



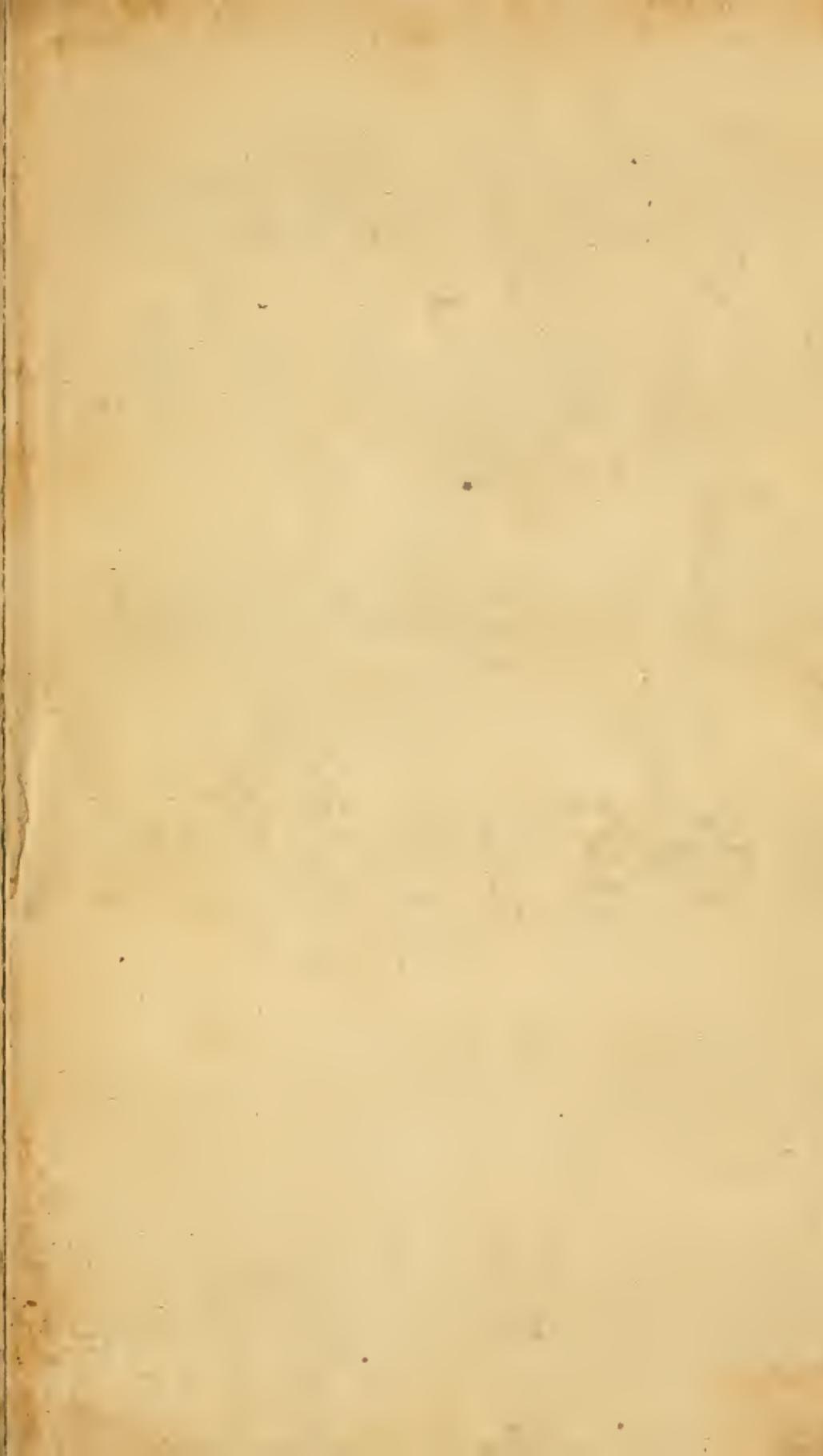
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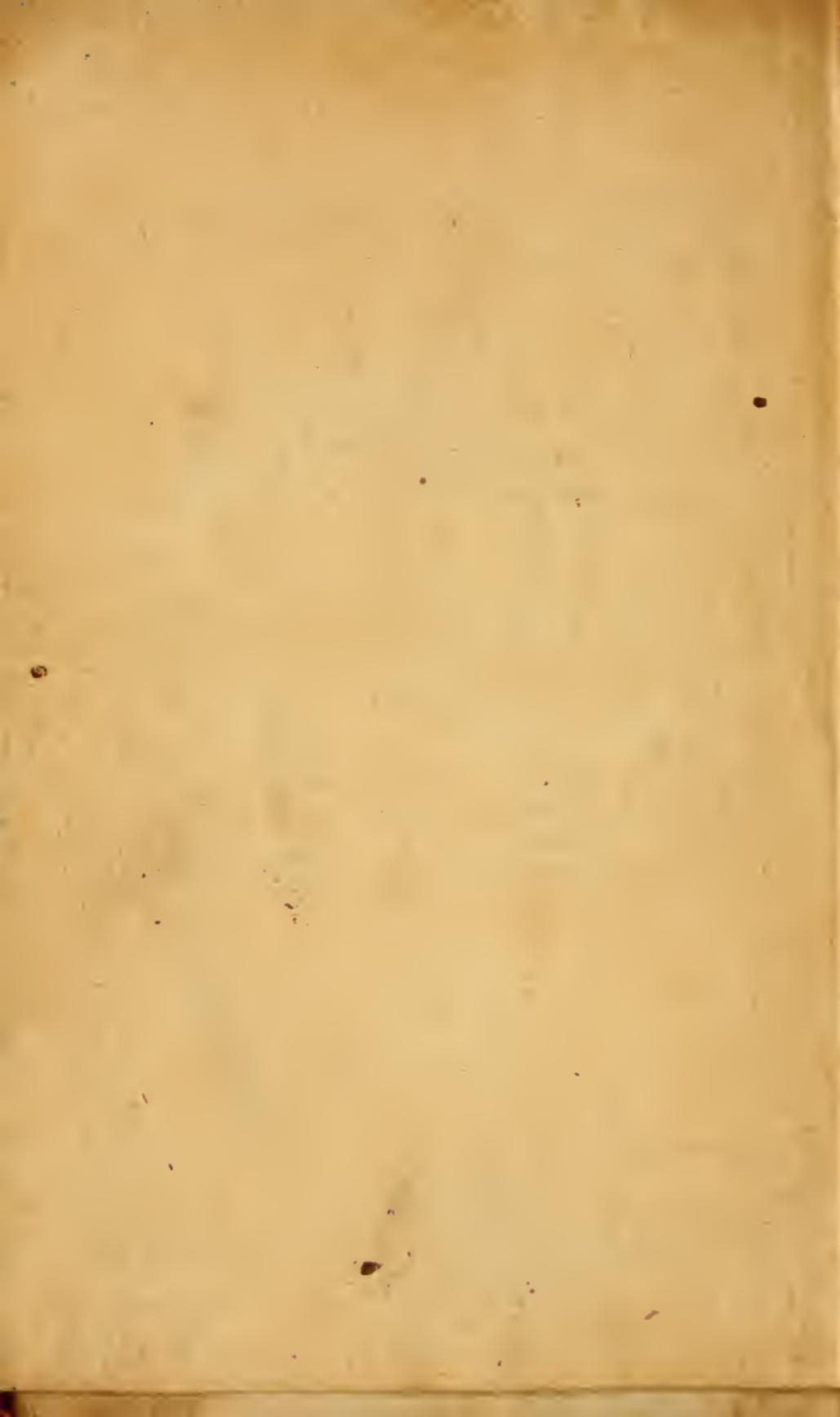
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THE  
ROYAL ROBE:  
OR, A  
TREATISE  
OF  
Meeknesse.

Upon COL. 3. 12.

Wholly tending to

PEACEABLENESSE.

By James Barker

BEATIPACIFICI. Matth. 5.9.

*The Meek shall inherit the earth, and shall delight themselves in the abundance of peace. Psal. 37. 11.*

*Tranquillus Deus, tranquillat omnia. S. Bern. super Cant. Sermon. 23. p. 631. Col. 1.*

LONDON, Printed by E. M. for Robert Gibbs, at the golden-Ball in Chancery-lane. 1661.

Ann Cozfer  
her Book.



To the Honorable  
Sr *HARBOTLE GRIMSTON*  
B A R C N E T,  
S P E A K E R of the House of  
C O M M O N S.

*SIR,*



Ere mine *abilities* as  
large as my *Will*,  
or could I perform  
what might chal-  
lenge the *Applause* of all good  
men; All this from me is a *debt*  
to your *Merit*. What *obligati-*  
*ons* of duty and thankfulnesse  
you have laid upon me, I eve-  
ry where find: what *Acknow-*  
A . ledge-

## *The Epistle Dedicatory.*

ledgements I shall mak, I am still to seek: but in the want of better, I humbly offer this *Treatise of Meeknesse*: unworthy (I confesse) your *judgment* or *acceptance*: yet doubt not you will give it entertainment for the *subjects* sake: for in my hearing (from his mouth by whom the *Commons of England* speak unto the *King*) *Meeknes* hath receiv'd the cōmendation of an excellent *subject*. *Meekness* is another thing than it is cōmonly taken to be, well known to you, which makes you so *eminent* in the practice of it.

And your *discreet* zeal doth speak your *courage*, no lesse, than your *Christian meekness*,

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your *Wisdom* (special qualifications in a *Magistrate*): which seconded with your great *experience*, and *Piety*; who more likely (considering the place you sustain) to do *God*, the *King*, the *Church*, and his *Countrey* better service.

Sir, I send forth *this Book* to you, with the same blessing that *Israel* sent forth his sons unto *Joseph* (*God Almighty give thee mercy in the sight of the man*) the *Author* and the *Work* do need the *Patronage* of a person of note and eminencie, both for *Goodness* & *Power*; such an one as your *self* is: from whom they may receive *countenance* & *pro-*

## The Epistle Dedicatory.

tection. In this what I have perform'd, I humbly submit to your *Grave Censure*, being confident you will not deny it a favourable perusal; in it I *complain* not of *Wrongs*; for *complaints* are not pleasing where they are necessary, my project only is to commend *Meekness*.

This *Treatise of Meekness* I have entituled (THE ROYAL ROBE) not only because the *Apostle* proposes it as a *Garment* to be put on; and *Synesius* tells me; *Clemency* or *Meekness* is (βασιλικώτατον) a vertue meet for a *Prince*: but also because his sacred *Majesty* our *Soveraigne Lord the King* (amongst other

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Princely and Heroick vertues that beautifie his *Royal person*) hath fulfill'd the *Apostles rule*, in *Putting on Meekness*, which as a *ROYAL ROBE* he wears, and appears conspicuous, illustrious and exemplary in it in the eys of al his people. *Clemency* or *Meekness* hath in it a *majesty* as well as *sweetness*: a *Clement Prince* is an object for love and wonder to stand amazed at; unto whom all men (*tanquam ad clarum ac beneficum sidus certatim advolant.*) The *Orator* praising *Cæsar* above all commends him for his *Clemencie*, that his *fortune* had nothing greater than that he had *power*, his *nature* nothing better

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better than that he had *will* to save many; and what greater honor can there be, than to be, what *Titus Vespasian* is said to be (*Deliciæ humani Generis*) the Darling of the World. And now if the World be compos'd to follow their Rulers (*Regis ad exemplum totus componitur orbis*) and the disposition of our Nation do incline them to *Imitation* (apt to follow the fashion) there is great hopes that *Meekeness* will come into *fashion* (being thus commended, by the Apostles Rule; the Kings *Example*; the practice of such *Worthies* as your self; with the wholesome *lessons* of pious *Pastors*)  
and

## The Epistle Dedicatory.

and that such (who were as ravening *Wolves* scattering the *flock*, and devouring one another : frightening the *Shepherds* (the *Magistrates* aswel as *Ministers*) from their *Charge*, wrought upon, and won by these means,) will be converted, and become *new men* : will follow after *Meekness*, and approve themselves the *Lambs* of *Christs flock*, harmlesse, gentle, meek, quiet and peaceable, then shall we live to see good dayes; *Ferusalem* in prosperity all our life long, and peace upon *Israel*.

And the *God of heaven* who hath made you *honourable*, and placed

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placed you in the eye of the  
Land, a Patron of learning, a sin-  
cere friend of Religion, an en-  
courager of vertue, encrease in  
you his graces, direct you in  
your courses, prosper you in  
your honorable undertakings,  
fill you full of dayes and bles-  
sings, and at last bring you to  
his everlasting Kingdom, which  
is, and shall be the prayer of

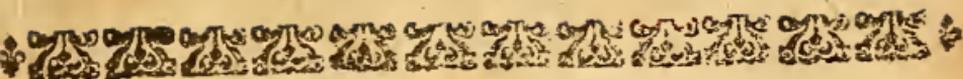
*Your Honours in all faith-*

*ful and humble observance*

August 7.

1660.

James Barker.



To the truly Religious and right vertuous,  
The Lady GRIMSTON,  
Wife to the Honourable  
Sir HARBOTLE GRIMSTON Baronet  
The Master of the ROLLES.

MADAM,



*Y* written Papers (a few moneths ago commended to your reading by your Renowned Husband) you pleased to take the pains, and to have the patience to read through: and according to your excellent understanding, and sound judgment, to give your sence, and with much ingenuity to pass your approbation of them: the same are now again (after some delay in the Presse) presented to your Ladiship in Print; In a fairer Character to return most humble thanks for that noble favour.

*It is an addition to the worth of my poer labors, that they find the Patronage ana Countenance of such Honorable and Fudicious persons, and of so known and eminent Goodnesse.*

*And*

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*And truly Madam, I cannot but let you know, what satisfaction it is to me, that my Meditations were directed to a subject so suitable to the quiet temper of your Religious mind: so agreeable to the constant practice of your vertuous life, meek and peaceable.*

*It is your Meeknesse, Madam, that gives a lustre to all your other vertues and Graces, which beautifie your person, and Christian conversation, and render you an Ornament to your Sex: no plaiting of ~~the~~ Hair, wearing of Gold, putting on of Apparel, do set forth a Lady, in that high estimation with God and good men, as her exemplary vertues do; those outward Adornings you do not use them; for you do not need them; God having abundantly stored you, out of his own Treasury of nature and Grace.*

*Good Madam, I know it is unpleasing to you, to read your own Commendation (though never so well deserv'd) yet I beseech you give me leave to acknowledge to the Glory of God, what I have observ'd to the joy of my heart: and when you shall be taken into heaven; and I shall be turned into dust, let this be written for a memorial to the world; of your Merit, and my duty.*

## The Epistle Dedicatory.

*In Treating of Meeknesse, I am not ignorant that (Lupum auribus teneo) Anger the one extreme is a hot, heady, fierce and fiery passion (like a wild beast) Meeknesse is the Mean that tames it. And so! here through Meeknesse I have (with some industry) beaten a plain path for the sober moderate Christian to walk in.*

*And now were it not to trespasse too farre upon a noble patience, I could give in a Breviat of my Book: but I presume of a candid interpretation from your Ladiship, (if in a very few words) I humbly offer an Assay of what I have treated on.*

*May it please your Ladiship then! I have endeavoured! to settle the weak and wavering mind: to quiet the wilful and unruly spirit: to set the heart in a right frame and temper both towards God, and also towards man: to suppress impatience, murmuring, fretting and repining: to shew how sufferings are to be entertain'd, and afflictions of what kind soever undergone, with a patient and quiet mind.*

*I have set forth Meeknesse as a most rare vertue: and such that brings beauty, safety, dignity to them that have it: and not only fills the soul and conscience with tranquillity and serenity: but doth fashion the countenance, carriage, language and outward*

## The Epistle Dedicatory.

*ward comportment to amiableness and sweetness.*

*It doth pass by indignities, puts up injuries, bears Reproaches, and forbears Revenge, qualifies the heat of passions, rectifies the disorder of Affections, appeases Distractions, heals Distempers, reconciles differences both in judgment and practice. Here is propounded also a means for the stopping of private quarrels: a way opened to publick peace: directions given for the ordering of our Civil and Christian conversation: and certain Instructions about order and Decency in the publick duties of Religion; setting down the nature and use of things indifferent, and how Christian liberty is to be regulated to peaceableness.*

*And this I shall ever reckon amongst the chiefest blessings of my holy Calling, to be in any measure Instrumental in promoting the publick peace: and by the Grace of God (so long as I live) next to the Truth of Christ, the peace of the Church, shall be the Center both of my studies and practice.*

*And seeing by the Providence of God, and by the great Wisdom, and unwearied pains of our Rulers, we have attain'd to that happiness, which of late years we could rather wish, than hope for: and seeing above hope, and beyond expectation,*

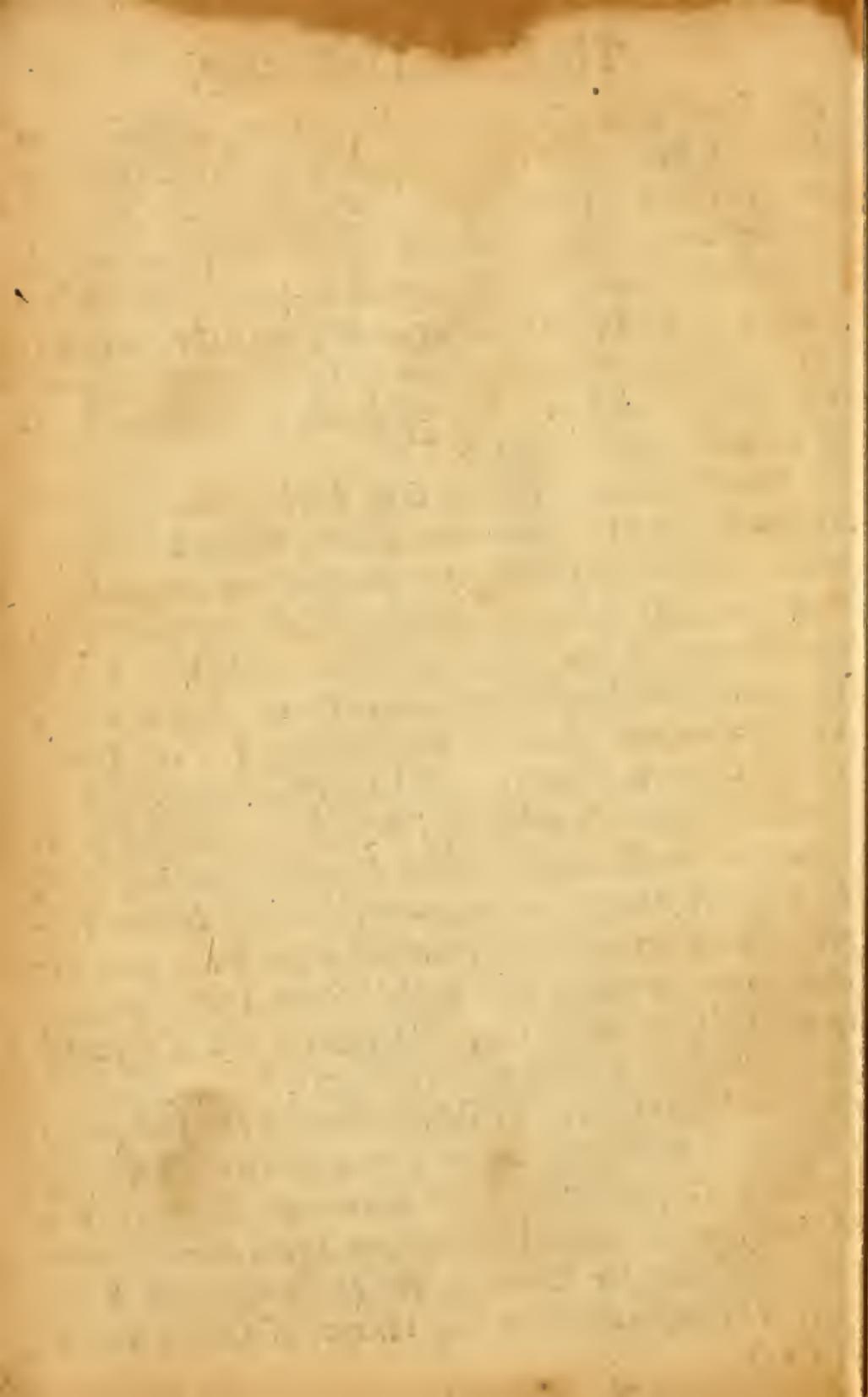
*God*

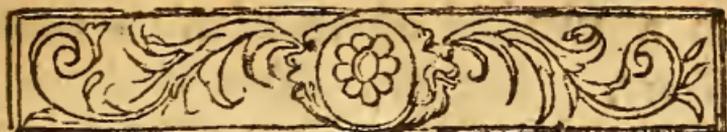
## The Epistle Dedicatory.

God hath appear'd for our salvation and settlement both in Church and Common-wealth; it were to be lamented that any should be found so great an enemy to their own felicity, as to call for new troubles, when the wounds of the old (though healed with a tender and skilful hand) are yet blew: or so far in love with their own misery, as to put away from them this precious mercy, and not rather with heart and both hands to entertain it, to be contented and thankful.

Most honoured Lady, God hath given you your hearts desire, to live in peace under a rightful Government. And the Affections of your most worthy husband and your self so happily meeting in the love of Truth and Peace: in the dislike of Error and Schism: your continual practice of Piety, and in the worship and service of God your chearful conformity (to the Order of the Church of England by Law established) doth let the world know the most truly Religicus, and most judicious, are most conformable. Long may you both live, (to move like stars, in your own Sphere) a light and direction in every good way, to all that are below you. He adde no more; after I have beg'd of your Ladiship to accept of this my most humble service; and of my most hearty wishes, for a happy New-year.

And I pray God, every Revolution of the year, may bring with it a Renovation of your health, honour, and outward prosperity, with an encrease of all spiritual Graces, and heavenly blessings, until you come to the exchange of time for Eternity, for the which I shall not cease to be importunate at the Throne of Grace whilst I am





THE  
 ROYAL ROBE:  
 OR, A  
 TREATISE  
 OF  
 MEEKNESSE.

COL. 3. 12.

*Put on — Meeknesse.*



Here is mention in Scripture of a *first*, and *second Adam*; the *first* is of the earth *earthly*: the *second* is the *Lord* from *heaven*. These *two* are the *two* principles of *mankind* distinguish'd in-

1 Cor. 15.  
 47.

*Nam ut ille  
 fuit huma-  
 ni generis  
 princeps,  
 secundum  
 carnalem*

B to

propagationem; sic iste princeps secundum spiritualem

regenerationem; ille princeps secundum esse naturæ, iste secundum esse gratiæ,

&c. Est. in 1 Cor. 15. 45. Per. Mar. In 1 Cor. 15. 21. Sunt tanquam duo principia, vel duæ radices generis humani. Calvin. apud Marl. in 1 Cor. 15. 45.

Rom. 5. 19.

Videtur autem hoc loco duos homines Apostolus ab oculis ponere; spiritualem & animale, quorum unus ab Adamo, alter vero a Christo derivatur; etenim quisque nostrum ut naturaliter vivit, ex radice Adam propagatur; quæ vero spiritualiter, Christo insitus est. Calvin. apud Marl. in 1 Cor. 15. 45.

The *Second* is the Author of our *Spiritual life*, he being the root of the *Elect*, the *head* and *Saviour* of his body the *Church*. Now as all men derive their *nature* from the first *Adam*; so also the *Corruption* that it hath contracted, being all covered over with it, conceived in *finne*, and borne in *iniquity*, filled with *deprav'd* affections and *evil concupiscence*, breaking forth into *sinful*

Eph. 5. 23.

Rom. 5. 12

1 Cor. 15.

22.

Psa. 51. 5.

Ephes. 2.

1, 2, 3.

sinfull thoughts, words and actions; altogether defiled and unclean, and this *Corruption* derived from the first *Adam*, wherewith mans *nature* is tainted, is called the *Old man* which must be put off with his deeds. The new *Man* growes out of the *second Adam*, the effect of his Merit, *Grace* and *spirit*; compleat in all the parts of *righteousnesse*, and true *holinesse*, filled with all heavenly Gifts in believing; this *new man* must be put on.

James I.  
14. 15

Col. 3. 9.

Rom. 13.

13.  
Col. 3. 10.

Here the Apostle instructs us in the two fundamentals of *Christianity*, *Mortification* and *Renovation*; and that his Exhortation may take the better, and make the deeper impression, he uses the *Metaphor* of *putting on and off*, that it may be knowne whose we are, and to whom we belong, whose *livery* we wear, and whose *Colours* we bear; if we be *Christs*, and belong to the *second Adam* we must put on the *Garbe of Christianity*, put



Garment doth honour and beautifie the *body*, so do *vertues* beautifie and adorne the *soul*. And as it is unsightly and unseemely to appear in publike on an high and solemne *day* in a torne and filthy *Garment*; so in the light of the *Gospel* and in the day of *Salvation* it is dishonest and uncomely to be *cloathed* with *sin* and *vice*. *St Paul* condemnes it as a practice unreasonable and absurd, that we who are dead to sin, should live any longer therein. The father could tell his son now come to perfect years; *jamque hæc ætas aliam vitam, alios mores postulat*; before the light of the *Gospel*, the times of that ignorance God winked at: now the time of the *Gospel* requires another course of *life*; let it suffice to have mispent the time past; for the time to come, bring forth fruits worthy of amendment of life, saith *John* the Baptist. Sin no more (saith *Christ*). *Iniquity* is a *disparagement*

Rom. 13 12

Rom. 6. 2

Terent. in  
Andr.Acts 17.  
30.

1 Pet. 4. 3.

Mat. 3. 8.

Luke 3. 8.

Jo. 1. 5. 14.

## Of Meeknesse.

*ragement to Christianity*; and therefore let every one that calleth upon the name of the Lord depart from Iniquity; let not him that is filthy be filthy still, but let him cleanse himselfe from all filthinesse of the flesh and spirit, perfecting holiness in the feare of God.

We must *strippe* our selves of the *Ragg*es of *Old Adam*, (our sins and vices) by true and unfained repentance, and *put on* the *New Man*, which according unto God is Created in righteousness and true holinesse; *Iustification* and *Sanctification*, which are *put on* by faith and love, wherewith the *Spouse of Christ* is all glorious within, is the ground work: her cloathing of *Wrought Gold* with raiment of needlework, wrought about with divers colours, are those several *vertues and graces*: wherewith a *Christians conversation* is adorned, wherewith the *Spouse of Christ* is decked, set forth

1 Tim. 2.

19.

Rev. 22 11

2 Cor. 7. 1

Col. 3. 10.

psal. 45.

33. 14.

forth in the *Canticles* in the *Rose* and *Cant. 2.1.*  
*Lillie*, the *Beril* and the *Saphire*, *rowes*  
of *Jewels*, *chaines* of *Gold*, *Borders* of *Cant. I. 10,*  
*Gold*, with *studs* of *Silver*, that is,  
*II.*  
Bowels of Mercies, kindnesse, hum-  
blenesse of mind, Meeknesse, long  
suffering, which the *Colossians* are,  
and we in them, here exhorted to put  
on.

*Put on — Meeknesse.*

*Meeknesse*, is the subject I am to  
speake to.

The use we are to make of it; It  
must be put on.

First of the subject, *Meeknesse.*

*Meeknesse* is of excellent use in  
our *Christian Conversation*; we can  
better be without our *Apparel* then  
with out it; for we can neither live  
Contentedly, nor die Comfortably

with out Meeknesse. The holy Scripture highly commends it : Christ

Matth. 5. 5. Crowns it with eternal blessednesse:

and God he will guide the meek in judgement: and the meeke he will teach his way: he will save all the

Pfal. 25. 9.

Meeke of the earth, he will beautifie the meeke with Salvation; and therefore *put on Meeknesse.*

Pfal. 76. 9.

Pf. 149. 4.

And now, about to speake of Meeknesse, I cannot begin better than to crave a taste of it in your *Attention*, in the words of the Apostle,

Jam. 1. 21.

Receive with Meeknesse the ingrafted word, &c. In speaking of Meeknesse, I will say somewhat of the *nature* of it, and somewhat of the *kinds* of it.

Arist. lib. 4.

Ethic. c. 5.

For the *nature* of it, it is a *moral vertue*; and *vertue*, to speak plainly, is the right use of *Reason* in the government of the *affections* and *passions* of the *soule*; for *knowledge*, or *reason* being an *Act* of the *soule* resulting from

from the prime faculty the *mind* or *understanding*, by discourse, doth worke upon the Inferiour part of the *soule*, the *will* and *affections*, informes them in the *choice*, and rectifies them in the *use* of things good and lawfull; hence comes *passion* to be ruled by *reason*, and *Reason* to be guided by *Religion*, and then is a *Christian Man* in his right temper when the Will and Affections with all external actions are ordered according to the enlightened rule of *Rectified Reason*.

*Affections* we cannot be without, for they are *natural*, implanted in the soule by the Maker of it, and the *operations* of them are not in vaine; for of great use they are in *Religion*; they <sup>are</sup> helps to *devotion* and to *dutie*; they are the *wings of the soul* that carrie it up to *Heaven* in *Devotion*; and they are

Nil sunt  
virtutes  
nisiordina-  
tae affecti-  
ones. Bern.

Affectioes  
utiles & a  
natura ad  
virtutem  
datae. Just.  
Lips. in  
Manuduc.  
ad Stoic.  
Philo. lib. 3  
diff. rt. 7.  
121. b.

*Affectus* velut ubertas est naturalis, ad quam cum verus cultus accesserit, statim cedentibus vitis, fruges virtutis oriuntur. Lact. l. 6, cap. 15. ad Just. Lips. in lib. 3. Manud. ad Sto. Philo. d. 7.

*Sine iis (i. affectionibus) linguebit omnis actio, & vis ac vigor animi resobvetur.*  
Sen. lib. 1. de Ira.

*Consule Fustum Lipsium in lib.*

*3. Manud. ad Stoicam Philosophiam, dissert.*

*7. p. 121. b.*

*Non enim ratio omnem prorsus evellere perturbationem animi conatur, cum*

*neque fieri id possit neque expediat: sed proponit finem ei quendam qui imponit ordinem, ingeritque virtutes morales que non sunt vanae motuum seu affectuum animi, sed eorum mediocritates, & concinnitates, &c.*

*Plutarch. de virtute Moral. cap. 10.*

the *Wind of the soul* that carries it on in *duitie to God*; were there not *affections*, we should neither *feare God*, nor *love Goodnesse*, nor *hate evil*, nor *desire happiness*, nor *rejoyce in the Lord*, nor *be zealous for his glory*; yet the *affections* when they are in their *Elevation*, and grow into *excesse*, they *degenerate into passions*; and *passions* are *fell and fierce*; *qua data porta ruunt*; upon any occasion break forth into *distemper* to the great *disquiet and disturbance* of the mind; Now *vertue* it is that does *Moderate*, finds out a *meane*, sets the *affections* in a *right frame and temper*; brings into the *soul* a *sweet consent*, a *heavenly harmony*, a *blessed tranquillity*.

The *affections* and *passions* are of them-

themselves unruly, head-strong and violent; the *Wisdom* and *Grace* which God gives to keep in and under these brutish *affections*, and sweetly to temper them, is *virtue*; it bounds the *affections*, and binds up the *passions*, which like nocent *beasts* (if they enjoy'd their own liberty) would do much harme and strangely distemper the *world* as well as *man*.

U<sup>nde</sup> Plu-  
tarch. Mo-  
ral. in lib.  
de virtute  
moral.  
cap. 13.  
Bruta pars  
devincitur  
rationi, ac  
contempe-  
ratur, mi-  
rabili exor-  
nata obedi-  
entia, ac  
tranquilli-

tate &c. Ita vehementes, furiosos rabidosque motus ratio extinxit, &c. Per tot. cap. 20. lib. Plutarch. de virtute moral.

The act of *virtue* then is to observe a golden mean between two extremes; and so we see in *temperance*, whereof *Meeknesse* is a *species*, it is *liberal* without *lavishnesse*: *Fru- gal* without *Covetousnesse*: *Civil* without *sullenness*: *Stai'd* without *sloth- fulnesse*: *affable* without *wantonnesse*: *Modest* without *affectation*: *Shame- fac'd* without *ignorance*: *Zealous* with-

Τὴν δὲ ἀ-  
ρετὴν τὸ  
μέτρον καὶ ἐν-  
είσθαι, καὶ  
ἀπεχθάνειν  
Arist. lib. 3.  
Ethic. c. 6.

out

## Of Meeknesse,

out Rashnesse : devout, and yet not superstitious : precise, but not scrupulous : severe but not injurious : Austere, but not malicious : strict, but not Contentious; in a word, it bridles Anger, mitigateth griefe, moderateth joy, that a man is neither over-joyd at the fruition, nor over-griev'd at the want or losse of things most dear and delightfull. It sheweth, *when*, and *how farre*, and *for what*, we may be angry, or glad, or sorrowfull; where we must love, and what we must hate; and seasons all our Actions with that due time which is appointed for every thing under the sun. And as for Meeknesse, it is chiefly shewn in *bearing and forbearing*.

For he is Meeke that being provoked by *injuries*, doth patiently beare, and having opportunities of *Revenge* put into his hands, doth quietly *forbeare*.

The Meeke (saith Beza) are the gentle,

gentle, mild, and courteous, oppos'd to such as are wild, fierce and savage.

He is Meeke (saith *Hemingius*) that bridles his *affections*, who is not easily provokt, and very ready to forgive an *injurie*.

He is Meeke (saith *Melanchthon*) that possesseth his soul in *patience*, contents himself, and leaves *vengeance* unto *God*.

He is Meeke (saith *Calvin*) that resisteth not *evill*, but overcometh *evill* with *good*.

He is Meeke (saith *Ambro. Cath.*) who bridleth his *affections* that he is not *Angry*; or being *Angry*, sinneth not.

He is Meeke (saith *Cassiodorus*) that suffers all *wronges*, and *wrongs* none.

He is Meeke (saith *Hierom*) who is so farre from doing hurt, that he thinks none.

By these descriptions which these

*Authors*

*Miles sunt  
qui cedunt  
improbationibus, et  
non resistunt in ma-  
lo, sed vincunt in bo-  
no malum.  
Aug. in Ser-  
Domini in  
monte.*

Author give of the Meeke, we easily understand what the nature of Meeknesse is. It is a rare *vertue*, the true *Character* of a Saint, the proper *Garbe* of Election, Sanctification, Adoption.

2 COR. I. 3. By it we resemble God the *Father* who is the *Father* of Mercies, and God of all Consolation.

MAT. II. 29 By it we resemble God the *Son*, whose proper Attribute is to be *Meeke* and *lowely*.

MAT. 3. 16. By it we resemble *God the Holy Ghost* the *Comforter*, who to shew the meek and Gentle properties of his nature, appeared in the shape of a *dove*.

It is a Certaine signe of *heavenly-mindednesse*, for as the superior part of the world, and that which is nearest the *starres*, hath neither *Clouds* nor *Stormes*, nor any *Meteors* engendered

*Pars superior mundi & ordinator, ac propinqua sideribus, nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem: omni tumultu caret, inferiora fulminant.* Seneca lib. 3. de Ira. cap. 6.

in it, nor is it subject to perturbation; *omni tumultu caret*; all is calm & quiet there: whereas thundering, lightning, stormes, and tempests, are engendered in the lower parts. So the good Christian whose Conversation is in heaven, whose thoughts are above the *Clouds*, and is mov'd with nothing here below is free from *Malice, envie, revenge, hatred, disdain,* and is alwayes *Calme, quiet, modest, mild, gentle.*

Meekenesse it is placed betweene two *extremes.*

On the one side is *Anger*, a hot fierce and fiery *passion.*

On the other side *Lenitude*, or rather dulnesse and stupidity, a slow, idle, dull affection.

The former of these I may compare to *fire*; the Prophet hath done

ἔστι ἡ καὶ πρὸς  
εἰς ὀργὴν  
καὶ βία  
καὶ ἐπιθυμία  
καὶ μισότης  
καὶ ὀργὴν δὲ  
ἀνθρώπων  
ὅντων τῶν  
μέσον πρῶ-  
τον λέγοντες,  
τὴν μεσό-  
τητα πρῶ-  
τον κα-

λέγουμεν τὴν δὲ ἀκρῶν ὁ μὲν καὶ βία καὶ ὀργὴν ὀργίλον ἔστω. ἡ δὲ κα-  
κία ὀργιότης, ὁ δὲ ἔλλειψις ἀόργητος τίς. ἡ δὲ ἐπιθυμία ἀόργα-  
σια. Arist. lib. 2. Ethic. cap. 7

it for me : shall thy wrath burn like fire? the latter unto water, which of it selfe without an higher Principle of Nature, is cold and chill, very hardly either moved to good, or remov'd from evil; thus the Meek man is set in the midst of evil: if he incline to one hand, he is in danger to be scorch'd with the burning fire of anger: if to the other hand, to be drown'd in the dead sea of dulnesse or senselesse stupidity; *medio tatis-* *simus*; no safety but in a *meane* between the two, and that is Meekness.

Thus the meek man must passe through fire and water; so the Psalmist speaking of the injuries Gods people endured, sets forth how hardly they were put to it, We went (saith he) through fire, and through water: but thou broughtest us out into a wealthy place. The meek man in the midst of mischief hath the promise of

μεσοτης εν  
 σιυ η αρε-  
 τη. Arist.  
 Eth. l. c 6.  
 μεσοτης  
 εν βραχυ  
 μεσοτης πε-  
 ειρηας. A-  
 rist. lib. 4.  
 Ethic. c. 5.

of Gods presence and protection,  
 Isa. 43. 2. *When thou passest through  
 the water, I will be with thee : and  
 through the rivers, they shall not over-  
 flow thee : when thou walkest through  
 the fire, thou shalt not be burnt, nei-  
 ther shall the flame kindle upon thee ;  
 and this for the Nature of Meeknesse.*

Isa. 43. 2.

For the kinds of Meeknesse; There  
 is a Meekness towards God, and a  
 Meeknesse towards man.

For Meeknesse respecteth both  
 God and man; it sets the soul in a  
 right temper to God, and also to  
 man.

Meeknesse towards God, is a willing  
 and ready submission of our judge-  
 ments and affections to the will and  
 pleasure of God in all things, without  
 fretting, murmuring or repining.

For as we must not question the  
 the Justice of God in suffering the  
 wicked to prosper:

So neither must we murmur at

C

the

the goodnesse and providence of God  
 in suffering the *godly to be afflicted*.  
 Why God doth suffer it to go ill  
 with the *good*, and *well* with the *bad*;  
 that the worst prosper best, and the  
 best suffer most, is a secret of divine  
*providence* which we must submit un-  
 to, not question: knowing that *wick-*  
*ed* men, the more happy they are,  
 the more *wretched* they are; for what  
 greater *Wretchedness* can there be then  
 to prosper in evil *Courses*? Gods deal-  
 ings in this particular, & his dispensa-  
 tion of outward blessings is both *wise*  
 and *just*. Why God doth so or so, he is  
 not bound to give us an account; *se-*  
*cret* he may be, unjust he cannot be.

Here then let us acquiesce; the Ju-  
 stice of God herein is not to be accused  
 of partiality, as if he lightly passed  
 by, and *slightly* passed over the sins of  
 some, as an *Acceptor of persons* (when  
 God knows there is nothing in their  
*persons* he should accept) but we must  
 let

et God alone with his own *Work*, and  
 suffer him to take his own way; for  
 though he permit the wicked to *prof-*  
*er*, to proceed and go on in an un-  
 interrupted state of outward *felicity*  
 and immunity from *dangers*; though  
 he seeme to order and dispose all oc-  
 casions and occurents for their *ad-*  
*ancement* in this present world; and  
 though they be not unfurnished of  
 pretences both plausible and pleasing  
 as a thing *Customable* and *Common*  
 to the world, and therefore the  
 lesse questionable, and more excu-  
 sable in the judgments of *corrupt*  
*men*) entertaining any means, un-  
 dertaking any condition, laying hold  
 on any advantage, sticking at no-  
 thing that may help or further their  
*interest*, or mount them to the top  
 of their *desires*; yet that *light*, and  
 those *notions* they labour to *quench*,  
 and *eradicate*, breaks in upon them;  
 and many times in the midst of their

confidence they are brought into  
straights; and at length those *dread-  
ful curses* and maledictions, which  
continually *dogge them*, will surely o-  
vertake them, either at their *passage*  
out of this life, or *entrance* into an-  
other, (though *Babylon* sit as a Queen,  
and see no sorrow, yet God doth  
know her day is coming) So God  
may *connive* at them, he *consents* not  
to them: He may seeme to pave  
their way to *hell* with oyle and but-  
ter: suffer them to play with the  
*Waspe* and *Hornets* nest, till they be  
stung to death; they have all things  
they can desire, but as *nets* and *snare*,  
and a *curse* withal, as the *Israelites*  
had *Quailes*; we see their open *pride*,  
we see not their secret *pinches*. En-  
vie not therefore the prosperity of  
wicked men, *fret not thy selfe* be-  
*cause of evil doers*, but observe the  
end of the Lord.

Pfal. 37. 1

Surely their *condition* is unce

ain, they have no sure standing; God hath set them in slippery places, and their foot shall slip in due time, which would invite them to *repentance*, or a greater *fall*: and therefore that God doth suffer them, and suspend his vengeance, as it doth commend his *patience* and abundant *clemencie*; so would it silence our *murmuring*, cause us applaud his *wisdom* and *justice*, to be contented with his dealings, and put on *meekness*.

I know how many good men have been strangely affected at Gods doings in this kind. *Job* and *David*, and *Asaph* and *Jeremiah* with others. It after a thorough search and examination of Gods waies, they rested therewith not *contented* only but *thankful*, acknowledging their errors and oversight, and admiring the justice of heaven, who sooner or later will not suffer the wicked to go unpunished. When their iniquitie

Psal. 73.

18.

Psal. 34.

35.

Job. 21.7.

Psal. 10.

13.

Psal. 73.3.

&amp;c.

Jer. 12.1.

Gen. 15.

16.

Rev. 14.  
15.

Psal. 37. 2

is full, and the harvest of their sins ripe, God will put in his sickle, and they shall soon be cut down as the grass, and wither as the green herb. And if they scape free in this life as seldom they do, yet in the life to come they shall meet with *wrath* and *vengeance* in full *vials*: and therefore though *stout* and *stubborn* sinners do think to bear up themselves against the *justice of heaven*, yet know there is placed over them an *armed revenger* who will not acquit the wicked of his doings; for Gods *patience* and *silence* have fixed bounds he will plead his own cause, will right his Saints, and punish the wicked after their deservings: For the time when he will do it, that we must leave to *God*; it is not for us to know the *times* and *seasons*, which the Father hath kept in his own power. All that we know is, that there is *truth* in Gods word, and *power* in his  
hand

Acts 1. 7.

and. He is not ( as *Cacilius* in *Minutius Felix* alledges ) *invalidus* et *iniquus*, unable and cannot, or unjust and will not ; but he both can and will make good his word upon them. For the time when, and the means how he will do it, we must leave to his ordering : we have seen *Meteors* blaze by night, and perish the next morning with the *Rising Sun*.

They have their *Heaven here*, till suddenly the *Oracles* of God take place, and then in a *moment* they tumble into the *pit*.

Their *good* is not in their *hand*; for a *moment* shall devour them with their *portions*. Though they scape for a time, thinking, speaking, doing what they please, wallowing as *Swine* in the mire, and fatted as *Buls of Bashan* for the day of slaughter; yet when the *Heavens* shall melt, and the *Mountains* be moved, what covert shall hide them from that *wrath*

Pfal. 55.  
23.  
Job. 21.  
15.  
Pfal. 37.  
9, 10.  
Pfal. 73.  
19  
2 Pet. 3.  
22.  
Pfal. 22.  
12.  
2 Pet. 2.  
12.  
Luk. 23.  
30.  
Rev. 6. 16.  
Isa. 2. 19.  
Hos. 10. 8.

C 4

which

*Vi Etima  
sacra Deo  
comburi  
tur, abripit  
offam Hinc  
Aquila, ad  
pillos fert  
que inextin-  
da suos; Fa-  
tali ignicu-  
lus præde  
impercptus  
adhæsit,  
Sacrilegia-  
que sacer.  
devorat ignis  
opes.  
Hab. 2.6.*

*Psal. 17.*

*14.*

*Psal. 31.*

*24.*

*IIa. 28. 16.*

*Raro ante-  
cedentem*

*scelestum*

*deseruit*

*pede pœna*

*s'audd.*

*Ro. 12. 19.*

which they shall not be able to *abide*  
or *evade*?

No mans misery then being great-  
er then theirs whose impiety is  
most fortunate, there is greater cause  
for them to bewail their own unhap-  
piness, then others to *envy* or *mur-  
mur* at their happy estate.

There is a *woe* for him that en-  
creaseth that which is not his; we  
read of the *Eagle* snatching a morsel  
from the *Altar*, carried therewith the  
*Coal* that consum'd her *nest*, and  
burnt up her *young ones*: means ill  
gotten will one day more *torment* a  
man, than ever it did *enrich* him; and  
a succeeding age ( if not before ) shall  
see them melt to *nothing*.

In the mean time let us take the  
Psalmist's advice, to tarry the Lords  
leasure, and to wait his good plea-  
sure; *For they that believe, will not  
make hast. Vengeance is Gods, he will  
repay; if wickedness go before, ven-  
geance*

geance is not far behind: it follows close at the heels of wickedness; though hand go in hand, yet shall not the wicked go unpunished. For God will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his wickedness.

Pro. 11.  
21.

Psal. 68.  
21.

I know some are too *hasty*, and would prevent God; will take upon them to prescribe him *waies* and *means*, like the two sons of *Zebedie*, fire they must have from heaven: our Saviour reproves their *rash* and *heady Zeal*, and tels them they know not of what *spirit* they are. *Christ* was their *Master*; and it is fit the *Disciples* should be of their *Masters spirit*. It was a prime lesson he would have them learn, *Learn of me for I am meek and lowly*: it seems *St. Paul* had well cond this lesson, and therefore commends it to the practise of his *Brethren* as the best *ornament* of their profession.

Luk. 9. 54.

Luk. 9. 55.

Mat. 11.  
29.

Gal. 6. 1.

The

The spirit of *Christ* is a spirit of meekness; He came not to destroy mens

Lu. 9. 56.

*lives, but to save them.* And such a spirit best becomes them who call themselves by the name of *Christ*; they are much to seek who think *Christ* will have his *cause* vindicated with fire and sword. That the enemies of *Christ* deserve no better, no man doubts; but if every one should have his desert, the world would have an end; and therefore *Peter* must up with his sword: *James* and *John* must out with their fire: there will be use of both, but they must stay his leasure until he call who hath the command of both.

Mat. 26.

52.

But *men* are impatient, think the time long, which measured by their distempered appetites, they flie out into *passion*, and accuse God of *slackness*, and think they are wrong'd, if they be not presently reveng'd, when their betters forbear and are still unreveng'd:

reveng'd: we dayly see it; *God is provoked every day, he suffers much, and he suffers long, as a Cart is pressed that is full of sheaves;* He bears the *sins* of men, and forbears his *Judgments*, not this *day*, and the next, but how often? he bore with the *Israelites* forty years; with the old world one hundred and twenty years; and still every *day*, and all the *day* long, he reacheth forth the *hand of mercy* to a *gain-saying people*. God hath *vengeance* in his *power*, but not in his *will*; if he were as impatient as man is, the *Idolator* in his *Sacrifice*: the *swearer* in his *blasphemy*: the *unclean person* in his *Adultery*: the *formalist* in his *Hypocrisy*: the *Epicure* in the midst of his *drunkenness* and *gluttony*: and *Tyrants* in their *rage* and *cruelty* had been consum'd.

God is *wronged*, yet he *endures* it: God suffers, what no man would *endure*. Nay, the *Son of God*, *Jesus Christ*

Psal. 7. 11.

Amos 2.

13.

Mat. 23.

37.

Psal. 95.

10.

Gen. 6. 3.

Isa 65. 2.

Ro. 10. 21.

nor Lord is not yet avenged of the injuries that have been done unto him, the Indignities that have been cast upon him: the Blasphemies spoken against his name; the Cruelties done against his servants; How long Lord holy and true? oh! the meekness, gentleness and patience of a blessed Saviour, to suffer a company of worms and vermine upon earth to blaspheme that name, whom all the host of heaven do adore: He is judged of men: but he judgeth no man: and although the Father hath committed all judgments to the Son; yet the Son suspendeth his judgment until the appointed time, to which he hath reserved the unjust to be punished, when he shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on all them that know not God, and obey not the Gospel of our Lord Jesus Christ. And the holy Ghost is grieved

Rvc. 6. 10.

Jo. 8. 15.

Joh. 5. 22.

Act. 17. 31.

2 Pet. 2. 9.

2 Thes. 1.

7, 8, 9.

ved every day, resisted, despited, blasphemed; his motions quenched: his inspirations smothered: his operations interrupted: yet still he waits, expects, stands at the dore, and knocks: thus he doth yet, but thus he will not alwaies do; *the spirit of the Lord* will not alwaies strive with *man*: for that he is but *flesh*: he will *withdraw*, and will at last give place to that heavy *indignation*, which shall break forth from the *presence of the Lord*, and from *the glory of his power*. Let us do as God does, judg not before the time; he is *righteous* in all his waies, and the dispensations of his providence are most *wise and good*. Wherefore let us not judg amiss in *repining or murmuring*; either at our own *sufferings*, or at his *long-suffering* those that are not his. But let every one in the fear of God, be careful to work out their own Salvation: and as for *Gods enemies* and theirs, let them pray for their

Eph 4. 1. 3.  
 Act. 7. 50.  
 Heb. 10. 29  
 Mat. 12.  
 31.  
 Lu. 12. 10.  
 Act. 18 6.  
 1 Thef. 5.  
 19.  
 Rev. 3. 20.  
 Gen. 6. 3.

2 Thef. 1.  
 9.  
 1 Cor. 4.  
 5.  
 Psal. 145  
 17.

Phil. 2. 12.

their *conversion*, and not sollicite their *subversion* before the *appointed time*.

Peter was chek'd for his *curiosity* in demanding concerning *John*, what shall *this man* do? If I will (*saieth Christ*) that he stay till I come, what is that to thee? follow thou me. What and if it be the will of God both tares and wheat should grow up together to the harvest? What and if God willing to shew his wrath, and to make his power known, endure with much patience the vessels of wrath fitted to destruction? shall man repine at the *doings* of his *Maker*? rather in all *humility* let us submit our *selves* to his most just and wise *designments*, rest contented with his proceedings, and *put on meekness*.

*Secondly*, as we must not call in Question the *justice* of God in suffering the *wicked* to prosper, so neither must we murmur at the *goodness* and *providence* of God in suffering the

the

Joh. 21.  
21.

Mat. 13.  
30.

Ro. 9. 22.

the godly to be afflicted.

For affliction is the Saints lot; the portion of the Righteous; the Legacy Christ bequeathed his own Disciples: in the world ye shall have trouble; and in the whole book of God we read of one that sinned not, but not of any one that suffered not.

Jo. 16. 20.

33.

Jo. 15. 20.

Ps. 34. 19.

Act. 14. 22

1 The. 3. 3.

2 Tim. 3.

12.

2 Cor. 5.

21.

Job. 14. 1.

Eccl. 40. 1.

1 Pe. 4. 12.

*Nullus servus Christi, sine tribulatione est; si putas te non habere persecutiones, nondum coepisti esse Christianus, Aug.*

*Si exceptus es passione flagellorum, exceptus es a munere. e. s. i. r. u. m. Idem de pass. V. de Hieron. ad Eustoch.*

And therefore reason should teach us to put on meekness, to suffer affliction with a quiet and contented mind: for who can think to escape that which hath befallen all? and not to do willingly, what must of necessity be done?

*Fer quod fors praesens tibi fert; nam, ferre recusans te laedes; & te fors tam n. abripiet Basilus. Proximus Deo plenus est flagellis. Amb. Clem. Alex. lib. 2. Stromat.*

And Religion teaches that it is the way of all Saints; no man ever came

to *heaven* but by it: and if we be no worse us'd then *Gods best beloved friends*, we have no cause of *complaint*.

See first what they *endur'd*: and how they *endur'd* it.

They endured *sorrow's* not to be *endur'd*: they had *tryal* of *cruel mockings* and *scourgings*: yea more-over of *Bonds* and *imprisonments*: they were *stoned*: they were *sawn a-sunder*: were *tempted*: were *slain* with the *sword*: they wandered about in *sheep-skins*, and *goat-skins*; being *destitute*, *afflicted*, *tormented*. This they *suffered*.

Heb. 11. 1  
36, 37, 38.

How *suffered* they this? They went away *rejoycing* that they were accounted *worthy* to *suffer* for the *name* of *Christ*. And the *Apostle* tells us of the *Hebrews*, that they *suffered* with *joy* the *spoiling* of their *goods*. And if we look higher, and take our *direction* from a *clearer sight*; let us *look*

Act. 5. 41.

Heb. 10. 34

look

look to *Jesus* the author and finisher of our faith: no mans *sufferings* were ever like his (while he lived upon earth;) though he walked *unblamably*, never hurt *any*, pitied *all*, helped *all* that came unto *him*, yet he was not *believed* in his word, he was *reproached* in his life, *hated* in his person, *greived* in his spirit, the whole way of the world went against *him*, yet his *meekness* was as great as his *sufferings*: To *suffer* what he *suffer'd* with *patience*, was much: but to *suffer* with *silence*, was much more: many times in the midst of their *afflictions*, men use to releive themselves with *complaints*: But *He* was led as a lamb to the slaughter, and as a sheep is dumb before the shearer, so opened he not his mouth. There was no *complaint* in his lips: no *clamour* in his tongue: he did not cry, neither was his voice heard in the *streets*; and Saint Paul would have all *Christian men* to be

Heb. 12. 2.  
Lam. 1. 12.  
Joh. 8. 46.  
Joh. 10. 32.  
Mat. 9. 36.  
Mat. 14. 14.  
Mat. 15. 32.  
Mat. 4. 23.  
Joh. 1. 11.  
Joh. 5. 44.  
46.  
Joh. 6. 64.  
& 12. 37.  
Mat. 11. 19.  
Mar. 5. 22.  
Mat. 17. 17.  
Joh. 11. 33.  
Mar. 3. 5.  
Psal. 2. 1.  
Isa. 53. 7.

Isa. 42. 23.

D of

Phil. 2. 5.

of the same *temper*: for hereunto are we call'd (saith Saint *Peter*) to be partakers of his *sufferings*; for he *suffered* for us, leaving us an *example* that we should follow his *steps*.

1 Pet. 2.  
21.

Not only to *suffer* what he did: but to *suffer* as he did, with the same *quietness* of mind, *meekness* and *humility*.

Heb. 12. 3.

Can there be a stronger inducement to *meekness* in the midst of *afflictions* then the example of *Christ*? The Author to the *Hebrews* adviseth to consider him that *endur'd* such contradiction of sinners lest, ye be wearied and faint in your minds. Thus whether we look upon the example, (our *Saviour Christ*) or the virtue exemplified (*meekness*) both are worthy our imitation. Such a *virtue* were to be imitated in any *person*: such a *person* to be followed in any *virtue*. So then the more *meek* a man is, the more like *Christ* he is, & consequently

ly

ly the more *heavenly* and *happy* he is; and therefore *put on meekness*.

Our enemy the *Devil* knows how useful a *garment* our *meekness* is, and therefore would rob us of it.

*God* suffer'd him to practice upon *Job*; but by all the losses and crosses he brought upon him, he could not provoke him to *murmuring* and *impatience*. He had thought to have given his *meekness* the foyle, by laying his *hand* upon his *body*. For he said, *put forth thine hand upon his bone, and upon his flesh, and he will curse thee to thy face.*

But as cunning as the *tempter* was here, he was deceived: for *Job* was resolv'd nor to *curse God* though he kild him: he knew the utmost extent of *Sathans* power was but his body, and if it must be so, he is willing to lay it down with *meekness*, in assurance to have it restor'd: and to receive it again, compleat in all the

parts of it. Though *Job* could object his *innocency* against *Satans calumny*, he will not therefore presently *murmur* and call in question *Gods goodness*, but will attend with *patience*, the further manifestation of his good will and pleasure; and in the mean time put his mouth in the dust. Oh then when *God* threatens, let us meet him on our *knees*, and like obedient *Children* kiss the *rod*, and give glory to the *hand* that guides it, and say with holy *Job*, *Shall we receive good from God: and shall we not receive evil also? God is the fountain of all goodness*, and if he be pleased to turn our *sweetness* into a little *bitterness*, shall we repine at the omnipotent *wisdom* of our *Maker*? *God* is so good, that he would suffer none evil to befall us, except he were so wise, as to know how to extract good out of evil, and to make the *afflictions* of his *Children* (like so many ~~parallel~~ lines) meet in the

Ad aliquem usum  
sanctorum  
ordinatur  
omnis  
actus  
impiorum a  
summo Deo,  
a qui pro  
sui regimi-  
nis aequi-  
tate, bene-  
vitur etiam  
malis,  
ut qui suo  
arbitrio  
injuste vi-  
vant, illius  
judicio ju-  
ste dispo-  
nantur.

Aug. contra Faust.  
Manic. lib.  
16. cap. 21.

*center of his glory and their good: making all things work together for the good of them that are his.*

Rom. 8. 28

There are divers *cases* men frame to themselves, which causes them to entertain their *sufferings* with *impatience*.

*First*, they are not thorowly perswaded their *afflictions* are from *God*, and therefore they fly out and are *unquiet*, they blame their *stars*, they rail on *fortune*, and after a brutish manner like unreasonable *creatures* they let fly at the *stone*, and never eye the *hand* that sent it (Subordinate *means*, second causes, and such *men* and *things* which *God* only makes *instrumental* to his *providence*) they imputing their *sufferings* to any *thing* rather than *God*; whereas indeed they should look beyond all things *below* unto an hand *above* that guideth all: for what can any thing *do*, or *be*, without him, who is the *first Agent*

Amos. 4. 6,  
7, 8, 9.

Amos. 3. 6.

Job. 5. 6.

and original of all *being*: both producing and imploying *subordinate means* to his own *wise purposes*: contriving and fetching about all *things*, and acting them according to own *will*?

Psa. 39. 9.

Isa. 4. 55.

This not well considered, but men in their *afflictions* poring too much upon immediate *Instruments*, and second *causes*, break out into *passion* and *impatience*, fretting and fuming and meditating *revenge*: but when they consider they have to do with *God*, this silences all *complaints*, makes the *sufferer* quietly to submit, and to acknowledg the *hand* of *God*, and that there is no striving with his *Maker*; when Saint Pauls friends understood the mind of *God* concerning his *Bonds* and *Imprisonment*, and that no fear of *danger* could divert him from his peremptory resolution of going to *Hierusalem*, they ceased to importune him, submitting unto  
the

the *will* of the *Lord*, the disposer and orderer of all *events*. And *David* was silent when he was satisfied concerning his *sufferings*, that they were from *God*; he laies his hand upon his *mouth*, and saies no more, *But I became dumb and opened not my mouth, for it was thy doing.*

Act. 21. 13  
14.

Psal. 39 9

Yea, in our blessed *Saviours sufferings* the gates of *hell*, and powers of *darkness*, the *Jews* and *Judas*, *Pilate* and *Caiphas*, the *Priests* and the *Soldiers*, active *instruments* all of *them*, but their *power* was derived from *God*, their *malice* limited by *God*; and they *did* that, and no more could they *do*, but what the *hand of God* and his *Counsel* determined before to be *done*: and all that was *done* unto him, and all that was *suffered* by him, he acknowledges to be *Gods doing*, not *theirs*, the sorrow wherewith the *Lord* afflicted him. Could we take this course in

See all the Gospels.  
Mat. 26.  
27.

Mar. 14. 15  
Luk. 22. 23  
Joh. 18. 19  
Joh 19. 11

Joh. 19 36

Act. 2. 23

Lam. 1. 12

Rev. 3. 19.  
 2 Pct. 2. 9.  
 Pſal. 119.  
 75.  
 Mat. 10.  
 29.  
 Luk. 12. 6.  
 7.

Pſ. 119. 75

Pſa. 46. 10

Pſalm 119

137.

Secreta eſſe  
 poſſunt iu-  
 dicia Dei,  
 inſulta eſſe  
 non poſſunt.  
 Aug.

our private and publick calamities, to take them as from God, the effects of his love; wisdom and faithfulness, without whose providence a sparrow falls not to the ground, nor a hair from our heads: that these things are done unto us in singular wisdom, and special love to our souls: so David took them; I know (saith he) O Lord, that thy Judgments are right: and that thou in faithfulness hast afflicted me. This will quiet our hearts, and sustain our spirits in the midst of afflictions: Be still and know that I am God. When Mauritius the Emperor, his wife and five sons were taken, his wife and five sons put to death before his eyes, and himself waiting for the like fatal blow, concluded thus, Righteous art thou O Lord, and right are thy Judgments. let our thoughts quietly rest here: the cause of Gods Judgments may be secret, and unknown to us, they can-

not be unjust; how unjust soever the *Agents* be, by which the just God scourges his own, who despihtfully do their own wils, whilst they unwittingly do Gods.

Consider not how unjust the *Agent* is that gives the blow, as how just God is that guides it.

And this would be our meditation in al cases to think whose hand strikes: whether in *Epidemical* visitations, of famine, pestilence, or the sword; or *personal*, as sickness, poverty, sorrow, loss or cross; and to conclude the blow is Gods, whosoever or whatsoever is us'd as the weapon. Yea, it comes not without desert, because God is just: nor shall be without profit, because God is good.

It is to be considered likewise that God who sendeth afflictions, ordereth them to very good ends, as namely, to conform men to the *Image of Christ*\*, who was a man of sorrows and learn'd

Consule de hac re Philip. Melan. locis communibus Theologicis decalamentibus & de cruce, ubi tractat de quatuor generibus afflictionum;

Τιμορίαι, Σκουμασίαι, μαρτύριον, λύτρον  
Nec venit sine merito quia Deus est justus; nec erit sine commodo, quia Deus est bonus.  
Aug.

ἵνα καὶ θεω-  
μεν μὴ εἰς  
ἀνθρώπων  
βλάβειν  
ἀλλ' εἰς  
Θεὸν ἀπο-  
βλέπειν.

<sup>Ex-</sup>  
*Donis suis Deus flagella permiscet, ut nobis omne quod nos in seculo delectabit, amareseat: &c. Greg. super Ezech. vide Sanctum Hieronymum Tom. 9. ep. 20. Anne est aliquid tam durum, &c. ut misericordiam exigamus? Aug. in Psa. 39. ad gratiam commendandam. Aug. de verbis Domini. Omnis divina percussio purgatio in nobis vitæ presentis est. Greg. moral. lib. 18. cap. 13. Adversitas probatio virtutis est, non indicium reprobationis. Greg. in Regist. 1 Pet. 1. 7. Rom. 5. 3 4. Patientia in prosperis nullus est usus Greg. moral. lib. 11. cap. 19. in malis quæ quisque patitur, non in bonis quibus fruatur, opus est patientia. Aug. in Joh. 12. 4. vid: Tert. de pœnit. cap. 10. ad explorandum, deplorandum, implorandum. Alsted. System. Theol. Aug. in Ps. 49. idem lib. 2. confess. opus enim est ad sui notitiam experimento, &c. Sen. lib. de Pro. Deus utique qui quem corripit diligit quando corripit ad hoc corripit ut emendet. Cyp. lib. 4. ep. 4.*

Experience by the things he suffered; To wean them from the love of this world: to make them fit for mercies: to make his mercies more choice and dear unto them: to soften & melt their hearts; to purge out their corruptions: to kindle their zeal: to inflame their devotion: to strengthen their faith: to exercise their hope: to beget in them charity and compassion towards others: to make tryal of their patience: to break the pride of their spirits, that they may search and try their waies: to teach them to deny themselves, and cast off their carnal confidence: to amend

commend whatsoever he finds  
*miss*: making them more  
 vary of their *steps*: and to  
 have their *conversation* in the  
 world more *humble* and void  
 of *offence*: with a greater ha-  
 red and detestation of *sin*:  
 and with a more fervent de-  
 sire and care to serve and  
 please *God*: yea, *God* orders  
 their *afflictions* for the exer-  
 cise of the *graces* he hath be-  
 stow'd upon them in this *life*:  
 and for the further encrease  
 of the *glory* he hath prepared  
 for them in the *life to come*.

*Deus corruptelam no-  
 stram non patitur longi-  
 us procedere, sed plagis  
 ac verberibus emendat.*  
 Laet. div. Inst. lib. 3.  
 c. 27 Aug. in Pl. 21. in  
 Psa 60. n se m. ad Lip-  
 pium. Salvian. de pro-  
 vid. Dei. Greg. lib. 11.  
 moral. Quos amat e-  
 mendat, scelerique impo-  
 nit habenas. Bapt. Man.  
 de fortuna Gonzagæ Ca-  
 vendum est vulnus quod  
 cum dolore curatur. Ad-  
 versa corporis, remedia  
 sunt animæ. Isidorus de  
 summo bono, lib. 3. Ad  
 virtutes spectat tribula-  
 tionis fortiter sustinere.  
 Bern. super Cant. serm.  
 85. In Deo certa est  
 fiducia, quando pro bo-  
 na opere adversitas additur, in hoc mundo recipitur, ut pulchrior  
 merces in tribulatione æterna servetur, Greg. in Registro. vide etiam  
 Greg. mor. lib. 26. cap. 18.

Men therefore being once perswa-  
 ded of this, that all *afflictions* are  
 from *God*, of his *sending*, and of his  
*ordering*, they should take up the re-  
 solution of old *Ely*, *It is the Lord,*  
*let*

1 Sam. 3.  
18.

*let him do what seemeth him good; for whatsoever seemeth good to him, is good indeed, howsoever it seem to us.*

Heb. 12.  
10.

Thus God chasteneth us for our profit, (saith the Author to the Hebrews) & therefore we should accept of his corrections, not with meekness only, but with thankfulness. So David thanks God for his troubles as for a special favour; *It is good for me that I have been in trouble:* and pronounces such for blessed, *Blessed are they whom thou chastenest.* For Gods love is the ground of all blessedness; and that may consist with affliction, insomuch that God loveth not whom he afflicteth not: So that afflictions are tokens of Gods love, markes of Adoption, testimonies of eternal happiness, and therefore we should prepare our selves patiently to endure them, *by putting on meekness.*

Psal. 119.  
71.  
Psa. 94. 12

Heb. 12. 6.  
Rev. 3. 19.  
Pro. 3. 11,  
12.  
Heb. 12. 7.  
Job. 5. 17.  
Jam. 1. 12.

But there are some cases especially

ty wherein *men* are apt to *murmure*, as first when their *troubles* are *extream*, very *great*, and *many*, and hard to be *endur'd*.

Secondly, When they are *tedious* and of long *continuance*, when a man can see no end of his *troubles*, find no way to get out of them.

Or Thirdly, when they are *alone*, *suffering* what no man else, when no man besides themselves doth *suffer*.

Here are hard *cases* put: yet such as the best *Saints* of *God* have undergone.

This was *Dauids case*; read the 38 and the 88 *Psalms*, and see into what a sad and forlorn *condition* *David* was brought: what heavy *complaints* and grievous *lamentation* doth he make, that the *Arrows* of *God* did stick fast in him, that his *hand* pressed him fore, that there was no *soundness* in his *flesh*, that he was bowed

Psal. 38. 2.

3.

6. bowed down greatly, and went mourning all the day long: that
21. Psal. 88. 3. there was none to comfort him; lovers, friends, neighbours, acquaintance stood a far off, that his soul was full of troubles; that his life drew nigh unto the grave; that the
7. wrath of God lay heavy upon him: that he afflicted him with all his waves.

This was *Jobs case*, for he acknowledgeth he wanteth words to expresse his grief: for (saith he) *the Arrows of the Almighty are within me, the poyson whereof drinketh up my spirit; the terrors of God set themselves in array against me.* That Moneths of vanity and wearisome nights were appointed to him; That he could not rest day nor night; But was full of tossings too and fro; so disquieted he was, that he cursed the day of his nativity, and wishes that he had been as an untimely birth: or

Job. 6. 4.

Job 7. 3.

4.

Job. 3. 4. 5. 6. 7. 8. 9. 10

as

as infants vvhich never see the light ; Job. 3. 16.  
 yea his distemper grevv to that  
 heighth that he breaks forth and  
 cries out, O that it vvould please God  
 to destroy me, that he vvould let  
 loose his hand and cut me off. Thus  
*Jobs sufferings* vvere great, vvhich  
 vvere the cause of much *disquiet* to  
 that *good-man* : his *life* vvvas full of  
 Job. 14. 1.  
*mifery*, he *suffered losse* in his *Estate*,  
 Job. 1. ---  
*fear* in his *children*, *pain* in his *body*,  
 Job. 2. 7.  
*horror* in his *soul*, *discouragement* from  
 Job. 7. 11.  
 his *friends*. Now to settle the mind, &  
 14. 15  
 quiet it in the midst of these *troubles*,  
 Job. 16. 2.  
 vvhen at any time they come thick  
 and threefold:

It must be considered that *God is*  
 with his *children* in their greatest  
*afflictions*, and his presence sweet-  
 ens every *condition* ; for where he is,  
 Isa. 42. 3.  
 3.  
 he is not as an idle *spectator* of their  
*miseries* : but there is with him *help*,  
 Isa. 50. 7.  
 and *comfort*, and *light*, and *life*.

Where he is, no *evil* can be *fear-*  
*ed*,

Psal. 23. 4. ed, no greater good desired; he raises the *spirit*, comforts the *heart*;  
 Psalm 73. 25. he is a *Sun* to give *light* unto them;  
 Isa. 40. 1, 2 and a *Shield* to defend them; when  
 Psal. 84. 11 one is brought to that *extremity*, that  
 not an *Angel*, nor any creature can  
 help; when *friends*, and *means*, and  
*flesh*, and *heart*, and *life*, and all do  
 Psalm. 73. 26. fail, he stands by and is the *strength*  
 of the *heart*, and our *portion* for ever:  
 where *God* is, there no true *comfort*  
 can be wanting.

Psal. 23. 1.  
 Psalm 37. 16.

Pro. 15.  
 17, & 17. 1.

1 Kin. 17. 14.

Exod. 17. 6.

Exod. 16. 4, 13, 14.

Psal 46. per totum.

Mat. 4. 4. Gen. 22.

14. Micah 7.

8, 9, 10, 11 Haggai 2.

19.

If means, be *little*, he can *blesse* it, and make it a *sufficiency*.

If there be no *means*, he can *create* it, and cause a *plenty*.

And in greatest *Exigencies* God can so supply that he can make the *estate* of his *Children* as Comfortable as if they had all good things at hand. *God* will be seen in the *Mount*: *mans extremity* is *Gods opportunity*: there's no man can be brought to that desperate *state* whom he cannot easily

easily and speedily Recover.

If *God* be with him, *David* will fear none evil, though he walk in the midst of the valley of the shadow of death, and his own people talk of stoning him. *Peter* can sleep securely; and *Paul* sing sweetly in the Prison, if *God* be with them. *Daniel* in the Lyons den, and the three Children in the fiery Furnace, are safe through the presence of *God*. He proportions his Consolations to their afflictions: let not then their hearts faint, nor their faith faile, but when they sit in darkness, and see no light, let them trust in the Name of the Lord, and stay themselves upon their *God*, let them not flye to broken Cisterns, seeing they have the fountain at hand; and let them not long for stolln waters when they may drink their fill at the spring or well of Life. Wherefore stands *God* by them, but to fill them with his Grace, to support them in

Hagga. 2.  
19.  
Psal 23. 4.  
1 Sam. 30.  
6.  
Act. 12. 6.  
Acts 26.  
25.  
Dan. 6. 22.  
Dan. 3. 25.  
27.  
2 Cor. 1. 5.  
Psal. 94. 19.

Isa. 50. 10.

Jer. 2. 13.  
Jer. 17. 13.  
Psal. 36. 9.  
Prov. 9. 17.  
Revel. 22.  
17.

E

times

times of *danger* and *difficulty*? then  
*hope* holdeth up the heart; and *faith*  
 Isa. 57. 2. assures their *hope*, that ease, and rest,  
 and peace and deliverance will come:  
 and who ever trusted in *God*, and was  
 Psal. 22. 4, disappointed? the consideration here-  
 5. of made *David* to *check* the disqui-  
 etnesse of his *own heart*, and to put it  
 Psal. 42. 5. upon *Record* as one of his experimen-  
 11. ted *Observations*, that in all his time  
 he never saw the *Righteous* for-  
 Psalm. 37. 25. faken.

Indeed they may find much *trou-*  
*Affigeris* *ble*, feel much sadness, be brought to  
 9. *idem a-* a very *low ebb*: but *God* will bring  
 liquandiu; them up again: \* or if he do not,  
 sed si ad them up again: \* or if he do not,  
 eum redie- hec hath *supplies*, and *supports* for  
 ris, te ita them.  
 prosperabit  
 ut vehe-

menter gaudeas & præ gaudio inuisum solvaris. Merceus  
 in Job, cap. 8.

\* Isa. 60. 14, 15, 16, &c. Deut. 32. 36. 2 Pet. 2. 9. Ps. 51. 8.  
 12. Psal. 126. 5, 6. Mark 2. 5. Isa. 61. 3, & 49. 19. Psal. 30. 5.  
 Isa. 55, 12. Isa. 61. 2. Mat. 5. 4. Joh. 14. 16.

Men see their sorrows and sufferings; but their Comforts and joyes men see not, which are such as the world knows not of, such as the world cannot deprive them of.

Habest  
intus quo  
gaudeat.  
Aug. in Ps.  
30. Boni  
latent, quia  
lorum ip-  
sorum in

occulto e; & tam merita eorum sunt in abscondito consiluta  
q. m. r. e. i. r. u. g. s. at 201.

Judg. 5. 14. 8. 1 Cor. 7. 30. Prov. 14. 10. Joh. 16. 10. Luk. 1.  
47. Gal. 6. 24. Mat. 5. 12. Psalm 86. 4. 1 Cor. 2. 9. Joh. 16. 22.  
Isa. 31. 10.

God hath a bottle for their teares; in all their afflictions he is afflicted; he is about their bed; he putteth under his everlasting Armes, and upholdeth them with his hand from sinking: their boates may lye in pain, but their souls shall live at ease; and however it fare with them in their outward estate, their Soul shall be bound up in the bundle of life with the Lord their God: Nay, he will so strengthen them with his Grace, arm them with patience, endue them with Wisdome, protect them with his

Psal. 56. 8.  
Psal. 69. 9.  
Ro. 15. 3.  
Judges 10.  
16 Psal.  
41. 3.  
Deut. 33.  
27.  
Psal. 37.  
17. 24.  
Psal. 57. 2.  
1 Sam. 25.  
29.

power, and cheer them with his Spirit, that neither paines of death, nor powers of hell, shall be able to prevaile against them.

For when the *World* and the *Devil* discover their greatest malice, he reveales his greatest mercies: the comforts of his love, the joy of his presence, the light of his countenance, the blessing of his assistance, found and felt in the forgivenessse of sins, in the testimony of Conscience, in the supplies of his Spirit, and assurance of Salvation, are sufficient to convince all accusations of Men or Devils; to silence all murmurings and impatience of our own hearts, to heal all distempers of mind, and to establish and settle the Soul in quietnesse and meekness.

*For the continuance of sorrow:*

To suffer much, and to suffer long, is a strong temptation, too strong for  
Flesh

Flesh to sustain; for one to live many daies, and not see one good day, to begin ones *life* in sorrow, and to see no end of it, is a sad condition; who can bear it, and not be distracted? it was *Dauids case*, and who of us shall dwell with everlasting burnings? (saith the Prophet *Isaiah*.)

Psal. 90.  
10.  
Gen 49.7.  
Job. 5.7.  
Job 9.25.  
*Ita sit miseris mors, sine morte finis sine fine, defectus sine defectu,*

*qui & mors vivit, & finis semper incipit, & deficere defectus nescit.* Greg. Moral lib. 9. cap. 47.

Psal. 88.5 14. Psal. 40. 12. Psal. 8. 15. Psal. 77. 8, 9. Isa. 33. 14.

Yet here's the comfort, when God lengthens the day of *Affliction*, he enlarges his *consolation*, and he will never suffer his *faithfulness* to faile, or his *Grace* to forsake those who in their *sufferings* seek unto him; and this is one *comfort* in greatest *tryals*, that if the *affliction* lye very *heavy*, it cannot last very *long*. The *Winter* dayes, they are the *sharpest*, but they are the *shortest* dayes; the day of *Calamity* begins sadly. Alas! for that *day* is great; none hath been like

John 2. 5.  
Psal. 94. 13  
14.  
Psal. 27. 10.  
Psal. 37 28.  
Isa. 41. 17.  
Heb. 13 5.  
Psal. 55.  
22.  
Psal. 40. 1,  
2.  
Psal. 50. 15.  
*Nemo potest valde dolere & diu.*

Jer. 30. 7. it, it is the day of *Jacobs* trouble ;  
 Rom. 9. 28 but *abbreviatum est tempus* ; God in  
 Psal. 125. Righteousnesse will cut it short ; for  
 3. the rod of the Wicked shall not rest  
 upon the lot of the Righteous. God  
 Psal. 39. doth limit the times of their suffer-  
 ult. rings, they shall be but for a little  
 while, a little little while, In a little  
 Isa. 54. 8. wrath I hid my face from them: for a  
 small moment have I forsaken thee :  
 for God is faithfull, and will not suf-  
 fer his Children to be tempted a-  
 bove their strength, but with the  
 temptation will make a way of  
 Evasion ; and after they have suf-  
 fered awhile, make them perfect,  
 establish, strengthen, and settle them.

3 Cor. 10.

13.

1 Pet. 5.

10.

Jer. 25 11.

Dan. 4. 25

Gen. 41.

1.

Sometimes God setteth down a  
*prefixed time* how long the trouble  
 shall last ; the *Jewes Captivity* for se-  
 venty years : *Nebuchadnezzars humili-*  
*ation* for seven years : *Josephs impri-*  
*sonment* for two years ; the *Tribula-*

tion of some in the Church of Smyrna for ten dayes; and when the appointed time is come, comes ease.

For if God set down a Day, hee'l keep his Word, and his time to a minute; and therefore let our sorrows be never so great or so grievous, stay Gods leasure, waite upon his will and pleasure; be not impatient; but with all meekness expect deliverance: and if the vision stay, waite for it. It was *Isaiahs* Resolution, Yet will I wait upon God, though he have hid his face from us. And it was *Dauids* Consolation, That he verily believ'd to see the goodness of God in the Land of the living; for the poor shall not alwayes be forgotten; the patient abiding of the meek shall not perish for ever; but hope defer'd maketh the heart sick, this made *David* think and say that *God* had quite forgotten him, that he had cast him off for ever,

Rev. 2. 10.  
 Psal. 118.  
 18.  
 Psal. 71. 20  
 Luk. 24 6.  
 7.  
 Prorsus  
 tanquam  
 egrotos  
 reficiens  
 medicus,  
 & quod o-  
 pus est hoc  
 dat, &  
 quando o-  
 pus est  
 tunc dat.  
 A. g. in  
 Psal. 144.  
 Psal. 27. 14  
 & 31. 35.  
 Heb. 10.  
 35, 36, 37.  
 Hab. 2 3.  
 Isa 8. 17.  
 Psal. 2 7.  
 13.  
 Psal. 9. 18.  
 Psal. 77 2.  
 9.

that he should never see good day more.

Psal 77 10

But he acknowledges his Error, blames his Infirmity and folly thus to *question* the *nature* and *faithfulness* of God.

For *God* is not forgetfull of his *promise*, nor unmindfull of the *sufferings* of his *servants*, if he delay the actual performance of his *promise* and come not in to their *help*, when and how they would have him, they must not *murmaure* against *God*, nor accuse him of *slackeness*, or account of what he hath *promised* after the manner of *Men*, as if it were only a *promise* (that is a verbal *comfort*) without any *purpose* of performance; for what he *promiseth* he *purposeth*, and what he *purposeth* he will surely *performe*.

And therefore rest upon his word and *faithfulness* which will never *faile*. We must not *Indent* with  
God

μεγα κα-  
 ρον το μη  
 δυνασθε  
 φερειν κα-  
 ρον. Laert.

God : we may not prescribe to him :  
 But leave *him* to his own liberty : he  
 is *free*, though we be *bound*. Let  
 him take his own *time*, and go his  
 own *way* ; he will not be limited : he  
 knows his *time*, and his *time* is the  
 best *time*.

If the *mercy* of God appear not for  
 our Salvation this *day* or the *next*,  
 nor perhaps for many *dayes* to come,  
 wait still, and in its time there shall be  
 an accomplishment of all that is  
*promised*.

But we are *impatient* ; when we  
 want any *good*, or feele any *pain*, then  
 is our *time* ; but then perhaps is not  
 Gods *time*: we are not yet fit for *mercy*,  
 though he be ever ready to shew it  
 when we are, his *mercy* will appear ;  
 for *mercy* pleaseth him.

When *mén* are better'd and a-  
 mended by *afflictions*, their vain  
*imaginations* cast down, their rebel-  
 lious *lusts* subdued, their *minds* hum-  
 bled,

Psal. 123.  
2.

Judith. 9.  
15, 16, 17.  
Ἐνεργησίας  
καὶ τὸ μὴ  
ἀεὶ ἔσθαι  
τὴν ἐνεργη-  
σίαν.

Grég.  
Naz. ad-  
versus  
Eurom.  
Psal. 6. 2.  
Num. 12.

Micah 7.  
18.

bled, their *compassions* towards others stirred up, their *hard hearts* softened, their *affections* weaned from the world : when they search and trye their wayes and *turn* to the Lord, he will then *return* to them ; and if he do not, let them cast themselves down before him with *David*, and say with him, If I shall find favour in the eyes of the Lord, &c. But if he thus say, I have no delight in thee ! Behold here am I ; let him do to me, as it seemeth good unto him.

*Patience* is a *grace* that pleaseth *God* : let it have its perfect work, and never think of leaving *God*, though he may seem to have left *us*.

*God* knows our frame and temper, and the metal we are made of : he knows our hard and stubborn *nature* that will never work kindly without the fire. Our hearts are like *steele* and *iron*, easie to be wrought any way, in the *fire* of *affliction*. If this be the,

A&ts 3. 19.  
2 Chron.  
7. 14.

2 Sam. 15.  
26.

Jam. 1. 4

Isa. 30. 18.

Psal. 44.

17, 18, 19,

20, 21.

Tu, inquit,  
avertis

faciem tu-

am à me;

sed ego

non sum a-

versus a te.

Ruffin. in

Psal. 29.

Nec ira-

tum colere

desistit

numen.

Sen. ad

Marc. cap.

13.

v v a y

way he will work us to his purpose, let us yield our selves to be wrought upon with *meekness*; we must be content to endure many *beates and blows* untill his work be done; for when that is *finished*, our *sufferings* shall have an end; or if they have not, but *last* as long as life lasts, *Christians* must be, as *Gbrist* was, *obedient unto death*. Phil. 2. 8.

Let us not *murmure* against *God*, though he seem to have left us and to have quite forgotten us: but let us feel our own *pulses*, and lay our *hands* upon our *hearts*; for doth not *God* deal with *us*, as *we have* dealt with *him*, and pay us in our own *Coine*? \*

Quid est quod nos queramus de deo, cum Deus magis queri de nobis omnibus possit? que ratio est ut do'eamus

nos non audiri a Deo, cum ipsi Deum non audiamus? & susurremus non respici a Deo terras, cum ipsi non respiciamus ad Cælum; & mol. stum sit despici a Domino preces nostras, cum præcepta ejus despiciantur a nobis? quid dignius? quid justius? non audivimus, non audimur: non respeximus, non respicimur; quis ergo ex carnalibus dominus hac cum suis lege agere contentus est ut contempnat tantummodo servos suos, quia fuerit ab eis ipse contempnus? Salvianus de Gubern. Dei lib. 3 pag. 85. 86.

\* Hof. 4. 6. 9.

have

have not we forgotten? have not we neglected? have not we refused? have not we delayed him? what can be more *just and equal*, than that *he* should do by *us* as *we* have done by *him*? we are too apt to forget *God* and our selves, when all things go well with *us*: therefore *God* will have it go otherwise, will lay *afflictions* upon *us*, and leave *us* to struggle under the burden, then *we* begin to remember there is a *God*, and that *we* our selves are but *men*; then *we* admire no man, and despise no man: but look up to *God*, and throw down *our selves*, not *fretting or repining*, but with all *meekness* acknowledging that *God* is Righteous in all his wayes, and holy in all his works.

*Copia tribulationis, inopia consolationis, quando multifaria*

But what if a man be *alone*? What if he have *none* to bear a part with *him* in his sorrows and sufferings? none to pity *him*, to help *him*, to strengthen *him*, to comfort *him*? this

is

is a heavy *case*. It was *our Saviours*, for he trod the wine-press *alone*; and when he was ready to be offer'd, all his *Disciples* forsook him and fled.

*quis patitur, & a nemine relevatur.*

Aug.  
Isa. 63. 3.  
Mark 14.

It was *Saint Pauls case*, for he complains that no man stood with *him*, but all men forsook *him* in his forest trials.

50.  
Math. 26.  
56.  
2 Tim. 4.  
16.

It was  *Davids case*; I looked (saith he) on my right hand, and beheld, but there was *no man* that would know me; refuge failed me, *no man* cared

Pfal. 142.  
4.

for my soul. *Company* is a comfort in *calamity*, and *two* are better than *one*: but wo to him that is *alone*; man could not be happy in *Paradise* vvithout a companion: God savv it vv as not good that he should be alone (*nullius rei sine socio jucunda est possessio*) hovv heavy then and discomfortable must it be, in deepest sorrovvs, and greatest extremities, to have none to *pity* a mans case: all against *him*, none for *him*.

*Solamen miseris socios habuisse doloris.*  
Eccles. 4.  
9, 10.  
Gen. 2.  
18.

John. 4.  
32.

Vobiscum  
illic in  
carcere  
quodam-  
modo &  
nos sumus:  
separari  
dilectio-  
nem spiri-  
tus non  
sinit: vos  
illic con-  
fessio, me  
affectio  
includit.  
Cyp. Eph.  
16.

Joh. 16.  
32.

Psa. 27. 10

2 Tim. 4.  
16, 17.

Mat. 1. 23.

Isa 7. 14.

him. Yet here let this be the *Christians* Motto, Bear, forbear, for as our *Saviour* said to his *disciples*, I have meat to eat that ye know not of; so *Christians*, though they seem *alone* in their *sufferings*, have *Comforts and companions* the World knows not of. You shall leave me alone (saith Christ to his *Disciples*) yet am I not alone, because the *Father* is with me, so may the *afflicted Christian*: he is not alone, *God* is with *him*, *Christ* is with *him*, and he is *Emanuel God with us*. When dearest *friends*, nearest *Relations*, stand afar off, the *Lord* is at hand; so *David*, when my *Father* and my *Mother* forsake me, then the *Lord* will take me up. So *St. Paul*, when no man stood with *him*, but all men forsook *him*, the *Lord*, saith he, stood with *me*, and strengthened *me*. *Christ* is the *Lord*, and he is *Emanuel, God with us*.

If the trouble be any *difficulty*, in  
matter

matter of duty to be done, he puts his *neck* under the *yoak*, and draws with us, and it becomes *easie*.

If it be any *danger*, any *cross* to be endur'd, he puts his *shoulder* under, helps to bear it, and the *burden* becomes *light*.

Let him never *murmure* at his sufferings, that hath *God* and *Christ* to bear a part with him that hath the blessed *Angels* assisting, supporting, sustaining, and as blessed *Guardians* preserving him from all evil; and bearing him in their *armes*, that he dash not his foot against a stone; the Angel of the Lord encampeth round about them that fear him, and delivereth them.

Besides, being in the *Body* every *part* partakes of the priviledge of the *whole*; and the *members* should have the same care one of another; as whether one *member* suffer, all the *members* suffer with it; for we are cal-

Da  
quod jubet,  
Domine, &  
jube quod  
vis. Aug.  
Mat. 11.  
30.  
Iſa. 53. 4. 7

Heb. 1. 14  
Dan. 10.  
19.  
Pſ. 34. 7.  
Rev. 12. 7.

Pſal. 91.  
11, 12.

Pſal. 34. 7.

Quod est  
in corpore  
nostro ani-  
ma, id est  
spiritus  
sanctus in  
corpore  
Ch. isti qui

led

ſi eccleſia. Aug. Sc. m. 186.  
de temp.

Oculus ſolus videt in corpore ; ſed nunquid ſoli ſibi oculus videt ? & manui videt, & pedi videt, & cæteris membris videt, Aug. Tract. 32. in Johannem.

Si enim tauri cum taurum mortuum invenerunt, plorant, mugiunt, & quaſi quibusdam debitis humanitatis obſequijs fraternæ funera proſequuntur : quid debet homo homini, quem ratio docet, & trahit affectio ? ſicut ergo ſanctis animabus imitationem, ſic mihi ſanctis compaſſionem debemus, &c. Bern. Serm. de triplici gen. bonorum. pag. 382. col. 2. F.

If we ſhould ſuppoſe a body to be as high as the Heavens, that the head thereof ſhould be where Chriſt our head is, and the feet where we his members are : no ſooner could that head think of moving one of the toes, but inſtantly the thing would be done, without any impediment given by that huge diſtance of the one from the other, and why ? becauſe the ſame ſoul that is in the head, as in the fountain of ſence and motion, is preſent likewiſe in the loweſt member of the body. Uſher Archbiſp. Armach. in Serm. coram Dom. Com. apud Weſt. Feb. 18. 16. 20. in 1 Cor. 10, 17.

led and commanded to bear one anothers *burdens*; there is in the body a *Sympathy* becauſe there is a neer *Conjunction* of *members* in one *body*, and of the *body* with one *head*; nor can the diſtance of *place* diſſolve or break off that *Union* which the *members* have in the *body*, or the *body* with the *head*, for although the *head* be in *Heaven*, and the *body* upon *Earth*; although one *member* be in *England*, and another in *India*, yet the whole *body* being mo-

ved by the influence of one head: animated and acted by one and the same spirit, whereby it came to pass that the chiefest and noblest part is sensible of the hurt and smart of the meanest and feeblest part. He then that is in the body cannot complain he is alone; seeing God himself; and the Son of God; and the spirit of God; and the Angels of God; and the Churches of God: all the Servants of God stand by him: and so he hath many eyes to see for him: many hands to work for him: many tongues to intercede for him: all bearing a part with him: enough to quiet him, to silence his complaints, and to let him know he suffers not alone.

*fine. D. E. totius orbis comunione firmamur. Aug. de unit. Ec. c. 2.*

*In toto universali, quicquid totius est, etiam partis est. Log. Max. Ecce spinam calcas pes: quid tam longe ab oculis quam pes? longe est loco, proxime est charitatis affectu. Lingua dicit, quid me calcas, non ipsa calcata est, calcas me charitas dicit. Aug. Tract. in 1. Jo. magnum profecto habituri sunt testimonium quos in celo pater susceperit tanquam filios & heredes, filius asceverit tanquam fratres & coheredes, spiritus sanctus adherentes Deo unum spiritum faciat esse cum eo. Est enim spiritus ipse indissolubile vinculum trinitatis per quem sicut pater & filius unum sunt, sic & nos unum sumus in ipsis. Bern. mort. Pasch. ser. 1. de tribus testimoniis in celo & in terra pag. 189. Col. 1. in*

But in another case, *meekness* is fore assaulted, when one *suffers* what no man else doth. To be in *trouble* when all others are *quiet*: to lie in *pain* when others live at *ease*, to be in want when others have what they can desire. To see *wickedness* exalted & *innocency* oppressed: oppression (saith *Salomon*) will make a wise man mad. But if God <sup>will</sup> would have it so, there is no *remedy* but *meekness*.

Psa. 12. 8.

Job. 24. 24

Eccl. 7. 7.

Deut. 27.

25.

Psal. 10. 8.

God deals with his *Children* as the *Embroiderer* with his *cloath* of gold and other rich stufes; cuts them into many *peeces*, laies them confusedly on an *heap*, until he resume them to make up his *imagery*. So

ἄλλος μὲν

ἄλλο π

τῶν πα-

λαιῶν ἢ τῶν νέων καταρθωμένοι

ἐκ θεῶ χάριτος τινος ἠξιομένους.

ἵνα ἐν τοῖς ἀθέοις κατα-

ριπὸν καὶ ἀνάλωτον. Μαυρῆς καὶ Δαβὶδ τὸ πρῶτον Σαμβὲλ το

κρηματισαί, βλέπωντα ἔμπροσθεν. Greg. Naz. Orat. 19.

God first cuts in *peeces* his *children* with *crosses* and *afflictions*, but sets

them

them together again in excellent forms, to be look'd upon as examples to the world, thus he dealt with Abraham, with Moses, and with Job; that he might preserve them, and present them as patterns of obedience, meekness, and patience; to all succeeding ages. Now if we consider what God does to particulars, we may perhaps find just matter of complaint,

Gen. 12.  
Exod. 2.  
Job. 1.  
Job. 2. 7, 8.

Queritur  
itaque,  
cum hæc  
ita sint,  
si totum

quod in hoc mundo est; cura & gubernaculo & judicio Dei agitur; cur melior multo sit Barbarorum conditio quam nostra? cur inter nos quoque ipsos fors bonorum durior quam malorum: cur prohi jaceant, improbi convalescant? possim quidem rationabiliter & satis constanter dicere: nescio secretum, & consilium divinitatis ignoro, &c. Sufficiat tibi quod Deus a se agi ac dispensari cuncta testatur. Quid me interrogas, quare alter major sit alter minor? alter miser alter beatus? alter fortis, alter infirmus? qua causa quidem hæc Deus faciat non intelligo; (sed ad plenissimam rationem abinde sufficit, quod a Deo agi ista demonstrat; sicut enim plus est Deus quam omnis humana ratio: sic plus mihi debet esse quam ratio, quod a Deo agi cuncta cognosco. Nihil ergo in hac re opus est, novum aliquid audiri, satis sit pro universis rationibus autor Deus, Salvianus de Guber. Dei lib. 3. ab Initio.

Gen-  
inus ergo  
Christi  
discipulus  
non sibi  
presumit  
scrupulose  
Deo pre-  
scribendi  
quid &  
quantum  
sibi impo-  
nere, aut  
quomodo  
secum age-  
re debeat.

Neque e-  
tiam sub

cruce constitutus, oculos curiose ad alios convertit, & cum Petro dicit, quid autem hic multo minus impatienter, queritatur quasi Deus aliis breviora sibi autem graviora & difficiliora portanda imposuerit. Sed in bona Dei voluntate patienter acquiescit, certus Deum optime omnium novisse quid ipsi ad refranandam carnem lascivientem sit maxime conducibile, &c. Kemnitius. Har. Evang. cap. 86. pag. 1647. col. 1.

& think there is *disorder* and *injustice* in the works of God, but when we lay them all together we shall find the composition excellent, and of singular use and benefit to us. And that God *doth not*, nor permitteth any thing to be *done* unto the *righteous* but only for their *good*. And therefore to *murmure* or *repine* against God, or to *question* why he afflicts one man more than another, were in effect to *question* why he loves one man more than another.

But what if the cause of trouble be the *consciousness* of some known *sin* with the apprehension of Gods  
just

just anger, when a man sees *God* set against him, and his own *conscience* against him: *Gods* anger and a wounded spirit who can bear?

When the spirit is overwhelmed with grief and tear, it drives a man out of his right mind, which in its distemper apprehends nothing but bitterness: the bed of ease is a torment, where dreams do scare, and visions terrifie, so that the soul chuseth strangling and death rather than life. *Job. 7. 14, 15.*

*Job. 7. 3, 4*  
*Job. 7. 13,*  
*14, 15, 16*

This trouble *David* felt in a great measure: which made him complain there was no soundness in his flesh: no rest in his bones: no quiet in his mind: no comfort in his soul: the sight of his sins, and sence of *Gods* anger, had so distracted him, that he roared for the very disquietness of his heart.

*Psal. 38. 3*

*Pf. 38. 4.*

*Psa. 38. 8.*

In this case take meekness; and this will bear up and bear out the spi-

Gen. 4.13

rit, and beware by any means of saying as *Cain* said, mine iniquity is greater then can be forgiven; (*my punishment greater then I can bear.*)

Jer. 10. 19

Mic 7. 9.

1 Joh. 1. 7

2 Cor. 12.

9.

Mat. 20.

23. 30.

1 Joh 1. 2

Eph. 2. 4.

Jo. 3. 16.

Psa. 25. 8.

Psa. 52. 1.

Psa. 86. 5.

Ro. 11. 22

Psa. 33. 5.

Psa. 100. 5.

Psa. 145. 9.

Psa. 34. 8.

Psal. 103.

8, 9, 13.

Rom. 2. 4.

But pluck up thy heart, and say with *Feremiah*, *This is my sorrow and I will bear it.* And with the Prophet *Micah*, *I will bear the indignation of the Lord, because I have sinned against him.*

And in this case there is no cause of too much *dejection and distemper.* For if we consider,

The excellency of the *merits* of *Christ*: the sufficiency of his *grace*: the wisdom of Gods *providence*: the faithfulness of his *promises*: how rich he is in *mercy*: how infinite in *love*: and that his goodness neither is nor can be exceeded by any wretchedness or *sintfulness* of *man*.

He is so *patient*, that he is long ere he be provoked; and when he is provoked, he is so *gracious*, that he

is easie to be appeased: men cannot so soon fall out with their *sins*, though they have grievously *offended*: but he falls in with them, and becomes graciously *reconciled*.

And as a compassionate and an indulgent *Father* forsakes not his *Child* when he is *sick*, so neither will *God* leave his *Children* when they have *sinned*; He may take *distast*: they may be *dejected* (but being his) his *grace* and their *faith* shall never fail.

Isa. 57. 19  
17, 18.  
Num. 14.  
18.  
Exod. 34.  
6, 7.  
Ez. 18. 21,  
22, 23.  
Ez. 18. 31,  
32.  
Mat. 11.  
28.  
1 Tim. 1. 15.  
Mat. 1. 21.  
Isa. 49. 15.  
Psal. 327,  
Ps. 89. 30.  
Ps. 51.

Pf. 37. 24. Mat. 24. 24. Rom. 5. 20. 1 Joh. 5. 9. Jam. 2. 17. Rom. 11. 1. Mal. 3. 6. Rom. 11. 29. 1 Joh. 4. 4. Jer. 32. 40. 2 Tim. 4. 18. *Deus non deserit etiamsi deserere videatur* Aug. in Ps. 44. *Delicta non videt vis amoris.* Chrysologus Serm. 3. de filio prodigo.

By such erroneous sins they greatly offend *God*, incur the guilt of death, greive the holy spirit, break off the exercise of faith, most grievously wound the conscience, now and then for a time loose the sense of grace, until upon their returning into the way by true and earnest repentance *Gods* Fatherly countenance shine again upon them. The judgment of the Synod of Dort. de quinque Art. controu. in Eccles. Belg. cap. 5. de persev. Sanct. Sect. 5.

As in Peter and David 2 Sam. 13. Luk. 22. See it in *Origen*, and others in primitive times. *Putas hic est, non potest non esse, sed latet. Hyems est; intus est viriditas in radice.* Aug. in Joh. 9. *Habitus non amittitur: actus intermittitur: gradus remittitur.* Vide Aug. in lib. de correptione & gratia.

For although the *exercise* and former comforts of *grace* may be lessened: the good *motions* of the *spirit* suppressed: the wonted *feruour* of it abated: and the sensible *operation* of it interrupted: yet still *it is there*, when it is not felt: *they have it* though they know not of it. For it cannot be, God should *forget*, though man may be *forgetful*; God cannot *deny* himself; nor will he *deny* his favour to them that come unto him for it: what *God hath been* he is still: and can *do*, as much as he hath *done*: He will not leave the *claim* where he hath taken possession; *reject* what he hath *receiv'd*: nor *disclaim* what he hath once *own'd*: He

Ps. 42. 5. 11  
 Ps. 38. 6.  
 Mat. 13. 4,  
 5, 6, 7.  
 Rev. 2. 4.  
 Ps. 51. 12.  
 2 Tim. 2.  
 19.  
 Rom. 11. 5.  
 1 Jo. 3. 9.  
 Heb. 6. 10.  
 Psa. 55. 22  
 2 Tim. 2.  
 13.  
 Psa. 34. 8.  
 Joh. 6. 47.  
 Mal. 3. 6.  
 Ps. 10. 2,  
 27.  
 Heb. 13. 8.  
 Isa. 59. 1.  
 2 Tim. 2.  
 12.  
 Jo. 10.  
 28, 29.  
 Joh. 13. 1. 1 Pet. 1. 4, 5. Psa. 89. 35. Luk. 22. 32. Eph. 4. 3.

For God who is rich in mercy according to unchangeable purpose of election, doth not wholly take away his holy spirit from his, no not in their grievous slips, nor suffers them to wander so far as to fall away from the grace of adoption & state of justification, or to comit the sin unto death, or against the holy Ghost, or to be altogether forsaken of him. *Judicium.*  
 Syn. Docr. de 5. Art. Controv. in Eccl. Belg. c. 5. de persev. Sect. 6.

will

will not suffer his *truth* to fail ; nor his *spirit* to forsake the *heart*, into which it hath been once admitted.

When doubts are raised concerning things *promised* let them call to mind what they have known *performed*, and let this assure them of *receiving* more. It were extream *weakness* for men to forsake their own *steadfastness*, and overwhelmed with the *waves* of temptation and corruption, to leave their hold of that vvhich can only keep them from *sinking*.

2 Pet. 3.17

Let the *temptations* of Sathan be never so strong : the corruption of their ovpn hearts never so *great*; their sins never so *many* ; yet the *mercies* of God, and the *merits* of *Christ* applied to the contrite *spirit*, the humbled *soul* : the believing *heart* by the soveraign and healing hand of divine *Grace* doth over-povvre all that can be opposed ; vvhose operations can  
not

not either by *Satans* subtlety, or *mans* frailty be frustrated or hindered, for so long as there is *power* in God to make him *able*: and *goodness* in God vvhich vwill make him *willing* to help and ease the *afflicted* ( for vvho is a God like unto him, forgiving iniquity, transgression, and sin ) *fall* they may: utterly *fall away* they cannot, for the Lord upholds them vvith his hand; though some be of *tender hearts* apt to entertain troublesome *fears* and to have a hard *opinion* of themselves: yet let them not *Judge* amiss of God vvho hath *mercy* laid up for all that vwill seek it. God saith not to the humbled *sinner* as Christ said to the *Jews* ( you shall dye in your sins ) but as he said to the *sisters of Lazarus*, of *Lazarus sicknesse*, this *sickness* ( this sin ) is not unto *death*. Sin is the sickness of the soul, the *Soul* may be far spent vvith *sin* as the *body* vvith *sickness*: but though the humors be

corrupted

Mic. 7. 18.

Psa. 37. 24.

Joh. 8. 21.

Joh. 11. 4.

Isa. 66. 2.

Isa. 61. 1.

Isa. 35. 3.

corrupted and the *blood* distempered :  
 yet if *nature* be not quite exhausted,  
 and the *spirits of life* extinguished,  
 the *skilfull Physitian* hath hope to  
 cure the body.

In like manner the *soul Physitian*  
 will bind up the broken *heart* : quiet  
 the troubled *spirit* : cherish the seeds  
 of *grace* : forgive the *sins* of the *soul* ;  
 and restore to a sinner the joy of his  
*salvation*. If they have *faith* to be-  
 lieve the promises of *God*, and *repen-*  
*tance* to bewaile their sins : *God* hath  
*mercy* to heal their *souls* : the *medicine*  
 and *means* of recovery is neither *weak*  
 nor *wanting* to him that can *apply* it.

If *Sa'an* put a *conceit* into the *head*  
 of the sinner ; that *God* will not be en-  
 treated : let it not get the *consent* of  
 the *heart*.

To *sin* is *dangerous* ; but to cast a-  
 way all *hope* of forgiveness is *despe-*  
*rate*, and therefore give not way to

4. 5. 6.  
 If. 61. 2. 3.  
 Ro. 8. 26.  
 Jo. 4. 3. 4.  
 Mat. 12. 20.  
 Isa. 37. 15  
 Joh. 14. 18  
 Isa. 42. 3.  
 Isa. 55. 12  
 Mat. 9. 2.  
 Col. 2. 13.  
 Isa. 53. 1.  
 Isa. 65. 18  
 Chrysoft.  
 in Gen.  
 Rom. 19.  
 Ps 51. 12.  
 Ps 22. 14.  
 15. 17. 24.  
 1 Tim. 4. 10  
 1 Tim. 2. 4.  
 Jo. 11. 25.  
 Act. 3. 19.  
 Joel. 2. 12  
 2 Pet. 3. 9  
 Isa. 55. 7  
 Lu. 24. 49  
 Ez. 33. 11  
 Isa. 1. 18.  
 Ha. 43. 25.  
 Jer. 3. 1. 2.  
 13. 22.

1 Tim. 2. 4. Ps. 103. 10. 12. Kin. 8. 15 &c. Rom. 5. 15. 16. 17. &c.  
 Vch m n'er & supra omnem modum exuperat gratia Dei delictorum  
 magnitudinem, copiam & gravitatem. Laur. Alex. pag. 95.

1 Cor. 15. 56

Ro. 6. 23.

Ez. 18. 20.

Lu. 13. 3.

Ja. 1. 15.

Eph. 5. 6.

Ps. 31. 22.

Job. 33. 10

Omne pec-

catum gra-

ve est.

Greg. sup

Ez. li. 2.

For every

sin must

be account-

ed for.

Mat. 12. 36

\* Plut. in

vita Demo-

sthenis.

Merito pe-

rit agrotus

qui medi-

cum non

vocat, sed

ultra qui

venientem

respuit.

Musculus.

Heb. 10. 35

Job. 13. 15

Heb. 3. 12

1 The. 5. 8.

Dan. 9. 9.

your own *corruptions*, and Satans *temptations*: if you be *weak*, yet in any case be not *wilfull*; and take heed that a sin of *infirmity*, become not a fall of *Apostacy*. It is the *Apostles* advice, cast not away your confidence, but keep your hold still: which *Job* would not forgoe, though God kill'd him. It is an evil heart, and unfaithfull, that thinks of departing from the living *God*. *Christians* in their *conflicts* must not do as \* *Demosthenes* did in the *battel*, cast away their *shield* (the hope of *salvation*;) for God hath not lost the *bowels* of *compassion*, if men have not lost all *sence* of *grace*. There is no *sin* so great: but is pardon'd to the *penitent*: if man have the *power* to *repent*: God hath a *will* to *forgive*, his *hand* is never *shortned*, but when mens *hearts* are *hardned*.

Think of *Manasses* Idolatry: *Dauids* adultery: *Noahs* drunkenness:  
*Peters*

*Peters denial, and Pauls blasphemy*, all these *sinned* greatly but being greatly *humbled* for their sins by *prayer* and true *repentance* they obtained *pardon*: they could plead nothing but *mercy*; and this may any one plead as well as they, and therefore never *murmure* at God, or *repine* at thine own condition: but be contented, and thankfull, and *put on meekness*: Repent and be converted, and a time of refreshing will come.

But *nature* is a great enemy to this excellent *grace*, for the *nature* of some is peevish and tachie, and content in no *condition*; never well either *full* or *fasting* (as we use to say.)

Some when they have what they can *desire*, yet enlarge their *desires* as *hell*; and *grudge* if they be not *satisfied*: they *murmure* under *plenty*, and whereas *necessaries* should suffice, they are not content with *superfluities*. It is not enough that their *covetousness*

Hab. 2. 5.  
Psa. 5. 15.  
1 Tim. 6.  
7, 8.

Nam ideo] fines tran-  
silimus,  
quia ad  
mille vi-  
tas, quas  
falsa ima-  
gine con-  
cipimus,  
solicitudoe  
nostra se  
extendit--  
unusquis-  
que votis  
immensa  
latifundia  
non secus  
absorbet,  
quam si al-  
vum habe-  
ret dimidii  
mundi {ca-  
pacem.  
Calv. in 1  
Tim. 5. 7.

*tousness* is answer'd with *plenty* : but their *curiosity* longs after *novelty* ; and if the multiplied *devices* of a luxurious wanton age, do not present themselves to their longing *appetites* : if their *diet* be not some choice *delicacy* ; and their *apparel* of the costliest *stuff* and newest *cut and fashion* : they are *sick* of the *sullens*, and out of *charity* : both with *God* and *man*, such *Humorists* were the *Israelites* who *murmured* against *God*, untill he corrected their corrupt *humors* by slaying the *wealthiest* of them in the *wilderness*.

Quum alimenta & vestiarium nominat, & abundantem coriam excludit.

Calv. in 1

Tim. 5. 8.

*Prodiga rerum luxuries nunquam parvo contenta paratu : & quæstorum terra pelagoque ciborum ambitiosa fames, & laute gloria mensæ.* Lucan. lib. 4. de bel. civil.

*In Coccino & Tyrio, & c. cedo acum crinibus distinguendis, & pulverem dentibus elimandis, & bisulcum aliquid ferri vel æris unguibus redastinandis : si quid ficti nitore, si quid coacti ruboris, in labia aut genas urgeat, & c.* Tert. lib. de Perit. cap. 11. P sal. 78. 31. Num. 11. 33.

know not *where*, nor know not *why*, but *discontent* they are, and out of all *patience*, *complain* of crosses, and losses, and wants, of disappointments and pains, when they cannot tell where the pain *holds* them.

In this *case* take heed there be not some *Canaanite*, some *Febusite* in the Land, some secret *sin* in the soul *unrepented* of; which (as a scourge in the side, and a thorne in the eye) will suffer a man to take no *Rest*.

Jof. 23. 13.

Moreover, some are naturally *sad*, *pensive* and *melancholy*, fall out with *themselves*, repine against *God*, and every *man*, they abandon all *comfort*, and repell all *occasions* of joy, delighting to nourish *grief*, and to entertain a *pensive* soul, they *eat up* their own *hearts*, and *drink up* their own *spirits*, this is a dangerous (I had almost said) a devillish *humor* (one hath said it) *Spiritus melancholicus est spiritus Diabolicus*, the *Devil* loves

to

to fish in troubled waters; and is the most discontented spirit in the World.

*Discontent* is oft desperate: *Sathan* hath a Cord, a knife, &c. *Hang*: *drowne*: *stab*: [a violent hand, a virulent tongue are his *Instruments* to destroy man and blaspheme God, they are impatient of all pain: the least cross overwhelmes them; and so affects them; that they know not: they care not what they say or do, they Quarrel with God, with themselves, and with all men; a sad condition, and enemy to meekness. But all this while I have not clear'd the *Saints* of that scandal that is taken against them for their distempered behaviour in their afflictions. *Jobs* uncharitable friends in effect tell him to his face (that he rav'd and talk'd idly,) That the *Saints* have transgress'd in their fits, cannot be deni'd, they were men of like passions with us, and in their pas-

sions

Job. 11. 2.

& 8. 2.

Job. 15. 2.

3.

Job. 35. 16

Act. 14. 15

Jam. 5. 17

sions sometimes mutin'd against God, and in the *weakness* of their *spirits* did shrink under the *cross*. *Facob* for the loss of a Son will go down into the *grave* sorrowing: *Moses* speaks unadvisedly with his *lips*: *Fonas* frets, and is *angry*: *Elias* is weary of his *life*; and *Job* expostulates and reasons with *God*, and thinks him too *severe*: and in this they were carnal (as *St. Paul* speaks) walkt as men by *sense*, and not by *faith*: but *reason* corrects *sense*: and *faith* rectifies *reason*: and when they come to their right *reason*, they acknowledge with *David*, it was their *infirmity*. It is sure the *Saints* of God have a *body* of flesh, as well as a *spiritual* *soul*: their *flesh* is sensible and their *souls* affectionate; and as the one is *sensible* of the pain, so the other is *moved* with it; indeed to be more affected than there is *cause* is *sinfull*: and it is *sinfull* not to be affected, where *cause* is given. G And

Gen. 37.

35.

Psal. 106.

33.

Jonah 4. 1

1 Kin. 19.

4.

Job. 10. 20

Job. 13. 25

26, 27.

1 Cor. 3:

1, 3, 4.

Psal. 77. 105

And if the *Saints* have been much affected under the *Cross* : they are therein not to be excus'd only but *justified* : if from a just ground for sin committed, and God offended. To apprehend *God* offended, and angry : and angry he will not be but for sin : and for this we find the *Saints* to have been both strangely and strongly affected, read the *Psalms* of David, the *Lamentations* of Hieremy, and see what impression the effects of Gods *anger* did make upon their *affections* ; and this *God* not only approv'd : but commanded, and *blames* them when they were not as was meet affected at his smiting them.

He layes a *Charge* on them to *rend* their hearts, to *afflict* their souls, to *put* on sack-cloth : to *sit* in ashes : to *sigh* and *cry* : to *weep* and *mourn* : and to make other deep expressions of troubled affections even to *indignation* and *revenge* (two main parts of *Repentance*

Tob. 7. 21.

Jona. 3. 8.

10.

Joel 2. 12.

17.

Isa. 9. 13.

Jer. 2. 30.

Jer. 5. 3.

Jer. 6. 26.

2 Cor. 7.

11.

Let Tert. speak the discipline of Primitive Christians.

Nos vero jejuniis aridi, et omni continentia expressi, ab omni vitæ fruge dilati, in sacco & cinere voluntantes invidia

Repentance as Saint Paul sets it forth) for God will have them break their spirits : humble their souls : be angry with, and take revenge of themselves by the wholesome discipline of spiritual mortification.

Thus to do in dear affection, and true devotion unto God, unfained contrition for their sins : and compassion towards man may well consist with that meekness which the Apostle requireth to be put on.

But here two extremes must be avoided, a mean must be observed : and it is a blessed thing to hit it, to know both when to be affected and how far.

Affections of themselves are apt enough to run into excess, have more need of the curb than the spur, Saint Paul speaking of the Apostles and their sufferings, sayes, they were made as gazing-stocks, a spectacle to the world and to Angels and to men, such

Calum  
tanti-  
mus, &c.  
Tert. A-  
pol. ad-  
vers. gent.  
cap. 40 in  
fine p. 71.  
Psa 51. 17  
1 Pet. 5. 6.  
Gal. 5. 24.  
Col. 3. 5.  
Rom. 8. 13  
1 Cor. 9.  
27.  
Ne frena  
animo per-  
mitte ca-  
leni. Stat.  
8. Theb.  
imperat  
hunc fien-  
nis, hunc  
tu compe-  
ce catena.  
Hor. ep.  
lib. 1. ep. 2.  
Pone iræ  
frena mo-  
dumque.  
Horat. Sa-  
rvr 8.  
Heb. 13. 33  
1 Cor. 4. 9.

are the *Saints* they have many *eyes* upon them, and therefore should have a *care* to comport themselves decently and exemplarily that no *pains* or *passions* discompose or disorder the decencie of their *thoughts* or *duties*. It may be, by their *sufferings* God intends the *instruction* of others: and it is a heavenly thing, when others as well as themselves, are better'd by their *afflictions*.

To do otherwise were to *fall short* of their duty, or to *exceed* it, they *fall short* of their duty, that being afflicted are not *humbled*: not *sensible* of Gods anger, nor *moved* with it.

This some would bear the world in hand is their *Patience*, *Meekness* and *Calmeness* of spirit: but indeed it is a *stoical negligence* and *carelessness*, a *senceless dulnesse* and *stupidity*.

When Gods hand is lifted up they will not *see*; they will not *grieve*, nor *fear*, nor be *humbled*, nor *troubled*, not *daunted*

*daunted or dejected*: there is no man but would dislike that in his *Child*, and repute it *stubbornness* rather than *meeke*ness and so will God, who is greatly *afflicted* when he sees *affliction* has no kindly work upon *men*.

For *men* to be *affected* and *passionate* to be moved and troubled at the effects of Gods *anger* may stand both with *Reason* and *Grace*.

To this end God hath given man a soft and flexible *nature* to take impression of every *passion*, So that when God is *angry* he will have us to pour out our supplications and complaints to lament after him, and to be very much displeas'd with our selves, that judging of our selves, we may not be judged of the Lord.

They *exceed* their duty that in their *afflictions* are too much troubled, our *nature* urgeth downwards, and our *passions* have their self aptness and

Psal. 142.

2.  
Jer. 4. 8.1 Cor. 11.  
31.

Gen 6.5.  
& 8. 21:

pron<sup>ne</sup>ess to that which is evill, men otherwise *unblameable*, herein are worthy to be *blam'd*; that any little or light *affliction* doth too much *disquiet* them, and makes them wondrous *impatience*, yea many for a small loss do so *vex* and *fret*, that like *Rachel* they refuse to be *comforted*, and become so *peevish* that no good *counsel* can *charm* them to *patience*, like

Jer. 31. 15

*Fonah* they will defend their *frowardnesse*, and with him will tell you they do well to be *angry*, but as God to him so I may say to them, do you well to be *angry* for a trifle? what is this or that man? or what is any man? that he should be so *tender* and

Jon. 4. 9.

*tachie*, there are very few that can be found better than *David*, or if than *David* better than *Christ*, I am sure they cannot be, yet *David* in the person of *Christ* saies of himself (I am a worm and no man) the best man compared with God is but as a *worm* of the earth.

Pla. 22. 6.

If

If then God shall tread upon us shall we turn against him : if he shall set against us : shall we strive against him! no! rather let us submit unto him, and humble our selves before him, adoring his wisdom, and admiring the unsearchableness of his wayes who ordereth all things if against our wills : yet according to his own.

Yet there are some that shoot their arrows against heaven even bitter words, fearfull execrations, heavy curses, reviling God and Man if they be cross'd in their designs, and all things answer not their desires, they break out into exclamations and accusations against God, and in their furious and frantick fits with great horror they utter such prodigious speeches that are inconsistent altogether with Christianity or humanity, they forget themselves to be Christians, to be men, and behave themselves as brutes and devils, ready to

Atque Deos atque  
astra vocat crude-  
lia mater;  
Virg. Ec-  
clog. 5.

forſake *God*, to revolt from *Religion*, full of bitter *thoughts*, breaking forth into ſuch horrid *exprefſions*, which will make the heart of any moderate man to *quake and tremble* for to hear them in the height of their *madneſſ*, raging againſt *God* and his creatures. Good men under the ſenſe and pain of ſome heavy *affliction*, may be affected, may be moved, but affected or moved above meaſure they may not be, *rayling*, and *reviling*, *cursing* and *blaſpheming* is the language of *Hell*, and that man that uſes it, is no better than an incarnate *Devil*, a paſſion to be tamed, and with much caution, as a dangerous *pitfall* to be ſhunned; and begge of *God* an *humble*, and a *meek ſpirit*, and thus much for *meekneſſ* as it relates to *God*.

The second kind of meekness which relates to man.

Of Meekness towards Man.

Meekness towards men is shewn in a kind affection, and in a sweet and gentle conversation, and is chiefly intended in this place.

And this kind of meekness, which the Apostle here commends to be put on, is a calmness of spirit, a quietness of mind, a gentle moderation in all our actions. When as the swelling of anger together with the vexations and disquietness of heart and mind are suppressed, when as both an internal and external tranquillity is observed, with modesty of countenance, together with a sweet and amiable comportment of the whole body, whose tongue is the law of kindness, with words both few and  
soft

The Character of meekness towards men.

*soft; affable; and courteous: censorious of none, injurious to none, respectful of all; patient, mild, and humble: ever ready to give a reason of the hope that is in you to any one that shall move the question, & to give the best construction of every action that charity will bear. For meekness like charity hopeth all things: believeth all things: endureth all things: & is so far from doing evil, that it thinks none.*

1 Cor. 13.

7.

Rom. 13.

10.

*Meekness of all others knows how to make a vertue of necessity, and to put evil to good use. It cannot be discountenanc'd, will not be discontent, hath learn'd to pass by. Indignites, to put up injuries: praies for what it cannot help: laments what it cannot mend: and patiently suffers what it abhorres to do: bearing wrongs, and forbearing revenge: receiving evil, but returning good: good for evil: for hatred, love: for blows, blessings.*

Rom. 12. 5

19.

Mat. 5. 44.

Thus God as the perfection of  
our

our *meekness* requires at our hands not only a free *remission* of all *injuries* that we forgive men their trespasses: but also an entire *affection* to their *persons*, to love even our enemies.

Mat. 6. 14.

To recompence to no man evil for evil is a fair measure of *meekness*, but to *overcome* evil with good is a very high degree of *Meeknesse*, and such as well becomes *Christians*, who are the followers of that *Master* who shed his *blood* for them that *spilt* it.

Mat. 5. 44.

Rom. 12.

17.

Luk. 6. 27.

28.

Rom. 12.

21.

You hear what *meekness* is the *ver- tue* here commended: now will you hear what *use* we are to make of it; it must be *put on*.

*Put on meekness.*

*Meekness* is a *garment* or apparel for the soul: and as a man is seen in his *clothes*, and known by them: so is a *Christian* by *meekness*: This *meekness* it comes not by *nature*; it is a *grace* of God, a *fruit* of the spirit.

And

And a man may as well be said to be born with *clothes* on his back as with *grace* in his heart.

This and all other *graces* we have not only as the *gift* of God to us: but as the *work* of God in us.

It is a spiritual and heavenly *garment*, and suited to the soul.

It is a wonder to see what a great deal of *care* there is to get *apparel* for the body; and *curiosity* to fit it, that it may be *comly*; what strange *attires* for *fashion*. and unreasonable for *charge*, are devised and worn beyond ability. But the best and seemliest *garment* (which is *meekness*) is not regarded.

This *Garment* the Apostle adviseth to get, and not to get it only,

Jam. 1. 7.  
1 Cor. 15.  
10.  
Gal. 2. 9.  
Eph. 4. 7.  
Rom. 12.  
3. & 15.

Ornatus  
nosmetip-  
sos spiri-  
tualibus  
ornamentis  
&c. hæc  
sunt vesti-  
menta qui-  
bus placere  
poterimus  
Jesu

Christo cœ-

lesti sponso. Bern. lib. de modo bene vivendi. Serm. 9. de habitu. pag. 1251.

Ita me Christus benè amet, pudere nos hujus nostræ detestanda luxuriæ, in us & in corde nostro debebat; quæ indubitatum vanissime mentis nostræ est Texphor. Diatericus. in Annot. Evang. Domini. in Domini. 1. Trin. par. 1. last. 3.

but

but to wear it. It is a fearful thing to think of the great neglect of this Apparel. But for that of the body what a deal of time is taken up (as they say) between the *comb and the glass*. What care about the back? what dressing, and tricking, and trimming, and so many trifles go to the compleating of a *suit*; that a *ship* is as easily rig'd as a *woman* arrai'd. Appelles his *Prentice* about to draw the face of *Hellen*, failing in his skill, painted her *rich*: much like to those who when they fail of *vertue* to beautifie their *lives*, think to be known by their *fine clothes*. A many *suites* for their backs, and never a *grace* for their hearts: surely those are

Plus gaudes intus  
in anima  
de sanctis  
virtutibus  
quam foris  
in corpore  
de pretiosis  
vestibus.  
Bern. in  
lib. de modo  
bene vivendi.  
Serm. 9. de  
habit.  
O adolescens  
cum non possis  
pingere pulchram,  
pinxisti divitem.  
Clem. Alex. 3.

eda. car. 10.

Non est sine macula Christi sponsa, si amat vestem pretiosam. Bern. de modo bene vivendi Serm. 9. de habitu.

Soror in Christo amabilis, divitiæ tuæ sint boni mores: pulchritudo tua sit bona vita. Bern. in lib. de modo bene vivendi. Serm. 9. de habitu. pag. 1251.

Vestes enim nostræ virtutes sunt. Bern. Serm. 2. in capite juni. pag. 111. col. 1. K.

best

best *clad* that have their hearts *clothed* with vertue. And therefore *put on meekness*. Not on your *tongues* only, in sweet and sugred *words*: but on your *hearts* in a quiet and meek *spirit* which before God is a thing much set by. Yea, in the whole carriage and conversation of your *lives*.

You must ever *put it on*, and never *put it off*, until the soul *put off* the body; you must sit in it, lie down in it, walk in it, and work in it.

It is a *garment* for all *times*, and for all *places*.

For all *times*, in the *time* of wars, famine, sickness, in the day of trouble and hour of temptation, when storms and tempests break in upon us, it is as a *safe shelter*.

In the *time* of peace, health, plenty, in good days which no misfortune clouds, in Halcion daies when the Sun of prosperity shines upon us; I

is as a pleasant shadow.

For all *places*! at *home* within doors in the family, it is as a precious ointment to perfume the *house*.

*Abroad* amongst neighbors, it is as an excellent vertue to season your *conversation*: At the *Market* about your business: In the *fields*, amidst your *Cattel*: In the *City* at your vocation: In the *Assembly* at your devotion: on the *Tribunal*, and in the *Pulpit*, *meekness* agreeth with all *places*. Wherefore it is the wholesome advice of a wise Father to his son. My son go on in thy business with meekness, so shalt thou be beloved of him that is approved.

Now *meekness* as apparel serves for divers uses.

- 1 In *Indumentam*: for clothing.
- 2 In *Munimentum*: for defence.
- 3 In *Ornamentum*: for comeliness.

4 In

4 In *Monumentum*: for distinction.

Gen. 3. 7.  
 Gen. 3. 21.  
 Dicuntur ve-  
 stis a ve-  
 lando, quod  
 corpus ve-  
 lat aut  
 tegat V. r.

First, *Apparel* is for *cloathing* to hide our *nakedness*: and to be a comely *cover* for our more uncomely *parts*. So *meekness* serves as a *covering* to *hide and conceal* the brutish rage of our heady *passions*: and the filthiness of our disorder'd *affections*: which should they be seen in their own form, would appear so *monstrous and mishapen* that they would become odious both to God and Man.

For all *affections and passions* they are; as man is, conceiv'd in sin: and sin which hath blemish'd our *understanding* and defaced our purest *mind*; hath made much more deformed and ugly, *affections and passions* which arise from the brutish part of the soul.

Of these some are more *gentle*; *re-lenting* and *tractable* and easily drawn to the obedience of *reason*, others more

more furious sudden and unruly, hard to be tamed and reduced: such is Anger, which leaves a man naked, and layes him open to shame, and drives the soul from her seat of judgement, raises such commotions and perturbations, that like a troubled sea stirred with a violent tempest, the very foundation is shaken, the bottome is discovered, and the Channel appears.

Vide A. in  
Ethic.  
Intelligen-  
tia luccin  
ira subtra-  
hit cummen-  
tem permo-  
vendo con-  
fundit.  
Greg. Mos-  
ral. lib. 5.  
Assiluat  
fluctus i-  
moque a  
gurgite

ptus vertitur, Ovid. 3. Fast. Quippe sonant clamore viri  
stidore rudentes undarum incursum gravis unda; tonitribus æ-  
ther fluctibus erigitur, cælumque equare videtur pontus, —  
Et nunc sublimis veluti de vertice montis, despiciere in valles;  
inimique Acheronta videtur: nam ubi demissam curvam circum-  
spectis equor suspicer: inferno summum de gurgite cælum, Stat.

The passion of Anger it deals by men as the Jews did by the Egyptians, spoils them of their jewels and rayment of Reason and Judgment; or as Aaron did by the Israelites, makes them naked to their shame: thus Anger makes a man naked and uncover-

Exod. 3. 22.

Exod. 32.

25.

Gen. 9. 21

H

ed,



*Minus sui  
compos est  
ira quam  
ebrietas.*

*Eras.* So  
the Fa-  
ther term  
it.

*Hier. ad  
Celantiam.*

*Dum iras-  
citur insa-  
nire creda-  
datur. Hi-*

*er. ad De-*

*metri. Ira  
furor bre-  
vis est.*

*Horat. Ep.  
l. i. Ep. 2.*

*Greg. cal  
anger mens*

*furore e-*

*bria. Greg.  
super Ez.*

*Μαίνομα-*

*δα πάντες ὀπίσταν ὀργιστοῦσθα.*

*Menander*

*Itatum ab insano  
tantum tempore distare puta. Ca. m.*

*Ora tumet ira, nigrescunt sanguine venæ,  
lumina Gorgonæ sævius angue micant.*

*ed, like Noah in his Tent; for Anger is the drunkenness of the soul, it is a short madness by which a man is carried away from himself with heat and choler unto such unhumane and unmanly behaviour, that he becomes a ruful spectacle, besides the deformity that lurks within; hence it is that in the whole nature of things there is not a more prodigious Monster than an angry man. But Reason and Religion like the two sonnes of Noah, Sem and Iaphet, take that garment of Meekness to cover him. By the help of Reason a man may do much; but by the help of Grace and Religion a man may do much more in order to the quieting and setting the*

*Ora tumet ira, nigrescunt sanguine venæ, lumina Gorgonæ sævius angue micant. Ovid. lib. 3. de art. Am.*

*Qualia poetæ infernaliamonstra finxere succincta serpentibus & igne & flitu, &c. perlege cap. 33. Senecæ in lib. 2. de ira, ubi elegantissima descriptio irati. Gen. 9. 23.*

*affections*

affections, which when they are unrightly must not be ruin'd, but rectified.

Affections and passions were in the first Adam in the time of his innocency without preturbation; and in the second Adam in the time of his incarnation without sin: yea God himself is said to be (*αὐτοπαρονομασθε*) Angry, and to hate not really but Analogically; for in him is no motion or commotion, neither passion or perturbation, he hath said it of himself, and well he might without tax of pride or injustice *ego Deus & non mutator*.

Christ also took upon him, our passions with our nature, he was not a stupid stoick but (as Saint James said of Elias) he was of like passions and affections with us: and the author to the Hebrews tells us he

*Christi natura duo consideranda sunt, essentia carnis & affectus, quare Apostolus docet non carnem modo hominis ipsum induisse sed affectus quoque omnes qui sunt hominum proprii. Calv. Expos. in Heb. cap. 3. ver. 17.*

Kemaitius  
Harm. Evang. c. 49.  
p. 640 col. 2  
Luke 13.  
27.  
Psal. 5. 5.  
Deut. 9. 28  
Exod. 32.  
10, 11  
Num. 11. 4  
& 16. 22.

James 5.  
17.

Heb. 2. 17  
Heb. 4. 15.  
Heb. 5. 3.  
In humana

had a fellow-feeling of our *infirmities*.

Mat. 23.  
23.  
Mark. 3.5. There was an *Antipathy* between our sins and him; he did loath them, and was sorry for them, and angry at them.

Gal 5. 17.  
Rom. 8. 7. But there was a *Sympathy* between his *passions* and ours which in him were *punishments, not sins*: in us they are both, for the transgression of *Adam* so disorder'd the whole frame of *nature*, that to this day there is a *Schism* in the soul, the *inferiour faculties* rebelling against the *superiour*, and *passion* fighting against *Reason*: for naturally in man since the fall there is ( *ἡ ἀσύνετος καρδία* ) a *foolish wilfull heart* that will not be advis'd, so over-mastred with *passion* that it will not yeeld to enlightned *Reason*.

How shall this *difference* be composed, and this *rebellion* of the *passions* quieted, the *Stoicks* prescribe a *Remedy*

dy worse than the *disease*, (to destroy them) but Saint *Hierom* likes not this way (which were, saith he, *hominem de homine tollere*, to unman a Man, seeing the *passions* are inseparably united to our human *nature*, which when it is out of order must be rectified not destroy'd.

As therefore in a popular *Tumult* and *insurrection*, some grave wise man interposes himself, who with the reverence of his person, sweetness of language, and prudent and discreet behaviour doth overawe and persuade them. So *Jesus Christ* the great *Mediator* of peace between *God* and *Man*, he so moderates the *passions* that he makes *peace* in man, he subdues the *will* of the *flesh* to the Law of the *spirit*, makes passion yield to *reason*, cuts the nailes, and hair of the *bondswoman*, reconciles *Sarah* and *Hagar*, and makes them quietly inhospite under one Roof. Thus *Christ*

H 3

Jesus

Tum pietate gravem  
meritis se forte virum  
quem conspexere silent  
arrec-tisq; auribus astant:  
ille regit dictis animos  
& pre-tora mulcet. Virg.  
Æneid. 1. Turbatum  
cælum tempestatesque  
serenat. Idem. ibid.  
Rom. 7. 25. Deut. 23.

Gal. 3. 28.

*Jeſus* hath ſhew'd us a way to cure our *paſſions* not to kill them; to qualify their *heat*, to rectifie their *diſorder*, to heal their *diſtemper*, gently to lead them, and ſweetly to *incline* them to their proper *objects*: not to take them away, *ne ſint*, that they be not at all: for that cannot be without the deſtruction of the whole man, ſo long as the ſoul dwels in the body, there will be *paſſions* in the ſoul (whatſoever the *ſtoicks* ſay to the contrary: but ſo to compoſe them, *ne obſint*, that they hurt not.

Humphrey  
Sydenham in  
his Sermon  
called the  
waters of  
Marah and  
Meribah in  
Rom. 12. 1.

A *Chriſtian* muſt deal with his *paſſions* as the *Apothecary* doth with *poſſions*, who to make his *confections* more palatable, and yet more operative, qualifies the malignity of *ſimples* by preparing them; making *poſſion* not only medicinal, but delightfull, and ſo both cures and pleaſes.

The *paſſions* thus handled by the  
diſcreet

discreet *Christian*, they are wholly conceal'd, and nothing of them appears but so seemly clad in the habit of *Meekness* that they loose their *venome* and *malignity*, and are a help no hinderance to the soul in the *operations* of it.

*Meekness* is a *Garment* that well futes a *Christian* man, but in some *Cases*, upon some *occasions* at some *times*, with some *persons* (*Anger*) is very seasonable and seemly, we may be *angry*, but we must not *sin*: for there is an *anger* without *sin*; and if you will be *angry* and *sin* not, be *angry* at *sin*. When you see *Gods Name* dishonoured, his *service* neglected, his *day* prophaned, his good *spirit* despited, here is a fair occasion for the exercise of *anger*: the least disgrace in our own *persons*; or damage in our own *estates* toucheth us near, and for these men will storm, and fret and vex themselves, and no gentle per-

Eph. 4 26.

Discamus  
exemplo  
Christi no-  
stras inju-  
rias mig-  
nanimiter  
sustinere,  
Dei autem  
injurias,  
nec usque  
ad auditum  
sufferre. &c  
Chrysoſt.  
ſuper illud.  
Mat. 5. qui  
dixerit,  
&c.

In propriis  
injuriis pa-  
tientem eſ-  
ſe laudabi-  
le eſt, inju-  
rias autem  
Dei diſſi-  
mulare im-  
pium eſt.  
Chryſoſt.  
in Joh 8.  
hom 54.  
Vide Baſil.  
mag. orat  
de ira.  
Hoc enim  
non eſt men-

ſivations can move them to *meekneſſ;*  
and ſhall we be ſo tender and ſenſible  
of that which *concerns our ſelves*, and  
ſo careleſs and ſenſleſſe of that which  
*concerns God*, ill do we deſerve to have  
ſo good, and ſo gracious a God, who  
giveth us all things that pertain to  
life and godlineſs, when we are ſo  
cold in his cauſe, whereas indeed there  
can be no ſurer ſign of an upright  
heart, then to be more ſenſible of the  
*indignities* offer'd to God then of our  
*own dangers*; for certainly no inge-  
nious diſpoſition can be ſo tender of  
his own *diſgrace*, as the true Chriſti-  
an is of the *dishonour* of God.

If our *affections* were right and  
kindly that which *diſpleaſes* God  
ſhould alſo *diſpleaſe us*, and all exceſs  
in our *affections* ſhould run this way,  
we may be *paſſionate* for God, and a-  
gainſt ſin, but we muſt beware we  
pretend not *indignation* againſt ſinne  
when we intend *ſatisfaction* of a ſelf  
humour.

humour. It is good to be zealous in a good thing alwaies, but all zeal is not good: we must not take that for a spiritual temper which is but a natural distemper. For some are zealous out of envy (this was *Cains* zeal:) some out of *choler*, (this was *Jonas* zeal:) some out of *Hypocrisie*, (this was *Jehues* zeal:) Some out of *ignorance*, (this was the *Jewes* zeal:) but some for the *glory of God*, (this is a *true Christian godly* zeal:) true zeal cannot stand by, and be silent when it sees God *dishonoured*; and the soul *endangered*. *Moses* was the meekest man alive, yet will not *Moses* sit still, and say nothing, when he sees the *Congregation* corrupted; the *peace* of *Israel* disturbed, the *magistracie* and the *priesthood* questioned, if men will be *factious*, *sacrilegious* and *unruly*, it is then time for *Moses* to shew himself to be *Moses*, (*Gods minister* and their *magistrate*). And a greater prophet than *Moses*

dar: me, sed  
vicio tuo  
satisfacere.  
Hieron ad  
Rusticum  
Monachum  
Gal. 4. 18.  
Quidam  
non fervent  
charitatis  
Spiritus, sed  
studio va-  
nitatis. Ber.  
Serm. de  
Nativ. Jo.  
Bapt. pag.  
216. col. 2.  
L.  
Jude 11.  
1 John 3.  
12.  
Jonas 4. 1.  
2 Kings 10  
16.  
Rom. 10. 2.  
Acts 22. 3.  
John 2. 17.  
Titus 2. 14  
Rev. 3. 19.  
Num. 12. 3.  
Num. 16.

*Moses*

Mat. 27. 14

Moses yet no leſs meek ( Jeſus Chriſt the righteous ) who had not a word to ſay for himſelfe : yet in his fathers cauſe when he ſees the Temple, the houſe of God, the houſe of prayer, made a houſe of merchandize, a den of theeves, hath a ſcourge to laſh the prophaners of the Sanctuary, the Lamb of God will ſometimes ſhew himſelf to be the Lyon of Judah, thus with Chriſt and Moſes ( when a good cauſe wants it, and a lawfull call warrants it, ) we may put on a juſt diſdain, a zealous anger againſt the enemies of Religion and peace, endeavoring by all good means to informe the judgments of ſuch as are contrary minded ; and to reform the practice of ſuch as are ill-manner'd, but in thus doing we muſt joyn diſcretion with zeal : leſt

Jo. 2. 15, 16

Jo. 1. 29, 36

*Virtus ſi-  
quidem di-  
ſcretioris  
abſq; cha-  
ritatis ſer-  
vore jacet,  
& fervor  
vehemens  
abſq; diſ-  
cretioris  
temperamen-  
to precipi-  
tat, id uque  
laudabilis  
cuinentrum  
de eſt qua-  
tenus &  
fervor diſ-*

*cretionem eriga, & diſcretio fervorem rogat. Bern. ſuper Cant. Ser. 23. p. 628. eſt ergo diſcretia non tam virtus quam moderatrix & auriga vitium ordinatrixq; affectuum, & morum doctrix. Bern. ſuper Cant. Sermon. 49. pag. 713. D.*

like

like a blind *Archer* ( who thinking to have slain a beast, kil'd a man) instead of mending a *friend* we make not a *foe* wounding him in his name : when we should win him to God.

And herein is to be observ'd both a *due time*, and a *right order*.

1. A *due time* for every thing is beautifull in its *season* ; and what is out of *season* is out of *reason*, there is a *time* for all things, *publick offences* must be openly reprov'd, but he that offends in *private* must be privately admonished. If thy brother offend tell him his fault, between thee and him alone, lest thou disgrace his per-

son when thou wouldst heal his cor-

*Ene. cme a Domino moderatam correptionem, quia omnino quoddam bonum & datum optimum est, & quod habeant pauci. Bern. Serm. 2. de Resur. Domini. Sunt quedam mollis-*

*sima fan-*

*di tempora, singula quaeque locum teneant sortita decenter. Horat. de arte Poet. Tempribus medicina valet data tempore profunt, & data non ap'o tempore vna nocent. Johannes Herodem quia publice peccabat publice arguebat. Bonavent. in cap. 3. Luc.*

*Sepe gravius vidi offendere animos auditorum, eos, qui aliena flagitia aperte dixerunt quam eos qui commiserunt. Cicer. resp. ad Salust.*

*Eccles. 3. 11. Prov. 25. 11, 12. Isa. 50. 4. Eccles. 3. 1. 1 Tim. 5. 20. Mark 7. 33. Matth. 18. 15. 2 Sam. 1. 20.*

*ruption*

1 Sam. 25. 23, 23.  
1 Sam. 25. 36, 37.  
Mar. 23. 24.  
Mar. 7. 3, 1, 5.

ruption, moroever as thou must refrain  
*reprehension* in the *heat* of thy *passion*,  
so also in the *height* of his *sin*.

*Abigail* is commended for her *discre-*  
*tion* that she watched her opportuni-  
ty, and dealt with *Nabal*, not in his  
*drunkenesse*, but when he was *sober* :  
then she told him freely both of his  
*sin*, and of his *danger*.

2. A *due order* must be observ'd,  
and as every *sin* is greater, so must  
vve be more incens'd against it. We  
must not swallow a *Camel* and  
stumble at a *straw*; be troubled at a  
*moat* and pass by a *beam*; vve must  
not be more moved at some *small of-*  
*fence* vvherein our selves are con-  
cern'd; then at a *far greater* that  
concernes us nothing; to be touch'd  
vwith an *injury* done agaiust our  
selves and pass by open *blasphemy*  
spoken against God; vvere not this  
to prostitute *religion* to our ovvn  
*reason*, yea to our ovvn *passion*, and

Pectora  
tantis ob-  
fessa malis  
non sunt  
ictu ferien-  
da levi.

Senec. in  
Herc. su-  
rente.

to set up our *own* interest, above Gods.

And if in reproving a man would observe a *due order*, let him begin first with himself; let him first *amend* in himself what he would *reform* in another. Let him spend his *spleen* upon his own *faults*, consume his *anger* and take *revenge* of his own *sins*, and he will learn to deal more mildly with his *offending Brother*; insult not over his imperfections, but lend him an helping hand, and if he err and go astray, reclaim him in *love*, and with *modesty* reduce him into the right way. If in some thing he be *deficient*, in some other things he may be a good *proficient*: be not too *severe* against him for the good he *wanteth*, but *love* and *honor* him for the good he *hath*.

Luk. 4. 23.

Gal. 6. 1.

Carere debet omni vitio qui in alterum paratus est dicere. Cicer. resp. in Salust.

Cum imperio quippe docetur, quod prius agitur quam dica-

tur; nam doctrina fiduciam subtrahit, quando conscientia linguam prepedit. Greg. Moral. lib. 2. cap. 7.

Reprehensions

Reprehensions are not to be given <sup>with</sup> rashnesse but with good advice; the mind of man is of a weak and tender constitution, and must not be *chaf'd*, when it should be *suppl'd*. He that would *reclaim* his friend, and bring him to a true and perfect *understanding* of himself, must do it by strength of *reason*; not by heat of *passion*: least he seem rather to please his own *humour* then correct anothers. Eagerness and harshness of *reproof* doth rather *exasperate* then *reduce*; virulency and bitterness doth neither please nor profit: *reproofes* must be sweetned with *gentle words*, and pleasing *carriage*, least they be thought to proceed rather from *spight* and *spleen* then any good meaning or desire to work a man to goodness, (\*The wrath of man worketh not the righteousness of God.\*)

\*Jam. 1. 20  
Sunt vitia  
animi sicut  
vitia cor-  
poris leni-  
ter tra-  
ctanda.  
Seneca.

Si vis  
m<sup>e</sup> corrigi  
delinquen-  
tem: apte  
increpa,  
tantum ne  
occulte  
mordeas:  
quid enim  
mihi pro-  
dest, si a-  
liis mala  
mea refe-  
ras sine ne-  
sciente, pec-  
catis meis  
imo detre-  
ctationibus

tuis alium vulnere & certatim omnibus narres? sic singulis lo-  
quaris quasi nulli dixeris? Hieron: ad Rust. Monachum.

When

When we would *amend* in any what is *amiss*, it must not be done by railing and reviling (raging like a Bear robbed of her whelps) but with tenderneſs and diſcretion, a difference muſt be put between the *ſinner* and his *ſin*, and he muſt ſo be dealt with that his ſin may be *killed*, and he *cured*. Let the righteous ſmite me friendly: but he is no *friend*, and will hardly paſs for a *righteous man* that (with bitter in- vectives) will *blast my name*, when with whoſome *inſtructions* he ſhould amend my *life*.

Pro. 17. 12.

Ps. 141. 5.

*Aſperitas  
odium ſe-  
vaque bel-  
la movet.*

Ovid. 2.  
*de Arte.*

*Crimina non homines noſtra Thalia premat. Curando fieri  
quedam peiora videmus vulnera que melius non tetigſſe  
ſciunt.* Ovid.

Thus is *anger* to be clothed with *meekeſſe*. But *anger* as it is a heady *paſſion*, and is hardly moderated, ſo is it many times *miſplac'd*, and ſets *eye* againſt *vertue* and *goodneſſe*. Is thine *evil*

Mar. 20. 17.

evil because I am good? (saith  
 Gal. 4. 6. Christ) and am I become your ene-  
 my because I tell you the truth?  
 1 Jo. 3. 12. saith Saint Paul; Cain was of the  
 Devil and slew his Brother; and  
 wherefore slew he him? because his  
 own works were evil and his Bro-  
 thers good.

Sore eyes cannot endure to look  
 upon a *bright and shining object*: the  
 fair whiteness of *innocency*, the lustre  
 and brightness that is in *vertue* is an  
*eye-sore* to malicious men, who  
 search for privy *slanders*: and digg  
 the filth out of lewd *tongues*, to cast  
 upon the *innocent*, and think they  
 have made a rich game of their *spight*,  
 when they have made themselves  
 most *vile* and wicked, to make him  
*seem* so.

Vide Ter.  
 Apol. ad-  
 versus gen-  
 tes. cap. 2.  
 pag. 26.

Anger is never more *hot* and *out-  
 ragious* then when it sets upon *inno-  
 cence*, *truth* and *righteousnesse*, when  
*evil* men are incensed against the *good*,  
 they

they know not when to take up, and can never rest but in his ruine. See it in the Jews who so hotly pursue Christ, that nothing will satisfie them, till he be crucified; if any ask, what evil hath he done? we know their hatred is; because he did none evil.

*T meritum quædam hominum est quod odio profecerunt meliores, amant peiores.* Basil. To. 2. Ep. 87. Luk. 23 1. Mat. 27. 23 Lege Justin. Martyr. in Dial. cum Tryphone

The same spirit of fury that inflam'd the Jews against Christ, set the world on fire against Christians; which nothing could quench but the

*Judeo pag. 323. Christianos ad leones tantos ad unum, Tert. Apol. adversus gentes cap. 40. pag. 70.*

Τὸτο δὲ ἐστὶν ὁ λόγος, μὴ καὶ ὑμεῖς πεπισεύκατε αἰ ἡμῶν, ὅτι δὲ ἐδίωξαν ἀνθρώποις καὶ μετ' ἐπιλαπίησιν ἀποσθενούντες τοῖς λυκνοῖς, ἀδελφοῖς μίξεται ἐσकुλιόμεθα, &c.

Ποιὲ δὲ ὧν οἱ πολλοὶ λέγουσιν ἄξιον εἶναι ἄξιον? πορροὺς κεκώρηκε ὁ ἀνθρωπίνης φύσεως. Justin. Martyr. Dialogum cum Trypho. Judæo. pag. 227. Justin. Martyr. Apol. 1. pro christianis pag. 43. ibid pag. 56, 57.

Εἶψ' ἡμῶν δὲ τὸ ὄμμα ὡς ἐλέγχον λαμβάνετε, &c. Just Mart. Apol. 2. pro Christianis. pag. 55.

*Erasmus vir Caius Sejus, sed malus tantum quod Christianus.* Tert. Apol. adversus gentes. cap. 3. pag. 27.

Haud poterit autem illo sermone explicari quæ supplicia quosque cruciatus sustinuerunt Martyres, Lege & quæ sequuntur in Euseb. Eccl. hist. lib 8. cap. 9.

*Exitibilis  
superstitio.  
Corn. Tacit  
Annal. lib.  
15.*

*Afflicti  
supplicis  
Christiani,  
genus ho-  
minum su-  
perstitutionis  
novæ ac  
maleficæ.*

*Suet.*

*Træug. in*

*Nero. Cæ-  
sarium.*

*6. cap. 16.*

*Καὶ πῶς αἰτίαν τῆς ἔχθρας ἐπιπεῖν οἱ μισοῦντες ἕκ  
ἐκαστον. Justin Mart. Ep. 90. Diog. Μίσεις ἐπὶ δὲ ἔχθρας  
καὶ λογῶποιουσιν ἀθέους. Athenagoras lege pro Christianis.  
pag. 34.*

*Nero Quæsitissimus pænis affectit, quos per flagitia inwi-  
sos, vulgus Christianos appellabat. Corn. Tac. annal. lib. 15.*

*Ὡς περ ἐστὶν ἐν τῷ σώματι ψυχὴ τῶν ἐστὶν ἐν κόσμῳ  
Χριστιανός. Just. Mart. Ep. ad Diogn. pag. 497.*

*Socrat. Eccl. hist. lib. 4. cap. 24, & 25.*

*Cæterum, insignis vero & Catholicæ Ecclesiæ splendor,  
iisdem virtutum vestigiis incedens, & præ vivendi rati-  
onis institutio sic mirandum in modum emicuit, ut de for-  
mis infamiae labis, simul cum tempore deleta: ut nemo ex illo  
tempore verpem aliquam dedecoris maculam, fidei nostræ auderet  
inferre. Euf. Eccl. hist. lib. 4. cap. 7.*

their

their *meek* suffering did conquer the *cruelty* of their *persecutors*, and overcame the *world*, for at last the splendor of the *Christians* lives, and invincible verity of *their* doctrine, did so prevail and triumph so victoriously over the *lives* and *tongues* of their enemies, that the *blood* of *Christian Martyrs* became the *seed* of *Christ's Church*; which did spring and grow up with such wonderful encrease; that the world stood amazed to see it self so suddenly become *Christian*.

Lege Le-  
onem in  
Serm. I.  
de Nat.  
Pet. &  
Pauli. San-  
guis Mar-  
tyrum se-  
men Eccle-

fic. Agust. in Psal. 39. Nec quicquam tamen proficit exquisi-  
tior quæque crudelitas vestra; ill. cebra est magis, sectæ plures  
efficiuntur quoties metimur a vobis, semen est sanguis Christiano-  
rum. Tert. Apol. adversus Gent. cap. 50. pag. 81. Isa. 54. 1.

*Quis furor, O Cives? quæ tanta  
dementia? What hellish fury?  
what madnesse in their brains? with  
what blind zeal was the ignorant ma-*

Lucan.  
pharj.

Quid  
jam attinet  
nominative  
reliquorum  
facere  
mentionem  
aut viro-  
rum recen-  
sere mul-  
titudinem  
aut varia  
supplicia

licious world transported against the truth and the professors of it?

The Rulers of the world, who (as God appointed Moses,) should have carried these harmless lambs in their bosome, like ravening wolves do wast and devour the flock of Christ.

suspiendorum Martyrum describere qui partim securibus caesi sunt sicut contigit in Arabia: partim fractis crucibus p niti quemadmodum accidit in Cappadocia. partim ex p dibus in sublime capite demisso suspensi, ignique remissione subiecto ardentis materiae fumo extincti, qualis cruciatus fratribus in Mesopotamia illatus est; alicubi etiam naribus, auribus, ac manibus mutilati, &c. Euf. Eccl. hist. l. b. 8. cap. 12.

Isa. 49. 23. Isa. 1. 17. Numb. 11. 12.

Archilus dixit Fullicem & Aram idem esse, priter enim ad utrumque confugiunt qui injuria afficiuntur. Eral. Apo. heg. The Poet calls the Magistrate. ποιμήν λαῶν Hom. Iliad. Πάλιν εἰ μὴδὲν Διὰ τε τῷ πεισθηρείαν τῆ ὀνόματος, καὶ Διὰ τῷ πολιτείαν ἐπεισκόμειθα ἀδικούντες, ὑμέτερον ἀγωνιάσαι ὅτι, μὴ ἀδικῶς κολάζοντες τοῖς μὴ ἐλεγκομένοις, τῇ δίκῃ κόλασιν ὀφλήσητε. Justin. Martyr. pro Chri. Apol. 2. pag. 54.

Δημίῳν δ' ἔμ τὸ τοιοῦτον ἔργον ἀίλ' ἐκ ἀρχόντων ἀγαθῶν. Just. Mart. pro Christianis. Apo. 2. pag. 59.

What

What an evil aspect the *malicious world* did cast upon *religion and righteousness* the *histories* of all ages sufficiently shew. A shadow whereof we have in *Athens*, where by the law of *Ostracism* there was no man of special eminency permitted to live. It so fell out that *Aristides* the just came under the censure of this law, who being requested by a certain man that could not write, (who was to give his voice for the banishment of *Aristides*) to write his name on a tile or shell as the manner was, he questioned the man, whether *Aristides* at any time had done him wrong? he answered, no! neither do I know him. But it grieves me (saies the

Dum testulis nominata inscribunt dicitur illiteratus quidam & p' anè rudis Aristidi ueni de plebe testulam tradidisse petiisseque ut inscri-

beret Aristidem: admirante eo & rogante, rum quid Aristides in eum admississet? Nihil inquit neque est mihi notus verum stomachor quo id quissim justum dici audiam: quo audito nihil Aristidem ferunt respondisse, sed inscripsisse testule nomen suum atque ei illam reddidisse. Plutarch. de vita Aristidis.

man) to hear every one say *Aristides is a just man*. Now here is a plain case (*justus quia justus*) the righteous persecuted for righteousness sake.

Mat. 5. 10.

But it is no matter of wonder that this *malignant humour* hath so much prevail'd amongst the *Jews* and *Pagans*, for we find the *Church* of God when it was shut up in one *family* was not free from it, amongst *Brethren* of the same *Father*, and of the same *faith*, yet this inveterate *passion* breakes all bonds of *relation*, and innocent *Joseph* is hated by his *Fathers* sons (for his *coat*) for his *coat*! the *pledg* of their *Fathers* love: the *Ensign* of their *Brothers* honor: in both which respects, it should have been unto them *sacred* and *inviolable*; and if there had been in them any (the least) *fear* of God, *reverence* to their *Father*, or *affection* to their *Brother*, they would not have dar'd to have touched

Gen. 37.

20.

Gen. 37.

23.

touched his *coat* with a violent hand, but their inveterate *hatred* having extinguish'd in them all that was of *God*, or good *nature*, and blinded with *passion*, they strip him of his *coat*, and had rid him of his *life* too, had not a special *providence* restrained them. And he that permitted their *malice* ordered it another way, and yet an innocent person must suffer for his *coats* sake.

Gen. 37.  
25.

What usage may *Joseph* expect from *Ismaelites* and *Egyptians*, that meets with such hard measure amongst his *Brethren*, an evil *beast* hath torn him (saies the deceived *Father*) and *rightly*! for what *beast* so fierce as inveterate *wrath*. But let them palliate their *malice* with pretences and hide their *cruelties* with a lie, yet the time shall come; when their eyes which were blinded with an ungovern'd *passion*, shall be opened with an unexpected *affliction*: and their *sin* and their

Gen. 37.  
28, 35.

Gen. 37.  
33.

I 4

Brothers

Gen. 42.  
21.

Gen. 42.  
22.

Brothers *sufferings* shall be brought to their remembrance, and so sadly! that what drew *tears* from his eyes: shall fetch *blood* from their hearts.

This was the *lot* of the *righteous* in all ages: the *best men* have been persecuted and reproched. *David* a man after Gods own heart complains, *the mouth of the wicked, and the mouth of the deceitful are opened against me. They have spoken against me with a lying tongue. Wrath is the hell that sets on fire a wicked tongue. Passion blinds reason, darkens the understanding that it cannot discern the truth; puts out the eyes of the soul: drives a man out of himself: that like a mad man, or one that is drunk, he saies and does he knows not what.*

Cum itaque Valens imperator cum Alexandrinis, cum Aegyptios persecutionibus affligerent, legem praecipisset ut stabantur subvertantur omnia & alii ad Tribunalia trahantur, alii vero in carceres coniciebantur, & alii quod terrorebantur: varia siquidem supplicia contra quietis amantes exercebantur. Socrates Eccl. hist. lib. 4. cap. 24. Psa. 109. 2. Jam. 3. 6. Impedit ira animum ne possit cernere verum. Cato d. 5.

The

The Wicked (says David) whet their Tongue like a Sword, they bend their Bow to shoot out their Arrows even bitter Words, they speak Wickedly and loftily, they set their mouth against the heavens. But although Dogs bark at the Moon: yet still she keeps the heavens: and daily runs her constant course in her own sphere. Goodnesse is never the less good, because it is *maligned*, and *reproached*. Anger is a fire, let it be rightly placed (on the hearth or in the furnace) & it is of singular use: but in straw or on the house top, it sets all in a combustion. It is a *passion* that is headstrong: meeknesse is the *bridle* to check it. And it must have more of the *curb* and less of the *raine*: to yield to *wrath* is to yield to the Devil, to be set on fire against goodness is *devilish*.

Psal. 64. 3.

Psal. 64. 3.

4.

Psal. 73. 8.

9.

Eph. 4. 26.

27.

Christian prudence will advisedly consider what is fit for every state  
and

and condition of *men*, and will deal with them with all *meeknesse*: putting a difference, saving some with fear, on others having compassion.

Jude 23.

Some are *unruly*, and must be sharply admonished: some are *wilful* and *obstinate* and must be terrified: some are *weak* and must be supported: others *feeble-minded* & must be comforted: and some are *tractable* and must be gently entreated, ever hoping well of those in whom there is any thing of *grace* or of *God*.

1 Thef. 5.  
17.

Semper  
bene spe-  
randum de  
eo in quo  
cernimus  
aliquid  
Dei. Cal-  
vin. in Jo-  
han.

And if we meet with any that are *froward* we must not reject them, but do as God does; follow them with *mercy* and new offers of *grace*, pitying and praying for them.

Gal. 6.2.

We must *bear* one anothers *burdens*, it is sure there is *corruption* in all: every one hath some *fault* or other: some are *hasty*, some are *suspicious*, some are *covetous*, we must *bear* one with another, let every one

Rom. 15.2.

of

of us please his neighbour for his good to edification, and speak evil of no man, be no brawlers, but gentle, shewing all meekness unto all men.

*Quicquid in alio reprehenditur id unusquisque in sinu suo inveniet.*

*Sen. lib.*

3. *de ira cap. 26. Omnes inconsulti & improvidi sumus omnes incerti, queruli, ambitiosi, quid lenioribus verbis vulcus publicum abscondo? omnes Mali sumus. idem ibid. Tit. 3. 2*

2. In *M<sup>u</sup>mentum*, a second use of Apparel is to defend and protect the body from cold, heat, and outward harmes; so! meekness is a sure defence, and serves as a wall of brass to protect from danger, that no storms or tempests of injury, slanders, afflictions can hurt us. It only knows by yielding how to overcome, and to triumph over the conqueror. Meekness (like *Medusa's head*) strangely astonishes all that behold it: for when rage and cruelty meet with an unexpected meeknesse and humility, how suddainly many times is fury turn'd

turn'd into *mercy*. The *Lion* disdaineth to prey upon him, who lies prostrate before him: and we find by experience that no force or outward violence, is of that power as *meeknesse* is: for the one *subdues* the *body*, but the other *enthralles* the *heart*, and conquers the most valiant *mind*. He that knows not to be *overcome*, and returns *victorious* from many a *battle*, yields himself a captive to *meeknesse*; all his powers fall a *shaking*, and all his strength and courage *fails* him, when *meeknesse* doth oppose him.

The *tongue* of the *meek* wisely guided hath as *sharp* an *edge* as the *sword* of the *mighty* and more enemies have been vanquished, and more *Countries* subdued by *courtesie* then *cruelty*. And experience teacheth us that a *yielding easinesse* hath been preserv'd when a *resisting stubbornnesse* hath been ruin'd.

In a *violent tempest*, the *stiff* and *stubborn*

stubborn *Oakes* are overturn'd, when the pliable and bending *reeds* and *osiers* have been safe.

The piercing *lightning* when it breaks forth, *cleaves assunder* things hard and which *resist it*: but meeting with things *soft* and *giving place*; it doth easily *penetrate* and *hurts them not*. For when *violence* meets with *violence*, it threatens the ruine of one or both, when *wrath* encounters with *wrath*, the conflict is or *dangerous* or *desperate*.

Wherefore our *Saviours* precept is a good rule (resist not evil.) And *St. Paul* teaches the same lesson, *avenge not your selves*, and this is no new commandment, but found in the old Testament, Lev. 8. 19. *Thou shalt not seek reveng, neither shalt thou keep in mind the injury of thy people.* <sup>Say not</sup> (saith *Salomon*) I will do to him as he hath done to me, I will reward him according as he hath de- served

Nam iracundia per iracundiam non compefcitur sed amplius irritatur. Chry-  
soft.

Mat. 5. 39.  
Rom. 12. 19.

Lev. 8. 19.

Pro. 24. 29

Quanto  
sarius est  
sanari in-  
juriam,  
quam ul-  
cisci. Sen.  
de ira lib.  
3. cap 27.

served. *Prov. 24. 29.* VVouldst thou live in *pe ace* and win thine *encemy*: the way to do this is not to *vex* him, overcome him ( if possible ) with *kindnesse*, if that will not work: *neglect him*: *forget him*: and he will the sooner remember himself: the end of *passion* is many times the beginning of *repentance*.

Thus must we deal ( in *meeknesse* ) and that in obedience to the word of God, least we divert the course of *Gods justice* ( which aimed at our enemies ) upon our *own heads*; for whilst men follow their *own lusts*, in seeking *revenge* against the *mind of God*: the *Judgments of God* do fol-

Nullam

tam ar-

Etiam est Fugum quod non minus laedit ducentem quam repugnantem. Senec. de ira lib. 3. cap. 16.

Consentiam itaque adversario meo, cedam denique ugenti aculeo ne bis pungat. Pareatur enim ei qui senserit & dederit locum irae. Bern. Serm. de verbis Domini, omnis qui se exaltat humiliabitur. In fine pag. 392. col. 2. G.

low them, which many times take place, in the *ruine of their own families*; and they in wraſtling with the hatred and wickedneſs of other men, to their own deſtruction, waſt themſelves, their friends; their goods, deprive themſelves of all reſt, and many times *fall into miſchief*, whereas the *meeke* and *patient* (beſides the hope of future bleſſedneſs in heaven) find a recompence here on earth, to live in peace and quietneſs: their *names* continue: their *houſes* ſtand: their *poſterity* encrease: they keep their *leaf* and *greenesse*: and enjoy the fruit of the *promiſes* of this life, and *that which is to come*.

Mat. 5. 5.

inherit  
the earth

He therefore that would live in *safety*, muſt ſtudy to be *quiet* and live in *peace*; for he that lives not in *Charity* on earth, ſhall never live in *Glory* in heaven; he therefore that *forgives* an enemy, *furtherſ* himſelf; for in ſo doing he heaps coals upon  
his

Rom. 12.  
20.

his head, by making his Reckoning the more, and his own the less.

Now he that would live in quiet, must be careful of two things.

1. *To decline all occasions of the quarrel.*

2. *To inure himself to meekness.*

*First*, he must decline all occasions of Quarrel; for truly it is a great *fault* in some (who otherwise may be both *wise* and *good*) to be too *tender* and too *inquisitive*.

Too *tender*, by laying to heart what men say of them.

Too *inquisitive*, what such an one or such an one says.

Whereas in *prudence* they should not seem to *know*, or not seem to *mind* what is said, at least not to be too *inquisitive* after the Author; for by this means, a man may *mend* himself

self and not *malice* the person.

We know what the *Jews* said of *John* and of *Iesus*: but *wisdom* is justified of her *Children*.

Moreover, too much *Jealousie* may apprehend a *wrong* when it is none; be sure of proofs that carry in them weight and conviction, otherwise whilst men seek to *revenge* an injury, they may *begin* one.

Mat. II. 19.

Rashness, ignorance, or a mis-understanding may pass for an *excuse* with a good man, whose *Constructi- ons* are ever with *charity* and *fa- vour*.

Secondly, he that would live in quiet, must inure himself to *Meek- ness*; for *custom* will make a thing *easie* and *familiar*.

*Milo* by bearing a *Calf* daily, was

Magis  
urgens se-  
va i rex-

*pertos, grave est teneræ cervici jugum. Senec. lib. cur bo- nis viris mala fiant. cap. 4.*

*Nihil miserum est quod in naturam consuetudo perduxit. Se- neca. ibid.*

K

able

able to bear it, when it was an *Ox*: how easie will he bear the *injuries* of malicious men, that hath attain'd the habit of *Meekness*; it is nothing to such an one to be *reviled* or *slandered*, who can pass by evil language with neglect and contempt.

Ut quisque  
contemptis-  
simus, & ut  
maxime li-  
dibrio est, i-  
ta solutissi-  
mæ lingue  
est. Senec.  
lib. in sap.  
non cadere  
injuriam.  
cap. II.

*Neglect* will sooner kill an *injury* than *Revenge*; all the *harm* a *common slanderer* can do with his *foul mouth*, is but to *shame himself*; and to seem to be touched with an *injury*, is an *advantage* which an enemy looks for.

*Contempt* is the best *Remedy* in a *cause-less wrong*; for to *contemn* an enemy that is full of *malice*, but wants *might*, is better than either to *fear him*, or *answer him*: in such a case, *contempt* of an *injury* and *Courtesie* to him that *offers it*, puts both out of *Countenance*. Thus *Meekness* begets *peace* and *quietness*, by setting a man in a way to pacifie

an

an enemy by *silence* and *softness*.

1. By *silence* : *Anger* is a short frenzie: what profit is it, may what folly were it, to exchange words with one that is *frantick*. Return not then reviling with reviling; but if an enemy set *fiercely* upon us, and open his mouth *wide* against us, give way, let him vent his *spleen*, and the storm will quickly *cease*: let him alone, and he will the sooner come to himself: the way to break an enemies spight, is not to meet him in his fury, to give rebuke for rebuke, but rather give place to wrath: *Anger* is the sickness of the mind: he that would cure the sick, must not administer *physick* in the fit. So if thy neighbour be *angry*, forbear him; give place for the present, deal not with him in the fit, but set upon him when he is more *calm* and *capable* of *Counsel*.

Quis enim phrenetico medicus irascitur idem ibid.

Outragious passions are violent and  
K 2 against

against nature (as a stone forced upward) strong at the beginning, and the further it passeth, the more it weakneth, until at last it return to the natural course again: therefore a little space must be given for the *passionate* to draw back, for the *patient* to put forward. *Passion* prevails on the sudden, but *Reason* gathers force by leasure. *Serpents* when they first creep out of their *dens*, are full of *poyson*, their *sting* is mortal, it were *madnesse* to abide their *bites*; but after they have spent their *venom* with frequent *bitings*, you may handle them without *harm*.

Secondly, By *softness* is anger pacified; a soft answer turneth away wrath, which Saint *Paul* and his fellow *Apostles* knew full well, and therefore they went a *meek* way to work with their enemies; being *reviled* (say they) *we bless*: being *persecuted*, *we suffer it*: being *defamed*,

Primi ejus  
ictus acres  
sunt, sicut  
serpentinum  
venena a  
cubili re-  
pentinum  
nocent: in-  
noxii den-  
tes sunt,  
cum illos  
frequens  
morsus  
exhaust  
Sene-  
cæ lib. de  
ira 1. cap.  
16.

Pro. 15. 1.  
1 Cor. 4. 12.

*we intreat* : and this Course must we take, if ever we look for *peace* with God, or *comfort* in our Souls.

And surely there is little *safety* to him that is *hasty*, rash, or easily angry ; for *Anger* makes many *enemies*, divides *friends*, turns *love* into *passion*, *passion* into grievous words, and sometimes *words* into *blows* ; and then a *third Adversary* to both, hath a *fair Advantage* to insult over them. *Judah* is hot against *Israel*, *Israel* against *Judah*, and the *King of Syria* smites them both.

And the common enemy of *Mankind*, whilst we in heat *wound* one another, *wins* upon us all. If men will be *contentious*, let them *contend* as *Aristides* and *Themistocles*, strive to exceed one another in *virtue*.

We read of the *King of Israel*, that he commanded to set *bread* and *water* before the hoast of the *King*

of Syria, when he might have slain them; and he lost nothing by it, but by his courteous and gentle using them, he did so work upon them, that he prevented *succeeding quarrels*, so that the bands of *Aram* came no more into the land of *Israel*.

He that would live *securely*, must live *peaceably*; for by *Contention* comes no good: to strive with a *superiour* is *madness*: with an *equal*, *doubtful*: with an *inferiour*, *sordid and base*: with any full of *unquietness*.

Let every man therefore refrain his *spirit*; for when men that are *hasty* and given to quarrel, do meet, it is as when the *flint* and *steel* do clash, the issue is *fire*, and how great a matter will a little *fire* kindle: and when the *fire* begins to *kindle*, who knows where it may end; it may begin in a *poor Cottage*, but ends in the ruin of *Princes Palaces*.

Break off the beginnings of *strife*; for

1 Kin 6.  
23.

Nam cum  
pare con-  
tendere,  
aniceps est:  
cum supe-  
riore fur o-  
sum: cum  
inferiore  
sordidum,  
&c. Se-  
nec. lib. 2.  
de ira.  
cap. 34.  
Jam. 3. 5.

For *anger* to the mind, is as a *coal* on the *flesh* or *garment*, cast it off speedily, it doth *little harm*, let it lie, it frets deeply.

The beginning of *strife*, is, as when one letteth out water, like a breach in the sea, therefore the *Wiseman* well adviseth, \*leave off contention before it be medled with. How many are there who have suffered a *sword* in their *bowels*, because they would not suffer a *lye* in their *throats*; and a *rash word* hath been sometime the occasion of a world of *blood-shed*.

It is a proverb, *the hasty man seldom wants wo*; for it is with a man given to *wrath*: as it is with a man given to *wine*: who hath *wo*? who hath *sorrow*? who hath *wounds* without *cause*? *Prov. 23. 29.* for a mans *hasty spirit* *hunts* him into *snare*s: whereas of *suffering* comes *ease*: ease and quietness is the effect of quiet

\*Pro. 17. 14  
Parva ver-  
ba multo-  
ties homici-  
dium per-  
petaverunt  
Chris. in

Mat. 5. su-  
per illud  
qui dixerit  
fratri suo  
fatue quos-  
dam unius  
verbi con-  
tumelia,  
non equo  
animo lata  
in exilium  
projecit: &  
qui levem  
injuriam

silencio  
ferre nolu-  
crin\*, gra-  
vissimis  
malis obru-  
ti sunt.

Senec. de  
ira. lib. 2.  
cap. 14.  
prope fi-  
nem.

Pro. 23. 29.

Mat. xi.  
29.

suffering ; *Learn of me* (saith Christ) *for I am meek and lowly, and ye shall find rest for your souls* ; for if a man observe it, when he can bear *injuries*, and pass by *indignities*, and suffer *reproaches* quietly he shall find such a *tranquillity* in his spirit, such *peace* and *content* in his heart, as if he had gained some *victory*. But a man may wrong himself in being too *gentle* and *patient* ; for put up one *injury*, and you shall have enough : to pass by one *injury*, is to draw on another : the *Ass* doth never want a *burden*, because he never refuses to bear one : and he that makes himself a *sheep*, shall be sure to be hunted (if not devoured of the *Wolf*.) *Malice* delights to set her *foot* upon the neck of *meekness* : and *patience* makes *presumption* insolent.

For some are so *wild* and *hair-brain'd* : some so *knotty* and *cross-grain'd*, so *dogged* and *surly* ; that they

Ut exom  
ferendo  
injuriam  
invites no-  
vam. Aug.  
Gel. nocte  
Attic. lib.  
18.

they are capable only of the Restraint of fear. *Meekness* to such had need to be guided with *wisdom*, lest it prove *cruel* to it self. It were *madness*, not *meekness* to tender the throat to an unjust *stroke*, or to give an enemy occasion to *insult*.

It is *discretion* so to bear an *injury*, as not to encourage an enemy: he that hath wronged one without controul, threatens many. *Lawful Remedies* prosecuted with modesty and gentleness are warranted before God and man.

*Christians*, though it is their praise, they are *meek and patient*: yet are they not stocks and stones, insensible of *wrongs and injuries*: do they feel the *smart*, and shall they not seek for *ease*? no question, endeavour to *right* themselves they may, *revenge* themselves they may not.

And because the good *nature* of the *meek* lies open to abuse, it will  
not

Etenim si  
liceat im-  
pune lecte-  
re, nullus  
erit tutus  
ab impro-  
borum vio-  
lencia.  
Erasm. in  
Apotheg.

not be amiss to put in here a *Caveat* or two.

Let him beware of being too *credulous*, or too *timerous*.

The *meek* is apt to be too *Credulous*: not considering that the Snake lurks in the grasse, it is not *wisdom* to be *suspicious* without cause: and it is *weaknesse* to be too *credulous* upon every cause. Believe not every spirit, *all is not gold that glisters*: enemies sometimes mask under the vizard of *friends*: who have *honey* in their *mouths*, but *poyson* in their *hearts*; their words smoother than butter, but war in their hearts; like the *Bee* that will *sting* most when she is fullest of *honey*. Of such treacherie *David* complains. It was not an open enemy that reproached him, but his own familiar friend whom he trusted: and what! Thou my sonne (sayes *Cesar*) take heed of such that with *Joab* will salute you *kindly*, when they

1 Joh. 4. 1.

Psal. 55. 21.

Psal. 41. 9.

2 Kin. 3. 27

they hate you *deadly*: *smile* in your face, and *stab* you at the *heart*: and *Judas* like, will offer a *kisse*, when they intend to *kill*: subtle and hollow-hearted, who will undermine you, and do you a *mischief*, and you shall never know who *hurt* you: pestilent and plaguie fellows that meditate deceit: who like dangerous *Curres*, will *bite* and never *barke*: or like a slaughterman, that will *clawe* the *oxe* on the back, that he may the better lay the *beetle* on his head. These are those *white Devils*, who when they speak fair, beleeve them not: for there are seven abominations in their heart: a false friend is like *Solomons harlot*, whose *lips* drop as an *honey-comb*, and her *mouth* is smoother than *oyle*, but her *house* is the way to *hell*, going down to the chambers of death, who will hunt for the precious life. Now how much better are the *lashes* of a real friend, than the *kisses* of

Mat. 26. 49

Pro. 26. 25

Prov. 5. 3.

Prov. 6. 26.

Judg. 4. 21

of a *foe*. Beware ! there are none more quickly ruin'd, than those who are most secure ; remember what *Jaël* did to *Sisera*, and if thou desirest to approve thy self *Meek*, yet do not like a tame *fool*, run thy *neck* into every *noose* ; our Master would have us to learn of *Serpents*, but to beware of *men*.

Mat. 10. 16  
17

Secondly, sometimes they are too *timerous*, take heed of timidity, too much *fear* will put a man besides his meeknesse , *fear* of a *danger* sometimes causes a man to fall into the *danger* he *fears*.

*Fear* not big words, nor a blabbing tongue, which like *squibs*, fire, crack, and flame, and vanish in an instant, and leave no remembrance that they have been, but a *smoak* and a *stink*.

A lewd tongue, and a loud mouth when they begin to move and open, as if they would blast and destroy :  
fear

fear them not, for the most part, though their will be *great*, their power is *little*. In malice they are *Giants* and *Dragons*, in might *dwarfs* and *flies*. Like a kind of Serpent, which being full of *poysen*, yet being *toothlesse*, hurts none but it self.

And in their reviling they may perhaps do a man more good than they think for; like one, who *smitting* another, thinking to *kill* him, broke his *Impostume*, and perfectly cur'd him.

But here I take it not to be impertinent to offer in an humble advice about *Meekness*, to take heed of Mistakes, *Lenitude* and *Remisness* of spirit; may not passe for *meeknesse*: for a man to be so devoted to his private safety, as to give over himself to ease and rest, without respect unto others; that cares not (so he may be in quiet, live in peace, and sleep in a whole skin) though others be vexed,  
trou-

troubled and torn; this is not a temper futable to those Rules of *Christianity* which the *Gospel* layes before us.

Ne præpo-  
nas concor-  
diam veri-  
tati, sed ge-  
nrose per-  
sistat ad mor-  
tem usque.  
Chrysoft.  
in illud  
Pauli ad  
Rom. quan-  
tum in vo-  
bis pacem  
cum omni-  
bus habent-  
es.

*Men* that care not what becomes of *Religion*, let the *Church* sinke or swim, so they may thrive and live free from trouble. In such a case to part with *truth*, to purchase *peace*. is a hard *bargain*; and such an one as never enrich'd the *Chapman* with *gain*; unlesse they make account that Gods displeasure, and the ruine of their souls will be advantage; a dear rate to lose Gods protection, and incur condemnation: let no man enslave his *judgment* to other mens *opinions*; but take courage for the *truth*, and whatsoever trouble or losse it may bring, recede not from it. Sin is the *sting* of all troubles; pull out the *sting*, and deride the *malice* of the *Serpent*.

Though it breed *anger*, and beget  
*haterd,*

*hatred and malice*; yet neverthelesse  
I tell you the *truth*. 1 John 16.  
7.

We must not be so far in love with our own tender ease, as not to vindicate and free the *truth*, when it is opposed or oppressed. Suppose there may be danger in this ingenuity; the good Christian forecasteth it not, or regardeth it not, for he so fixes his eye upon Gods glory, that he doth not so much as reflect on his own safety, whose thoughts being wholly taken up with *zeale* to the common *good*: leave no roome to think of a private *danger*.

And although *wise* and *good* men are taught highly to value their *lives*, where *to die* is not to *obey*: yet the assurance of Gods call and protection (when a mans actions are warranted by the Word) will take away the fear of death which can never startle him who hath this assurance: that being in Gods way, *whilest he is here*,  
God

God will protect him : and *when he goes hence*, God will receive him : and therefore to lose life to preserve the *Truth*, there cannot be a more *comfortable death*. It is the *noblest death* that can be, to *die* accompanied with *virtue*. Gracious and good men, what have they not said? What have they not done? What have they not suffered? to vindicate *truth*: and for the maintenance of true *Religion and virtue*. It is a signe of a *poor spirit*, and argues a *degenerate mind* to grow out of love with a *discountenanced truth*, and to cleave to some *foul error* that is in request. Yet in pleading for *truth*, a decorum must be kept; an awful *reverence*, and dutiful *obedience* to *Superiours*, whether in nature or place; for God who highly commends *zeale* for his *Truth*, strictly commands *obedience* to higher *Powers*: a reverential distance must be observ'd that God be not evil spoken of.

Zeale

zeal must be ever accompanied with discretion, respect must be had to time, and place, and persons: and the whole businesse must be carried on, with meeknesse and modesty; if we cannot have truth; but we must contend for it; it is best contending with the sword of the Spirit (which is the Word of God) whetted with prayers and teares. If *God* and *Man* stand in competition, the Resolution is a *ruled case* (we ought to obey God rather than man:) Rather, in respect of the danger that attends the disobeying of either: for it is a fearful thing to fall into the hands of the living God. Men can destroy the body, and after that have no more that they can do. God can cast both (body and soul) into hell fire.

Acts 5.26.

Heb. 10.31

Mar. 10.28

The fear of *losse*, or hope of *gain*, must not so benum the *senses*, or corrupt our *reason*, as to admit a *great evil*, for a *little good*. When we see

L men

men bold and busie for *error*, even to impudence; it is a shame to be lazie, easie, and so addicted to the enjoyments of ourward *peace*, that no care be had what encroachments are made on *truth*, the truest peace and safety is that, which is grounded on *verity*; which the world can neither give, nor take away.

Their safety, and their quiet, men do prefer, and justly, yet on these, men set too high a *price*, when for them they can swallow down any *error*, change their *profession*, be of any *religion*, betray the *truth*, and never look towards them who loved the *truth* above their lives.

Men then are *bruitish*, when they seek only to live, whose *degenerate thoughts* are all for the present supply of back and belly; surely of such, there can be no safety to the soul, no quiet in the conscience; when as to avoid the *censures of men*, they fall  
into

into the heauey *Judgment of God.*

The *Meek man* then must haue a care he suffer not a vice to steale upon his good nature; for *Remisnesse* by no meanes may passe for *Meeknesse*.

And he that is *mecke* indeed had need to be very heedful: his case being much like that of *Ezechiel* (to be with briers and thornes, and to dwell among *Scorpions*) the *meek man* *Bernard* fitly resemles to the Church in the *Canticles*, which is as the *Lillie* among *thornes*. Now the *Lillie* is a fair and flourishing *plant*; smooth, gentle, tractable, easie to be handled; but the sons of *Belial* are all of them as *thorns*, because they cannot be taken with hands, but the man that shall touch them, must be fenced with *iron*, and the *staffe* of a spear.

The *meek man* thus beset (like the *Lillie* growing among *thornes*) with the sons of *Belial* (enemies to peace)

Ezek. 2. 6.  
Bern. in  
tractatu de  
passione Do-  
mini. cap.  
19. de Ra-  
dice Lillii.  
pag. 1194.  
C.

that at every blast threaten to wound and teare him, must be vigilant for the preservation of himself.

To this purpose *S. Paul* studious of the safety of the Christians (who liv' amidst their enemies that were incens'd against them) well adviseth, *Rom. 12. 19.* *Dearly beloved, avenge not your selves, but rather give place unto wrath, for by this means enemies are either vanquished, or appeased; for the meek commending himself and his matters unto God, by patience and forbearance maketh God for him, who beholdeth mischief and spight to requite it with his own hand, and therefore saith the Psalmist, the poor committeth himself unto God, who is the helper of the fatherlesse.* When they curse, God will blesse, for he shall stand at the right hand of the poor, to save his soul from unrighteous Judges; yea, he will break the power of the ungodly and

Rom. 12.  
19.

Psal. 10.  
14.

Psal. 109.  
28. 31.

and malicious: bring the counsel of the Heathen to nought, and make the devices of the people of none effect. Thus God undertakes for the *meek*, and under his protection they rest secure; for none can hurt whom God will help, but God is the helper of the *meek*; and therefore put on Meekness, in *Manimentum*, as a sure defence.

Psa. 10. 15.

Psa. 33. 18.

Ibi requiem invenit mansuetus &

*simp' ex, ubi dolosus opprimitur vel elatus.* Bern. *super Cant.*  
Serm. 62. pag. 752. K.

Thirdly, In *Ornamentum*, a third use of *Apparel*, is to beautifie and adorn the body. So *meekness* is the goodliest *ornament* of the soul, and is that which renders a man amiable and lovely in his whole life. For *modesty* in the countenance, *gentleness* of carriage, *affability* of speech, *calmness* of spirit, *quietness* of mind, are lov'd and commended in all. No *plaiting of hair*, *wearing of Gold*, or

L 3

putting

putting on of apparel, is an ornament comparable to that of a meek and quiet spirit, this hath in it a power and sweetness strangely attractive, and commands all hearts and eyes in the Judgment of Saint Peter. Meekness is an excellent grace, which in the heart is tenderness, in the disposition softness, in the affections temper, in the mind calmness, in the carriage sweetness.

2 Pet. 3. 3.  
4.

Doctor  
Featley's

*Clavi Mystica*, Serm. 3. in Matth. 12. 19. pag. 35.

The excellence of Meeknesse is rarely set forth by Tertullian in his book of Patience in these words.

It strengthens faith, governs peace, helps love, trains up humility, waits for repentance, seals up confession, rules the flesh, preserves the spirit, bridles the tongue, contains the hand, suppresses temptations, puts away scandals, consummates

mates Martyrdom, comforts the poor, guides the rich, prolongs not sickness, nor destroys health: refreshes him that believes, invites him that believes not, commends the servant to his Master, the Master to God: it beautifies the woman, it commends the man: it is lov'd in a child, it is prais'd in a young man, honor'd in an old: in every sex, in every age it is lovely. The effigies of meekness by the same Author is thus set forth.

*Fidem mun-  
nit: pacem  
gubernat;  
dilectio-  
nem adju-  
vat, hu-  
militatem  
instruit:  
pœnitenti-  
am expe-  
ctat, exo-  
mologesin  
adsignat,  
carnem re-  
git, spiri-  
tum servat  
linguam  
frænat,  
manum*

*continet, tentationes inculcat scandala pellit, Martyria cou-  
mmita, pauperem consolatur, divitem temperat: infirmum  
non extendit, valentem non consumit fidelium delectat, gentilem  
revertit, servum Domino Dominum Deo commendat, feminam ex-  
ornat, virum approbat: amatur in puero, laudatur in juvene;  
respicitur in sene, in omni sexu, in omni etate formosa est.*

*Age jam si effigiem habitumque ejus comprehendamus,*

Her countenance calm and plea-  
sing, her forehead smooth, contracted  
or drawn together with no wrinkles  
of grief or anger, her brows not

frowning or sullen, but tempered to a chearful modesty, with eyes cast down not for any misfortune, but in humility; her mouth sealed with the honor of silence, her color and complexion bewraies her innocency, as one that is secure & fears nothing: she often shakes her head against the Devil, and her smiles are threatnings.

But her Apparel about her breast is white and close to her body, which no wind can blow up, nor any motion shake, for she sits in the throne of that most mild and gentle spirit, which no boistrous storm can shake, nor clouds obscure, for with her it is ever fair weather, she is simple and plain, thus far *Tertullian*.

It greatly matters not what some are pleas'd to speak of Meeknesse,

*Vultus illi  
tranquil-  
lus & pla-  
cidus,  
frons pura  
nulla mœ-  
roris aut  
iræ rugosi-  
tate con-  
tracta;  
remissa e-  
que in læ-  
tum mi-  
dum su-  
percilia,  
oculis hu-  
militate,  
non infeli-  
citate deje-  
ctis. Os  
sacriturni-  
tatis hono-  
re signi-  
tum, color  
qualis se-  
curis &*

*innocentis: Moxus frequens capitis in Diabolum, & minax risus.  
Cæterum animus ei cum pectora candidus, & coevari im-  
pressus: ut qui nec inflatur, nec inquietatur. Sedet enim in  
throno spiritus eius mitissimi & mansuetissimi qui non turbine  
glomeratur, non nubilo livet, sed est tenere serenitatis, apertus  
& simplex, &c. Tert. lib. de Patientia. cap. 15. pag. 203.*

that it is for *Fools* and *Cowards*, and a note of a poor and meek mind, that it is childish and effeminate, and no *masculine* or *manlike* vertue. And if this were so, then were Meekness rather a *disparagement* than an *ornament*, But that it is not so, but a vertue well becoming the most wise and valiant is apparent.

First, It is an *ornament* to the *wise*, for if *Meekness*, quietness and peaceableness had not well become the *wise*, the wisest mans name should not have been *Salomon* (that is *pacificus*, peaceable;) and the *wisdom* that is from above is pure and peaceable, gentle, easie to be entreated, and full of mercy saith Saint James. and the same *Apostle*, James 3. 13. sets it down as a special note to know a wise man by. *Who is a wise man and endued with knowledg among you? let him shew out of a good conversation his works with meekness of wisdom.* And  
however

Jam. 3 17.

Jam. 3. 13.

however the world may account men *wise* that know how to fish in troubled waters, and by keeping up a *schism* in the *Church*, or maintaining a *faction* in the *State*, do make a party; & weaken a common Force by dividing it; or that in private affaires knowes how to over-reach or over-bear their neighbour, you may call this *wisdom*, but not from above, it is earthly, saith Saint *James*, and which is worse, carnal, sensual and devilish. So that it is plain, the peaceable, meek and patient man, is the wise man, when all is said; for the less patient or meek a man is, the less *wise* he is; *anger* rests in the bosom of *fools*, saith the Preacher, and in the 24 of his *Proverbs* at the 29th verse he teacheth, that *he that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly.* Meeknesse then is a *vertue* well-becoming a *wise man*.

Jam. 3. 15.

Eccle. 7. 9.

Pro. 14. 29

Secondly

Secondly, It is an *ornament* to the *valiant*, for rashness and fury, and revenge, do rather become a fiend of Hell, than a man who is a creature fitted for society. The Heathens could say it was the *mark* of a poor spirit to be touch'd with injuries: but a *generous* and *noble mind* did trample and contemn them. And therefore let no man say that *Meekness* is a want of courage, indeed the *Philosopher* saith, that *anger* is the spur of *valor*, the whetstone of courage. But the greatest *Philosopher* that ever was, & best seen in *morals* in the 16. of his *Proverbs* thus sets down. *He that is slow to anger, is better than the mighty: and he that ruleth his spirit than he that taketh a City.*

No man, I dare say: will say that *David* was a *coward*: he was a *swordman* with a witness; a braver *Champion*, a stouter man of his hands, and of a more *valiant courage* did never tread

*Magni autem animi est proprium, placidum esse tranquillumque atque injurias atque offensiones semper despicere.*

*Sen. de Ch. lib. 1. cap. 5.*

*Magni animi est injurias despicere,*

*Sen. de ira lib. 2. 32.*

*Pro. 16. 32*

tread on Gods earth : for he fought when all *Israel* fear'd ; yet *David* was a Meek and tender-hearted man.

*Ps. 22. 14.* My heart is like wax (saith he) it is melted in the midst of my bowels, yea when that foul-mouth'd *Shemei* reviled and cursed *David* to his face : yet he forbad to touch him : let him alone ; and let him curse ; *It may be that the Lord will look upon mine affliction : and that the Lord will requite good for his cursing this day.* And when *Saul* who sought after his life, and would be appeas'd by none of his good services, when nothing would satisfie the Tyrant but the blood of that innocent ; and when God had delivered him into  *Davids* hand ; and his friends and followers perswaded to kill him, yet *David* would not consent any violence should be offer'd him. Yea he was so loath at any time to take offence, and so unwilling to give any, that his heart

*2 Sam. 16*

*7.*  
*Ibid. 11.*

*12.*

*1 Sam. 24.*

*6.*

heart smote him because he had cut off *Sauls skirt*, surely then! it doth not bewray a want of courage to forbear revenge: *Potuisse nocere & nolle magna est gloria*. It is the greatest honor that can be to a man, to let pass occasions of *revenge*, and every good man will account it his glory to pass by *offences*, and not like many in our daies, who will not suffer the least *injurie* to pass unrevenged, and for meer *trifles*, grow out of measure so *offended*, that the tedious trouble and charge of many years *suit* can hardly reconcile them.

And others will redeem the least disgrace with a stream of blood, and cannot rest, but like men out of their wits take on, until they see their enemy weltering in his gore. *Corpore trunco invidiosa dabit minimis solatia sanguis*. Yea moreover to some, all company is loathsome, all places irksome, and their own life becomes

1 Sam. 24.  
5.

Pro. 19. 11

*Quorum  
præcordia  
nullis in-  
terdum  
aut levi-  
bus videas  
flagrantia  
causis*

At vind-  
icti loquimur  
victa ju-  
cundius  
ip a.

becomes cumbersome; except they can be avenged of their enemy.

For being *wrong'd* in their *reputation* they take themselves bound in point of *honor* to repair their *credit* with the life of their Adversary.

How this will hold with the rules of *Scripture* and of *Christian Religion*; let any man who is throughly acquainted with either, judg; whereas indeed in the judgment of the more civil *Heathen*: this practice is reputed *barbarous*: there are other waies for men to right themselves; and repair their honor allowable both by the *lawes* of God and Man, this of *duel* and single *combat* is not. No Man should dare in such a Case to be his own Carver, and to usurp Gods office; who by himself or his Ministers doth undertake to right all such as suffer wrong. He that drawes his *sword* in a private quarrel: unless it be to defend himself, and to secure his

his own life; Is a *Rebel* against heaven; and no color or pretence whatsoever can quit him from bloodguiltiness. I shall need to say no more to this purpose, seeing it so clearly appears that *Meeknesse* may vvell consist vwith *Wisdom* and *Valour*, and he is neither *wise* nor *valiant* that is not *meek*. It is a seemly *ornament* for all persons, and all professions. And therefore put on *Meekness* in *Ornamentum* as the fairest *ornament* of a Christian.

Fourthly, in *Monumentum*, a fourth use of *Apparel* it serves for *distinction*, not of *Sexes* only, but of *callings*. So *Meeknesse* is the *badg* of our profession, the *Livery* or cognizance of our *Christian Religion*: by this (saith Christ,) shall all men know that you are my *Disciples* if you love one another. And therefore Christ calleth his followers *sheep*, which is a gentle, quiet and harmless *Creature*,  
and

Joh. 13. 35

Joh. 10.

Mat. 10. 16 and *Doves* which is an innocent,  
 Mat. 18. 3. Meek and gentle Creature. And  
 Mat. 19. *little Children* simple without all  
 13, 14. drifts or aimes. And Saint *Paul* to  
 the *Romans* affirms that he that hath  
 Joh. 21. 5. not the spirit of *Christ* is none of *his*,  
 Rom. 8. 9. now no disgrace doth touch a man so  
 nere as to say he is none of *Christ's*,  
 no *Christian*; & no *Christian* he is (St.  
*Paul* tells us) that hath not the spirit  
 of *Christ*, now *Christ's* spirit is a spirit  
 of Meekness, *Matth. 11. 29. Learn*  
*of me* (saith he) *for I am meek*, so!  
 Meek a man must be; or a *Christian*  
 he cannot be: or if in name yet not  
 in deed: for a *Christian* Man is a  
*Meek* Man.

Those unquiet and turbulent spi-  
 rits, that like *Cadmus* Brethren are  
 so enrag'd against one another, that  
 they cannot rest whilst they can see  
 one alive, do shew of what generati-  
 on they are, the seed of the Serpent;  
 by their malicious cruelty they do de-  
 clare

clare from whence they are descended; as the *Thistle* is known by its *pricks*, having nothing notable, either *beauty* or *sweetness* to commend it; it would be trod upon without notice but that it discovereth it self by *vexing* those that touch it.

It is nothing to see *Creatures* of a savage nature to tear one another: how ill would it become *sheep* of the same fold; *Doves* of the same house, to put on cruelty and devour one another. And will it not hold as well for Christians of the same profession, the resemblance is Christs own; those men are like wolves and Tygers and snarling Dogs, (not *Doves and Lambs*) that are clothed with immanity.

Wrath and Cruelty and Quarrelling is a blemish to the profession of *Christianity*: for he that professes the Christian Religion (saith *Socrates* in the seventh Book and fifteenth

Chapter of his Ecclesiastical history) ought to be a stranger altogether, (that is clearly free) from fighting & quarrelling, and all of the like sort.

*Etiam omnino ab his qui que Christi sunt sapiunt, aliena sunt*

*cedes, pugnae, & quae alia sunt hujusmodi. Socrat. Eccl. hist. lib. 7. cap. 15.*

And *Ambrose* in his second Tome the fifth Book of his Orations in the 32. Epistle, doth thus purge himself of his pretended *rebellion* against the *Emperour*, when I am compel'd unto it, I am yet to learn what kind of resistance I shall make. I have learn'd to sorrow, I can weep, I can fight against armed enemies, Soldi-

*Coactus repugnare non novi,*

*dolere potero, potero flere, potero gemere adve. sus arma, milites Gothos quoque lacrymae meae arma sunt, talia enim munimenta sunt Sacerdotis, aliter nec debeo, nec possum resistere. Ambr. Tom. 2. lib. 5. orat. in Ep. 32. pag. 123.*

ers and Gothes, also, my tears are my weapons: It is meet that such should be the fortification of one of my profession, otherwise I ought not, I cannot resist. The *Christian* (saies *Tertullian*,) is no mans foe, we render to no man evil for evil. We are forbidden to wish evil, to do evil, to speak evil, to think evil of any one without exception.

*Christi-  
anus nul-  
lius est ho-  
sti.* Tert.  
ad Scapu.  
cap. 2.  
pag. 130.

*ibid* cap. 4. pag. 131. *Nulli malum pro malo reddimus, male enim velle, male facere, male dicere, male cogitare de quoquam ex equo vetamur.* Tert. *Apol. advers. Gentes.* cap. 36. pag. 66. *Si malum malo dispungi penes nos liceret, &c.* Tert. *Apol. adversus Gentes.* cap. 37. per totum.

For if it were lawful to return evil for evil, or to wipe out one injury with another, they were abundantly furnished with all necessaries, both to defend themselves, and offend their enemies, they wanted neither *Men* nor *Arms*, number nor force sufficient: but that they were restrain'd by the conscience of their *Religion* which taught *magis occidi*

*liceret quam occidere.* We must lay down the *sword*, and take up the *Cross* and follow *Christ*. I have somewhere read of a *Bishop* of *France* taken (in the wars) a prisoner by the *King*, unto whom the *Pope* directed a threatening letter, commanding to set him at liberty, and withal, expostulating how he durst violently detain a son of the *Church*, unto whom the *King* returned a modest *Answer*, and withal, sent him the  *Armour* the *Bishop* was taken in, with this Inscripti-  
*on*, *Anne hac est tunica filii tui?* does the *Church* give such liveries to her *Children?*

The *Liverie* of the *Church* of *Christ* is *Meekness*: and the good *Christian* is far from brables, and will rather suffer evil than do any.

*Accipere*

*quam facere prestat injuriam.* M. T. C. *Tusc. quest. lib. 5.*  
 φανερόν δὲ ὅτι ἄμω μὴ φαύλα, καὶ τὸ ἀδικεῖσθαι, καὶ  
 τὸ ἀδικεῖν. τὸ μὴ γὰρ ἑλαττον, τὸ δὲ πλεῖον εἶχειν, ἐστὶ  
 τὸ μωσ. *Arist. Ethic. lib. 5. cap. 11.*

And

And it is more comfort to a Christian and honor too to *suffer* wrong, than in preventing it or removing it to *do* wrong. A care therefore should be had that in seeking ease from the *evil* of *punishment*, men burden not themselves with the *evil* of *sin*. For the lightest *sin* is a greater evil than the heaviest *punishment* in the judgment of the Apostle, *He that doth evil that good may come of it, his damnation is just.* Now to sin to avoid a punishment, is to do a *great evil* for a *little good*: much like to him, who troubled with a pinching shooe, doth pare his foot.

Rom. 3. 8.

*Christians* men must bear the reproaches and injuries of the men of the world, their *hearts* must not rise, nor their *tongues* rail, nor their *hands* violently attempt any thing against their enemies: but they must fairly and gently lay their faults before them, that they may see their error

and repent of it : and if they will not be reformed, *lawful remedies* when they can be had, may be used; and in the mean time they are to be pityed and prai'd for, till they can be brought to a sober reckoning; and this is the *Meek mans way*, and by this he is known to be what indeed he is, an *honest man*, and a *good Christian*.

But can any man think, or will any man say the *sour faces*, the *disfigured countenances*, the *rude behaviour*, *uncivil carriage*, and *railing speeches*, *cholerick fumes*, resisting the truth, men of corrupt minds, no judgment, little honesty, whose folly is manifest to all men, are these the *markes* whereby *Christs sheep* are known? or must such fellows as these carry away the note of perfection, whilst all sober men, and all others besides themselves, must lie under the rubbish of a sinful condition?

these

These kindle the *coales* of contention, throw about their *fire-brands*, fly in the faces of all that contradict them, clamour against *Magistracy* and *Ministry* with open mouth, as *Fannes* & *Fambres* resisted *Moses*, so do they; they despise dominion, speak evil of dignities, raging waves of the sea, foming out their own shame, murderers, complainers, crying down *Ministers*, *Sabbaths*, *Sacraments*, *Churches*, all *Order* and *Government* (as the *Edomites* did *Hierusalem*) raze it, raze it even to the foundation thereof. And of these men there are different *sects*, but although they have their *heads* turned diverse waies, and be divided in their *judgments* and *opinions*, yet like *Samsons* foxes, they are tied together by the *tailes*, and in their *ends* and *aimes* they all agree.

2 Tim. 3. 8

Jude 8.  
Jud 8. 13,  
16.

Ps. 137. 7.

Judg. 15.  
4.

Is this the effect and fruit of that *Third Testament*, that *law of love*, that

*eternal Gospel* ( as they are pleas'd to call it ) the product of the *holy Ghost* in these last daies ? as these *Phanaticks* dream , but I leave these vain men.

It is a sad thing to consider what stirs and broils there have been in the *Christian* world for very trifles : unto what *height* and *heat* the contention has grown amongst persons of note and eminency for learning and piety about things of little moment, which would never have been , had there been *Meeknesse* : for where *Meeknesse* is, there will be a *quietnesse* of heart, a calmness of *spirit*, a *teachablenesse*, a *tractablenesse*, an *easinesse* to be perswaded, there will be *patience*, *humility*, and a fear and *tendernesse* of offending.

For want of *Meeknesse* what lamentable *rents* have been in the *Church* of Christ in former times : not only about things *indifferent*, (the *Easterne*

*Easterne Church* following one custom & the *Westerne* another, opposing each other with great bitterness).

But also about things meerly *mistaken*, the contention has grown so hot between the *Greek* and *Latin Churches*, that the *Christian* world was like to be torn in peeces for a mistake of words: the *Greeks* judging the *Latins* *Sabellians*: and the *Latins* the *Greeks* *Arrians*: had not this difference been seasonably compos'd by *Athanasius*.

In latter times what contentions have arisen in the Churches of *Germany*, *Sweden*, *Denmark*, *France*, *Helvetia*, about the ubiquitarie presence, predestination, losing and not losing of grace, &c. Which were much increased by *writing* and *disputing*, that might have happily been ended by a friendly *Mediation*, if in a meek way the *meaning* of both parties had been thoroughly sifted.

And

Read *Enf.*  
and *Soc.*  
their Ec-  
clesiasti-  
cal histo-  
ries.

And in these latter daies what fearful *rents* have been, and are still amongst us, he has *no mind* that *considers* not: no *heart* that *condoles* not: *Quis talia fando temperet a lacrymis?* who can keep the Rivers of tears within the banks of their eyes? whose heart doth not bleed, whose spirit is not broken, (and who in the anguish of his soul, could not wish each pore of his body, an eye; that every eye might weep, for brinish bloody tears) when he seriously thinks of the miserable distractions that are amongst us: the land is divided, Lord heal the sores of it, for it shaketh. Oh could we but rightly lay to heart the mischiefs of our divisions, how *odious* to God; how *pernitious* to Religion. Alas that the *Church* of Christ should be so *rent* about certain *accidentals*, *immateriales*, *unnecessaries*: when there is agreement in *fundamentals* and such  
points

points as are *essential* to salvation; away with those *contentions* that occasion *shame* and *loss* to both sides. And let us endeavour to quench those *flames* which have already burnt down so many and so worthy parts of the house of God.

When *Meeknesse* hath been laid aside, and cruelty put on, what lamentable combustions have been in the Christian World? what fury did *Sathan* send up, to animate Nation? against Nation: and in the same Nation one man against another; the mischiefs of an intestine Warre (occasion'd for want of *Meeknesse*) the Ruines of *Germany* evidently speak, and I would I might have *sought* an instance at so great a distance, and not *found* one nearer home, even in the bowels of this *Kingdom*, What *divisions* have there been? What *seditions* have been mov'd? What *fractions* have been rais'd?

The

The glistering *sword*, whose face flashes forth lighting of *terror*, hath passed through the land, wasting and destroying: the sad Calamities of a *Civil Warre* are better known than that I should spend time to repeat them.

Alas! what hath any *Kingdome* gain'd at any time by this way, besides *spilling* the blood, and *spoiling* the goods of the unhappy people. And it terrifieth me to Remember how many flourishing *Empires* and *Kingdomes*, have been by means of such Contentions, either torn in peeces with intestine division, or subdued to forrain Princes, under pretence of assistance and aid! And our own *Chronicles* make mention how sore this Kingdom hath been shaken with these dangerous evils.

The Barons wars, and the wars between the Houses of *Yorke* and *Lancaster*.

And

And yet neither the examples of other Countries, nor miseries of their own are sufficient to make men beware; and you shall ever observe it of any Nation, that then it *begins* to be *miserable*, when it *ceases* to be *obedient*. *Rebellion* puts an end to the *prosperity*, and gives beginning to the *misery* of any people.

πειθαρχία ἐστὶ τῆς ἐν παραξίᾳ μάτηρ. ἐνεργεῖται γὰρ οἱ ὀφθαλμοὶ μεγάλως τὰς πόλεις, διὰ γὰρ ἀυτῶν ὀβριδῶν ἡμῶν συρίζασι.  
Theophilact. Com. in Ep. ad Rom. 13. 1.

Let us then beseech the God of mercy that he would send down from Heaven a spirit of Meekness, and raise up on earth able and fit *Instruments* to make up the *breaches*, and to quiet the *distractions* that are amongst us, to cure the *wounds* and *heale the hurt of the Daughter of his People*.

Jer. 6. 14.

For let me tell the World, tedious *suites* and bloody *Warres* are

a scandal to the *Christian Religion*.

It were a great deale more comely  
 (thinks our Apostle) to put on  
 Meekness, to suffer wrong, and to  
 sustain harm. Yet I would not be  
 mistaken, as if my meaning were to  
 deprive men of the benefit of that  
 means which God hath ordained to  
 right such as are wronged, for the  
 Magistrate is the Minister of Gods  
 ordinance.

1 Cor. 6.7.

Rom. 13.2

For the preservation of mens  
 lives, honors and estates: as well by  
 force of Arms, as suites of law.

Yet no suite of law must be com-  
 menced but with Meekness, in love  
 & charity: no wars begun but by the  
 Command of a lawful Authority.  
 And in both, in suits of law & feats of  
 Arms, justice, not mallice must  
 bear the sway: and not the fury of  
 unruly passion, but the wholesome  
 direction of rectified reason should  
 govern our affaires. The Lord of  
 Hosts

*Hoasts* is the *God of peace*, and thither should suites and war tend, to gain a more safe, honorable and settled peace.

A *Christian* man should study to be quiet, his desire and his endeavour both should be for quietness and peace, *If it be possible as much as in you lies, live peaceably with all men:*

Rom. 12.  
18.

But if men will be so quarrelsome, so froward and contentious, that nothing will perswade them to *peaceableness*: and that our cause is much like that of  *Davids*, to dwell amongst those that are enemies to peace, that when we speak of peace they are for warre. If we do what in us lies, and what is possible for us to do, and yet they will not be quiet, nor abate any thing of their savage nature, we may implore the aid of heaven, and pray the *God of peace* to assist us against the *Enemies of peace,*  
and

Pf. 120 7.

## Meeknesse,

and then let God arise and let his enemies be scattered; let them also that hate him, flee before him.

In perswading to Meeknesse then; the Apostle never meant to deprive men of lawful *remedies* against *wrongs* and *injuries*, when in a fair way with moderation and Meeknesse men seek to right themselves. But only to let men know how well it becometh Christian men to be gentle & mild, & to prosecute their affaires not with rigour and severity, but with Meeknesse, by such proceedings giving men to understand that reformation, not revenge is aim'd at.

And as this is the proper *garb* of a *Christian*, so amongst Christians it

best becometh } Magistrates  
and  
Ministers.

Mildness doth well become a *Christian*

*tian Magistrate*, who should order his actions according to Reason, not after his Passion. Clemencie (saith *Symonius*) is βασιλικώτιον, a vertue meet for a Prince, whose royal disposition is better known by gracious remissions, than rigorous exactions. The Orator praising *Cæsar*, above all, commends him for his Clemencie, that his fortune had nothing greater than that he had power, his nature nothing better, than that he had will to save many; and the Philosopher doth not only commend, but even admire the rare temper of that Prince, who importuned by one of his Officers to subscribe a Bill against certain malefactors, after some delayes, being urged to signe the writing, he much against his will, took the paper, and cried out, *I would I knew*

*Nihil est tam populare quam bonitas: nulla de virtutibus tuis plurimis nec gratior nec admirabilior misericordia, nihil habet fortuna tua majus quam ut possis: nec natura tua melius quam ut*

*velis. conservare quam plurimos. Cicero Orat. vol. 3. in Oratu pro Ligario in fine.*

*In vitis invito cum chartam protulisset traderetque exclamasti vellem nescire literas. Sen. in lib. 2. de Clem. c. 1.*

*utinam mi-  
bi liceret,  
& mortuos  
ad vitam  
revocare.*

*not how to write. And Theodosius the younger, when it was demanded of him why he would not punish some capital offences, made answer, I would it were in my power to restore life to the dead.*

And the clemencie of those Magistrates is worthy to be remembered, who deferred the execution of *such persons* (that by their Lawes were condemned to die) for certain dayes, that in the interim enquiry might be made, whether any thing could be found in favour of them, that they might be spared.

*Moses the best Magistrate that ever was, was the meekest man that ever was; and it is written of the Kings of Israel, that they were merciful Kings. Magistrates are Gods upon earth, and it cannot be denied but they are the best Magistrates that come nearest to the example of God; now God is loving to every one*

Num. 12. 3.

1 Kin. 20. 3.

Hsal. 82. 6.

one

one, and his tender mercies are over all his works. The Bees (it is said) amongst themselves do exercise a certain discipline, and have the forme of a *Common-wealth*, and amongst them there is a *Master Bee*, whom all the rest do follow as their *King*, yet this Bee is without a *sting*; even nature teaches the chief *Magistrate* to be gentle and gracious, and it will turn much to his advantage, for in being such, he shall be more *safe*, more *honoured*, and better *obeyed*.

Psal. 145. 9.

*Insignis Regis forma, dissimilisq; ceteris tum magnitudine, tum mitiore hoc tamen maxime distinguitur iracundissima & pro corporis capiti pugnacissima*

*me sunt apes, & acculos in vulnere relinquunt: Rex ipse sine aculeo est, noluit illum natura nec solum esse, nec ultiorem magno constitutam petere: telumque detraxit, & iram ejus inermem reliquit. Sen. de Clem. lib. 1. cap. 19.*

1. More *safe* he shall be, the *peoples love* is the *Princes greatest safety*; and this is procured, and maintained with gentleness and humanity, the wisest and the greatest *Princes* have

*Regibus certior est ex Mansuetudine securitas. Sen. de Clem. lib. cap. 8.*

*Unum est inexpugnabile munimentum, amor, civium. Sen. de Cle. lib. 1. cap. 19.*

Qui clem-  
entes fue-  
re maxima  
ex parte  
usque ad  
sepos annos  
tulo vix-  
erunt. Bap-  
t. Campoful.  
in lib. 5.  
exempl.

Illius mag-  
nitudine sta-  
bilis, fun-  
dataque  
est, quum  
omnes tam  
supra se  
esse quam  
pro se sci-  
unt. Sen-  
de Clem.

lib. x. cap. 3

left to the world many notable ex-  
amples of their *Clemencie*, whereby  
they have established their *throne*, and  
made their *Empires* more firme and  
lasting, *illius magnitudo stabilis fun-*  
*dataque est*, his Majesty is sure and  
permanent whom men are perswad-  
ed is for them as well as above them,  
who watches for their welfare, whose  
presence begets in his subjects a *love*  
as well as *reverence*, not flying from  
him, but running to him as to an *A-*  
*sylum* or Sanctuary; such an one they  
ought to esteem as the breath of  
their nostrils, worth ten thousand of  
themselves.

2. He shall be more *honoured* for  
his *Clemencie*, it is the most precious  
*Jewel* in the *Crowns* of *Princes*, an  
addition to their greatnesse, hath in  
it a *majesty* as well as *sweetness*, which  
not allures only, but awes. A *Cle-*  
*ment Prince* is an object for *love* and  
*wonder* to stand amazed at, unto  
whom

whom all men *tanquam ad Clarum ac beneficium sidus certatim advolant*, can there be a greater honour than was that of *Titus*, to be the *darling* of the world? What can be more honourable, than to live with the good liking of all? whose life is tendered as a common benefit of *mankind*, whose death is the fear of all, the hope of none, whose presence is desired as some *Cælestial influence*, and whose person is beheld with almost a divine *veneration*, for he that comes nearest to God in his *clemencie* and moderation, why should he not be next to God in our love and estimation?

3. He shall be *better obey'd*: Rigour and severity is an *unsafe* and an *unpleasant* way to keep the people in their obedience. Man is a sociable creature, and is easlyer led, than drawn. The will of man is sooner camed with *advise'd* following, than

Titus cognomine paterno amor ac deliciae humani generis. C. Suetoni.

Tran. de vita Titi. vesp. 12. Cæsar. quid pulchrius quam vivere optantibus curatis. Sen. de Clem. lib. 1. c. 19.

rash resisting. Besides the clemencie of the Magistrate makes the subject ashamed to offend, for he must needs be accounted extremely bad, whom a *Magistrate* inclined to *pity*, doth *punish*. Therefore the saying of the Philosopher is to be approv'd, who saith, *The people will be best ruled, when they are mildly governed.* Yet a care must be had that the *Magistrate* be not too *remiss* in punishing, for some if they shall perceive the *reins* of government to be slackened like a mettal'd *horse*, they will overthrow the *Rider*. It is better to live under a rigid government where no man dare do any thing, than in an *Anarchie*, where any man dare do all things. It is likely to go ill with the *good*, when *bad* men may do what they will; clemencie to the bad, is cruelty to the good: it is the duty of a good *Magistrate* to stop the mouth of *wickednesse*, and to vindicate

*Verecurdiani peccandi, facit ipsa Clementia regentis.* Sen. de Clem. lib. 1. c. 22.  
*R. missus imperanti melius peritur.* Sen. de Clem. lib. 1. c. 24.

*Principis erga sceleratos lenitas, est in bonos crudelitas.* Cic. 3. offc.

vindicate a wronged *innocencie*. The discreet Magistrate will wisely distinguish, he will make a difference, that *honest* men be not *discouraged*, and the hands of the *wicked* strengthened.

When *wickedness* is grown *exemplary*, and *wickd* men incorrigible, the Magistrate must deal with them as the Chirurgeon with an unsound *member*, cut it off lest it endanger the whole body; for it is better that one *member* perish, than that the whole body should be *ruin'd*, the *safety of many* is to be preferred before the *pleasure of one*: “seasonable justice prevents many mischiefs, which after knows no remedy but patience; “lenity in some cases is *cruelty*.”

But as the *Chirurgeon* in cutting off a *member*, or searching of a *wound*, is deaf to the *complaints* of his patient, and heeds not his *teares* nor his *cries*, till he have done his work. So

*Immedicabile vulnus  
ense recidendum, ne  
pars sincera  
trahatur  
Quia melius  
est paucorum  
supplicio uni-  
versos eximi  
quam  
in omnes  
vindicare.*  
Ambros.

the good Magistrate, though never so meek, doth stop his eares to the cries of the guilty: It is for women and children to be mov'd with the teares and sufferings of desperate and incorrigible offenders.

The Magistrate then is meek and merciful, not, that punisheth not at all; but with justice and due moderation, and that having just cause to punish, hath respect both to the measure, and to the end. Respect must be had to the measure, for some there are who having cause to punish, know no mean in punishing, but proceed to that height that mans nature is dishonour'd in a personal suffering.

*Anus & muliercula sunt, quae lacrimis nocentissimorum morum moventur.*

*Senec. de Clem. lib.*

*2. cap. 5*

*Aut ut eum qui tempunit, emendat:*

*aut ut pena eius ceteros meli-*

*or reddat:*

*aut ut sub-*

*latis malis securiores ceteri vi-*

*vant. Sen. de Clem.*

*lib. 1. cap. 22.*

*Crudeles sunt qui puniendi causam habent, modum non habent. Sen. de Clem. lib. 2. c. p. 4.*

*Cruedes sunt qui puniendi causam habent, modum non habent. Sen. de Clem. lib. 2. c. p. 4.*

*Sen. de Clem. lib. 2. c. p. 4.*

*Sen. de Clem. lib. 2. c. p. 4.*

2. Respect must be had to the end, and that is, first the reformation, not destruction of the delinquent:

quent: for a difference must be made between the sin and the sinner, the person and his fault; let the fault be corrected, but let the person be spared, and so punish, that the sin may be destroyed, and the sinner saved.

A second end of punishing the *guilty*, is for the example of others, that they may fear and beware lest they fall into the same condemnation, *jungantur in culpa non separentur in pœna*. It is the rule of justice that they who are guilty of the same offence, should partake of the same punishment.

A third end of punishing, is that the evil being removed and taken out of the way, the rest may live the more securely; for when the wicked perish, the righteous encrease, *Prov.* 28.28.

*Pro. 28.28.*

For as the painful *husbandman* doth gather out the *weeds* that the *Corne* may grow the better, and cuts off

off the superfluous and dead *branches* of his *trees* and *vines*, that they may bear *fruit* the better; so doth the good *Magistrate* deal with such men, whom he shall find to be *pernicious* and *unprofitable* to the *Commonwealth*.

*Clementia sua severitatem sententiae temperavit. Hieron. in Lucam. 18. 27. Ut summa paucorum periculo cadunt, omnium metu; sic animadversionis magna im-  
potestatum terrent latius quam nocent. Sen de Clem. lib. 1. c. 8. Summa per simonia etiam vilissimi sanguinis. Sen. de Clem. lib. 1. cap. 1.*

And thus as *Justice* hath respect unto the *cause*, so hath *Clemencie* regard unto the *measure*, and to the *end*; for the *Magistrate*, like the *Surgeon*, should have an *Eagles* eye, a *Lions* heart, but a *Ladies* hand; *skill* and *courage*, but withal *tendernesse* and *gentlenesse*.

For the threats of the *Magistrate* should be like *thunder*, which affrights many with the *noise*, hurts few with the *stroke*, and therefore the *Magistrate* hath the sword carried before him in the sheath (*ferrum vagina reconditum*) and is not to be drawn but upon weighty occasion, they must be sparing of blood, even of the most vile.

vile. And now you have heard that *meecknesse* is a garment meet for the *Magistrates* wear.

Secondly, mildnesse doth well become the *Minister*; the Prophet saith of God, *Thou Lord art good and gracious, and of great kindness to all that call upon thee.* Rigour and severity will ill become the servant when his Lord is gentle and full of courtesie; the *Ministers* of the *Gospel* are to be followers of *Christ*, and he was a *Lamb* for *meecknesse*: for were a *Minister* never so well gifted, and had the tongue of men and *Angels*, if he have not *meecknesse* and *charity*, all is nothing; and therefore *Saint Pauls* advice is, *let all things be done in love*: and his *practice* was the same: for them with whom he had to deal, the people under his charge, how gently did he handle them! how kindly did he entreat them: request<sup>ing</sup> them: praying them: exhorting

*Psal.* 86. 5.

*1 Cor.* 13. 1

*1 Cor.* 16  
14.

*2 Cor.* 10. 2

*2 Cor.* 2. 8

*2 Cor.* 6. 1.

2 Cor. 10. 1 exhorting them with all earnestness,  
 2 Cor. 6. 13 beseeching them; and so often as he  
 2 Cor. 7. 12 speaks unto them, it is in all tender-  
 nesse as a father to his children;  
 in all things so behaving himself,  
 that his care towards them in the  
 sight of God might appear.

When a point of *doctrine* is to be  
 delivered, he will have that done with  
 a *kind affection*, follow the truth in  
 Eph. 4. 15. love: when *sin* is to be *reproved*,  
 Phil. 3. 18. that must be done in *tender compassi-  
 on*. I have often told you, and now tell  
 you weeping.

When any *abuse* is to be *reformed*,  
 he will have it done with a *gentle  
 moderation*; If any man be overtaken  
 with a *fault*, ye which are *spiritual*  
 restore such an one with the *spirit of  
 meeknesse*: And we were *gentle a-  
 mongst you* (saith the *Apostle*) *even  
 as a nurse cherisheth her children*; for  
 Gal. 6. 1. a nurse to quiet her *infant*, cum da-  
 bit verbera, ostendit ubera, shews the  
 1 Thes. 2. 7. breasts,

breasts, when she shakes the rod. Saint Paul to the *Corinthians*, the first Ep. the fourth Chapter, at the last verse, Shall I come unto you (saith he) with the rod, or in love, and in the Spirit of meeknesse; for the good Minister, like Davids shepheard, hath a rod as well as a staffe. A rod of correction, as well as a staff of consolation; A staffe to uphold the weak, a rod to beat down the wicked. For the Minister, if occasion be, may, and ought to use sharpnesse, according to the power which the Lord hath given to edification, and not to destruction.

1 Cor. 4.  
ult.

Psal. 23.

2 Cor. 13.  
10.

When *Christ* was transfigured on the mount, there appeared with him *Moses* and *Elias*. *Moses* the giver of the *Law*, the meekest man alive. *Elias* a revealer of the *Gospel*, a man full of zeal and fervencie. The severity of the *Law* required a gracious dispencer, and therefore it was given in the hand of a *Mediator*; but the

the Grace of the Gospel requires a zealous Minister.

The Word of God is a *precious treasure*, but the Ministers of this Word are but *earthen vessels*, men of like infirmities and passions with your selves (as *Saint Paul* said) we have this treasure in earthen vessels, and as the liquor relishes of the vessel, so amidst the divine graces of the holy Spirit, *aliquid humani intervenit*, there is some relish of humane passions and affections; hence we see some of Gods ablest servants, his best Ministers, sometimes too passionate and hasty, and sometimes too remisse and slow: and therefore as the slow are to be excited and quickened, so are the hastie to qualifie their natural sharpnesse with gentlesse and moderation. *Peter* was a mild man, *filius Jona*, the sonne of a Dove, and therefore had *James* and *John* joyn'd with him who were *Boanerges*,

nerges, sonnes of thunder.

Paul on the other side was of a tart and sharp nature, and had for his companion, *Barnabas*, a son of consolation.

The Minister of the Word, hath a word of terror for the obstinate and stubborne, a word of comfort for such as are poor and penitent; to the one he comes like *Elias* in a whirlwind to beat him down; to the other he comes like *Noahs Dove*, with the *Olive branch* of peace in his mouth to raise him up: to the one he is the *savour of death unto death*: to the other of *life unto life*.

Yet what ever their condition be, the Minister of the *Gospel* is to preach *Repentance*, and to offer *Grace* to all that will accept it, and this is to be done with all *gentlenesse*, for the will of man is naturally stubborne, and therefore *sweetly* to encline it, and *gently* to move it, is the best means  
effectu-

*Natura contumax est humanus animus, & incontrarium atque arduum nitens: sequiturque facilius quam dicitur. Sen. de Clem. lib. 1. c. 2. 4*  
2 Pet. 3. 9.  
1 Tim. 24. 2.  
Ez 33. 11.  
Ez. 18. 23.  
Joel. 2. 13.  
Mat. 5. 48.  
1 Pet. 5. 10.

effectually to perswade it, which otherwise will become *invincible* by any terrors or threats of death or judgment, there is no more ready way to snatch a man out of the hand of sin, and to make him willing to run the way of Gods Commandments, then to preach the Word in *meecknesse*, for is not God the *Father*, the *Father of mercie*? not willing that any should perish, but that all should come to repentance, who will have all men to be saved, and to come unto the knowledge of the truth: He desires not the death of a sinner, but is gracious and merciful, slow to anger, and of great kindnesse, forgiving sinnes and iniquities; and are we not called to the imitation of our heavenly Father, to be like him in this particular, in patience and meeknesse, and tendernesse of compassion? God the Sonne is the God of all grace, the very character of meeknesse, who would not  
break

break the bruised reed; nor quench the smoking flax. Who came not to destroy mens lives but to save them. Not to beat down, but to bind up the broken-hearted, when he comes it is like dew upon a fleece of wooll, or like rain upon the mown grass. And the same mind Saint Paul would have in us all, that was in him.

Mat. 12. 20

Luk. 9. 56.

Isa. 61. 1.

Psa. 72 6.

Phil. 2. 5.

God the holy Ghost he is the Comforter, the God of all consolation that breaths inward comfort into the soul, whose working is very secret and insensible, but with great efficacy, powerful, sweet and unspeakable. The God of love and unity he is, and delights to be where men live in peace and amity, appeared to Christ in the shape of a Dove, and worketh in all that are Christs the properties of a Dove: meekness, gentleness, simplicity and innocency, and if there were no more, this is sufficient; the united examples of the

○

three

Mat. 3.

three persons, *Father, Son, and holy Ghost*, to work us to this gracious practice of *meekness* in our callings, and *Saint Paul* sheweth that the servant of the Lord must be no *striker*, but gentle towards all men, apt to teach, suffering the evill men patiently, *Instructing them with meekness that are contrary minded, if God at any time will give them repentance that they may know the truth.* It is sure our *Tribe* hath met with many discouragements, strong oppositions, what dealings they have found, let *Saint Luke* speak *Acts 13. 45.* where he brings in the Jews speaking against *Saint Paul*, *contradicting and blaspheming, putting from them the word of God, and judging themselves unworthy of everlasting life.* Of such the *Apostle* hath pass'd his sentence, *he that troubleth you shall bear his judgment, whosoever he be.* Wherefore let *Ministers*, who suffer according

2 Tim. 2.  
25.

Act. 13.  
45. 46.

15. 7. 10.

to the will of God *patiently* wait upon the Lord, and commit themselves to him in *well doing*; meekly attending the manifestation of that *mercy* which God will in due time *reveal*, will plead their *cause*, & *spoil* the soul of them that *spoiled* them. And now you have heard *Meekness* is a garment meet for the *Ministers* wear.

Pro. 22. 23

I lastly, It is a *Garment* for every mans wear, of what condition soever he be; if he be *poor*, *meekness* will make him patient and content with his *poverty*; if he be *rich*, *meekness* will make him humble, and thankful to God for his *wealth*; if he be *wise* and *learned*, *meekness* will make him *sober* and *moderate*; and if he be given to be *angry*, *meekness* will make him *discreet* and *temperate*, if a man have *offended*, *meekness* will make him *penitent*, and if he be *innocent*, *meekness* will make him *peaceable* and *quiet*. If a man be re-

*viled*, injur'd, persecuted, afflicted, *meekness* will make him *silent*, or speaking to pity, or to pray for the slanderous and injurious. And if he be *praised*, or honored, *meekness* will make him *modest*, gentle, not proud nor puffed up.

You percieve how much it concernes every man, in whatsoever condition he is in, to get *meekness*; which, that he may

do { somewhat he must labor for.  
 { somewhat he must beware of.

Of those things he must labour for.

The First is *humility*: For where *humility* is, there will be *meekness*; an *humble heart* is the proper habitation of a *meek spirit*. He that is *humble* will look into himself, & understanding upon enquiry what a poor thing

thing himself is ; will learn to deny himself and acknowledg his defects, imperfections, sinfulness, the dangers and miseries he is liable unto, will have a mean *opinion* of himself.

Will not *despise* or envy men.

Will not *murmure* or repine against God.

But will account the meanest of Gods mercies too *great*, and too *good* for him, and will be contented with that portion, God in his providence shall deal out unto him whatsoever it be.

The Second thing he must labour for ; is love and *charity*, for where these are, there will be *meekness*.

If there be any thing said. }  
If there be any thing done. } that

is capable of a good construction ;  
Charity will give it.

Where there is *Peace* and *Unity*; *Charity* will seek to maintain them.

Where there are differences and distractions, *Charity* will labour to compose them.

Where any thing is amiss, *Charity* will seek to amend it; for want of which *Charity*, what woful rents and breaches have there been, even amongst Brethren. Witness the falling out between *Paul* and *Barnabas*, *Chrysofome* and *Epiphanius*, between *Hierome* and *Ruffinus*, *Eustathius* and *Eusebius*.

Act. 15. 39

Zozom.  
Eccl. hist.  
lib. 8. ca.

15.

Socrat. Eccl. hist. lib. 6. cap. 14. Hi mihi qui vos alicubi, simul invenire non possumus, forte ut nunc robor --- ne de vobis ea scribendo spargatis, quæ quandoque concordare a se non poteritis. Aug. 1p. 15. Zozom. hist. Eccles. lib. 2. cap. 18.

Socrat. Eccl. hist. lib. 1. cap. 24.

And those hot contentions between the *Lutherans* and *Calvenists*, the *Remonstrants* and *Contraremonstrants*. How have these contentions been heightened and aggravated which

which might have been happily reconciled, if each side would have laid aside all prejudice, and met together in charity with Meekness.

Thirdly, Labour for a good *conscience*, not *scrupulous* to take offence, but *tender* to give offence.

A *Conscience* misinformed is a blind guide, such, like the *Ponticks* in the Moon light, will fight with their own shadows: troublesome they are and unsatisfied; and will be contented with no *Religion*: except such as is after the *module* they have set up in their *addle-heads*. With some (all unlawful both opinions and practises shall go for *Conscience*.) Affection and the stiffness and un-flexibleness of their own wils: conjectures and opinions how are men carried away with, and *Conscience* must bear out all. Men who never made *Conscience* of any thing, yet if it come to be questioned, wherein

*Per erro-  
rem longe  
cadentes  
inbras su-  
as quasi  
hostium  
corpora pe-  
tebant.*

*Luc. Flo:  
de Bel.  
Pontico.  
Ila. 5 20. i*

they are concern'd or interested, they will evade a duty so far as the pretence of *Conscience* will serve their turn.

Now let any man judge what effects the granting liberty of conscience is likely to produce.

Isa. 5. 20.

*Rashness* shall go for *resolution*, *faction* for *zeal*, *good* for *evil*, & *evil* for *good*; and grossest absurdities shall be palliated under *Conscience*.

To instance in some particulars the conscience of *truth*, take *truth* for *religion*. Then the *truth* of *religion* there is nothing more to be laid to *Conscience*.

Yet that may not pass for *truth* of *Religion*, which some men will take up and stand upon, if it be *fundamental*, admit not the variation of a *letter*: hold fast to it, recede not from it, contend earnestly for it.

But if it be otherwise, a circumstantial *truth* only, of little mo-  
ment,

ment, some *logomachia*, some trifle of small concernment, lay not this to conscience: better an unnecessary *wrath* be lost, than the unity of the Church, detain not the truth of God in unrighteousness.

*Modicis ac valde minutis causis inter vos contenditis, Euf. de vita Constantin. lib. 2.*

*In Ep. Const. ad Alex. & Arium - Num equum sit ut propter modicas quasdam ac vanas verborum inter nos contentationes frater fratri, &c. ibid. Tam exilibus & nullo modo necessariis de causis inter nos dimicamus. ibid. aliqua de re lepicula. Rom. I. 18.*

Repute not that zeal which is passion, in matters of lesser moment, it is *Christian prudence* to prefer peace, and far better it is for the glory of God, and edification of the Church to be quiet than contend. A man to act according to conscience at all times is not warrantable; for truth, though it must never be deny'd, is not alwaies to be declar'd.

Besides God is above conscience, and God hath set us Rules to act by, and if we leave Gods Rule to follow

our

our own *humour*, this some will call *conscience*, but such an one as must first be *mortified*, then *Reform'd*.

And what is more usual than to pretend *conscience*, when other matters are intended. *Hypocrisie* is a *painted Sepulchre*; what is more usual then to paint over a rotten heart with a zealous mouth, *Absolons* vow is his Mask for his *Conspiracy* against *David*, and *Jezebels* fast is hers for destroying <sup>*Naboth*</sup> ~~*Ahab*~~. The *Hypocrite* under pretence of *Religion* hath other aimes than Gods service, and only makes *Religion* for which he seems so hot, a *Stalking-horse* to his own ends.

See Dr.  
Hal.

The greatest *villanies* that ever the Sun saw, have been committed under pretence of *Religion* and *Conscience*: What will men be asham'd? What will men be afraid to do? that in a bad cause dare appeal to *God* and *Conscience*; to say nothing of the waiwardness

waiwardness of a scrupulous and mis-  
informed *conscience*; all that I shall  
say, is to wish all men by all means  
to labour to inform their *consciences*  
aright, which will lead them in  
their way with *calmness and quietness*,  
get a good *conscience* and that is the  
way to Meekness.

Fourthly, Labour for *Unity*, for  
where that is, there will be *meek-*  
*ness*; this *Unity* is spiritual, (so St.  
*Paul* calls it) the unity of the spirit.  
For if one spirit do animate all,  
and act in all; All will be as the pri-  
mitive *Christians* were, and as Saint  
*Paul* would have all *Christians* to be,  
of one mind and of one heart.

Act. 2. 1.

Where men are divided in their  
*minds*, there is, *dissention*.

They *think* otherwise, and as  
they *think*, so they *teach*, and *teach*  
so because they *consent* not.

Where men are divided in their  
*hearts*, they are estranged in their  
*affections*,

1 Tim. 6.

3.

*affections*, and there is *discord*.

So where there is *division*, there is *dissention* and *discord*.

And what *meekness* can there be where these are?

Whereas being one in *mind* and *heart*, there will be *Kindness* and *Gentleness* to each other, for thus united they will conspire together for the welfare of each other; and will *help* one another, and *forbear* one another, and *bear* with one another, and be kindly *affectionated* one towards another, will *love* one another, and *do good* to one another, for where is *unity*, every one partakes of the *benefit* of any one.

This *spiritual unity* is of *two kinds*:  
*An unity of faith*; and,  
*An unity of order*.

For thus all joyned together in one by a *spiritual bond* a religious *knot*; (for *Religion* they say comes a *Religando*) because it fastens and ties  
 all

all in one: the *body* to the *head*, and the *members* one to another, so the Apostle, *we being many are one body in Christ*. Now of these two unities we shall first enquire how the unitie of *faith* tends to *meeknesse*. That *faith* is *one* Saint Paul puts it out of Question, there is but *one faith*.

Dictam esse Religi-  
onem quod  
quasi in  
fascem Do-  
mini vin-  
cti & reli-  
gati sumus.  
Hieron.  
Diximus  
Religionis

nomen a vinculo pietatis esse deductum; quod hominem sibi Deus religaverit & pietate constrinxerit. Laet. Inst. lib. 4. cap. 28.

Hoc vinculo pietatis obstricti Deo & religati sumus, unde ipsa religio nomen accepit. idem ibid.

Religio dicta est, eo quod per eam uni soli Deo religamus animas nostras, ad cultum divinum animo serviendi. Isidor. lib. 8. Etym.

Religio est, qua si anima uni Deo unde se peccato sepece-  
rat reconciliatione ligat. August. lib. de quantitate anime.

Rom. 12. 5. 1 Cor. 12. 12, 13. Eph. 4. 5.

For as there is but *one common salvation* that any man can hope for. So is there but *one common faith* which every man must professe *alike pretious in all*.

This *faith* is *one*, as having *one divine*

Jude 3.

Tit. 1. 4.

2 Pet. 1. 1.

Joh. 2. 22.

Mar. 1. 15.

2 Thes. 2.

12, 13.

1 Tim. 4. 3.

Act. 20. 21. *divine truth* for the general object of  
Gal. 2. 16. it.

Gal. 3. 26.  
Eph. 3. 12.  
17.  
Rev. 14.  
12. And *one Lord Jesus Christ* for the  
special object of it.

The *general object of faith* which  
Joh. 11. 27 is the *Gospel* is a *Doctrine of meek-*  
& 14. 1. *ness.*

Act. 8. 37.  
& 16. 31. The *special object of faith* (which  
Joh. 2. 11. is *Christ*) is an example of *meek-*  
Rom. 3. *ness.*  
26.

1 Joh. 5.  
1, 5, 10. So, that where true faith is, there  
must necessarily be *meekness.*

For as *faith unites* the soul unto  
God by the band and *conscience of Re-*  
*ligion*; so doth it *unite* one to ano-  
ther by the band of *love.*

Jer. 2. 28. <sup>2</sup>  
Jer. 11. 13. But where men are divided in  
their *faith*, and one takes this for  
*truth*, another that, and a third de-  
nies both, *for many men many minds*,  
who multiplie their *faiths*, as *Fu-*  
*dab her Gods.*

And whilst every one strives to  
make good his *opinion* to the preju-  
dice

dice of another, they heap all the *contumelies and reproaches*, upon their adversary they can devise, and for want of better *Arguments*, will *disparage* his *Doctrine* by *disgracing* his *person*; this is the usual course men take when they *divide* themselves from the *truth*, and want *Reason* and *Scripture* to support their *error*: and no marvail though their foul mouthes be opened against the *Orthodox*, (whom like Beagles they pursue with opon cry) when they open their mouthes against God, his *case* is the same with Gods; because God and he maintain the same *cause*; and therefore the Psalmist prai'd, *Arise O God, plead thine own cause, remember how the foolish man reproaches thee daily.* Who knowes not that *Heresies* make men insolent, proud and stubborn, speaking perverse things to draw Disciples after them, by whom the way of *truth* is  
evil

Psa. 74. 22

Esa. 59. 14.

evil spoken of. It hath ever been the fate of *truth* to meet with opposition, (*veritas odium*) am I become your enemy because I tell you the truth, saith our Apostle, truth is fallen in the street, and Christ when he cometh shall he find *faith* upon earth? many false *faiths*, but true *faith* is but *one*.

It is a sure rule, to set up a multitude of *Gods*, is to destroy the *true one*; for he is not if he be not *one*, *Faith* is, as *God* is, but *one*, yet although it be *unica*, it is to be lamented it should be *sola*.

Great contention there is on all hands, some for the *truth*, and some against it; yet there is none so far carried away with a liking of *error*, but pretends *truth*, they so cloak and conceal their error, that there may be a shew, some appearance and probabilities of truth, their doctrine is the *doctrine of Devils*, and therefore

fore had need of *sophistication* to make it either *plausible* or *passible*.

For lying in wait to deceive, all their engines are set on work, to work men to a belief of that which is false. They speak lies in hypocrisy (saith the Apostle). Knowing that the simple never put it to the *question*, swallows all, takes upon trust, and with *Salomons fool* believeth every word.

2 Thes. 2.  
11

Pro. 14. 15.

And some that would be accounted *wise*, (whether for private interest, or personal engagements, or what other particular concernment I enquire not) are infatuated with the spirit of *error*: for not receiving the *love* of the *truth*, that they might be *saved*.

God sends them strong *delusion*, that they should believe a *lie*; they doat on *error*, and will be miserable in despite of pity. We read in *Saint Austin*, in the first of his meditations

2 Thes. 2.  
11.

Quam ve-  
hementi &  
acri do'o-  
re indigna-  
bar mani-  
chæis, &  
miferebar  
eos rursus,  
quod illa  
sacramenta  
& illa me-  
dicamenta  
rejicerent  
& infani ef-  
sent adver-  
sus Antido-  
tum qua sa-  
ni esse po-  
tuiffent.

ditions, what he speaketh of the *Manichies* raging against the Sacraments, in this case the *Meekness* of one side must cure the *madness* of the other.

Could they erre with *sobriety*, keep themselves within the bounds of *moderation*; and be ready to lay aside their *error*, when they are convinc'd of it, somewhat might be said in favour of them; but when that which with great *peremptorinesse* they have *rashly* taken up, with much *per- tinacie and stubbornnesse* they will *ob- stinately* maintain, and desperately with *bitternesse* *flie in the faces* of such as contradict them, admonish them, or would reduce them; when by their indefatigable and un- wearied wiles they *corrupt* and *ensnare* the minds of the *simple*; and compasse sea and land to make a *Profelite*; it is high time that such be dealt with, as *Seducers*, and destroyers of silly souls.

Towards unruly and vain talkers and deceivers, Saint *Paul* directeth *Titus* how to behave himself, *to rebuke them sharply*; and in the *Acts* Saint *Luke* tells us how Saint *Paul* handled *Elimas* the Sorcerer; for he that is an Heretick, if he will not be *reclaimed*, must be *rejected*; when they become intolerable, cast them off; if they will not be brought to the unity of the faith, but desperately seek to destroy it, and seduce men from the right way, they are enemies to *meeknesse*: whom no fair means can reclaim, *rigour* and extremest severity is fittest for them: this for *Seducers*.

Tit. 1. 10.  
Acts 13. 10

Tit. 3. 10.

But such as are seduced through *weaknesse* or ignorance, must be pitied, not insulted over: in this way to be profitable, is to be pleasing.

*Anger* and *indignation* must be suppress, *Meeknesse* and *Charity* must shine forth, *tears* in the eyes, *grief*

James 5.

19, 20

in the heart, *compassion* in the bowels, *tenderneſſe* of affections muſt witneſſe the deſire to help them out of their *errour*. Brethren, if any of you do erre from the truth, and one convert him, let him know that he that converts a ſinner from the errour of his way, ſhall ſave a ſoul from death. Overcome them with kindneſſe, though they have erred from the truth in great meaſure, bring them back, and ſhut not that Gate of Grace againſt them, which God hath ſet open for all; nor with precipitate haſt, be not righteous overmuch; Is he a *perſecutor* of the truth? ſuch was Saint Paul: an *idolater*, an *adulterer*? ſuch were ſome of you.

Deal in *meekneſſe* with him, and if he fail in *judgment* only, be not too rigid in judging ſuch failings, if from *infirmity*.

It were harſh to condemn every error for *hereſie*, about truths of leſ-

ser moment, and remote from the *foundation*; all that dissent from us, or think otherwise than we do, are not to passe under so hard a *censure*. It cannot be expected in a world of such variety of men and minds, that all should agree in all points, and therefore let the modesty of the *Apostle* in this case be our rule, if in any thing ye be otherwise minded, God shall reveal this unto you.

Phil. 3. 15,  
16.

Better instruction from good men, and further revelation from a gracious God, may bring them into the right way, who for the present are in the wrong. Besides, truths (we know) as they are not all of one size, so are they not all revealed at one time, later times have manifested some truths which formerly were infolded in generalities; which being thoroughly scanned, a more full, distinct, and expresse knowledge is attain'd: and unto such to whom they are still veiled,

if they come not up in every particular to our *sense*, they are with *meeknesse* gently to be entreated, not *rashly* to be reprehended; so many as build upon the same foundation, though the superstructure differ.

1 Cor. 3.

12

The *fiery trial* shall manifest every *mans work*, of what sort it is, and according to his *work* shall his *reward* be; let us not therefore *judge* one another any more; when God sees his time, he will *judge* uprightly; and then, if we would stand before God with comfort: let us be sure our *work* be *good*, our *doctrine sound*, and labour for an *unity of faith*, which until we can have, we can never have *quiet*. *United in affection* we cannot be so long as we are *divided in our faith*, be *one* there, and a *calme* will quickly follow.

The next, we must labour for an *unity of order*, that of *faith* respecteth *Doctrine*, this of *Order*, *Discipline*;

pline; the *Doctrine of Faith* is upheld and maintain'd by *Order of Discipline*, and what *Order* can there be, where there is not *unity*? but where all decently and in a seemely order are united under one *Discipline*, there will be quiet; the *Apostle* doth often tell us, the *Church* is but one *Body*, consisting of many *members*, so distinguished for their *uses and offices*, yet so compacted for their *places and order*, that there might be no *schism* in the body; for where *schism* and *faction* is, there will be *animosities*, which many times rises to a greater height, to *biting and devouring one another*. The *Church* without *order*, is as a *monstrous* body without *shape*, or as the first *Chaos*, without *forme*, a rueful *spectacle*, a *burden* to it self, and a *prey* to others. Now *Unity* ever attends *Order*, and these are followed with *meekness* and *tranquillity*, but where *disorder* is,

Gal. 5. 15  
*Monstrum  
horrendum  
informe,  
&c. Virg.  
Æneid 3.  
Chaos ru-  
dis indige-  
staque mo-  
les. Ovid.  
Met. 1.  
Pythago--  
ras duo su-  
prema prin-*

*e* pia constituit numerorum: finitum alterum, quod est unitas, alterum infinitum qui est binarius; alterum bonorum, alterum malorum principium. Unitatis enim natura si aeri instat, bonam temperiem: si animo virtutem: si corpori sanitatem, si civitatibus & familiis, pacem & concordiam praestat, &c. Plur. moral. lib. de Homero.

αἰετασῶ-  
σας.

Lyranus,

Hieron.

Tremel.

Tertul.

Oecumen

Estius.

Bib. Reg.

ἡ ἐκκλησία

ἐκ ἀταξί-

ας ἀλλ

ἰστασίας.

ὅτι διδασ-

καλῶν.

Constr.

Apost. lib.

8. cap. 31.

there is *division*, there's *confusion*, there's *dissention*, there is *tamult*, great *disturbance*, and things turn'd up-side down; for so that word of *Saint Paul* is by several Authors thus variously renderd: by which we are given to understand the beauty of *order and unity*, which God in a special manner is pleas'd to own, as very much conducing to the peace and quietnesse of the *Church*, without which there is nothing but jarres, and broiles, and rents, heart-burnings, and spleene against one another, to the decay and overthrow of *meeknesse*, which by *order and unity* is brought in, upheld, and maintain'd. But there are not a few that say (for what ends I will not, I cannot say) that

that the *best way* to peace and quietness, is to give every man leave to serve God *as he will*. How dangerous and destructive this is to Christian Religion, let Saint Paul speak, for where there are schisms, (and one serves God in this fashion, another in that, and a third in a forme differing from both; where there is this diversity of worship, division about Discipline, take heed of corruption in Doctrine) Heresies are not farre off.

How great an enemy to peace and quietness, and consequently to meekness, let experience speak; our enemies could wish no greater mischief amongst us, than to set us at odds, where we should be most at one (in the worship of God) *hoc Ithacus velit, & magno mercentur Atrida.*

Quamobrem quicumque vel sublatam disciplinam cupiunt, vel ejus impediunt restitutionem, si ve hoc faciant data opera sive per incogitantiam, Ecclesie certe extremam dissipationem quaerunt; quid enim futurum est ut unicuique liceat quod libuerit.

Calv. Inst. lib. 4. cap.

12. para. 1.

λέγω κῆρυγμα πύργου: ἔπι τὰ εἰς ἀίρησιν ἐμπροσθὶν τῷ πλεονεκκλησίαν ἄσαι ἕκ ἐλαττον ὄσι κακόν. Chrysof. in Eph. hom. 11.

Quantarum rixarum futura sit earum rerum confusio, si prompti cuique libitum sit, mutare liceat quae ad communem statum pertinent? Calv. Inst. lib. 4. cap. 11. parag. 31.

In the worship of God *Liberty* may not be granted to men to do what they will, for if it should, what *confusion* would it bring into the *publick* worship of God? and God is not the author of *confusion*, but of peace, as in all the *Churches* of the *Saints*. And seeing I am fallen upon this point, which rightly stated and resolved, would much conduce to the preservation of *meeknesse*, let it not seeme an impertinent *digression* if I take leave not largely to discourse upon it, but briefly to touch it.

The *Question* is not about things that are of absolute necessity, things that are *simply good*, which may not be *omitted*; nor *simply evil*, which by no means may be *admitted*; for as no man hath liberty to refuse the *doing* of that which is *simply good*, when it is in his *power*.

So no man hath *power* to impose  
that

that which is *simply evil*, when it is in his *will*.

If in the *worship of God* I be commanded to do that which is *simply evil*, I may withdraw my self with modesty, and make profession, that it is better to obey *God* than *man*.

The *Question* then is about things of a *middle nature*, such as we call *indifferent*, and are left to our *liberty*, which *liberty* about things *indifferent*, we are wondrous apt to *abuse*; and therefore there is required a great deal of godly discretion in the *use* of it, which must be with all *sobriety*, and *without offence*; not making it an occasion to the flesh to the breach of *Christian charity*, which *Saint Paul* forbids.

Gal. 5.13.

Nor a cloak of malicioufnesse to the contempt of a *lawful authority*, which *Saint Peter* dislikes.

1 Pet. 2.16

These *two* in the judgment of these *two* great *Apostles* should regulate  
our

our *Christian liberty* about things indifferent. It is well men know their *liberty*, but not fit alwayes to use it; not at all to be insisted on; to the breach of *Christian charity*, or to the contempt of a *lawful authority*.

The *nature* and *use* of that which is *indifferent*, are two distinct things: It is not the intervening of either of these (*Authority* or *Charity*) that can alter or change the nature of that which is *indifferent*, which stil remains the same in the *judgment and conscience*, free and arbitrary: but only determines the use, and so it becomes to that particular (to whom it is so determined) *necessary*.

For that which in it self, and of its own nature was *determinable* to either part, and so left free to the party concern'd to do or not to do it: upon the accessse of a *moral, or legal injunction*, (by the rule of *honesty* or *justice*, the party concern'd is oblig'd

to one part, according to the rule, or precept *negative* or *affirmative*.

Let the *instance* be matter of *order* in the external *worship of God*; which order suppose to be reckoned amongst things *indifferent*, and still *arbitrary* and undetermined: whilst it so remains, *one* may not *condemn* another, for using such or such an *order*; nor is the other to be  *censured* for forbearing the use: but deal in *meeknesse* one with another; and every one please his *neighbour* for his good unto *edification*.

But whilst either *party* will please themselves, they *provoke* one another, and *incense* one another: they *judge* one another, and *despise* one another; and *grow so hot*, that they cast off all *meeknesse*, and *burn in anger*, and break out into *contention* one against another.

Herein both *parties* are too blame; the *one* in finding fault, and being offended

fended at that which they pretend they can, but soundly cannot prove to be unlawful by the *Word of God*; judging uncharitably of their brethren, censuring them for *superstitious* for doing such things, which upon *false grounds* they condemn as *unlawful*. The misperswasion of the unlawfulness of a thing is no obligation to bind to abstain from it.

The *other* when they impose or require the doing of that by others, which as yet remains *undetermined*: and are apt to fall foul upon every one that joyns not with them in their *practice* (whereas anothers *practice* about things indifferent cannot *determine me*.)

Seeing there is the same *liberty* left to one to abstain, as there is to the other to *act*, in this case *let every man be fully perswaded in his own mind*; and let us all behave our selves in all *meeknesse*, with discretion, not unseasonably,

bly, or disorderly, not lightly, or rashly out of due *time* and *place*, doing our selves, or pressing others to do such actions, which as yet remain *undetermined*; but rather follow after the things that make for peace, and things wherewith one may edifie another.

If what is to be done be *lawful*: if there be not in Scripture any command, or counsel, or example to contradict it (if yet it be not *expedient*) it may not be done though *lawful*: for what is in it self, and in a general respect *lawful*, may not be *lawful* (*hic & nunc*;) for the time, and the place, and persons with whom we converse doth vary the case much.

Mén are not to follow their own impetuous wills in *doing* at all times to the utmost of that *they may do*: a discreet Christian will suspend for a time the doing of that (which is *lawful* and allowed, and which he *may do*)

do) when it is found to be inconvenient. The *publick good* should controul the fancies of a *private humour*: that Christians should be humoists; Saint Paul dislikes; Christ pleased not himself, nor should we, *lest our good be evil spoken of.*

Rom 15.3.

Col. 4 5.

*Believers* should behave themselves so *warily* towards them which are *without*, that they may be won by their *honest conversation*; and therefore the Apostle forbids to give any offence either to the *Jew*, or to the *Gentile*, or to the *Church of Christ*.

It is to me, and should be to any man a thing *indifferent* whether many things be *done* or not *done*; provided that *offence* be not given by the doing of them to my *neighbour*, nor *exception* taken for leaving them undone by the *Magistrate*.

For as *Christian charity* forbids a man to give just cause of *offence* to his *neighbour*.

So the *conscience of his obedience* should be a strong restraint from breaking the laws and ordinances of the *Magistrate* civil or ecclesiastical, who hath power to determine of *Christian liberty*, and to judg and appoint what *orders* are most decent in the *external worship* of God.

In matters of this *nature* the *Churches of God* according to the example of the Apostles, have ever taken upon them by vertue of that rule prescribed by the Apostle, to command all things to be done *decently and in order*: and to see that things so commanded be duely observ'd. For were it left *arbitrary* to every man to do what himself listeth in the external worship of God, nothing would be more *absurd and unreasonable*. And if every society of men be distinguished by their *several Rights and Customs*, all being united in one civil policy, for the maintenance

Q

nance

Hoc primum  
habeamus  
si in omni  
hominum  
societate  
necessariam  
esse petiti-

am aliquam videmus, quæ ad alendam communem pacem, & retinendam concordiam valeat si in rebus agendis vigere semper aliquem ritum, quem non respici publicæ honestatis interest, atq; adeo humanitatis ipsius. Id in ecclesiis presertim observandum esse, quæ cum bene composita, & omnium constitutio, & optime sustentur, tum vero sine concordia nullæ sunt profus. Calvin. lib. 4. Inst. cap. 10. de externis mediis, &c. parag. 27.

nance of their *common peace* and preserving of *amity*. If in managing civil affaires, men ever observe some *order*, which cannot be avoided as consisting with common *honesty* and *humanity*, and every action is *naked* that is not *clad* with due *circumstances*, should we think *disorder* and *confusion* to be priviledg'd in the *holy congregation*, which is not permitted in any *civil Assembly*? grant this and how *deformed* will the face of *publick Religion* appear.

And therefore because amongst men there are such diversity of *man-*

At quum  
in hominum  
moribus

tanta insit diversitas, tanta in judiciis ingeniiisque pignæ neque polita ulla satis firma est nisi certis legibus constituta: nec sine fiat a quadam forma servari virtus que spiam potest. Calvin. Instit. lib. 4. cap. 10. parag. 27.

ners, such variety of *minds*, and so great repugnancy in their *Judgments* and dispositions, that no *order or discipline* can keep them in, that is not fenced by some *certain laws*: nor can any *beauty or comeliness* appear in the duties of *Religion* where there is not some *set order* which is by all inviolably to be observ'd.

In this: Men are not to be left to their own *liberty*, to do what they think *fit*; but what the Governors of the *Church* (licenced by *supream Authority*) shall ordain as *fittest and most convenient*.

For as in every *Church* multitude of insignificant, and unlawful *Ceremonies* should be declin'd to avoid *superstition*: so it will be very fit (to avoid *confusion and profaneness*) a certain and set form should be us'd, unto which all should be bound that by such means *Devotion* may be *excited*; and true zeal *kindled*; when we see

men go about holy duties with that *Gravity, Reverence, Piety and Modesty*, that betokens the Majesty of God, becomes the dignity of Religion, and concurs with the Celestial impressions in the minds of men.

See Hooker  
his Eccle-  
siastical  
Politie.

Now, *for order and decency!* for ceremonies and circumstances; in the publick duties of *Religion*; our *Lord Jesus Christ in his holy Gospel* hath no where prescribed any *Rule*, nor set down any set form, to which he would have all persons at all times to be necessarily bound. For in his divine wisdom he thought fit to set down Fundamental and Essential *truths* with all things *necessary* to salvation.

Quod ad  
perfectam  
benevivendi  
regulam  
pertinebat,  
id totum  
complexus  
est dominus  
I. G. S. S.  
&c. Calv.  
Inst. lib. 4.  
cap. 10. p. 1.  
rag.

But for external *discipline* and *ceremonies* we have nothing from him *specified and expres'd*: because he foresaw them to be *various and changeable* according to the exigencies of times and occasions.

What

What he hath set down in *general* terms we must content our selves with, looking to the practice of *primitive Churches*, and to the example of the *Apostles* and holy *Fathers* with the *Counsels* (*sequentes igitur & nos per omnia sanctorum vestigia*) their *example* in this case is to be our *Rule*.

It is certain in the general, Saint Paul commands in the first to the *Cor.* *cap. 16.* at the *14th.* verse; and in *14th.* Chapter of the same Epistle, at the *40th.* verse.

1 Cor. 16.

14

1 Cor. 14.

40.

And gives *direction* too about some particulars, in the first to the *Cor.* the *16th.* Chapter, at the first verse: and in the *7th.* Chapter of the same Epistle, at the *10th.* verse; and in the eleventh Chapter of the same Epistle, and in some other places; But not he nor any of the rest, have taken upon them to set down any *form of publick worship*

1 Cor. 16. 1.

1 Cor. 7.

1 Cor. 11.

which should perpetually bind all persons. Nor do we find any one of the *Apostles* in this case peremptorily to command any thing. Indeed we have Saint *Paul* about things indifferent, giving his *advice*, and speaking by way of *Counsel*, not *Command*.

But neither *Christ*, nor *He*, nor any of the *Apostles* have peremptorily determined any thing about this matter; Nor prescribed any particular *Rule*, which all men are inviolably to observe, they have only laid down some *general Rules*, according to which the *Governors of the Church* are to resolve particulars: whose *discretion* with *Christian charity*, is the best *Interpreter* of those *general Rules* which in the particular circumstances of Gods *publick worship* are to be followed. Now then for the manner of Gods outward worship, we are to take our *directions* from the *Governors*

nors of the Church, whose constitutions and ordinances are to be obey'd, not as necessary to salvation, but accidental, containing not the *substance of Religion*, but matter of *circumstance only, comly and convenient*, not *necessary*; and though not *necessary* yet *useful*: for all are to *use* them: though all do not *need* them: and even those that *need* them not; by the *Rule of Charity*, and common *bond of obedience*, are *necessarily* to *use* them.

It matters not greatly what some *contentious persons* alledge: every man knows how easie it is for such as are given to quarrel, to cavil at a *Ceremony*. *Saint Paul* would have such that single out themselves, to be noted and avoided. For if every *fancy* should be followed, we should be led into *strange mazes*.

In the *body natural* if any vitious humours be obnoxious to the *health*

Quibus  
tametsi non  
indigemus  
omnes ta-  
men omnes  
utimur qui  
alii aliis  
ad foven-  
dam inter  
nos chari-  
tatem, &c.  
Calv. lib. 4.  
Inst. cap. 10  
parag. 31.

of it, a care is taken that by fitting *medicines* they be expel'd: so in the *mystical body*, when any humourists disturb the *peace* and quiet of it, a timely course is to be taken for the *suppressing* of them.

The *weak* are to be borne with, till they may be better informed: but no way to be given to the *wilful*: *Schismatics* like Sathan seem *modest* in their beginnings, and *content* with a little, but yielding to them in a *little*, doth encourage them to ask a *great deal*, (as the Proverb is) (give them an inch and they will take an ell) for where *impudence* meets with a *yielding nature* it knows no mean; like the *waters* of the *sanctuary*, they rise & grow upon you unmeasurably. First *shallow* to the *Ancles*; straight to the *knees*: anon to the *loines*, and at last to a *river* that could not be passed over.

Ezek. 47.  
Verse 3, 4,  
5.

So let them have their will with  
the

the *discipline* and they will venture upon the *doctrine*; and if they can cry down the *Ceremonies*, have at the *Sacraments*: for contentious *spirits* know not where to *rest*, till they have *ruind* all.

I will say no more at present to this purpose, but only this: that no *Church* at any time could ever frame a *discipline* so exact, nor ordain *Ceremonies* so innocent, comly and useful that could please all. True it is, *good men* and *godly Christians* will be pleased so long as they see no *hurt*. But *Charity* (you'll say) seeks to *satisfie* all: It doth so! Nevertheless if men will not hearken to *reason*; nor be *satisfied* with that which men of great wisdom and holiness, upon grave *advice*, and mature *deliberation*, (following the *steps* of the blessed *Apostles*, and warranted by the *examples* of the ancient *Fathers*, and continual *practice* of all precedent  
(ages

Quando  
nunquam  
futurum est  
ut omnibus  
idem placeat, &c.  
Calv. Inst.  
lib. 4. c. 10.  
parag. 31.

Respice tot  
doctos vi-  
ros, & con-  
sidera qua-  
le sit his a-  
liud dicere  
nec erroris  
vircandi-  
am formi-  
dare. Cal-  
vod. lib. 5.  
ep. 3.

ages) have according to the *general Rule* of Gods word determined. If men will be froward, and peevish, and wise beyond that which is *meet*. If they will take upon them to see better and further than others, then all that have been before them: how God will approve their *presumption* I know not.

*Quod si quis obstrepat & plus sapere hic velit quam oportet, viderit ipse qua morositate*

*suam ratione Dominica approbet: nobis tamen istud Pauli satisfacere debet, nos contendendi morem non habere, &c. Calv. Inst. lib. 4. cap. 11. parag. 31.*

Sure I am, their *contention*, all good *Christian men*, and all true *Christian Churches* do dislike. (so *S. Paul*) If any man list to be *contentious* we have no such *custome*, neither the *Churches of God*. The *Customes* of the *Church* that consist with *decency*, *order* and *edification* are to be observ'd without *scruple* or *contention*.

Some are so *scrupulous*, *nice* and *wainward*, *peevish* and *unsatisfied*, that they

I Cor. II.  
16.

they are ever *whining*, they are never pleas'd or content with any order, they *question* all, *doubt* of all, search for a *knot* in a *rash*, and dare not go over a *straw* if it lie in their way, for fear of *breaking* their shins.

Others are contentious about all Church orders, censuring all harmless Ceremonies for *superstitious*, *Popish*, *Antichristian*, *Idolatrours*, they clamour against them, railing and reviling, although they have all the qualifications requirable in Ceremonies, lawful and laudable,) that is to say,

*In number few*: *In substance grave*:  
*In choice discreet*: *In sight comly*: *In observation easie*: *In signification proper and correspondent*: Which Cere-

*tis numero paucissimis, significatione prestantissimis, observatione facillimis novi populi societatem colligavit. Ep. 18. ad Ianuari- um.*

\* *Quod neque contra fidem, neque contra bonos mores in iungitur observandum. Aug. ep. 118. cap. 2. Calv. ep. ad protectorem Angliæ 87. Quod ad formulam precum & Rituum Ecclesiasticorum valde probò, ut certa illa extet a qua pastoribus in sua functione discedere*

*Super trans-  
 versam fe-  
 stucam in-  
 cedere. Cal  
 Inst. lib. 3.  
 c. 19. par. 7.*

*Proinde  
 modus ut  
 retineatur,  
 illam in  
 numero  
 paucitatem  
 in observa-  
 tione faci-  
 litatem: in  
 significari-  
 one digni-  
 tatem, &c.  
 Calv. Inst.  
 lib. 4. cap.  
 23. par. 14.  
 Dominus no-  
 ster Christus  
 Sacramen-*

discedere non liceat. Calv. *ibid.* Calvin. ep. 200. Angliſ. Francofordienſ.

*Legitimæ Ceremoniæ Senatu Eccleſiaſtico inſtitutæ, &c.* Etſi non per ſe, tamen lege charitatis o' ſervandæ ſunt adeo ut qui eas contemnit, & contumaciter cum ſcandalo negligit ſit reus violati ordinis & rupti charitatis vinculi coram Deo Bucan. loc. Com. 33. de libertate Chriſtiana, Sect. 15.

Zanchius de externo cultu quæſt. 4.

Pet. Martyr. in ep. ad Hooperum.

In deſcriptione communionis & quotidianorum præcum nihil vido in libro eſſe deſcriptum quod non ſit ex divinis literis deſumptum, ſi non ad verbum ut Pſalmi & lectiones tamen ſenſu ut Collectæ Bucer. ep. Scrip. Anglic. cap. 1. pag. 456. Religione igitur ſumma retinenda erit, & vindicanda hæc Ceremonia. Idem *ibid.* Ceremoniæ ſunt externa humana infirmitatis rudimenta. Calv. Inſt. lib. 4. cap. 10. parag. 31. Talibus adminiculis ad pietatem excitemur. Calv. Inſt. lib. 4. cap. 10. parag. 28. Omnino enim utile illis eſſe ſentio hoc genus Adminiculi. *Ibid.* par. 24. Sunt quidem & nobis hodie externa quædam pietatis exercitia, quibus ruditas noſtra indiget. Calv. in Joh. ver. 4. Vide Calv. in epiſt. 379. Adiphora quando præcipiuntur ſunt quodam modo neceſſaria, the Princes imposition and Churches determination doth cauſea kind of neceſſity. Beza Ep. 24.

David Paræus in Rom. 14. 15. \* Melanc. loc. com. de libertate Chriſtiana. Libera eſt Eccleſia vel retinere hoc genus traditionum, vel abrogare & quicquid communi conſenſu in hoc genere ſtatuit Eccleſia, & piorum doctõrum au' heritas, in eo non eſt pertinaciter reſiſtendum, ſic bona conſcientia retinemus in eccleſia certos Ritus ex veteribus, &c. qui vero ſimpliciter omnia putant abolenda eſſe quæ accepimus, non ſolum per ſe impia, verum etiam indifferentia, & per ſe non mala, cum poſſint retineri ſine peccato, in bono uſu & non violata charitate Eccleſiæ conſentientis: in nihilo ſunt meliores, quam illi qui affingunt neceſſitatem in hoc genere traditionum ſervando: ſicut enim illi qui contendunt hujusmodi

*usmodi traditiones necessario servandas esse, constringunt conscientias & tollunt libertatem Christianam, ita & isti qui affingunt necessitatem in iisdem traditionibus abolendis, in eodem sunt vitio, & inimici libertatis Christianæ sine qua salvari nemo potest.*

(*Melanchthon* hath excellently written to this purpose in his *Common Place of Ceremonies*, where he advises juniors to beware that they be not Phanaticks, &c.)

*Steckelius Annot. in loc. com. Mel. de Liber. Chris. pag. 125 prope finem.*

*monies* so composed to *decency order* and *edification*, have the approbation of the most eminent reformed *Divines* that lived beyond the seas, as *Calvin*, *Beza*, *Bucer*, *Melanchthon*, *Steckelius*, *Peter Martyr*, *Zanchius*, *Bucanus*, *Paræus*, and others.\*

By which it appears what *little reason* there is; there should be such *swelling* against the *practice* and *use* of things *indifferent*, (the observation of *order* and *decency* in the *worship* of *God*.) Whereas in all things, *order* and *decency* is commendable: it comes from *God*, is seene in every *Creature*. Look on *Heaven* and *Earth*, we see *comeliness* in their *fabrick*; *order* in their

their site, beauty in all: without which the World were *Tohu* and *Bohu*.

How much more excellent is it in the Church, which is the Schoole of comelinesse and of order, and is a name not of Seperation and division, but of concord and union: the Church is compar'd to a well-ordered Army; now an Army of all Assemblies can least bear Disorder; disorder it, and ruine it: by which is intimated unto us, the necessity of order in the Church

What a monster will a Christian assembly be, without order, let Saint Bernard\* speak: not a people, but a rabble; a Babel, not Jerusalem; not a place of peace and order, but confusion.

\* Da unum, & populus est, tolle unum & turba est Eccl.

Paraphr. in Acts 1. ubi sine fiedere pacis, sine observantia legis sine Disciplina & Regimine, acephala multitudo congregata fuerit, non populus sed turba vocatur; non est civitas sed confusio; Babylonem exhibet, de Hierusalem nihil habet. Bern. in Ded. Eccl. Serm. 5. col. 2. pag. 349. D.

The Church, I have told you, is compar'd to a *body*; a *body* consists of many *Members* or limbs, these by *nerves* or *sinews* and *joynts* are knit together, are acted and moved.

\* Calvin tells us, the *nerves* or *sinews* of this *mystical body* are *Discipline*.

\* Quam-  
admodum  
salvifica  
Christi Do-  
ctrina a-  
nima est.

*Ecclesiæ, ita illic disciplina pro nervis est, qua fit ut membra corporis, suo quodque loco inter se cohæreant. Calv. Instit. lib. 4. cap. 12. parag. 1.*

Saint Paul saith the *joynts* are *order* and *unity*.

Eph. 4. 16.  
Col. 2. 19.

If the *sinews* be broken, or if there be a *Contortion*, a *Contraction* or *Convulsion* of them; a *Luxation* (*solutio continui*) a *dislocation* of the *Joynts*, by which the parts of the body are kept and held in their *Contiguity* and *continuity*; though the *body* may live, it is depriv'd of *action* and *motion*: at least its *motion* is both *uncomely* and *painfull*. Thus *Schisme* and *Division* puts

puts the body out of frame, out of *Foynt* (so *Saint Paul* implies) when noting the *Schismes* in the *Church of Corinth*, he declares they were *disjoyned*: exhorting them to be set *again* or perfectly *joyn'd* together, for so the word imports. To take *Vnity* and *order* from the *Church*, is as much as to take *sinews* and *joynts* from the *body*, by which it is renderd incapable of *action*, unable and unfit for *motion*; no limbe is able to help it selfe, or to be *usefull* or *serviceable* to the *body*, but is a *trouble* and *grief* to it selfe, a *vexation* and *torment* to the whole *body*.

καταρτιζε-  
τε, Gal. 6. 1  
ἢ τε δε κα-  
τηρησθησιν  
1 Cor. 1.  
10.

Sancta ec-  
clesia sic  
consistit in  
unitate fi-  
delium, si-  
cut corpus  
nostrum u-  
nitum est  
compage  
membro-  
rum. Greg.  
Moral. lib.  
19. cap. 14

This is the present state of this *Church*, it is quite out of *frame*, miserably *disjoyned*, *disordered*; *distracted* and *dismembered*; *toin* into pitiful *rents* and *Schisms* and *façtions*, how *bitterly* and *latyfically* doth one *inveigh* against another, what *rude contentions* and *uncivil contestations*?

how

comes all about it. One man is *worthier*, another man is *holier*, a third is *wiser*; such they know they are, and such they must be accounted, any the least *abatement* in point of *reputation*, is harsh and unpleasing. *Diotrephes* must have the preheminance, he must be honoured before the *people*, and if the *people* will not do it, he is lifted up in his own conceit, like *Simon Magus*; giving out himself is some great one.

3 John. 9.

Acts 8. 9.

It is not *the truth*, but their *reputation* they labour to maintain, and when they *erre*, they think it a *disparagement* to confesse their *error*, and therefore put themselves to *poor shifts* to maintain it. I will not say but some of these men that think so well of themselves; had some cause so to do, could they have kept themselves within measure, but they must *conjure* up un-

ruly *spirits*, who taken with their parts, and for worser ends, help to maintain the *faction*, cry up their *Leaders*, who gotten into the midst of a *croud*, the silly people that are carried away with *Hobubs*, (like cattel that follow the steps of those that go before them) for companies sake will baffle, and busie themselves to do they know not, they care not what.

Secondly, beware of *coveteousnesse*, another enemy to *meeknesse*, the *love of money* is the *root of all evil*; this is a *furious lust*, and where it is obeyed, it *rages, robs* and deprives a man of all *quiet*.

What *quarrels* have been raised in *Church* and *State* about this *golden Ball*? From whence comes *envie, strife, railings, evil surmings, perverse disputings* of men of corrupt minds, and destitute of the truth? From whence all this *unquiet*

1 Tim. 6.  
10.

1 Tim. 6.  
4, 5.

unquiet? but from this Satanical delusion (*that Gaine is godlinesse.*) It is *evident*, and he that will not shut his eyes must see it; That the greedy desire of the *Churches means*, hath created unto her, her greatest troubles. What scuffling is there to keep by *greedy dogges* that can never have *enough*, looking to their own way, every one for his *gain* from his *quarter*; not caring what becomes of *Church* or *State*, so they may thrive, tumble all into a *confusion*, what care they.

Isa. 56. 11.

What *scratching* to get that *morsel* that must again be *vomited* up? How many men have been ruin'd for no other *cause*, but that they had somewhat to lose? somewhat that might stop the mouths of devouring *harpies*? he that is greedy of gain (saith *Solomon*) troubles his own house: but if he be a man in

Prov. 23. 8  
Interdum  
fortuna pro  
culpa est.  
Sen. de  
Clem. lib.  
1. cap. 2.

place and power, he troubles a whole Kingdom. He that hasteth to be *rich*, cannot be *innocent*; when mens *desires* are too immoderate, and too eagerly set upon the *world*; how unquiet are they in themselves, and what troubles do they bring upon others; so, if you would have *meeknesse*, beware of *coveteousnesse*.

Thirdly, Beware of *envie* and *malice*, for these are great *enemies* to *meeknesse*, where these are, there can be no *quiet*, every one will be *some body*; and he that hath no *sufficiencie* to raise himself will make a *ladder* of any *mischief*. Who can stand before *Envie*? (saith Solomon) *Abel* could not, nor *Joseph*, nor *David*, *Moses* and *Aaron* must be brought down, though the *Conspirators* sinke to *hell*. What supplanting and undermining, like *Lisander* peeing out the *Lions skin* with the *Foxes tail*; what *malicious* and *envious* men

men cannot do by *force*, they will attempt by *fraud*. What strong *oppositions*, what deadly *contestations* these devilish *lusts* have rais'd? let *Athanasius* speak, what *slanders*, *calumnies*, and odious *asperfions* have men thrown upon their *competitors*; & *si non aliqua nocuisset mortuus esset*, *Envie* and *Malice* will rake *Hell* for *mischievous devises*; and such is the nature of these *passions*, whilst they *vex* others, they *torment* themselves. Beware of *Malice* and *Envie* a third enemy to *Meekness*.

*Invidia Sicuti non invenere Tyranni Majus tormentum.*

Fourthly, Beware of *Ignorance*, it is a *blind* enemy, but a *bold* one, *stubborn*, *rude*, *boysterous*, an *untractable* and *unteachable* humour, especially if it be *affected*: When a *wiseman* (saith *Solomon*) contendeth with a *foolish man*, whether he *rage* or *laugh*; there is no *rest*. Let a *beare* robb'd of her *whelps* meet a *man*, rather than a *foole* in his

his folly. Bray a foole in a mortar, use all means, do what you can, say what you will, *He will be, He still.*

But such as are not wilfully ignorant, but ignorant through weakness, time and experience may work them to a better temper; if they have erred, their error discovered must be retracted; if they have gone astray, they must yield themselves to be reduc'd. If God do open their eyes, whereas they were blind, let them not be shut against the known truth. Frowardnesse, waiwardnesse, pettish, and peevishnesse, are the individual companions of ignorance; it is troublesome to deale with, wherefore if thou wouldest retain meeknesse, beware of ignorance.

Fifthly, Beware of suspicion, an enemy also to meeknesse.

Men that are conscious to themselves

Pro. 17. 12

Pro. 27. 22

Cuiusvis est  
hominis er-  
rare, nullius  
nisi insipien-  
tis perse-  
verare in  
errore. Ci-  
ro Phil. 12

Est enim  
humanam  
peccare, sed  
belluinum  
in errore  
persevera-  
re. Cicero.

Orat. in  
Vatinium.

selves of any *naughtiness*, upon any occasion are apt to judge others as *naught* as themselves, especially if they shall perceive *worth* in a person they hate, they will labour to *eclipse* it all they can: will greedily entertain any *suspition*, and cunningly foment the same: what will they not *do* that are *base*, that others may be *thought* as *base* as they; they'l lie, and slander, and say and do any thing to bring into an *Odium* the man they hate.

To let go *particulars*, this cursed humour, what *mischief* hath it not done? what *jealousies* have been raised by the wicked *fomentors* of our unnatural distractions? which set on work by the *Devil*, what have they not devised to blast and blurre the persons to whom they stand ill-affected?

This is the *Canker* of the soul that eats into it, and will eat out all  
*grace*

*grace and goodnesse.* It is not *goodnesse* nor *innocencie* that can privilege a man from *suspition*: yea, the *better* and more *innocent* a man is, the more he shall be suspected of wicked men, who if by all their prying they cannot find him faulty, they will be sure by their wicked and false imputations to make him seem so.

A *good disposition* will be ever ready to give a *good construction*, but hatred doth hatch *Cockatrice eggs*, and what prodigious *monsters* hath it not brought forth? whereas they that have the *fear of God*, will not rashly judge others; but what doth not *malice* and *spight* utter against the most *innocent*? the man is *faultless*, but they are *self-will'd*, nor is *innocence* a shelter against *evil-tongues*, *malice* never regards how true any accusation is, but how *spightful*.

Sixthly,

Sixthly, Beware of *Novelty* and *Levity*, great enemies to *meeknesse*; It is a disease that many are sick of our *Epidemical disease*; we are naturally *unconstant* and long for *Novelties*, which no sooner had and enjoy'd, but we grow weary of them, and are only constant in *unconstancie*; that which pleases *to day*, *to morrow* is cast aside, and after some *certain dayes*, with great content resum'd, which yet in the midst of the delight it brings, and in its best liking is *loth'd*.

Look upon *Reuben*, unstable as as water (and read his doome) *he shall not excel*. Wavering men like waves of the sea, whom every *blast of vaine doctrine* doth trosse up and down (*weak as water*) restlesse as wind, no man knows where to have them, altering their opinion (I had almost said Religion) as the Almanack doth the Dominical letter every

*Quod voluit speravit reperit quod nuper omisit.* Horat. *Inconstancia fastidit amicos.*

*Plut. Mor. Aliud stans aliud sedens cogitat.* Sallust. *Orat. in Cicer.*

*Gen. 49. 5. James 1. 6*

every year; we know what they believe this year, we know not what they will believe the next. Let but an *African* gale blow, sounding some novelty, and how quickly are they puffed up! The frothy agitations of unquiet heads, and windy inventions of unsettled brains do carry them up and down as they please; these mens persons they have in admiration, violently contending for them, and are refractory, obstinate, perverse and wilful; and like children, at the sight of some new toy, let go all the gewgaws in their hands, and there is no quiet untill they be filled with it.

Yea, some like the *Camelion* (which turns it self into every colour he cleaves unto, save red and white) will be any thing but just and innocent.

And would you think it? there are

Chameleon  
mutare to-  
tus nec ali-  
ud valet,  
nam, cum  
illi coloris  
proprietas  
una sit,  
quid ac-  
cessit inde  
diffunditur  
Terrib. d.  
Pallio. c. 3.  
Chameleor  
colorem red-  
dit semper  
quemcunq;  
proxime at-  
tigerit pre-  
ter Rubrum  
 candidum-  
que. Plin.  
natural.  
hist. l. 8. c.  
33. de Cha-  
melcon. e.

are that would do by their *Religion* as they do by their *elotbes*, change the *fashion* every summer. Not unlike the *Hyana* that changes his *sex* every year.

Oh how good were it could we shake off our *Novelties*, and follow the *Rules* of reverend, learned, wise, godly and innocent *Antiquity*, that we would not too much doat on the *degenerate child* of our *own fancie*, but modestly submit our selves to better and abler judgments, which until we can do, we can never live in quiet.

The enemies of *meekness* (you have heard) are *Pride*, *Coveteousness*, *Envie*, *Malice*, *Ignorance*, *Suspition* and *Levity*, which (if we would have *Meeknesse*) we must beware of, for these wonderfully disturb the heart, and marveilously fill it with *perturbations*. How quickly doth *passion* overcome us: how  
stiffe

*Hyana, fa  
annalis est,  
marem &  
feminam  
alternat.  
Tert. lib. de  
Pallio. c. 3.  
Bonum est  
patribus o-  
bedire, &  
detrudere  
proprias  
novitates  
Justinian.  
ep. Siciliae  
ad Petrum  
Antioch.  
in Concil.  
Constina-  
pol. 2.*

*stiffe* are our wills: and how *rest-lesse* and *unquiet* our *affections*: which would not be, would we *put on Meeknesse*.

We should therefore labour for *Charity, unity, humility; and a good Conscience*; that we may get this *Royal robe* and *weare it*, to the *Glorie of God* and *honour of our Christian profession*.

That so! *God* may *own* us and *accept* us, and *make good* his precious *word* unto us.

*To guide us in judgment.*

*To teach us his way.*

*To beautifie us with salvation.*

*For he will save all the meek upon earth.*

*Crowning their dayes with peace here, and with eternal blessednesse hereafter. AMEN.*

FINIS.

