



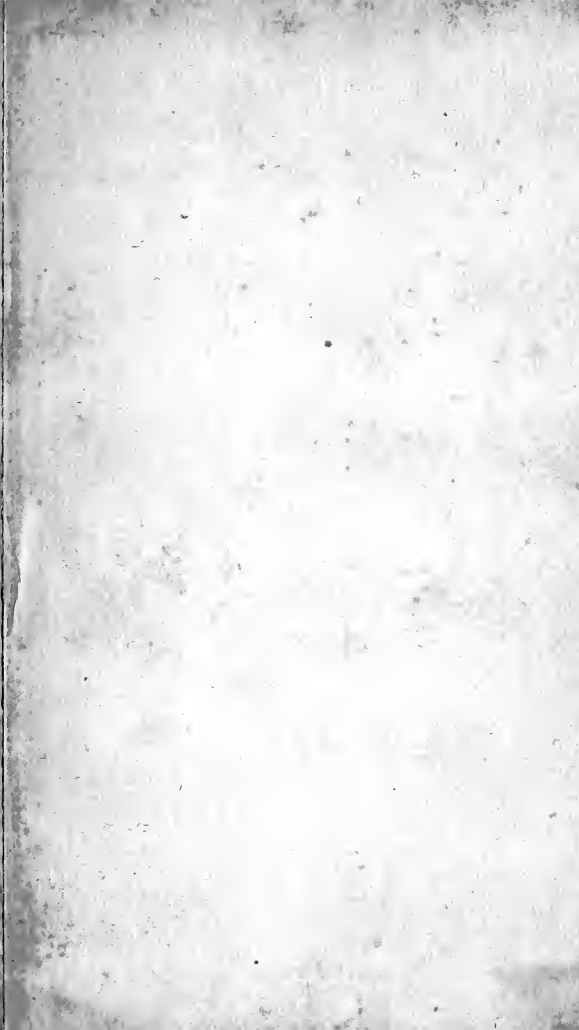
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THE
ROYAL ROBE:
OR, A
TREATISE
OF
Meeknesse.

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. 1651.

Ann Coxfer
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.

S I R,



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-*

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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

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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; *Jerusalem* 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*

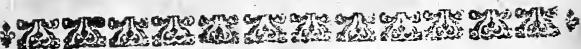
Your Honours in all faith-

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.

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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

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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,

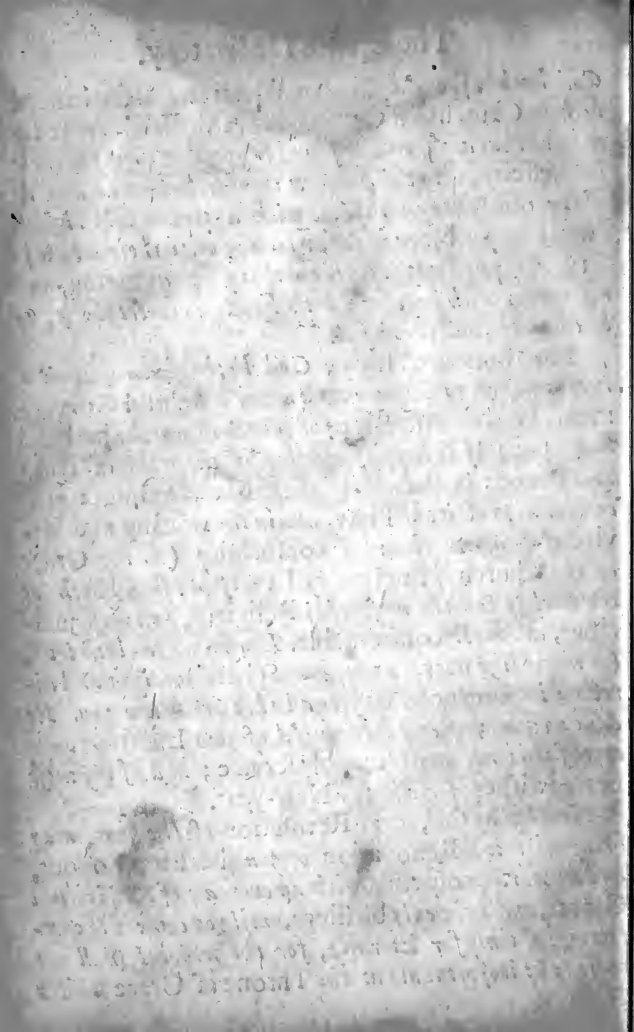
God

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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-

I 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.

finfull 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. 15.

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

on as the Elect of God, holy and beloved,
Bowels of Mercies, kindnesse, humble-
nesse of mind, meekness, Long-suffer-
ing.

Now of the Graces, vertues, fruits
of the Spirit here mentioned, I have
singled out *one*, a choise *one*, and it is
Meekness, of which I am now purposed
to *speak*, and to *speak* of it as it is here
propounded as a *Garment* to be put on.

Rom. 13.

14.

Gal. 3. 17.

Eph. 4. 24.

Eph. 6. 11.

ἐπιτε'ον οὖν

ὅτι πάντα ἀ-

ρετή' εἰ ἀν-

ἢ ἀρετή',

αὐτό τε

εὖ ἔχον ἀ-

πετελεῖ τὸ

ἔργον αὐτῆς

ἀποδίδωσιν

Arist. lib. 2.

Ethic. c. 6.

ἢ τὰ ἀνθρώ-

πος ἀρετή'

εἰν ἂν ἐξίς.

idem ibid.

And indeed *Meeknesse* is a *Garment*
meet for a Christians wear; the *Apo-*
stle hath suited it for us, and here
commends it to us, to be put on; Put
on meeknesse. It is a *Metaphor* where-
with the *Apostle* seemes to be much
delighted, by which he would give us
to understand, that *vertues* and *vices*
are *habits*; and *Habits* to the *minde* are
as *Apparell* to the *body*, to be put on
and off. And as a *fordid* ragged and
filthy Garment doth vilifie, disgrace
and dishonour the *body*, so do *vices*
the *soule*; and as a *clean* and *comely*
Garment

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 *Raggés* 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; *Justification* 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

2 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 *Lillie*, the *Beril* and the *Saphire*, *rowes* of *Jewels*, *chaines* of *Gold*, *Borders* of *Gold*, with *studs* of *Silver*, that is, *Bowels* of *Mercies*, *kindnesse*, *humblenesse* of *mind*, *Meeknesse*, *long suffering*, which the *Colossians* are, and we in them, here exhorted to put on.

Cant. 2.1.

Cant. I. 10,
II.

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.

Pfal. 76. 9. Meeke of the earth, he will beautifie the meeke with Salvation; and there-

Pf. 149. 4.

fore *put on Meeknesse.*

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, 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.

Jam. 1. 21.

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

Arist. lib. 4.

Ethic. c. 5.

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 ^{are} *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 nisi ordinatae affectiones. Bern.

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

Affectus velut ubertas est naturalis, ad quam cum verus cultus accesserit, statim cedentibus vitis, fruges virtutis oriuntur. Lact. 1. 6. cap. 15. ad Just. Lips. in lib. 3. Manud. ad Sto. Philo. diff. 7.

Sine iis (i. affectionibus) langueret omnis actio, & vis ac vigor animi resisteretur.
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, ingeratque virtutes morales quae 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 *duety to God*; were there not *affections*, we should neither *fear* 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 *felt* 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 *vertue*; 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^{nde} 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 *vertue* 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
μετὸν καὶ ἐν-
είσκειν, καὶ
ἀπέχεσθαι
Arist. lib. 3.
Ethic. c. 6.

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 forbear.

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 *extreames*.

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
 ὑπερβολὴν
 καὶ ἑλλείψιν
 καὶ μεσότης
 ἡμεῶν δὲ
 ἀνθρώπων
 ὄντων τῶν
 μέσον πρᾶ-
 ον λέγοντες,
 τίς μεσό-
 τητα πρῶ-
 οτητα κα-

λέσμεν ἢ δὲ ἀκρων ὁ μὲν ὑπερβάλλον ὀργίλος ἔστω. ἢ δὲ κα-
 κία ὀργιλότης, ὁ δὲ ἑλλείπειν ἀόργητος τίς. ἢ δὲ ἑλλείψιν 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

μεσοτης ε-
στιν η αρε-
τη. Arist.
Eth. l. c 6.
μεσοτης
δ' εστιν η
μεσοτης η-
ειρηνη. A-
rist. lib. 4.
Ethic. c. 5.

Psal. 66. 12

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 *murmure 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

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
 less 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*,
 and cause us applaud his *wisdom* and
justice, to be contented with his dea-
 ings, and put on *meekness*.

I know how many good men have
 been strangely affected at Gods do-
 ings in this kind. *Job* and *David*,
 and *Asaph* and *Jeremiah* with others.
 It after a thorough search and exa-
 mination of Gods waies, they rested
 therewith not *contented* only but
thankful, acknowledging their er-
 rs and oversight, and admiring the
 justice of heaven, who sooner or la-
 ter 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.

&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 *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*

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

*Victima
sacra Deo
comburi
tur, abripit
offam Hinc
Aquila, ad
pillos fert
que inveni-
da suos; Fa-
tali ignicu-
lus præde
impercptus
adhesit,
Sacrilegæ-
que sacer.
devorat ignis
ovæ.
Hab. 2. 6.*

Pfal. 17.

14.

Pfal. 31.

24.

Ha. 28. 16.

*Raro ante-
cedentem*

scelestum

deserunt

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 leaseure 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 sweaver 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

our.

Psal. 7. 11.

Amos 2.

13.

Mat. 23.

37.

Psal. 95.

10.

Gen. 6. 3.

Isa 65. 2.

Ro. 10. 21.

Of Meeknesse,

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.

Phl. 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

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 finned 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 lades: & 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

to *heaven* but by it: and if we be no worfe 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-funder*: 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. 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

D of

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.

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, & consequent-

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 goodnesse*, 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 goodnesse*, and if he be pleased to turn our *sweetnesse* into a little *bitternesse*, 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 eti-
am malis,
ut qui suo
arbitrio
injuste vi-
vant, illius
judicio ju-
ste dispo-
nantur.

Aug. con-
tra 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 persuaded 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.

D 3^o and

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*?

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

Psa. 39. 9.

Isa. 4. 55.

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 Pet. 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 *despightfully* 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 all *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
Non venit sine merito quia Deus est justus; nec erit sine commodo, quia Deus est bonus.
Aug.

ἵνα καὶ ὁ
μὴ εἰς
ἀνθρώπων
βλέπειν
ἀλλ' εἰς
Θεὸν ἀπο-
βλέπειν.

^{Ex-}
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 nisi Greg. moral. lib. 11. cap. 19. in malis quæ quisque patitur, non in bonis quibus fruatur, opus est patientia. Aug. in Joh. 12. 4. vide Tert. de patient. cap. 10. ad explorandum, deplorandum, imitandum. 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.

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 et 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 aduersitas additur, in hoc mundo recipitur, ut pulchrior
 merces in tribulatione æterna seruetur, 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, in somuch 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 especial-
ly

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; he is a Sun to give light unto them, and a Shield to defend them; when 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 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.

Psalm. 73. 26.

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-
 Psal. 37. 25. faken.

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

menter gaudeas & præ gaudio inrisum 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 constituta
quoniam eorum. Aug. serm. 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 *forgivenesse* 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 *establisb* 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 mi-
seris mors,
sine morte
finis sine
fine, de-
fectus sine
defectu,

qui & mors vivit, & finis semper incipit, & deficere de-
fectus 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 po-
test 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-
 41. ings, 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.

Al g. 12

Psal. 14 1.

Psa. 27. 14

& 31. 35.

Heb. 10.

35, 36, 37.

Hab. 2 3.

Isa 8. 17.

Psa. 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 *murmure* 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

μὲν κα-
 ρὸν τὸ μὴ
 εὐνοῦν
 φέρειν κα-
 ρὸν. 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 *men* 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 ἐν
 ἀργίᾳ
 ἔνεργη-
 σίας.

Grég.
 Naz. ad-
 versus
 Eunom.
 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.

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.

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,

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 contempnit tantummodo servos suos, quia fuerit ab eis ipse contemp-

us? 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*, quis patitur, & a nemine relevatur. for he trod the wine-press *alone*; and when he was ready to be offer'd, all his *Disciples* forsook him and fled. Aug. Isa. 63. 3. Mark 14. 50. Math. 26. 56. 2 Tim. 4. 16.

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

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 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*. Pfal. 142. 4. Solamen miseris socios habuisse doloris. Eccles. 4. 9, 10. Gen. 2. 18.

John. 4.
32.

Vobiscum
illic in
carcere
quodam-
modo &
nbs sumus:
separari
dilectio-
nem spiri-
tus non
sunt: 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 called

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

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

Pfal. 91.
11, 12.

Pfal. 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 tau: cum tau- rum mortuum invenerunt, plorant, mugiant, & 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 ? be- cauſe 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 Archiſp. 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 communionem firmamur. Aug. de unit. Ec. c. 2.

In toto universali, quicquid totius est, etiam partis est. Log. Max. Ecce spinam calcat 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 adhaerentes 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 ^{will} 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 stuffes; 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 θεῶν χάριτος τινος ἠξιομένους.

ἵνα ἕως τοῦ ἐν τοῖς ἀθέσπαστα-

ρικόν 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 durius quam malorum: cur probi jaceant, improbi convalescant? possim quidem *rationaliter* & *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 demonstratio; 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 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 etiam si 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. F 4 For

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

Pf. 42. 5. 11
 Pf. 38. 6.
 Mat. 13. 4.
 5. 6, 7.
 Rev. 2. 4.
 Pf. 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.
 Pf. 10. 23
 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 vvhho is a God like unto him, forgiving iniquity, transgression, and sin) *fall* they may: utterly *fall away* they cannot, for the Lord upholds them vwith 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 vvhho 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 vwith *sin* as the *body* vwith *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: 4. 5. 6.
 yet if *nature* be not quite exhausted, If. 61. 2. 3.
 and the *spirits of life* extinguished, Ro. 8. 26.
 the *skilfull Physitian* hath hope to Jo. 4. 3. 4.
 cure the body. Mat. 12. 20.
 Isa. 37. 15
 Joh. 14. 18

In like manner the *soul Physitian* Isa. 42. 3.
 will bind up the broken *heart*: quiet Isa. 55. 12
 the troubled *spirit*: cherish the seeds Mat. 9. 2.
 of *grace*: forgive the *sins* of the *soul*; Col. 2. 13.
 and restore to a sinner the joy of his Isa. 53. 1.
salvation. If they have *faith* to be- Isa. 65. 18
 lieve the promises of *God*, and *repentance* Chrysoft.
 to bewaile their sins: *God* hath in Gen.
mercy to heal their *souls*: the *medicine* Hom. 19.
 and *means* of recovery is neither weak Ps 51. 12.
 nor wanting to him that can apply it. Ps 22. 14.
 15, 17, 24.
 1 Tim 4. 10
 1 Tim. 2. 4.
 Jo. 11. 25.

If *Satan* put a *conceit* into the *head* Act. 3. 19.
 of the sinner; that *God* will not be en- Joel. 2. 12
 treated: let it not get the *consent* of 2 Pet. 3. 9
 the *heart*. Isa. 55. 7
 Lu. 24. 49
 Ez. 33. 11
 Isa. 1. 18.

To *sin* is dangerous; but to cast a- Ha. 43. 25.
 way all *hope* of forgiveness is *despe- Jer. 3. 1, 2, 3*
 rate, and therefore give not way to 13, 22.

1 Tim. 2. 4. Ps. 103. 10, 11, 12. Kin. 8. 15 &c. Rom. 5. 15, 16, 17, &c.
 Veh 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 unfaith-
 full, 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 *compassi-*
on, 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 *short-*
ned, but when mens *hearts* are *hard-*
ned.

Think of *Manasses* Idolatry: *Da-*
vids 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 *cove-*
tousness

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,
 sollicitudo
 nostra se
 extendit--
 unusquis-
 que votis
 immensa
 latifundia
 non secus
 absorbet,
 quam si al-
 ium 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 crimibus distinguendis, & pulverem dentibus eliminandis, & bisulcum aliquid ferri vel æris unguibus redastinandis : si quid ficti nitoris, si quid coacti ruboris, in labia aut genas urgeat, & c. Tert. lib. de Penit. 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 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*. *Fatob* for the loss of a Son will go down into the *grave* sorrowing: *Moses* speaks unadvisedly with his *lips*: *Fenas* 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

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 Primi-
tive Chri-
stians.

Nos vero
jejuniis a-
ridi, et om-
ni conti-
nentia ex-
pressi, ab
omni vita
fruge dila-
ti, in sacco
& cinere
voluntantes
invidia

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*

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*, nor *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:

proness^{ne} 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 *impatient*, 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 *forwardnesse*, 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 De-
os at que
astra vo-
cat 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 Indignities, 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.

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.

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

Mat. 6. 14.

Mat. 5. 44.

Rom. 12.

17.

Luk. 6. 27.

28.

Rom. 12.

21.

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 vanissimæ mentis nostræ est Texphetor. Diatericus, in Annot. Evang. Domini. in Dom. 1. Trin. par. 1. Act. 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
habitu.
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 tuæ 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 *Indumentum*: for clothing.
- 2 In *Munimentum*: for defence.
- 3 In *Ornamentum*: for comeliness.

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*; *relenting* 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
in Æthic.
Intelligen-
tia luccin
ira subtra-
hit cum men-
tem permo-
vendo con-
fundit.
Greg. Mos-
ral. lib. 5.
Assiluat
fluctus i-
moque a
gurgite

pnus vertitur, Ovid. 3. Fast. Quippe sonant clamore viri
stidore rudentes undarum incursum gravis unda; tonitribus æ-
ther fluctibus erigitur, cælumque equare videtur pontus, —
& nunc sublimis veluti de vertice montis, despiciere in valles;
in unquam 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 Gor-
gonco seivius angue micant. Ovid. lib. 3. d. art. Am.*

*Qualia poetæ infernalìa monstra finxere succincta serpen-
tibus & igne & flitu, &c. perlege cap. 33. Senecæ in lib.
2. de ira, ubi elegantissima descriptio irati. Gen. 9. 23.*

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 settling the

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 (*αὐτοῦ πικρῶτατος*) 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 invidiosus*.

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*

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

H 3

Jesus

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 *poysons*, who to make his *confections* more palatesome, and yet more operative, qualifies the malignity of *simples* by preparing them; making *poysen* not only medicinable, 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
Chrysoft.
super illud.
Mat. 5. qui
dixerit,
&c.

In propriis
injuriis pa-
tientem ef-
se laudabi-
le est, inju-
rias autem
Dei diffi-
mulari im-
pium est.
Chrysoft.
in Job 8.
hom 54.

Vide Basil.
mag. orat
de ira.

Hoc enim
non est men-

suasions can move them to *meekness*;
and shall we be so tender and sensible
of that which *concerns our selves*, and
so careless and senselesse 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 vitio tuo satisfacere.
Hieron ad Rusticum Monachum Gal. 4. 18.
Quidam non fervent charitatis Spiritus, sed studio vanitatis. 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 12. 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 *Lion* 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 ſe-
vore jacet,
& fervor
vehemens
abſq; diſ-
cretioris
temperamen-
to precipi-
tat, id uque
laudabilis
cuinentrum
deſt 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. Ser. 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 person when thou wouldst heal his cor-

di tempora, singula quaeque locum teneant sortita decenter. Horat. de arte Poet.

Temporibus medicina valet data tempore profunt, & data non ap'io tempore vana nocent. Johannes Herodem quia publice peccabat publice arguebat. Bonavent. in cap. 3. Luc.

Saepe 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.

Ene. 3. eme a Domino moderatam correptionem, quia omnino quoddam bonum & datum optimum est, & quod habeant pauci. Bern. Serm. 2. de Resur. Domini. Sunt quaedam mollis-

sima fan-

1 Sam. 25. ruption, moreover as thou must refrain
 23, 23. *reprehension* in the *heat* of thy *passion*,
 1 Sam. 25. so also in the *height* of his *sin*.

36, 37. *Abigail* is commended for her *discre-*
 Mar. 23. *tion* that she watched her opportuni-
 24. ty, and dealt with *Nabal*, not in his
 Mar. 7. 3, 1, *drunkenesse*, but when he was *sober*:
 5. then she told him freely both of his
sin, and of his *danger*.

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

Senec. in
 Herc. fu-
 rente.

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 against 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

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 *a-*
mend in himself what he would *re-*
form 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*; in-
fult 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 *de-*
ficient, in some other things he may
be a good *proficient*: be not too *se-*
vere against him for the good he *wan-*
tereth, but *love* and *honor* him for the
good he *hath*.

Luk. 4. 23.

Gal. 6. 1.

Carere de-
bet omni
vitio qui
in alterum
paratus est
dicere. Ci-
cer. resp.
in Salust.

Cum im-
perio quip-
pe docetur,
quod prius
agitur
quam dica-

tur; nam doctrinae fiduciam subtrahit, quando conscientia lin-
quam prepedi. Greg. Moral. lib. 2. cap. 7.

Reprehensions

Reprehensions are not to be given ^{with} 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* than 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^e corrigi
delinquen-
tem: apte
inceda,
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 vulneres & 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 *invectives*) will *blast my name*, when with wholesome *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 tetigisse
fuit. Ovid.*

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

Mat. 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 meritas quædam hominum est quod odio prosequerentur 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 οὐαῖς πεπισεύκατε αἰ ἡμῶν, ὅτι δὲ ἐδούλω ἀνθρώποις καὶ μετ' ἑλίλαπίην ἀποσθεννύντες τοῖς λυκκοῖς, ἀδελφούοις μίξεται ἐσκυλιόμεθα, &c.

Πνεὶ δὲ ὦν οἱ πολλοὶ λέγουσιν ἄξιον εἶναι ἄξιον? πὸρρὸ καὶ κείωνε δ' ἀνθρωπίνης φύσεως. Justin. Martyr. Dialogum cum Trypho. Judæo. pag. 227. Justin. Martyr. Apol. 1. pro christianis pag. 43. ibid pag. 56, 57.

Εἶφ' ἡμῶν δὲ τὸ ὄμμα ως ἐλέγχον λαμβάρετε, &c. Just Mart. Apol. 2. pro Christianis. pag. 55.

Eorum 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 εἰπεῖν οἱ μισοῦντες ἕκ
ἐκαστον. Justin Mart. Ep 90. Diog. Miξεις ἐπὶ δὲ Ἑσρας
καὶ λογῶποιουσιν ἀθείους. Athenagoras lege pro Christianis.
pag. 34.*

*Nero Quæsitissimus pænis affectis, 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 turpem 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; illi 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 flocks 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 πειρησίαν τῆ ὀνόματος, καὶ Διὰ τῷ πολιτείαν ἐπεισκόμειθα ἀδικούντες, ὑμέτερον ἀγωνιάσαι ὅτι, μὴ ἀδικῶς κολάζοντες τοῖς μὴ ἐλεγκομένοις, τῇ δίκῃ κώλασιν ὀφλήσητε. Justin. Martyr. pro Chri. Apol. 2. pag. 54.

Δημίων 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 nomina 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 passim 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.

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 *pledge* 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

Mat. 5. 10.

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.

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 affligi lege precepisset vastabantur subvertabantur omnia & alii ad Tribunalia trahabantur, 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 dist.

The

The Wicked (sayes 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.

1 Thef. 5.
17.

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*.

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 re-
prehenditur
id unus-
quisque in
sino suo in-
veniet.*

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^umentum*, 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

Meeknesse,

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.* ^{Say not} (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-
foft.

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.* Wouldst 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 urgenti aculeo ne bis pungat. Parceatur 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.

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-
ua 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 linguæ
est. Senec.
lib. in sap.
non cadere
injuriam.
cap. 11.

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, nay 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*,

we

Primi ejus
ictus acres
sunt, sicut
serpentinum
venena a
cubili re-
pentium
nocent: in-
noxii dex-
tes sunt,
cum illos
frequens
morsus
exhauste-
rit nec 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-
nee. 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-
cidium per-
petaverunt
Chris. in

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

silentio
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 ex omni
ferendo
injuriam
invites no-
vam. Aug.
Gel. nobis
Attic. lib.
18.*

they are capable only of the Re-
straint 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, un-
sensible of *wrongs* and *injuries* : do they
feel the *smart* , and shall they not
seek for *ease* ? no question, endea-
vour 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 Kir. 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 praeponas concordiam veritati, sed gerose persistas ad mortem usque.
Chrysoft. in illud Pauli ad Rom. quantum in vobis pacem cum omnibus habentes.

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 heaue *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 briars and thornes, and to dwell among *Scorpions*) the *meek man* *Bernard* fitly resembles 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 &

simples, 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

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 *tendernesse*, in the disposition *softnesse*, in the affections *temper*, in the mind *calmnesse*, 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

nates 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 con-
summat, 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

L 4 frowning

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
taciturni-
tatis hono-
re signi-
tum, color
qualis se-
curis &*

*innocentis: Mors frequens captis in Diabolum, & minax risus.
Cæterum animus est cum pectora candidus, & corpori im-
pressus: ut qui nec inflatur, nec inquietatur. Sedet enim in
throno spiritus eius mitissimi & mansuetissimi qui non turbine
glomeratur, non nub lo liuet, 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-
icta lozum
vita 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 gaule-less 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 tels us) that hath not the spirit
 of *Christ*, now *Christ's* spirit is a spirit
 of Meekness, *Matth. 11. 29. Learn*
 Mit. 11. *of me* (saith he) *for I am meek*, so!
 29. 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 spir-
 its, 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

caedes, 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-
stis. 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, exhorting 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.*
φανερὸν δὲ ἡ ὀλιγωρία μὴ φαῦλα, καὶ τὸ ἀδικεῖσθαι, καὶ
τὸ ἀδικεῖν. τὸ μὴ γὰρ ἑλαττοῦ, τὸ δὲ πλεῖστον εἶχειν ἐστὶ
τῆ μείσθ. *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*.

2 Tim. 3.8 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 *Samsors 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.

Pf. 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 encreased 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 *Ser.*
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*, *immaterial*s, *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 καὶ ἡμεῖς ἐνεργήσομεν ὅτι οἱ ὀφθαλμοὶ μεγάλως τὰς πόλεις, διὰ ὅτι ἀνὴρ ὁ βίος ἡμῶν οὐκ ἔστιν.

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 peaceable 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, 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*.

Pla. 145. 9.

Insignis Regis forma, dissimilisq; ceteris tum magnitudine, tum nitore hoc tamen maxime distinguitur iracundissima & pro corporis capiti pugnaciss-

me sunt apes, & acculos in vulnere relinquunt: Rex ipse sine aculeo est, noluit illum natura nec sœvum esse, nec ultionem 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 clemences fuerit maxima ex parte usque ad seros annos tulo vixerunt. Bapt. Camposul. in lib. 5. exempl.

Illius magnitudo stabilis, fundataque est, quam omnes tam supra se esse quam pro se sciunt. Sen. de Clem. lib. 1. cap. 3

left to the world many notable examples of their *Clemencie*, whereby they have established their *throne*, and made their *Empires* more firme and lasting, *illius magnitudo stabilis fundataque est*, his Majesty is sure and permanent whom men are perswaded 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 *Asylum* 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 *Clement 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 tamed with *advise'd* following, than

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

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. Cie. 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 pau-
corum supplicio uni-
versos eximi quam
in omnes vindicari.*
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 quem punit, 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.

ben, molium non habent.

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

Crudeles sunt qui puniendi causam habent, molium non habent.

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*.

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.

Clementia sua severitatem semperavit. Hieron. in Lucam. 18. 27. Ut summa paucorum periculo cadunt, omnium metu; sic animadversionis magna impotestatum terrent latius quam nocent. Sen de Clem. lib. 1. c. 8. Summa par simonia citiam vilissimi sanguinis. Sen. de Clem. lib. 1. cap. 1.

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 ^{ing} 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,
 beseeching them; and so often as he
 2 Cor. 6. 13 speaks unto them, it is in all tender-
 dernesse as a father to his children;
 2 Cor. 7. 12 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 *reform-*
ed, 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*
 Gal. 6. 1. *meecknesse*: And we were *gentle a-*
mongst you (saith the Apostle) *even*
 as a *nurse cherisheth her children*; for
 1 Thef. 2. 7 a *nurse to quiet her infant*, cum da-
 bit verbera, ostendit ubera, shews the
 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 shepherd, hath a rod as well as a staffe. A rod of correction, as well as a staffe 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 hasty 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 *effectiv-*

Natura contumax est humanus animus, & incontrarium atque arduum nitens: sequiturque facilius quam ducitur. Sen. de Clem. lib. 1. c. 2. 4
 2 Per. 3. 9.
 1 Tim. 24. 3.
 Ez 33. 11.
 Ez. 18. 23.
 Joel. 2. 13.
 Mat. 5. 48.
 1 Per. 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 *meeknesse*, 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 a^{ly}, 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

Act. 15. 39

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

falling out between *Paul* and *Barnabas*, *Chrysofome* and *Epiphanius*, between *Hierome* and *Ruffinus*, *Eustathius* and *Eusebius*.

15.

Socrat. Eccl. hist. lib. 6. cap. 14. *H i m i h i q u i u o r a l i c u b i , s i m u l i n v e n i r e n o n p o s s u m , s o r t : u t n u n c m o v e a r --- n e d e v o b i s e a s c r i b e n d o s p a r g a t i s , q u e q u a n d o q u e c o n c o r d e s d e r e n o n p o t e r i t i s .* 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 shadowes: 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 judg 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 *erath* 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 ^{*Naboth*} ~~*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 unities of *faith* tends to *meeknesse*. That *faith* is *one* Saint Paul puts it out of Question, there is but *one faith*.

Dictam esse Religionem quod quasi in fascem Domini vinciti & religati sumus. Hieron. Diximus Religionis

nomen a vinculo pietatis esse deductum; quod hominem sibi Deus religaverit & pietate constrinxerit. Laſt. 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. Ety. m.

Religio eſt, qua ſi anima uni Deo unde ſe peccato ſeperaverat 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*.

Jude 3.

Tit. 1. 4.

2. Pet. 1. 1.

Joh. 2. 22.

Mar. 1. 15.

2 Theſ. 2.

12, 13.

1 Tim. 4. 3.

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

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

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

17. The *general object of faith* which
Rev. 14. is the *Gospel* is a *Doctrine of meek-*
12. *ness*.

Joh. 11. 27. The *special object of faith* (which
& 14. 1. is *Christ*) is an example of *meek-*
Act. 8. 37. *ness*.

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

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

1. 5. 10. 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*.

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*,
Jer. 2. 28. who multiplie their *faiths*, as *Fu-*
Jer. 11. 13. *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

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 faln in the street, and Christ when he cometh shall he find *faith* upon earth? many false *faiths*, but true *faith* is but *one*.

1st. 59. 14.

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 hypocrisie (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 Thef. 2.
11

Pro. 14. 15.

And some that would be accounted *wise*, (whether for private interest, or personal ingagements, 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 Thef. 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*

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 rudis indigestaque moles. Ovid.
 Met. 1.
 Pythagoras duo suprema prin-

epia 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.

αἰετασυσίας.

Lyranus,

Hieron.

Tremel.

Tertul.

Oecumen

Estius.

Bib. Reg.

ἡ ἐκκλησία

ἐκ ἀταξίας

ἀλλ

ἰσχυρίας

ὅτι διδασκαλῶν.

Constir.

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 ἡμετέρας μαρτυρίας ἐπὶ τῷ εἰς αἰρήσιν ἐμπροσθὶν τὸ πλεονεκλήσιον ὅτι οὐκ ἐλάττω δὲ κακόν. Chrysostr. in Eph. hom. 11.

Quantarum rixarum futura sit earum rerum confusio, si prout 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 *ensured* 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.

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.*

Col. 4.5.

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

Hoc primum
habeamus
si in omni
hominum
societate
necessariam
esse politi-

Q

nance

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 rerum 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 manning 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 vve 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 pigna neque politica ulla satis firma est nisi certis legibus constituta: nec sine statâ quadam forma servari vitus quæ ipsam potest. Calvin. Instit. lib. 4. cap. 10. parag.

ners,

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 obei'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 Dominus 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 *scrapulous*, *nice* and *wainward*, *peevish* and *unsatisfied*, that they

1 Cor. 11.
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 descreet: *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-jungitur 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
 signifi-
 catione 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. Et si 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 & quotidianarum precum 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 humanæ 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 nostrâ 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 cause a 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 doctorum auctoritas, 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*.

Schola De-
cori Clem.
Rom. lib. 8.
cap. 31.

Τὸ γὰρ τὸ ἐκ-
κλησίας ὁ-
νομα, ἢ ἰσ-
εισμῶ ἀλ-
λα ἐνώσεως
καὶ συμφωνί-
ας ὄντι ὁ-
νομα Chrys.
Hom. 1. in 1
ad Cor.

Cant 6. 4.
10.

* Da unum,
& populus
est, tolle u-
num & tur-
ba 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.

How much more excellent is it in the *Church*, which is the *Schoole* of *comeliness* 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 un- to 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*.

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 beset *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 *factions*, how *bitterly* and *latyrally* doth one *in-veigh* 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*.

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

Invidia Si-
guli non in-
venere Ty-
ranni Ma-
jor tormen-
tum.

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, backwardnesse, 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

humanum

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 *suspicion*, 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 tesse 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.*

Plur. 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, founding 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 *gemgays* 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
lii coloris
proprietas
una sit,
videlicet
cessit inde
stiffanditur
Ter lib. d.
Pallio. c. 3.
Chameleon
colorem red-
dit semper
quemcunq;
proxime at-
tigerit pre-
ter Rubrum
sandidum-
que. Plin.
natural.
hist. l. 8. c.
33. de Cha-
meleon. 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-
 anialis est,
 marem &
 feminam
 alternat.
 Tert. lib. de
 Pallio. c. 3.
 Bonum est
 patribus o-
 bedire, &
 detrahere
 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 *wear 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. **A M E N.**

FINIS.

