of the resurrection in the Evangelists: "When the Sabbath was past," saith St. Mark, which was the day after the preparation on which He was buried, "Very early in the morning, the first day of the week;" "In the end of the

Sabbath, as it began to dawn towards the first day of the week," saith St. Matthew; "Upon the first day of the week, early in the morning," saith St. Luke; "The first day of the week early, when it was yet dark," saith St. John. By all which indications it appeareth that the body of Christ being laid in the sepulchre on the day of the preparation, which was the eve of the Sabbath, and continuing there the whole Sabbath following, which was the conclusion of that week, and farther resting there still and remaining dead the night which followed that Sabbath, but belonged to the first day of the next week, about the end of that night early in the morning was revived by the accession and union of His soul, and rose again out of the sepulchre.

Whereby it came to pass, that the obligation of the day, which was then the Sabbath, died and was buried with Him, but in a manner by a diurnal transmutation revived again at His resurrection. Well might that day which carried with it a remembrance of that great deliverance from the Egyptian servitude resign all the sanctity or solemnity due unto it when that morning once appeared upon which a far greater redemption was confirmed. One day of seven was set apart by God in imitation of His rest upon the creation of the world, and that seventh day which was sanctified to the Jews was reckoned in relation to their deliverance from Egypt. At the second delivery of the law we find this particular cause assigned, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commandeth thee to keep the Sabbath day."

Now this could not be any special reason why the Jews should observe a seventh day, first, because in reference to their redemption the number of seven had no more relation than any other number; secondly, because the reason of a seventh day was before rendered in the body of the commandment itself. There was, therefore, a double reason rendered by God why the Jews should keep that Sabbath which they did; one special as to a seventh day, to show

they worshipped that God who was the creator of the world; the other individual as to that seventh day, to signify their deliverance from the Egyptian bondage from which that seventh day was dated.

Seeing, then, upon the resurrection of our Saviour a greater deliverance and far more plenteous redemption was wrought than that of Egypt, and therefore a greater observance was due unto it than to that, the individual determination of the day did pass upon a stronger reason to another day, always to be repeated by a seventhly return upon the reference to the creation. As there was a change in the year at the coming out of Egypt, by the command of God; "This month," the month of Abib, shall be "Unto you the beginning of months, it shall be the first month of the year to you;" so at this time of a more eminent deliverance a change was wrought in the hebdomadal or weekly account, and the first day is made the seventh, or the seventh after that first is sanctified. The first day, because on that Christ rose from the dead; and the seventh day from that first for ever, because He who rose upon that day was the same God who created the world, and rested on the seventh day: "For by Him were all things created that are in heaven and that are in earth; all things were created by Him and for Him."

This day did the apostles from the beginning most religiously observe, by their meeting together for holy purposes and to perform religious duties. The first observation was performed providentially, rather by the design of God than any such inclination or intention of their own; for "The same day," saith the evangelist, that is, the day on which Christ rose from the dead, "At evening, being the first day of the week, the disciples were assembled for fear of the Jews." The second observation was performed voluntarily, "For after eight days again His disciples were within, and Thomas with them:" the first day of the week, when Christ rose by the providence of God, the disciples were together, but Thomas was absent; upon the first day of the next week they were all met together again in

expectation of our Saviour, and Thomas with them. Again, "When the day of Pentecost was fully come," which was also the first day of the week, "They were all with one accord in one place;" and having received the promise of the Holy Ghost, they spake with tongues, preached the gospel, and "The same day were added" unto them "About three thousand souls." The same practice of convening we find continued in the following years, for "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them;" and the same apostle gave express command concerning the collection for the saints both to the churches of Galatia and of Corinth, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

From this resurrection of our Saviour, and the constant practice of the apostles, this first day of the week came to have the name of the "Lord's day," and is so called by St. John, who says of himself in the Revelation, "I was in the spirit on the Lord's day." And thus the observation of that day which the Jews did sanctify ceased, and was buried with our Saviour; and in the stead of it the religious observation of that day on which the Son of God rose from the dead, by the constant practice of the blessed apostles, was transmitted to the church of God, and so continued in all ages.

This day thus consecrated by the resurrection of Christ was left as the perpetual badge and cognizance of His church. As God spake by Moses to the Israelites, "Verily My Sabbath ye shall keep; for it is a sign between Me and you throughout your generations, that ye may know that I am the Lord, that doth sanctify you;" thereby leaving a mark of distinction upon the Jews, who were by this means known to worship that God whose name was Jehovah, who made the world, and delivered them from the hands of Pharaoh; so we must conceive that He hath given us this day as a sign between Him and us for ever, whereby we may be known to worship the same God Jehovah, who did not only create heaven and earth in the beginning, but also

raised His eternal Son from the dead for our redemption. As, therefore, the Jews do still retain the celebration of the seventh day of the week, because they will not believe any greater deliverance wrought than that of Egypt; as the Mahometans religiously observe the sixth day of the week in memory of Mahomet's flight from Mecca, whom they esteem a greater prophet than our Saviour; as these are known and distinguished in the world by these several celebrations of distinct days in the worship of God; so all which profess the Christian religion are known publicly to belong unto the church of Christ by observing the first day of the week, upon which Christ did rise from the dead, and by this mark of distinction are openly separated from all other professions.

BISHOP JEREMY TAYLOR.

THE Lord's day, being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoicing, and thanksgiving; and, therefore, it is a proper work of the day to let your devotions spend themselves in singing or reading psalms, in recounting the great works of God, in remembering His mercies, in worshipping His excellences, in celebrating His attributes, in admiring His person, in sending portions of pleasant meat to them for whom nothing is provided, and in all the arts and instruments of advancing God's glory and the reputation of religion, in which it were a great decency that a memorial of the resurrection should be inserted, and the particular religion of the day be not swallowed up in the general. And of this we may more easily serve ourselves by rising seasonably in the morning to private devotion, and by retiring at the leisures and spaces of the day not employed in public offices.

Fail not to be present at the public hours and places of prayer; entering early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piously assisting at the prayers, and gladly also hearing

the sermon ; and at no hand omitting to receive the holy communion when it is offered, (unless some great reason excuse it,) this being the great solemnity of thanksgiving, and a proper work of the day.

After the solemnities are past, and in the intervals between the morning and evening devotion, (as you shall find opportunity,) visit sick persons, reconcile differences, do offices of neighbourhood, inquire into the needs of the poor, especially housekeepers, relieve them as they shall need and as you are able ; for then we truly rejoice in God, when we make our neighbours, the poor members of Christ, rejoice together with us.

Whatsoever you are to do yourself as necessary you are to take care that others also who are under your charge do in their station and manner. Let your servants be called to church, and all your family that can be spared from necessary and great household ministries ; those that cannot, let them go by turns, and be supplied otherwise as well as they may ; and provide on those days especially that they be instructed in the articles of faith and necessary parts of their duty.

ARCHBISHOP LEIGHTON.

AMONGST all the visible creatures, it is man's peculiar excellency that he is capable of considering and worshipping his Maker, and was made for that purpose ; yet, being composed of the dust of the earth and the breath of God, a body and a soul, the necessities of that meaner part, while we are in this life, employ as much and take up a great part of our little time. And in this regard, God hath wisely and graciously set apart a day for us, one of each seven, to be appropriate to that our highest employment, the contemplating and solemn worshipping of His Majesty. This is the scope of this precept.

Consider, 1. The precept itself. 2. The reason of it, and motive to its obedience. The precept itself is first briefly expressed, and then further explained and urged.

“Remember.” This word used seems, 1. To reflect upon by-past omission and forgetfulness. For though it was instituted in Paradise, and was not now a new unheard-of thing to this people, as appears by Exod. xvi., 23, yet it is like they were much worn out of the observation and practice of it, especially during the time of their captivity in Egypt. So then it is renewed thus: Keep holy this day which you know was so long ago appointed to be so. Be not now any more unmindful and regardless of it. 2. Such a way of enjoining seems more particularly needful in this than in the rest, because it is not so written in nature as the rest, but depends wholly upon particular institution, which may also be the cause why it is so large, and the form of it alone, amongst all the ten, both negative and positive. “Thou shalt do no work,” and “Remember to keep it holy.” 3. But the main reason of this “Remember” is, the main thing or aim in this precept, as both the badge and the preserver and increaser of all piety and religion. And therefore is it that it is so often pressed in the books of the law, and in the sermons of the prophets to the people of God, and so often called a sign of God’s covenant with them, and their mark of distinction from all other people. Exod. xxiii., 12, and xxxi., 13, 14; Levit. xix., 30, xxv., 2, &c.; Jer. xvii.; Isa. lviii., 13, 14, &c.

“The Sabbath day.” It is called a day of rest, from the beginning and original of its institution, God’s rest; and from the end of its institution, man’s rest; both which follow in the words of the command: the one is the example and enforcing reason of the other.

“That thou keep holy.” God sanctified it by instituting it, and man sanctifies it by observing it according to that institution.

This sanctifying is, 1. In cessation from earthly labours.

2. In their stead to be wholly possessed and taken up with spiritual exercise, both in private and in public. The former is necessary for the being of the latter; that cessation, for this work; and the latter is necessary for the due being of the former; we cannot be vacant and entire for spiritual service unless we cease from bodily labour; and this cessation or resting from bodily labour cannot be a sanctifying of this day unto God, unless it be accompanied with spiritual exercise.

In the following words that part only is expressed, the rest or abstinency from work; but the other is supposed as the end of this—that they shall not do their own works that they may attend upon God's, His solemn worship. And this is implied in that word, "It is the Sabbath of the Lord thy God;" both of His own appointing, and for this end, this work, that He may be more solemnly worshipped. And likewise the antithesis that seems to be in that word, "In six days thou shalt do all thy work," imports that on the seventh thou shalt do God's. Not so called, that any benefit arises to Him by our service; no, our "Goodness reaches Him not at all." Psalm xvi., 2. In that way, that worship, which is far above ours, that of the angels, can add nothing to Him, for He is infinite. Even this work, Sabbath work, and all our prayers and praises offered to Him, and all performances of His worship, they are our works in respect of the gain and advantage of them; it comes all back to us. But His worship is His work objectively, He is the object of it; and directively, by particular prescription from Himself; and, if you will add, effectively too, never done aright but by His own grace and assistance.

"Six days shalt thou labour." The command of due labour and diligence in our particular callings is not of this place; it belongs properly to the Eighth precept, and in some way to the Seventh; here it is only mentioned premissively, and for illustration of this duty here enjoined. And, further, there is under it a motive from abundant equity; seeing that God hath made the proportion thus, not pinched to us, but dealt very liberally in the time granted

for our own work, what gross, not impiety only, but iniquity and ingratitude, will it be to encroach upon that small part He hath nominated and set apart for His service! This was a great aggravation of our first parents' first sin, that having the free use of all the trees in the garden beside, they would not bate that one which was forbidden them, in homage and obedience to Him who had given them all the rest, and given them themselves, who a little before were nothing.

“Thou shalt labour six days.” Not so as in them to forget and take no notice of God, nor at all to call upon Him and worship Him, and think to acquit all by some kind of attendance on Him on the Sabbath. They who do so are most unsanctified themselves, and therefore cannot sanctify the Sabbath to God. Such profane persons do profane and pollute all they touch with their foul hands, for such be all profane hands lifted up to God in prayer. The life of the godly is not a visiting of God only in His house on this day, but a daily and constant walking with God in our own houses, and in all our ways, making both our houses and our hearts His houses, His temples, where He may dwell with us, and we may offer Him our daily sacrifices.

Only the peculiar of this day is, that we may not divide it betwixt heaven and earth, but it shall be wholly for the service of God, and no work at all to have place in it that may hinder that and suits not with the sanctifying of it; for so are we to understand the word “No manner of work.”

“Neither thou nor thy servant.” As each one is obliged personally, so they who have command of others are bound to bind them to observance of the precept, and the cattle to rest, because their labour is for man's use, and, therefore, his resting infers theirs; as, likewise, their rest is for a passive conformity that man may see nothing round about him but what may incite to the observance of this day; which was the reason, in solemn fasts, of the beasts' fasting likewise, for man's further humiliation. The “Stranger,”

if converted and professing their religion, the same reason for him as for all others within a man's house ; and if a stranger to their religion too, yet they might, and ought, as is here commanded, oblige him to this part of outward conformity, cessation from work, which otherwise would be an offensive and scandalous sight ; and withal, if they did any work for those with whom they dwelt, their share would be deeper in the sin than of such a stranger not professing their religion.

“For in six days.” It is not pertinent here to speak of the reason of this, why God made six days' work of that which He could have done in one instant. Here, it is only urged exemplarily as the reason why God did sanctify this day, and why we should sanctify it. His rest, you know, is not of weariness, or at all of ceasing from motion, for “He faints not, neither is wearied,” as He tells us by the prophet, Isa. xl., 28 ; yea, He moves not at all in working. “*Omnia movet, ipse immotus* :” all things, Himself unmoved, are moved by Him. But this “Rest” is this, that this was the day that immediately followed the perfecting of the creation, and, therefore, God blessed it with this privilege, (that is the blessing of it,) that it should be to men holy, for the contemplation of God and of His works, and for solemn worship to be performed to Him.

All the other precepts of this law remaining in full force in their proper sense, it cannot but be an injury done to this command either flatly to refuse it that privilege, or, which is little better, to evaporate it into allegories. Nor was the day abolished as a typical ceremony, but that seventh only changed to a seventh still, and the very next to it ; He who is “Lord of the Sabbath,” either Himself immediately, or by His authority in His apostles, appointing that day of His resurrection for our Sabbath, adding to the remembrance of the first creation the memorial of accomplishing the new creation, the work of our redemption, which appeared then manifestly to be perfected, when our Redeemer broke the chains of death, and arose from the grave ; He who is the light of the new world, shining forth anew the same day

that light was made in the former creation. This day was St. John "In the spirit," taken up with those extraordinary revelations. Rev. i., 10. They were extraordinary indeed; and, certainly, every Christian ought to be "In the spirit," in holy meditations and exercises on this day more than the rest; winding up his soul, which the body poises downwards, to a higher degree of heavenliness; ought to be particularly careful to bring a humble heart to speak to God in prayer, and hear Him in His Word, a heart breathing after Him, longing to meet with Himself in His ordinances. And certainly, it is safer and sweeter to be thus affected towards the Lord's day, than to be much busied about the debate of the change.

The very life of religion doth much depend upon the solemn observation of this day. Consider, if we should intermit the keeping of it but for one year, to what a height profaneness would rise in those who fear not God, who yet are restrained, though not converted, by the preaching of the Word and their outward partaking of public worship. Yea, those who are most spiritual would find themselves losers by the intermission.

What forbidden. 1. Bodily labour on this day, where necessity unavoidable, or piety, commands not. 2. Sporting and pastimes. This is not to make it a Sabbath to God, but to our lusts and to Satan; and hath a stronger antipathy with the worship of God, and that temper of mind they intend in it, than the hardest labour. 3. Resting from these, but withal resting from the proper work of this day, neglecting the worship of God in the assemblies of His people. The beasts can keep it thus, as we see in the precept. 4. Resorting to the public worship of God but in a customary, cold way, without affection and spiritual delight in it. 5. Spending the remainder of the day incongruously, in vain visits and discourses.

How observed. 1. By pious remembrance of it, and preparation, sequestering not only the body from the labour but our souls from the cares and other vain thoughts of

the world. 2. Attending upon the public worship of God willingly and heartily, as the joy and refreshment of our souls. Isaiah lviii., Psalm cxxii., cxxiii. Spending the remainder of it in private, holily; as much as may be in meditation of the Word preached, and conference, in prayer, reading and meditating on the great works of God, of creation, and redemption.

This is the loveliest, brightest day in all the week to a spiritual mind. These "rests" refresh the soul in God, that finds nothing but turmoil in the creature. Should not this day be welcome to the soul, that sets it free to mind its own business, which is on other days to attend the business of its servant, the body? And these are a certain pledge to it of that expected freedom, when it shall enter to an eternal Sabbath, and rest in Him for ever who is the only rest of the soul.

They that understand the true use of that holy rest of the Sabbath day do know that it frees the soul and makes it vacant from earthly things for this purpose, that it may fully apply itself to the worship and contemplation of God, and converse with Him at greater length. Then, certainly, where there is this entire love to God, this will not weigh heavy, will be no grievous task to it: it will embrace and gladly obey this fourth commandment, not only as its duty but as its great delight. For there is nothing that love rejoices in more than in the converse and society of those on whom it is placed: it would willingly bestow most of its time that way, and thinks all hours too short that are spent in that society. Therefore, not only they who profanely break, but they who keep it heavily and wearily, who find it rather a burden than a delight, may justly suspect that the love of God is not in them; but he that keeps His day cheerfully, and loves it, because on it he may more liberally solace and refresh himself in God, may safely take it as an evidence of his love to God.

BISHOP WILKINS.

THE fourth commandment does enjoin us to remember and to sanctify the Sabbath ; so that from hence we are taught to pray that God would teach us to esteem of the Sabbath as "An holy honourable day," set apart from common use, consecrated to His particular worship and service, that we may call it a delight, finding a great pleasure and sweetness in those sacred duties that belong unto it ; that they may not seem tedious and irksome unto us ; especially since we all profess to wish and hope for such a blessed eternity hereafter as shall be nothing else but Sabbath.

That we may always remember to fit ourselves for the sanctifying of this day, by laying aside all secular businesses and diversions, endeavouring, by prayer and meditation, to put our hearts into such an holy frame as is required of those that desire to wait upon Him in His ordinances.

That He would be graciously present with all those assemblies of His saints, which do on that day meet together for His worship and service, in any part of the Christian world ; that He would be pleased to assist and direct His ministers, that they may deliver His Word with plainness and power, to the capacity of the weakest and conviction of the wisest ; that the people may receive it with meekness and faith ; that so it may "Accomplish that good work for which it is sent," and mightily prevail to the casting down the strong-holds of sin, the edifying of His church, and the making up the number of His elect.

That He would more especially direct and assist the minister unto whose charge we belong, to speak unto our consciences, giving unto him "The tongue of the learned, that he may know how to speak a word in season to him that is weary." Being careful "To feed the flock, strengthening the diseased, healing that which is sick, binding up the broken, seeking that which is driven away and lost ;" that He would

“Give unto us pastors after His own heart, who may feed us with knowledge and understanding;” and that the “Work of the Lord may prosper in their hands.”

That He would remove from us all irreverence, distraction, dulness, prejudice in hearing of His Word; that He would enlighten our minds, quicken our affections, and strengthen our memories for the receiving and retaining of it.

That we may be careful of all those public and private duties which concern the sanctification of this day, both in respect of ourselves and those committed to our charge, “Not doing after our own ways, nor finding our own pleasures, nor speaking our own words.” But may consecrate our whole selves, both souls, bodies, and services, to His more especial worship; spending the whole day with cheerfulness in the duties of religion, necessity, and mercy.

WILLIAM BATES, D.D.

THE religious observation of the Lord's day is an excellent means for the increase of holiness. It is worthy of our serious observing, that the fourth commandment is enforced with a note of excitation, “Remember that thou keep holy the Sabbath day;” to impress the sense of our duty upon conscience, and to confine our transgressing nature, so apt to alienate the time which is sacred to God and the interests of our souls to carnal and profane uses. It is sanctified and set apart by the Lord of our persons and time, for celebrating the most excellent works of His power and goodness in creation and redemption.

He has thus commanded who gave us our being, raised us from the dust to an honour little lower than that of heavenly spirits, and ransomed us from our woful bondage; He that dignified us with the impression of His image and the assumption of ours. The morality of the command

is perpetual, that one day of seven be consecrated and separated for divine worship: but the designation of the day to the Jews was in remembrance of their deliverance from Egypt, and to Christians in remembrance of our deliverance from the tyranny of the spiritual Pharaoh, Satan, and his infernal army, benefits far exceeding those of creation and rescuing from the Egyptian bondage. Indeed, every day we should redeem time from business and pleasures for the immediate service of God; but on the Lord's day we must be entirely conversant in holy duties, public and private, and abstain from common works, unless of necessity and mercy.

The religious rest of the fourth commandment is to be observed by Christians, so far as is requisite for our attendance on the service of God. It is not only our duty, but our heavenly privilege, that being tired in the dust and toil of the world, we have a freedom and an invitation to draw near to God, with the promise that He will draw near to us; that when we pay our homage we shall receive infinite blessings: for then, in the communion of saints, we present our requests with a filial freedom to God, we receive His precepts for the ordering of our lives to please Him, and, by a temporal holy rest, are prepared for an eternal glorious rest. The observing of this command enables us to do the rest. Its duties are divine and spiritual, and have a powerful influence on the souls of men. The exercise of grace has an efficacy to increase it. In our sanctifying that day, God sanctifies us, and liberally bestows the treasures of grace and joy, the blessing consequent upon the divine institution.

The profaners of that holy time virtually renounce their allegiance to the Creator and Redeemer. They will not attend upon His oracles, but despise the persons and office of the ministers of Christ, and their contempt reflects upon Him. They "Make the Sabbath their delight" in another sense than the commandment intends: they make it a play day. Others, who are called and counted Christians, who are good in everything but wherein they should be best,

just and merciful, temperate and chaste, affable and obliging to men, yet wretchedly neglect the duties of piety to God, and the sanctifying His day. That dear and precious interval to a saint from the business of the world is a galling restraint to carnal men from their secular employments. They will go, indeed, to the public worship from some secular motive, custom, the coercion of the laws, or the impulse of conscience, which will not be quiet without some religion; but they are glad when it is done; and by vain discourses they dash out of their minds the instructions of the Word of God. They spend a great part of the day as if it were unsanctified time, in curious dressing, in luxurious feasting, in complimentary visits, in idleness, and sometimes in actions worse than idleness. The indubitable cause of this profaneness is, that they are not partakers of the Divine nature, which inclines the soul to God and raises our esteem of communion with Him as a heaven upon earth; and hence it follows that they come and go from the public ordinances neither cleansed from sin nor changed into the Divine image.

But those who conscientiously employ that day in duties proper to it, in prayer and hearing, reading the Scriptures and spiritual books, in holy conference, whereby light and heat are mutually communicated among the saints, and in the meditation of eternal things, whereby faith removes the veil and looks into the sanctuary of life and glory, (as Moses by conversing with God in the mount came down with a shining countenance,) will have a divine lustre appearing in their conduct through the following week.

BISHOP HOPKINS.

“REMEMBER the Sabbath day, to keep it holy,” &c. In the words we have a command, and the enforcement of it. The command is to sanctify the Sabbath. And this is justly observable, in that whereas all the rest are simply

either positive or negative, this is both. "Remember to keep it holy," and "In it thou shalt not do any work." As if God took an especial care to fence us in on all sides to the observation of this precept. The enforcement also is more particular, and with greater care and instance, than we find in any other command. For God hath here condescended to use three cogent arguments to press the observation of this law upon us. The first is taken from His own example, whom, certainly, it is our glory, as well as our duty, to imitate in all things in which He hath propounded Himself to be our pattern: "The Lord rested the seventh day," and therefore rest ye also. The second, from that bountiful and liberal portion of time that He hath allowed us for the affairs and business of this present life: "Six days shalt thou labour, and do all thy work;" and, therefore, it is but fit and equitable that the seventh should be given to God, who hath so freely given the rest to thee. The third, from the dedication of this day to His own immediate worship and service: "The Lord blessed the Sabbath day, and hallowed it." So that it is no less a sin than a sacrilege, and stealing of that which is holy, to purloin any part of that time which God hath thus consecrated to Himself, and to employ it about either sinful or secular actions.

To hallow and sanctify is to set anything apart from profane and common unto sacred and spiritual uses. God, therefore, sanctified the Sabbath when He selected it out of the course of other days, and set it apart from the common employments and services of life; ordaining that the spiritual concernments of His glory and our salvation should be therein especially transacted. And this is that blessing which God hath conferred upon this day; for what other benefit is a day capable of, but only that when the other six days, like the unregarded vulgar of the year, were to be employed in the low and sordid drudgery of earthly affairs, this seventh day God hath raised from the dunghill and set upon the throne, appointing it, according to Ignatius' phrase, *τὴν βασιλίδα, τὴν ὑπατον τῶν ἡμερῶν*, "The prince and

sovereign of days," exempting it from all servile works, and designing it for such spiritual and celestial employments that, were it observed according to God's command, eternity itself would not have much advantage above it, but only that it is longer? So that in the ring and circle of the week the Sabbath is the jewel, the most excellent and precious of days. God hath blessed and sanctified it, not only in this relative but also in an effective sense, viz., as He hath appointed it to be the day whereon He doth especially bless and sanctify us.

Yea, and possibly He makes the means of our sanctification to be more effectual on this day than when they are dispensed on any other common days. God doth then especially give out plentiful effusions of His Spirit, fills His ordinances with His grace and presence; and we may, with a more confident faith, expect a greater portion of spiritual blessings from Him when both the ordinances and the day too are His, than when, though the ordinances be His, yet the day is ours. In this sense, God may be said to bless and sanctify the Sabbath day, because He blesseth and sanctifies us on that day; as the psalmist most elegantly, and in a high strain of poetry, saith that God crowneth "The year with His goodness." Psalm lxx., 11. Not that the plenty and fruitfulness of the year is any blessing unto it; but it is a blessing unto men, whose hearts God then filleth with food and gladness. In both these senses may God be said to bless and sanctify the Sabbath.

As God sanctified the Sabbath, so man is commanded to sanctify it also; "Remember the Sabbath day to keep it holy." Now we sanctify and hallow a day when we observe it holy to the Lord, sequestering ourselves from common affairs to those spiritual exercises which He hath required us to be conversant about on that day. God sanctifies it by consecration, we sanctify it by devotion. He hath set it apart for His worship, and on it we ought to set ourselves apart for His worship, and to be taken up only with those things which He hath either allowed or

prescribed us; and, therefore, God doth lay an especial claim to this day. For although He be the supreme Lord of all, and doth dispense and as it were draw out the thread of time, and days, and years for us, out of the infinite bottom of His eternity, yet He doth not so particularly challenge any part of it to Himself as He doth this seventh day. Whence it is said, "The seventh day is the Sabbath of the Lord thy God." The six foregoing days of the week are thine, and thou mayest dispose of them in the honest works of thy calling, as prudence and convenience shall direct; but this day God challengeth to Himself, as His peculiar portion of our time, because He hath ordained it for His worship and service, and, therefore, it is called His. And when we devote ourselves to His service and worship, meditating on His excellency, magnifying and praising His mercy, and invoking His holy name, we then hallow this day, and give unto God that which is God's.

Now the public duties which are necessary to the right sanctifying of the Lord's day are these: Affectionate prayer, in joining with the minister, who is our mouth unto God, as well as God's mouth unto us. For as he is intrusted to deliver His sovereign will and commands, so likewise to present our requests unto the throne of His grace. We ought heedfully to attend to every petition; to dart it up to heaven with our most earnest desires; and to close and seal it up with our affectionate "Amen," So be it. For though it be the minister alone that speaks, yet it is not the minister alone that prays, but the whole congregation, by him and with him; and whatsoever petition is not accompanied with thy most sincere and cordial affections, it is as much mocking of God as if thine own mouth had uttered it without the concurrence of thy heart, which is most gross hypocrisy. Consider what promises are made to particular Christians, when they pray singly, and by themselves: "Whatsoever ye shall ask the Father in My name, He will grant it you." John xv., 16, and xvi., 23. What great prevalency, then, must the united prayers of the saints have

when they join interests, and put all the favour that each of them hath at the throne of grace into one common stock! When we come to the public prayers we are not to come as auditors but as actors; we have our part in them; and every petition that is spread before God ought to be breathed from our very hearts and souls; which, if we affectionately perform, we may have good assurance that what is ratified by so many votes and suffrages here on earth shall likewise be confirmed in heaven. For our Saviour hath told us, Matt. xviii., 19, that if two shall agree together on earth as touching anything that they shall ask, it shall be done for them by His Father which is in Heaven.

Our reverent and attentive hearing of the Word of God, either read or preached, is another public duty necessary to the sanctification of the Sabbath. This was observed also in the times of the law, before Christ's coming into the world. Acts xv., 21. "Moses, of old time, hath in every city them who preach him, being read in the synagogues every Sabbath day." Their synagogues were built for this very purpose; and as their temple was the great place of their legal and ceremonial worship, so these were for their moral and natural worship. In the temple they chiefly sacrificed; and in their synagogues they prayed, read, and heard. And every town, and almost every village, had one erected in it, as now our churches are, where the people on the Sabbath day assembled together, and had some portion of the law read and expounded to them. Much more ought we to give our attendance on this holy ordinance now in the times of the Gospel, since a greater measure of spiritual knowledge is required from us, and the mysteries of salvation are more clearly declared unto us.

Thus much concerning the sanctification of the Lord's day in the public duties of His worship and service. But what! hast thou no Sabbath work to do after thou returnest from the congregation and public assemblies? Yes, certainly; the day is not done when the church dissolves; and

the whole of it is holy to the Lord. And, therefore, when you return every one to your families, there are private and family duties to be performed. Walks and visits are not to be evening work of the Sabbath, but holy and spiritual conferences are then proper; either to bring to your remembrance the truths you before have heard, or to engage your own hearts, or the hearts of others, to admire and magnify God for all His great wonders of providence and redemption. Indeed, if a walk be thus improved, it may be a walk to heaven. So we find the two disciples, who on this day were walking to Emmaus, how they entertained themselves and shortened their way with spiritual and holy discourses. Luke xxiv., 13—15. But those who have families to look after will be best employed in seeing that those who are under their charge spend the vacant time of the Sabbath in holy exercises; either reading the Scripture or giving an account of what truths they have been taught, or joining with them in praises and prayer unto God, or, indeed, in all of these, in their several courses and order; till night calls for repose, and delivers them over, with a sweet seasoning and blessing, to the labours and employments of the ensuing day and week.

If there be any spare time from these public and private duties, then sanctify it by entering into thy closet, and there unbosom thy soul before God in secret prayer, spread thy requests before Him, lay open thy wants and desires. And though, perhaps, thou art not gifted to word a prayer, yet sigh and groan out a prayer, for thy God hears thee; and He understands the language of sighs, and knows the meanings of His Spirit in the inarticulate groans of His children. Here, likewise, in secret meditate on what thou hast heard; admire the glory of God in His works, the goodness of God in His providences, the infinite mercy of God in His promises. Certainly meditation is one great duty of a Sabbath; without which, to hear the Word of God only, is but to swallow our meat without chewing it. It is meditation that makes it fit for nourishment; this sucks the juice and sweetness out of it, incorporates it into us, and turns it into life and substance.

Thus, if we endeavour to sanctify the Lord's day, the Lord will sanctify His day and His ordinances unto us, and by them convey so much joy and comfort into our souls that they shall be a temporary heaven unto us, and fit us for that eternal Sabbath, where we shall continually give praise and glory unto Him that sitteth upon the throne, and to the Lamb for ever and ever.

SIR MATTHEW HALE.

GOD ALMIGHTY is the Lord of our time, and lends it to us; and as it is but just we should consecrate this part of that time to Him, so I have found, by a strict and diligent observation, that a due observation of the duty of this day hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes in my own secular employments the week following by the manner of my passing of this day; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.

Sundays.

HENRY VAUGHAN.

BRIGHT shadows of true rest ! some shoots of bliss ;
 Heaven once a week ;
The next world's gladness prepossessed in this ;
 A day to seek
Eternity in Time ; the steps by which
We climb above all ages ; lamps that light
Man through his heap of dark days ; and the rich
And full redemption of the whole week's flight :
The pulleys unto headlong man ; time's bower ;
 The narrow way ;
Transplanted paradise ; God's walking hour ;
 The cool o' th' day ;
The creatures' jubilee ; God's parle with dust ;
Heaven here ; man on those hills of myrrh and flowers ;
Angels descending ; the returns of trust ;
A gleam of glory after six days' showers :
The church's love-feasts ; time's prerogative
 And interest,
Deducted from the whole ; the combs, and hive,
 And home of rest ;
The milky way chalked out with suns ; a clue
That guides through erring hours, and in full story
A taste of heaven on earth ; the pledge and cue
Of a full feast, and the out-courts of glory.

Public Worship.

ARCHBISHOP LEIGHTON.

EXTERNAL worship doth openly acknowledge a deity, but want of inward sense in worship secretly denieth it: "The fool hath said in his heart, There is no God." It is strange to hear so much noise of religion in the world, and to find so little piety. To present the living God with a carcase of lifeless worship is to pay Him with shells of services, and so to mock Him; and it is a more admirable long-suffering in Him to defer the punishment of such devotion than of all the other sins in the world. The Egyptian temples were rich and stately fabrics: a stranger who had looked upon them without would have imagined some great deity within; but if they entered, (as Lucian says, laughing at them,) nothing was to be seen but only some ape, or cat, or pided bull, or some other fine god like those. To behold our fair semblance of religion who frequent this house, it would appear that we were all the temples of the Holy Ghost; but whoso could look within us would find in many of our hearts lust, pride, avarice, or some such like secret vice adored as a god. And these are they which, while our bodies sit here, do alienate our souls from the service of the eternal God; so that we are either altogether senseless and dead before Him; or, if any fit of spiritual motion rise within us, we find it here, and here we leave it, as if it were sacrilege to take it home with us. But did once that Spirit of Grace breathe savingly upon our souls, we should straight renounce and abhor those base idols, and then all the current of our affection would run more in this channel; our services would then be spiritual, and it would be our

heaven upon earth to view God in His sanctuary. And the obtaining of the change is, or should be, one main end of this our meeting; and that it may be the happy effect of it our recourse must be to the throne of grace by humble prayer in the name of our Mediator, Jesus Christ the righteous.

“Blessed are they that dwell in Thy house,” saith the psalmist; and he adds this reason, “They will be still praising Thee.” There is, indeed, always in God’s house both fit opportunity and plentiful matter of His praises. But the greater number of those that frequent His house do not dwell in it; their delight and affection is not there, therefore they cannot praise Him; they come in as strangers, and have no skill in the songs of praise. Yea, and the very children of the family, who worship in spirit and in truth, find their instruments (their hearts) very often quite out of tune for praises, and sometimes most of all when praises are requisite. They find still such abundant cause of complaint in themselves, weighing down their spirits that they can hardly at all wind them up to magnify that God whose mercy is far more abundant. If we would take a reflex view, and look back upon our carriage this day, in the presence of our God, who is there among us who would not find much work for sad thoughts? Would not one find that he had a hard and stony heart; another, a light, inconstant, wandering heart to complain of; a third, an unbelieving heart; and some, all of these? And they (if such there be) who have both deeply sorrowed and been largely comforted, will possibly, for all that, upon former sad experience, be full of fears and jealousies that this sweet temper will not be of long continuance; that before long the world or some lust will find or make a way to creep in and banish those heavenly thoughts, and trouble that peace and joy which accompanies them.

There is no exercise so delightful to those that are truly

godly as the solemn worship of God, if they find His powerful and sensible presence in it, and, indeed, there is nothing on earth more like to heaven than that is. But when He withdraws Himself, and withholds the influence and breathings of His Spirit in His service, then good souls find nothing more lifeless and uncomfortable. But there is this difference, even at such a time, betwixt them and those that have no spiritual life in them at all, that they find and are sensible of this difference, whereas the others know not what it means. And for the most part, the greatest number of those that meet together with a profession to worship God, yet are such as do not understand this difference. Custom and formality draw many to the ordinary places of public worship, and fill too much of the room ; and sometimes novelty and curiosity, drawing to places not ordinary, have a large share ; but how few are there that come on purpose to meet with God in His worship, and to find His power in strengthening their weak faith, and weakening their strong corruptions, affording them provision of spiritual strength and comfort against times of trial, and, in a word, advancing them some steps forward in their journey towards heaven, where happiness and perfection dwell. Certainly these sweet effects are to be found in these ordinances, if we would look after them. Let it grieve us, then, that we have so often lost our labour in the worship of God through our own neglect, and entreat the Lord that at this time He would not send us away empty. For how weak soever the means be, if He put forth His strength, the work shall be done, in some measure, to His glory and our edification.

How sounds it, to many of us at least, but as a well-contrived story whose use is to amuse us, and possibly delight us a little, and there is an end ; and, indeed, no end, for this turns the most serious and most glorious of all messages into an empty sound. If we awake, and give it a hearing, it is much ; but for anything further, how few deeply beforehand consider, I have a dead heart, therefore will I go unto the Word of Life, that it may be quickened. It is

frozen ; I will go and lay it before the warm beams of that Sun which shines in the Gospel. My corruptions are mighty and strong, and grace, if there be any in my heart, is exceeding weak ; but there is in the Gospel a power to weaken and kill sin, and to strengthen grace, and this being the intent of my wise God in appointing it, it shall be my desire and purpose in resorting to it, to find it to me according to His gracious design ; to have faith in my Christ, the fountain of my life, more strengthened, and made more active in drawing from Him ; to have my heart more refined and spiritualised, and to have the sluice of repentance opened, and my affections to divine things enlarged, more hatred of sin, and more love of God and communion with Him.

Ask yourselves concerning former times ; and, to take yourselves even now, inquire within, Why came I hither this day ? What had I in mine eye and desires this morning ere I came forth, and in my way as I was coming ? Did I seriously propound an end, or not, and what was my end ? Nor doth the mere custom of mentioning this in prayer satisfy the question, for this, as other such things usually do in our hand, may turn to a lifeless form, and have no heat of spiritual affection, none of David's panting and breathing after God in His ordinances ; such desires as will not be stilled without a measure of attainment, as the child's desire of the breast, as our apostle resembles it. (1 Peter ii., 2.)

And then again, being returned home, reflect on your hearts : much hath been heard, but is there anything done by it ? Have I gained my point ? It was not simply to pass a little time that I went, or to pass it with delight in hearing, "Rejoicing in that light," as they did in St. John Baptist's, "For a season," as long as the hour lasts. It was not to have my ear pleased, but my heart changed ; not to learn some new notions, and carry them cold in my head, but to be quickened, and purified, and "Renewed in the spirit of my mind." Is this done ? Think I now with greater esteem of Christ, and the life of faith, and the happiness of a Christian ? And are such thoughts solid

and abiding with me? What sin have I left behind? What grace of the Spirit have I brought home? Or what new degree, or, at least, new desire of it, a living desire, that will follow its point? Oh! this were good repetition.

It is a strange folly in multitudes of us to set ourselves no mark, to propound no end in the hearing of the Gospel. The merchant sails not merely that he may sail, but for traffic, and traffics that he may be rich. The husbandman ploughs not merely to keep himself busy, with no further end; but ploughs that he may sow, and sows that he may reap with advantage. And shall we do the most excellent and fruitful work fruitlessly, hear only to hear, and look no further? This is, indeed, a great vanity, and a great misery, to lose that labour, and gain nothing by it, which, duly used, would be of all others most advantageous and gainful; and yet all meetings are full of this.

ROBERT SOUTH, D.D.*

God bears a different respect to places set apart and consecrated to His worship from what He bears to all other places designed to the use of common life, and prefers the worship paid Him in such places above that which is offered Him in any other places whatsoever; because such places are naturally apt to excite a greater reverence and devotion in the discharge of divine service than places of common use. The place properly reminds a man of the business of the place, and strikes a kind of awe into the thoughts when they reflect upon that great and sacred Majesty they use to treat and converse with there. They find the same holy consternation upon themselves that Jacob did at his consecrated Bethel, which he

* Sermon preached at the consecration of a chapel in 1667, on Psalm lxxxvii., 2. "God hath loved the gates of Zion more than all the dwellings of Jacob."

called "The gate of heaven;" and if such places are so, then surely a daily expectation at the gate is the readiest way to gain admittance into the house.

It hath been the advice of some spiritual persons that such as were able should set apart some certain place in their dwellings for private devotions only, which if they constantly performed there, and nothing else, their very entrance into it would tell them what they were to do in it, and quickly make their chamber-thoughts, their table-thoughts, and their jolly, worldly, but much more their sinful thoughts and purposes, fly out of their hearts.

For is there any man (whose heart has not shook off all sense of what is sacred) who finds himself no otherwise affected when he enters into a church than when he enters into his parlour or chamber? If he does, for ought I know, he is fitter to be there always than in a church.

The mind of man, even in spirituals, acts with a corporeal dependence, and so is helped or hindered in its operations according to the different quality of external objects that incur into the senses. And, perhaps, sometimes the sight of the altar and those decent preparations for the work of devotion may compose and recover the wandering mind much more effectually than a sermon or a rational discourse. For these things in a manner preach to the eye when the ear is dull and will not hear, and the eye dictates to the imagination, and that at last moves the affections. And if these little impulses set the great wheels of devotion on work, the largeness and height of that shall not at all be prejudiced by the smallness of its occasion. If the fire burns bright and vigorously, it is no matter by what means it was at first kindled; there is the same force and the same refreshing virtue in it, kindled by a spark from a flint, as if it were kindled by a beam from the sun.

I am far from thinking that these external things are either parts of our devotion, or by any strength in themselves direct causes of it; but the grace of God is pleased

to move us by ways suitable to our nature, and to sanctify these sensible inferior helps to greater and higher purposes. And since God has placed the soul in a body, where it receives all things by the ministry of the outward senses, He would have us secure these cinque ports (as I may so call them) against the invasion of vain thoughts, by suggesting to them such objects as may prepossess them with the contrary. For God knows how hard a lesson devotion is, if the senses prompt one thing when the heart is to utter another.

What says David, in Psalm lxxvii., 13? "Thy way, O God, is in the sanctuary." It is no doubt but that holy person continued a strict and most pious communion with God during his wanderings upon the mountains and in the wilderness; but still he found in himself that he had not those kindly, warm meltings upon his heart, those raptures and ravishing transports of affection, that he used to have in the fixed and solemn place of God's worship. See the two first verses of the sixty-third Psalm, entitled, "A Psalm of David when he was in the wilderness of Judah." How emphatically and divinely does every word proclaim the truth that I have been speaking of! "O God," says he, "Thou art my God; early will I seek Thee: my soul thirsteth for Thee; my flesh longeth for Thee in a dry and thirsty land, where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary."

In all our worshippings of God we return Him but what He first gives us; and, therefore, He prefers the service offered Him in the sanctuary, because there He usually vouchsafes more helps to the piously disposed person for the discharge of it: as we value the same kind of fruit growing under one climate more than under another, because under one it has a directer and a warmer influence from the sun than under the other, which gives it both a better savour and a greater worth.

The other reason why God prefers a worship paid Him in places solemnly dedicated and set apart for that purpose

is, because in such places it is a more direct service and testification of our homage to Him. For, surely, if I should have something to ask of a great person, it were greater respect to wait upon him with my petition at his own house than to desire him to come and receive it at mine.

Set places and set hours for divine worship, as much as the laws of necessity and charity permit us to observe them, are but parts of that due reverence that we owe it; for he that is strict in observing these declares to the world that he accounts his attendance upon God his greatest and most important business; and surely it is infinitely more reasonable that we should wait upon God than God upon us.

We shall still find that when God was pleased to vouchsafe His people a meeting, He Himself would prescribe the place. When He commanded Abraham to sacrifice his only and beloved Isaac, the place of the offering was not left undetermined and to the offerer's discretion; but, in Gen. xxii., 2, "Get thee into the land of Moriah," says God, "And offer him for a burnt offering upon one of the mountains that I shall tell thee of."

It was part of his sacrifice, not only what he should offer, but where. When we serve God in His own house, His service (as I may so say) leads all our other secular affairs in triumph after it. They are all made to stoop and bend the knee to prayer, as that does to the throne of grace.

Thrice a year were the Israelites from all even the remotest parts of Palestine to go up to Jerusalem, there to worship and pay their offerings at the temple. The great distance of some places from thence could not excuse the inhabitants from making their appearance there, which the Mosaic law exacted as indispensable.

Whether or no they had coaches, to the temple they must go; nor could it excuse them to plead God's omniscience, that He could equally see and hear them in any place; nor

yet their own goodwill and intentions ; as if the readiness of their mind to go might, forsooth, warrant their bodies to stay at home. Nor, lastly, could the real danger of leaving their dwellings to go up to the temple excuse their journey ; for they might very plausibly and very rationally have alleged that during their absence their enemies round about them might take that advantage to invade their land. And, therefore, to obviate this fear and exception, which, indeed, was built upon so good ground, God makes them a promise, which certainly is as remarkable as any in the whole book of God, *Exod. xxxiv., 24*, "I will cast out the nations before thee ; neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in a year." While they were appearing in God's house, God Himself engages to keep and defend theirs, and that by little less than a miracle, putting forth an overpowering work and influence upon the very hearts and wills of men, that when their opportunities should induce, their hearts should not serve them to annoy their neighbours.

For surely a rich land, guardless and undefended, must needs have been a double incitement, and such an one as might not only admit but even invite the enemy. It was like a fruitful garden or a fair vineyard without an hedge, that quickens the appetite to enjoy so tempting and withal so easy a prize. But the great God, by ruling men's hearts, could by consequence hold their hands, and turn the very desires of interest and nature out of their common channel to comply with the designs of His worship.

But now, had not God set a very peculiar value upon the service paid Him in His temple, surely He would not have thus (as it were) made Himself His people's convoy, and exerted a supernatural work to secure them in their passage to it. And, therefore, that eminent hero in religion, Daniel, when in the land of his captivity he used to pay his daily devotions to God, not being able to go to the temple, would at least look towards it, advance to it in wish and desire ; and so, in a manner, bring the temple to his prayers when he could not bring his prayers to that.

And now, what have I to do more, but to wish that all this discourse may have that blessed effect upon us, as to send us both to this and to all other solemn places of divine worship, with those three excellent ingredients of devotion—desire, reverence, and confidence?

And first, for desire. We should come hither as to meet God in a place where He loves to meet us, and where (as Isaac did to his sons) He gives us blessings with embraces. Many frequent the gates of Zion, but is it because they love them, and not rather because their interest forces them, much against their inclination, to endure them?

Do they hasten to their devotions with that ardour and quickness of mind that they would to a lewd play or a masquerade?

Or do they not rather come hither slowly, sit here uneasily, and depart desirously? All which is but too evident a sign that men repair to the house of God, not as to a place of fruition, but of task and trouble, not to enjoy but to afflict themselves.

We should come full of reverence to such sacred places; and where there are affections of reverence there will be postures of reverence too. Within consecrated walls we are more directly under God's eye, who looks through and through every one that appears before Him, and is too jealous a God to be affronted to His face.

And lastly, God's peculiar property in such places should give us a confidence in our addresses to Him here. Reverence and confidence are so far from being inconsistent, that they are the most direct and proper qualifications of a devout and filial approach to God.

For where should we be so confident of a blessing as in the place and element of blessings; the place where God both promises and delights to dispense larger proportions of His favour, even for this purpose, that He may fix a

mark of honour upon His sanctuary, and so recommend and endear it to the sons of men, upon the stock of their own interest as well as His glory ; who hath declared Himself “The high and the lofty One that inhabits eternity, and dwells not in houses made with men’s hands, yet is pleased to be present in the assemblies of His saints?”

The Art of Hearing.

HENRY SMITH.

Take heed how you hear. Luke viii., 18.

THIS is the warning of Christ to His disciples after they had heard the parable of the seed, how it fell in four grounds, and but one of the four brought forth fruit. Here Christ exhorteth His disciples to be that ground; and we exhort you.

There is a hearing, and a preparative before hearing; there is a praying, and a preparative before praying; there is a receiving, and a preparative before receiving. As I called examination the forerunner, which prepareth the way to the receiver, so I may call attention the forerunner, which prepareth the way to the preacher; like the plough, which cutteth up the ground that it may receive the seed. As there is a foundation, upon which the stones, and lime, and timber are laid, which holdeth the building together, so, where this foundation of hearing is laid, there the instructions, and lessons, and comforts do stay and are remembered; but he which leaneth his ears on his pillow goeth home again like the child which he leadeth in his hand, and scarce remembereth the preacher's text. A divine tongue and a holy ear make sweet music, but a deaf ear makes a dumb tongue. There is nothing so easy as to hear, and yet there is nothing so hard as to hear well. You come not hither to learn how to hear, but you come hither to hear as you were wont; for there is none but thinks before he come to hear that he knows how to hear already. But when I have showed you Christ's meaning in this

caveat, you shall judge whether you have heard or not heard before you learned how to hear. In the seventeenth chapter and the fifth verse of St. Matthew's Gospel the Father teacheth you how to hear; now the Son teacheth you how to hear, showing (as James saith) that "Hearers only" are not blessed, for many shall say unto Christ, "Have not we heard Thee in our synagogues?" whom He will answer with, "I know you not;" and, therefore, it is not enough to hear, but you must care how you hear; it is not enough to pray, but you must care how you pray; it is not enough to receive, but you must care how you receive; it is not enough to suffer, but you must care how you suffer; it is not enough to give, but you must care how you give; it is not enough to believe, but you must care how you believe: for God hath appointed the way as well as the end. Because Cain regarded not the manner, God regarded not his sacrifice. It is better to do well than to do good; for a man cannot offend in doing well, but he may offend in doing good if he do not well. Therefore, Christ (whom the Father bade us hear) teacheth us not only to hear, but how to hear, in the thirteenth chapter of St. Mark, and the fourteenth verse; teacheth us not only to read, but how to read, in the four-and-twentieth of St. Matthew, and the fifteenth verse; teacheth us not only to suffer, but how to suffer, in the fifth of Matthew, and the tenth verse; teacheth us not only to receive, but how to receive, Luke xxii., verse 19; teacheth us not only to pray, but how to pray, Luke xi., verse 1; signifying that there is more sin in hearing, and reading, and praying, and suffering, and receiving amiss, than in not hearing, reading, praying, suffering, or receiving at all. Therefore, Paul takes the Christian before his race, and gives him this watchword, "So run that thou mayest obtain." 1 Cor. ix., 24. That is, so seek that thou mayest find; so ask that thou mayest obtain; so knock that it may be opened; so give that thou mayest do good; so suffer that thou mayest have comfort; so hear that thou mayest profit. How many have fasted, and watched, and prayed more than we, and yet lost all their devotion, because they thought not of this rule, to do good in a good sort!

Of all our senses hearing is the sense of learning ; and, therefore, Solomon begins his Wisdom with "Hearken, my son," Prov. i., 8 ; opening as it were the door where wisdom must enter. Therefore, except in praying, temptations never trouble a man so much as in hearing, which showeth that these two are the destroyers of the destroyer ; therefore, as the tempter himself could not abide to hear the Word when Christ spake, so he cannot abide that we should hear the Word. It must needs be good for us which our enemies would keep from us.

Many hearing the Word have met with knowledge, have met with comfort, have met with salvation ; but without the Word never any was converted to God. Therefore, whensoever the Word is preached, every one may say to himself, as the disciples said to the blind man, "Be of good comfort, He calleth thee ;" be of good comfort, the Lord calleth thee. When Christ heard a woman say "Blessed are the breasts which gave Thee suck," Christ replied "Blessed are they which hear the Word of God," showing that His disciples were more blessed for hearing Him than His mother for bearing Him. As Isaac gave Jacob a double blessing, so Christ blessed them again ; for in Matt. xiii., 17, He saith, "Blessed are the ears which hear the things which ye hear," showing that the Jews were more blessed than all the world, because they had this one blessing, to hear the truth. If they be blessed which hear, then you come hither for a blessing, and he which is blessed wanteth nothing. Every privilege doth import some special good to him which hath it ; but it is the privilege of man to "Hear the Word," and, therefore, the "Word became man," because it belongeth only to man. God hath given life, and light, and food to fowls, and fishes, and beasts ; but His Word is the prerogative of man. As to speak is the property of man, so to hear is the property of man. To show "The fruit which cometh by hearing," Christ calleth the Word which we should hear *Verbum Regni*, "The Word of the kingdom," as though it brought a kingdom with it ; to show "The fruit which cometh by hearing," the disciples call the Word which we should hear *Verbum vitæ*, "The

Word of life," as though it brought life with it; to show "The fruit that cometh by hearing," Christ compareth the good hearers to the fruitful ground; to show "The fruit that cometh by hearing," Paul saith, "Faith cometh by hearing," in the tenth chapter to the Romans, there is one fruit; "Knowledge cometh by hearing," Matt. xv., 10, there is another fruit; "Comfort cometh by hearing," Psalm cxix., there is another fruit; the sense of sin cometh by hearing, there is another fruit. As Christ with five loaves and two fishes fed five thousand men, so Peter with one sermon converted three thousand souls.

Come now to the danger by hearing amiss.

Christ saith, "Take heed how ye hear:" in the fourth chapter of Deuteronomy it is said, "Take heed how ye forget that which ye hear." This "Take heed" always goeth before some danger. Therefore, as Paul saith, that men receive the Sacrament to their salvation or to their damnation, 1 Cor. xi., so Christ saith that men hear the Word to their salvation or to their damnation. "The Word which I have spoken shall judge you in the latter day." John xii. It is called "The savour of life," because it saveth; and it is called "The savour of death," because it condemneth. An evil eye engendereth lust, and an evil tongue engendereth strife; but an evil ear maketh an heretic, and a schismatic, and an idolater. This careless hearing made God take away His Word from the Jews; therefore, you may hear the Word so as it may be taken from you, as the talent was from him that hid it, for God will not leave His pearls with swine; but as He saith, "What hast thou to do to take My Words in thy mouth, seeing thou hatest to be reformed?" so He will say, What hast thou to do to take My Word in thy ear, seeing thou hatest to be reformed? If any of you go away no better than you came, you are not like hearers, but like ciphers, which supply a place but signify nothing; so you take a room but learn nothing; and they which are

ciphers in the house of God shall be ciphers in the kingdom of God. Therefore, if thou have an evil eye, and an evil tongue, and an evil hand, and an evil foot, yet have not an evil ear too ; for then all is evil, because the ear must teach all : if the ear hearken to evil, then the heart must learn evil. Therefore, an evil ear is compared to a bad porter, which lets in every one in a gay coat, though he be never so bad, and keeps out him that goes bare, though he be never so good ; so an evil ear lets all that is evil enter into the heart, but all that is good it shuts the door against, lest it should set the spirit and the flesh at variance. Oh, if the adder had not stopped his ear, how long since had he been charmed ! But the shortest time in God's service is the longest time in all the day. The beasts came to the ark to save themselves, and men will not come to the church to save themselves. "It is too far," saith Jeroboam ; but it were not too far if Jeroboam were not unwilling. One thing is necessary, and all unnecessaries are preferred before it. The greatest treasure in the world is most despised, the star which should lead us to Christ, the ladder which should mount us to heaven, the water that should cleanse our leprosy, the manna that should refresh our hunger, and the Book that we should meditate on day and night, lieth in our windows, no man readeth it, no man regardeth it ; the love of God, and the love of knowledge, and the love of salvation is so cold, that we will not read over one book for it, for all we spend so many idle times while we live. If Samuel had thought that God had spoken to him, he would not have slept, but because he thought it was not God, but Eli, therefore he slept ; so, because you remember not that it is God which speaks, therefore you mark not. But if you remember Christ's saying, "He which heareth you heareth Me, and he which despiseth you despiseth Me," you would hear the voice of the preacher as you would hear the voice of God. Surely, beloved, we know no other way to save you nor ourselves ; if we did, how wretched were we to keep it from you which have no other calling but to show you the way of salvation. If this be the way and no other, if this be showed you and no other, and yet you will not take it, but choose another, then are

you not condemned by any other, but you condemn yourselves. He which will not hear is worse than Herod ; for as bad as he was, yet it is said of him that he heard John. Nay, even those whom our Saviour Christ in the parable before this text compareth to the barren, the stony, and the thorny ground, were all hearers ; and, therefore, he which will not hear is worse than any ground. It is said of Saul that, though he were haunted with an evil spirit, yet when he heard David play upon the harp the evil spirit departed from him : so they which hear have some ease of their sins, some peace of conscience, some intermission of their fear, as Saul had when he heard the harp ; but they which will not hear have no intermission of their fear, nor of their grief, nor of their sins, because the evil spirit never departeth from them. Therefore, as all the beasts tremble when the lion roareth, so let all men hearken when God teacheth.

As the little birds perk up their heads when their dam comes with meat, and prepare their beaks to take it, striving who shall catch most, (now this looks to be served, and now that looks for a bit, and every mouth is opened till it be filled,) so you are here like birds, and we the dam, and the Word the food ; therefore, you must prepare a mouth to take it. They which are hungry will strive for the bread which is cast amongst them, and think this is spoken to me, this is spoken to me ; I have need of this, and I have need of this ; comfort, go thou to my fear ; promise, go thou to my distrust ; threatening, go thou to my security ; and the Word shall be like a perfume, which hath odour for every one.

The Heavenly Thrift.

HENRY SMITH.

Luke viii., verse 18.

WHOSOEVER hath, to him shall be given; and whosoever hath not, from him shall be taken even that which it seemeth that he hath.

The next words before are, "Take heed how you hear." The reason follows: to make us take heed how we hear, He saith, "Whosoever hath," &c. This sentence hath two hands, (as it were,) one giveth and the other taketh: therefore, one calleth it a comfortable saying and a dreadful saying, for it blesseth some and curseth other; like Moses, which saved the Israelites and slew the Egyptians. "Whosoever hath, to him shall be given:" there goeth the blessing. "Whosoever hath not, from him shall be taken:" there runneth the curse. Thus, looking back to the words before, viz., "Take heed how you hear," this doctrine cometh unto us: that he which taketh heed how he heareth sprouteth and flourisheth like a twig which hath life in it, till it come to a tree; but he which taketh no heed how he heareth, fadeth and withereth like a stock which is dead, until he hath not only lost the gifts which he had, but till the Spirit do leave him too, and he seem as naked to men as Adam did to God. The like sentence is in the twenty-first of Saint Matthew, where it is said, "The kingdom of heaven shall be taken from you, and shall be given to a nation which will bring forth the fruits thereof:" there is a taking from them which bring no fruits, and a giving to

them which bring fruits. The like is in the twenty-first of the Revelation, where it is said, "Let him which is just be just still, and let him which is filthy be filthy still;" whereby it is meant that the just shall be more just, and the filthy shall be more filthy. The like is in the fifteenth of John, verse two, where it is said, "Every branch which bringeth no fruit He taketh away; but every branch which bringeth forth fruit He purgeth, that it may bring forth more fruit." The like is in the five-and-twentieth of Matthew, where this sentence is repeated again after the parable of the talents; as to one servant were committed five talents, and to another two, and to another one, to increase and multiply; and he which used his talent doubled it, and he which hid his talent lost it: even so to every man God hath given some gift, of judgment, of tongues, or interpretation, or counsel, to employ and do good; and he which useth that gift which God hath given him to the profit of others and God's glory shall receive more gifts of God, as the servant which used two talents received two more; but he which useth it not, but abuseth it, as many do, that gift which he hath shall be taken from him, as the odd talent was from the servant which had but one, showing that one gift is too much for the wicked, and, therefore, it shall not stay with him. One would think it should be said, Whosoever hath not, to him shall be given, and Whosoever hath, from him shall be taken; for God biddeth us give to them which want. But this is contrary, for He taketh from them which want and giveth to them which have. It is said that our thoughts are not like God's thoughts, and so our gifts are not like God's gifts; for He giveth spiritual things, and we give temporal things. Temporal things are to be given to them which have not, but spiritual things to them which have. Therefore, Christ calleth none to receive His Word, and Spirit, and grace, but them which hunger and thirst, which is the first possession of heaven. When it is said, "It shall be given," God showeth Himself rich and bountiful, because He giveth to them which have, that is, He giveth after He hath given; for "What hath any that he hath not received?" Therefore, none can say as Esau said to Isaac, "Hast thou but one

blessing, my father?" For He blesseth when He hath blessed, as a spring runneth when it hath run. First, mark the growth of God's gifts in them which use them, how He watereth His seed like a gardener, until it spring in the earth; and after He watereth it again, until it spring above the earth; and after He watereth it again, until it bring forth fruit upon the earth: therefore God is called "The Lord of the harvest;" because the seed, and the blade, and the ear, and the corn, and all do come from Him. After you shall see the want and the eclipse of their gifts which use them not, how their learning, and knowledge, and judgment doth betray them, as strength went from Sampson when he had lost his hair, till at last they may say, like Zedekiah, "When did the Spirit depart from me?" When did love depart from me? When did knowledge depart from me? When did my zeal depart from me?

As there is a fall of leaves, and an eclipse of the sun, and a consumption of the body, so there is a fall of gifts, and an eclipse of knowledge, and a consumption of the spirit. It is strange to see how wisdom, and knowledge, and judgment do shun the wicked, as though they were afraid to be defiled. As Barak would not go unless Deborah would go with him, so knowledge will not stay unless virtue will stay with her. To this Jeremiah pointed when he mocked the Jews for saying, "Knowledge shall not depart from the priest, nor counsel from the wise, nor the word from the prophet." To this Esay pointed when he saith, "The wisdom of the wise men shall perish, and the understanding of the prudent shall be hid;" as if he should say, One day Christ will tell you that "Whosoever hath not, from him," &c. And when you hear that saying, then remember these examples, how he hath fulfilled it before. After come the apostles, and they show some hardened, some bewitched, some blinded. Paul tells how Demas fell away, and John showeth how many fell away. Thus the prophets and apostles on either side, and Christ in the midst, hold up this threatening, as if it were a pit which all are falling

into. The soul of man is called "The temple of the Holy Ghost." As God pulled down His temple when it became "A den of thieves," so He forsaketh "The temple of the soul," and taketh His graces from her, (as from a divorced spouse,) when it lusteth after other loves. With any talent He giveth this charge, "Use and increase it, until I come;" being left, at last He cometh again to see what we have done. The seed was sown; this year the Lord calls for fruit, and none will come; the next year, and the next after, and none comes; at last the curse goeth forth, "Never fruit grow upon thee more." Then, as the fig tree began to wither, so His gifts begin to paire, as if a worm were still gnawing at them; his knowledge loseth his relish like the Jews' manna; his judgment rusts like a sword which is not used; his zeal trembleth as though it were in a palsy; his faith withereth as though it were blasted; and the image of death is upon all his religion. After this, he thinketh, like Sampson, to pray as he did, and speak as he did, and hath no power, but wondereth, like Zidkijah, how the Spirit is gone from him. Now when the good spirit is gone, then cometh the spirit of blindness, and the spirit of error, and the spirit of fear; and all to seduce the spirit of man. After this, by little and little, first he falls into error, then he comes unto heresy, at last he plungeth into despair. After this, if he inquire, God will not suffer him to learn; if he read, God will not suffer him to understand; if he hear, God will not suffer him to remember; if he pray, God seemeth unto him like Baal, which could not hear; at last, he beholdeth his wretchedness, as Adam looked upon his nakedness, and mourneth for his gifts, as Rachel wept for her children, "Because they were not." All this cometh to pass that the Scripture might be fulfilled, "Whosoever hath not, from him shall be taken that which he seemeth to have." As the ship sinketh upon the sea while the merchant sporteth upon the land, and makes him a bankrupt when he thinketh that his goods are coming in; so, while we are secure, and the heart spendeth, and the ear bringeth not in, by little and little the stock decayeth, and more become bankrupts in religion than in all trades beside. When a man sinneth he thinketh with himself, I will do this

no more ; after, another sin promiseth as much profit as that, and he saith again, I will do this no more ; presently another sin promiseth as much profit as that, and he saith again, I will do this and no more. There goeth strength, and there cometh a wound ; so the soul bleedeth to death, and knoweth not her sickness till she be at the last gasp.

Turning to God.

JOHN WICKLIFF.

CHRIST not compelling but freely counselling every man to seek a perfect life saith, "Let him deny himself, and take up his cross and follow Me." Let us, then, deny ourselves in whatever we have made ourselves by sin, and such as we are made by grace let us continue. If a proud man be converted to Christ and is made humble, he hath denied himself. If a covetous man ceaseth to covet and giveth of his own to relieve the needy, he hath denied himself. If an impure man changeth his life and becometh chaste, he hath denied himself, as St. Gregory saith, He who withstandeth and forsaketh the unreasonable will of the flesh denieth himself. The cross of Christ is taken when we shrink not from contempt for the love of the truth ; when man is crucified unto the world, and the world is crucified unto him, and he setteth its joy at nought. It is not enough to bear the cross of a painful life except we follow Christ in His virtues, in meekness, love, and heavenly desire. He taketh the cross who is ready to meet all peril for God ; if need be, to die rather than to forsake Christ. And whoso taketh not thus the cross, and followeth not Christ thus, is not worthy to be His disciple. Lord Jesus, turn us to Thee, and we shall be turned ! Heal Thou us, and then we shall be verily holy ; for without grace and help from

There may no man be truly turned or healed. For they are but scornors who to-day turn to God and to-morrow turn away; who to-day do their penance and to-morrow turn again to their former evils. What is turning to God? Nothing but turning from the world, from sin, and from the fiend. What is turning from God but turning to the changing things of this world, to delight in the creatures, the lusts of the flesh, and the works of the fiend? To be turned from the world is to set at nought its joys, and to suffer meekly all bitterness, slanders, and deceits, for the love of Christ; to leave all occupations unlawful and unprofitable to the soul, so that man's will and thought become dead to the things which the world loveth and worshippeth.

Prayer for the Presence of God.

With white garments of innocency and righteousness, and palms of victory in their hands.

JOHN BRADFORD.

OH, happy is he that may have but a sight of the immortal and incorruptible inheritance which these Thy people shall enjoy for ever!

Oh, that it please Thee, O Father, as of Thy mercy Thou hast called me into Thy company and communion of Thy saints, so of the same Thy goodness Thou wouldest give me to become likewise affected, that in my heart I might cry as they do, and desire to be with Thee, not simply because of this prison and exile that I am in presently, but rather only because of Thee, and of love to Thee; which love I humbly pray Thee, that art love itself, that Thou wouldest write in my heart, and graciously open Thine ears to the

words of my mouth at this present, which I have borrowed out of Thy mouth by Thy servants, saying, "Remember me, O Lord, according to the favour that Thou bearest unto Thy people ; O visit me with Thy salvation, that I may see the felicity of Thy chosen and rejoice in the gladness of Thy people, and give thanks with Thine inheritance." O give me "The Spirit of wisdom and revelation by the knowledge of Thyself." O "Lighten the eyes of my mind that I may know what the hope is whereunto Thou hast called me, and how rich the glory is of Thine inheritance upon Thy saints, and what is the exceeding greatness of Thy power to Thy people-ward which believe." O make me "Able to comprehend with Thy saints what is the breadth and length, depth and height" of Thy sweet mercy ; that is, that I may know the excellent love of the knowledge of Christ, that I may be fulfilled with all fulness that cometh of Thee. O "Lighten mine eyes, that I sleep not into death ;" but "Send Thy light to me, to lead and bring me into Thy tabernacle," that I may "Believe to see the goodness of Thee in the land of the living." O give me "The Spirit, not of the world, but which is of Thee, that I may know the things that are given to us of God," which are such as "The eye hath not seen, nor the ear hath heard, nor the heart is able to conceive ;" for "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, even as the light of seven days, in Thy blessed kingdom, where and when Thou wilt bind up the wounds of Thy people and heal their plagues." O that I might have some lively sight hereof !

When shall I rejoice of an exchange for the immortal, the undefiled, and the immarcescible [unfading] inheritance whereto Thou hast called me, and dost keep for me in heaven ? When shall I hear the sweet songs of Thy saved people, crying, "Salvation be to Him that sitteth in the throne of our God, and to the Lamb ?" When shall I, with the elders and the angels, sing and say, "Lauds, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be to Thee our God for ever and ever ?" When shall I be "Covered with a white robe, and have a palm in my

hand, to stand before the throne night and day, to serve Thee in the temple, and to have Thee to dwell in me?" When shall I hear Thy "Great voice saying from heaven, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them their God?"

O happy were they that now might have a little show of Thine "Holy city, new Jerusalem, descending from heaven, prepared" of the gracious God, "As a bride decked for her husband," which Thou showedst Thy servant, St. John. This should I see if I were with him "In the spirit;" but this cannot be so long as I am "In the flesh." O that the time were come that I might then "Put off this tabernacle" in Thy mercy, that I might see this great sight, which is felicity itself! But herein I must do, and will tarry, Thy good pleasure. As I came not hither into this world when I would, but when Thou wouldest, even so, not when I will, but when Thou wilt, take me hence in Thy mercy.

In the mean season, as Thy child conserve and keep me; and further grant to me that, being in this body, yet I may live "Not in the flesh, but in the spirit," now and then to have some little true taste of the pleasant dainties of Thy house and sanctuary, that all worldly pleasures may be unpleasant and unsavoury, to my eternal comfort, through Christ our Lord. Amen.

A Meditation of the Presence of God.

JOHN BRADFORD.

THERE is nothing that maketh more to true godliness of life than the persuasion of Thy presence, dear Father, and that nothing is hid from Thee, but all to Thee is open and naked, even the very thoughts, which one day Thou wilt reveal and open, either to our praise or punishment in this life, (as Thou didst David's faults which he did secretly,) or in the life to come, for "Nothing is so hid that shall not be revealed;" therefore doth the prophet say, "Woe to them that keep secret their thoughts to hide their counsel from the Lord, and do their works in darkness, saying, Who seeth us!"

Grant to me, therefore, dear God, mercy for all my sins, especially my hid and close sins; "Enter not into judgment with me," I humbly beseech Thee; give me to believe truly in Thy Christ, that I never come into judgment for them; that with David I might so reveal them and confess them unto Thee, that Thou wouldest cover them. And grant, further, that henceforth I always think myself continually conversant before Thee; so that, if I do well, I pass not of the publishing of it as hypocrites do; if I do or think any evil, I may forthwith know that the same shall not always be hid from men. Grant me that I may always have in mind that day wherein hid works of darkness shall be illumined; and the sentence of Thy Son, "Nothing is so secret which shall not be revealed." So, in trouble and wrong I shall find comfort, and otherwise be kept through Thy grace from evil; which do Thou work, I humbly beseech Thee, for Christ's sake. Amen.

A Sweet Contemplation of Heaven and Heavenly Things.

JOHN BRADFORD.

O MY soul, lift up thyself above thyself ; fly away in the contemplation of heaven and heavenly things ; make not thy further abode in this inferior region, where is nothing but travail, and trials, and sorrow, and woe, and wretchedness, and sin, and trouble, and fear, and all deceiving and destroying vanities. Bend all thine affections upward unto the superior places where thy Redeemer liveth and reigneth, and where thy joys are laid up in the treasury of His merits, which shall be made thy merits, His perfection thy perfection, and His death thy life eternal, and His resurrection thy salvation. Esteem not the trifling pleasures of this life to be the way to this wealth, nor thy ignominious estate here to be any bar to prevent thee from the full use and joyful fruition of the glory there prepared for thee.

I am assured that though I want here, I have riches there ; though I hunger here, I shall have fulness there ; though I faint here, I shall be refreshed there ; and though I be accounted here as a dead man, I shall there live in perpetual glory.

That is the city promised to the captives whom Christ shall make free ; that is the kingdom assured to them whom Christ shall crown ; there are the joys prepared for them that mourn ; there is the light that never shall go out ; there is the health that shall never be impaired ; there is the glory that shall never be defaced ; there is the life that

shall taste no death; and there is the portion that passeth all the world's preferment; there is the world that never shall wax worse; there is every want supplied freely without money; there is no danger, but happiness, and honour, and singing, and praise, and thanksgiving unto the heavenly Jehovah, "To Him that sitteth on the throne," "To the Lamb" that here was led to the slaughter, that now "Reigneth," with whom I "Shall reign," after I have run this comfortless race through this miserable earthly vale.

The honour in this earth is baseness; the riches of this world is poverty; the fulness of this life is want; the joys of this world's kingdom are sorrow, and woe, and misery, and sadness, and grief: and yet, "The fool saith in his heart" there is no other heaven but this harmful, deceiving world's happiness; no other hell but this world's bitterness; no better comfort than this world's cares; no further help than this world's wealth.

Thus is man's wisdom made foolishness, and man's glory turned into shame, and man's power made of no force: and the faithful poor that are here despised, they are advanced; the sorrowful are comforted; and the castaways in this world are received to this blessed being, that cannot be expressed with the tongue of man, nor conceived with the heart of man.

"O that I had wings," saith heavenly-hearted David, that I might fly away from this world's vanities and possess heaven's happiness! "O that I were dissolved," saith blessed Paul, "That I might be with Christ!" O that I were in this place of such wished happiness, where I might rest from those worldly labours, and earthly miseries, and transitory vanities!

But be not heavy, O my soul, though thou must yet wade under the burden of these earthly troubles; for these heavenly mysteries are not seen of carnal eyes, nor can be obtained by carnal means; but through troubles, and afflictions, and dangers, and persecutions, they must be achieved;

and none that are God's elected shall be free from this world's hatred. For such difference is there between earth and heaven, and between earthly and heavenly things, that whoso delighteth in the first shall be deprived of the latter ; for we cannot have this world's heaven and "The heaven of heavens," the heaven of saints and angels, and cherubim and seraphim, where are all unspotted and all glorious, and all "In white robes of sanctity," and where Christ the sacrificed Lamb is unto them "All in all."

O, blessed are all they that are thus assured ; blessed are the poor that shall have this heaven's riches ; blessed are the base that shall be thus advanced ; blessed are the low that shall be thus raised ; and blessed are the world's despised that shall have this heaven's happiness ; yea, happy is this wretched world's unhappy man, for he shall be happy.

I will daily meditate of the greatness and majesty of this high heaven's blessed estate, where I shall one day bless my God with the company of His saints ; and where I shall one day sit secure and free from the dangers, and perils, and crosses, and afflictions that now do assail me on the right hand and on the left, within me and without me ; and am never free from one calamity or another.

But it is good for me to be here humbled, that I may be there advanced where I wish speedily to come ; it is good that I were in want here, that I might seek heavenly necessities ; it is good that the world did discourage me, that I might fly to God that comforteth me ; it is good that I am daily killed here, that I might live continually.

Now, therefore, O my soul, stand up ; fear not, faint not at this world's crosses, but give glory to this great God, praise this high and helping God, seek Him "While it is day ;" drive not off to pray to this God, notwithstanding any hope thou hast in mortal men, but reject not His gracious means, who, in favour infinite and mercy endless, moveth the hearts of men in this life to do good unto such as He seeth distressed. He can find out and afford infinite

means to succour them that are His, and will not leave them forsaken in danger ; for He even here giveth me His blessings as pledges of His never-failing love, that, being visited in His mercy with timely comforts here, I may assure me of greater blessings in heaven, where they are prepared beyond all that I can ask or think.

“ O Lord God of Hosts, who is like unto Thee,” who hast “ Established Thy kingdom with truth and equity, with mercy and judgment ? ” “ Thou hast a mighty arm, strong is Thine hand, and high is Thy right hand : ” whoso is under Thy protection, He is safe ; and “ He that trusteth in Thee, mercy embraceth him on every side.”

O blessed art thou, O my soul, if thou canst “ Rejoice in the Lord.” He is thy father, He is thy helper ; walk, therefore, “ In the light of His countenance,” and be patient ; wait in hope till these storms be past, and then shalt thou have that quiet rest that He hath prepared in heaven.

“ Lord, increase my faith.”

“ Our conversation is in heaven, from whence also we look for the Saviour, even the Lord Jesus.”

“ If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.”

“ Set your affections on things which are above, and not on things which are on the earth.”

Walking with God.

ARCHBISHOP SANDYS.

Now that we have seen what duty we owe to men, let us see what God requireth to be performed unto Himself. "He hath showed thee, O man, what is good." Our duty towards Him is to humble ourselves, and to walk carefully with our God. He that will walk with God must be of an humble heart. It is the mild-hearted and not the proud-minded, the publican and not the pharisee, that walketh with Him.

To walk with Him is to be sincerely and heartily careful to set forward His cause, to promote His gospel, to defend His truth, to amplify His kingdom to the uttermost of our powers. Princes and they that judge the earth, whom God hath blessed with so high an honour, especially should in fear and reverence serve their God, love His Word and gospel, earnestly and cheerfully advance, maintain, and defend true religion. They are able to do most good, and, therefore, most is required of them. Bishops and ministers, the dispensers of God's blessed mysteries, should carefully travail in their Lord's cause and glory, in season and out of season, to preach the gospel, even so much as in us lieth; or else the woe of God which hangeth over our heads shall be poured down upon us. But the saying of St. Paul is verified in these our days upon all sorts of people, "All men seek their own." The preferring of true religion, the seeking of God's glory, is the least part of men's care or thought. It was otherwise with Moses, who both loved God's service with perfect love and hated superstition with perfect hatred.

Be careful over your conversation ; give no cause of slander to them which are without, or of offence to the little ones ; let not the gospel be discredited by your behaviours. Be careful that the light of your life so shine before the world that therein your Heavenly Father may be glorified. Ye ought to shine as lights ; take heed that your light be not turned into darkness. Be bright stars, and not misty clouds.

Walk, therefore, and walk on, go forward. For, if ye be in the way of life, not to go forward is to go backward. If ye be entered into this happy path, step not aside, give not back. A dog returning to his vomit is a foul and an ugly thing to behold. Take heed, I say, of backsliding. It is a dreadful thing to forsake Christ, and to be ashamed of the gospel. He that tasteth of this sweet gift of God, the gospel of Christ, and falleth back from it, he is a tormentor, as much as in him lieth, and a crucifier of the Lord of glory. Walk, therefore ; go on from strength to strength, from virtue to virtue. Ye have been heretofore often moved ; but what effect hath it taken ? God grant that there be not a retiring from strength to weakness, from virtue to sinfulness ! It is to be feared that many men's wonted zeal is transformed into cold security, their liberality into greediness and biting usury, charity into envy, sobriety into wantonness, humility into pride and haughtiness. This is the common walking of men, for whom it were far better if they stood still. The apostle could not mention them but with tears. "There are many which walk," saith he, "Of whom I have told you often, and now tell you weeping, they are enemies of the cross of Christ ; their belly is their God, their glory is in their shame, their end is damnation."

Walk not as these do in darkness, but in light. "God is light ;" walk, therefore, "With God," and then ye do that which He requireth at your hands. Walk with Him, for howsoever we walk we are sure to walk before Him. We cannot shun His eye : if we fly up into heaven, He is there ; if we go down into hell, there He is also. He seeth things done in light, and beholdeth that which is covered with

darkness ; He is privy unto men's thoughts ; He knew the spiteful and malicious purposes of the scribes and pharisees ; He espied Adam biting the forbidden fruit ; He looked upon Cain shedding his brother's blood ; He perceived the secret sins of Sodom ; He understood the corruption of Gehazi, and made it manifest ; He saw the double heart of Judas, who kissed his Master and betrayed Him ; He beheld Siba when he falsely and traiterously accused Mephiboseth unto David. The cloaked adultery and murder which David had covered with clouds of policy could not be hidden from His eye ; the lie of Ananias was written in capital letters before Him, plain to be read ; the sleights and conveyances of the usurer cannot be covered with fig tree leaves from the sight of the Almighty ; there is neither bribe given nor taken but God looketh upon it ; there is no treachery nor treason that can be hid from Him. *Dominus videt* ("The Lord seeth") is a short but a good lesson. I beseech you learn it and remember it, that it may teach you to walk always as in the sight of the Lord, who will be a swift witness and a fierce judge against evil doers who walk with Satan ; which thing, rightly and duly considered and weighed, would bridle these untamed affections of ours, and terrify men from these heinous and wilful sins. Our Lord grant this good effect, for His great mercy's sake !

THOMAS BECON.

AFTER God hath described Himself to be Almighty, that is, passing all other in power, it is so great, infinite, and unmeasurable, He expresseth the duty of so many as will serve Him as they ought. "Walk before me," saith He, "And be perfect." Lo, here is your flower, "Pure innocency." He that observeth this precept of God cannot displease, err, or offend, but work pure innocency before God. "Walk before me," saith He, "And be perfect." To walk before God is to serve Him according to His words, so purely and innocently as though God

Himself were ever present before our eyes. The yoke of Christ is sweet, the burden is light, neither are His precepts heavy. For "Where the Spirit of the Lord is there is liberty." And "If the Son hath made you free, then are ye truly free." And if ye be endued with strength from above, then is nothing hard, but all things easy, through the Spirit that worketh in you.

That ye may walk before God, certain things are to be observed; first, that ye have a sure, constant, stedfast, true, and livish faith, to believe that which the Holy Scriptures teach of God and of His works. Ye heard that God is omnipotent, almighty, plenteous in power, abundant, omnisufficient, full of all good, needy of nothing. This must ye believe undoubtedly, if ye will walk before God. Ye heard also, that as God is able, so will He help so many as call on Him "In spirit and truth." This also must ye believe without any hesitation or doubting. For without this faith no man can please God, nor come unto Him aright. For this faith is the foundation and ground of the Christian religion.

This faith maketh a Christian man. This faith maketh us the sons of light. This faith provoketh and calleth unto God. This faith trusteth not in her own righteousness and good works, but on the promises of God. This faith maketh us to be born of God. This faith mitigateth the wrath of God. This faith obtaineth all good things of God, as it is written, "He that believeth on Him hath everlasting life." "Believe in the Lord," saith the Scripture, and "Ye shall be safe" and without any danger. Again, "Every one that calleth on the name of the Lord shall be safe." For there is but "One Lord of all, sufficiently rich for so many as call on Him." This faith maketh us the sons of God, as the apostle saith, "All ye are the sons of God, because ye have believed in Christ Jesus." Again, "So many as receive Him, He gave them power to be made the sons of God, inasmuch as they believed in His name." This faith marrieth us to God, as He Himself testifieth, "I will marry thee unto Me in faith,

and thou shalt know that I am the Lord." This faith purifieth our hearts. This faith overcometh Satan. This faith vanquisheth the world. This faith maketh us the temples of the living God. This faith will not suffer us to be confounded. This faith bringeth to us the mercy of God in all our adversity. This faith is the fulfilling of God's commandments. This faith maketh us the inheritors of the earth and possessors of God's holy mountain. This faith maketh us to understand the truth. This faith causeth that hell-gates cannot prevail against us. This faith justifieth us. This faith bringeth all good things unto us. This "Faith," as St. Austin saith, "Is the beginning of man's health: without this no man can reach or come unto the number of the sons of God; without this all the labour of man is frustrate and void." This "Faith," as St. Ambrose saith, "Is the root of all virtues; and that thou buildest on this foundation, that alone profiteth unto the reward of thy work, fruit, and virtue." "This faith," saith he, "Is richer than all treasures, stronger than all corporal power, and more healthful than all physicians." This "Faith," as Chrysostom saith, "Is a lamp. For as a lamp lighteneth the house, so doth faith the soul." This faith of the catholic religion is "The light of the soul, the door of life, the foundation of everlasting health." Thus see ye what an excellent treasure this Christian faith is, without the which by no means ye can walk worthily before the Lord our God.

Moreover, this your faith must be conjoined with a reverent fear toward God. "For the fear of the Lord," saith the wise man, "Is the beginning of wisdom," and "Expelleth sin." Without this fear no man can purely walk before God. For he that feareth God truly, feareth also to displease Him; yea, he seeketh all means possible to accomplish the will of God, as the psalmograph saith, "Blessed is that man that feareth the Lord, for all his delight and pleasure shall be in His commandments." Unto this fear of God doth David exhort us, saying, "Fear ye the Lord, all ye that are His servants; for they shall never want that fear Him." "The Son honoureth the Father, and the servant his Lord: if I be your Father, where is My

honour? and if I be your Lord, where is My fear? saith the Lord of Hosts." But this fear ought not to be a servile and bond fear, proceeding from an unwilling heart, but a reverent and gentle fear, flowing out of love. Therefore, with this your faith and fear must ye also have a sincere and pure love toward God combined, so that ye shall both truly believe in God, reverently fear Him, and unfeignedly love Him. And this is it that Moses writeth, "And now, O Israel," saith he, "What doth the Lord thy God require of thee but that thou shouldest fear the Lord thy God, and walk in His ways, and love Him, and serve the Lord thy God in all thy heart and in all thy soul?" Now have ye heard partly what it is to walk before God.

After that ye have conceived in your hearts this faith, fear, and love toward God through the operation of the Holy Ghost, so that ye have entered the pathway of our Lord God, now doth convenient time require that ye walk not only secretly but also openly before God, that is, that ye do not only inwardly in your hearts believe in God, fear and love God, but also that ye outwardly show forth this your faith, fear, and love buried within you, by external works, that men, seeing your godly conversation, may then glorify your Father which is in heaven. For this is to walk before God, even to believe in God, to fear God, to love God, and to lead an innocent life, according to His holy Word. Without this innocency and purity of life I see not what all faith, fear, or love profit. "Follow your Lord God," saith Moses, "Fear Him, and keep His commandments, and hear His voice; ye shall serve Him and cleave unto Him." The prophet Miche also saith, "I will show thee, O man, what is good, and what the Lord requireth of thee, even to do judgment, and to love mercy, and studiously to walk with thy God."

Why doth the Scripture use this term, "Walk," rather than any other? It is not without a cause. Ye know, he that standeth still moveth nothing forward, nor hasteth not

unto the end of his journey; but he that walketh is ever going, and draweth alway nearer and nearer unto his journey's end. In consideration whereof the Holy Scripture useth this word "Walk," to put us in remembrance that, if we have begun well in our profession, we should not there cease and stand still, but go forth "From virtue to virtue," "From faith to faith," until at the last we attain unto the perfection of pure innocency. For "He that continueth unto the end," saith Christ, "Shall be saved." Again, "Be faithful unto the death, and I shall give thee the crown of life." This word we read in divers places of the Holy Scriptures. Christ saith, "Walk while ye have light, that the darkness doth not overwhelm you. For he that walketh in darkness knoweth not whither he goeth." St. Paul also saith, "Walk as the children of light, proving what is acceptable to the Lord." Again, "Look that ye walk circumspectly, not as unwise, but as wise, redeeming the time, for the days are evil." Hitherto pertaineth that saying of St. John, "He that saith that he dwelleth in Christ ought to walk even as He hath walked."

These places, with all other such like, declare to us that we ought so to walk in our profession by increasing daily in virtues, that at the last we may be perfect, and as St. Paul saith, "Make every man perfect in Christ Jesus." And this is it that followeth in the latter end of the sentence, "And be perfect." For we ought so to walk, that is, increase in all godliness, virtue, and honesty, that we might be perfect, as Christ saith, "Be ye perfect, as your heavenly Father is perfect." Also St. Paul, "Rejoice and be perfect." It is one degree of virtue to love my neighbour, but it is an higher degree to love mine enemy, but the most excellent degree above all is so to love our very enemies that we can be contented not only to do them good, but also even to give our lives to win them unto Christ. It is a point of mercy to help my poor neighbour with my superfluous goods; but it is a point of perfection to sell all that ever I have and to give it to the poor, as Christ said to the rich man, "If thou wilt be perfect, go and sell all that thou hast and give it to the poor, and thou shalt have treasure in

heaven; and come on thy way and follow Me." It is a point of godliness to bear an honest heart toward the Word of God, yet it is much more openly to confess it boldly before men; but the very perfect point of godliness is, not only to love and confess it, but also manly to abide by it, even unto the very death, if need so requireth. Now, therefore, even unto the most and greatest perfection in all things ought we to contend and labour, that we may walk before God and be perfect.

Peace with God.

JOHN LIGHTFOOT, D.D.

THE very word, "To have peace with God," may make a Christian's heart to leap within him, it speaks so much happiness. "Did not our hearts burn within us?" say they in the gospel, upon Christ's gracious discourses with them. It is enough to warm a heart, if it be not, if it will not be, a stone; if it be sensible, if it will be sensible, what it is to be a sinner; to hear that an offended, just, dreadful, all-powerful God will be at peace with him that hath offended Him.

Why art thou so dull, O my soul, why so stupid within me, as not to stir, not to be affected, at the sounding of such tidings as these, that it is possible for a sinner to have peace with God? Cain, why art thou so unquiet in thy conscience? If thou do well, shalt thou not be accepted? but if thou do not, "There is a sin offering lies at the door," and thou mayest have an atonement. Wretch that thou art, if thy heart relent not at such tidings as these!

When the devil had set enmity betwixt God and man at

the fall of Adam, it was a lovely dawning towards man's recovery when God set enmity betwixt man and the devil, for their friendship had been man's undoing ; but it was the glorious sun-rising, or noontide rather, when God abolished the enmity betwixt man and Himself, and brought and spake peace.

In the angels' song that they sung at the birth of our Saviour, that part of the ditty spake a great deal of happiness that spake of "Peace on earth" betwixt man and man, which was now to be by reconciling Jew and Gentile in the gospel ; but that part of it spake more happiness that spake of "God's goodwill towards men," or peace betwixt men and God.

Now what it is to have peace with God who can utter ? It is a fit theme for an angel from heaven to discourse upon who never had enmity with God ; or, rather, for a saint in glory who had once been at enmity, but now knows what the sweetness of peace with God is in its full enjoyment.

Take the prospect of it thus reflexly. Take your stand, in your thoughts, from a death-bed, a very convenient stand to take our view in all our actions. Think of your dying condition, and conceive all your sins then mustered before you ; the vanity, folly, and wretchedness of an ill-led life presenting themselves before you in their horror and confusion, your conscience flashing the very flames of hell into your faces ; imagine that you beheld God frowning, and His face full of indignation ; in a word, that you saw plainly your lost and undone condition, and then speak, heart, what is it to have peace with God ? Solomon, wilt thou have riches ? Sinner, wilt thou have preferments, wealth, pleasure, all contents the world can afford ? No, Lord, let me have peace with God, which is above ten thousand worlds.

Inward peace in the conscience doth not infer having peace with God. By "Inward peace in the conscience" I

mean the opposite to pangs, troubles, storms of conscience. And this peace is the common temper of the most consciences in the world; they have no disquiet at all. Who hath used to visit the sick on their dying beds, hath he not found it too common that conscience hath been in this temper? "I thank God nothing troubles me; all is quiet in my conscience." As Elisha over Hazael, upon foresight of his mischievousness to come, so could I weep over such a poor soul, to see it go out of the world with such a delusion as this in its right hand.

Ah! say not "Peace, peace," when there is no peace. For here, indeed, is neither peace with God, nor peace of conscience, properly so called. But if you will have the Spirit of God to word it, it is the "Spirit of slumber;" it is an "Impenitent heart;" it is "Past feeling;" in a word, it is a Nabal's heart, dead within him. And that such a conscience should be quiet it is no wonder; for *mortui non mordent*. But it would be a wonder if such a peace in the conscience should be a sign of peace with God. Into such a peace let not my soul, my conscience, enter.

It was a strange request of him that said to his father, "Smite me, I pray thee." But I hardly know a more pertinent request that a sinner can put up to God, and it must be mine continually; and I know that all that know what belong to the right frame of conscience, will pray with me, "Lord, smite me, I pray Thee; wound me, lash my conscience, and spare it not, rather than suffer me to lie and die, and perish under such peace of conscience as this is;" if such stupidity may be called peace.

It is a mystery in divinity and experience that an unregenerate person can hardly be driven off from presuming on his salvation, and that a regenerate man can hardly be brought to hope of his salvation; that he who is farthest from having peace with God should scarcely be driven from not doubting of his peace with Him; and that he that

undoubtedly hath his peace with Him should so hardly be driven off from doubting it. Many a good soul is in the world that is justified, and hath without question, *quoad rem ipsam*, his peace with God, according to the divine oracle of the text ; and yet is, as to the sense of it, exceeding far from peace of conscience, full of troubles and fears at all times.

But I give not the whole definition of peace with God, unless to God reconciled to man I add man reconciled to God. We may observe how the Holy Ghost expresses the great reconciliation : the main stress lies in the reconciliation of man to God, Col. i., 20 ; "God, through the blood of the cross, hath reconciled all things to Himself." He saith not, "Hath reconciled Himself to all things," but "All things to Himself." And in 2 Cor. v., 19, "God was in Christ reconciling the world unto Himself." He saith not, reconciling Himself unto the world. And, verse 20, "We pray you, in Christ's stead, be ye reconciled unto God." The great business is for man to be reconciled unto God ; Absalom unto David. Here, then, is the main trial, to know whether God be at peace with you ; see if you be at peace with Him. This is the note in the index ; and if we find it there, we may be sure to find the other in the book. As he that looked westward for the rising of the sun saw it sooner, gilding the tops of the mountains, than they that looked for it in the east ; so this is the best way to see whether God be at peace with us ; let us look back upon ourselves, and see how our condition is towards God. Some hold that the answer by Urim and Thummim was by the rising of the stones in the high priest's breastplate. Though I am not of their mind, yet I may allude unto it in the case in hand ; look into thine own breast, make thine observation thence, see how thy heart stands affected towards God ; and by that thou mayest understand what God's answer to thy question is—viz., whether He be at peace with thee.

Dependence upon God.

JOHN LIGHTFOOT, D.D.

NEED I to divide the theme before us, and prove apart that our dependence is upon God for our preservation, and that we are to be sensible of this dependence? We can hardly find a place in Scripture that proves the one, but it proves both together; and none there are hardly but if they acknowledge the truth of the thing, that men's dependence is upon God for their preservation, but they acknowledge also their sense of it, and that they so own their preservation.

I might instance multitudes of places; but do I need, when there is not a holy man through all the Bible that speaks of his own preservation, but he owns it to have been from God, and shows himself to have been sensible of it? "Thou hast given me life, and Thy visitation hath preserved my spirit;" "It is the Lord's mercies that we are not consumed;" and "Having obtained help of God." There is not a person in Scripture that takes notice of the preserving of his life and person but he always turns it that way, to own God the author of it; unless it be such a fool as he that bids "Soul, take thine ease;" or as he, "Is not this great Babylon that I have built?" or they that say, "To-day or to-morrow we will go into such a city, and buy and sell, and get gain," and never mention God or His providence in the bargain. I hope I need not prove that all our lives, persons, and the preservation of both, are in the hand of God, and at His disposal; but I may sum up all in this challenge and appeal, Dare any defy God's providence and preservation, and take upon you your own preservation, and to maintain your life and person, of yourselves?

But let not such a thing be once mentioned among Christians ; but the great business is, that Christians would become rightly sensible of their dependence upon God.

The acknowledgment that it is God that doth preserve our life and being may be of the tongue only, and nothing but words, or bare conviction of the truth of the thing, and but little more than words neither. But a feeling acknowledgment of God's preservation is such a thing as speaks itself by some evident demonstration. It is the apostle's saying, that "Saving faith worketh by love:" we may say the like of historical faith ; if it work at all, it worketh by some evidence or demonstration of action ; and such evidences or demonstrations, in this case, are various.

1. Such a person, who owns and feelingly believes his dependence upon God for his preservation, is careful to commit himself to God's protection and His preserving providence the best he can. We read of persons being under the wings of the Almighty, and putting themselves under His wings ; and they are there because they put themselves there. "He shall cover thee with His feathers, and under His wings shalt thou trust." How comes he there? He puts himself there by committing himself to God's providence, as he ought to do, as Ruth did, chap. ii., 12. "Thou savest man and beast. How excellent is Thy loving-kindness, O God ! therefore shall the sons of men put their trust under the shadow of Thy wings." There is a general providence that preserves man and beast, but a peculiar protection for them that put themselves under the shadow of His wings.

Can we say that man is under God's protection that never put himself under God's protection? Can we say God keeps that that was never committed to Him? Such a one is a worldling, an epicure, that minds not God, nor his duty of committing himself to Him. Yes, you will say, for this man lives, and is preserved as well as the best ; he

is kept out of danger as well as the holiest ; he is in health, wealth, and a thriving condition, as well as another man, and, therefore, sure God keeps him as well as another. "He preserves, indeed, man and beast," as the psalmist tells us, and so he is preserved, as beasts are preserved ; but he owns not God in his preservation no more than they.

A man that rightly owns his dependence upon God commits himself to God by prayer, beseeching Him to take him to His care and charge. Thus the saints of God have ever put themselves under His wings. "I will call upon the Lord, who is worthy to be feared ; and so shall I be saved from mine enemies." This was David's way to be in safety and preservation continually ; and it is according to God's direction, "Call upon Me in the time of trouble, and I will deliver thee." So Jacob commits himself to God's protection, when he is going for Syria, by prayer, and a vow, "If God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on," &c. And such another copy you have of Jabez, "And Jabez called upon the Lord God of Israel, saying, O that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested." This is the way to engage God to our preservation, when we thus cast ourselves upon Him and implore His care of us.

2. They that own their dependence upon God for preservation and protection put themselves under His protection in the way of His protection. Do you think that God's merciful protection dwells everywhere, and that a man may promise himself to meet with it everywhere ; in an idle temple or lewd company ? He that walks in a wicked course of life, can he expect God's merciful providence will meet with him here ? The apostle tells us how to put ourselves under God's protection, "To commit the keeping of our souls to Him in well-doing." And David, long before, "Do good, and, verily, thou shalt be fed." Keep in His ways, and He will keep thee ; be doing His work, and

He will take care of thee ; but canst thou expect His protection and care when thou art in the ways of the devil and doing the work of the devil ? A Christian should always be doing of that as that he may lawfully and warrantably beg God's blessing upon him while he is doing it. Join prayer and well-doing together, and thou art sure to speed well.

3. He that owns his dependence upon God aims that his preservation be to the service of Him that preserves him. As he owns that he lives upon God, so he aims to live to Him. This use of God's preserving providence Jacob aimed at, "If God will be with me, and keep me in this way, so that I come again to my Father's house in peace, then shall the Lord be my God." And David, "For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." And it pinched Job that he should any way have failed of it, "I have sinned ; what shall I do unto Thee, oh, Thou preserver of men ?" Hast Thou preserved me ? and do I sin against Thee contrary to the end I should have aimed at under Thy preservation ? Reason and the very light of nature may argue to such a purpose, that in all equity and justice he that is maintained by God should be serviceable to God. We look for service of our servants and beasts ; and all the reason in the world God should have it from men.

4. He that owns his dependence upon God observes God's constant preserving providence, and counts nothing in preserving providence small. No sin is to be accounted little, because it is against a great God ; and no good providence is little, because it is exercised towards sinful men. A true owner of his dependence upon God looks upon God's preserving mercy towards him through this double multiplying glass—his own brittleness and his own unworthiness ; that God should preserve a thing so brittle and so ill-deserving.

What are we better than another ? Yes ; I have more

estate than another ; I go braver : such a one, a poor pitiful fellow, not to be compared with me. Aye, but he is God's workmanship as well as thou. Ye are twins, so like that ye cannot be known asunder. Yea, God Himself knows no difference betwixt you. Hast thou an immortal soul ? so hath he. Hath he a mortal body ? so hast thou. Hast thou a soul that is made in the image of God ? so he. Hath he a body that is but dust and ashes ? so hast thou. What is added by the world, as we say, of wealth, and honour, and clothes, are such things as will once be clean stripped off ; and where is the difference then ?

And who hath made the difference as to their outward condition ? Answer the apostle's question, "What hast thou that thou hast not received ? And if thou hast received it, why boastest thou thyself, as if thou hadst not received it ?" When we see a person in worse state than ourselves we commonly look upon ourselves as somebody ; whereas we should look up to Him that hath made the difference. And do we see a poor miserable creature, and look upon him with scorn ? And do we not rather think, Might not God have made me as poor and miserable as this poor wretch ? He might have clothed me with rags, as well as this poor beggar. He might have made me as silly as this poor idiot. Down, great heart, and proud, and learn to ascribe all the comforts and benefits that thou hast above any other poor soul where it is due, and to ascribe nothing to thyself but guilt and sinfulness.

If we desire to be esteemed, what is it to be esteemed by God ? He hath set all at one rate, as men are in the lump ; if we desire to be of a better value, it is wisdom to labour to be so in His eyes that so values all. To esteem ourselves is but a folly ; to labour to have others esteem us is but folly, unless it be in an estimation that God will say Amen to it also. Remember that of the apostle, "It is not he whom man approveth, but whom God approveth." If we would be thought to be beautiful, let it shine in the image of God ; if rarely decked, let it be with His ornaments ; if to be learned, remember that "He that honoureth me I will honour."

Faith.

BISHOP COVERDALE.

CHRIST promiseth His disciples, that is, such as believe on Him, that He will give them whatsoever they make petition for or desire; yea, if they love Him. For faith without love is dead, and hath no strength. Where there is faith in man, there followeth love. Many of us say, We believe in Christ, and we love Him, yet we keep not His commandments. Such men ought well to note the words that Christ here speaketh, "Whoso loveth Me keepeth My commandments." (John xiv., 15—24.) The disciples thought that they loved Christ right because they were sorry for His departing; but Christ teacheth us that love consisteth in the keeping of His commandments. If we will declare our love towards God, it must not be done only with word and tongue, but with keeping of His precepts. "The eyes of the Lord behold the righteous, and His ears consider their prayers." God will not that we, whom He through His grace hath admitted for His own children, and purified through faith, should go idle. Faith which God giveth us in our heart standeth not idle; we have for this purpose received it, even to keep His commandments. Now is it His commandment that we deny and mortify ourselves, hate and despise the world, take up our cross upon us, and follow Him, stoutly and manfully confessing and acknowledging Him before the wicked world, loving one another as He hath loved us, innocently and godly leading our lives, whereby we may daily receive the more gifts at His hand. For if we keep not His grace that He giveth us, if we do not continually and daily reform ourselves, and with all

diligence fashion our lives after His life, it is but right that we lose again what we have received.

And if any man saith it were impossible for man to keep God's commandments, (as it is true indeed,) yet unto us that believe in Christ are all things possible, not in ourselves, but in Christ our head. If we abide in Him through faith, then hard and impossible things are light and possible unto us; for in Him that strengtheneth us we may do all things. And if we love God, then for His sake that is beloved we may do and suffer all things; for there is nothing but love overcometh it. Our Lord Jesus Christ fulfilleth the commandments and will of His heavenly Father. So far as we now are His members incorporated with Him, and abiding in Him as our head through faith, our daily exercise, ferventness, and diligence shall be in undertaking to perform and keep His commandments. And if we, out of a true belief, do apply such diligence to keep His precepts, then may it be perceived that we love God.

And if that, after such diligence in keeping God's commandments, there be ought lacking, (as we shall ever here want something,) we must cry unto our heavenly Father, and pray, "O Father, forgive us our debts and trespasses." And then have we with Him a faithful mediator, even Jesus Christ the righteous, who maketh intercession for us, and taketh our faults upon Himself; and what we are not able, that fulfilleth He for us. Thus is it His first and highest commandment, which He earnestly requireth of us, that we believe in Him. Where the same faith is right, it brings with it love, which keepeth all the commandments. Now, when we begin to break our minds off from earthy worldly things, and to set them upon godly heavenly things, which Christ calleth us unto, then take we in hand to be obedient unto God the Father, after the example and pattern of Christ; for He loved us first. If we now also love Him, and practise ourselves in His love, then shall He help us to keep His commandments.

* Because the world is angry with us for our faith, and giveth us so evil report for teaching it, it shall be expedient for us to declare what faith is, and what faith we mean when we make mention thereof. First, because we may not describe it after our own judgment, we will rehearse the words of the apostle, which, writing to the Hebrews, saith after this manner, "Faith is a substance of things to be hoped for, an evidence or certainty of things which do not appear." By the which distinction it is manifest that when we set forth or teach this faith we mean no vain faith, no false opinion of faith, no fond imagination of faith, no dead faith, no idle faith; but a substantial thing, even a sure belief of things that are to be hoped for, and a proof, experience, or knowledge of things that are not seen. This faith, then, is the instrument whereby we feel and are certain of heavenly things that our corporal eye cannot see.

Now, because none other virtue can so apprehend the mercy of God, nor certify us so effectually of our salvation, as this living faith doth, therefore hath the Scripture imputed our justification before God only unto faith, among all other virtues; not without other virtues following, but without any other work or deed justifying.

This is the faith of Christ which all the Scripture speaketh of. This is the faith that St. Paul preacheth to justify in the sight of God; as St. James teacheth that works justify in the sight of men, and that it is but a dead faith which hath no works. This is the faith without the which "It is impossible to please God," and of the which "Whatsoever proceedeth not is sin." This is the faith whereby God "Purifieth our hearts," and whose end is salvation. This is the "Faith that worketh by charity," or godly love, and is of value before God. This is the faith whereby the holy fathers which were afore Christ's incarnation did in spirit eat and drink, and enjoy the same mercy of God in Christ that we are partakers of.

To be short, this is the same faith whereby God saved

* Prologue to the Old Faith.

those, His elect, of whom St. Paul maketh mention in the foresaid Epistle to the Hebrews, and rehearseth many godly fruits of the same in their conversation.

This, then, is no new-fangled faith, no strange faith, no faith invented by man's brain ; but even the same that God's Holy Spirit teacheth in the infallible truth of His Scripture, and that Adam, Abel, Enoch, and all the other servants of God were saved in. Why do men, therefore, either call it a new-fangled faith, or report evil of us for setting it forth ? Why ? I fear me, this is one cause : the old faith that all those servants of God had whom the apostle nameth in the eleventh chapter to the Hebrews, had a life and conversation joined unto it which was rich and full of all good works. Therefore, seeing there be so many babblers and prattlers of faith, and so few that bring forth the worthy fruits of penance, it giveth to the world occasion to report of us that our faith is but new-fangled. They see us not fall to labour and taking of pains, as Adam did ; they see not the righteousness and thankfulness in us that was in Abel ; they see us not walk after the Word and will of God, as Enoch did ; they see us not take God's warning so earnestly as Noe did ; they see us not so obedient to the voice of God, nor so well willing and content to leave our friends, to forsake our own wills, our own lands and goods, at God's calling, and dwell in a strange country, to do God's pleasure, as Abraham did ; they see that we choose not rather to suffer adversity with the people of God than to enjoy the pleasures of sin for a season ; they see us not esteem the rebuke of Christ or trouble for His sake to be greater riches than all the treasures of this world, as Moses did. To be short, they see not in our garden those sweet flowers and fruits of God's Holy Spirit which were in them that had the old faith.

Ashamed may we be, therefore, as many of us as either write, teach, preach, speak, or talk of the old faith, if we endeavour not ourselves to have those old heavenly virtues that were ever plentiful in all God's true servants ; in every

one, I mean, according to his calling. Not that it is evil to teach or talk of the true old faith ; but this I say, because that, according to the doctrine of St. James, they are but deceivers of themselves that are not doers of God's Word as well as hearers thereof. And through such slender receiving of Christ's Holy Gospel it is now come to pass that like as we have need of such an apostle as was holy St. Paul, to rebuke this vain confidence that men put in their works, and to tell us that no work of our doing but faith of God's working doth justify us in His sight ; even so have we no less need of such another apostle as was holy St. James, to rebuke this horrible unthankfulness of men, that professing themselves to be Christian and to hold of Christ's old faith, are yet dead unto all good works, receive not the Word of God in meekness, cast not away all uncleanness and maliciousness, are swift to speak, to talk, to jangle, and to take displeasure, are forgetful hearers of the Word, and not livers thereafter ; boasting themselves to be of God's pure and undefiled religion, and yet refrain not their tongues from evil, visit not the poor, the friendless, and the desolate in their trouble, neither keep themselves undefiled from this world. Read the first chapter of his epistle.

What occasion might such an apostle as holy St. James was have to write another, yea, a sharper epistle, seeing so many pretending to be of Jesus Christ's old faith are yet so partial, have such a carnal respect of persons, are not rich in faith, despise the poor, practise not the law of godly love, talk and jangle of faith, not having the works thereof, clothe not the naked, help not the poor to their living, regard not their necessity, have but a dead faith, declare not by good and godly works the true and old faith of Christ, are but vain believers, have not the effectuous, the working and living faith, that Abraham and Rahab had. Read the second chapter of his epistle.

How would holy St. James reprove these bringers up of strange doctrines, blasphemers, backbiters, beliers of good men, false teachers against God's truth, dissemblers with the same ; carry fire, as they say, with the one hand, and

water in the other; pretend to be learned and yet bring not forth the works of good conversation in meekness out of God's wisdom, but in frowardness and out of carnal doctrine! How would he take up these that delight in malice and strife, belie God's truth, are given to earthly, fleshly, and devilish wisdom, are unstable, full of all evil works, are not in the school of God's wisdom and learning, are not given to unfeignedness of heart, are not peaceable, are churlish, and uneasy to be entreated! Read the third chapter of his epistle.

Though there be never so many that recant and deny God's holy Word, either in their living and conversation, or in their words, writing, or preaching; yet, as many of us as are entered into the school of that wisdom which is from above, let us be true scholars of the same; and, indeed, let us even enter into the nature and kind thereof, which, as St. James saith, (Jaco. iii.,) "Is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without judging and simulation." Which thing if we do, then shall we follow no filthy doctrine nor counterfeited wisdom; then shall we be no breakers of peace; then shall we be as glad to forgive as we would be forgiven; glad to be reformed; rich and plentiful in the works of mercy and good fruits of the old faith; then shall we be no quarrel-pickers or dissemblers with any man; then shall we not only be found the maintainers of peace and all good order, but peaceably also and in all gentle manner shall we, both in word and deed, sow, spread abroad, and show the fruit of that righteousness which cometh only of God through Jesus Christ.

* How should we order and behave ourselves, that God may grant us His strength, and true patience, and boldness? Forsooth, through faith, hope, prayer, love, truth, faithfulness, virtue, and godliness, we may obtain it of God.

* From "A Spiritual and most Precious Pearl," a translation from the German of Otho Wermullerus, or Vuerdmullerus, "An eminent scholar and divine of Zurich, contemporary of Bishop Coverdale."

First, we must furnish and comfort our hearts and minds with faith toward God. For whosoever doth know perfectly and is certain that God, which is the Lord of all haps and mishaps, of prosperity and adversity, is pacified and reconciled with him, and that he for that cause cannot be deprived of eternal salvation, the same shall be able to contemn and to defy all worldly honour, pomp, and lusts. And again, there can be no pain so bitter, sharp, and grievous unto him that can bring him out of patience.

In our Christian faith we confess and believe an holy universal church, and that we have fellowship and participation with all saints and elect of God; and also we confess and believe remission of sins, resurrection of the flesh, and life everlasting. And Christ giveth unto every one that hath faith this absolution, "Whosoever heareth My Word and believeth Him that hath sent Me, the same hath everlasting life, and cometh not to judgment, but passeth through from death to life." (John v.) Wherefore through faith a man obtaineth power, strength, patience, constancy, and steadfastness in all goodness. (Rom. v., 8; Heb. x., 11.)

If strong and mighty enemies should come upon thee, assault and besiege thee, and thou hadst on thy side one whom thou knowest certainly to be lord, and to have power over all thine enemies, thou mightest lawfully be bold and without fear. Now have we, through faith, Christ on our side, which is Lord over all lords, which hath full power over all fortune and misfortune, prosperity and adversity.

Therefore thou must not long think and look upon the weakness of thy flesh, but thou must stir about with thy faith, that is to say, thou must earnestly and diligently consider the mighty and true love of Jesus Christ, which both can and will comfort and rejoice thee more than all misfortune is able to discomfote thee, or to make thee heavy.

It is said to us, "Your enemy the devil goeth about like a roaring lion, and seeketh whom he may devour; whom resist ye steadfastly with faith." (1 Peter v.) Item, St.

James saith, that "Your approved faith worketh patience." The holy and faithful apostles did evidently declare that according to the inward man it was a joy and comfort unto them to be beaten and scourged for the Lord's sake. Again, all troubles and affliction are grievous by reason of our weak faith, which is yet but little exercised, and hath not well and fully tasted the riches and treasure of the children of God.

Yet, notwithstanding, no man ought to despair though he have not a perfect strong faith.

It happeneth oft times that the faith, being little and weak, in the time of necessity and affliction draweth back, and is like to a brand and sparkle that hath but a little fire upon it, which the Lord Jesus will not quench, but increase, so that we do but pray with the dear apostles, and say, "O Lord, strengthen our faith." (Isa. xli.; Matt. xvii.; Mark ix.)

But when a man is utterly destitute of faith, as he that knoweth of no other nor of no better life than this, it is no marvel at all though he despair at length.

Yea, the more he trusteth in himself, or in any worldly and transitory thing, the more unable is he to resist and continue in trouble and adversity. (Acts iv., v.) For there is no right comfort nor succour in any manner of thing besides the Lord Jesus.

There are two kinds of hope; the one is of nature, and the other cometh of faith. The natural hope is a special gift and benefit of God, which after a certain manner doth help and comfort a man that is troubled and vexed, that he do not utterly despair; but in the midst of all adversity hopeth that in a while it will, within a while, be better, and so waiteth and tarrieth till the adversity be overblown.

Now, if this natural hope have such a strength and virtue, should not the other hope, which the Spirit of God doth newly inspire through faith, work a much greater and per-

fecter patience and strength ; that a man in the midst of his cross shall hope and wait for heavenly comfort and aid of God for Christ's sake ? And although the natural hope doth often and many times fail and deceive, and is always uncertain, yet this Christian hope doth never fail nor deceive.

The husbandman considereth not only his labour and travail, and what tempest and mischance of weather may fortune ; but forasmuch as he trusteth and hopeth that the fruit shall wax and come forth when the time is, therefore he laboureth stoutly and with a good will ; even so in the spiritual vineyard, under the yoke of the Lord, the hope and trust of honour and reward maketh men patient and willing, and giveth them courage. If we hope for that thing which we see not, we wait for it through patience. (Rom. viii.)

Furthermore, we must seek upon God fervently and without ceasing through prayer, that He will give us a bold and a strong spirit to suffer all things, and to continue stedfast unto the end. (Matt. xxiv.) Thus doing, He will surely hear us most graciously, according to His promise, and faithfully give us His spiritual gifts most specially.

When a man maketh his complaint, and openeth his need and grief unto his special friend, he feeleth a certain ease afterward ; so that his pain and grief, by the rehearsing thereof, is somewhat relieved, remedied, and taken away. Much more comfort and ease shall we receive by telling and opening our grief and complaint unto God. For man is soon weary and irk of our complaining ; but if we should spend the whole day in praying, crying, and complaining unto God, He would love, comfort, and strengthen us the more.

WILLIAM TYNDALE.

FAITH in Christ first certifieth the conscience of the forgiveness of sins, and delivereth us from the fear of everlasting damnation ; and then bringeth the love of God and of His law into the heart, which love is the righteousness of the heart. Love bringeth good works into the members, which works are the outward righteousness, and the righteousness of the members. To hate the will of God is the unrighteousness of the heart, and causeth evil works, which are the unrighteousness of the members ; as, when I hated my brother, my tongue spake evil, my hands smote, and so forth. To love is the righteousness of the heart, and causeth good works, which are the righteousness of the members ; as, if I love my brother, and he have need of me, and be in poverty, love will make me put mine hand into my purse or almonry, and to give him somewhat to refresh him. That the love of God and of His commandments is the righteousness of the heart doth no man doubt save he that is heartless. And that love springeth of faith thou mayest evidently see, (1 John ii.,) "He that loveth his brother dwelleth in the light ; but he that hateth his brother is in darkness, and walketh in darkness, and wotteth not whither he goeth ; for darkness hath blinded his eyes." Why is he that hateth in darkness ? Verily, because he seeth not the love of God in Christ ; for if he saw that, he could not but love his brother for so kind a Father's sake. If any man hate his brother, be thou sure that the same man is in darkness, and hath not the light of true faith, nor seeth what Christ hath done. If a man so love that he can forgive his brother, assure thyself that he is in the light of the true faith, and seeth what mercy is showed him in Christ.

This is, then, the sum of all together : works are the outward righteousness before the world, and may be called the righteousness of the members, and spring of inward love. Love is the righteousness of the heart, and springeth of

faith. Faith is the trust in Christ's blood, and is the gift of God, whereunto a man is drawn of the goodness of God, and driven through true knowledge of the law, and of beholding his deeds in the lust and desire of the members unto the request of the law, and with seeing his own damnation in the glass of the law. For if a man saw his own damnation in the law, he should immediately hate God and His works, and utterly despair, except God offered him Christ, and forgave all that were past, and made him His son, and took the damnation of the law away, and promised that if he would submit himself to learn and to do his best, that he should be accept as well as an angel in heaven; and thereto, if he fell of frailty, and not of malice and stubbornness, it should be forgiven upon amendment, and that God would ever take him for His son, and only chastise him at home when he did amiss, after the most fatherliest manner, and as easily as his disease would suffer, but never bring him forth to be judged after the rigorousness of the law. And as thou couldest not see leaven, though thou brakest up a loaf, except thou smelledst or tastedst the sourness, even so couldest thou never see true faith or love except thou sawest works; and also sawest the intent and meaning of the worker, lest hypocrisy deceive thee.

Our deeds are the effect of righteousness, and thereto an outward testimony and certifying of the inward righteousness, as sourness is of leaven. And when I say faith justifieth, the understanding is that faith receiveth the justifying. God promiseth to forgive us our sins and to impute us for full righteous. And God justifieth us actively; that is to say, forgiveth us and reckoneth us for full righteous. And Christ's blood deserveth it; and faith in the promise receiveth it, and certifieth the conscience thereof. Faith challengeth it for Christ's sake, which hath deserved all that is promised; and cleaveth ever to the promise and truth of the promiser; and pretendeth not the goodness of her work, but knowledgeth that our works deserve it not, but are crowned and rewarded with the deservings of Christ.

Take an ensample of young children, when the father

promiseth them a good thing for the doing of some trifle, and, when they come for their reward, dallieth with them, saying, "What! that thou hast done is not worth half so much; should I give thee so great thing for so little a trifle?" they will answer, "Ye did promise me; ye said I should have it; why did ye promise, and why then did ye say so?" And let him say what he will to drive them off, they will ever say again, "Ye did promise me, so ye did; ye said I should have it, so ye did." But hirelings will pretend their work, and say, "I have deserved it. I have done so much, and so much, and my labour is worth it."

ARCHBISHOP SANDYS.

THE third and last part of St. Peter's sermon* was, that we are made partakers of peace by faith in Christ's name. "To Him all the prophets give witness, that through His name all that believe in Him shall receive remission of sins." Wherein three things are remembered unto us: that remission of sins is free; that we receive it by faith; and that this doctrine is witnessed by all the prophets.

All flesh hath sinned and doth need forgiveness. God is the only forgiver of our sins. Neither doth He forgive them in respect of man's merits; but of His mercy, good will, and free mercy. The only means that moved God to be merciful freely to sinful man was that most acceptable sweet bloody sacrifice which the innocent Son of God offered upon the cross for our sins. "All have sinned and are deprived of the glory of God, and are justified freely by His grace, through the redemption that is in Christ Jesus." He took our unrighteousness upon Himself, and clothed us with His justice; and "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him." In Christ and for Christ we receive free remission of sins. "There is no other name given us under

* Acts x., 34, &c.

heaven whereby we may be saved." "I am the way, the truth, and the life; no man cometh to the Father but by Me," saith Christ. No sin forgiven but through Him; and through Him all sins are forgiven freely.

The mean whereby we are made partakers of this free remission of sins, in the death and resurrection of Christ, is faith in Christ. "For all," saith Peter, "That believe in Him shall receive remission of sins through His name." God doth freely offer unto us remission of sin and peace in Christ; the mean and instrument to receive it withal is faith. He that believeth is made partaker of it; and not of it only, but of eternal life also. "For he that believeth in Me hath life eternal," saith our Saviour Christ. But this faith, this justifying faith, doth work through love, and showeth itself by works. The good tree will be fruitful. The believing, justified child of God will fear God and work righteousness.

This doctrine of justification by faith in the death and resurrection of Christ Jesus is witnessed by all the prophets. It is no new doctrine, but old; not only proceeding from the apostles, but also from the prophets. For Moses and all the prophets bear witness of Him, and as they, so the apostles after them; whose steps we must follow, and acknowledge that no doctrine is to be established but that which is testified by the apostles and prophets. The true church of Christ doth build her faith on their foundation. God will be worshipped and served according to His pre-script Word, and not according to the brain of man. The prophets and apostles, with all such as be ministers of the Word, are here and elsewhere called witnesses; yea, Christ Himself termeth Himself a witness of the truth. "For this cause am I born, and for this cause came into the world, that I should bear witness to the truth." And Christ saith to His apostles, "Ye shall be witnesses unto Me both in Jerusalem and in Samaria, even to the uttermost ends of the earth."

The truth is to be testified by public preaching. Paul

commendeth the Thessalonians for believing his testimony. His testimony was the gospel, which he did preach and testify unto them, according to the voice that did speak unto him when he was cast off his horse, "I have appeared to thee for this purpose, to appoint thee a minister and witness, both of things which thou hast seen and of the things in which I will appear unto thee." The truth is also testified by writing. By the writings of the prophets, apostles, and evangelists, the truth of God, Jesus Christ, was most plainly testified; as John, to name one of them among many, "This is that disciple which testifieth of these things." The truth is also witnessed when as it is testified in blood; for a martyr is a witness. Christ told Peter that when he was young he girded himself, and walked whither he lusted; but when he waxed old, other should gird him, and carry him whither he would not. "Now this," saith John, "He spake, signifying by what death he should glorify God." Many martyrs have thus testified the truth with suffering for it. But "They overcame by the blood of the Lamb, and by the word of their testimony, not loving their life," no, not "To the death." That minister which will neither testify it by public preaching nor by writing will hardly testify it by suffering; but will rather say, with Peter, "I know not the man."

Where there is backwardness in knowledge there must needs be also weakness of faith; if we grow in the one, we are the nearer to perfection in the other. How great care the blessed apostle had that the faith of as many as did believe through his preaching might be perfected, let that one speech of his to them of Thessalonica serve to show instead of many, "Brethren, we had consolation in you, in all our affliction and necessity, through your faith. For now are we alive, if ye stand stedfast in the Lord. What thanks can we recompense to God again for you, for all the joy for which we rejoice for your sakes before God, night and day praying exceedingly that we might see your face, and might accomplish that which is lacking in your faith?" If

he were thus careful for the faith of others, shall we neglect to make perfect our own? When we hear that this is the victory which overcometh the world, even our faith; that by faith all the fiery darts of Satan are expelled and driven back; that unto believers all things are possible; that he which believeth cometh not into judgment, but hath passed from death to life; are we not glad to say in our hearts, Lord, we believe? If we be, then, considering that by how much our faith is more stedfast, by so much we are the more certainly assured of all these things, let us join in request with the disciples of Christ, and beg of Him to "Increase faith in us;" let us cry even with tears, Lord, help our incredulity.

RICHARD HOOKER.

To make a wicked and a sinful man most holy through his believing is more than to create a world of nothing. Our faith most holy! Surely, Solomon could not show the Queen of Sheba so much treasure in all his kingdom as is lapt up in these words. O that our hearts were stretched out like tents, and that the eyes of our understanding were as bright as the sun, that we might thoroughly know the riches of the glorious inheritance of saints, and what is the exceeding greatness of His power towards us, whom He accepteth for pure, and most holy, through our believing! O that the Spirit of the Lord would give this doctrine entrance into the stony and brazen heart of the Jew, which followeth the law of righteousness but cannot attain unto the righteousness of the law! Wherefore? saith the apostle. They seek righteousness, and not by faith. Wherefore they stumble at Christ; they are bruised, shivered to pieces as a ship that hath run herself upon a rock. O that God would cast down the eyes of the proud and humble the souls of the high-minded, that they might at the length abhor the garments of their own flesh, which cannot hide their nakedness, and put on the faith of Christ Jesus, as he did put it on which hath said, "Doubtless I think all things but loss,

for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge them to be dung, that I might win Christ, and might be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, even the righteousness which is of God through faith." O that God would open the ark of mercy, wherein this doctrine lieth, and set it wide before the eyes of poor afflicted consciences, which fly up and down upon the water of their afflictions, and can see nothing but only the gulf and deluge of their sins, wherein there is no place for them to rest their feet! The God of pity and compassion give you all strength and courage, every day, and every hour, and every moment, to build and edify yourselves in this most pure and holy faith!

BISHOP JEREMY TAYLOR.

I PRAY consider that he that does not believe the promises of the Gospel cannot pretend to faith in Christ; but the promises are all made to us upon the conditions of obedience, and he that does not believe them as Christ made them believes them not at all. "In well doing commit yourselves to God, as unto a faithful Creator;" there is no committing ourselves to God without well doing; "For God will render to every man according to his deeds; to them that obey unrighteousness, indignation and wrath; but to them who, by patient continuance in well doing, seek for glory, and honour, and immortality, to them eternal life." So that if faith apprehends any other promises, it is illusion and not faith; God gave us none such, Christ purchased none such for us; search the Bible over, and you shall find none such. But if faith lays hold on these promises that are, and as they are, then it becomes an article of our faith, that without obedience, and a sincere endeavour to keep God's commandments, no man living can be justified; and, therefore, let us take heed, when we magnify the free grace of God, we do not exclude the

conditions which this free grace hath set upon us. Christ freely died for us, God pardons us freely in our first access to Him; we could never deserve pardon, because when we need pardon we are enemies, and have no good thing in us; and He freely gives us of His Spirit, and freely He enables us to obey Him; and for our little imperfect services He freely and bountifully will give us eternal life; here is free grace all the way, and he overvalues his pitiful services who thinks that he deserves heaven by them, and that if he does his duty tolerably, eternal life is not a free gift to him but a deserved reward.

It was the meditation of the wise Chancellor of Paris, "I know that without a good life, and the fruits of repentance, a sinner cannot be justified; and, therefore, I must live well, or I must die for ever; but if I do live holily, I do not think that I deserve heaven, it is the cross of Christ that procures me grace; it is the Spirit of Christ that gives me grace; it is the mercy and the free gift of Christ that brings me unto glory." But yet he that shall exclude the works of faith from the justification of a sinner by the blood of Christ may as well exclude faith itself; for faith itself is one of the works of God: it is a good work, so said Christ to them that asked Him, "What shall we do to work the works of God? Jesus said, This is the work of God, that ye believe on Him whom He hath sent." Faith is not only the foundation of good works, but itself is a good work; it is not only the cause of obedience, but a part of it; it is not only, as the son of Sirach calls it, "*Initium adhærendi Deo*," "A beginning of cleaving unto God," but it carries us on to the perfection of it. Christ is the author and finisher of our faith; and when faith is finished a good life is made perfect in our kind; let no man, therefore, expect events for which he hath no promise; nor call for God's fidelity without his own faithfulness; nor snatch at a promise without performing the condition; nor think faith to be a hand to apprehend Christ, and to do nothing else; for that will but deceive us, and turn religion into words, and holiness into hypocrisy, and the promises of God into a snare, and the truth of God into a lie. For when God made a

covenant of faith, He made also "The law of faith;" and when He admitted us to a covenant of more mercy than was in the covenant of works, or of the law, He did not admit us to a covenant of idleness, and an incurious walking in a state of disobedience; but the mercy of God leadeth us to repentance, and when He gives us better promises He intends we should pay Him a better obedience; when He forgives us what is past He intends we should sin no more; when He offers us His graces He would have us to make use of them; when He causes us to distrust ourselves His meaning is we should rely upon Him; when He enables us to do what He commands us He commands us to do all that we can. And, therefore, this covenant of faith and mercy is also a covenant of holiness, and the grace that pardons us does also purify us; for so saith the apostle, "He that hath this hope purifies himself, even as God is pure." And when we are so, then we are justified indeed; this is "The law of faith;" and by works in this sense, that is, by the works of faith, by faith working by love, and producing fruits worthy of amendment of life, we are justified before God.

Let every one take heed that, by an importune adhering to and relying upon a mistaken faith, he do not really make a shipwreck of a right faith. Hymenæus and Alexander lost their faith by putting away a good conscience; and what matter is it of what religion or faith a man be of, if he be a villain and a cheat, a man of no truth and of no trust, a lover of the world and not a lover of God? But, I pray, consider, can any man have faith that denies God? That is not possible; and cannot a man as well deny God by an evil action as by an heretical proposition? Cannot a man deny God by works as much as by words? Hear what the apostle says, "They profess that they know God, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate." Disobedience is a denying God. *Nolumus hunc regnare* is as plain a renouncing of Christ as *Nolumus huic credere*. It is to no

purpose to say we believe in Christ and have faith, unless Christ reign in our hearts by faith.

From these premises we may see but too evidently that though a great part of mankind pretend to be saved by faith, yet they know not what it is, or else wilfully mistake it, and place their hopes upon sand or the more unstable water. Believing is the least thing in a justifying faith, for faith is a conjugation of many ingredients, and faith is a covenant, and faith is a law, and faith is obedience, and faith is a work, and, indeed, it is a sincere cleaving to and closing with the terms of the Gospel in every instance, in every particular. Alas! the niceties of a spruce understanding, and the curious nothings of useless speculation, and all the opinions of men that make the divisions of heart, and do nothing else, cannot bring us one drop of comfort in the day of tribulation, and, therefore, are no parts of the strength of faith. Nay, when a man begins truly to fear God, and is in the agonies of mortification, all these new nothings and curiosities will lie neglected by, as baubles do by children when they are deadly sick. But that only is faith that makes us to love God, to do His will, to suffer His impositions, to trust His promises, to see through a cloud, to overcome the world, to resist the devil, to stand in the day of trial, and to be comforted in all our sorrows. This is that precious faith so mainly necessary to be insisted on, that by it we may be sons of the free woman, *liberi a vitiis ac ritibus*; that the true Isaac may be in us, which is Christ according to the Spirit, the wisdom and power of God, a divine vigour and life, whereby we are enabled, with joy and cheerfulness, to walk in the way of God. By this you may try your faith, if you please, and make an end of this question, Do you believe in the Lord Jesus, yea or no? God forbid else; but if your faith be good, it will abide the trial. There are but three things that make the integrity of Christian faith: believing the words of God, confidence in His goodness, and keeping His commandments.

For the first, it is evident that every man pretends to it; if he calls himself Christian he believes all that is in the

canon of the Scriptures; and if he did not he were indeed no Christian. But now consider, what think we of this proposition? "All shall be damned who believe not the truth, but have pleasure in unrighteousness." Does not every man believe this? Is it possible they can believe there is any such thing as unrighteousness in the world, or any such thing as damnation, and yet commit that which the Scriptures call unrighteousness, and which all laws and all good men say is so? Consider how many unrighteous men there are in the world, and yet how few of them think they shall be damned. I know not how it comes to pass, but men go upon strange principles, and they have made Christianity to be a very odd institution, if it had not better measures than they are pleased to afford it. There are two great roots of all evil, covetousness and pride; and they have infected the greatest parts of mankind, and yet no man thinks himself to be either covetous or proud; and, therefore, whatever you discourse against these sins, it never hits any man, but, like Jonathan's arrows to David, they fall short or they fly beyond. Salvian complained of it in his time: *Hoc ad crimina nostra addimus, ut cum in omnibus rei simus, etiam bonos nos et sanctos esse credamus*, "This we add unto our crimes, we are the vilest persons in the world, and yet we think ourselves to be good people," and, when we die, make no question but we shall go to heaven. There is no cause of this, but because we have not so much faith as believing comes to; and yet most men will pretend not only to believe, but to love Christ all this while.

He that hath true justifying faith believes the power of God to be above the powers of nature; the goodness of God above the merit and disposition of our persons; the bounty of God above the excellency of our works; the truth of God above the contradiction of our weak arguings and fears; the love of God above our cold experience and ineffectual reason; and the necessities of doing good works above the faint excuses and ignorant pretences of disputing sinners: but want of faith makes us so generally wicked as

we are, so often running to despair, so often baffled in our resolutions of a good life : but he whose faith makes him more than conqueror over these difficulties, to him Isaac shall be born even in his old age ; the life of God shall be perfectly wrought in him ; and by this faith, so operative, so strong, so lasting, so obedient, he shall be justified and he shall be saved.

That a good life is the genuine and true-born issue of faith no man questions that knows himself the disciple of the holy Jesus ; but that obedience is the same thing with faith, and that all Christian graces are parts of its bulk and constitution, is also the doctrine of the Holy Ghost, and the grammar of Scripture, making faith and obedience to be terms coincident and expressive of each other. For faith is not a single star, but a constellation, a chain of graces ; called by St. Paul, "The power of God unto salvation to every believer ;" that is, faith is all that great instrument by which God intends to bring us to heaven ; and he gives this reason, "In the Gospel the righteousness of God is revealed from faith to faith ;" for it is written, "The just shall live by faith." Which discourse makes faith to be a course of sanctity and holy habits, a continuation of a Christian's duty, such a duty as not only gives the first breath but by which a man lives "The life of grace." "The just shall live by faith," that is, such a faith as grows "From step to step, till the whole righteousness of God be fulfilled in it." From faith to faith, (saith the apostle,) which St. Austin expounds, from faith believing to faith obeying, from imperfect faith to faith made perfect by the animation of charity, that he "Who is justified may be justified still ;" for as there are several degrees and parts of justification, so there are several degrees of faith answerable to it, that in all senses it may be true, that by faith we are justified, and by faith we live, and by faith we are saved ; for if we proceed "From faith to faith," from believing to obeying, from faith in the understanding to faith in the will, from faith barely assenting to the revelations of God to faith obeying the commandments of God, from the body of faith to the

soul of faith, that is, to faith formed and made alive by charity; then we shall proceed from justification to justification; that is, from remission of sins to become the sons of God; and at last to an actual possession of those glories to which we were here consigned by the fruits of the Holy Ghost.

And in this sense the Holy Jesus is called by the apostle "The author and finisher of our faith." He is the principle and He is the promoter; He begins our faith in revelations and perfects it in commandments; He leads us by the assent of our understanding, and finishes the work of His grace by a holy life: which St. Paul there expresses by its several constituent parts, as "Laying aside every weight, and the sin that so easily besets us; and running with patience the race that is set before us, resisting unto blood, striving against sin;" for in these things Jesus is, therefore, made our example, because He is "The author and finisher of our faith;" without these faith is imperfect.

But the thing is something plainer yet; for St. James says that faith lives not but by charity; and the life or essence of a thing is certainly the better part of its constitution, as the soul is to a man. And if we mark the manner of his probation it will come home to the main point. For he proves that "Abraham's faith was, therefore, imputed to him for righteousness," because "He was justified by works." "Was not Abraham our father justified by works when he offered up his son? And the Scripture was fulfilled, saying, Abraham believed God, and it was imputed to him for righteousness. For faith wrought with his works, and made his faith perfect." It was a dead and an imperfect faith, unless obedience gave it being and all its integral or essential parts. So that faith and charity, in the sense of a Christian, are but one duty, as the understanding and the will are but one reasonable soul, only they produce several actions in order to one another, which are but "Divers operations and the same spirit."

It was the faith of Moses that made him despise the riches of Egypt; the faith of Joshua that made him valiant; the faith of Joseph that made him chaste; Abraham's faith made him obedient; St. Mary Magdalene's faith made her penitent; and the faith of St. Paul made him travel so far and suffer so much till he became a prodigy both of zeal and patience. Faith is a Catholicon, and cures all the distemperatures of the soul; it "Overcomes the world," (saith St. John,) "It works righteousness," (saith St. Paul,) "It purifies the heart," (saith St. Peter,) "It works miracles," (saith our blessed Saviour,) miracles in grace always, as it did miracles in nature at its first publication; and whatsoever is good, if it be a grace, it is an act of faith, if it be a reward, it is the fruit of faith; so that as all the actions of man are but the productions of the soul, so are all the actions of the new man the effects of faith. For faith is the life of Christianity, and a good life is the life of faith.

The faith of Abraham was instanced in the matter of confidence or trust in the Divine promises; and he being the father of the faithful, we must imitate his faith by a clear dereliction of ourselves and our own interests, and an entire, confident relying upon the Divine goodness in all cases of our needs or danger. Now this also is a trial of the verity of our faith, the excellency of our condition, and what title we have to the glorious names of *Christian*, and *faithful*, and *believers*. If our fathers, when we were in pupilage and minority, or a true and an able friend, when we were in need, had made promises to supply our necessities, our confidence was so great that our care determined. It were also well that we were as confident of God, and as secure of the event, when we had disposed ourselves to reception of the blessing, as we were of our friend or parents. We all profess that God is Almighty, that all His promises are certain, and yet when it comes to a pinch we find that man to be more confident that hath ten thousand pounds in his purse, than he that reads God's promises over ten thousand times. "Men of a common spirit, (saith St.

Chrysostom,) of an ordinary sanctity, will not steal, or kill, or lie, or commit adultery; but it requires a rare faith, and a sublimity of pious affections, to believe that God will work a deliverance which to me seems impossible." And, indeed, St. Chrysostom hit upon the right. He had need to be a good man and love God well that puts his trust in Him. For those we love we are most apt to trust; and, although trust and confidence is sometimes founded upon experience, yet it is also begotten and increased by love as often as by reason and discourse. And to this purpose it was excellently said by St. Basil, "That the knowledge which one man learneth of another is made perfect by continual use and exercise; but that which, through the grace of God, is engrafted in the mind of man is made absolute by justice, gentleness, and charity." So that if you are willing even in death to confess not only the articles, but in affliction and death to trust the promises; if in the lowest nakedness of poverty you can cherish yourselves with expectation of God's promises and dispensation, being as confident of food and raiment, and deliverance or support, when all is in God's hand, as you are when it is in your own; if you can be cheerful in a storm, smile when the world frowns, be content in the midst of spiritual desertions and anguish of spirit, expecting all should work together for the best according to the promise; if you can strengthen yourselves in God when you are weakest, believe when you see no hope, and entertain no jealousies or suspicions of God though you see nothing to make you confident; then, and then only, you have faith, which, in conjunction with its other parts, is able to save your souls. For in this precise duty of trusting God these are the rays of hope and great proportions of charity and resignation.

The sum is, that pious and most Christian sentence of the author of the ordinary Gloss: "To believe in God through Jesus Christ is by believing to love Him, to adhere to Him, to be united to Him by charity and obedience, and to be incorporated into Christ's mystical body in the communion of saints."

I conclude this with collation of certain excellent words of St. Paul, highly to the present purpose, "Examine yourselves, brethren, whether ye be in the faith; prove your own selves." Well, but how? "Know you not your own selves, how that Jesus Christ is in you except ye be reprobates?" There is the touchstone of faith. If Jesus Christ dwells in us, then we are true believers; if He does not we are reprobates, we have no faith. But how shall we know whether Christ be in us or no? St. Paul tells us that, too, "If Christ be in you, the body is dead by reason of sin; but the spirit is life because of righteousness." That is the Christian's mark, and the characteristic of a true believer, "A death unto sin and a living unto righteousness; a mortified body, and a quickened spirit." This is plain enough, and by this we see what we must trust to. A man of a wicked life does in vain hope to be saved by his faith; for, indeed, his faith is but equivocal and dead, which, as to his purpose, is just none at all; and, therefore, let him no more deceive himself. For (that I may still use the words of St. Paul) "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." For such, and such only, in the great scrutiny for faith in the day of doom, shall have their portion in the bosom of faithful Abraham.

A PRAYER.

O holy and ever blessed Spirit, let Thy gracious influences be the perpetual guide of my rational faculties; inspire me with wisdom and knowledge, spiritual understanding and a holy faith; and sanctify my faith that it may arise up to the confidence of hope, and the adherencies of charity, and be fruitful in a holy conversation. Mortify in me all peevishness and pride of spirit, all heretical dispositions, and whatsoever is contrary to sound doctrine; that when the eternal Son of God, the author and finisher of our faith,

shall come to make scrutiny and an inquest for faith, I may receive the promises laid up for them that believe in the Lord Jesus, and wait for His coming in holiness and purity: to whom, with the Father and Thee, O blessed Spirit, be all honour and eternal adoration paid, with all sanctity and joy and eucharist, now and for ever. Amen.

Repentance.

RICHARD HOOKER.

THE virtue of repentance in the heart of man is God's handy-work, a fruit or effect of Divine grace; which grace continually offereth itself, even unto them that have forsaken it, as may appear by the words of Christ in St. John's Revelation, "I stand at the door and knock:" nor doth He only knock without, but also within assist to open, whereby access and entrance is given to the heavenly presence of that saving power which maketh man a repaired temple for God's good Spirit again to inhabit. And albeit the whole train of virtues which are implied in the name of grace be infused at one instant, yet because, when they meet and concur unto any effect in man, they have their distinct operations rising orderly one from another, it is no unnecessary thing that we note the way or method of the Holy Ghost in framing man's sinful heart to repentance.

A work the first foundation whereof is laid by opening and illuminating the eye of faith, because by faith are discovered the principles of this action whereunto, unless the understanding do first assent, there can follow in the will towards penitency no inclination at all: contrariwise, the resurrection of the dead, the judgment of the world to come, and the endless misery of sinners being apprehended, this

worketh fear ; such as theirs was, who, feeling their own distress and perplexity, in that passion besought our Lord's apostles earnestly to give them counsel what they should do. For fear is impotent, and unable to advise itself ; yet this good it hath, that men are thereby made desirous to prevent, if possibly they may, whatsoever evil they dread. The first thing that wrought the Ninevites' repentance was fear of destruction within forty days : signs and miraculous works of God, being extraordinary representations of Divine power, are commonly wont to stir any the most wicked with terror, lest the same power should bend itself against them. And because tractable minds, though guilty of much sin, are hereby moved to forsake those evil ways which make His power in such sort their astonishment and fear, therefore our Saviour denounced His curse against Chorazin and Bethsaida, saying, that if Tyre and Sidon had seen that which they did, those signs which prevailed little with the one would have brought the other's repentance. As the like thereunto did in the men given to curious arts, of whom the apostolic history saith, that " Fear came upon them, and many which had followed vain sciences burnt openly the very books out of which they had learned the same." As fear of contumely and disgrace amongst men, together with other civil punishments, are a bridle to restrain from many heinous acts whereunto men's outrage would otherwise break ; so the fear of Divine revenge and punishment, where it taketh place, doth make men desirous to be rid likewise from that inward guiltiness of sin wherein they would else securely continue.

Howbeit, when faith hath wrought a fear of the event of sin, yet repentance hereupon ensueth not, unless our belief conceive both the possibility and means to avert evil : the possibility, inasmuch as God is merciful, and most willing to have sin cured ; the means, because He hath plainly taught what is requisite and shall suffice unto that purpose. The nature of all wicked men is for fear of revenge to hate whom they most wrong ; the nature of hatred, to wish that destroyed which it cannot brook ; and from hence ariseth the furious endeavour of godless and obdurate sinners to

extinguish in themselves the opinion of God, because they would not have Him to be whom execution of endless woe doth not suffer them to love. Every sin against God abateth and continuance in sin extinguisheth our love towards Him. It was, therefore, said to the angel of Ephesus, having sinned, "Thou art fallen away from thy first love;" so that, as we never decay in love till we sin, in like sort neither can we possibly forsake sin unless we first begin again to love. What is love towards God but a desire of union with God? And shall we imagine a sinner converting himself to God, in whom there is no desire of union with God presupposed? I, therefore, conclude, that fear worketh no man's inclination to repentance till somewhat else have wrought in us love also. Our love and desire of union with God ariseth from the strong conceit which we have of His admirable goodness. The goodness of God which particularly moveth unto repentance is His mercy towards mankind, notwithstanding sin: for let it once sink deeply into the mind of man that, howsoever we have injured God, His very nature is averse from revenge, except unto sin we add obstinacy; otherwise always ready to accept our submission as a full discharge or recompense for all wrongs; and can we choose but begin to love Him whom we have offended? or can we but begin to grieve that we have offended Him whom we now love? Repentance considereth sin as a breach of the law of God, an act obnoxious to that revenge, which, notwithstanding, may be prevented, if we pacify God in time.

The root and beginning of penitency, therefore, is the consideration of our own sin, as a cause which hath procured the wrath, and a subject which doth need the mercy of God. For unto man's understanding there being presented, on the one side, tribulation and anguish upon every soul that doth evil; on the other, eternal life unto them which by continuance in well-doing, seek glory, and honour, and immortality: on the one hand, a curse to the children of disobedience; on the other, to lovers of righteousness all grace and benediction: yet between these extremes, that eternal God, from whose unspotted justice and undeserved

mercy the lot of each inheritance proceedeth, is so inclinable rather to show compassion than to take revenge, that all His speeches in Holy Scripture are almost nothing else but entreaties of men to prevent destruction by amendment of their wicked lives; all the works of His providence little other than mere allurements of the just to continue stedfast, and of the unrighteous to change their course; all His dealings and proceedings towards true converts such as have even filled the grave writings of holy men with these and the like most sweet sentences, "Repentance (if I may so speak) stoppeth God in His way, when, being provoked by crimes past, He cometh to revenge them with most just punishments; yea, it tieth, as it were, the hands of the avenger, and doth not suffer Him to have His will." Again, "The merciful eye of God towards men hath no power to withstand penitency, at what time soever it comes in presence." And again, "God doth not take it so in evil part, though we wound that which He hath required us to keep whole, as that after we have taken hurt there should be in us no desire to receive His help." Finally, lest I be carried too far in so large a sea, "There was never any man condemned of God but for neglect, nor justified except he had care of repentance."

From these considerations, setting before our eyes our inexcusable both unthankfulness in disobeying so merciful, and foolishness in provoking so powerful a God, there ariseth necessarily a pensive and corrosive desire that we had done otherwise; a desire which suffereth us to foreslow no time, to feel no quietness within ourselves, to take neither sleep nor food with contentment, never to give over supplications, confessions, and other penitent duties, till the light of God's reconciled favour shine in our darkened soul.

Fulgentius, asking the question why David's confession should be held for effectual penitence and not Saul's, answereth, that the one hated sin, the other feared only punishment in this world: Saul's acknowledgment of sin was fear, David's both fear and also love. This was the fountain of Peter's tears, this the life and spirit of David's

eloquence, in those most admirable hymns entitled Penitential, where the words of sorrow for sin do melt the very bowels of God remitting it, and the comforts of grace in remitting sin carry him which sorrowed rapt as it were into heaven with ecstasies of joy and gladness. The first motive of the Ninevites unto repentance was their belief in a sermon of fear, but the next and most immediate an axiom of love, "Who can tell whether God will turn away His fierce wrath, that we perish not?" No conclusion such as theirs, "Let every man turn from his evil way," but out of premises such as theirs were fear and love. Wherefore the well-spring of repentance is faith, first breeding fear and then love; which love causeth hope, hope resolution of attempt, "I will go to my Father, and say, I have sinned against heaven and against Thee;" that is to say, I will do what the duty of a convert requireth.

JOHN LIGHTFOOT, D.D.

REPENTANCE is the gift of God, as well as pardon. It is He that "Pours out the Spirit of grace and supplication." "Him God hath exalted to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Therefore that man takes the interest of God and Christ out of Their hands that presumes he shall give himself repentance, and that when he pleaseth. Can such a man give himself life when God will not give it? health when God will not give it? and can he give himself repentance when God will not give it? They, in the apostle James, that say, "To-day or to-morrow we will go into such or such a city," are justly confuted by the uncertainty of their life, that can so little maintain it, that cannot tell how long or little it shall be maintained. So those that promise to themselves repentance the next year, or the other, besides that they cannot promise to themselves to live to such a time, and, if they do, can they any more give themselves repentance then than they can now? or, can they presume God will give them repent-

ance then any more than now? I remember that passage of the apostle, 2 Tim. ii., 25, "If, peradventure, God will give them repentance." If the apostle put it to a peradventure whether God will give them repentance, I dare say it is past all peradventure they cannot give it themselves.

It is God that gives repentance, as well as He gives pardon. For He, and He only, is the giver of all grace; and repentance is the gift of sanctifying grace, as pardon is of justifying.

He hath set conditions upon which to give repentance; a rule whereby to come to repentance, as well as He hath set repentance the rule whereby to come to pardon. And His rule is, "Take God's time, as well as take God's way." His way is to attend upon His Word that calls for repentance; to cast away everything that may hinder repentance. So His time is, "Betake to repentance when God calls for repentance." And that is this day—this very hour, every day—every hour. We hear of "To-day," and "While it is called to-day," in the claiming of man's duty, but we never hear of "To-morrow," or the next day, much less of the next month, or next year, or I know not how long to come.

Charity.

ARCHBISHOP SANDYS.

IT is not our charity that can cover our sins from the sight of God. Christ is the propitiation for our sins. "It is I that blot out your iniquities," saith the Lord. But as God's love to usward covereth our sins, so ours towards our brethren doth cover theirs. If God love us, His mercy is as a cloak that hideth all our shame; He seeth no blemish

or deformity in us. If we love our brethren, our charity is as a veil before our eyes; we behold not their faults. Although they be great, we do not weigh them; although many, we reckon them not. For "Charity covereth even the multitude of sins." The eye of the charitable man is always viewing his own wounds; as for the scars of other men, he seeth them not. His hand is always occupied, not in picking out motes from other men's eyes, but in drawing out beams from his own. St. Augustine, to show the great dislike he had of such as uncharitably delighted to unfold other men's faults, wrote these verses over his table :

Whoso loveth to gnaw upon men in their absence,
Let him know that this table doth not like his presence.

The last fruit of hearty love is the good bestowing of our graces and gifts to the benefit of others. "Let every man, as he hath received a gift, minister the same one to another, as good disposers of the manifold graces of God." The gifts that we have which be good, they be of God; for "Every good gift cometh down from the Father of lights." And these gifts we receive to bestow upon others, as good stewards of the Lord. St. Peter doth seem chiefly, as it were, to point unto two sorts of high and principal stewards, at whose hands an especial reckoning of the graces of God will be required—the magistrate and the minister. For God "Leadeth His people like sheep by the hand of Moses and Aaron," whose gifts are the sword and the Word; whereof the one may not be borne in vain, but drawn to the punishment of evil doers and to the advancement of them that do well; the other is to be preached in season and out of season, to the confirmation of the truth, the refutation or error, the exhortation to virtue, the dissuasion from vice, that the man of God may be perfectly enabled to every good work. Howbeit, as magistrates and ministers are principally meant in this exhortation, so are all sexes and sorts of people called upon. For we shall all give an account of our stewardship; we must all make a reckoning of the talents we have received, be they five, two, or one. No man is born nor brought up to himself, but to the benefit and behoof of another; and as stones in one building, or

members in one body, so is every man interested and invested in the possession each one of another; to the end no man should seek his own things, but the things that make for the profiting of another. Which one lesson amongst many, if once we would hear to learn it, and learn to remember it, and remember to follow it, and follow to continue and persevere in it, we should not only declare ourselves to be good dispensers of the manifold gifts and graces of God, but hear also that blessed voice, *Euge, serve bone et fidelis*, "Come, my good and faithful servant; I have set thee over a few small things, I will henceforth place thee over more and greater; come, and enter into thy Master's joy:" whereunto He bring us that so dearly bought it for us, even Jesus, the price of our redemption.

ANTHONY FARINDON, B.D.

"To visit the fatherless and widows," that is, to be plenteous in good works, *Ista sunt quasi incunabula pietatis*, saith Gregory; "These are the very beginnings and nursery of the love of God." And there is no surer and readier step to the love of God, "Whom we have not seen," than by the love of our brethren, "Whom we see." (1 John iv., 20.) *Tunc ad alta charitas mirabiliter surgit, cum ad ima proximorum se misericorditer attrahit*, saith the same father, "Then our charity beginneth to improve itself, and rise as high as heaven, when it boweth and descendeth and falleth low, to sit with a brother in the dust." And, if you search the Scriptures, if you look over Christ's sermon on the mount, you will easily be induced to believe, that to serve one another in love is the greatest service we can do to God who made us all, and to this end. *Alterutra diligentia charitatis*, as Tertullian calleth it, "This mutual and reciprocal work of charity in upholding each other is that which maketh us indeed the servants of Christ."

As compassion to our brethren is a fair preparation to

purity of life, so doth purity of conversation commend our liberality, and make it to be had in remembrance in the sight of the Lord. Compassion in a profane and impure person is but a sudden forced motion, is but by fits and starts; for sure, it cannot stay and dwell in such a sty. He that walloweth in the pleasures of this world, and devoteth himself to riot and luxury, cannot gain the title of "Religious" by some cup of cold water or some piece of money which he giveth. He that gathereth by oppression, and then lets fall an alms, doth but steal an ox to make a sacrifice: *Perdere scit, donare nescit*, as Piso said of Otho, "He knoweth how to blast and spoil, but not how to give an alms." And commonly those winds blow not out of the treasury of the Lord, this bounty floweth not from the clear fountain of Divine love, but hath some other spring. Thus "To visit the fatherless and widows," to reach out that hand unto them which is stained with the blood of others, is not "Pure and undefiled religion." It may be bread, it is not an alms, that is brought by the hand of an oppressor or a pharisee.

Meekness.

JOHN WICKLIFF.

To any degree of true love to Jesus no soul can attain unless he is truly meek. For a proud soul seeks to have his own will, and so shall he never come to any degree of God's love. Ever the lower that a soul sitteth in the valley of meekness, so many the more streams of grace and love come thereto. And if the soul be high in the hills of pride, the wind of the fiend bloweth away all manner of goodness therefrom. Therefore, as St. Augustine biddeth, Whoso will attain to the bliss that is in heaven above, let him set the ground of his foundation here low in

meekness. Nothing more overcometh the fiend than meekness, and therefore he hateth it so much. For he may fast, he may wake, and suffer more pain than any other creature, but meekness and love he may not have, neither any of his disciples.

By two things principally may a man know whether he is meek. If his heart be not moved, though his own will be contraried and gainsaid; and when he is despised, falsely accused, and slandered, if his will stand unmoved to desiring of revenge, and his mouth be shut from unmeek answer. For whoso is entered verily into God's love, it grieves him not whatsoever slander, shame, or reproof he suffereth for the love of his Lord; but he coveteth and is glad that he is worthy to suffer pain for Christ's love.

Thus Christ's disciples went joying from the council of the Jews that they were worthy to suffer despites and wrongs for the name of Jesus. For the apostle saith, "All that will live meekly, and please Jesus Christ, shall suffer persecutions, and by many tribulations we must enter into the kingdom of God. For it is given to such, not only that they believe in Christ, but also that they suffer for Him." Therefore, the meek lover of Christ is to be as a dead body, which, whatsoever I do or say thereto, answereth not. The prophet of God affirms that he did thus, saying, "Those that sought to do me evil spake vanities and thought guiles all day; but I as deaf heard not, and was as a dumb man not opening his mouth."

By seven tokens a man may suppose that he hath the love of Christ. The first is, when all coveting of earthly things, and fleshly lusts, is slacked in him. For where coveting is, there is not the love of Christ. Then if a man have not coveting it is a sign that he hath love. The second is, burning desire of heaven. For when he hath felt ought of that savour, the more he feeleth the more he coveteth, and he that hath felt nought desireth nought. The third token is, if his tongue be changed. That which was wont to speak of earth now speaketh of

heaven. The fourth is, exercise or practising what is for spiritual good, as when a man, leaving all other things, hath goodwill and devotion to prayer, and findeth sweetness therein. The fifth is, when things which are hard in themselves through love seem light to be done. The sixth is, hardiness of soul to suffer all anguishes and troubles that befall. All the other tokens suffice not without this; for he that is righteous hateth nothing but sin; he loveth God alone, and for God; he hath no joy but in God; he feareth not but to offend God. And all his hope is to come to God. The seventh is, joyfulness of soul when he is in tribulation, and that he love God, and thank Him in all diseases that he suffers. It is the greatest token that he hath the love of God when no woe, tribulation, or persecution can bring him down from this love. Many love God, as it seemeth to them, while they are in ease, but in adversity, or in sickness, they grudge against God; thinking that they do not deserve so to be punished for any trespass they have done. And oftentimes some say that God doeth them wrong. All such are feigned lovers, and have not the true love of God. For the Holy Ghost saith, "He that is a true friend loveth at all times."

Three principal goods come from meek suffering of sickness. It cleanseth the soul from sin before done; it keepeth from those into which it was likely to fall; it increaseth reward in bliss, and over gildeth the crown; and the longer it endureth the brighter waxeth the crown and the soul cleaner. And in trust hereof St. Paul said that he would joy gladly in his sicknesses that the virtue of Christ dwell in him.

Christian Mourners.

BISHOP COVERDALE.

To the intent that God may assist us with His might and grace we must earnestly pray unto Him, that with His Holy Spirit through His godly Word He will comfort us, that we may render thanks unto Him when He hath delivered our friends from the daily battle of the soul against the flesh, the devil, and the world, and from all commodities of this vale of misery.

For like as one that hath fared well at a dinner doth thank his host, though the host let him depart again, yea, the guest rejoiceth afterwards to remember it; even so, forasmuch as God for a season hath lent us wife, child, and friends, (which is more than He owed us,) though He suffer them to depart, we ought nevertheless to give Him most high thanks.

Especially there is required a willing and stout mind; whereof holy St. Paul hath written this very comfortably, "I would not, brethren, that ye should be ignorant concerning them which are fallen asleep, that ye sorrow not as other do which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep by Jesus will God bring again with Him."

By these words may we perceive that there be two manner of mourners for the dead. The heathen and unbelievers mourn without hope of the resurrection; their opinion is, that seeing their near friends are dead, there is no more of

them, but that they have utterly lost them for ever. This heathenish sorrow will not St. Paul have of Christians.

The Christians mourn also, but with a living hope of the joyful resurrection. For like as God the Father left not Christ the Lord in death, but raised Him up again, and placed Him in eternal life; even so us that believe shall not He leave in death, but bring us out into everlasting life. For this cause doth the apostle speak of the dead as of those that sleep, which rest from all travail and labour, that they may rise again in better case.

Like as the flowers with all their virtue, smell, and beauty, lieth all the winter in the root, sleeping and resting till they be awaked with the pleasant time of May, when they come forth with all their beauty, smell, and virtue; even so ought not we to think that our friends which be departed are in any cumbrance or sorrow, but their strength and virtue being drawn in, liveth in God and with God. They lie and rest till the last day, when they shall awake again, fair, beautiful, and glorious, in soul and body. Who will not now rejoice at this comfort of Paul, and set aside all unprofitable sorrow for this exceeding joy's sake?

Mercy.

ARCHBISHOP SANDYS.

THE second duty to our neighbour is "Mercy." "He hath showed thee, O man, what is good, and what the Lord requireth of thee: surely, to do judgment and to love mercy." "Be merciful," saith our Saviour, "As your Father is also merciful." This mercy, as Christ there teacheth, will show forth itself in three properties. First, it will bridle that

uncharitable rashness of judging and condemning others. *Nolite judicare*, "Judge not." Mercy will not be hasty to judge. There be judgments civil and judgments ecclesiastical; judgments public, and private judgments. Christ neither forbiddeth the magistrate, neither the public minister, to judge according to the law; neither the parent or master to judge and correct their offending children or servants. It is uncharitable private judgment which God forbiddeth, when men unadvisedly take upon them to give sentence of others, as if God had resigned His own right into their hands: they condemn whom they list and say what they list; even as they fancy, so they judge. This man is a saint, and that man a sinner; he the servant of God, and he the child of death. Who art thou that so judgest another's servant? Is it not to his own master only to whom he stands or falls? Who art thou that takest such severity upon thee? that dealest so unmercifully with thy brother? He is a sinner; so thou either art, or hast been, or mayest be: judge, therefore, thyself, try and examine thine own works. Judge, I say, thyself, and judge not him, lest thou be condemned of the Lord for both not judging and judging. "If a brother be overtaken with a fault, ye that are spiritual show mercy; restore him with the spirit of meekness, considering thyself, lest thou also be tempted." Verily, this merciless judging of others is the cause why we fall into many perils and secret temptations. Love mercy, therefore; and judge not. He that judgeth with the pharisee with the pharisee shall be judged.

Another fruit of "Mercy" is forgiveness. They who are hasty to judge are for the most part in forgiving slow. But "Forgive, and ye shall be forgiven." Howbeit, such as sit in judgment ought to correct and not to remit, because they deal not with injuries done to themselves, but to the laws and commonwealth or church; but in private injuries we must all remember the words and follow the example of our Saviour, "Be merciful, and forgive." Christ forgave them that put Him to death; Stephen, them that stoned him; Joseph, them that sold him; the king, his

unthrifty servant one thousand talents. If we forgive not others it is in vain to pray that which we daily pray, "Forgive us." For so doth Ecclesiasticus well teach us, "He that seeketh vengeance shall find vengeance of the Lord; and He will surely keep his sins. Forgive thy neighbour the hurt that he hath done to thee; so shall thy sins be forgiven thee also, when thou prayest. Should a man bear hatred against man, and desire forgiveness of the Lord? He will show no mercy to a man that is like himself; and will he ask forgiveness of his own sins? If he that is but flesh nourish hatred, and ask pardon of God, who will entreat for his sins?" And our Saviour's commandment is, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thine offering before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Whereunto St. Chrysostom alluding saith, "That God had rather want thy sacrifice due to Him, than reconciliation should not be made between thee and thy brother."

The next and third fruit of "Mercy" mentioned by our Saviour is, "Give, and it shall be given unto you." He that loveth mercy giveth alms; but the covetous man is cruel. God is so careful to have the poor relieved that He hath bound Himself by promise to make alms most gainful to the giver, so that it is not in this as in other common expenses, but "Whatsoever we lay out, that we lay up." "He that giveth to the poor lendeth to the Lord," a sure discharger of His debts to the uttermost; for He leaveth not a cup of cold water given in His name unrewarded. The occasions which we have to show forth this fruit of mercy are very many and great; we have the poor with us, and we have them with us in great numbers. Are we not worse than Jews, if we suffer our Christ, at whose hands we have received all our riches, in His naked and hungry members to beg His bread at our doors, and pitifully to die even in the midst of our streets for distress, for cold and hunger? If our Gospel bring forth instead of mercy this cruelty, instead of kindness this hardness of heart, doubtless God will take His precious Gospel from us, and

give it to a people that will bring forth better and sweeter fruit. Now, if the love of God and mercy towards our brother cannot pierce our flinty hearts, yet let shame of the world compel us, and our own commodity induce us well to consider of this lamentable case. If that which is given were given in good order it would ease this common grief. By good order and wise provision the impotent might be so relieved that they should not need to beg, and such as are able might be forced in the sweat of their brows to eat their own bread. And if the matter were taken in hand by them by whom it should, I do not doubt but God would touch the hearts of many a man with tender mercy, that they would both cheerfully and liberally contribute to this work of mercy, which God doth more esteem than any other sacrifice; nay, He refuseth sacrifice and craveth this. The Lord loveth a cheerful and a bountiful giver, and will plentifully reward him. Let every good man set forward this work; it is the work of the Lord, the fruit of mercy, good and gainful, not only to others but also to ourselves. For behold how the works of mercy do return back again unto them from whom they proceed, "Judge not, and you yourselves shall not be judged. Forgive, and ye shall be forgiven yourselves. Give, and it shall be given unto you."

Christian Patience.

ROGER HUTCHINSON.

I HAVE rehearsed unto you, well beloved in the Lord, the epistle of this day,* wherein patience is praised and commended unto us as a special jewel, treasure, and gift of the eternal God. There is no kind of vocation, no degree, neither spiritual nor temporal, no estate and condition of

* 1 Peter ii.

life, which can lack this excellent virtue. For as it is sometime day, sometime night, otherwhiles cold and frosty winter, otherwhiles pleasant and lusty summer, and otherwhiles spring-tide; so the life of man and woman is mingled of sweet and sour things. It hath commodities and pleasures, and it hath griefs and displeasures. There be things that delight and refresh us, and there be as many which molest, sting, and vex us. For who is there living, either temporal or spiritual, which can truly report that he hath had continual health and welfare, continual prosperity without any storm of adversity? Wherefore patience, unto which we are here exhorted of the apostle St. Peter, is necessary unto all sorts of men.

We must not only be patient in trouble, but also our patience must be garnished with certain properties; for Socrates among the heathen, and Anaxagoras, were patient men. Here, therefore, we are taught what Christian patience is, and what things ought to be annexed therewith, by the example of Jesus Christ, who came as well for our example and condition as for our redemption and deliverance. The heathen and philosophers profess a certain kind of sufferance, in that they regarded not the grievous chances of this life, which they name *tela fortunæ*, "The strokes or dints of fortune;" but they lacked the patience that God esteemeth, and is commended unto us in Christ's example, because, as Paul saith, Rom. i., *Deum cognoverunt*, &c., "Though they knew God, yet they did not glorify Him therein, but themselves." Christ, when He was reviled, miscalled, and slandered, He held His peace. The Jews, scribes, and pharisees named Him Beelzebub; reported him to be a Sabbath breaker, a rebel, an enemy and traitor to Cæsar, an heretic, a magician, a seducer of the people, and a blasphemer of God; yet He called them still unto repentance, healed their sick, gave sight to the blind, made the deaf to hear, their lame to go, raised their dead unto life, expelled devils out of many, taught them both by Himself and by His apostles, sought their conversion and amendment by all

means possible, would have gathered them under His wings, as a hen doth her chickens; yea, He was touched with so great pity and compassion that He wept over Jerusalem, and prayed for those that put Him to death. This is the Christian patience esteemed with God, to love his enemies, to help them, to succour them in need, to defend them, to give them good counsel, and not only words and counsel, but also, if need be, meat and drink, apparel and all other necessaries; for so Christ, whose image we must bear, did unto Judas. He knew Judas to be a traitor; nevertheless He suffered him to the hour of His death, ceased not to admonish him, to use all means possible to reform him, dined and supped always with him, suffered him to eat of His Easter Lamb, and to taste of the dainties of His last Supper, of the Holy Sacrament of His blessed body and comfortable blood.

How far wide were the heathen and philosophers from this sufferance? Epaminondas, a captain of the Thebans, is famous among them, because, when he had put the Lacedemonians to flight in battle at Mantinea, perceiving himself deadly wounded, hearing that his shield was safe, he was nothing dismayed nor discouraged, but died both patiently and merrily. They extol likewise Marcus Regulus. He was taken prisoner by Amilcar, Hannibal's father, and he was sent of the Carthaginians to persuade the Roman senators to change and corse certain prisoners; but because they were young captains of great hope, and he was old and unwieldy, he dissuaded that he was sent for in the senate, and chose rather to return to Carthage, where he knew he should be miserably afflicted, than to tarry at Rome with his wife and children, and to enjoy his lands with the hinderance of the commonwealth. These were civil and laudable facts in the sight of the world, but unworthy reward at God's hand, for so much as they were done for glory and renown in this life, and not in faith, without which nothing is acceptable with God.

True and Christian patience is not vain-glorious, is not void of faith, is associate with humility; is powdered and

salted with obedience to all God's commandments; is garnished with hope of the life to come; with modesty, with soberness, with gravity, with wisdom, with love, not only of our friends and lovers, but also of our slanderers, of our backbiters, of our mockers and scorners, of our oppressors and robbers and most cruel enemies. Who was a more cruel enemy than king Saul was to David? Saul sought his death continually, chased and pursued him from post to pillar, from place to place; yet, behold, with what patience David forbore him! In his life time he obeyed him, did him honourable and manly service in his wars, spared and delivered him from death divers times when he might have slain him and have been king after him; and after his death, then being in possession of the kingdom, he destroyed not his enemies' blood, neither sought vengeance, but then chiefly declared how much he loved his enemies whilst he lived. Saul had but one son alive, named Miphiboseth, and he was lame. David took him home to his palace, endued him with great lands, honoured him so for his father's sake that he never neither dined nor supped without Miphiboseth, delighted much in his company, nor thought not his kindly table to be dishonoured with the presence of a lame man; and, therefore, God favoured and prospered him. Such love and patience must be in us. We may not inflame and revile, curse and threaten: we must love and embrace our oppressors; and not only them but also their children, as David did Miphiboseth, and Christ Judas. Say not now, "He is my utter enemy, he is too cruel and fierce upon me, he will never amend." Though he be grievous and sore to thee, yet he is not so fierce, so cruel, so despitiful as Saul was to David, neither as the Jews were to thy Saviour, Jesus of Nazareth. Hath he robbed thee of thy right, and taken thy lands from thee, or withholdeth thy father's legacies? But he hath not taken away thy life, as Saul would have done to David, and as the Jews did to Christ. And though he sought thy death once, perchance, yet he sought it not oftentimes, as Saul did.

Spiritual Life.

RICHARD HOOKER.

TOUCHING the manner of life spiritual here begun : of them that walk in the blind vanity of their own minds, that have their cogitations darkened through ignorance, that have hardened their hearts, that are conscienceless, that have resigned themselves over unto wantonness, that are greedily set upon all uncleanness and sin ; of such it is plainly determined they be dead. Strangers they are from the life of God, which life is nothing else but a spiritual and Divine kind of being, which men by regeneration attain unto, Christ and His Spirit dwelling in them, and, as the soul of their souls, moving them unto such both inward and outward actions as in the sight of God are acceptable. As they that live naturally have their natural nourishment, wherewith they are sustained, so he to whom the Spirit of Christ giveth life hath whereon he also delighteth to feed. He hungereth after righteousness ; it is meat and drink unto him to be exercised in doing good ; the hart is not after the rivers of water so "Thirsty as my soul," saith the prophet, "Is thirsty after Thee, O God." They that live the life of God, what they delight to taste, let it by those words spoken unto Christ in the Song of Solomon, be conjectured, "Honey and milk are under Thy tongue ;" what to smell, by those, "My beloved is as a bundle of myrrh, as a cluster of camphor ;" what to hear, by those, "O let me hear Thy voice, Thy voice is delectable ;" what to see, by those, "Show me Thy countenance, Thy sight is comely." And as the sense, so the motion of him that liveth the life of God hath a peculiar kind of excellency. His hands are not

stretched out towards his enemies, except it be to give them alms ; his feet are slow, save only when he travelleth for the benefit of his brethren. When he is railed upon by the wicked, his voice is not otherwise heard than the voice of Stephen, "Lord, lay not this thing to their charge." Though we could triple the years of Methusalem, or live as long as the moon doth endure, our natural life without this, what were it ? This altereth and changeth our corrupt nature ; by this we are continually stirred up unto good things ; by this we are brought to loathe and abhor the gross defilements of the wicked world, constantly and patiently to suffer whatsoever doth befall us, though as sheep we be led by flocks unto the slaughter ; this dispelleth the clouds of darkness, easeth the heart of grief, abateth hatred, composeth strife, appeaseth anger, ordereth our affections, ruleth our thoughts, guideth our lives and conversations. Whence is it that we find in Abel such innocency, in Enoch such piety, in Noah such equity, in Abraham such faith, in Isaac such simplicity, such longanimity in Jacob, such chastity in Joseph, such meekness and tenderness of heart in Moses, in Samuel such devotion, in Daniel such humility, in Elias such authority, in Elizeus such zeal, such courage in prophets, in apostles such love, such patience in martyrs, such integrity in all true saints ? Did they not all live the life of God ?

Which life here begun shall be in the world to come finished. Whereof we have heretofore spoken largely. And when we have spoken all we can speak, all which we can speak is but this : he which hath it hath more than speech can possibly express, and as much as his heart can wish ; he doth abound and hath enough. For the words of the promise of life, in the tenth of St. John, are these, "I came that My sheep might have life, and might abound." Seeing, therefore, we are taught that life is the lot of our inheritance, and that when we have it we have enough, wherefore struggle we so much for other things which we may very well want and yet abound ? When we leave the world, this hope leaves not us ; it doth not forsake us, no, not in the grave. Sundry are the casualties of this present

world, the trials many and fearful which we are subject unto. But in the midst of all this must be the chiefest anchor unto our souls, "The just shall live." Wherefore, this God setteth before the eyes of His poor, afflicted people, as having in it force sufficient to countervail whatsoever misery they either did or might sustain. Those dreadful names, of troubles, wars, invasions, the very mention whereof doth so much terrify, weigh them with hearts resolved in this, that "The just shall live," and what are they but panical terrors? If they promise great things which are not of power and ability to perform the least thing promised, what wise man amongst you is there whom such presumptuous promises do not make rather to laugh than to hope? Yet, behold, at the threatenings of men we tremble, though we know that their rage is limited, that they cannot do what they list, that the hairs of our heads are numbered, that of so many there falleth not one to the ground without the privity and will of our heavenly Father. How often hath God turned those very purposes, counsels, and enterprises, wherewith the death of His saints hath been sought, both to the safety of their lives and increase also of their honours! Was it not thus in Joseph, in Moses, in David, in Daniel? If cruelty, oppression, and tyranny do so far forth prevail that they have their desires and prosper in that which they take in hand, the utmost of that evil which they can do is but that very good which the blessed apostle doth wish, *Cupio dissolvi*. Thrice happy, therefore, are those men whom, whatsoever misery befalleth in this present world, it findeth them settled in a sure expectation of that which here God promiseth the just, felicity and life in the world to come. Whereof God the Father make you partakers through the merits of His only begotten Son, our blessed Saviour.

Sanctifying Grace.

RICHARD HOOKER.

OF the three kinds of grace ; the grace whereby God doth incline towards man, the grace of outward instruction, and the grace of inward sanctification, which two work man's inclination towards God, as the first is the well-spring of all good, and the second the instrument thereof to our good, so that which giveth effect to both in us who have no cause at all to think ourselves worthy of either, is the gracious and blessed gift of His Holy Spirit. This is that baptism with heavenly fire which both illuminateth and enflameth. This worketh in man that knowledge of God and that love unto things divine whereupon our eternal felicity ensueth. This is the grace which God hath given to restrain insatiable desires, to beat down those lusts which can in no sort moderate themselves, to quench lawless fervours, to vanquish headstrong and unruly appetites, to cut off excess, to withstand avarice, to avoid riot, to join love, to strengthen the bonds of mutual affection, to banish sects, to make manifest the rule of truth, to silence heretics, to disgorge miscreants, and inviolably to observe the Gospel of Jesus Christ. This grace, saith Hilary, "Remaineth with us" till the world's end ; it is the story of our expectation ; the things that are done by the gifts thereof are a pledge of our hope to come. This grace, therefore, we must desire, procure, and for ever entertain, with belief and observation of God's laws. For let the spirit be never so prompt, if labour and exercise slacken, we fail. The fruits of the Spirit do not follow men, as the shadow doth the body, of their own accord. If the grace of sanctification did so

work, what should the grace of exhortation need? It were even as superfluous and vain to stir men up unto good as to request them when they walk abroad not to lose their shadows. Grace is not given us to abandon labour, but labour required lest our sluggishness should make the grace of God unprofitable. Shall we betake ourselves to our ease, and in that sort refer salvation to God's grace, as if we had nothing to do with it, because without it we can do nothing? Pelagius urged labour for the attainment of eternal life without necessity of God's grace; if we teach grace without necessity of man's labour, we use one error as a nail to drive out another. David, to show that grace is needful, maketh his prayers unto God, saying, "Set Thou, O Lord, a watch before the door of my lips;" and, to teach how needful our travail is to that end, he elsewhere useth exhortation, "Refrain thou thy tongue from evil, and thy lips that they speak no guile." Solomon respecting the use of our labour giveth counsel, "Keep thy heart with all the custody and care that may be." The apostle, having an eye unto necessity of grace, prayeth, "The Lord keep your hearts and understandings in Christ Jesus."

In sum, the grace of God hath abundantly sufficient for all. We are by it that we are, and at the length by it we shall be that we would. What we have and what we shall have is the fruit of His goodness, and not a thing which we can claim by right or title of our own worth. All that we can do to Him cometh far behind the sum of that we owe; all we have from Him is more bounty. And seeing all that we of ourselves can do is not only nothing but naught, let Him alone have the glory by whose only grace we have our whole ability and power of well-doing.

Justifying and Sanctifying Righteousness.

RICHARD HOOKER.

THE righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in Him. In Him God findeth us, if we be faithful; for by faith we are incorporated into Him. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which in himself is impious, full of iniquity, full of sin; him being found in Christ through faith, and having his sin in hatred through repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ as perfectly righteous, as if he had fulfilled all that is commanded him in the law: shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say; but the apostle saith, "God made Him which knew no sin to be sin for us, that we might be made the righteousness of God in Him." Such we are in the sight of God the Father, as is the very Son of God Himself. Let it be counted folly, or phrensy, or fury, or whatsoever, it is our comfort and our wisdom; we care for no knowledge in the world but this, that man hath sinned and God hath suffered, that God hath made Himself the sin of man, and that men are made the righteousness of God.

Now, concerning the righteousness of sanctification, we deny it not to be inherent; we grant that unless we work

we have it not; only we distinguish it as a thing in nature different from the righteousness of justification; we are righteous, the one way, by the faith of Abraham, the other way, except we do the works of Abraham, we are not righteous. Of the one St. Paul, "To him that worketh not but believeth, faith is counted for righteousness." Of the other St. John, *Qui facit justitiam justus est*, "He is righteous which worketh righteousness." Of the one St. Paul doth prove by Abraham's example that we have it of faith without works. Of the other St. James by Abraham's example that by works we have it, and not only by faith. St. Paul doth plainly sever these two parts of Christian righteousness one from the other. For in the sixth to the Romans thus he writeth, "Being freed from sin and made servants to God, ye have your fruit in holiness, and the end everlasting life." "Ye are made free from sin, and made servants unto God:" this is the righteousness of justification. "Ye have your fruit in holiness:" this is the righteousness of sanctification. By the one we are interested in the right of inheriting; by the other we are brought to the actual possessing of eternal bliss; and so the end of both is everlasting life.

The prophet Habakkuk* doth here term the Jews "Righteous men," not only because being justified by faith they were free from sin, but also because they had their measure of fruit in holiness. According to whose example of charitable judgment, which leaveth it to God to discern what men are, and speaketh of them according to that which they do profess themselves to be, although they be not holy men whom men do think, but whom God doth know indeed to be such; yet let every Christian man know, that in Christian equity he standeth bound so to think and speak of his brethren as of men that have a measure in the fruit of holiness, and a right unto the titles wherewith God, in token of special favour and mercy, vouchsafeth to honour His chosen servants. So we see the apostles of our Saviour Christ do use every where the name of "Saints;" so the prophet the name of "Righteous."

* Sermon on Habakkuk i., 4.

But let us all be such as we desire to be termed, *Reatus impii est pium nomen*, saith Salvianus, "Godly names do not justify godless men." We are but upbraided when we are honoured with names and titles whereunto our lives and manners are not suitable. If, indeed, we have our fruit in holiness, notwithstanding we must note that the more we abound therein the more need we have to crave that we may be strengthened and supported. Our very virtues may be snares unto us. The enemy that waiteth for all occasions to work our ruin hath ever found it harder to overthrow an humble sinner than a proud saint. There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, "We are not guilty of anything at all in our consciences," (we know ourselves far from this innocency, we cannot say, we know nothing by ourselves; but if we could,) should we, therefore, plead not guilty in the presence of our Judge, that sees further into our hearts than we ourselves are able to do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before Him; if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the evils which we do daily and hourly, either in deeds, words, or thoughts, yet in the good things which we do how many defects are there intermingled! God, in that which is done, respecteth especially the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory, those things which we do to please men or to satisfy our own liking, those things which we do with any by-respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered. We are never better affected unto God than when we pray; yet when we pray how are our affections many times distracted! How little reverence do we show to the grand majesty of that God unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of His tender mercies

do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if God, in saying "Call upon Me," had set us a very burdensome task?

It may seem somewhat extreme which I will speak, therefore, let every one judge of it even as his own heart shall tell him, and no otherwise. I will but only make a demand: If God should yield to us, not as unto Abraham, if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes that city should not be destroyed; but if God should make us an offer thus large, Search all the generations of men sithence the fall of your father Adam, find one man that hath done any one action which hath past from him pure, without any stain or blemish at all, and for that one man's one only action, neither man nor angel shall feel the torments which are prepared for both: do you think that this ransom, to deliver men and angels, would be found among the sons of men? The best things we do have somewhat in them to be pardoned. How, then, can we do anything meritorious and worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life unto as many as sincerely keep His law, though they be not able exactly to keep it. Wherefore, we acknowledge a dutiful necessity of doing well, but the meritorious dignity of well-doing we utterly renounce. We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness it is, God knoweth, corrupt and unsound; we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to a reckoning as if we had Him in our debt-books: our continual suit to Him is, and must be, to bear with our infirmities, to pardon our offences.

*Touching Prayer for Deliverance from
Sudden Death.*

RICHARD HOOKER.

OUR good or evil estate after death dependeth most upon the quality of our lives. Yet somewhat there is why a virtuous mind should rather wish to depart this world with a kind of treatable dissolution than to be suddenly cut off in a moment ; rather to be taken than snatched away from the face of the earth.

Death is that which all men suffer, but not all men with one mind, neither all men in one manner. For being of necessity a thing common, it is through the manifold persuasions, dispositions, and occasions of men, with equal desert both of praise and dispraise, shunned by some, by others desired. So that absolutely we cannot discommend, we cannot absolutely approve, either willingness to live or forwardness to die.

And concerning the ways of death, albeit the choice thereof be only in His hands who alone hath power over all flesh, and unto whose appointment we ought with patience meekly to submit ourselves ; (for to be agents voluntarily in our own destruction is against both God and nature ;) yet there is no doubt but in so great variety our desires will and may lawfully prefer one kind before another. Is there any man of worth and virtue, although not instructed in the school of Christ, or ever taught what the soundness of religion meaneth, that had not rather end the days of this transitory life as Cyrus in Xenophon or in Plato Socrates

are described, than to sink down with them of whom Elihu hath said, *Memento moriuntur*, "There is scarce an instant between their flourishing and their not being?" But let us which know what it is to die as Absalon or Ananias and Sapphira died, let us beg of God that when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, David; who, leisurably ending their lives in peace, prayed for the mercies of God to come upon their posterity; replenished the hearts of the nearest unto them with words of memorable consolation; strengthened men in the fear of God; gave them wholesome instructions of life, and confirmed them in true religion; in sum, taught the world no less virtuously how to die than they had done before how to live.

To such as judge things according to the sense of natural men and ascend no higher, suddenness because it shorteneth their grief should in reason be most acceptable. That which causeth bitterness in death is the languishing attendance and expectation thereof ere it come. And, therefore, tyrants use what art they can to increase the slowness of death. Quick riddance out of life is often both requested and bestowed as a benefit. Commonly, therefore, it is for virtuous considerations that wisdom so far prevaieth with men as to make them desirous of slow and deliberate death against the stream of their sensual inclination, content to endure the longer grief and bodily pain that the soul may have time to call itself to a just account of all things past, by means whereof repentance is perfected, there is wherein to exercise patience, the joys of the kingdom of heaven have leisure to present themselves, the pleasures of sin and this world's vanities are censured with uncorrupt judgment, charity is free to make advised choice of the soil wherein her last seed may most fruitfully be bestowed, the mind is at liberty to have due regard of that disposition of worldly things which it can never afterwards alter; and because the nearer we draw unto God the more we are oftentimes enlightened with the shining beams of His glorious presence, as being then even almost in sight, a leisable departure may in that case bring forth for the good of such as are

present that which shall cause them for ever after from the bottom of their hearts to pray, "O let us die the death of the righteous, and let our last end be like theirs." All which benefits and opportunities are by sudden death prevented.

And, besides, forasmuch as death howsoever is a general effect of the wrath of God against sin, and the suddenness thereof a thing which happeneth but to few, the world in this respect feareth it the more as being subject to doubtful constructions, which, as no man willingly would incur, so they whose happy estate after life is of all men's the most certain should especially wish that no such accident in their death may give uncharitable minds occasion of rash, sinister, and suspicious verdicts, whereunto they are over prone, so that whether evil men or good be respected, whether we regard ourselves or others, to be preserved from sudden death is a blessing of God.

And our prayer against it importeth a twofold desire; first, that death when it cometh may give us some convenient respite, or secondly, if that be denied us of God, yet we may have wisdom to provide always beforehand that those evils overtake us not which death unexpected doth use to bring upon careless men, and that, although it be sudden in itself, nevertheless in regard of our prepared minds it may not be sudden.

Affected Atheism.

RICHARD HOOKER.

THEY of whom God is altogether unapprehended are but few in number, and for grossness of wit such that they hardly and scarcely seem to hold the place of human being. These we should judge to be of all others most miserable; but that a wretcheder sort there are, on whom whereas nature hath bestowed riper capacity, their evil disposition seriously goeth about therewith to apprehend God as being not God. Whereby it cometh to pass that of these two sorts of men, both godless, the one having utterly no knowledge of God, the other study how to persuade themselves that there is no such thing to be known. The fountain and well-spring of which impiety is a resolved purpose of mind to reap in this world what sensual profit or pleasure soever the world yieldeth, and not to be barred from any whatsoever means available thereunto. And that this is the very radical cause of their atheism no man, I think, will doubt which considereth what pains they take to destroy those principal spurs and motives unto all virtue, the creation of the world, the providence of God, the resurrection of the dead, the joys of the kingdom of heaven, and the endless pains of the wicked, yea, above all things, the authority of Scripture, because on these points it evermore beateth, and the soul's immortality, which granted, draweth easily after it the rest as a voluntary train. Is it not wonderful that base desires should so extinguish in men the sense of their own excellency, as to make them willing that their souls should be like to the souls of beasts—mortal and corruptible with their bodies? Till some admirable or unusual acci-

dent happen (as it hath in some) to work the beginning of a better alteration in their minds, disputation about the knowledge of God with such kind of persons commonly prevaieth little. For how should the brightness of wisdom shine where the windows of the soul are of very set purpose closed? True religion hath many things in it, the only mention whereof galleth and troubleth their minds. Being, therefore, loth that inquiry into such matters should breed a persuasion in the end contrary unto that they embrace, it is their endeavour to banish, as much as in them lieth, quite and clean from their cogitation whatsoever may sound that way.

But it cometh many times to pass (which is their torment) that the thing they shun doth follow them, truth, as it were, even obtruding itself into their knowledge, and not permitting them to be so ignorant as they would be. Whereupon, inasmuch as the nature of man is unwilling to continue doing that wherein it shall always condemn itself, they, continuing still obstinate to follow the course which they have begun, are driven to devise all the shifts that wit can invent for the smothering of this light, all that may but with any the least show of possibility stay their minds from thinking that true which they heartily wish were false, but cannot think it so without some scruple and fear of the contrary.

Now, because that judicious learning, for which we commend most worthily the ancient sages of the world, doth not in this case serve the turn, these trenchermates (for such the most of them be) frame to themselves a way more pleasant; a new method they have of turning things that are serious into mockery, an art of contradiction by way of scorn, a learning wherewith we were long sithence forwarned that the miserable times whereinto we are fallen should abound. This they study, this they practise, this they grace with a wanton superfluity of wit, too much insulting over the patience of more virtuously disposed minds.

Mockers.

RICHARD HOOKER.

“THEY told you that there should be mockers.”* He meaneth men that shall use religion as a cloak, to put off and on, as the weather serveth; such as shall, with Herod, hear the preaching of John Baptist to-day, and to-morrow condescend to have him beheaded; or, with the other Herod, say they will worship Christ, when they purpose a massacre in their hearts; kiss Christ with Judas, and betray Christ with Judas. These are mockers. For as Ishmael, the son of Hagar, laughed at Isaac, which was heir of the promise, so shall these men laugh at you as the maddest people under the sun, if ye be like Moses, “Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” And why? God hath not given them eyes to see nor hearts to conceive that exceeding recompense of your reward. The promises of salvation made to you are matters wherein they can take no pleasure, even as Ishmael took no pleasure in that promise wherein God had said unto Abraham, “In Isaac shall thy seed be called,” because the promise concerned not him, but Isaac. They are termed, for their impiety towards God, “Mockers,” and for the impurity of their life and conversation, “Walkers after their own ungodly lusts.” St. Peter, in his second epistle and third chapter, soundeth the very depth of their impiety; showing, first, how they shall not shame at the length to profess themselves profane and irreligious, by flat denying the Gospel of Jesus Christ, and deriding the sweet and

* First of two Sermons upon part of St. Jude's Epistle, 17—21.

comfortable promises of His appearing; secondly, that they shall not be only deriders of all religion, but also disputers against God, using truth to subvert the truth, yea, Scriptures themselves to disprove Scriptures. Being in this sort "Mockers," they must needs be also "Followers of their own ungodly lusts." Being atheists in persuasion, can they choose but be beasts in conversation? For why remove they quite from them the fear of God? Why take they such pains to abandon and put out from their hearts all sense, all taste, all feeling of religion, but only to this end and purpose, that they may, without inward remorse and grudging of conscience, give over themselves to all uncleanness? Surely the state of these men is more lamentable than is the condition of Pagans and Turks. For at the bare beholding of heaven and earth the infidel's heart by and by doth give him that there is an eternal, infinite, immortal, and ever-living God, whose hands have fashioned and framed the world; he knoweth that every house is builded of some man, though he see not the man which built the house, and he considereth that it must be God which hath built and created all things; although, because the number of his days be few, he could not see when God disposed His works of old, when He caused the light of His clouds first to shine, when He laid the corner-stone of the earth and swaddled it with bands of water and darkness, when He caused the morning star to know his place, and made bars and doors to shut up the sea within his house, saying, "Hitherto shalt thou come, but no farther:" he hath no eye-witness of these things. Yet the light of natural reason hath put this wisdom in his reins, and hath given his heart thus much understanding. Bring a pagan to the schools of the prophets of God; prophesy to an infidel, rebuke him, lay the judgments of God before him, make the secret sins of his heart manifest, and he shall fall down and worship God. They that crucified the Lord of Glory were not so far past recovery but that the preaching of the apostles was able to move their hearts, and to bring them to this, "Men and brethren, what shall we do?" Agrippa, that sat in judgment against Paul for preaching, yielded,

notwithstanding, thus far unto him, "Almost thou persuadest me to become a Christian." Although the Jews, for want of knowledge, have not submitted themselves to the righteousness of God, yet "I bear them record," saith the apostle, "That they have a zeal." The Athenians, a people having neither zeal nor knowledge, yet of them also the same apostle beareth witness, "Ye men of Athens, I perceive ye are *δαιοδαιμονέστεροι*, some way religious;" but mockers, walking after their own ungodly lusts, they have smothered every spark of that heavenly light, they have trifled away their very natural understanding. O Lord, Thy mercy is over all Thy works, Thou savest man and beast; yet a happy case it had been for these men if they had never been born! And so I leave them.

Want of Christian Progress.

RALPH CUDWORTH, D.D.

I AM sure there be too many of us that have long pretended to Christ which make little or no progress in true Christianity, that is, holiness of life; that ever hang hovering in a twilight of grace, and never seriously put ourselves forward into clear daylight, but esteem that glimmering crepusculum which we are in, and like that faint twilight better than broad open day; whereas "The path of the just" (as the wise man speaks) "Is as the shining light, that shineth more and more unto the perfect day." I am sure there be many of us that are perpetual dwarfs in our spiritual stature, like those "Silly women" (that St. Paul speaks of) "Laden with sins, and led away with divers lusts," that are "Ever learning, and never able to come to the knowledge of the truth;" that are not now one jot taller in Christianity than

we were many years ago, but have still as sickly, crazy, and unsound a temper of soul as we had long before.

Indeed, we seem to do something; we are always moving and lifting at the stone of corruption that lies upon our hearts, but yet we never stir it notwithstanding, or at least never roll it off from us. We are sometimes a little troubled with the guilt of our sins, and then we think we must thrust our lusts out of our hearts; but afterwards we sprinkle ourselves over with I know not what holy water, and so are contented to let them still abide quietly within us. We do every day truly confess the same sins, and pray against them; and yet still commit them as much as ever, and lie as deeply under the power of them. We have the same water to pump out in every prayer, and still we let the same leak in again upon us. We make a great deal of noise, and raise a great deal of dust with our feet; but we do not move from off the ground on which we stood, we do not go forward at all; or if we do sometimes make a little progress, we quickly lose again the ground which we had gained; like those upper planets in the heaven which (as the astronomers tell us) sometimes move forwards, sometimes quite backwards, and sometimes perfectly stand still; have their stations and retrogradations as well as their direct motion. As if religion were nothing else but a dancing up and down upon the same piece of ground, and making several motions and friskings on it; and not a sober journeying and travelling onwards towards some certain place. We do and undo; we do *Penelopes telam texere*; we weave sometimes a web of holiness, but then we let our lusts come and undo and unravel all again. Like Sisyphus in the fable, we roll up a mighty stone with much ado, sweating and tugging up the hill; and then we let it go, and tumble down again unto the bottom: and this is our constant work. Like those *Danaides* which the poets speak of, we are always filling water into a sieve by our prayers, duties, and performances, which still runs out as fast as we pour it in.

What is it that thus cheats us, and gulls us of our religion; that makes us thus constantly to tread the same

ring and circle of duties, where we make no progress at all forwards, and the farther we go are still never the nearer to our journey's end? What is it that thus starves our religion, and makes it look like those kine in Pharaoh's dream, ill-favoured and lean-fleshed, that it hath no colour in its face, no blood in its veins, no life nor heat at all in its members? What is it that doth thus bedwarf us in our Christianity? What low, sordid, unworthy principles do we act by, that thus hinder our growth, and make us stand at a stay, and keep us always at the very porch and entrance where we first began? Is it a sleepy, sluggish conceit, that it is enough for us if we be but once in a state of grace, if we have but once stepped over the threshold we need not take so great pains to travel any farther? Or is it another damping, choaking, stifling opinion, that Christ hath done all for us already without us, and nothing need more to be done within us; no matter how wicked we be in ourselves, for we have holiness without us; no matter how sickly and diseased our souls be within, for they have health without them? Why may we not as well be satisfied and contented to have happiness without us too to all eternity, and so ourselves for ever continue miserable?

Zeal.

RALPH CUDWORTH, D.D.

WHEN we would convince men of any error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two the most powerful things in the world; and when they both go together they cannot easily be withstood. The golden beams of truth and the silken cords of love twisted together will draw men on with a sweet violence, whether they will or no.

Let us take heed we do not sometimes call that zeal for God and His Gospel which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning (which the philosophers speak of) that melts the sword within, but sindgeth not the scabbard; it strives to save the soul, but hurteth not the body. True zeal is a loving thing, and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never doth any hurt, it only warmeth, quickeneth, and enliveneth us; but if once we let it break out, and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire, it is a most destructive and devouring thing. True zeal is an *ignis lambens*, a soft and gentle flame, that will not scorch one's hand; it is no predatory or voracious thing: but carnal and fleshly zeal is like the spirit of gunpowder set on fire, that tears and blows up all that stands before it. True zeal is like the vital heat in us that we live upon, which we never feel to be angry or troublesome; but though it gently feed upon the radical oil within us, that sweet balsam of our natural moisture, yet it lives lovingly with it, and maintains that by which it is fed; but that other furious and distempered zeal is nothing else but a fever in the soul.

“Let us keep the unity of the spirit in the bond of peace.” Let this soft and silken knot of love tie our hearts together; though our heads and apprehensions cannot meet, as, indeed, they never will, but always stand at some distance off from one another. Our zeal, if it be heavenly, if it be true vestal fire kindled from above, will not delight to tarry here below, burning up straw and stubble and such combustible things, and sending up nothing but gross earthy fumes to heaven; but it will rise up and return back pure as it came down, and will be ever striving to carry up men's

hearts to God along with it. It will be only occupied about the promoting of those things which are unquestionably good, and when it moves in the irascible way it will quarrel with nothing but sin. Here let our zeal busy and exercise itself, every one of us beginning first at our own hearts. Let us be more zealous than ever we have yet been in fighting against our lusts, in pulling down those "Strongholds of sin and Satan" in our hearts. Here let us exercise all our courage and resolution, our manhood and magnanimity.

Evangelical Righteousness.

JOHN SMITH.

"God's justifying of sinners in pardoning and remitting their sins carries in it a necessary reference to the sanctifying of their natures," without which justification would rather be a glorious name than a real privilege to the souls of men. While men continue in their wickedness, they do but vainly dream of a device to restrain the hands of an Almighty vengeance from seizing on them; no, their own sins, like so many armed giants, would first or last set upon them and rend them with inward torment. There needs no angry cherub with a flaming sword drawn out every way to keep their unhallowed hands from the tree of life; no, their own prodigious lusts, like so many arrows in their sides, would chase them, their own hellish natures would sink them low enough into eternal death, and chain them up fast enough in fetters of darkness among the filthy fiends of hell. Sin will always be miserable; and the sinner at last, when the empty bladders of all those hopes and expectations of an airy mundane happiness that did here bear him up in this life shall be cut, will find it like a talent of lead, weighing him down into the bottomless gulf of

misery. If all were clear towards heaven, we should find sin raising up storms in our souls. We cannot carry fire in our own bosoms and yet not be burnt. Though we could suppose the greatest serenity without us, if we could suppose ourselves here so much to be at truce with heaven, and all Divine displeasure laid asleep, yet would our own sins, if they continue unmortified, first or last make an *Ætna* or *Vesuvius* within us. Nay, those sunbeams of eternal truth that by us are detained in unrighteousness would at last, in those hellish vaults of vice and darkness that are within us, kindle into an unquenchable fire. It would be of small benefit to us that Christ hath triumphed over the principalities and powers of darkness without us, while hell and death, strongly immured in a fort of our own sins and corruptions, should tyrannise within us; that His blood should speak peace in heaven, if, in the meanwhile, our own lusts were perpetually warring and fighting in and against our own souls; that He hath taken off our guilt, and cancelled that hand-writing that was against us which bound us over to eternal condemnation, if for all this we continue fast sealed up in the hellish dungeon of our own filthy lusts. Indeed, we could not expect any relief from heaven out of that misery under which we lie, were not God's displeasure against us first pacified, and our sins remitted; but should the Divine clemency stoop no lower to us than to a mere pardon of our sins, and an abstract justification, we should never rise out of that misery under which we lie. This is the signal and transcendent benefit of our free justification through the blood of Christ, that God's offence, justly conceived against us for our sins, (which would have been an eternal bar and restraint to the efflux of His grace upon us,) being removed, the Divine grace and bounty may freely flow forth upon us. The fountain of the Divine grace and love is now unlocked and opened which our sins had shut up, and now the streams of holiness and true goodness from thence freely flow forth into all gasping souls that thirst after them. The warm sun of the Divine love, whenever it breaks through and scatters the thick cloud of our iniquities that had formerly separated between God and us, it immediately breaks forth upon us with "Healing

in its wings;" it exerciseth the mighty force of its own light and heat upon our dark and benumbed souls, begetting in them a lively sense of God, and kindling into sparks of Divine goodness within us. This love, when once it hath chased away the thick mist of our sins, it will be "As strong as death upon us, as potent as the grave; many waters will not quench it, nor the floods drown it." If we shut not the windows of our souls against it, it will at last enlighten all those regions of darkness that are within us, and lead our souls to the light of life, blessedness, and immortality. God pardons men's sins out of an eternal design of destroying them; and whenever the sentence of death is taken off from a sinner it is at the same time denounced against his sins. God does not bid us be warmed and be filled, and deny us those necessities which our starving and hungry souls call for. Christ having made peace through the blood of His cross, the heavens shall be no more as iron above us, but we shall receive freely the vital dew of them, the former and the latter rain in their season, those influences from above after which souls truly sensible of their own misery and imperfection incessantly gasp, that righteousness of God which drops from above, from the unsealed spring of free goodness which makes glad the city of God. This is that free love and grace in which the souls of good men so much triumph; this is that justification which begets in them lively hopes of a happy immortality, in the present anticipations thereof which spring forth from it in this life. And all this is that which we have sometimes called "The righteousness of Christ;" sometimes, "The righteousness of God;" and here, "The righteousness which is of faith."* In heaven it is a not-imputing of sin; in the souls of men it is a reconciliation of rebellious natures to truth and goodness. In heaven it is the lifting up the light of God's countenance upon us, which begets a gladsome entertainment in the souls of men, holy and dear reflections and reciprocations of love; Divine love to us, as it were by a natural emanation, begetting a reflex love in us towards God, which, like that *ἔρως* and *ἀντίρως* spoken of by the ancients, live and thrive together.

* Romans ix., 32.

The Vanity of a Pharisaical Righteousness.

JOHN SMITH.

THERE are such things in our Christian religion that, when a carnal and unhallowed mind takes the chair and gets the expounding of them, may seem very delicious to the fleshly appetites of men : some doctrines and notions of free grace and justification ; the magnificent titles of sons of God and heirs of heaven ; ever-flowing streams of joy and pleasure, in which blessed souls shall swim to all eternity ; a glorious paradise in the world to come, always springing up with well-scented and fragrant beauties ; a new Jerusalem, paved with gold and bespangled with stars, comprehending in its vast circuit such numberless varieties that a busy curiosity may spend itself about to all eternity. I doubt not but that sometimes the most fleshly and earthly men that fly their
* ambition to the pomp of this world may be so ravished with the conceits of such things as these that they may seem to be made partakers of “The powers of the world to come ;” I doubt not but that they may be as much exalted with them as the souls of crazed and distracted persons seem to be sometimes, when their fancies play with those quick and nimble spirits which a distempered frame of body and unnatural heat in their heads beget within them. Thus may these blazing comets rise up above the moon, and climb higher than the sun ; which yet, because they have no solid consistency of their own, and are of a base and earthly alloy, will soon vanish and fall down again, being only borne up by an external force. They may seem to themselves to have attained higher than those noble Christians that are gently moved by the natural force of true

goodness ; they may seem to be *pleniores Deo* than those that are really informed and actuated by the Divine Spirit, and do move on steadily and constantly in the way towards heaven ; as the seed that was sown in the thorny ground grew up and lengthened out its blade faster than that which was sown in the good and fruitful soil. And as the motions of our sense, fancy, and passions, while our souls are in this mortal condition sunk down deeply into the body, are many times more vigorous, and make stronger impressions upon us, than those of the higher powers of the soul, which are more subtle and remote from these mixed and animal perceptions ; that devotion which is there seated may seem to have more energy and life in it than that which gently, and with a more delicate kind of touch, spreads itself upon the understanding, and from thence mildly derives itself through our wills and affections. But howsoever the former may be more boisterous for a time, yet this is of a more consistent, spermatical, and thriving nature : for that proceeding, indeed, from nothing else but a sensual and fleshly apprehension of God and true happiness, is but of a flitting and fading nature ; and as the sensible powers and faculties grow more languid, or the sun of Divine light shines more brightly upon us, these earthly devotions, like our culinary fires, will abate their heat and fervour. But a true celestial warmth will never be extinguished, because it is of an immortal nature ; and being once seated vitally in the souls of men, it will regulate and order all the motions of it in a due manner, as the natural heat radicated in the hearts of living creatures hath the dominion and economy of the whole body under it, and sends forth warm blood and spirits and vital nourishment to every part and member of it. True religion is no piece of artifice ; it is no boiling up of our imaginative powers, nor the glowing heats of passion, though these are too often mistaken for it when in our jugglings in religion we cast a mist before our own eyes : but it is a new nature, informing the souls of men ; it is a godlike frame of spirit, discovering itself most of all in serene and clear minds, in deep humility, meekness, self-denial, universal love of God and all true goodness, without partiality and without hypocrisy ; whereby we are

taught to know God, and knowing Him to love Him, and conform ourselves, as much as may be, to all that perfection which shines forth in Him.

The Excellency and Nobleness of True Religion.

JOHN SMITH.

THE more high and noble any being is, so much the deeper radication have all its innate virtues and properties within it, and are by so much the more universal in their issues and actings upon other things; and such an inward, living principle of virtue and activity, further heightened, and united, and informed with light and truth, we may call liberty. Of this truly noble and Divine liberty religion is the mother and nurse, leading the soul to God, and so impregnating that inward, vital principle of activity and vigour that is embosomed in it, that it is able, without any inward disturbance and resistance from any controlling lusts, to exercise itself, and act with the greatest complacency in the most full and ample manner upon that first, universal, and unbounded essence which is God Himself. The most generous freedom can never be took in its full and just dimensions and proportions but then when all the powers of the soul exercise and spend themselves in the most large and ample manner upon the infinite and essential goodness, as upon their own most proper object. If we should ask a good man when he finds himself best at ease, when he finds himself most free, his answer would be, when he is under the most powerful constraints of Divine love. There are a sort of mechanical Christians in the world who, not finding religion acting like a living form within them, satisfy

themselves only to make an art of it, and rather inform and actuate it than are informed by it, and setting it such bounds and limits as may not exceed the short and scant measures of their own home-born principles, then they endeavour to fit the notions of their own minds as so many examples to it; and, it being a circle of their own making, they can either amplify or contract it accordingly as they can force their own minds and dispositions to agree and suit with it. But true religion, indeed, is no art, but an inward nature, that contains all the laws and measures of its motion within itself. A good man finds not his religion without him, but as a living principle within him; and all his faculties are still endeavouring to unite themselves more and more in the nearest intimacy with it as with their proper perfection. There is that amiableness in religion, that strong sympathy between the soul and it, that it needs carry no testimonials or commendations along with it. If it could be supposed that God should plant a religion in the soul that had no affinity or alliance with it, it would grow there but as a strange slip. But God, when He gives His laws to men, does not by virtue of His absolute dominion dictate any thing at random, and in such an arbitrary way as some imagine; but He measures all by His own eternal goodness. Had God Himself been anything else than the first and greatest good of man, then to have loved Him with the full strength of all our faculties should not have been "The first and greatest commandment," as our Saviour tells us it is.

A true Christian that hath power over his own will may live nobly and happily, and enjoy a clear heaven within the serenity of his own mind perpetually. When the sea of this world is most rough and tempestuous about him, then can he ride safely at anchor within the haven, by a sweet compliance of his will with God's will. He can look about him, and with an even and indifferent mind behold the world either to smile or frown upon him; neither will he abate of the least of his contentment for all the ill and unkind usage he meets withal in this life. He that hath

got the mastery over his own will feels no violence from without, finds no contests within ; and, like a strong man keeping his house, he preserves all his goods in safety : and when God calls for him out of this state of mortality, he finds in himself a power to lay down his own life ; neither is it so much taken from him, as quietly and freely surrendered up by him. This is the highest piece of prowess, the noblest achievement, by which a man becomes lord over himself, and the master of his own thoughts, motions, and purposes. This is the royal prerogative, the high dignity conferred upon good men by our Lord and Saviour, whereby they overcoming this both His and their enemy, their self-will and passions, are enabled to sit down with Him in His throne, as He, overcoming in another way, " Is set down with His Father in His throne ;" as the phrase is, Rev. iii., 21.

The best way of gaining a well-grounded assurance of the Divine love is this, for a man to overcome himself and his own will : " To him that overcomes shall be given that white stone, and in it the new name written which no man knoweth but he that receives it." (Rev. ii., 17.) He that beholds the Sun of Righteousness arising upon the horizon of his soul with healing in its wings, and chasing away all that misty darkness of his own self-will and passions, such a one desires not now the starlight to know whether it be day or not, nor cares he to pry into heaven's secrets, and to search into the hidden rolls of eternity, there to see the whole plot of his salvation ; for he views it transacted upon the inward stage of his own soul, and, reflecting upon himself, he may behold a heaven opened from within, and a throne set up in his soul, and an Almighty Saviour sitting upon it, and reigning within him : he now finds the kingdom of heaven within him, and sees that it is not a thing merely reserved for him without him, being already made partaker of the sweetness and efficacy of it. What the Jews say of the spirit of prophecy may not unfitly be applied to the Holy Ghost, the true Comforter dwelling in the minds of good men as a sure earnest of their eternal inheritance, " The Spirit

resides not but upon a man of fortitude," one that gives proof of this fortitude in subduing his own self-will and his affections. We read of Elisha that he was fain to call for a musical instrument and one to play before him, to allay the heat of his passions, before he could converse with the prophetic spirit. The Holy Spirit is too pure and gentle a thing to dwell in a mind mudded and disturbed by those impure dregs, those thick fogs and mists that arise from our self-will and passions; our prevailing over these is the best way to cherish the Holy Spirit, by which we may be sealed unto the day of redemption.

I wish there be not among some such a light and poor esteem of heaven as makes them more to seek after assurance of heaven only in the idea of it as a thing to come, than after heaven itself; which, indeed, we can never well be assured of until we find it rising up within ourselves and glorifying our own souls. When true assurance comes, heaven itself will appear upon the horizon of our souls like a morning light, chasing away all our dark and gloomy doubtings before it. We shall not need then to light up our candles to seek for it in corners; no, it will display its own lustre and brightness so before us that we may see it in its own light, and ourselves the true possessors of it. We may be too nice and vain in seeking for signs and tokens of Christ's spiritual appearances in the souls of men, as well as the scribes and pharisees were in seeking for them at His first appearance in the world. When He comes into us, let us expect till the works that He shall do within us may testify of Him; and be not over credulous till we find that He doth those works there which none other could do. As for a true, well-grounded assurance, say not so much, "Who shall ascend up into heaven," to fetch it down from thence? or "Who shall descend into the deep," to fetch it up from beneath? for in the growth of true internal goodness, and in the progress of true religion, it will freely unfold itself within us. Stay till the grain of mustard seed itself breaks forth from among the clods that buried it, till, through the descent of the heavenly dew, it sprouts up and

discovers itself openly. This holy assurance is, indeed, the budding and blossoming of felicity in our own souls ; it is the inward sense and feeling of the true life, spirit, sweetness, and beauty of grace, powerfully expressing its own energy within us.

Religion is no such austere, sour, and rigid thing as to affright men away from it ; no, but those that are acquainted with the power of it find it to be altogether sweet and amiable. A holy soul sees so much of the glory of religion in the lively impressions which it bears upon itself, as both woos and wins it. We may truly say, concerning religion, to such souls, as St. Paul spake to the Corinthians, "Needs it any epistles of commendation to you?" Needs it any thing to court your affections? "Ye are, indeed, its epistle, written not with ink, but with the Spirit of the living God." Religion is not like the prophet's roll, sweet as honey when it was in his mouth, but as bitter as gall in his belly. Religion is no sullen stoicism, no sour pharisaism ; it does not consist in a few melancholy passions, in some dejected looks or depressions of mind : but it consists in freedom, love, peace, life, and power ; the more it comes to be digested into our lives, the more sweet and lovely we shall find it to be. Those spots and wrinkles which corrupt minds think they see in the face of religion are, indeed, no where else but in their own deformed and misshapen apprehensions. It is no wonder when a defiled fancy comes to be the glass, if you have an unlovely reflection. Let us, therefore, labour to purge our own souls from all worldly pollutions ; let us breathe after the aid and assistance of the Divine Spirit, that It may irradiate and enlighten our minds, that we may be able to see Divine things in a Divine light ; let us endeavour to live more in a real practice of those rules of religious and holy living commended to us by our ever-blessed Lord and Saviour ; so we shall know religion better, and knowing it love it, and loving it be still more and more ambitiously pursuing after it, till we come to a full attainment of it, and therein of our own perfection and everlasting bliss.

The Duty of Comforting One Another.

ANTHONY FARINDON, B.D.

THERE is a nearer relation which binds men together in a bond of peace—their relation in Christ, *Major est fraternitas Christi quam sanguinis*, “The fraternity and brotherhood they have by Christ is a greater and nearer tie than that they have by nature.” In Him they are called to the same faith, baptised in the same laver, led by the same rule, filled with the same grace, sealed with the same seal, ransomed with the same price, comforted with the same glorious promises, and shall be crowned with the same glory. And being one in these, they are to be as one in all duties and offices which are required to the perfect accomplishment of these. They must join hand in hand to uphold one another on earth, and to advance one another to that glory which is prepared for one as well as for another in heaven. And thus they are linked together in one by charity, which is *copulatrix virtus*, as Cyprian calls it, “That coupling, uniting virtue,” which, as a command, lies on every man. Thus our blessed Saviour, in His answer to the lawyer, though He calls that commandment which binds us to the love of God “The first and greatest commandment,” yet adds, “The second is like unto it.” (Matt. xxii., 38, 39.) “‘Like unto it’ in respect of the same act,” say some, “Because by one and the same act of charity we love both God and our neighbour.” “In respect of the same object,” saith Chrysostom, “Because I, therefore, love my neighbour because I love God; for if I love him not for God and in God, I love him not at all. God is the principal object of my love, because He is good, and goodness itself; but this goodness I see shining in His creature, which He hath also made capable

of glory ; and I cannot truly fall down and worship Him unless I love and adore Him also in His creature." For as there is an invisible union of the saints with God, by which God hath joined to Himself and made one, as it were, His church in His Son by the virtue of the Holy Ghost, so is there, also, an union of the saints amongst themselves, consisting in a sweet and brotherly uniting of their souls together, which is the cementing of God's holy temple, the constituting and building of Christ's church. Now this union, though the eye of flesh cannot behold it, yet it must appear and shine and be resplendent in those duties and offices which must attend it. As the head infuseth life and vigour into the whole body, so must the members also anoint each other with this oil of gladness. Each member must be busy and industrious to express that virtue without which it cannot be so. Thy charity must be active in thy hands, in "Casting thy bread upon the waters ;" (Eccles. xi, 1;) vocal in thy tongue, in ministering a word of comfort in due season ; compassionate in thy heart, leading thee to the house of mourning, and making thee mourn with them that mourn, and lament with them that lament. It must be like the sun, which casts its beams and influence on every man. *Semper debeo charitatem, quæ cum impenditur debetur*, saith Augustine, "Love is a debt we owe one to another, that we may be one ; a debt every man owes to every man ; a debt which, though I always pay, I always owe ; and even when I pay it I remain still a debtor."

If we observe that form of prayer which Christ hath taught us, our prayer is not then private when we pray in private. "Our Father" takes in "One another," even the whole church. We cannot pray for ourselves unless we pray for others also. Nay, "He prays not well," saith Calvin, "That begins not with the church." The church prays for every man, and every man for the whole church. *Quod est omnium est singulorum*, "That which is all men's is every man's, and that which is every man's belongs unto the whole." And thus much we have found in the object, in

“One another,” even enough to draw on the act; for on these three—our common condition, our relation as men, and our relation as Christians—as on a sure foundation, doth our Saviour and His blessed apostles build us up in our holy love, build us up as so many parts mutually upholding one another, and growing up into a temple of the Lord.

These are the principles and the premises; and from these they draw this conclusion—that being thus linked and united and built together, we should uphold and “Comfort one another;” which is my second part, the act itself, to “Comfort,” and offers itself next to your Christian consideration, *Consolamini alii alios*, “Comfort one another.”

To “Comfort” is a word of a large and much-extended sense and signification, spreading itself equally with all the army of sorrows, and with all the evils in the world, and opposing itself to all. To comfort may be to be eyes to the blind and feet to the lame, to clothe the naked and feed the hungry, and to put the hand to uphold that which is failing. *Sustentanda domus jam ruitura*, saith Tully, “It is as the underpropping of a house ready to sink.” “Comfort you, comfort you, my people, saith God. Speak comfortably to Jerusalem.” *Loquimini ad cor*, “Speak to the heart of them.” (Isaiah xl., 1, 2.) Speak, and do something which may heal a wounded heart, rouse a drooping spirit, give it a kind of resurrection, and restore it to its former estate; which may work light out of darkness, content in poverty, joy in persecution, and life in death itself. To renew, restore, quicken, lift up, refresh, encourage, sustain—all those are in this one word *Παρακαλεῖτε*, “Comfort ye.” For, “Alas, my brother!” or, “Ah, his glory!” (Jer. xxii., 18,) are but words, *Verba sine penu et pecunia*, as he in Plautus speaks, “Words without help,” prescripts without medicine, most unactive and insignificant words. To a man naked and destitute of food, “Depart in peace, be warmed, be filled,” (James ii., 16,) are but words, but faint and lifeless wishes, especially if they proceed from him who can do more, and yet will do no more, than speak

and wish. They are the dialect of the hypocrite, whose religion floats on his tongue, or is written in his forehead; whose heart is marble, when his words are as soft as butter; whose charity is only in picture and show, and whose very mercy is cruelty. For what greater cruelty can there be than to have a box of ointment in our hand, and not to pour it forth on him that languisheth, but leave him dying, and say we wish him well? No: to "Comfort" is to restore and set one another at rights again; the erring by counsel, the weak by assistance, the poor by supply, the sorrowful by sweet and seasonable argument and persuasion. Otherwise it is not comfort. For what comfort is that which leaves us comfortless? which leaves the ignorant in his darkness, the poor in want, the weak on the ground, and the sorrowful man in his gulf? *Loquimini ad cor*, "Speak to the heart." If we speak not to the heart, to lift up that, our words are wind. Comfort by counsel is very useful for those who mourn in Zion. *Rei infinitatem ejicere, optima medicina*, "To bound the cause of men's grief, to remove those many circumstances which increase and multiply it, and so to bring it in as it is, and show what little cause men have to grieve, is the best physic in this particular." Our present and future condition, our mortality, and our resurrection, are of force enough to wipe all tears from our eyes, and to make our grave appear as a house of rest rather than as a pit of destruction.

We must well consider from what principle this act is wrought, from what spring it moves. For we may think we do it when we do not so much as think to do it. We may give scorn and contempt for comfort, or comfort with scorn and contempt, which is *panis lapidosus*, "Bread made up with gravel," that will trouble us in taking it down. Our comfort may proceed from a hollow heart, and then it is but a sound, and the mercy of a bloody pharisee. It may be ministered through a trumpet, and then it is lost in that noise. Nay, it may be an act of cruelty, to make cruelty more cruel; as we read of an emperor that did never pro-

nounce sentence of death, *sine præfatione clementiæ*, "But with a preface of clemency," a well-worded, mild prologue before a tragedy. Lastly, comfort may be the product of fear. We may be free in our comforts for fear of offence, and help one that we displease not another. And what pity is it that so free and noble a virtue as charity should be enslaved! But, indeed, charity is not bound; nor is that charity which is beat out with the hammer, and wrought out of us by force. All these are false principles—pride, hypocrisy, vain-glory, fear; and charity issues from these as water through mud, and is defiled in the passage. Therefore it is best raised on the law of nature and on the royal law of grace. These are pillars that will sustain it. "Remember them that be in adversity, as being yourselves also in the body," (Heb. xiii., 3,) in a body "Mortal and corruptible," (1 Cor. xv., 53,) a body of the same mould, like to that which you cherish and uphold. And then we are to "Love and comfort one another, even as Christ loved us," saith the apostle. (Eph. v., 2.)

Christ is our pattern, our motive, the true principle of charity; and what is done, though it be but the gift of a cup of cold water, should be done in His Name. (Mark ix., 41.) Then the waters of comfort flow kindly and sweetly when they relish of a bleeding heart and the blood of a merciful Redeemer. Then this act is mightily performed when we do it as the sons of Adam and as the members of Christ, when we do it as men "Of one blood" and of one "Common faith." (Acts xvii., 26; Titus i., 4.)

*Commune with your own Hearts.**

JOHN LIGHTFOOT, D.D.

IT is not every speaking in the heart that the psalmist here engageth to, for the fool speaks in heart, and saith in his heart, "There is no God;" the epicure speaks in his heart, and saith, "I shall never be moved;" the atheist speaks in his heart, and saith, "Tush, God hath forgotten, He will never see it." And these persons to whom David speaketh, if we hit the occasion of the psalm aright, were ready enough to say in their heart, "We will none of David, and nothing to do with the son of Jesse;" but the text enjoineth such a conference in the heart as that the matters betwixt a man and his own heart may be debated to the very utmost, that the heart may be so put to it in communing with it as that it might speak its very bottom. Nor shall I trouble you with the divers acceptations of the word heart when it is used to signify the spiritual part of man, or when it is taken in a spiritual sense: else I might show you that sometimes it is taken for "The whole frame of the soul;" sometimes for the one faculty, "The understanding;" sometimes for the other faculty, "The will;" and sometimes for that which I may call a middle faculty, "The conscience:" but your own hearts will readily tell you, upon the reading of the text, that the word heart in it doth mean the last-mentioned, "The conscience," and that communing with a man's own heart is nothing else but "Searching and trying a man's own conscience." And you will easily see that the words

* Sermon on Psalm iv., 4, preached before the Honourable House of Commons at their public fast, holden in Margaret's, Westminster, February 24, 1646—47.

hold out this needful and useful lesson to us : that it is a duty of most special concernment for every one of us to hold serious communication and clear intelligence and acquaintance with his own heart. I may well repeat it, for it had need be inculcated again and again ; and as that golden saying, "Brethren, let us love one another," is reported to have been ever in the mouth of John the Evangelist, so had this as golden a saying, "Brethren, commune with your own hearts," as much need to be ever in the mouth of the ministers, and this truth ever in the hearts of the people.

That it is possible for a man to hold a conference and communication with his own heart, I should not need to prove it if you would but put it to proof within your own selves. And as he ingeniously proved that there is motion, against one that denied it, by rising out of his chair and walking up and down, so your hearts, without me, would make this assertion clear if you would but seriously and soundly put them to it, that they and you might confer together. I doubt not but many in this great congregation have done this already, and have had many a holy and solemn discourse with their own hearts, and conclude the truth of this matter by their own experience as soon as I name it. But as for such as have not had this practice nor cannot conclude this by experience, that never hear nor feel their conscience speak a word to them, should there come over them some dreadful judgment, or should there come before them some horrid apparitions, or should there come unto them a sure message of an instant death, as there did to Hezekiah, then, if they will but turn their face a little to the wall, retire their thoughts a little to their hearts, they may chance hear their hearts speak something to them, which, it may be, they will like but ill, and there, it may be, they would feel by experience that there is something in them that would have talked with them heretofore, if they would have talked with it.

There are three parts of the soul, as I may so express it, of distinct and several notion and consideration ; as there are three things in the sun, light, heat, and motion, so in the soul, the understanding, the will, and the conscience. The conscience lies, as it were, in the midst of the other two, as the centre of the soul, or "The midst of the heart," (as Prov. iv., 21,) whither there is conflux of whatsoever is good or evil in either of the other faculties.

Now either of those hath its discourse with itself, and conscience, if it act aright, hath its conference with them both.

The intellective faculty of the soul, or the understanding, doth, in a manner, talk to the will, when it offers it good or evil things to its choice or refusal ; and it doth, in manner, talk to itself, in every reflex it exerciseth, when it doth not only attain to the knowledge of things, but is also able to say to itself, "I know, I know them;" as 1 John ii., 3, "Hereby we know that we know Him."

The elective faculty of the soul, or the will, doth confer and debate with and within itself, upon every election or refusal, when it doth either entertain or lay aside what is presented to it by the understanding, choosing or refusing upon such a discourse and argumentation with itself as this, "I choose it because it is good, and I refuse it because it is evil."

But "The participle faculty" of the soul, as I may so call it, or the conscience, as it is lodged between the two other, so it receives something from both, and returns something to both ; from the intellective faculty it receives knowledge and memory, and it is told by them that such and such things ought to be done, or they ought not to be done ; and then it makes an answer back to them by conviction, and saith, "I have done such things," or, "I have not done them." From the other faculty, or the will, it receives movedness and affecting ; and when that faculty of the soul is moved or affected with the grievous or fearful

case of another, the conscience answers, "Why, this case is mine own," and makes a return to the affections by compunction, and says, "Alas! what have I done in thus doing?"

It appeareth that our conference with our own hearts had need to be serious, because the things that we can confer with them about are only of a most serious and weighty nature, viz., the things of the soul only.

The needfulness of such a serious conference will appear, also, upon the consideration of the deceitfulness of our own hearts. Talk close and home, and have clear intelligence with them, or else they will deceive us, they will tell us a thousand lies. As he in story, who hearing a man talk to himself as he walked along the highway, and questioning whom he talked withal, was answered, "I talk to myself;" why, then, saith he, *Cave ne cum malo loquaris*, "Take heed thou talk not with one that is naught." You may resolve upon this, whensoever you come to commune with your own hearts, that you have to deal with a very cheat and a Jesuit, a Proteus, a juggler; that, if you put it not home to it, will not tell you one true story amongst a thousand. I speak this by the sad experience of a base, false, cozening, and deceitful heart of mine own; and I believe other men's hearts are of the same metal. O, wretched heart, thou hast deceived me, and I have been deceived; thou hast been too strong for me, and hast prevailed. But I speak this also upon the warrant of Him that knoweth all hearts, even the Spirit of God that discerneth the things of the Spirit. (Jer. xvii., 9.) "The heart is deceitful above all things, and desperately wicked; who can know it?" Ah, sad climax! deceitful, and deceitful above all things; wicked, and desperately wicked, and so bad of both, that who can know it! Such another miserable gradation ye have expressed concerning the very same subject in Gen. vi., 5, "The frame of the thoughts of man's heart was wholly evil, was only evil, and was evil continually."

There are four things especially that cause this strange and senseless strangeness and unacquaintance betwixt a man and himself, and they are these :

1st. Idleness ; when men will not take the pains to put their heart to it to discourse with them. Heart-communication is not an easy work, and few there be that, for idleness, will undertake it.

2nd. Carelessness of their own souls ; and so they are not careful to discuss with them the things that concern them.

3rd. Worldliness ; which takes up all the time and thoughts that should be laid out upon the heart, as Hos. iv., 11 ; and as it was with him, 1 Kings xx., 40.

And 4th. Readiness to be deceived ; *Decipi vult populus*, men love leasing, as verse two of this psalm ; and as, by our fall, *Et bonum perdidimus et voluntatem*, we not only lost good, but also the will to do it, so, in our first deception by Satan, we had not only a deceit put upon us, but a deceiveableness, nay, a readiness to be deceived put into us.

And thus, as *Tempora quædam surripiuntur, quædam eripiuntur, quædam excidunt* ; so it is with the care of and converse with our own hearts. What the palmer-worm of idleness leaves the locust of carelessness eateth ; and what the locust leaveth the canker-worm of worldliness devours ; and what that canker-worm leaveth the caterpillar of readiness to be deceived hath consumed ; and thus hath all converse and communication with our own hearts been eaten up.

It is recorded of Job's friends that when they came to him, and knew him not, he was so changed, that they wept and rent their garments. I would this might be the conclusion of this first use or application, or the fruit of all that I have spoken hitherto. Look upon your own hearts ; do you know them ? when had you and they any talk together ?

how much of your time have you spent in communication with them? have you not been strangers? have you not been unacquainted? have you not forgotten them? Be humbled, bemoan, be affected that you have been such strangers, and lay your hands upon your hearts, and resolve to be so no more.

The Blessing of a Long Life.

JOHN LIGHTFOOT, D.D.

YE have holy men in Scripture praying for prolonging of their lives, and that upon this warrant, that God promised long life as a blessing, Psalm xxi., 4, "He asked life of Thee, and Thou gavest it him, even length of days for ever and ever." And, Psalm xxxix., 13, "O spare me, that I may recover strength." And Psalm cii., 24, I said, "O my God, take me not away in the midst of my days." And so in the case of Hezekiah, how bitterly did he take the tidings of the cutting off of his days! Whether it were that it went sadly with him to die of the plague, or that he saw not Jerusalem delivered from Sennacherib, yet certainly it cost some tears to think he was to be taken away, even in his prime, and his life prolonged no farther.

To this may be added, that God promised it for a peculiar blessing, "Thou shalt come to thy grave in a good old age." (Job v., 26.) And how feeling a promise is that, Zech. viii., 4, "Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age." Methinks I see the streets full of such venerable heads and gravity; every one crowned with grey hairs and old age, a crown of blessing.

But what need I arguments to prove this? What one thing is there in the world that hath more votes and voices than this? For who is there that desires not to "Live long, and see many days?" And "Skin for skin, and all that he hath, will he give for his life," that it may be prolonged. And who but will be contented to part with any earthly blessing so his life may be preserved?

Now, wherein it is that long life is a blessing is best observed by considering what is the proper end and aim of men's living. "Friend, wherefore camest thou hither?" Why did God bring thee into the world, and why dost thou live? A question very pertinent, and very considerable. For the greatest number of men and women in the world go out of the world before they know or consider why they came in. Much like Ahimaaz, 2 Sam. xviii., 29, that entreats Joab to let him run to David, and runs hard; and when he comes to David, to his journey's end, all that he can relate is, "When Joab sent thy servant, I saw a great tumult, but I cannot tell what it was." God brings men into the world to run their race; they see a great bustle in the world, and they keep a great stir themselves; and when they come to their journey's end they cannot give account what the business was for which they came into the world. What do you think he thought he came into the world for, that, when he died, commanded this to be written on his tombstone: "I have eaten much, and drunken much, and done much mischief in my time; and, now, here I lie!" Who, among thousands, in his life, or, indeed, in his thoughts, owns the proper end of living?

The apostle tells us what it is, Acts xvii., 26, 27, "God hath made all nations of men that they should seek the Lord, if, haply, they might feel after Him." And the same apostle, 2 Cor. v., 15, "They which live should not live to themselves," but to Him by whom they live. The schools do very truly tell us that "God created reasonable creatures, men and angels, that they might serve God and partake of God, which unreasonable creatures cannot do."

So that here is the proper answer to the question, Why do we live? and the proper end of our living: to serve God, by whom we live, and to get interest in Him, and participation of Him; to live to God here, that we may live with Him and enjoy Him hereafter.

And by this are we to judge of the blessing of a long life, and not by any earthly thing or occurrence in our lives. Long life is not, therefore, a blessing to any, because he lives long in peace and prosperity, because he gets much wealth, much credit, experience, wisdom, in so long a time; but because he hath got much interest in God, and done much service to God. That of Solomon must be understood prudently, and we must be sure to take his right meaning in it, Eccles. iv., 3, "Better than either living or dead is he that hath not yet been." Is this absolutely true? No, but only relatively, viz., relating to earthly miseries. For the missing of these he escapes best that never was, and never saw the evil done under the sun.

But as to the thing itself, absolutely considered, that paradox that is sometimes maintained in dispute in the schools is true in some kind and degree, "*Præstat esse miserum quam non esse*," "It is better to be miserable than not to be at all:" he that never was nor never shall be, he that never lived nor never shall live, shall never praise God, never see the works of God, never enjoy God; and that is worse than enduring the miseries that men meet withal upon earth.

This is the proper end of life, and the blessing of life, viz., to praise, serve, enjoy God. And by this we must state the blessing of a long life, viz., as allowing more time and space to accomplish and perfect those ends. And upon the aim at these ends it is that the saints of God have begged of God for long life; Psalm xxxix., 13, "That I may recover strength," and be fitter for my duty and Thy work, and fitter for Thee when Thou callest. Psalm lxxi., 18, "Now, also, when I am old, forsake me not; until I have showed Thy strength unto this generation, and Thy power to every one

that is to come." Isaiah xxxviii., 19, "The living, he shall praise Thee, as I do this day." This was the end and blessing of prolonging Hezekiah's life, that he was still alive to praise God. And this is the work of those whose lives are preserved and prolonged.

To prove the blessing of prolonging life, let me first appeal to any here. Man, or woman, art thou prepared to die, if God should call at this very instant? If God send a messenger to bid thee "Set thy house in order, for thou shalt die," couldest thou take it better than Hezekiah did? Dost thou not desire that God would spare, and yet give some more respite, some longer time, some more space added to thy life? And why? Thou darest not say, That I may enjoy the world, take my pleasure, gather wealth, live in earthly delights yet longer. Why then? O, that I may be better fitted for heaven, that I may have more repentance, a better composure of heart, a better stock of good works, and provision for eternity. This, by thy confession, is the blessing, and a choice blessing, of a long life; that a man may do God the more service, serve his generation the more, stock himself the more fully with grace for glory.

Herein, then, properly, is the blessing of prolonged life—that men have time to do for God and their souls, to lay up good store for heaven and eternity, to stock up the comforts of a good conscience and store of grace, which in old age makes them fresh and flourishing, and does, as it were, revive them and make them young again.

And now, brethren, let my exhortation be to you that are aged and gone far in years, to consider seriously with yourselves whether your prolonged time hath been made a blessing to you, by your improvement, or not. Let me be a monitor this day to all grey heads here to remember their age. God hath prolonged your time, some to fifty, sixty, seventy years, some to more: what blessing hath this prolonging been to you?

And to youth, that desire long life, my exhortation to them is—to set in a good course betime, that God may delight to prolong their life, and that the lengthening of their life may be a blessing.

Self Knowledge.

ARCHBISHOP LEIGHTON.

IF you aspire to genuine Christianity, that is, the knowledge of God and Divine things, I would have you consider that the mind must first be recalled and engaged to turn in upon itself before it can be raised up towards God, according to that expression of St. Bernard, “May I return from external things to those that are within myself, and from these again rise to those that are of a more exalted nature.” But the greatest part of men live abroad, and are truly strangers at home; you may sooner find them anywhere than with themselves. Now, is this not real madness, and the highest degree of insensibility? Yet, after all, they seem to have some reason in their madness, when they thus stray away from themselves, since they can see nothing within them that, by its promising aspect, can give them pleasure or delight. Everything there is ugly, frightful, and full of nastiness, which they would rather be ignorant of than be at the pains to purge away, and therefore prefer a slothful forgetfulness of their misery to the trouble and labour of regaining happiness. But how preposterous is the most diligent study and the highest knowledge, when we neglect that of ourselves! The Roman philosopher, ridiculing the grammarians of his time, observes, “That they inquired narrowly into the misfortunes of Ulysses, but were quite

ignorant of their own." The sentiments of a wise and pious man are quite different, and I wish you may adopt them. It is his principal care to be thoroughly acquainted with himself; he watches over his own ways, he improves and cultivates his heart as a garden, nay, a garden consecrated to the King of Kings, who takes particular delight in it; he carefully nurses the heavenly plants and flowers, and roots up all the wild and noxious weeds, that he may be able to say with the greater confidence, "Let my Beloved come into His own garden, and be pleased to eat of His fruits." And when, upon this invitation, the great King, in the fulness of His goodness, descends into the mind, the soul may then easily ascend with Him, as it were, in a chariot of fire, and look down upon the earth and all earthly things with contempt and disdain. "Then, rising above the rainy regions, it sees the storms falling beneath its feet, and tramples upon the hidden thunder."

Sins of the Tongue.

ARCHBISHOP LEIGHTON.

IF thou art inured to oaths or cursing, in any kind or fashion of it, taking the great "Name of God" any ways "In vain," do not favour thyself in it as a small offence; to excuse it by custom is to wash thyself with ink, and to plead that thou art long practised in that sin is to accuse thyself deeper. If thou wouldest, indeed, be delivered from it, think not that a slight dislike of it (when reprov'd) will do; but seek for a due knowledge of the majesty of God, and, thence, a deep reverence of Him in thy heart; and that will certainly cure that habituated evil of thy tongue, will quite alter that bias which the custom thou speakest

of hath given it, will cast it in a new mould, and teach it a new language, will turn thy regardless abuse of that Name by vain oaths and asseverations into a holy, frequent use of it in prayers and praises. Thou wilt not then dare dishonour that blessed Name which saints and angels bless and adore, but wilt set in with them to bless it.

None that know the weight of that Name will dally with it, and "Lightly lift it up;" (as that word translated "Taking in vain" in the third commandment signifies;) they that do continue to "Lift it up in vain," as it were, to sport themselves with it, will find the weight of it falling back upon them, and crushing them to pieces.

In like manner, a purified heart will unteach the tongue all filthy, impure speeches, and will give it a holy strain; and the spirit of charity and humility will banish that mischievous humour, which sets so deep in the most, of reproaching and disgracing others in any kind, either openly or secretly. For it is wicked self-love and pride of heart whence these do spring, searching and disclosing the failings of others, on which love will rather cast a mantle to hide them.

Be choice in your society; "Sit not with vain persons," (Psalm xxvi., 4,) whose tongues have nothing else to utter but impurity, or malice, or folly. Men readily learn the dialect and tone of the people amongst whom they live. If you sit down in the chair of scorers, if you take a seat with them, you shall quickly take a share of their diet with them, and, sitting amongst them, take your turn, in time, of speaking with them in their own language. But frequent the company of grave and godly persons, in whose hearts and lips piety, and love, and wisdom, are set, and it is the way to learn their language.

Use a little of the bridle in the quantity of speech. Incline a little rather to sparing than lavishing, for "In many words there wants not sin." That flux of the tongue,

that prating and babbling disease, is very common ; and hence so many impertinences, yea, so many of those worse ills in their discourses, whispering about, and inquiring, and censuring this and that. A childish delight ! and yet most men carry it with them all along to speak of persons and things not concerning us. And this draws men to speak many things which agree not with the rules of wisdom, and charity, and sincerity. "He that refraineth his lips is wise," saith Solomon ; (Prov. x., 19 ;) a vessel without a cover cannot escape uncleanness. Much might be avoided by a little refraining of this ; much of the infection and sin that are occasioned by the many babblings that are usual. And, were it no worse, is it not a sufficient evil that they waste away that time, precious time, which cannot be recovered, which the most just or most thankful man in the world cannot restore ? He that spares speech "Favours his tongue," indeed, as the Latin phrase is, *favere linguæ*, not he that looses the reins and lets it run. He that refrains his lips may ponder and pre-examine what he utters, whether it be profitable and reasonable or no ; and so the tongue of the just is as "Fined silver ;" (Prov. x., 20 ;) it is refined in the wise forethought and pondering of the heart, according to the saying, *Bis ad limam priusquam semel ad linguam*, "Twice to the file ere once to the tongue." Even to utter knowledge and wise things profusely holds not of wisdom, and a little usually makes most noise, as the Hebrew proverb is, *Stater in lagena bis bis clamat*, "A penny in an earthen pot keeps a great sound and tinkling." Certainly it is the way to have much inward peace to be wary in this point. Men think to have solace by much free, unbounded discourse with others, and when they have done they find it otherwise, and sometimes contrary. He is wise that hath learned to speak little with others, and much with himself and with God. How much might be gained for our souls if we would make a right use of this silence ! So David, dumb to men, found his tongue to God. (Psalm xxxviii., 13—15.) A spiritually-minded man is quickly weary of other discourse but of that which he loves, and wherewith his affection is possessed and taken up : *Grave æstimant quicquid illud non sonat quod intus*

amant. And by experience a Christian will find it, when the Lord is pleased to show him most favour in prayer or other spiritual exercise, how unsavoury it makes other discourses after it; as they who have tasted something singularly sweet think other things that are less sweet altogether tasteless and unpleasant.

In the use of the tongue, when thou dost speak, divert it from evil and guile by a habit of and delight in profitable and gracious discourse. Thus St. Paul makes the opposition, (Eph. iv., 29,) let there be "No rotten communication," and yet he urges not total silence neither, but enjoins such speech "As may edify and administer grace to the hearers."

Now in this we should consider, to the end such discourses may be more fruitful, both what is the true end of them and the right means suiting it. They are not only nor principally for the learning of some new things, or the canvassing of debated questions, but their chief good is the warming of the heart, stirring up in it love to God and remembrance of our present and after estate, our mortality and immortality, and extolling the ways of holiness, and the promises and comforts of the Gospel, and the excellency of Jesus Christ; and in these sometimes one particular, sometimes another, as our particular condition requires or any occasion makes them pertinent. Therefore, in these discourses, seek not so much either to vent thy knowledge or to increase it, as to know more spiritually and effectually what thou dost know. And in this way those mean, despised truths, that every one thinks he is sufficiently seen in, will have a new sweetness and use in them, which thou didst not so well perceive before, (for these flowers cannot be sucked dry,) and in this humble, sincere way thou shalt "Grow in grace and in knowledge" too.

There is no sweeter entertainment than for travellers to be remembering their country, their blessed home, and the happiness abiding them there, and to be refreshing and encouraging one another in the hopes of it; strengthening

their hearts against all the hard encounters and difficulties in the way; often overlooking this moment, and helping each other to higher apprehensions of that vision of God which we expect.

And are not such discourses much more worthy the choosing than the base trash we usually fill one another's ears withal? Were our tongues given us to exchange folly and sin? Or were they not framed for the glorifying of God, and, therefore, are called "Our glory?" Some take the expression for the soul, but they must be one in this work; and then, indeed, are both our tongues and our souls truly our glory when they are busied in exalting His, and are turned together to that, "That my glory may sing praise to Thee and not be silent." (Psalm xxx., 12.) Instead of calumnies, and lies, and vanities, the carrion which flies, base minds, feed on, to delight in Divine things and extolling of God is for a "Man to eat angel's food." An excellent task for the tongue is that which David chooseth, (Psalm xxxv., 28,) "And my tongue shall speak of Thy righteousness and of Thy praise all the day long." Were the day ten days long, no vacant room for any unholy, or offensive, or feigned speech! And they lose not who love to speak praise to Him, for He loves to speak peace to them; and instead of the world's vain-tongue liberty, to have such intercourse and discourse is no sad, melancholy life, as the world mistakes it.

Religion in Daily Life.

ARCHBISHOP LEIGHTON.

THEY tell it of Cæsar that when he passed into Spain, meeting there with Alexander's statue, it occasioned him to weep, considering that he was up so much more early, having performed so many conquests in those years wherein he thought he himself had done nothing, and was yet but beginning. Truly, it will be a sad thought to a really renewed mind to look back on the flower of youth and strength as lost in vanity; if not in gross profaneness, yet in self-serving and self-pleasing, and in ignorance and neglect of God. And, perceiving their few years so far spent ere they set out, they will account days precious, and make the more haste, and desire, with holy David, "Enlarged hearts to run the way of God's commandments." (Psalm cxix., 32.) They will study to live much in a little time; and, having lived all the past time to no purpose, will be sensible they have none now to spare upon the lusts and ways of the flesh, and vain societies and visits. Yea, they will be redeeming all they can even from their necessary affairs, for that which is more necessary than all other necessities, "That one thing needful," to learn the will of our God, and live to it. This is our business, our "High calling," the main and most excellent of all our employments.

Not that we are to cast off our particular callings, or omit due diligence in them; for that will prove a snare, and involve a person in things more opposite to godliness. But, certainly, this "Living to God" requires, 1. A fit measuring of thy own ability for affairs, and, as far as thou canst choose, fitting thy load to thy shoulders, not sur-

charging thyself with it. An excessive burden of businesses, either by the greatness or the multitude of them, will not fail to entangle thee and depress thy mind, and will hold it so down, that thou shalt not find it possible to walk upright and look upwards with that freedom and frequency that becomes heirs of heaven.

2. The measure of thy affairs being adapted, look to thy affection in them, that it be regulated too. Thy heart may be engaged in thy little business as much, if thou watch it not, as in many and great affairs. A man may drown in a little brook or pool as well as in a great river, if he be down and plunge himself into it, and put his head under water. Some care thou must have, that thou mayest not care. Those things that are thorns, indeed, thou must make a hedge of them, to keep out those temptations that accompany sloth, and extreme want that waits on it; but let them be the hedge: suffer them not to grow within the garden. "If riches increase, set not thy heart on them," nor set them in thy heart. That place is due to another, is made to be the garden of thy beloved Lord, made for the best plants and flowers, and there they ought to grow, the love of God, and faith, and meekness, and the other fragrant graces of the Spirit. And know that this is no common nor easy matter, to keep the heart disengaged in the midst of affairs, that still it be reserved for Him whose right it is.

3. Not only labour to keep thy mind spiritual in itself, but by it put a spiritual stamp even upon thy temporal employments; and so thou shalt live to God, not only without prejudice of thy calling, but even in it, and shalt converse with Him in thy shop, or in the field, or in thy journey, doing all in obedience to Him, and offering all, and thyself withal, as a sacrifice to Him; thou still with Him, and He still with thee, in all. This is to live to the will of God indeed, to follow His direction, and intend His glory in all. Thus the wife, in the very oversight of her house, and the husband, in his affairs abroad, may be living to God, raising their low employments to a high quality this

way: Lord, even this mean work I do for Thee, complying with Thy will, who hast put me in this station, and given me this task. "Thy will be done." Lord, I offer up even this work to Thee. Accept of me, and of my desire to obey Thee in all. And as in their work, so in their refreshments and rest, Christians do all for Him. "Whether ye eat or drink," says the apostle, (1 Cor. x., 31,) "Or whatsoever ye do, do all to the glory of God;" doing all for this reason, because it is His will, and for this end, that He may have glory; bending the use of all our strength and all His mercies that way; setting this mark on all our designs and ways, This for the glory of my God, and This, further, for His glory; and so from one thing to another throughout our whole life. This is the art of keeping the heart spiritual in all affairs, yea, of spiritualising the affairs themselves in their use that in themselves are earthly. This is the elixir that turns lower metal into gold, the mean actions of this life in a Christian's hands into obedience and holy offerings unto God.

And were we acquainted with the way of intermixing holy thoughts, ejaculatory eyeings of God, in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence into all our ordinary actions and holy performances at those times when we apply ourselves solemnly to them. Our hearts would be near them, not so far off to seek and call in, as usually they are through the neglect of this. This were to "Walk with God" indeed; to go all the day long as in our Father's hand; whereas, without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honour, and makes all estates sweet. This would refresh us in the hardest labour; as they that carry the spices from Arabia are refreshed with the smell of them in their journey, and some observe that it keeps their strength and frees them from fainting.

Hypocrisy.

ARCHBISHOP LEIGHTON.

ART imitates nature, and the nearer it comes to nature in its effects it is the more excellent. Grace is the new nature of a Christian, and hypocrisy that art which counterfeits it; and the more exquisite it is in imitation it is the more plausible to men, but the more abominable to God. It may frame a spiritual man in image so to the life, that not only others but even the hypocrite himself may admire it, and, favouring his own artifice, may be deceived so far as to say and to think it lives, and fall in love with it; but he is no less abhorred by the Searcher of hearts than pleasing to himself. Surely this mischief of hypocrisy can never be enough inveighed against. When religion is in request, it is the chief malady of the church, and numbers die of it; though, because it is a subtle and inward evil, it be little perceived. It is to be feared there are many sick of it who look well and comely in God's outward worship, and they may pass well in good weather, in times of peace, but days of adversity are days of trial. The prosperous estate of the church makes hypocrites, and her distress discovers them. But if they escape such trial, there is one inevitable day coming wherein all secret things shall be made manifest. Men shall be turned inside out; and amongst all sinners that shall then be brought before that judgment seat, the deformedest sight shall be an unmasked hypocrite, and the heaviest sentence shall be his portion.

Oh that the consideration of this would scare us out of that false disguise in time, and set us all upon the study of sincerity! Precious is that grace in God's esteem; a

little of it will weigh down mountains of formal religion in the balance of the sanctuary. Which of us have not now brought hypocrisy more or less into the house of God? Oh that it were not with intention to nourish it, but with desire to be here cured of it! For He alone who hates it so much can cure it; He alone can confer upon us that sincerity wherein He mainly delights. If we have a mind, indeed, to be endued with it, it is no where else to be had; we must entreat it of God by humble prayer, in the name of His well-beloved Son, by the assistance of His Holy Spirit.

Alms.

ARCHBISHOP LEIGHTON.

ALMS I scruple not to call a religious duty, though of the Second Table, upon the apostle St. James's warrant. (James i., 27.) And the way of it, which our Saviour here* teaches, will make it religious indeed; to regard God in it, not to seek to appear to man, yea, to seek not to appear to man; to hide and cover it all that thou canst from men. We are commanded, indeed, in the former chapter, to "Let our light shine before men;" this here is not contrary, yea, that is the same with this, this barring vain self-glory, that directing to God's glory. "Let your light shine," but so shine (like the sun that gives light and scarcely suffers you to look upon itself) "That they may see your works," yourselves as little as may be, and "May glorify," not you, but "Your heavenly Father." Good actions cannot well be hid, and, possibly, some even of this sort—giving of alms. Yea, sometimes it may be necessary for example and exciting others that they should know of it. But take heed that vanity creep not in under this.

* Lecture on the sixth chapter of St. Matthew.

And further than either unavoidable necessity or some evident further good of thy neighbour carries it, desire to be unknown and unseen in this. When it must be public, let thy intention be secret. Take no delight in having the eyes of men on thee, yea, rather count it a pain, and still eye God alone, for He eyes thee. And remember it, even in public acts of charity and other such like, "He sees in secret." Though the action be no secret, the spring, the source of it, is, and He sees by what weights the wheels go, and He still looks upon that; views thy heart, the hidden bent and intention of it, which man cannot see. So, then, though in some cases thou must be seen to do, yet in no case do to be seen; that differs much, and where that is even the other will be as little as may be. Thou wilt desire rather, and, where it can be, still choose to do unseen, that others should know as little of thy charity as may be besides the party that receives it; yea, if it might be, that even the party might not know, as he that stole in money under his sick friend's pillow; yea, to let thy very self know as little as possible, as our Saviour here expresses it, "Let not thy left hand know what thy right hand doeth." An excellent word! Reflect not on it as thy action, with self-pleasing; that is the left hand in view; but look on God's goodness to thee; that thou art not in the receiver's room, and he in thine; that He makes thee able to relieve another, which many are not, and, being able, makes thee willing, which far fewer are. For both, thou art to bless Him, and be the humbler the more thou dost. Take thy very giving to thy distressed brother as a gift from God, a further obligation on thee. Though He is pleased to become thy debtor for a further reward, yet, truly, the thing itself is His gift, and a great one, as David acknowledges excellently in their offering to the temple. (1 Chron. xxix., 14.) "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee." Not only the power, but the will is from God, both "Of Thine own which we give Thee."

Oh how far are the most from this direct looking to

God, this heart-enlarging love of God! And, therefore, are they so close-handed to the necessities of the poor, even of the saints, where some enforcing occasion, some eye of men, some wretched side-respect or other, draws it not forth. A thousand objections are raised; either they need it not, or will not accept of it, or have this fault or that, are proud or idle. But does not thy God see what is at the bottom of all this logic, these disputes before they come off with anything? And when thou dost give, how much of self, and how little of God, is there in it! The left hand knows, yea, it is done with the left hand, though the bodily right hand do it. Most men's charity is altogether left-handed; sinister respects and intentions are the main movers in it.

But how noble and happy a thing is a truly liberal heart! Even natural liberty hath much beauty in it, but much more that which is spiritual and Christian; according to thy power, abounding in good works, that is riches, "Rich in good works;" and "He that soweth plentifully shall reap plentifully." And be cheerful in it, and do this for God, out of love to Him. And for the fruit, how rich is that! So much as it is fit to look to reward, look to God's only. Take Him as thy debtor upon His word, rather than present payment from men. Theirs is present, indeed, and our carnal hearts are all for the present; but, consider, as it is present, so it passes presently, and is straightway spent. God's reward, though to come, is yet certain, and, when come, is abiding, everlasting. Thus, in respect of all good actions and a holy, self-denying course of life, in nothing take pay of men. How vain, what smoke is it, their breath, and how soon will it be spent! And, then, when thou shouldest come to look for a reward from God, to know it is done, that you are paid already! That, well judged, is one of the saddest words in all the Scripture, the hypocrite's doom. He hath no more to look for; he would be seen, and was seen; he would be praised of men, and praised he was; he is paid, and can expect no further but that reward which he would gladly miss, the hypocrite's portion, "Eternal fire."

Thanksgiving.

BISHOP HALL.

Now, as there is infinite variety of blessings from the liberal hand of the Almighty, so there is great difference in their degrees; for, whereas there are three subjects of all the good we are capable of—the estate, body, soul, and each of these does far surpass other in value, the soul being infinitely more worth than the body, and the body far more precious than the outward estate; so the blessings that appertain to them in several differ in their true estimation accordingly. If either we do not highly magnify God's mercy for the least, or shall set as high a prize upon the blessings that concern our estate as those that pertain to the body, or upon bodily favours as upon those that belong to the soul, we shall show ourselves very unworthy and unequal partakers of the Divine bounty. But it will savour too much of earth if we be more affected with temporal blessings than with spiritual and eternal. By how much nearer relation, then, any favour hath to the fountain of goodness, and by how much more it conduceth to the glory of God and ours in Him, so much higher place should it possess in our affection and gratitude. No marvel, therefore, if the devout heart be raised above itself, and transported with heavenly raptures, when, with Stephen's eyes, it beholds the Lord Jesus standing at the right hand of God, fixing itself upon the consideration of the infinite merits of His life, death, resurrection, ascension, intercession; and finding itself swallowed up in the depth of that Divine love from whence all mercies flow into the soul, so as that it runs over with passionate thankfulness; and is, therefore, deeply affected with all other His mercies,

because they are derived from that boundless ocean of Divine goodness.

Unspeakable is the advantage that the soul raises to itself by this continual exercise of thanksgiving ; for the grateful acknowledgment of favours is the way to more. Even amongst men, whose hands are short and strait, this is the means to pull on further beneficence ; how much more from the God of all consolation, whose largest bounty diminisheth nothing of His store ! And herein the devout soul enters into its heavenly task, beginning upon earth those hallelujahs which it shall perfect above, in the blessed choir of saints and angels ; ever praising God, and saying, “ Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.”

*Rules of Good Advice for our Christian and
Civil Carriage.*

BISHOP HALL.

I GRANT brevity, where it is neither obscure nor defective, is very pleasing, even to the daintiest judgments. No marvel, therefore, if most men desire much good counsel in a narrow room ; as some affect to have great personages drawn in little tablets, or as we see worlds of countries described in the compass of small maps. Neither do I unwillingly yield to follow them ; for both the powers of good advice are the stronger when they are thus united, and brevity makes counsel more portable for memory and readier for use. Take these, therefore, for more ; which as I would fain practise, so am I willing to commend.

Let us begin with Him who is the First and Last. Inform

yourself aright concerning God, without whom in vain do we know all things. Be acquainted with that Saviour of yours which paid so much for you on earth, and now sues for you in heaven, without whom we have nothing to do with God nor He with us; adore Him in your thoughts, trust Him with yourself, renew your sight of Him every day, and His of you. Overlook these earthly things; and when you do at any time cast your eyes upon heaven, think There dwells my Saviour; there I shall be. Call yourself to often reckonings; cast up your debts, payments, graces, wants, expenses, employments; yield not to think your set devotions troublesome; take not easy denials from yourself; yea, give peremptory denials to yourself—he can never be good that flatters himself; hold nature to her allowance, and let your will stand at courtesy: happy is that man which hath obtained to be the master of his own heart. Think all God's outward favours and provisions the best for you; your own ability and actions the meanest. Suffer not your mind to be either a drudge or a wanton; exercise it ever, but overlay it not. In all your businesses look through the world at God; whatsoever is your level let Him be your scope. Every day take a view of your last, and think, Either it is this, or may be. Offer not yourself either to honour or labour; let them both seek you; care you only to be worthy, and you cannot hide you from God. So frame yourself to the time and company that you may neither serve it nor sullenly neglect it; and yield so far as you may neither betray goodness nor countenance evil. Let your words be few, and digested; it is a shame for the tongue to cry the heart mercy, much more to cast itself upon the uncertain pardon of others' ears. There are but two things which a Christian is charged to buy and not to sell, time and truth; both so precious that we must purchase them at any rate.

So use your friends as those which should be perpetual may be changeable. While you are within yourself there is no danger; but thoughts once uttered must stand to hazard. Do not hear from yourself what you would be loth to hear from others. In all good things give the eye

and ear the full of scope, for they let into the mind ; restrain the tongue, for it is a spender : few men have repented them of silence. In all serious matters take counsel of days, and nights, and friends, and let leisure ripen your purposes ; neither hope to gain ought by suddenness ; the first thoughts may be confident, the second are wiser. Serve honesty ever, though without apparent wages ; she will pay sure, if slow. As in apparel, so in actions, know not what is good, but what becomes you : how many warrantable acts have misshapen the authors ! Excuse not your own ill, aggravate not others ; and, if you love peace, avoid censures, comparisons, contradictions. Out of good men choose acquaintance ; of acquaintance, friends ; of friends, familiars : after probation, admit them ; and, after admittance, change them not : age commendeth friendship.

Do not always your best ; it is neither wise nor safe for a man ever to stand upon the top of his strength. If you would be above the expectation of others, be ever below yourself. Expend after your purse, not after your mind. Take not where you may deny, except upon conscience of desert or hope to requite. Either frequent suits or complaints are wearisome to a friend ; rather smother your griefs and wants, as you may, than be either querulous or importunate. Let not your face belie your heart, nor always tell tales out of it ; he is fit to live amongst friends or enemies that can be ingenuously close. Give freely ; sell thriftily. Change seldom your place ; never your state. Either amend inconveniences or swallow them, rather than you should run from yourself to avoid them. In all your reckonings for the world cast up some crosses that appear not ; either those will come, or may. Let your suspicions be charitable ; your trust fearful ; your censures sure. Give way to the anger of the great ; the thunder and cannon will abide no fence. As in throngs we are afraid of loss, so, while the world comes upon you, look well to your soul. There is more danger in good than in evil.

I fear the number of these my rules ; for precepts are wont, as nails, to drive out one another ; but these I in-

tended to scatter amongst many, and I was loth that any guest should complain of a niggardly hand. Dainty dishes are wont to be sparingly served out; homely ones supply in their bigness what they want in their worth.

*Upright Walking Safe Walking.**

ISAAC BARROW, D.D.

THE phrase, "He that walketh uprightly," doth import one who is constantly disposed in his designs and dealings to bear a principal regard to the rules of his duty and the dictates of his conscience; who in every case emergent is ready to perform that which upon good deliberation doth appear most just and fit, in conformity to God's law and sound reason, without being swayed by any appetite, any passion, any sinister respect to his own private interest of profit, credit, or pleasure, to the commission of any unlawful, irregular, unworthy, or base act; who generally doth act out of good principles, (namely, reverence to God, charity to men, sober regard to his own true welfare;) who doth aim at good ends, that is, at God's honour, public benefit, his own salvation, other good things subordinate to those, or well consistent with them; who doth prosecute his designs by lawful means, in fair ways, such as honest providence and industry, veracity and fidelity, dependence upon God's help, and prayer for His blessing: in short, one who never advisedly doth undertake any bad thing, nor any good thing to ill purposes; nor doth use any foul means to compass his intents.

An upright walker is secure of easily finding his way. For it commonly requireth no reach of wit or depth of

* Sermon on Proverbs x., 9. "He that walketh uprightly walketh surely."

judgment, no laborious diligence of inquiry, no curious intentness of observation, no solicitous care or plodding study, to discern in any case what is just; we need not much trouble our heads about it, for we can hardly be to seek for it. If we will but open our eyes, it lieth in view before us, being the plain, straight, obvious road, which common reason prompteth, or which ordinary instruction pointeth out to us; so that usually that direction of Solomon is sufficient, "Let thine eyes look right on, and let thine eyelids look straight before thee." "Turn not to the right hand nor to the left."

The upright walker doth tread upon firm ground. He doth build his practice, not upon the perilous bogs, the treacherous quagmires, the devouring quicksands of uncouth, bold, impious paradoxes, but upon solid, safe, approved, and well-tried principles, viz., these and the like coherent with them: That there is an eternal God, incomprehensibly powerful, wise, just, and good; who is always present with us, and ever intent upon us; viewing not only all our external actions, (open and secret,) but our inmost cogitations, desires, and intentions, by the which our actions chiefly are to be estimated: that He, as Governor of the world, and Judge of men, doth concern Himself in all human affairs, disposing and managing all events according to His righteous pleasure; exacting punctual obedience to His laws, and dispensing recompences answerable thereto; with impartial justice rewarding each man according to the purposes of his heart and the practices of his life: that all our good and happiness doth absolutely depend on God's favour; so that to please Him can only be true wisdom, and to offend Him the greatest folly: that virtue is incomparably the best endowment whereof we are capable, and sin the worst mischief to which we are liable: that no worldly good or evil is considerable in comparison with goods or evils spiritual: that nothing can be really profitable or advantageous to us which doth not consist with our duty to God, doth not somewise conduce to our spiritual interest and eternal welfare; yea, that every thing not serviceable to

those purposes is either a frivolous trifle, or a dangerous snare, or a notable damage, or a woeful bane to us: that content of mind, springing from innocence of life, from the faithful discharge of our duty, from satisfaction of conscience, from a good hope in regard to God and our future state, is in our esteem and choice much to be preferred before all the delights which any temporal possession or fruition can afford: and that a bad mind is the sorest adversity which can befall us. Such are the grounds of upright practice, more firm than any rock, more unshakeable than the foundations of heaven and earth; the which are assured by the sacred oracles, and attested by many remarkable providences; have ever been avowed by the wiser sort, and admitted by the general consent of men, as for their truth, most agreeable to reason, and for their usefulness, approved by constant experience; the belief of them having apparently most wholesome influence upon all the concerns of life, both public and private; indeed, being absolutely needful for upholding government and preserving human society; no obligation, no faith or confidence between men, no friendship or peace, being able to subsist without it. Whence the practice built on such foundations must be very secure. And if God shall not cease to be, if He will not let go the reins, if His Word cannot deceive, if the wisest men are not infatuated, if the common sense of mankind do not prove extravagant, if the main props of life and pillars of society do not fail, he that walketh uprightly doth proceed on sure grounds.

The upright person doth walk steadily, maintaining his principal resolutions, and holding his main course through all occasions, without flinching or wavering, or desultory inconsistency and fickleness; his integrity being an excellent ballast, holding him tight and well poised in his deportment, so that waves of temptation dashing on him do not make him roll in uncertainty, or topple over into unworthy practices.

Lust, passion, humour, interest, are things very mutable, as depending upon temper of body, casualties of time, the

winds and tides of this vertiginous world; whence he that is guided or moved by them must needs be "Many-minded" and "Unstable in all his ways," will "Reel to and fro like a drunken man, and be at his wits' end," never enjoying any settled rest of mind, or observing a smooth tenor of action. But a good conscience is very stable, and persisteth unvaried through all circumstances of time, in all vicissitudes of fortune. For it steereth by immoveable pole-stars—the inviolable rules of duty; it aimeth at marks which no force can stir out of their place; its objects of mind and affection are not transitory; its hopes and confidences are fixed on the "Rock of Ages." Whence an upright person, in all cases and all conditions, (prosperous or adverse,) is the same man, and goeth the same way. Contingencies of affairs do not unhinge his mind from its good purposes, or divert his foot from the right course. Let the weather be fair or foul, let the world smile or frown, let him get or lose by it, let him be favoured or crossed, commended or reproached, "By honour and dishonour, by evil report and good report," he will do what his duty requireth; the external state of things must not alter the moral reason of things with him. This is that which the psalmist observeth of him, "He shall not be afraid of evil tidings, for his heart standeth fast, and believeth in the Lord;" "His heart is stablished, and will not shrink." And this the wise man promiseth to him, "Commit thy works unto the Lord, and thy thoughts shall be established."

Living in Peace.

ISAAC BARROW, D.D.

LIVING peaceably implies not some few transitory performances, proceeding from casual humour or the like, but a constant, stable, and well-settled condition of being; a continual cessation from injury, and promptitude to do good offices. For as one blow doth not make a battle, nor one skirmish a war, so cannot single forbearances from doing mischief, or some few particular acts of kindness, (such as mere strangers may afford each other,) be worthily styled a being in peace, but an habitual inclination to these, a firm and durable estate of innocence and beneficence.

Living in peace supposes a reciprocal condition of being; not only a performing good and forbearing to do bad offices, but a receiving the like treatment from others. For he that, being assaulted, is constrained to stand upon his defence, may not be said to be in peace, though his not being so (involuntarily) is not to be imputed to him.

Being in peace imports not only an outward cessation of violence and seeming demonstration of amity, but an inward will and resolution to continue therein. For he that intends, when occasion is presented, to do mischief to another, is, nevertheless, an enemy, because more secret and dangerous: an ambuscado is no less a piece of war than confronting the enemy in open field. Proclaiming and denouncing signify, but good and ill intention constitute and are, the souls of peace and war. From these considerations we may infer a description of being in peace, viz., that it is to bear mutual goodwill; to continue in amity; to maintain

good correspondence ; to be upon terms of mutual courtesy and benevolence ; to be disposed to perform reciprocally all offices of humanity—assistance in need, comfort in sorrow, relief in distress ; to please and satisfy one another by advancing the innocent delight and promoting the just advantage of each other ; to converse with confidence and security, without suspicion on either hand of any fraudulent, malicious, or hurtful practices against either : or, negatively, not to be in a state of enmity, personal hatred, pertinacious anger, jealousy, envy, or illwill ; not to be apt to provoke, to reproach, to harm, or hinder another, nor to have reasonable grounds of expecting the same bad usage from others ; to be removed from danger of vexatious quarrels, intercourse of odious language, offending others, or being disquieted one's self. This I take to be the meaning of living or being in peace, differing only in degree of obligation and latitude of object from the state of friendship properly so called, and opposed to a condition of enmity, defiance, contention, hatred, suspicion, animosity.

“ How good and pleasant a thing it is,” as David saith, “ for brethren ” (and so we are all, at least by nature) “ To live together in unity.” How that, as Solomon saith, “ Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife.” How delicious that conversation is which is accompanied with a mutual confidence, freedom, courtesy, and complacence : how calm the mind, how composed the affections, how serene the countenance, how melodious the voice, how sweet the sleep, how contentful the whole life is of him that neither deviseth mischief against others nor suspects any to be contrived against himself ; and, contrariwise, how ingrateful and loathsome a thing it is to abide in a state of enmity, wrath, dissension ; having the thoughts distracted with solicitous care, anxious suspicion, envious regret ; the heart boiling with choler, the face overclouded with discontent, the tongue jarring and out of tune, the ears filled with discordant noises of contradiction, clamour, and reproach ; the whole

frame of body and soul distempered and disturbed with the worst of passions. How much more comfortable it is to walk in smooth and even paths than to wander in rugged ways overgrown with briars, obstructed with rubs, and beset with snares; to sail steadily in a quiet than to be tossed in a tempestuous sea; to behold the lovely face of heaven smiling with a cheerful serenity than to see it frowning with clouds or raging with storms; to hear harmonious consents than dissonant janglings; to see objects correspondent in graceful symmetry than lying disorderly in confused heaps; to be in health, and have the natural humours consent in moderate temper, than (as it happens in diseases) agitated with tumultuous commotions: how all senses and faculties of man unanimously rejoice in those emblems of peace, order, harmony, and proportion; yea, how nature universally delights in a quiet stability or undisturbed progress of motion; the beauty, strength, and vigour of every thing requires a concurrence of force, coöperation, and contribution of help; all things thrive and flourish by communicating reciprocal aid, and the world subsists by a friendly conspiracy of its parts; and especially that political society of men chiefly aims at peace as its end, depends on it as its cause, relies on it as its support.

How much a peaceful state resembles heaven, into which neither "Complaint, pain, nor clamour" (as it is in the Apocalypse) do ever enter, but blessed souls converse together in perfect love and in perpetual concord! and how a condition of enmity represents the state of hell, that black and dismal region of dark hatred, fiery wrath, and horrible tumult! How like a paradise the world would be, flourishing in joy and rest, if men would cheerfully conspire in affection and helpfully contribute to each other's content; and how like a savage wilderness now it is, when, like wild beasts, they vex and persecute, worry and devour each other! How not only philosophy hath placed the supreme pitch of happiness in a calmness of mind and tranquillity of life, void of care and trouble, of irregular passions and perturbations, but that Holy Scripture itself in that one term of "Peace" most usually comprehends all joy and

content, all felicity and prosperity; so that the heavenly consort of angels, when they agree most highly to bless and to wish the greatest happiness to mankind, could not better express their sense than by saying, "Be on earth peace, and goodwill among men!"

As nothing is more sweet and delightful, so nothing more comely and agreeable to human nature than peaceable living; it being, as Solomon saith, "An honour to a man to cease from strife," and, consequently, also, a disgrace to him to continue therein; that rage and fury may be the excellences of beasts, and the exerting their natural animosity in strife and combat may become them; but reason and discretion are the singular eminences of men, and the use of these the most natural and commendable method of deciding controversies among them; and that it extremely misbecomes them that are endowed with those excellent faculties so to abuse them as not to apprehend each other's meanings, but to ground vexatious quarrels upon the mistake of them; not to be able, by reasonable expedients, to compound differences, but with mutual damage and inconvenience to prorogue and increase them; not to discern how exceedingly better it is to be helpful and beneficial than to be mischievous and troublesome to one another. How foolishly and unskilfully they judge that think by unkind speech and harsh dealing to allay men's distempers, alter their opinions, or remove their prejudices; as if they should attempt to kill by ministering nourishment, or to extinguish a flame by pouring oil upon it. How childish a thing it is eagerly to contend about trifles, for the superiority in some impertinent contest, for the satisfaction of some petty humour, for the possession of some inconsiderable toy; yea, how barbarous and brutish a thing it is to be fierce and impetuous in the pursuit of things that please us, snarling at, biting, and tearing, all competitors of our game or opposers of our undertaking. But how Divine and amiable, how worthy of human nature, of civil breeding, of prudent consideration, it is to restrain partial desires, to condescend to equal terms, to abate from rigorous pretences, to appease discords, and vanquish enmities by

courtesy and discretion; like the best and wisest commanders, who, by skilful conduct and patient attendance upon opportunity, without striking of stroke or shedding of blood subdue their enemy.

Peace, with its near alliance and concomitants, its causes and effects—love, meekness, gentleness, and patience—are in sacred writ reputed the genuine fruits of the Holy Spirit, issues of Divine grace, and offsprings of heavenly wisdom; producing, like themselves, a goodly progeny of righteous deeds. But emulation, hatred, wrath, variance, and strife derive their extraction from fleshly lust, hellish craft, or beastly folly; propagating themselves, also, into a like ugly brood of wicked works. For, so saith St. James, “If ye have bitter zeal and strife in your hearts, glory not, nor be deceived untruly.” “This wisdom descendeth not from above, but is earthly, sensual, and devilish; for where emulation and strife are, there is tumult and every naughty thing; but the wisdom that is from above is first pure, then peaceable, gentle, obsequious, full of mercy (or beneficence) and of good fruits, without partiality and dissimulation. And the fruit of righteousness is sowed in peace to those that make peace. And from whence are wars and quarrels among you? Are they not hence, even from your lusts, that war in your members?” Likewise, “He loveth transgression that loveth strife;” and “A fool’s lips enter into contention, and his mouth calleth for strokes,” saith Solomon. The most wicked and miserable of creatures is described by titles denoting enmity and discord: “The hater,” (Satan,) “The enemy,” “The accuser,” “The slanderer,” “The destroyer,” the furious dragon, and mischievously-treacherous snake; and how sad it is to imitate him in his practices, to resemble him in his qualities. But the best, most excellent, and most happy of Beings delights to be styled and accordingly to express Himself “The God of love, mercy, and peace;” and His blessed Son to be called and to be “The Prince of Peace,” the great “Mediator,” “Reconciler,” and “Peacemaker;” who is also said from on high to have visited us, “To give light to them that sit in darkness, and in the shadow of death; and to guide our feet in the ways

of peace." No devotion is pleasing, no oblation acceptable to God, conjoined with hatred, or proceeding from an unreconciled mind; for, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift," saith our Saviour. I close up all with this corollary: that if we must live lovingly and peaceably with all men, then much more are we obliged to do so with all Christians, to whom, by nearer and firmer bands of holy alliance, we are related, by more precious communions in faith and devotion we are endeared, by more peculiar and powerful obligations of Divine commands, sacramental vows, and formal professions, we are engaged; our spiritual brethren, members of the same mystical body, temples of the same Holy Spirit, servants of the same Lord, subjects of the same Prince, professors of the same truth, partakers of the same hope, heirs of the same promise, and candidates of the same everlasting happiness.

If we would live peaceably ourselves we should endeavour to preserve peace, and prevent differences, and reconcile dissensions among others, by doing good offices and making fair representations of intercurrent passages between them; by concealing causes of future disgust and removing present misunderstandings, and excusing past mistakes; by allaying their passions and rightly informing their minds; by friendly intercessions and pacific advices. For the fire that devoureth our neighbour's house threateneth and endangereth ours; and it is hard to approach contention without being engaged therein. 'Tis not easy to keep ourselves indifferent or neutral; and, doing so, we shall in likelihood be maligned and persecuted by both the contending parties. "Blessed are the peacemakers," saith our Saviour, "For they shall be called the sons of God;" that is, they shall be highly esteemed and revered for this Divine quality, wherein they so nearly resemble the God of Peace, and His blessed Son, the great Mediator. But, further, without respect to other

recompense, and from the nature of their employment, such are immediately happy, and in this their virtuous practice rewards itself, that by appeasing others' quarrels they save themselves from trouble, and enjoy themselves that tranquillity which they procure to others. But those informing sycophants, those internuncios of pestilent tales, and incendiaries of discord, that (from bad nature, or upon base design) by the still breath of clandestine whispers, or by the more violent blasts of impudent calumnies, kindle the flames of dissension, or foment them among others; that by disseminating infamous rumours, and by malicious suggestions, instil jealousies into and nourish malevolent surmises in the minds of men, "Separating," as it is in the Proverbs, "Between chief friends," and widening the distance between others; these, I say, from the seeds of variance they scatter among others, reap in the end mischief and disturbance to themselves, nor can expect to enjoy the benefit of that quiet which they labour to deprive others of. "The beginning of strife," saith Solomon, "Is as when one letteth out water;" and he that, to the intent his neighbour's lands should be overflown with a torrent of dissension, doth unloose the dams and cut the banks of former friendship, may (if he be wise) expect the merciless flood should at length reach himself, and that his own habitation should be at last surrounded therewith. For when men at length begin to be weary, and to repent of their needless quarrels and the mischievous consequences attending them, and to be inquisitive into the causes and instruments of their vexation, they will certainly find out, detest, and invert the edge of their displeasure upon these wretched makebates; and so the poison they mingled for others they themselves drink up; the catastrophe of the tragedy (begun by them) is acted upon themselves; they sink down into the pit they made for others, and in the net which they hid is their own foot taken: *Et delator habet quod dedit exitium.* (And the secret accuser experiences the mischief which he himself hath wrought.)









Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: Nov. 2005

Preservation Technology

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16008
(724) 779-2111



LIBRARY OF CONGRESS



0 017 050 232 2

