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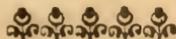
S I X

SERMONS:

1. *Of* CHRISTIAN CHARITY,
Preached before the Judges of Assize at *Bury S. Edmonds.*
2. *Of* TRUE FELICITY,
at *S. Peters* in the City of *Norwich.*
3. *Of* the VVorlds vanity, and Soules ex-
cellency, at *S. Pauls, LONDON.*
4. *Of* an humble Conversion, and an holy
Conversatation, at *Great Bealings, Suff.*
5. & 6. *Of* S. PAULS Concrucifixion,
at *Hoxne, Suff.*

By *Edw: Willan, M.A. C.C.C. in Camb.*
and Vicar of *Hoxne.*

Basil. Mag. Enar. in Cap. 1. Isaia.
Sunt Sermones isti, quos Propheta vidit, spectabiles.



L O N D O N,
Printed for *R. Royston*, at the Angel in *Iwic-lane.*
M D C L I.



May 8. 1651.

Imprimatur,

John Downame.





TO THE
RIGHT HONORABLE,
HENRY,

Earle of *MONMOUTH*,

Lord *CARY*, Baron of *Lepington*, and Knight
of the Honorable Order of the
BATH.

My very good Lord,



IT is commonly charged upon these Times, that they are Times of many Evills ; And it is a maine Evill wherewith the Times are charged , that the many Charges of the Times doe hinder Men from paying of Debts. I dare not call that Evill , that hath hindred mee from

A 2 . paying

Occupationes
quibus indies
distineor maxi-
mè, aliquid Ex-
cusationis ab æ-
quis, ut spero,
rerum æstima-
toribus impetra-
bunt. Armacha.
in *Præf. ad*
Britan. Escl.
Antiquitat.

paying mine. But sure I am, that the constant Charges, and frequent Discharges of many Dues unto the People from the Pulpit, have hindered mee from paying any Dues unto your Honour from the Presse; And forced mee, as you may see, to borrow backe those driblet Debts, here tendred unto other Friends, for the making up of one small Sum, for my chiefeft Creditor.

Sueton. in *vita*
Jul. Cæs.

There were many *Marii* in one *Cæsar*; And many *VVorshipfulls*, and Right *VVorshipfulls* may be in one Right Honorable: Yet many and many Respects are due from me unto those worthy Names perfixed to these Sermons; But your Lordships due is all, yea more then all that I am, and more then all that I am able to doe. All this that I have

have done, is but the least part of that all, which I should have done. I cannot doe all that I would, but I will doe all that I can to attest my desires to doe all ; The very seemes of Negligence in other Pens are even shamed by seeing the Diligence of your Lorships.

I know not whether there be such a thing as *Scandalum Magnatum* in these Times ; But this I know, that *ignobile vulgus* hath commonly accused Nobility of Idleneffe ; And sure I am, that the many Reames of Paper, which your happiest Pen hath filled, and fitted for the Presse, are enough to stufte their Throates, and to stop their Mouthes, that have been opened to *speake evill of such Dignities*. I Jude 8. confesse, I should have wondred at the Excellent and Abundant fruit of

*Bene precasse est
bene studiisse.*
M. Luther.

As there is
Treason, and
Petty-Treason;
So there is Sa-
cilege and
Petty-Sacri-
lege; and
Petty-Sacri-
lege is to rob
Princes, and
great Persons
of their due
Praises.
Dr. Donne
Serm. 27.

your Labours more then now I neede,
(though still *I* cannot but admire
them) had *I* not known your constant
course of watering them, by your
kneeling down, and praying in your
Cloffet before your putting of Pen to
Paper. *The Power of Godlinesse* in that
your Honours Example did even in-
force me to imitation in my adjacent
Lodging at *More-Park*, and ever since
hath engaged mee to pray dayly for
your Honor, for my very good Lady,
for all the younger Ladyes, and for all
belonging to your Noble Family, as
the bounden Duty of

My Lord

The humblest of Your Chaplaines,

VVILLAN.



TO THE
CHRISTIAN READER.

READER,



Here are many in these Times that will needs be spreading of their Napkins before the People, and yet have never a Talent in them; And others there are, that have many Talents in their Napkins, yet will not spread them before the People of these Times: And for my part, I would have hid that peece of a Talent, entrusted to my selfe, still from the Presse, as willingly as any, if I might; And from the Pulpit too, if I durst; But necessity is laid upon mee, and wo be to me, if I Preach not the Gospell.

I Cor. 9. 16.

I was even enforced to send three of these Sermons to the Presse; And for their sakes, I forced the other three to goe along for company; And had sent as many more made ready with them, could I have met with Tutelar Names, like Tobies Guardian Angel, to goe before them. I must confesse, that six are enough, and more then enough for such a Meane Beginner to adventure in one Bottoome; Yet so many I have adventured; And if this first Adventure prove successfull, I shall soon double the Number in another fleete, and advance it after them.

Tobit. 5. 6.

Plin. Secun.
Epist. I. ad
Septit.

I have put these Sermons together, as Plinius Secundus did his Epistles, non servato temporis ordine, fed ut in manus venerant; As he told his friend Septitius. And I was the rather perswaded to print them, for that I knew, it would be but little profit to me, to keepe them by mee as a Private stock for the Pulpit; But I made conjecture, that it might be more benefit to others, to have them put into their hands, as a Publick stock from the Presse. They were never likely againe to have any Hearers; But it may be thus they may gaine some Readers; And if any Readers gaine by them, it shall be reckoned as the greatest gaines that may be to

Plus homines
oculis quam au-
ribus credunt.
Seneca. Epist
70.

Thine

EDVV. WILLAN.

Errata.

Page 22.l.3 2.r. *Egeria*. p. 39.l. 19 r. *עמורה*. p. 52.l. 6.r. called. p. 59 l. 1. r. *ἡ γαλλείων*. p. 63.l. 24.r. if we may preceiv it. p. 79.l. 1. r. be universal. p. 111. in marg. r. *Fedelius*. p. 133.l. 3.r. be lesse. p. 138.l. ult. r. *Θεῶν*. p. 156. l. 5. r. *συνεσάφωμαι*. p. 162.l. 1. r. of Sympathy. p. 164.l. 9.r. *ταλάστρα*. p. 165.l. 29.r. be yeelds. Reader there are some misplaced Annotations, whose reductions I must leave to thy discretioun as thou readest, Vale.

Ipse Bernardus non videt omnia.

A
SERMON
OF
CHRISTIAN CHARITY,

PREACHED AT

BURY St. EDMONDS,
Before the JUDGES,
MARCH, 18. 1649.

*It is the Worke of Charity to build up
Christians. And it should not be
the Worke of Christians to beate down
Charity.*

LONDON,

Printed for R. Royston, at the Angell in
Ivie-Lane, 1651.

THE HISTORY OF THE

REIGN OF CHARLES THE FIRST

BY JOHN BURNET

IN TWO VOLUMES

LONDON: Printed by J. Sturges, at the Black-Swan, in Strand, 1704.



TO THE
VVORSHIPFUL,
Wiseman Bokenham, Esq.

S I R,

THese Notes belong unto your Worship by a manifold right. Indeed they can of right belong so properly to none as to your Worship. For First it was by your command that this Sermon was composed of them, for the Pulpit. And then by your command it was, that this Sermon of them was thus disposed into a Pamphlet. It troubled me very much to beare my selfe so entreated as I was, to Pen this Sermon for your perusall; But it troubled me farre more to see my selfe enforced as I have beene, to request it back againe to send it to the Presse. You cannot but remember, that when you did so heartily desire my Notes, I did as humbly as I could desire that they might never be made publick. I onely thought upon the Pulpit in my studying for them; And I thought but onely of your private perusall in transcribing of them. I would they might have rested in your hands perpetually. But they are even enforced thus to come abroad, and appeare in publick, and your Worship knows from whence the violence was offered to them.

The Epistle Dedicatory.

*Qui non diligit
fratrem, manet
in morte.*

1 Johan. 2.

*Nemo ad ultus
potest salvari,
sine Charitate in
Deum, & proximi-
mum.* Zanch.

Miscellaneo-
rum lib. 2.

*Charitas nun-
quam excidit.*

1 Cor. 13. 8.

I must follow after the Sermon, as the Sermon does follow after the Text; And so must follow after Charity to such as have enforced me to doe what I had no minde to. I know it was the love of Charity in your Worship, that caused you to like the Matter of this Sermon, when it was preached; And that it was the Charity of your love unto the Preacher, that perswaded you to accept the Manner of it, as it was penned. And I hope that Charity will never faile you towards,

Sir,

Your poore Servant

EDVV. WILLAN.

A N
EXHORTATION
 T O
 Christian Charity.

I COR. 14. 1.
Follow after Charitie.



His Text is for this Time. It is a Text of
 Charity in a Time that wants it. It was a Prov. 15. 23.
 Word in due season, when written first to
 those of *Corinth*; It is no lesse in season to
 be spoken now to us of *England*. *Corinth* I Cor. 6. 7.
 was not disturbed more, when this was
 written, then *England* is by sutes; Nor is
England lesse distracted now, then *Co-*

rinth was by Schismes.

Corinthians then was crumbled into emulous, into envious, into I Cor. 1. 10, 11
 factious *Parties*, all out of Charity betweene themselves, by being
 without all Charity within themselves: Some for *Paul*, some for I Cor. 1. 12.
Apollo, some for *Cephas*, and so but some for *Christ*. I Cor. 3. 4, 5.

This Text did suite with *Corinth* then, in that condition; it
 suites with *England* now, conditioned as *Corinth* was. Our *En-*
glish Church is Schismatized now into a *second Corinth*; Some
 for *Luther*, some for *Calvin*, some for *Erastus*, and some for
 they know not whom, for they care not what, to the breach of
 Charity, to the bane of Christianity.

If ever therefore Christian Charity were a subject fit for every
 Pulpit, it is now: for now is almost every Subject out of Charity;
 yea almost quite out of Charity with the Pulpit.

Indeed the Pulpit should never cease to sound of Charity to the people, when ever sound Charity indeed is ceased amongst the people.

The Anticellencies of some *Gifted-men* in *Corinth* did make them *famous*; their *fame* did make them *preud*; their *pride* did make them *factious*; and their *factious* made *Confusion*.

That *fatall Tragedie* of *Corinth* is *Acting* now upon our *English Theater*. These times have *famed* some for *Gifted-men* in *England*; and the *Breath of Fame* hath *puft* them up with *pride*; and *pride* hath put them into *factious*; and what can we now expect (without re-union) but *Corinths fate*, *Confusion*?

Had those of *Corinth* coveted the *Grace of Charity* to make them humble, as impensely, as they did some other *Gifts of Grace* to make them admirable, their Church had been lesse transient, but they much more transcendent.

But, alas for it! *Corinth* was soone *unchurched* through the want of *Charity* in her *Zealous Schismaticks*; and the want of *Charity* in other *Schismatizing Zealots*, hath *unkingdomed* many *Churches*, and may too soone *unchurch* as many *Kingdomes*.

Symbol. Jan.
Athanas.

ἐν Πνεύματι ἁγίῳ, There is one *Holy Spirit*, saith holy *Athanasius*; And by that one Spirit there are *diversities of Gifts*, saith this *Inspired Secretarie* of that *Holy Spirit*.

1 COR. 12.4.

The same *Spirit of Gifts* was given to some of *Corinth*; and divers gifts of the Spirit were given to divers: For some were *Gratia gratis data*, *Graces* freely given to some few, for the good of many others; and others were *Gratia gratos facientes*, *Graces* given to divers, for the good of those, to whom they were given.

The *First* did make men far more famous, then the *Second*: But the *Second* did make men farre more gracious, then the *First*.

The *first* did make men *great*. The *second* did make men *good*; All were not *great* by the *first*, that were *good* by the *second*. Nor were all *good* by the *second*, that were *great* by the *first*.

Some *leading men* of *Corinth* were very famous amongst their *followers*, for having the *first*: But very *factious* amongst themselves, for wanting the *second*. Both *first*, and *second* were very considerable, but the *second* most desirable. The *first* did make
men

men eminent in the Church : the *second* did make men excellent in themselves.

This Grace of Charity in the Text, is of the *second* sort of Gifts, and as excellent a Gift it is, as any of that sort. Farre more excellent it is, then any of the first sort ; yea then all that sort without it. So *Aquinas*. And he speaks the meaning of *S. Paul* Chap. 12. *ver. ult.* Where the Apostle stiles it *viam excellentiorem* ; A way more excellent then that by all those others, though never so excellent in their way.

D. Tho. in loc.
I Cor. 12. 31.

It is the most eminent of all the Gifts of Grace ; saith *Irenaeus*. And *Theophylact* commends it, as the way unto them all. It is *iter ad excellentiam*, as *Beza* has it in his translation of it : that is, the way to Excellency, as it were *καὶ ἕξοχὴν*, by way of Excellency.

Theophyl. ad locum.

It is a Grace, that is a grace to all those other Gifts of Grace. Indeed those others are but Gifts of Grace ; But this is the Grace of all those other gifts.

*τὰ χάρισμα
τα.*

It is a Grace with which those others are not altogether to be compared. It is a Grace without which they are not all at all to be computed. They all stand but as meere *ciphers* in *S. Pauls Arithmetick* untill the figure of Charity be set before them to bring them into *reckoning*.

ἢ χάρις.

The Apostle makes no reckoning of them all without it. Nor of himselfe, if hee wants it, though he has them all. As in the foregoing Chap. the first three verses.

1. *Though I speake with the tongues of men, and of Angels, and have not Charity, I am become as sounding brasse, or a tinkling Cymball.*

2. *And though I have the gift of prophesie, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove Mountaines, and have no Charity, I am nothing.*

3. *And though I bestow all my goods to feede the poore, and though I give my body to be burned, and have not Charity, it profiteth me nothing.*

As if hee should have said, that all that can be said, with all that can be known, with all that can be done, with all that can be undergone, can doe a man no good at all, without true Charity,

riety, for the obtaining of the chiefeft good of all.

In that foregoing Chapter, this learned *Doctour of the Gentiles*, prelates the Grace of Charity unto all other Gifts, in three Respects.

1. } 2. } 3. }	In respect of the	{ Necessity } { Utility } { Stability }	} of it.
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First, hee gives the Praelation to it, for the Necessity of it, in the three first, or first three verses.

Secondly, he gives the Praelation to it, for the Utility of it, in the foure next verses.

Thirdly, he gives the Praelation to it, for the Stability of it, in the six last verses.

And so that Chapter begins, and ends with the Commendation of it; But the Commendation of it ends not with that Chapter: for this Chapter also eccho's with the Praises of it, and is fronted with an Exhortation to it. In that Chapter *St. Paul* commendeth Charity to us; In this hee commandeth us to Charity.

Διώκετε τὴν ἀγάπην.

Follow after Charity.

The *Subject* of the Text is *Charity*. And the *Charity* in the Text is quite against divisions. The *Nature* of it is *conjunctive*, rather than *divisive*. It useth to make up divisions, rather than to make them. And should I offer to make many, and many divisions, and subdivisions of this little *Text* of Charity; I should offer more then a little wrong unto the Charity of the *Text*.

The *Text* doth offer it selfe entirely to us all, as an Exhortation usefull for us; and so ought we all to take it, and to take it all, without any curious mincing of it.

Yet for *Order* sake, (which is a thing that Charity allowes of, though it likes not of Divisions) I must needs Methodize the chiefe considerables of the *Text*, into this connaturall disposition.

The *Text*, for forme, is *mandatory*, or at least *commendatory*; And so *commendatory* it is, that it is even *mandatory*; for that which is *commended* in it, is little lesse then *commanded* by it.

And

And from this *Text*, as the Substance of it, I must recommend these two Observables to you; Namely

1. *The Duty commended* in it to be done.
2. *The Persons commanded* by it to doe the *Duty*.

The *Duty* is expressed to the *Persons* in the *Text*, that they may know it; And the *Persons* are implied in the *Duty* of the *Text*, that they may know themselves, and doe it.

The following after *Charity* is the *Duty*.

And Ye the *Persons* that are to follow after *Charity*. Διᾶνστε, follow ye, even all ye, follow after *Charity*.

The Command is indefinitely given, and therefore universally to be taken, according to S. *Chrysostome*, and to the learned *Schoole-men*.

I shall beginne with the *Duty* charged upon the *Persons*; and end with the *Persons* to discharge the *Duty*.

In the *Duty* there are two Remarkables.

The 1. is the *Act*.

The 2. is the *Object*.

The *Act*, follow after.

The *Object*, *Charity*.

They that follow they know not *what*, may lose themselves, they know not *where*. Many have lost themselves already they know not *where*; yet still are ready to follow they know not *what*. It is wisdom for men to know whither they be going, before they be gone they know not whither. Let us be so wise, as to follow the Apostles Direction in the *Text*, for in the *Text* the Apostle directs us what to follow.

It is *Charity*, that we are all directed in the *Text* to follow after; And we, even all we, are directed by the *Text* to follow after *Charity*.

Here therefore, let us put *Charity* before, and follow after it, follow after *Charity*.

Surely that must needs be first, that we are all to follow after; and we are all to follow after *Charity*.

Charity then must leade the way, both in the shorter Life of my Discourse about it, and in the longer Course of each mans life, that is to follow after it. And who can chuse but love to follow such a Leader? The Leader chosen for us all to follow after is love it selfe.

The Word is ἀγάπη, from ἀγαπάω. A theme very pregnant in it selfe, and very significant in its severall uses. *Thucydides*, and *Theophrastes*, with diverse others have applyed it to diverse uses, yet never did they use it in a larger, or a better sense, then the *Inspired Pen* Man of this sacred Letter.

There are diverse Words for *Love*, but none like this. φιλόω signifies to love, but not like ἀγαπάω. That is to love like a friend; but this like a *Christian*. That is for love to one, or two; but this for love to all. That is but for a time; but this for ever. For οὐδέποτε ἐκπίπτει, saith the Apostle. This love, which is *Charity* never failes. It is for every Man. And it is for ever in a Man. It looks at *foes*, as well as *friends*, and it looketh like it selfe on both. It carries the kindnesse of true Affections towards both; And it is carryed in the expressions of true kindnesse unto both. It shewes it selfe in expressions verball; And it shewes it selfe in expressions reall too. It is alwayes cordiall, rather then complementall.

1 Cor. 13. 8.

It is in corde, in ore, in opere. In the Heart, in the Tongue, in the Hands. In thoughts, in Words, in Deeds. It is in the *Inward Man*, and in the *Outward too*; It is in both towards *God*, and it is in both towards *Man*.

The whole Duty of *Man*, both unto *God*, and unto *Man*, requires no more for both, but true, and perfect love to both.

He that loves one perfectly, loves both truly. And he that loves not both truly, loves neither of both perfectly. *Nec Deus sine proximo, nec proximus sine Deo diligi potest*, saith *Peter Lombard*, Neither *God* without *Man*, nor *Man* without *God*, can be truly loved.

Pet. Lomb. l. 3.
Dis. 27.

When the *Morall Law* was first promulged upon *Mount Sinai*, it was given to *Moses* in ten *Commandements*, and those ten were so compendious, that *Moses* in *Holy Language* called them ten words. Yet lest these ten might seeme too many, our *Saviour* did compendiate all in two upon *Mount Zion*. And that these two might never be fundred, this *Inspired Apostle* hath spoken both in One. Yea, ἐν ἑνὶ λόγῳ; In one word. *Galatians* 5. 14.

עשרת
הדברים
Decem verba.
S. Hieron.

This *Text* contains that *One* of *Paul*. That *One* of *Paul* contains those two of *Christ*. Those two of *Christ* containe those *ten* of *Moses*. Those *ten* of *Moses* were all delivered in *two Tables*, to distinguish the Duty of Man to God, from the Duty of Man to Man. And those *two Tables* were at first delivered both together, that the Duties of both *Tables* might never goe asunder.

Deut. 5. 22.

And it is rightly to be observed, that hee who is a good *First-table-Man*, is ever a good *Second-table-Man* too. But he who is an ill *Second-table-Man*, is ever an ill *First-table-Man* also.

That crafty *Questioner* in the *Gospell*, that asked our *Saviour*, which was ἐν πολλῇ μεγάλῃ ἐν τῷ νόμῳ; *The great Commandment in the Law*? Would faine have seemed a very good *First-table-Man*, by the *Question*, which hee asked: But he shewed himselve a very bad *Second-table-Man*, and so by consequence no good *First-table-Man*, by his designe in asking of the *Question*: for hee asked the *Question*, but onely to tempt our *Saviour*. And so hee sinned against the *Second-table*, in seeming zealous for the *First*. In his greatest seemes of *love* to *God*, hee wanted love to *Man*; yea to that *good Man*, to that *God-Man*, *Christ Jesus*.

Mat. 2. 2. 36.

πειράζων αὐτὸν,
τὸν,
Mat. 2. 2. 35.

Our *Saviour* was Θεάνθρωπος, saith holy *Athanasius*, *God-Man*. τέλει Θεός, καὶ τέλει ἄνθρωπος, *Perfect God*, and *perfect Man*, to make a *perfect reconciliation* betweene *God* and *Man*: And as such a *Christ*, hee checkt those seemes of love unto his *Godhead*, which were without true love unto his *Manhood*. Indeed hee could not love the one, without the other.

Symbol. sanct.
Athani.
Mat. 2. 2. 39.

Charity is as it were a summary of all the law and especially of the second Table. *Diodati.*
Annot. Rom. 13.
1 John 4. 20.

Hee that sayes hee loveth *God*, and hateth his *Brother*, sayes that which is not true; yea, in plaine tearmes, saith *S. John* ψεύσις ἐστίν, hee is a *Lyer*. For how can hee love *God*, whom hee hath not seene, when hee cannot love the likenesse of *God* in his *Brother* whom he hath seene?

And this *Commandment* wee have from him, that hee who loveth *God*, should love his *Brother* also, 1 John 4. 20, 21.

21.

Where love to *God* does goe before, there love to *Man*

(as saith *S. Austine*) does ever follow after : But where this does not follow after, there that does not goe before. We must love both, or we can love neither.

First, wee must love *God* for his owne sake ; And then, wee must love *Man* for *Gods* sake, as the *Master* of the *Sentences* very well.

Pe.Lomb.l.3. d.
27.

Levit.19. 18.

We must love *God* above our selves ; And we must love our *Neighbour* as our selves.

Luke 10.27.

The sum of all our *Duty* is but love ; And the best of all our love, is our love unto the best of all. *Deus optimus maximus*, *God* is the best, and biggest of all, and we must love him with the biggest, and best of all our love.

Πρὸ πάντων
σέβησθε θεόν.
Pittic.

1. We must love *God* above all: because *God* is good above all, the greatest good of all.

2. Wee must love *God* above all: because *God* does good unto all, and the good hee does, is the greatest good of all.

3. Wee must love *God* above all, because it is above all the good, that we can doe unto him so to love him.

1 John 4. 8.

Ezech. 10.5.

Pfal. 147. 5.

Revel. 16. 17.

S. Bern. In tract.
de diligend.
Deum.

God is love; And *God* is infinite; And we must love him as he is. His love to us is like himselfe; And our love to him, must be like his to us.

The Measure of our love to him, (as saith *S. Bernard*) must be without all measure : for so is his to us. And in loving of him so, there can be no love lost between us.

Jude 21.

Never did any *Man* lose by loving him ; Nor was ever any *Man* lost, that hee did love. If wee make sure to keepe his love unto us, wee may bee sure, that his Love to us will keepe us.

1 Peter 5.7.

Great is *Gods* Love in caring for us; And great should our care be, to keepe his Love unto us ; *If God be for us, who can bee against us ?* for what cannot he do, where hee will? And where he loves, what will he not do ?

Rom. 8. 31.

Gods Love to us, is not the *love of formality*; And our love to *God* must never bee the *formality of love*. It is for our good, more then his owne, that hee loves us ; And it should be more for his sake, then our owne, that wee love Him.

Amat Deus ut
ametur. S. Aug.
Manuel.

John 13. 1.

Whom hee loveth, hee loveth to the end. Yet there is noe end

end of his loving of them. His end in loving us, is our Glory with him, without all end; And our end in loving him should be the endlesse Glory of that his love to us.

Jerem. 31. 3.

1 Cor. 10. 31.

There is no sinister end in sincere love: such is Gods Love to us; And such should ours be to him. If ours be sincere unto him, it will surely make us ready to serve him; yet not so to serve him, as to serve our own turnes of him, and to turne him off, so soon as they be served by him.

Πᾶς ὁφείλει;

πᾶς ἀπειθε;

πᾶς ἀπαντα

ὑποβαίνει

λόγον φιλαν-

θρωπιά Θεῷ;

S. Chrysof.

Hom. 3.

Indeed there are some kindes of Men, that are very kinde to others, when they expect some kindnesse from them. They will have their hands at the Ground in their Saluting of them, when the Ground of their Saluting of them, is to have a hand at them in some benefit by them: But no sooner are all their ends obtained from them, then all their seemes of love are ended towards them. And strange it may seeme to others, to see how strange they presently seeme to these. But thus wee must not deale with God. We must not Court him with meere seemes of love. We must love God sincerely, *i.e.* with our hearts, and we must love him intirely, *i.e.* with all our hearts. The love of Man to God must be,

ἐξ ὅλης τῆς καρδίας.

Mark. 12. 30.

ἐξ ὅλης τῆς Ψυχῆς.

ἐξ ὅλης τῆς διανοίας.

*With all the Heart.**With all the Soule.**With all the Minde.*

And it must also bee ἐξ ὅλης τῆς ἰσχύος, *With all the strength.*

But how can this be? If we love God thus, with all our hearts, with all our soules, with all our mindes, and with all our mightes, how can wee love our selves, as we ought? Or our Neighbour, as our selves?

This quere at the first proposing seemes a Riddle, but may be thus unriddled with ease.

Minus amat, hee loves the Lord the lesse, that loves any thing with the Lord, which hee loves not for the Lord: so S. *Augustine*. But he that loves his Neighbour in the Lord, what loves he, but the Lord in his Neighbour? so *Peter Lombard*.

Minus Domine te amat, qui aliquid tecum amat, quod propter te non amat. S. August. Confess. Lombard. l. 3. d. 27.

Now hee that loves the Lord in his Neighbour, and his Neighbour in the Lord, loves neither of both the lesse, but both the more, for loving of both. Hee does not forsake the *God of love*, to love his Neighbour, that loves his Neighbour but only for *Gods sake*.

2 Cor. 13. 11.

Mat. 25. 49.

All is but love to *God*; and so hee takes it. Although this last bee a bearing of love unto him the furthest way about.

This Duty of Man to Man, is a Duty of Man to *God*. By this hee affirms his love to *God*, and firmes *Gods* love to himselfe.

Now these two, the love of Man to *God*, and the love of *God* to Man, are points of Catholick concernment. That is the Point of greatest concernment in all the Law. This is the Point of greatest concernment in all the *Gospell*.

It is the greatest Commandement in the Law that is, *that wee love God*. And it is the greatest *Article* in the *Gospell* that is, *that God loves us*. On these two hang all the Law, and the *Gospell*. The whole Law is fullfill'd in that; The whole *Gospell* in this. And these two mutually depend upon each other to be fullfill'd.

Sine fide non diligitur, & sine dilectione non creditur. Leo. Serm. 7. de Quadr.

1 John 4. 10.

He that does not love *God* truly, cannot truly believe that *God* loves him. But hee that truly believes that *God* loves him, cannot but love *God* truly againe for loving of him.

Wee love God, (saith *S. John*) because hee loved us first. Our love towards him is but the Reflection of his love towards us.

We believe in him, because we love him. And we love him, as wee believe in him. By believing in him, wee increase our love unto him. And by greatning of our love unto him, our believe is greatned in him.

Galat. 5. 6.

Jam. 2. 22.

Faith worketh by love: so *S. Paul*. And by workes it is made perfect, saith *S. James*.

Fides esse potest, prodesse non potest. S. Aug. Trin. 1. 15. c. 18. Jam. 2. 14.

It is by love to *God*, that *Faith* does worke assurance in us, of *Gods love* unto us: But *sine amore*, saith *S. Augustine*, without this love of *God* be in us, that faith in *God*, which is professed by us, can bring no profit to us; for τὸ τὸ ὄφελος, ἀδελφοί μου, saith *S. James*, what does it profit, my Brethren, though a Man

sayes

sayes he hath faith, and hath not works? can faith save him? By saying, can it save him? he sayes as much, as it cannot save him.

Works of love are fruits of faith; but faith is fruitlesse, where love works not. The love of works, with the works of love, is the surest attestation of true faith.

Works without faith are no good works, and faith without works is no good faith. They then are both good, when they are both together. *Faith* never worketh any good for him that has it, but when it worketh by love. No more does love, but when it worketh by faith.

It is by love, that we fulfill the law of faith; and it is by faith, that we fulfill the law of love. We must love, as well as beleve: indeed we cannot beleve unlessse we love. Rom. 3. 27.

The *Old Commandement* of the Law, and the *New Commandement* of the Gospel, are both for love; and by true love they are both fulfilled: for love is *πλήρωμα νόμου*, the fulfilling of the Law, and by love is the law fulfilled divers wayes. Rom. 13. 10.

First, *Love* fulfils the Law, as the *Efficient Cause*, by moving of us *Physically* to the Observance of it. *Effective.*

Secondly, *Love* fulfils the Law, as the *Finall Cause*, by moving of us *Morally* to a willing Obedience to it. *Reductivè.*

Thirdly, *Love* fulfils the Law, as the *Formall Cause*, by making our willing Obedience to it, to be accepted, as the full performance of it. *Formaliter.*

For love it is that we observe it; and by love it is that we fulfill it. There is no keeping of it by us, without the love of God be in us; and there is no love of God within us, without the keeping of it by us. *If ye love me, keep my Commandements*, saith our Saviour, John 14. 15. *Finis in moralibus habet rationem formæ. Quodlibet agens propter amorem agit, quodcumque agit.*

Love is the end of the Law. It was Gods end in giving it; and it is our end in keeping it. It is *finis Moralisis*, the end of Intention; and it is *finis perficiens* too, the end of Perfection, or the perfecting End of our Obedience to it: and is therefore called *σύνδεσμος τῆς τελειότητος*, The bond of Perfectnesse. Aquin. 1. 2. q. 28. ar. 6. 1 Tim. 1. 5.

It gives the *forme* of Perfection, and the *perfection* of *Forme* to our Obedience. It perfects all our *doing* according to the Law; and it perfects all our *Beleaving* according to the Gospel. Colof. 3. 14.

But

2

But without this *love*, our *faith* is said to be *informis*, a meere uncouth deformity, in some sense. It is onely then *formata*, a perfect faith, or perfectly formed, when it *worketh by love*; For it is by *works* of love, that it is *made perfect*.

It is very true, that *Charitas non est forma fidei*, Charity is not the forme of faith: That is, it is not *forma fidei constitutiva*, but *fidei forma consecutiva* it is. It is not that *Intrinfecall* forme of faith, that gives the very *esse*, or *being* of faith unto it; but that *extrinfecall* forme that adds the *bene-esse*, or *well-being* to it: For faith may be without it, but not well. Some kinds of faith may be without true *Charity*; but not a *justifying*, not a *saving* faith.

There may be an *Historicall* faith without it. *Δαίμονια πισεύουσ*, faith *S. James*, *The Devils beleeve*. They have an *Historicall* faith, but they have no *Charity*. They are *Beleever*s by such a faith, and yet are *Devils* for all they beleeve by such a faith. Still *Devils*, and still *Beleever*s. And they that have no better faith than this of *Devils*, (as our *Anselmus* calls it, with *S. Bernard*) may perish with *unbeleever*s, and be punished in *Hell* with *Devills*, for all their faith.

And a *Miraculous* faith may be without it too; for so the *Apostle* speaketh of it, *ἐὰν ἔχω πάσαν τὴν πίσιν*, *Though I have all faith, so that I could remove mountaines, ἀγάπην ὃ μὴ ἦχω*, and *have no charity*, *1 Cor. 13.2*. He supposeth here, that the one might be without the other, that he might have had the whole of that faith of *Miracles*, that faith to remove *Mountaines*, without true charity. Indeed he speaketh onely *καθ' ἑσθόδειν*, by way of *supposition*; yet it is asserted generally, that what he did but suppose, may be indeed. So *S. Jerome*, and so *Gennadius*, and divers others amongst the *Antients*. So *Pet. Mart.* with *Piscator* also, and *Diodate*, with others amongst the *Moderns*. But it were a *Miracle* beyond beleeve, for a man to have a *justifying* faith without *Charity*: for it is the *nature* of such a faith to be full of the works of *Charity*. Such a faith, saith *S. Chrysostome*, *καθ' ἑαυτὴν*, even of it selfe is full of good works. It is *ἐργάτης ἀγαθῶν*, saith *Clemens Alexandrinus*, a doer of that which is good. It is but *fides ficta*, say the learned of the Schooles, a meere counterfeit of faith. But *umbra fidei*, the shadow of faith, saith *Master*

Calvin.

Gal. 5. 6.

Jam. 2. 2. 2.

P. Mart. in

1 Cor. 13. 3.

Charitas non est forma fidei intrinfeca, d. citur forma quatenus per illam actus fidei formatur, & perficitur.

Aquin. 2. 2 q. 4. ar. 3.

Jam. 2. 19.

Mar. 4. 7.

8. 19.

Mar. 1. 7.

Act. 16. 7.

17.

19. 14.

Ansel. in. Gal.

c. 5.

S. Bern. Serm.

ad Synod.

Totam fidem.

Beza.

Totā illā fidem.

Piscator.

Chrysoft.

Basil.

Ambrose.

Austine.

Oecumenius.

Leo, &c. Fulk.

Downam, &c.

S. Chry. de fide

& lege.

κὲ δίκαιοπρα-

γίας θεμέλιος

Clem. Alex. l.

5. Strom.

Calvin. But the dead corps of faith, saith *Peter Martyr.*

It is very true, that *the just shall live by faith*, for so saith *Saint Paul*; but then it is as true also, that the just mans faith must live by works of love, for *faith without works is dead*, so saith *S. James*, *Mortua est per se*, it is dead when it is by it self alone; And what can a dead faith doe? *Quod efficit tale, illud magis est tale*, It must be a living faith in Man, by which a Man must live. He that would live by his owne Faith, must give others leave to live by his Charity.

A living faith is ever a loving faith, and a loving faith is ever a doing faith. He therefore that sayes he does beleeve, and does not shew it by his doings, doe not beleeve him. *Shew me thy faith by thy works*, and shew me thy works with thy faith. He that shews nothing but a faith alone, had as good shew nothing, for he sheweth nothing that is good. Such a faith does make him nothing in Gods account.

He that hath no *Charity* in his *Cribbage*, must needs be *bilke* at his *last account*, for all that faith which he *turneth up* in his outward Profession of Christianity.

Some well-skill'd in *Heraldrie*, and in *Blazoning* of *Coat-Armory*, have deemed it a dishonour for a man to give a *Field* without a *Charge*. The *Romans* ever deemed it a disgrace for a man to beare an empty *Shield*, i. e. a *Shield* without any *Pourtraicture* on it. And can it be any other then a disgrace in *Christian Heraldry*, for a great *Professour*, to beare the empty *Shield* of *Faith*, without any *charge* of *Works*, or any *Pourtraicture* of the *Grace* of *Charity* on it?

ed to be bestowed upon Novices in Martiall affaires, (such as we call *Fresh-water Souldiers*) to the end they might in future time merit to have them garnished with the titles, and testimonies of their valorous deserts; till such time they were accounted of as inglorious. *Gallims Display of Heraldry, Section 2.*

It is a shame for *Faith* to Schismatize from *Love*. *True Faith* was never yet a *Separatist* from *Christian Charity*. The language of *Faith* to *Charity* is like that of *Ruth* to *Naomi*, *Ruth* I. 16. *Where thou livest, I will live, and where thou dyest, I will dye, and thy God shall be my God.* Faith lives but where it loves, and onely whilst it loves. *Now abide Faith, Hope, Charity, these three, but the greatest of these is Charity*, saith the *Apostle*. Now that is in

Mortua fides ca-
daver est fidei.
Pet. Mart.
1 Cor. 13.
Rom I. 17.
Jam. 2. 17.

Charitas nunquã
otiosa est, semper
in alterum porri-
git, vel in prexi-
num, vel in Deũ.
S. August.
Jam. 2. 18.

Such bearing is to be accounted false Arms, not worthy to be received, except in some speciall cases.
Sir John Erve.

White Shields were accustomed

1 Cor 13. 13.

Fulke upon the
Rhemish Testa-
Downhame of
Justification.

this life, saith *Diodate*, and so *Primasius*, with diverse of our own. Now in this life they abide together, and cannot abide to be asunder; Hee that hath one, hath all, and he wanteth all, that wanteth any one. So *S. Ambrose*, and so *S. Chryostome*. And according to the measure of the one, such is the measure of both the other.

Et tantum spe-
ramus. *S. Geger.*
super *Ezech.*
Hom. 22.

Quantum credimus, tantum amamus, saith *S. Gregory*; By how much wee believe, by so much wee love, & *vice versa*, by how much wee love, by so much wee believe. Where there is a great deale of faith, there is a great deale of love; But where there is but a little love, there is ever but a little faith; And where there is no love, there is no faith. It is our love to God, for his own sake, that makes us to believe that God loves us; and it is our love to others, for *Gods* sake, that maketh others to believe that wee love *God*. It is that believe, that justifies us in our selves, and this believe, that justifies us amongst others. It is Faith that justifies a Man *in foro Conscientia*, In the judgement of his own Conscience; And it is Charity that testifies the truth of that justifying Faith unto others, and so justifies him *in foro Mundi*, in the judgement of the Word: But it is neither faith, nor Charity; nor faith, and Charity; not τὸ χάρισμα, nor τὰ χάρισματά, not any gift, or gifts of grace in Man, that justifies him *in foro Cali*, in the Court of Heaven, in the sight of *God*; But ἡ χάρις, That free grace of *God* in himselve towards Man, that first moves him not to impute Mans owne unrighteousnesse, but to impute the Righteousnesse of *Christ* unto him. It is the meere Mercy of *God* that perswades him to justify a sinner; It is Faith that perswades that sinner in his very soule, that hee is justified with *God*, and of him; And it is the Charity of his Workes, by the Workes of his Charity, that testifies the Truth of that his Faith, and proves it to himselve, and others, and perswades them to be confident that hee is so justified. Now this *Charity* it is, that wee are here exhorted to follow after. And this *Charity* wee must follow after, *totis viribus*, with all our mights.

Gratiam justifi-
cantem, qua est
Dei in Christo
misericordia, non
in nobis, sed in
Deo solo colloca-
mus. *Whitaker.*
Tom. pri. lib. 8.
Pag. 177.

Phil. 3. 12, 13,
14.

The word is *διώξετε*, which sayes as much, as follow it hard, and follow it home, follow after it, untill ye overtake it. With *Xenophon* it signifies to prosecute; With *Lucian* to persecute. It is taken

taken both wayes in the Text, by severall Expositors. It is well observed by some to referre two wayes in holy Writ; Sometimes to a Person, and sometimes to a Thing. When it refers unto a Person, it is put in the worse part, and signifies to persecute with a desire to hurt him; When it refers unto a Thing, it is put in the better part, and signifies an earnest desire, and endeavour to obtaine. Thus *S. Chrysostome* takes it in the Text. And this Exhortatory Text was first Epistolized to the Church of Corinth. All they of that Church were then exhorted thus to follow after Charity; but they of that Church were not all that were thus exhorted to follow after it; for all we, in them, were exhorted also to it. They were not all exhorted then unto it, as *Corinthians*, but as *Christians*; and so in them all *Christians*, as they are *Christians*, are exhorted to it.

Yee Christians then, yee as *Christians* even all yee, follow after Charity.

Yee Christian Magistrates

Yee Christian Ministers

Yee Multitudes of Christians

} follow after Charity.

First, yee Christian Magistrates, follow after Charity. After Charity towards Ministers, After Charity to Multitudes, that both Multitudes and Ministers may follow after you in Charity. The true Charity of a chiefe Commander, is a chiefe Commander of true Charity; Love in a Leader of the Multitude, is a Leader of the Multitude to Love. What a Magistrate does, hee commands by doing. When *Marcus Julius Philippus* became a follower of Christianity, many friends, and servants, and others became his followers in Christianity. There were many *Marii* in one *Cesar*, said *Sulla* in *Suetonius*; And there are many Men, many of the Multitude in one Magistrate. The Magistrates example is a Law unto the Multitude; Yea the Magistrate himselfe (saith *Aristotle*) is νόμος ἡ ψυχή, a living Law; a Christian Magistrate should be this Law of Love, and the life of this Law. When they that are Great will do good, it is not to be spoken, what a great good it is that they doe. It goes well with all, when God makes good Men to be great, and great Men to be good. They then are good, when they

S. Chrysof.
Theophyl.
P. Marr.
Wilson Christi-
an Dictionary.
Rom. 12. 14.

Rom. 9. 30, 31.

Sueton. in vit.
Jul. Cæs.
Aristot. Eth. 4. 5.
cap. 4.
ὁ μὲν μικροῦ
τοῖς προυδαί-
οις, καὶ μεγα-
τῶν μεγίστων
ἢ μίμνσις,
Nazia. Orat. 20.

are like to God. And they are then most like to God; when they doe most good; And they are ever best liked of him, that are most like unto him. Greatnesse does well with goodnesse, and goodnesse does best with greatnesse. Be then as good as great; and by your greatnesse leade the way unto this Christian goodnesse. By the Christian Charity of your goodnesse, set the way unto the goodnesse of this Christian Charity. Wee are all to *follow after Charity*; and after you it is, that wee must *follow after it*. In the first place therefore yee *Christian Magistrates follow after Charity*.

2. In the next place, yee *Christian Ministers follow after Charity*. After Charity to those within; After Charity to those without.

First, to those within, for Charity must beginne at home: And so must this Exhortation unto Charity; it must include this Pulpit also to incline us all to Charity.

To Charity in our Doctrines.

To Charity in our Doings.

In both to one another.

In both to all others.

To all Magistrates above.

To all Multitudes beneath.

The time will not permit my Discourse to single out these severalls by themselves; Onely in the generall, I must tell you, that the Charity wee are to *follow after*, should rather be in our selves towards others, then in others towards our selves. Let us then follow the grace of Charity, rather then the gift of Charity; Let the grace of Charity in us towards others leade us, rather then the gifts of Charity by others unto us. Those gifts of Charity to us by others, may happe to leade us wrong; But the grace of Charity in us towards others, may helpe to leade them right. *Let us proque* lesse for the profit of gifts, and pray more for the *Gifts of the Prophets*; And let not Covetousnesse make us, to make a *prey of Jerusalem*, now in her adversity; But let Christian Charity now make us, to make our *Prayers for Jerusalem*; and let us labour by all meanes to make peace in *Jerusalem*.

Pfal. 122. 6.

Nazian.
Orat. 21.

It is said of holy *Athanasius*, that hee was *dissidentibus Mag-*

nes,

nes, *A Load stone* to draw dissentients to agreement. On that all our Tongues were now such *Load stones* to contract the *Iron hearts* of these times to a Christian Monaccord. It is our calling to Preach peace by *Jesus Christ* to others: Now let us follow our calling, and preach him in peace amongst our selves. The love of life should make us *study to be quiet*; And the life of love should make us quiet, that so wee might study: And our study should not be by curiosity to make quarrels, but by Christian Charity to make quiet.

When the question was asked, how many Angels might stand upon a needles point at once? The Answer was, that it was but a needlesse point to stand upon. Let not us stand upon such needlesse points of curiosity, to the breach of Christian Charity. A *fraction* makes an uneven *Reckoning* in *Arithmetick*, and hee that makes a *fraction* in the Church, will hardly ever make an even *Reckoning* with God, when hee comes to audite his account unto him. *Erostratus* would needs do something to be spoken of when hee was dead, And what was it, but the firing of *Diana's Temple* at *Ephesus* with his owne hands? Let us chuse rather to be talked of whilest wee live, for doing nothing in the Church of *England*, then to be talked of when wee shall be dead, for doing so much evill to the Church, as the making a combustion in it. *S. Paul* would have us *follow after Charity* in the Church; let us *follow after* his example of Charity towards the Church. Never did *Pompey the Great*, nor *Codrus*, nor *Curcius*, nor *Brutus*, nor *Decius*, nor *Calius Balbinus*, nor any other love their countrey better, then this *Apostle* did the Church; for hee was content, that his owne eternall good in *Heaven* should give way for a time, to the Temporall good of the Church. Let not us make the eternall good of the Church give way to our Temporall good in it. Let us follow after Charity in the Church, and let us follow after Charity towards it too.

3. And *jee Multitudes* follow after Charity.

Follow after Charity in giving to each other.

And follow after Charity in forgiving of each other.

Yee Rich follow after both these kinds of Charity towards the *Poore*; And *ye Poore* follow after both these kinds of Charity towards the *Rich*.

2 Cor. 5. 19, 20

Consule Vedeliū
de prudentia ve-
teris Ecc. lib.
3. cap. 2, 3, 5, 6.
Prolegom. cap. 6.

Carol. Stephan.

Phil. 1. 23, 24.

Dives propter
pauprem, & 1
pauper propter
divitem factus
est. S. August.

First, *ye Rich* follow after Charity towards the *Poore*, the *Poore* want givers in these Times. Alas for them, these Times are too hard for the *Poore*. Bee not *ye* that are rich too hard for the Times. Bee not Getters from the *Poore*, when *ye* should be givers to them; Such Gettings may be great, but they cannot be good. Yet the best, and biggest gains are such as are gotten by the *Poore*, in such hard Times as these, I say such as are gotten by them, not such as are gotten from them. *Phocylides* thought it unlawfull for the *Rich* to be Usurers towards the *Poore*. And yet there can be no Usury more gainfull, or more lawfull then that, which the *Rich* may practice towards the *Poore*. But the way is not by getting from them, but by giving to them: for *hee* that giveth to the *Poore* lendeth to the Lord, and *hee* that lendeth to him shall againe receive his owne with usury.

μὴ δέποτε
κρίσης πικρῶς
γένηται περὶ
τοῦτο, Phocylid.

Prover. 19. 17.

Luke 6. 38.

The Lord himselfe is the *poore Mans* surety, and *hee* that hath his suretyship is sure. Give then, and it shall be given to you; He that hath given you a Precept for the one, hath given you also a promise of the other. The *Poor* follow after you for Charity: do ye follow after Charity towards the *Poore*. And *ye Poore* follow after Charity towards the *Rich*: for *ye* may give to them also. *Ye* may give good words; *ye* may speake charitably of them; *ye* may pray in Charity for them; *ye* may bestow the teares of sorrow on them for the hardnesse of their Hearts, in that they will bestow nothing of Charity on you, And Teares (as saith S. *Cbrysofome*) are the best Almesdeedes that can be done; yet such they are as *ye* may doe. Charity is of that which a man hath, and not of that which a man hath not. S. *Peter* was *poore*, yet charitable; *Hee* had neither Gold nor Silver to give, but such as *hee* had, *hee* gave; *He* gave a blessing in the Name of Christ unto the Cripple. And such as are as *poore* as that cripple, may bestow the Charity of their Prayers for a blessing upon the *Rich*. In some Parishes all must be either Givers or Receivers. In Christs Church all may be both; All Receivers, All Givers, and all Forgivers too.

Acts 3. 6.

1 Tim. 2. 1.

Ye then, even all *ye*, follow after Charity in forgiving others, and in forgiving all, even all offenders, and all offences,

For if yee forgive men their trespasses, your Heavenly Father will also forgive you. But if yee forgive not men their trespasses, neither will your Father forgive your trespasses, saith our Saviour Mat. 6. 14. 15. Hee freely forgave his mortall enemies, and prayed for their forgivenesse. So did the *Proto-Martyr*, S. *Steven*. And so did our famous *Cranmer*. But most men are defective in this kinde of Charity in these Times. The very Heathen will rise up in judgement with the men of this Generation, and condemne them; for many of them were very ready to forgive offences. The Time would faile mee to tell you the stories of *Antisthenes*, and *Plato*, and *Aristotle*, and *Aristippus*, of *Phocion*, and of *Socrates* famed by *Apollos Oracle* for the wisest man in the World, and of many others, that were easily intreated, yea without any intreaties, that were ready to passe by indignities. When *Calvus* the Orator, and *Catullus* the Poet, had inveighed bitterly against *Julius Caesar*, hee freely forgave them once and againe. *Antigonus*, and *Alexander*, and *Augustus Caesar* are all renoued to Posterity for their forwardnesse to forgive offences. Great *Tamberlaine* was wont to call himselfe, *the wrath of God*: But good *Titus* the Sonne of *Vespasian*, was wont to be called by others, *the love of men*. It is better to be a *Titus*, then a *Tamberlaine*; more honourable to be kinde, then cruell. And many Pagans were more worthy of honour for it, then many *Christians*.

Luke 23. 34.

Acts 7. 60.

Dr. Fox A &

Mon.

Amor, et delicia
humani generis.

But shall the *Law of Nature* doe more with Heathens, then the *Law of Grace* can with Christians? Let us also practice this forgiving Charity. Forgiving Charity is most suitable to this Assembly. It maketh most for making Peace, and that's the end of this assembly, as I conjecture.

Give me leave to repeat this Exhortation unto those that are especially concerned in the Occasion of this Assembly, and I shall conclude.

In the first place, Ye *Right Reverend*, that are *Commissioned* for the *Seat of Judgement*, *δικάτες τὴν ἀνάπνυ*, follow after charity. Ye are now in this *Court of the Lords house* to heare of Charity, and of Mercy; But ye are presently to remove unto that other *house of the Lords Court*, to doe justice, and to denounce judgement. Let this Christian Charity follow your Honours

nours from this Court of the Lords house, unto that house of the Lords Court, that your Honours may follow after Charity there, remembring Mercy in the midst of Judgment.

And Ye, that are in *Commission* for this County, *διώκετε τὴν ἀγάπην*, follow after Charity. Follow after it in the County, and follow after it towards the County. Be *Plato's Common-wealths men*, for the Common-wealth. Follow after Charity towards the Publick; & remember, as concerning the Private of any, that Charity does no wrong; It oppresses none; It packs not the heaviest burthens upon the weakest backs. It does not as Authority does sometimes. Now, whether it were Authority, rather then Charity, thus to charge this publike office of Preaching upon the weakest abilities to discharge it, ye may be Judges: For my part, I will not, may not judge, what it was that did first charge that Publick Authority where it is, so full of other Charges. But for this, which concernes my charge, I may say, that it was for a man to doe as he was done to, not as a man would have been done to. But now this Charge is even done, and that with Charity. There are but some few others, to whom I must leave this Exhortation, and so discharge my selfe.

Amongst those others, *Ye Jurors*, follow after Charity. And first, *Ye Jurors of the Great Inquests*, *διώκετε τὴν ἀγάπην*, follow after Charity. Let no private interest be indulged, to the prejudice of the Publick; as the Trustees of the County, follow after Charity towards it, and shew your love unto it. And in private concernments also follow after Charity. Consider well amongst your selves, whether Charity in an *Ignoramus*, grounded upon this Exhortation, be not better then Extremity in *Billa vera*, grounded upon bare presumptions.

And *Ye Jurors of Life and Death*, follow after Charity. I speak not this in favour of the *Tacian Heresie*, or the *Manichean*, but in love to true Christianity, which proves its selfe by all the parts of Charity, and that tells us, that it is better to save life then to destroy it, when it may be done without injustice.

And then *Yee Jurors of Nisi Prius*, follow after Charity. Your calling to Christianity, and your calling in Christianity, are both to Peace. Your generall calling, as *Yee are Christians*, is to seeke peace

ἕκαστος ἡμῶν
ἐκ αὐτῶ μόνον
γέγονεν ἀλλὰ
τῆς γενέσεως
ἡμῶν τὸ μέν τι
ἢ πατεῖς με-
εἰξέσαι, ἔστι.
Πλάτων.

Mat. 7. 12.
Luke 6. 31.

1 Cor 7. 15.
1 Pet. 3. 11.

peace for your selves. And your special calling, as *ye* are *Jurors*, is to make peace for others. *Let that Peace of God then rule in your hearts, to the which also ye are called in one Body.* Coloss. 3. 15.

It is the businesse of honest Juries to end differences, and to make peace; and so it is of holy Christians; There is nothing more proper to a Christian, saith *S. Basil*, *ὡς τὸ εἰρηνοποιεῖν, ἢ δὲν γὰρ ἕως ἰδίου χεῖρος ἀνδ.* then to pacifie Dissentients. *The fruit of Righteousnesse is sowne in peace, of them which make peace,* saith *S. James*, And blessed are the Peace-makers, saith our Saviour, *for they shall be called the Sonnes of God*, Mat. 5. 9. If they be the Sonnes of God that make peace, certainly saith *S. Gregory*, they are the Sonnes of the Devill, that marre peace, or that hinder it from making. *That ye* may be sure to make it, *ye* must be sure to follow τὰ τῆς εἰρήνης, the things that make for peace; follow after Charity, that makes for peace, and that, if any thing, will make it; follow after it towards *Plaintiffs*, and follow after it towards *Defendants*; And *ye Plaintiffs*, and *ye Defendants*, leave following of one another in vexatious *Sutes*, and follow after Charity. Jana. 3. 18.

Rom. 14. 19.

It was a strange thing to *Salvian*, in his dayes, to see One place his greatest Happinesse, in the great Unhappinesse of an other. Why should it be a thing so common as it is, in these dayes? The Inhabitants of *Japan* would needs salute by pulling off their Shoes, because that they of *China* did use to salute by pulling of their Hats. Thus many love to live in opposition; And to be like meere *Antipodes*, in all their wayes, to their next *Neighbours*. They are easie to be provoked, and hard to be intreated, which is quite contrary to Christian Charity; for Charity is not easily provoked, it suffereth long, and is kinde, saith *S. Paul*; But it is easily intreated, saith *S. James*. It beareth all things, it endureth all things, saith *S. Paul*. It envyeth not, it seeketh not her owne: not usque ad apicem juris; To the utmost punctilio of right; for summum jus summa discordia, sayes *Martin Luther*, The extremity of Right, causeth the extremity of Wrangling. *Ye Plaintiffs* then be persuaded to remit something of right for Charity sake, and for Quiet sake which followes after Charity.

Heylyns
Geograp.
Orientall
Islands.

1 Cor. 13. 45.

Jam. 3. 17.

1 Cor. 13. 7.

And yee Defendants, follow after Charity, and if it bee possible, as much as lieth in you, live peaceably with all Men. Rom 12.18, 19, 21.

Hcb. 12. 14.

δικητε, saith S. Paul; follow after peace, when the Plaintiff hath taken it from you, doe yee follow after it, untill yee have overtaken it, follow after it with the Plaintiffe, and follow after it μετὰ πάντων, even with all Men, and follow after it, with an εἰ δυνατόν, if it be possible to overtake it, and follow after it, with a quantum in vobis est, as much as lieth in you to recover it. Be of one minde, and live in peace, and the God of love and peace shall be with you.

2 Cor. 13. 11.

And Yee, that are *Juris-periti*, yee, that follow the practice of the Lawes of this Kingdome, διακείτε τὴν ἀγάπην, follow the practice of this Law of Christs Kingdome, follow after Charity; follow after it towards your Clients, and follow after it towards their Antagonists. Plead this Law of Christs Kingdome to them, as well as the Lawes of this Kingdome for them. Perswade them to value the Authority of this Law of Christs Kingdome, by the credit of the Author. The greatest Lawyers, and Law-givers amongst the Heathen, did ever father their Lawes upon the Gods of greatest credit amongst them, that men might give the greater reverence to them.

Plutar. in vit. Lycur. Diodorus Siculus.

Herodotus in Mel-pom.

Ludovic. Vives in S. Aug. de civ. Dei

Plutar. in vit. Num. Pomp.

Those Lawes which *Lycurgus* made for the *Lacedemonians* were fathered upon *Apollo*; Those Lawes which *Minos* made for the *Cretians* were fathered upon *Jupiter*; And those which were made by *Anacharsis* for the *Scythians* were fathered upon *Zamolxis*; And those that had no Fathers for their Lawes did finde out Mothers for them. *Numa Pompilius* that made Lawes for the *Romanes* ascribed them to the Goddess *Egeria*; And *Zalencus* that made Lawes for the *Locrians* ascribed them unto *Minerva*. These Gods and Goddesses had all beene Men and Women amongst the *Heathens*. But the Author of this Law of Love is none other but the great God of Heaven and Earth; The God of Gods, and Lord of all Lords. And it is hee himselfe that urges the practice of it; For his sake men ought to follow it, and in speciall manner towards

towards himselfe. That Noble *Arimatbean*, that plaid the *Sextons part* to in-grave our *Saviours Body* in a *Stone*, was one of your profession, a worthy Counsellour; Bee yee of his profession towards Christ. Hee shewed Charity towards the humane Body of Christ, when it was crucified; Doe yee shew Charity towards the mysticall body of Christ, the Church, which is almost crucified. Hee did his best to take that Body of our Saviour from the Crosse, and hee did it. Do but yee your best, to take the Crosse from this Body of our Saviour, it may be yee may doe it; doe something towards it. The Law of Charity was from our Saviour; And the Charity of this Law should bee chiefly for him; For his sake then follow after Charity.

Mat. 27. 57,
58; 59, 60.Mark. 15. 43,
46.

Luke 23. 53.

And yee, that undertake for others in their Law-cases, undertake also in this Gospell-case for Christ, be his Attorneys. He is the *Prince of Peace*, be yee all for the Peace of this Prince. Bee

Isaia. 9. 6.

yee for Christ, that Christ may be for you; Labour to make peace on Earth for your Christian Clients, that Christ as your *Advocate*, may make peace for you with God in Heaven. Let

1 John 2. 1.

no one here of your Profession be a *Lachesis*, to spin out the thread of controversie, when the Judge would be an *Atropos*, to cut it off. And when the Judge would be an *Oedipus*, to unty the knots of doubt betweene Party and Party; Let no one be a *Sphinx*, to entangle them more, and more. When the Judge hath put the old, and tyred quarrells to their *Squatts*, let no one *Start* them againe, to be *hunted* from Court to Court. Let nothing be done through strife, or vaine glory. But let all your things be done with Charity. And so let the things of all.

Philip. 2. 3.

1 Cor. 16. 14.

I have done with you; I have done with all. What

I say to you, I say to all, *διώκετε τὴν ἀγάπην:*

Follow after Chrarity.

* * *

THE
CONSUMMATION
OF
FELICITY.

A
SERMON

PREACHED AT
St. PETERS Church in the City
of *Norwich*, JUNE, 15. 1645.

St. Chrysoft. Hom. 5.

**Αν ἴδω κατορθώσαντας ὑμᾶς, τὸ πᾶν ἀπέλιπα, ἰκανὴν τῶν πόγων
ἀπεδεξάμεν τὴν ἀντίδοσιν.*

Chaffanæus Catalogi Gloriae Mundi ter. par.
*Dabit Deus gloriam omnibus illis, qui moriuntur in statu
bonitatis, virtutis, & veritatis, & qui ipsum diligunt,
& suam gloriam sperant.*

LONDON,

Printed for *R. Royston*, at the Angell in
Ivie-Lane, 1651.

THE
CONSTITUTION
OF
THE
CITY
OF
NEW-YORK
AS
ALTERED BY
ACTS OF THE LEGISLATURE
FROM 1784 TO 1846

BY
JAMES M. SMITH
OF THE CITY OF NEW-YORK

NEW-YORK:
PUBLISHED BY
J. B. LIPPINCOTT & CO.,
155 NASSAU ST.,
CORNER OF N. 2ND ST.,
1846.

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TO THE
VVORSHIPFULL,
JOHN HOBART, Esq.

*The fulnesse of joy in the presence of God,
and pleasures at his right hand,
for evermore.*

S I R,



Our desires intimated by your Proxy, and iterated by your Selfe, were as they seemed very reasonable, so that an utter denyall of them must needs have beene, and seemed, most unreasonable; Indeed they were so just, that my devoire could not but be just according to them. This Sermon, which ere while, (such as it is) was publicly presented to your eares, is now (such as it was) represented privately unto your eyes. And surely these are the *Organs of a Doctrinall sense* as well as those. And your Piety, I hope, will imploy them onely as such, whilst that my Pen does thus repeate this Sermon to them. My Charity compells mee to believe so of them, or otherwise my Pen should never have preached to them; For I confesse ingenuously, that I please my selfe but onely in pleasuring you by penning of this uncouth Sermon.

Many

The Epistle

Habet nescio
quid latentis
energia vox
viva. S. Hieron.
Epist. 36.

Solet accipior
esse Sermo vivus
quam scriptus.
S. Bernar.

ἢ ἔψις ἀΐθι-
σις εἶναι πέ-
φυκε Ἰησ ἀκοῖς
καὶ πισοίερα καὶ
σαφεσέερα.
S. Chrysof.
Hom. 9.

Many things delivered *vivâ voce*, and passing by the Eares but once, may passe for tolerable, yea and may be deemed acceptable: But if once they be turned into *Dead Letters*, and laid forth in *Sheetes*, their life is gone, and it were well for them, if they might be buried. But alas! then they lie open to more exceptions under a sense more curious, and more criticall then that of Hearing, having an advantage to view, and review its object as often as it pleaseth, and as long at once. It is therefore the Care, and Policy of many, that they may keepe the credit which they get amongst their Auditours by Preaching, to keepe themselves from penning of their Sermons, lest they lose it by criticall Readers. But for my part I Preached this Sermon to many others with your selfe, that you, and they might have an higher estimate of the Matter of it then you had, and have now Penned it that you may have a lower estimate of the Manner of it then you have. Indeed I ever intended *θεολογῆν* in composing of this Sermon for the Pulpit, but *τεχνολογῆν*, I never studied, never intended, and therefore cannot but admire, that any in that Auditory should admire it for *Technologie*. Surely the common abuses of the Pulpit in these Times beneath the Majesty of it, have caused those Sermons to be Christened Neate, which are not too too slovenly. With mee to Preach honestly is to Preach elegantly; Yet *σεμνηγορία*, & *σεμνολογία* differ as much in sense as sound. But call it now even what you please, it is now yours a second time, and by a second way. *Denomination is one Priviledge belonging to Dominion*. It was yours when desired by you, being made yours when first delivered over the Cushen to you.

S. Chrysof.
In cap. 2. Genes.
Hom. 14.

Dedictory.

you. There could be no injustice then in your Worship in demanding of your owne, but in mee there would, had I persisted longer to deny the private use of that unto you, which I so publickly deliverd to you to make use of. I could have wished that it might, like the ἐφήμερον, have dyed that very day that it came up, and dyed mine; But seeing it must be transplanted that it may live, I am very glad that it shall live yours, and shall be more glad if this performance proves not so unacceptable, but that some further imployment may be commanded him, that by his second endeavours would most willingly prove himselfe,

Plin. *Nat.*
Hist. l. 25. 13.

Sir,

Your most humble Servant,

EDVV. WILLAN.

F

To

TO THE
VVorshipfull *John Hobart*, Esq.

S I R,

His Sermon hath been questioned once, and may again be questioned. It hath bin questioned by others before now: And now it may be questioned by your self. You may now questiō it for being publick; But others have thought their questioning of it the more pertinent for being thus long private. For their Question was not about the Matter of it, but the Authour. No Title in it, that I know of; but the Title to it was in Question. Had it been one of Smyths, or Pemples, one of Heirons, or Wheatelys Sermons, questionlesse the Questionaries had been so lectured, and preached in it, that they needed not have been so absonous in publick, as to my face to Question, whether it were mine own? I can but wonder at the Question: for I never borrowed other mens stilts to hide the lameness of my fantasie before the poorest halting Cripples. I confesse, I ever thought it lawfull to steale a Sentence in a Sermon; but not so to steale a whole Sermon. Nor was it any One, but many Authours that afforded help unto me in composing this. My Purse was never able as yet to purchase Bookes enough to make a complete Library: But such Bookes as I have, I love to reade, and such Bookes as I reade, I love to make use of; Yet is it not my use to take all the Principall of any instead of the use. The Prophet David would not sacrifice unto the God of Israel, of that which cost him nothing. Nor do I use to offer that before the same God unto his people, which cost me nothing but a Groat, or Teston at the Stationers shop. Such as it is it has been offered once, and againe unto the people from the Pulpit; And now, such as it was, it is to be offered to them from the Presse, for I cannot but own it every where, and desire your Worship to own the humblest of your servants in it

EDWARD WILLAN.

R Eader, the former Epistle was prefixed when these Notes were first desired by Mr. Hobart for his private use. This second Epistle is now affixed also to hint the occasion of my Printing them.

The



THE
CONSUMMATION
OF
FELICITY.

P S A L. 16. 12.

*In thy Presence is the fullnesse of joy : and at thy right
Hand there is pleasure for evermore.*



HE fairest way (though it be the furthest way) into the *City* of the *Text* is thorow the *Suburbs* of the verse before it. And by that Way wee may observe, that *Christs* way to *Heaven* was by the *Gates* of *Hell*. In the verse before the *Text* the *Prophet* foretells the *Bitternesse* of *Christs* *Passion* ; In the *Text* it selfe hee tells the *Blessednesse* of *Christs* *Glorification*. In that wee may behold him in his lowest *Humiliation* ; In this we may behold him in his highest *Exaltation*. In that we may observe him sustaining the fullnesse of sorrow in his *Fathers* absence ; In this wee may observe him regaining the fullnesse of joy in his *Fathers* *Presence*. In that wee may see how hee felt the heavy *Hand* of *Gods* displeasure for a time ; In this wee may see how hee found the pleasure at *Gods* right *Hand* for evermore. And thus in both together wee may

observe how Christ passed by the Crosse of ignominy, and the ignominy of the Crosse, unto the Crown of Glory, and the Glory of that Crown.

Tota Christi vita fuit continua passio. Brent.

Indeed, the whole *life of Christ* from his *Cradle* to his *Crosse* was nothing but a bearing of the Crosse; for no sooner did hee beginne to crosse this troublesome World, but hee himselfe was troubled with a World of crosses, crossed with a World of troubles. But the greatest Crosse that ever hee suffered in the World was his suffering upon the Crosse to save the World. That Crosse that did beare Christ was the heaviest Crosse that ever Christ did beare. And therefore though his daily sufferings were encreased with his Days of suffering; yet the Sufferings of his last Day have caused that Day of his last Sufferings to be Christened his Passion-Day καὶ ἑξοχὴν. For then was his Soule in a very Hell of Sufferings; And then were the very Sufferings of Hell in his Soule. But *his Soule was not left in that Hell of Horreur*; Nor was that Horreur of Hell left in his Soule. His Soule and Body too were both right-soone felicified *with the fulnesse of joy in the presence of God, and with pleasure at his right Hand for evermore.*

Our Lord and Saviour suffered for a time on Earth for us, that wee might not suffer for our selves in Hell for ever. Yea hee suffered willingly upon the Crosse for our sakes, that wee might be willing to suffer under the Crosse for his sake; and we must be willing *to suffer with him here*, or hee will never be willing that wee should *reigne with him hereafter.* *Wee must take up our Crosse, and follow him*, if ever with him wee would enjoy *the fullnesse of joy in the presence of God, and pleasure at his right Hand for evermore.*

It was his pleasure to beginne an Health to us in the bitter cup of sufferings; and wee must pledge him in the same cup of sufferings, if wee would be sharers with him of the Health. It was his intent, when hee tooke his owne Cup off, to have the Health goe round, *Yee shall indeed drinke of the same cup that I drinke of*, saith hee, *Mat. 20. 22.* And good reason: for why should any Servant looke to fare better then his Lord and Master? *It is enough that the Disciple be as his Master, and the Servant as his Lord*, saith the Lord our Master.

Mat. 10. 24, 25.
Luke 6. 40.
John 13. 16. 15.
20.

He was the *Lillie of the Valleys* which *Solomon* sung of; and as a *Lilly amongst Thornes* he was whilest hee grew in this earthly Valley. Encompassed hee was with Thornes even all the time hee was growing here; yea hee was quite covered with them at the last. Hee was *crowned with Thornes*; and by wearing of them was worne up by them. But hee wore them onely as the Head of the Church. And must not the Body be conformed to the Head? Must not the Church be thorned with tribulations as well as Christ? Yes surely; And every mysticall Member of the Church must be conformed to the Body of it: For tribulation is every true Disciples Portion. Christs Servants must all be sufferers. Hee that would waite upon our Saviour in the height of Glory must be content to follow him thorow the depth of Misery. *The way to Heaven is by weeping Crosse.* It is through much tribulation, yea *διὰ πολλῶν θλίψεων*, through many tribulations, that wee must passe to the Kingdome of Heaven, if ever wee looke to enter into it. Temporall sufferings are the Legacies which our Lord bequeathed to all his faithfull followers as an annuity unto them. *ἐν τῷ κόσμῳ θλίψιν ἔξεστε*, saith hee unto them, *John 16. 33.* In the World you shall have tribulation; For if they have persecuted me, they will also persecute you, saith hee, *John 15. 20.* and therefore marvell not (saith he) though the World hate you; for it hated me first. If yee were of the World, the World would love his owne: But because yee are not of the World, but I have chosen you out of the World, therefore the World hateth you, *John 15. 19.* In this World therefore they that will live godly in Christ Jesus must suffer persecution, as saith that inspired secretary of the Holy Ghost, *St. Paul. 2 Tim. 3. 12.* And well may wee say with him, *1 Cor. 15. 19.* If in this life onely we had hope in Christ, wee were of all men most miserable. Miserable are all men in this life; But wee, the servants of Christ, were the most miserable of all men, if in this life onely we had hope in Christ.

It cannot be therefore but there must needs be an other life, and that life must needs be better then this present; for it cannot be that Christ our Lord, the Lord of Life, a righteous Lord, should serve them alwayes worst that in all their lives doe serve him best; And them ever best that serve him ever worst.

Song of Sol. 2.
1, 2.

Mat. 27. 29.

Ephes. 5. 23.
Isaia. 53. 4, 5, 6,
7, 8.

Acts 14. 22.

ὅτι βίῃ ἀλλο-
θῶς ὁ βίῃ
ἀλλὰ ζῆμφο-
εσ.

Jerem. 12. 1.

It is a Bargaine of Gods owne making to honour them that
 1 Sam. 2. 30. honour him. And God will surely make those Bargaiues good
 John 14. 6. that are of his owne making. Can Hee say it, and never doe
 it? Can Truth it selfe prove false? It cannot be; Never did
 God suffer any Man to lose by doing for him; Nor was ever
 any Man lost by suffering for him. Hee will infallibly save all
 them that doe unfeignedly serve him. Yea truly, they doe even
 serve themselves that doe truly serve the Lord. And they doe
 save themselves too most surely that lose themselves for serving
 him most seriously.

Indeed it is a *Paradox*, yet it is *Orthodox* indeed; for it is
 an Oracle from the mouth of Truth it selfe, *Mat. 16. 25. That
 whosoever will save his life shall lose it: and whosoever will lose his
 life for Christs sake shall save it.* It seemes that it is the losse
 of life to save it, by forsaking *Christ the Lord of Life*; And
 that it is the saving of life to lose it for his sake, who is life it
 selfe, and the giver of it. Hee that does not lose Christ with
 his life, or in it, shall save his life in Christ, and with him;
 And hee that layes downe his life for Christ his Saviours sake,
 shall take it up againe for his owne with immortality added
 to it.

Let no Man therefore either thinke, or say that sufferings
 are the onely Salaries, or the sole rewards that our Saviour
 Christ vouchsafeth to bestow upon his Souldiers, and upon his
 Servants: For never did any Souldier beare armes under the
 commands of a more Noble Captaine, or more excellent Ge-
 nerall; Nor can any man serve a better or more generous
 Master.

Dorotheus.

The *Proto-Martyr* was *S. Steven*. Hee was the first that e-
 ver warred under the *Banner of Christs Crosse* to the losse of
 life. The vaunt-gard was led on by him; and hee himselfe did
 march in the very front to bid the enemy battell; and was hee
 no way rewarded, thinke yee? Had hee nothing bestowed up-
 on him, but onely a volley of stones? Did hee lose all salaries
 with himselfe? Oh no! Did hee not rather winne that life
 which is eternall by losing of his temporall life in that *Bed of
 Honour*? And has hee not ever since beene invested with
 the

Acts 7. 59.

the *Crowne of Martyrdome*? And has not that beene ever deemed a Crowne of Glory? Who ever called that first Brigade of holy Martyrs a forlorne-Hope, that was carryed on by his Christian Gallantry, and valiant Christianity? Yet it was the first Party that faced the foe, and gave the Onset. Did not the very *Heavens open to give Quarter to his Soule*, when it was beaten from the littler Garison of his Body by a charge of stones? They are happy losers that are so beate into Heaven.

As soone as hee was ordained (as though hee were appointed for this purpose) stoned to death by them that slew the Lord, and for this cause

as the first triumphing Martyr of Christ, according to his Name, hee beareth a Crowne. *Eusebius l. 2. c. 1. Acts 7. 55, 56.*

S. Paul was an other valiant Champion for the *Lord of Hosts*. He fought with Beasts at Ephesus after the manner of Men, and overcame them. And was there no reward bestowed upon him for fighting his good fight, but onely the Romane Axe sharpened with Neronian cruelty? Yes, hee knew there was laid up for him a Crowne of Righteousnesse, which the Lord, the righteous Judge would give unto him.

1 Cor. 15. 32.
Linus Episc. de
Passione Pauli.
Dorotheus,
Eusebius, Hist.
Eccles. l. 2. c. 22.

Or had Gods humble servant, holy Job, no better wages then a Dung-hill, and a Pot-sheard for serving in such Paines to such Poverty with such Patience? Pained hee was in his flesh till pined unto skin and bones; And poore hee was to a very Proverb; yet patient to a Miracle; And had hee no remuneration? Yee shall finde hee had, and that a large one too, if yee shall consult the vouchee of his sacred, and authentick story towards the conclusion of it. God was as free to him, as hee had beene faithfull to God. Job was not long in Misery, before the Lord did manifest his bounty to him, through the abundant riches of his Mercy.

Job 2. 7, 8.

Job. 2. 10.

Job 42. 10, 12.

The Crowne of Thornes was put upon our Saviours Head, but was soone pulled off againe. And his tender Limmes were fastened to the Crosse, but could not be made so fast unto it, but that they were soon loosed from it. The Misery of the Crosse was quickly changed into the Majesty of a Crowne, And the Paine of the Thornes into the Pleasure of a Throne. The Soule of our Saviour was not left in the Hell of Sufferings; Nor shall the Sufferings of Hell be left in any Soule that is our Saviours. His Soule was soone translated with His Body unto Blisse, and

Acts 1. 9.

Glory,

Glory, and so shall all the Soules and Bodies that belong to him. Hee hath *Coronets of Happinesse* to Nobilitate the Heads of all his faithfull followers. And hee hath *Palmes of Victory* to Honestate the Hands of all (I doe not say) the *Martyred Army of Nobles*; But the *Noble Army of Martyrs*; and hath *stoles of Holinesse* to compleate even all the Host of Heaven
Cap a-pe.

The Saints on Earth are all but *Viatores*, way-faring-Men, wandering Pilgrims farre from home: But the Saints in Heaven are *Comprehensores*, safely arrived at the end of their journey. All wee here present for the present are but meere strangers in the midst of danger, wee are losing our selves, and losing our lives in the Land of the dying: But ere long wee may finde our lives, and our selves againe in Heaven with the Lord of life, being found of him in *the Land of the Living*. If when wee die we be in the Lord of Life, our soules are sure to be bound up in the *bundle of Life*, that so when wee live againe we may be sure to finde them in the life of the Lord. Now we have but a *dram*, but a *scruple*, but a *graine* of happinesse, to an *ounce*, to a *pound*, to a *thousand weight* of heavinesse; Now wee have but a drop of joy to an Ocean of sorrow; But a moment of ease to an Age of Paine: But then (as S. *Austine* very sweetly in his *Soliloquies*) wee shall have endlessse ease without any paine, true happinesse without any heavinesse, the greatest measure of felicity without the least of misery, the fullest measure of joy that may be without any mixture of griefe. Here therefore (as S. *Gregory the Divine* adviseth us) let us ease our heaviest loads of sufferings, and sweeten our bitterest cups of sorrows with the continuall Meditation, and constant expectation of the *fulnesse of joy in the presence of God, and of the pleasure at his right Hand for evermore.*

And thus by this vast circumference of the *Suburbs*, yee may easily gesse that this Text is a *City* of more then *one whole dayes journey*. Yet can I make but *halfe one Sabbath-dayes-journey* into the Parts, and thorow the Passages of the same. And therefore I cannot stand, as otherwise I should, to shew you all the Remarkables in it, I shall only point at the chiefest.

When that antient Pillar of the Church S. *Augustine*, the
Ornament

S. August. l. so-
lil. cap. 35.

Nazianz. in
funere patris.

Ornament of Hippo, had enlarged his City of God into 22 Books, hee then confest that all that he had written was but *stilla de mari, scintilla de foco*; as a drop to the Ocean, or the smallest sparkle to the heape of fire upon the Harth. What an unequal proportion then must one Sermon needs hold with such a copious subject as this? *Ezechiel* the Prophet drew forth a lively Portraiture of the *Earthly Jerusalem* within the small compasse of a *Tile*. But this *Prophetick Swan of Jordan*, this *unfabled Muse of Syon*, this *Hebrew Syren, holy David*, a Musically Prophet, a Propheticall Musician, an inspired Songster, *the sweete singer of Israel*, yea *Israels sweetest Orpheus*, hath both sung the Prayses, and penned the Portraiture of the *Heavenly Jerusalem* within the smaller compasse of my Text.

Ezech. 4. 1.

For this Text is a very true Map of Heaven, though it be a very small one. It is a very full description of that endlesse, that boundlesse Kingdome. A very lively representation of that holy Land of Promise, that promised Land of true holinesse, whereof the *Earthly Canaan* was but an Adumbration. That great favorite to the *God of Israel*, meeke spirited *Moses*, the first Governour of all the *Israel of God*, before his departure out of this life, which was before the Host of Israel had marched thorow the Wildernesse into the promised Land, was vouchsafed a view of it from the *top of Pisga*; And that his view of *Palestina* at that distance was to shew unto us, that a spirituall Israelite may sometimes obtaine a *Pisga sight*, or Glimpse of Heaven before his entrance there, or that hee hath quite passed thorow the Wildernesse of this transitory World. Here therefore, if the Worldly cares of this *Earthly Kingdome of England*, deemed by many to be a *second Palestina*, have not wholly possessed your mindes, and left no roome for any Contemplations of the Kingdome of Heaven, give mee leave, for a little time to remove this *Earthly Kingdome* from your Mindes, by removing your Mindes from this *Earthly Kingdome*; And let mee carry your soules to the Heaven of joyes by bringing the joyes of Heaven to your soules. Surely there cannot bee a more pleasing way, nor a neerer to bring Mens soules to the fulnesse of joy in the Presence of God, then to bring the fulnesse of joy in the Presence of God unto Mens soules. If there be any

Deut. 34. 1, 2,
3, 4.

Speculatio veritatis est ipsa Felicitas. Aristot. l. 10. Ethic.

Heaven to be enjoyed upon Earth, it is in the Contemplations of the joyes of Heaven. And they that open their Soules to let the Pleasures of Heaven into them by meditating of them, What doe they but open Heaven it selfe to let in their soules unto those Pleasures? If there be any true Pleasures to be expected in this life of sorrowes they must needs be in the constant Expectation of *the fullnesse of joy in the Presence of God, and of the Pleasure at his right Hand for evermore.*

In thy Presence is the fullnesse of joy, and at thy right Hand there is, &c.

In the Text, upon the first view of the words, we may discover two Remarkables;

1 } The } Consummation } of true felicity.
2 } } Continuation }

In thy Presence is the fullnesse of joy, there's the Consummation of true Felicity.

And at thy right Hand there is Pleasure for evermore, there's the Continuation of that true Felicity to all Eternity.

First of the Consummation of true Felicity; And if we but review the words as they doe discover the same unto us, we may plainly see how true Felicity ascendeth as it were by steps unto its Consummation.

The first step is joy.

The second fullnesse of joy.

The third the fullnesse of joy.

The fourth the fullnesse of joy in the Presence of God.

The fifth the Present, constant, and incessant Emanation of the fullnesse of joy in the Presence of God from the Presence of God, In thy Presence is, &c. there it is, not there it was, nor there it may be, nor there it will be, but there it is, there it is without cessation, or intercision, there it allwayes hath beene, and is, and must be. It is an assertion *aterna veritatis*, that is alwayes true, it may at any time be said that there it is. In thy presence is the fullnesse of joy; And herein consists the Consummation of Felicity: For what does any Man here present wish for more then joy? And what measure of joy can any Man wish for more then fullnesse of joy? And what kinde of fullnesse would any

any Man wish for rather than this fullness, the fullness *καὶ ἕξοχῶν*? And where would any Man wish to enjoy this fullness of joy rather than in the presence of God, which is the ever-flowing, and the over-flowing Fountaine of joy? And when would any Man wish for this enjoyment of the fullness of joy in the very Fountaine of joy rather than presently, constantly, and incessantly? Now all these desirables are incircled within the compass of the first Remarkable to make up the Consummation of true Felicity. *In thy Presence is the fullness of joy.*

The second Remarkable was the Continuation of true Felicity to all Eternity, In these words, *At thy right Hand there is pleasure for evermore*; And if wee bestow a serious Review upon these words, wee may finde these foure Considerables in them, which are as so many Retainers to true Felicity.

The first is *Pleasure*, which is indeed the *second-selfe* of Heavens Happiness. The second is a *Variety of Pleasures*, as it is in our last, and best translation, *Pleasures*, in the Plurall Number. *Delectationes*, so St. Jerome, *foconditates*, so Montanus, *נְעִימִים*, so the *Original*; All Pluralls. And this Plurality, or Variety of Pleasures must needs add much pleasure to every one of all those Pleasures whereof there is Variety.

The third is the Height of all those severall Pleasures; *Delectationes in dextrâ tuâ*, Pleasures at thy right Hand, *i. e.* Pleasures at the height, for that's the *ἀκμή*, the *apex*, the very *Commencement*, or accomplishment of the highest Degree of Pleasure.

The fourth is the Length of all those Pleasures at that height, *for evermore*. Now what can be thought of to be added more? Can any Degree of Pleasure be higher, then that at Gods right Hand? Or can any pleasures be more lasting then those that are for everlasting, or lasting for evermore? What can any Man wish for more? Can any man desire any more then to enjoy as complete a fullness of joy as it is possible for any to desire to enjoy, and to enjoy that fullness of joy as long as it is possible for any Man to desire to enjoy it? Now this Text asserteth, and ascertaineth all this to be in the Heavenly presence of God, *In thy Presence is the fullness, &c.*

There is pleasure; so the former translation. *There are pleasures*;

ures; so the latter. The latter is the better, but both are best together. Wee may observe them both to speake that fully, which either of both speaketh truly. Here on Earth Men seeme sometimes to take great pleasure in things, that neither are true pleasures in themselves, nor have true pleasure in them; And they have true pleasures sometimes offered to them, and they take no pleasure in them. But in the presence of God there are true pleasures, and there is true pleasure in them to the enjoyers of them. True pleasures in themselves they are, and so shall be for evermore. And they are true pleasures also unto those that have them, and unto them they shall for evermore be so. The longest Duration of them shall not diminish their Delectation in them; pleasures at the height they are, and shall be in themselves. And there shall be the Height of pleasure in them to those that shall enjoy them for evermore **אניניני** *at thy right Hand, Phrasis Metaphorica*, It is a figurative expression; A phrase borrowed (as I suppose) from that fashion amongst Men whereby they shew their Respects unto those of place and dignity; for by giving the right Hand is signified the giving of Honour to them. But *God is a Spirit*, as our Saviour telleth us, *John* 4. 24. And a Spirit hath no such hands as Man hath; A Spirit hath neither a left hand, nor yet a right. Here therefore the word must not be understood *καὶ ἄνθρωποπαθέσθαι*, after the Manner of Men. Indeed it is spoken *ἄνθρωποπαθέσθαι* as the Schooles are wont to speake, *ad captum nostrum*, to our humane apprehension. But it must be understood *θεωπαθέσθαι*, in a Diviner sense, as spoken of God. That caveat therefore with which *S. John* concludes his first Epistle may here be very opportune, *τεκνία φυλάξτε*, *little Children beware*, and beware of that here whereof hee warnes you there, *beware of Idols*.

There were some *Hereticks* of old, which were called *Anthropomorphites*, as *Theodoret* stories it of them, because they ascribed an humane shape to God himselfe. And they did so thinke of God, because the Scriptures doe make frequent mentions of the *Eyes*, and *Eares*, of the *Face* and *Mouth*, of the *Heart* and *Bowells*, of the *Back parts*, and *Feet*, of the *Armes* and *Hands* of the Almighty. And when some ignorant People

Theodor. l. 4.
cap. 10.
Faber Stapulē.
in canon adversus
Hæreticos
Ⓢ Hæretes.

People reade, or heare such Expressions in the Scriptures they may soone set up an Idoll in their *Heades*, or in their *Hearts*. A Man may sooner *fancy an Idoll* then hee can *fashion* one. His head can worke a great deale faster then his hands to make a Representation of God. The Text ascribeth an hand to God, and with a distinction, a right hand; yet may wee not thinke that God hath an Humane Shape, or Bodily Parts. *Nullis membrorum lineamentis compositus est*, saith *S. Austine*, Hee is without all kindes of composition. Hee is neither *Physically*, nor yet *Metaphysically* compounded. *In Deo nihil est, quod non est Deus*. There is nothing in God which is not God himselfe, so the Schooles. Hee is *ens primum*, the first Being; And those are but figurative speeches saith *S. Austine*, that ascribe either Parts or Passions to God Almighty. And by the right hand of God in the Mysticall Dialect of the Holy Ghost diverse things are signified. Sometimes the Power of God; and sometimes the excellent Workes of God wrought by that power, so *Eucherius*, and so *S. Austine* too. Againe sometimes by the right Hand of God is meant the incarnate Sonne of God, by whom hee doth whatsoever hee pleaseth in the World; and sometimes by the right Hand of God is meant that height of Nominall and of Reall Honour, which the incarnate Sonne of God, as hee is Θεάνθρωπος God-man, hath received in his Fathers Presence; as also that height of Glory, which the Adopted Sonnes of God shall all receive in the same blessedfull presence, so *Dionysius Carthusianus*, and *Bruno*, and so *S. Austine* and *Nicholaus de Lyra*, and divers others; *Sessio Christi ad dextram Dei*, The sitting of Christ at Gods right Hand, doth signifie his eternall settlement in that height of Majesty, and Glory, and Dominion which our Saviour is invested with in Heaven; So that holy *David* here speaketh not only *in nomine Domini*, In the Name of Christ our Lord; But *in Persona Christi* too, in the Person of Christ. And doth fore-speak the fullest Measure of joy, and the highest Degree of Pleasure that can be, *In thy presence is the fullnesse of joy, and at thy right Hand there are pleasures for evermore*.

And thus this Review of the Words hath found out three Considerables, namely:

S. August lib. de essentia Divinitat.

See Rogers upon the first of the 39. Articles of Religion.

Eucher. Intel. lig. spiritualis formula.

Vid. Barth. Chassanæ. Catalog. Glor. Mund. 3. par.

Ad locum.

Ad locum.

Wendel. Divin. Tbes. Perkins upon the Creed. P. Ramus in Symb.

Cum vultu tuo :
 § Hieron. Cum
 faciebus tuis :
 Ari. Montan.
 In Deo est glo-
 ria, & ipse est
 gloria: Chassan-
 xus in tertia
 parte catalogi
 gloria mundi.

First, *The Fountaine of Felicity*, the Presence of God ; *In thy Presence.*

Secondly, *The Felicity of the Fountaine*, the fullnesse of joy ; *In thy Presence is the fullnesse of joy.*

Thirdly, *The Consistents of Felicity in that Fountaine*, which wee may very fitly call the Integralls, and Dimensions of it.

1 } he } *Bredth* }
 2 } } *Height* } of it.
 3 } } *Length* }

First, *the Bredth*, in the Extensions of it both to Joy, and Pleasure : Yea, to Joyes and Pleasures, for both are Pluralls in the holy Language. נעמורה שמחורה

Secondly, *the Height* of it, at Gods right Hand.

Thirdly, *the Length* of it, for evermore, *In thy Presence is, &c.*

Acquiri quidem
 potest, estimari
 non potest.
 S. Zeged in. loc.
 Comment.

It would require no lesse then Eternity it selfe fully to set forth the fullnesse of joy in the Presence of God, according to these Dimensions of it. But alas ! My time doth shorten apace, and I feare your Patience does so too ; I shall therefore, as briefly as I can, lay open this Fountaine of Felicity unto you. And my way to doe it shall be by moving and removing these two Queries.

1. What Presence of God it is in which there is the fullnesse of joy ?

2. What it is that causeth the fullnesse of joy in that Presence of God ?

There is a twofold Presence of God, a Generall Presence, and a Speciall Presence.

First, there is a Generall Presence ; *The Eyes of the Lord are in every place ; beholding the evill, and the good,* saith the Wiseman, *Prov. 15. 3.* And the Lord himselfe is in all places as well as his all-seeing Eyes ; *Whither shall I goe from thy Spirit ? or Whither shall I flee from thy Presence ?* saith the Psalmist. *If I ascend up to Heaven, thou art there ; If I make my Bed in Hell, behold thou art there ; If I take the Wings of the Morning, and dwell in the uttermost parts of the Sea, even there shall thine hand leade*

leade me, and thy right Hand shall hold me, Psal. 139. 7, 8, 9, 10. *Cujus non est Deus?* saith S. Augustine; Who may not call God his? And whom may not God call his? God indeed hath Being in himselfe, and of himselfe; Yea, hee himselfe is Being it selfe; so that all Being is from him *Fontaliter*, in him *Formaliter*, by him *Causaliter*, to him *Finaliter*; for of him, and through him, and to him are all things, Rom. 11. 36. Other things have all their Beings by participation. And the Universall Presence of his uncreated Being does continually create their Beings; for his conserving of them constantly, is a creating of them continually. His being present at all times, in all places, does give being to all men, and to all things; *Do not I fill Heaven, and Earth?* saith the Lord, *Jerem. 23. 24.* Both are filled with his Presence; But not both alike. Nor is hee alike in all the places of the Earth. Hee is present with those that are in joyfull Prosperity, and so hee is with those in sorrowfull Adversity: But not alike with both, not so with these as hee is with those. His being present with both doth give being unto both, but not true joy, much lesse the fullnesse of joy. It must be his speciall Presence that must doe that, and that speciall Presence of his is twofold.

1. Gracious.

2. Glorious.

The *Militant Saints* enjoy the first;

The *Saints Triumphant* enjoy the second.

Those have the Presence of his Grace; and the Grace of his Presence, filling them as full of joy as their estate Militant does render them capable in this vally of Teares. But alas! their greatest measure of joy here must needs fall short of the fullnesse of joy. But these have the Presence of his Glory, and the glory of that Presence, glorifying of them to the fullnesse of joy, and gracing of them with the Perfection of all Glory, and the glory of all Perfection. The Inchoation of glory is here in the Kingdome of grace; And the Consummation of grace is there in the Kingdome of glory. Grace is the beginning of glory, and glory the perfection of grace. The joy of the Saints begins with their glory, and the glory of the Saints is the fullnesse of their joy. No joy without glory, and no glory with-

Martin. Meta-
phys.

*Verum est dicere
de quavis crea-
tura, quod
quandiu est,
creatur à Deo.*

Durand *Manu-
tenenti à divinâ
conseruantur.*
*Deus est ubique
essentia, sed non
suo tam singulari
favore quo in
Iudæa, sic etiam
dicitur esse ubi-
que, sed habita-
re in sanctis.*

Pet. Baron in
Jonam Prælect.
75

See Dr. Donnes
3. Sermon on
the Nativity,
upon Gal 4. 4;

I. vi. lib. 27.
Plutarch. in
vit. Marcelli.
V. Jer. Max. l.
1. c. 1.
Rosin.
Antiquit.
Roman. l. 2. 18.

out grace. *The Temple of Honour*, and the *Temple of Vertue* were so situated at *Rome* of old, that no man could enter the Temple of Honour unless hee passed thorow the Temple of Vertue, to signifie unto the *Romanes* that the way to Honour was only by Vertue.

Gloria virtutem sequitur, ut corpus umbra. Beroaldus in *Tusculan. Quest.*

In like manner, the *Kingdome of Grace*, and the *Kingdome of Glory* are so Ordered, that no Man can enter into the kingdome of glory, but first hee must passe thorow the kingdome of grace. By grace man comes to glory; And by glory to the fullnesse of Joy. When the Lord of glory shall appeare to us in glory, and make us appeare in glory to himselfe, and cause that glory of the Lord to appeare in us amongst the glorious Saints and Angels in Heaven, then, (saith *S. Jerome*) and not till then, shall wee enjoy the fullnesse of Joy; It is his glorious presence onely that affords the fullnesse of joy; And this fullnesse of joy consisteth in two things.

Mat. 13. 43.
Felix qui potuit
boni fontem
visere lucidum.
Boetius de con-
solat. Philosoph.
lib. 3.
Met. 12.
Quanta erit se-
licitas? ubi nul-
lum erit malum,
nulli deerit bo-
num? S. August.
l. 22. de Civit.
Dei. Equidem beatos existimo, qui sunt in bonis nullo adjuncto malo, Cicero, l. 5. Tusc. Quest.

1. In the Absence of all detestable things.

2. In the Presence of all delectable things.

In a perfect freedome from all evill things; And in a perfect freedome in all good things.

First, a perfect freedome from all evill things. Now evill things are of two sorts.

1. Sinnefull.

2. Sorrowfull.

Mala turpia, and *Mala tristia*; as the Moralists call them, or *Mala culpa*, and *Mala pena*, as the Schoole Divines and others. Evills of Sinne: And evills of suffering for sinne. These evills are both amongst Men on Earth, but both are excluded from amongst the Saints in Heaven, there is neither wickednesse, nor yet wretchednesse amongst them. Those that enjoy the glorious presence of *God* can neither meete with wickednesse, nor be met with by any wretchednesse; They can neither finde the evill of sinne, nor can they be found by the evill of sufferings; But shall be for ever freed from both.

First,

First, they shall for ever be free from sinne; free from the condemning power, and free from the commanding power of it; free from all guilt of sinne, and free from every Act of sinne. There is a freedome in the glorious presence of God both *à peccato regnante*, from sinne reigning, and *à peccato habitante* too, from sinne dwelling. In this present World sinne reigneth over the worst, and remaineth in the best: But in Heaven there is neither any dominion of sinne, nor dwelling for sinne. There is an absolute Immunity from all sin, and from all occasions of it, and temptations to it.

And as there is a freedome from all sinne; so from all suffering for sinne; *All Teares are there wiped quite away from all eyes*. They that enjoy the glorious presence of God shall weepe no more, unlesse it be for joy, that they shall weepe no more for griefe. All cause of griefe is farre removed from that presence. They that enjoy it enjoy with it an absolute enfranchisement from all incombrances, and inconveniences. They are free from want; And free from War. And free from death; And free from Devils.

nullus æstus, nulla corruptio, nulla indigentia, ulla mæstitia, nulla tristitia.
de Symbol.

They are free from want; They can want nothing there, unlesse it be want it selfe. They may finde the want of evill, but never feele the evill of want. Evill is but the want of good, and the want of evill is but the absence of want. God is good, and no want of good can be in God. What want then can be endured in that presence of God, where no evill is, but all good that the fullnesse of joy may be enjoyed? Here some Men eat their meate without any hunger, whilst others hunger without any meate to eat; And some Men drinke extremely without any thirst, whilst others thirst extremely without any drinke: But in the glorious presence of God not any one can be pampered with too much, nor any one be pined with too little. *They that gather much of the Heavenly Manna have nothing over: And they that gather little have no lack.* They that are once possessed of that presence of God are so possessed with it, that they can never feele the

H

misery

Revel. 7. 17.
21. 4.

Non est ibi mors, non est ibi luctus, non est ibi lassitudo, non est infirmitas, non est famel, nulla sitis,
August. lib. 3.

The field of
Blood; Mat. 27.
8.

John 6. 70, 71.

Mat. 26. 15.

Mat. 26. 3, 4

27. 1.

Numb. 16. 1,

2, 3.

2 Sam. 15, 2, 4,

5, 6, 10, 12, 16.

5, 6, 7, 23.

mifery of thirft or hunger. And as they are free from want, fo are they free from warres, with all the mifchieves that are concomitant, and all the miferies that are conſequent. The Kingdome of glory can never be turned into an *Aceldama*; No forraine enemy can invade it; Nor home-bred enemy infect the happineſſe of it; No *bedevilled Judas* can come there to betray his Lord and Maſter, *the King of Kings*, for halfe a Crowne. Nor can any *Jewiſh Elders* aſſemble there to condemne him, or conſpire againſt him. *Mofes* and *Aaron* ſhall never be confronted there by any gain-ſaying *Corahs*, or mutinous *Abirams*, or complying *Dathans*, or any of their confederates; and good *King David* ſhall there be free from the pride of all ambitious *Absolons*, from the preſumption of all ſeditious *Shebas*, and from the wicked counſells of all contriving *Achitophels*. No curſing *Shimeis*, Nor railing *Rabshakehs* ſhall come there to belch infectious gorges forth, to poyſon the Hearts of any ſubjects in that Kingdome of glory, to confound the glory of that Kingdome into an *Anarchie*. No Polupragmaticall *Machiavelians*, Nor crafty *Boute-fewes*, ſhall interrupt that Kingdomes endleſſe peace. No bold *Seianns* can inſinuate into that glorious Preſence to corrupt it. No malecontented *Cataline* can lurke there, either to traduce the glorious Majeſty of the *King of Kings*, or to ſeducer inferior Officers. Nor is there any War-like Ammunition Magazined there.

No Civill Warrings can deſtroy that glorious Kingdome, nor can any factious jarrings deface that glorious Church. No *New-fangled Athenians*, nor *Schiſmaticall Corinthians* can diſturbe the unity, or deſtroy the uniformity of that Church. No *over-maſtering Pope*, nor *under-mining Jeſuite*; No *New-Church-making Familift*, nor *No-Church-making Atheiſt*, can gaine ſuch favour, or get ſuch footing there, as to eject the ſetled Saints, and worke the ruine of all that Church. No *ravenous Wolves in Sheepes cloathing* can creep by any Poſternes gates into that fold to flea or fleece the flock, and miſtake feeding on them, for feeding of them. That ancient *Hierarchie of Arch-Angels*, and *Angels*, and other *Miniſtring Spirits* can never be deemed ſo ſuperſtitious as to demerit an utter Extirpation.

tion. The Militant Church may be infested with some of these destructive Pests at all times, and with all of them at some times; But the Church Triumphant is at all times freed from all these. Nothing that worketh any abomination can come there, and therefore every thing that tendeth towards the *grand Abomination of Desolation* must needs be for ever exiled thence. The glory of all there must last for ever; And all in that glory must live for ever. Being free from sinne; they shall be free from Death; from Death spirituall in it, from Death temporall by it, and from Death eternall for it. That presence of the Ever-living God doth set them free from all for ever.

Here we beginne to die so soone as we begin to live; All here are borne to die, and many are but borne, and die.

Nascentes morimur, finisque ab origine pendet;

Being born we die, as saith *Manilius*, & the last of our days does pend upon the first. Our Death does hang about us from our Birth. We all are bound towards the Womb of our great grandmother the Earth, so soone as wee be loosed from our Mothers Wombe. Hee that is borne to day is borne to die, and is not sure to live an other day: But in the glorious presence of God, there is no dying, they that are there are sure to live for ever, free from the sting of Death, and from the stroke; free from all tendencies unto Death, and from all feares of dying. When the Naturall Body of a Saint comes there, it does become a *spirituall Body*; It is there spiritualized in the manner of subsistence, though not in the Nature of the substance. It is still a Body, though it be spirituall, and it is said to be spirituall, saith *S. Augustine*, because it there lives the life of a spirit.

For first, like a spirit, there it liveth without any hunger, without any thirst, without feeling pinching cold, or parching heat. It needs no meate, it needs no drinke, it needs no summers Ruffe, nor winters cloath.

Againe, it liveth like a spirit there, free from sicknesse, free from Aches, free from all sorts of Diseases; It cannot bee distempred into a Fever, nor dissolved into a Flux, nor corrupted into Ulcers.

Againe, like a spirit it liveth there without decaying by living long. No time can dimme the Eyes, or dull the Eares, or lame the Legs, or feeble the Hands, or cripple the Feete, or crooke the Back, or furrow the Face, or disfigure the feature. Though it lives *Mathusalems age* a thousand times over, yet it never grôwes crazie, or decrepit, or *Shrinkes* into a *Skeleton*.

And lastly, like a spirit, it is immortall, *Death can have no more Dominion over it*. This life it but the shadow of that; This is but a dying Life, a kinde of living Death, but that is *vera non interitura vita*; A Life indeed never to end in Death, as *Victorinus Strigelius* very truely.

Now tell mee, who would not gladly live in such a privileged place, where that boldest Sargeant, Death, cannot come to arrest? such is the Sanctuary of Gods glorious Presence. A Liberty indeed, free from all kindes of Death, and free from unkinde Devills too; from Devills infernall, and Devills incarnate too.

*Victorin.
Strigel.
ὑπομνήματα
in Psal.*

Nullus ibi Diaboli metus, nullæ insidiæ dæmonum, Terror gehennæ procul. Mors neque corporis neque animæ sed immortalitatis munere uterque selutus, S. Chrysoft. de reparatione lapsi.

No evill Angels can ascend from the bottomelesse pit into that presence to tempt any there to sinne. Nor hellish furies to torment for sinning in times past. No Devill of the lower Hell, nor any of this wicked World above it, can find any entrance thither. There is indeed free quarter for Saints, but none for Sinners; The free Men of that City, and all the Denizons of that Kingdome, are allwayes freed from all unwellcome troublesome intruders. The spirit of Debate and Strife can never thrust the *Devills mysterious cloven foote* into that presence, to set Divisions, to cause distractions, to bring destruction. No carnall pride can ever beget fond fashionists in the streetes of that most holy City; Nor spirituall Pride breed up fantastickall factionists in the Houses. No hiddeous Blasphemies, nor filthy obscenities, nor thumping Oaths, nor hellish cursings, nor peevish censurings, are used by any in that presence; All prophane, and black-mouthed Monsters of Men are exiled for ever from that Society of Saints; And

Seditionum popularium author est Diabolus, Vedelius de prudent. veter. Ecc. lib. 1. c. 2.

so are all insinuating Sycophants, and false hearted Pharisees. The Devill is never more mischievous, then when hee is most cunningly *transformed into an Angell of Light*. There is none to the white Devill for malignant Devillismes. The Honour of the Gospell hath ever beene more impeached by sinfull Professours then by professed sinners. And therefore hee who is *καρδιορροισος*, the *Searcher of Hearts*, will never suffer any to come into his presence, that practice impiety under the pretence of Piety. That grand Devillisme of Hypocrisie can never deceive the All-seeing Eyes of God Omniscent; No malignant designs can there be advanced by the seemes of Religion. There are none but those that are truly religious. None but such as are, as *Ephrem Syrus* desired to be, That are indeed, as they are in seeme, and are in seeme even as they should. It is one degree of Happinesse for a Man to be himselfe even as hee should be; But an other, a greater, to be with none but such as hee is himselfe. How happy then are they that can converse with none but those that are truly good? And are truly good like those they converse with? Who then can chuse but with the enjoyment of that Presence of God, where none but such have entertainment? Who would not be there for ever, were there no greater good to be found then this, that no kinde of evill can there be found? No evill company; No evill by company; No company of evill; No Devils, nor bedevilled Men; No tempters, No tormentours, nor any other infernalls; No Devils incarnate either white or black; No kinde of Death, either temporall, or eternall; No kinde of Warres, No kinde of woes, No kinde of sufferings, No kinde of Sinne. *Happy surely are the people that be in such case.*

2 Cor. 11. 14.

Revel. 2. 23.

Glory of the
Times. pag.
207.

Yet let mee tell you, that it is not the absence of evill alone that can make a Man truly and fully happy; It may cause some joy, but not the fulnesse of joy till the affluence of all good things be enjoyed with it. Now in the glorious Presence of God, there is not onely the absence of all evill, but the presence of all good; A perfect freedome from all evill.

There is *abundantia cumulatissima*, saith *Master Calvin*, A. In locum.

full abundance, or an abundant fulnesse of all delectables. *Omne genus jucunditatis, omne letitiarum genus*, saith he, there are all kindes of joyes, all sorts of Pleasures. There are profitable pleasures, and pleasurable profits. Things inconsistent here are all coincident there. Those Gifts that goe not here together, are all united there. Those comforts which are divided here in severall Streames, doe meet all there as in their fountaine, or rather in the Ocean. No one here may ever looke to enjoy all good things; but all there doe ever so.

There are the precious Merchandies of all Cities: for that's the City of all precious Merchandies. There are the true delights of all Countries: for that's the true Country of all delights. There are all the reall Honours of the Court, that can never be lost; And that's the right Court of Honour, that can never be put downe. There are all the true pleasures of Paradise: for that's the true Paradise of all pleasures. What does any of your soules take most delight in? What doe you most of all desire? There may you have it in the fullest measure, and there enjoy it in the finest manner.

Doe you desire, or delight in Gold? Or precious Stones? Or costly Gemms? or stately Palaces? There's a City of pure Gold, cleare as Cry stall, walled, and gated, and garnished with *Jaspers*, and *Saphirs*, and all sorts of *Pearles*, and precious Stones, as *S. John* describes it, *Revel. 21. 18, 19.*

*Divitia si diliguntur, ibi ser-
ventur, ubi peri-
re non possunt.
Honor si dili-
gitur, illic habea-
tur, ubi nemo
indignus honore-
tur, &c.
S. August. Sup.
Johan.*

Or doe you delight in glorious Triumphs, and pompous shewes? There are Triumphs Everlasting. And *the Glory of all Nations shall flow into that City in triumphant manner*, as saith *Saint John, Revel. 21. 26.* Or doe you delight (as *Massinissa* did, and *Dioclesian* too) in curious Gardens? In fruitfull Orchards? In healthfull walkes? In pleasant fountaines? There is the Celestiall Paradise, wherein a Man, had he an hundred times as many Eyes as *Argus*, might employ them all at once with various Curiosities, transcendent rarities. All those admired Gardens of *Adonis*, and *Alcinous*, of *Po*, and *Tantalus*, and the *Hesperides*, could never boast (no not in any fiction of the Poets) of such a *living fountaine* as that which floweth in the middle of this Garden of Heaven, and affords the water of life, Nor yet of such a Tree, as that of life, which beares

beares twelve kindes of fruit, and brings forth every month, as S. *John* writeth of it *Revel.* 22. 1, 2.

Or doe you delight in, and desire Peace? There can you never want it. That new *Hierusalem* is the true *Hierusalem*, the blessedfull vision of Peace. *A City at Peace, and Unity in it selfe.* There endlessse Triumphs of Peace are solemnized by all the Citizens. That's the place of peace. There's the *Prince of peace*, the Author of peace, the maker, the Creatour of it. There's the full enjoyment of that mother-Blessing and all other blessings with it. The true *God of peace* is there, and the true peace of God which passeth all understanding.

And doe you desire *Truth with Peace.* There are both together. The God of Peace is the God of Truth; And the truth of God is there revealed fully: The true worship of the most holy God is there established, and the true God is worshiped there in the beauty of holinesse.

Or doe you delight in the melody of consort Musick? There are soule-ravishing Anthems chanted, and warbled by the sweetest of all the Heavenly Quire in that mother Church, that Glorious Temple Christs Church Triumphant. There are *Choreall Doxologies* Echoed forth by all sorts of Celestiall Songsters in Harmonious *Diapasons.* *Hosanna* in the highest is here the highest straine that we can reach in any of the songs of *Syon*: But in that Glorious presence of God, every faint can rere his *Halelujah* above our *Ela* without hoarsing of his voice.

Or doe you delight in Ease and rest from wearisome labours? There the true *Christian Sabbath* is kept holy; Whereof our *Sunday Sabbath* is but an Adumbration, or preparatory Eve. *Jerusalem* below hath six Dayes for working for one sabbath Day for rest: But *Jerusalem above* is free to sanctifie an endlessse sabbath from all sinne, and from all servile labour.

Or doe you delight in mirthfull feasts and palate-pleasing Banquets? There the Marriage supper of the Lambe is celebrat with wine of gladnesse. It was no small favour, which our Gracious Saviour once vouchsafed to the Twelve, when as he sent both *Peter* and *John* to make ready the guest-Chamber (which was an upper roome in the holy City) that he might eat his last.

*Hoc accepimus ab antiquis, Be-
atitulinis quie-
tem sociam esse.
Jul. Cæsar Scal.
de subtilis.
exercit. 358.*

Luk. 22.8, 11.

John 14.2,3.

last supper with them all: But it is a farre greater favour which he shewed to them all with many others, in going himselfe in person to prepare a place, an upper roome in the holy City of Heaven for them. A Guest Chamber furnished well indeed, where they and we may Eate our last and everlasting supper with him. A supper it may right well be call indeed; for after that we shall need no following Meale, but may lay us downe in peace, and take our rest for ever, and for ever.

Or doe you delight in the presence of great personages? There is the *Mighty*, and *Allmighty Monarch of Heaven and Earth*, the *King of Kings*, and *Lord of Lords*; And there is his Second selfe, *his onely begotten sonne*, the sonne of his love, in whom he is well pleased, his Right-hand favourite, his Christ, our Lord and Iesus in the hight of his Honour, invested with power to unlock the Eschequer of his fathers richest favours with the key of his Eternall merits; and to deale them forth at his owne good pleasurer amongst his servants, and such as have bene followers of his Grace.

It was a great Honour, which that Lord of all men paramount did freely bestow upon S. Paul in creating of him Doctour of the *Gentiles*, and in appointing of him to be as his Attorney Generall to follow his businesse for him; and to defend the right of his Cause in all the Courts of the *Gentiles*, even to the utmost parts of the Earth: Yet this Great Deputy, this Chieftaine of Trustees, accounted all the Honour of his Trust, but a cypher, or a shadow in comparing it with that of the Saints in the presence of God. When he had once but seene the glory of his Master Christ at the right hand of God, and the felicity of his fellow Servants in that Glorious presence, he sighed out the residue of his dayes with panting desires to be dissolved, and to be with Christ; deeming it to be best of all, to be with him who is all in all, for Christ is the Salvation of all Soules there, and the very soule of all their Salvations. The Happinesse of all their lives, and the very life of all their Happinesse. The Crowne of all their Glory, and the Glory of all their Crownes. Their Every-thing, their All in all. And what can men wish for more then all? Can there be any desirable above this All in all? And if to all this, to this all, this *All in all*,
you

you wish for Courteous fellow servants in your following of that Court, you may be sure to have your wishes; for there are none but such, none that are not truly courteous. There are none so ill as the best of us. There are no meaner fellow-waiters then *Cherubs*, and *Seraphs*, then *Principalties*, and *Powers*, then *Arch-Angels*, and *Angels*, and the *Spirits of just men made perfect*.

restatibus convocatum. De Rege autem qui borum medius residet dicere vox nulla omnem Sermonem, atque omnem sensum humana mentis excedit decus illud, illa phtobritudo, illa virtus, illa gloria, illa magnificencia. S. Chrysoft. de repara lapsi.

Intuere cœtum non solum ex hominibus, sed ex Angelis, atque Arch-Angelis, Thronis, & Dominationibus, principibus, ac possufficier. Effugiet

But doe wee all intend that Court indeed? Doe wee seeke for places of preferment there? Then let us learne and understand the fashions of that Court, let us observe the Manners and Demeaners of all sorts of Courtiers there, before wee presume to thrust into that Presence-Chamber, lest wee be thrust back, when wee presume to enter, for want of Courtship, and good manners.

There every one loves all very truly, and all as truly every one. They know one another perfectly, and therefore love one another so; For *quanto notiores tanto cariores*, saith *S. Augustine*; By how much the clearer light they have into each others breasts, by so much the dearer love they have unto each other in their owne. When the *Lady Italica* veiled her saddest selfe in Cypresse for the losse of her second selfe, *S. Augustine* told her in Consolatory Letters to her, that shee should enjoy the sight of him againe in the fullnesse of joy, and then should love him better then shee did, or could doe here, because shee should know him better.

S. Aug. Epist. 6

Here Mens heads are not filled with certainties, and therefore their Hearts are often filled with *Jelousies*; And *Jelousies* are wont to nullifie Affections, and multiply *Dissentions*: But in the Court and Kingdome of Heaven, there is not any one, but hath a certainty of every ones sincerity; and therefore no affections there are lessened by suspicions. There every one does unfeignedly love every one, for that hee does infallibly know himselfe to be unfeignedly beloved of every one. There are no false Hearts, no false Faces, no

Cum enim ad illam lucem Patris luminum veniemus, nihil in creaturis erit quod nesciamus. Erit & perfecta invicem agnitio. Zegegin. de aeterna beatitud.

dissemblers in that Court or Kingdome. They are all reall there in all their tendryes of Courtesies. O the happinesse of all in that society ! Which of us would not willingly bee there, amongst so many thousands that would sincerely love us, and should be as sincerely beloved of us ? Not one can there be found to hate us, or to be hated by us.

The Favorites in that Court are never divided into facti-
ons ; Nor are there any factious Subjects in that whole
Kingdome. There are no Envyings, no Emulations, they that
are best beloved by the King of Glory , are beloved best by
all the Court , and all the Kingdome too. The greater love
and favour that any one receiveth from that King, the greater
is the outward joy , and inward gladnesse of all the fellow
Courtiers , and fellow-Subjects. The Joy and Happinesse of
any one in that presence is a Joy and Happinesse to every
one. There every one does cordially rejoyce with every one
that does rejoyce ; And that with so much the greater joy,
by how much the greater cause any other has for to re-
joyce. How exceeding great then must the rejoycing bee of
each Saint triumphant , when as the number of triumphing
Saints is so exceedingly great, and the joy of any one does adde
unto the joy of every one ? They all there love themselves as
they ought to doe , And they love each other as themselves ;
And therefore doe they all triumph at an others honour as at
their owne. They beare true loyalty to the Giver of Ho-
nours there , and they beare true Charity to all Receivers ;
And therefore doe they mutually congratulate one an other
in their Honours , without any secret repining , or any
close combining to undoe , or undermine any speciall Fa-
vorite.

When but one penitent Sinner enters the Externall Court
of Heaven , the Church Militant , the glorious Saints and
Angels doe rejoyce in Heaven for it ; *There is joy in Heaven,*
saith our Saviour , over one sinner that repenteth, Luke 15. 7.
What joy then is there in Heaven thinke yee , when that peni-
tent with thousands more come all into the inward Court of
Heaven, the Church triumphant , where they shall be past all
feares of Iulianizing or back sliding ? Wee reade indeede of

delight ; Their love is one, they live as one. And what's the Cause of all this love, the Cause of all this joy in the presence of God ? It is nothing else but the presence of God. He that is one in himselfe and amongst them all, does make them all to be as one in him and amongst themselves. The true love of God in them all doth make them all to be as one in that true God of love.

Great joy there is in the sweet society of the Saints in Gods glorious presence, by reason of that sweet society in his presence. But the fulnesse of joy amongst them in that presence is that presence amongst them. Heaven were no Heaven were not his Glorious presence there ; And Hell were not Hell were but his Glory present there. This *Vallie of Teares may be a Paradise, or as a third Heaven to S. Paul, if God vouchsafes a Revelation of his glorious presence to him here.*

2 Cor. 12. 2, 4.

Gods glorious presence maketh Heaven. It giveth Happinesse. Happy are all they, yea thrice happy, and for ever happy, that enjoy it. They that are without God, or out of him, can never be in the fulnesse of joy, nor have the fulnesse of joy in themselves. They must be in him, and he in them, before they can be full of joy. But when he, *in Whom all fulnesse dwells, doth dwell in them, and they with him,* when they are full of him, who is both joy it selfe, and fulnesse it selfe, then doe they enjoy the fulnesse of joy, and not till then. O blissefull sight ! it is the beatificall vision, *videre deum in seipso, videre in nobis, et nos in eo, felici jucunditate, jucundâ felicitate,* saith S. Bernard. When we shall see God in himselfe, and see him in our selves, and our selves in him, then shall we be filled with blissefull joy, and joyfull blisse, fully happy.

S. Bern. Meditat. cap. 4.
Hug. Card.
In loc.

Ipsè est finis omnium desideriorum, qui sine fine videbitur, sine fatigatione laudabitur.

S. Aug. de Civitate Dei. l. 22.
Infinite enim unumquodq; ens appetit. Jul. Cæs. Scal. de subtil.

The fullnesse of joy consists in *impletione desideriorum*, saith *Hugo Cardinalis*, in the fullfilling the desires of the Soule. And there is nothing that can fill them full but God himselfe. Good is the object of all desires ; And infinite are the desires of all Soules, so that nothing can fit any Soules desires but that which is good, nor any thing fill the desires of any Soule, but that which is infinite. And therefore nothing can cause true joy in the soule, or cause the joy of the soule to be full, but the infinite goodnesse of Gods glorious presence. There

is nothing good indeed but God, nor any goodnesse infinite but his. And his is so, he is *bonum infinitum, summum bonum*, saith *Nichol. de Lyra*. The Chiefest Good, infinitely good. They that are filled with the goodnesse of his presence seeke no further for felicity, *Nihil amplius est quod desiderari queat*, saith *Jacobus Perez de Valentia*; There is nothing more to be desired. In him they have all that can be desired. Till all our soules enjoy that infinite goodnesse of Gods glorious presence, which is all in all, or all in every one, and yet but one in all, they will alwayes be coveting those good things which others have, and they have not, rather then Contenting of themselves with those good things they have, and others have not. But when they shall enjoy that blissefull presence, they shall not wish for any thing else. That presence is to every soule that does enjoy it, what ever good it does desire to enjoy. It is the fullnesse and perfection of all good Every soule shall be best contented with that very good it draweth from that presence, because that presence affords to every soule that very good wherewith it shall be best contented.

In loc.

In loc.

Erit omne bonum & non erit aliquod malum: erit quicquid voles, non erit quicquid noles.
S. August
Soliloqu.

Every Soule shall there enjoy an infinite Happinesse, because it shall enjoy an infinite Goodnesse. And it shall be for ever enjoyed, without disliking of it, or losing of it, or lacking any of it. Every soule shall enjoy as much good in that presence, by the presence of that good, as it shall be able to receive or to desire to receive. As much as shall make it fully happy. Every one shall bee filled so proportionably full; And every desire in any soule shall bee fulfilled so perfectly in that presence of glory, with the glory of that presence, that no one shall ever wish for any more, or ever be weary of that it has, or bee willing to change it for any other.

Quicquid enim amabilem adierit, nec desiderabitur quod non adierit.
S. Zegedin. loc. Commun.

In caelesti beatitudine veraciter sine sine gaudium est, sine aliquo medio manens aeternitas, & inspectio sola divinitatis efficitur ut beatius nil esse possit.

Callio. epist. lib. 2.

Indeed the fullnesse of any evill is an evill fullnesse, for it ever causeth wearinesse, and bringeth wishings of exchanges: But the fullnesse of joy in the presence of God, does never create any wearinesse, nor any beginnings of discontentednesse.

There is a fullnesse unto loathing, And there is a fullnesse unto liking

liking. A fullness that causeth dislike; And a fullness that causeth delight. The lustfull desires of any sinners are quickly satiate unto nothing. But the longing desires of every saint in the presence of God are for ever satisfied unto liking, and delight. All the desires of the Saints, and Angells, in the presence of God, are satisfied by their enjoying of his presence, yet are they never satisfied with the enjoying of his presence, as *Dionysius Carthusianus* very wittily. They are alwayes satisfied with it according to their owne desires, and alwayes have desires to be satisfied with it as they are: They ever enjoy it, without any loathing of it, and they desire ever to enjoy it, without any languishing of it. Indeed they can never be wearyed with having of it; but you by this time may with hearing of it. *It is better by farre to have it, then heare of it.* This discourse about the fulness of joy in the presence of God, and the pleasures of his right hand for evermore, may not be like them here, it may not be for evermore. The Course of all those pleasures may not, cannot be cut off; but this discourse about them may, and must. Yet here left all this long contexture should unravell at this end by being thus cut off; I cannot but presume to turne it in, and make an hem, or overcast it at the least, that you may make some further uses of it.

And in the first place, because there is the fulness of joy in the presence of God, and pleasure at his right hand for evermore; therefore let us deeme it rightly as it is, a meere madnesse in any man to dote upon these empty Shadowes of Earthly joyes, and these vanishing Seemes of worldly pleasure which are but for the present. None but the meerest *Naturall lack-mis* will preferre a worthlesse pebble to a matchlesse Pearle. And surely they can be no other but meere *Naturalls* which postpone the fulness or joy in the glorious presence of God, and the pleasures at his right hand for evermore unto the joyes and pleasures of this present world.

He that swops away Heaven for Earth makes a worse bargain for himselfe, then *Glancus* made with *Diomedes* when he exchanged.

Dionys. Carth. de quat.

hom. Nov. Art.

65.

Quid enim aliud est Dei Opt.

Max. cognitio,

atq; amor ex ea,

quam inexplebilis

appetitus ad

herendi illius

infiniciti. Jul.

Cæf. Scalig. de

subtil.

χρυσέα χαλκείων, ἑκατόμβοι ἔννεβοίων, As the Prince of poets writes it, Golden weapons for weapons of brasse; Armes worth an hundred Oxen fit for Sacrifices, for Armes not worth more then nine. What are the Joyes, and pleasures of this present world, unto the fulnesse of joy in the presence of God, and the pleasures at Gods right hand for evermore? Alas they are all as nothing. How firme and faire so ever they are in seeme, yet indeed they are but like the Apples (which Josephus writes of) neer unto the lake Asphaltites, which perish if they be bus touched.

Homer. Iliad

Joseph. de Bell. Judaic. lib. 5.

I have seene a witty fancy portraied on a Table, where Justice was Seated holding a paire of Scales to weigh the Religions of the Protestants, and of the Papists one against the other. The Protestants put nothing but *verbum dei scriptum*, the written word of God into the Scale; But the Papists adde, and heape their Trentalls and all their Decretalls, the Papall Chaire, and the Triple Crowne, their Beades and all their Bead-rolls of Tradision, Their Holy-waterpots, and all their Magazines of holy reliques, with all their Trinckets, Trash, and Trumperie into their Scale, and under-neath their scale that grande Impostour, the Devill, is portraied hanging, and adding all the weight he can unto that side, yet all will not doe, all cannot counterpoise the weight and worth of the written word of God alone. And should we take the Balance of the Sanctuary, and put the joyes and pleasures of this present World into one Scale, and the joyes of Heaven or the fulnesse of joy in the presence of God, and the pleasures at his right hand for evermore, into the other, and weigh them one against the other, wee should find all worldly joyes and pleasures to be but as the dust of the Balance, yea, lighter then vanity it selfe.

Solomon was as wise as any Man of this World, yet could he never finde out any reall joyes, or pleasures in this World. Onely by his wisdom he could finde, that there are none here to bee found; let not us bee so unwise then, as to seeke them here, where Solomon himselfe could never finde them. He could not finde them under the sunne, let us then seeke above it for them. ΜΗ ΚΑΤΩΘΕΝ ΠΗΤΩΜΕΘΑ, saith S. Chrysostom, ἀλλὰ τὰ ἀνω ζυτῶμεν, let us not let our thoughts fall downwards to

Isaiah 40. 15.
Plal. 62. 9.1 Kings 4. 29.
30.
Eccles. 2.S. Chryf. Hom.
151

the

Colos. 3. 1.

the Earth, but fly to Heaven upwards. *Let us seeke those things which are above. Let us seeke the fulnesse of joy in the presence of God, and the pleasures at his right hand for evermore.*

And in the second place, because there is the fulnesse of joy in the presence of God, and pleasure, &c. Therefore let us seriously consider, what they lose, that are excluded, and exiled from that glorious presence of God for ever. Alas for them ! their losse is beyond expression, & beyond imagination. No mortall man can either fathome the depth, or measure the greatnesse of their miseries, that are for ever deprived of that felicity. The miseries of this world are a world of miseries, yet are they all as nothing to the miseries of hell ; for hell is nothing else but miseries ; And the miseries of hell are either in *pœna damni*, or in *pœna sensus*, In the punishment of Losse, or in the punishment of Sense, or rather in both ; The losse of all pleasures, and the sense of all paines together doe meet in hell, and make it to be hell ; And the least part of that punishment that is in hell is very great, but the other grievous beyond comparison. The last is thought the least ; The punishment of Sense is lesse then that of Losse. *Denominatio sumitur à principaliori*, The chiefest God-father does use to name the child, and the principall part of the punishment does name the whole. It is not called Sensation from *pœna sensus*, but Damnation from *pœna damni* ; to intimate unto us, that the losse of all the happinesse in heaven is a greater unhappinesse, then all the wretchednesse besides. There may be many now in Hell enduring exquisite tortures, that would gladly have them doubled for ten thousand yeeres, upon condition, then to enjoy *the fulnesse of joy in the presence of God, and the refreshing pleasures at his right hand for evermore.* But alas ! It must not be. When once the righteous Judge hath said, *Depart from me ye cursed into everlasting fire,* that their accursed departure must be for ever, as well as their extremest tortures in that fire. Men must beware before then, and that we may take heed in time, let us take it into our saddest thoughts, or rather let us think it far above all humane apprehension, rightly to think what it is to lose *the fulnesse of joy in the presence of God, and the pleasures at his right hand for evermore.*

Psal. 7. 12.

Math. 25. 41.

And in the third place, because there is *the fulnesse of joy in the presence*

presence of God, and pleasures at his right hand for evermore, therefore let us use our best endeavours, that we may get into that presence. *Summo labore summum bonum assequi necesse est*, saith *Lactantius*. The greatest pains must be employed to obtaine the greatest pleasure. Let us place our *Summū bonū* where of right we should, let us place our happinesse in that presence, and let all our aimes, all our desires, all our endeavours be to enter into it. Let the enjoyment of that presence be the ultimate end of all our wishes, and let us all be willing to purchase it at any rate. The price of it is, what the good man is, not what the great man has. *God asks not goods, but goodnesse for it*. He that hath so much of godlinesse or goodnesse in him as to give himselfe to God for it, shall not for ever goe without it. Let us bestow our selves and service upon the God of Heaven, that he may bestow the happinesse of Heaven upon us.

And in the fourth place, because there is *the fulnesse of joy in the presence of God, and pleasure at his right hand for evermore*, therefore let us never be cast downe with Heavinessse, when any of our dearest friends are lifted up with joy at that happinesse, why should their fulnesse of joy fill us with griefe? If *ye loved me, ye would rejoyce because I said, I goe unto the Father*, said our Saviour Christ to his Disciples, *John* 14. 28. as much as to say, that the felicity of a friend should make us to be merry, rather then to mourne.

And in the fift place, because there is *the fulnesse of joy, &c.* Let us never be unwilling to lay downe this life of Sorrowes our selves for the taking up of that of joyes. It is no great Happinesse to live long here, nor great unhappinesse to depart ere long from hence. Orelse they are happy in some measure here, that have lived long enough to dy so well, that they may live in happinesse for ever after death. This present life is no such desirable thing, but any man may find sufficient cause to make him willing *with Elias to have it taken from him*. When the Patriarch *Jacob* had lived here as long, and full as well as any here, and it may be longer then most, and better then any, he cast up his account by the help of his best Arithmetick, and found that the totall summe would amount to no more then the short Bill of a few evill Dayes. *Few and evill have the dayes*

Lactan Instit.
Divin.
lib. 3.

Maximum cui
est maximum
bonum.

Pau. Ferrius in
Scholaf. Oc-
thodoxi speci-
mine. c. 3.

Cum forma Dei
sit sua bonitas,
r. linquitur ut
cum Deus vult
omnia propter
se, vel ut quando

agit propter se,
ideo agit ut res
bonitati sue assi-
mulentur. Idem
Ibid.

Nostros mi-
grantes non ami-
simus, sed præ-
misimus. S. Au-
gust. Epist. ad
Italicam.

Nam cum te
æque ac me dili-
gam necesse, est
ut summum bo-
num assequi, te
tanquam me al-
alterum cupiam.
Bucherius in
Epist. Paræ-
netic. ad Va-
leceian cognatū
suum.

1 Kings 19. 4.

of the yeeres of my life beene said he to Pharaoh, Gen. 47. 9. And which of all us here might not give in the same Reckoning if we would but audit our lives? The *Summa Totalis* of *Jacobs* life was very small, so small indeed, that he thought it meetest to multiply the same by dayes. The Inches of Dayes are the fittest measures for the Hand-breadth of humane life. The length of humane life is *but one span*, and every day does shorten that little length at least an Inch. *Jacobs* life was but of Dayes, and the Dayes of *Jacobs* life were in all but few; And all those few Dayes of *Jacobs* life were evill, as he said himselfe, few and evill have they beene. And whose life may not be measured by dayes as well as *Jacobs*? And whose dayes of life are not few, as few as *Jacobs*? Whose life of Dayes is not short, as short as his? And whose few Dayes of life are not all evill, as evill as *Jacobs*? Who can looke upon them and not say truly, *few and evill have thy been*? But are all our dayes evill? Why then doe we all complaine, that they are few? Are not a few evill Dayes enough? Will any wise man wish for many evill Dayes? And againe, are all our evill Dayes but few? why doe we then complaine, that they are evill? Who may not beare with a few evill Dayes, that expects an Eternity of good Dayes, when these few evill Dayes are ended?

In the last place therefore, if we doe beleeve the Truth in the words of the Text, if we be perswaded, that there is the fullnesse of joy in the presence of God, and pleasure at his right hand for evermore, then let us never reckon any sufferings to be too many, or too great, or too long to be endured, for the obtaining of those joyes and pleasures that shall endure for ever. But let us reckon with *S. Paul*, that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us. Indeed no affliction seemeth joyous for the time, but grievous; And no time in affliction seemeth short, but tedious; unlessse with *Paul* we be perswaded, that our light affliction lasting but a moment, shall worke for us a farre more exceeding, and eternall weight of glory. The Lord does make the bitterness of this life of sorrowes to seeme the more imbittered to his servants, that the sweetness of the life of joyes may seeme the sweeter to them when they come to the enjoyment of it.

Yet that the bitterest sorrowes of this life may be the better relished, the sweetest joyes of life are promised to them that in their sorrowes wait for joyes with patience. And to perswade to patience in the midt of sorrowes, we must observe them to be common. What Militant Saint did ever *bear the Ensigne* of a Mortall life, without some *Crosse*, or *Crosselet* in it? Who could ever *blazon the Escoccheon* of his Militancy, or Mortality, and not finde the *Field of his life to be charged with Crosses Gules*, or *Crosses Sable*? The *first Adam* could not; nor could the *second*. And who indeed can wish for the heaven of happinesse, or the happinesse of heaven here, where the King of heaven went through an hell of miseries? There can be no greater unhappinesse in this life, than never in this life to have unhappinesse. *Perpetuall prosperity does make a foole*; so sayes one that was no foole. And *Prosperity perpetuall does marre a foole*; so sayes another, and he the wisest of wise men. Prosperity may sometimes foole a wise man unto folly; and Adversity may sometimes tutour a foole to wisdom. *παιθήματα μαθήματα*, Many instructions are taught by afflictions; God sendeth Crosses in stead of Blessings unto those he hateth, but he often blesteth those with crosses which he loveth. *It is well for them that they are afflicted*. It is very true that *Oppression makes the wise man mad*; for so sayes the wise man himselfe in his Booke of the Preacher, *Eccles. 7.7*. And it is as true if we Preach it, that oppression makes some madd men wise. But who is willing to be Schooled by so curst a Pedagogue? But *volenter nolenter*, whether men will or no it must sometimes be so, and better so then worse for ever. Too much it is for one man to enjoy two Heavens; And as great pittie it is that any one should endure two Hells. And therefore I may truly say, that God of his goodnesse, and his wisdom, hath appointed one of each for every man. There is not onely an Heaven or an Hell for any one, but an Heaven and an Hell for every one. This present world is both, but unto severall Men; It is the Sinners Heaven, but Hell it is unto the Saints on Earth. The sinfull worldling takes his pleasure here, he hath all his happinesse here that he is ever like to have; here are all his joyes, and all his hopes of joy; He wishes for no other Heaven; he looks

*Nihil infelicius
eo, cui nihil un-
quam evenit ad-
versi. Seneca
Fortuna quem
nimium fovet,
stultum facit.
Prov. 1. 32.
Vixatio dat in-
tellectum.*

*Psal. 119. 67.
71*

not after any other. He thinketh not of that to be enjoyed hereafter. Here would he live for ever if he might; But alas! It may not be. This world must not last alwayes; and though it might, yet might not his life in it; his life is but of few dayes, It soone must have an end. What wise man then would wish to live his best life first, seeing that it must so soone be lost? Who would wish to have his heaven here, where he can stay but a few dayes? Yea where he cannot assure himselfe to stay one day, or houre?

Againe this present world is a kind of Hell to others, or in stead of Hell unto them; It is a Place of Trouble, a Place of Suffering. But their stay here is short. Now who would not rather endure the Hell of a few dayes miseries here, and enjoy the Heaven of Eternall happinesse hereafter, then enjoy the Heaven of a few dayes pleasure here, and endure the Eternall miseries of Hell hereafter? Temporall Pleasures are dearly bought with the losse of Eternall; And temporall sufferings are well requited with eternall Pleasures. That is a miserable happinesse that must end in such miseries as must never end; And those are happie miseries that shall soone end in endlesse happinesse. This life is but a journey towards Death, and but a short one; And Death is yet a shorter passage to a longer, and a better life. Indeed no Mortall Pilgrim can be wearie of the longest journey of life, if by the way he does but well remember the endlesse joys that he shall enjoy at his journeys end. But yet the shorter that his journey be, the sooner shall he be at home possessed of those joyes. And who would wish a long and tedious journey to himselfe to keepe him long from the enjoyment of them?

That life of joyes is worth the wishing, that shall never have an End; And that End of life is full as worthy of our wishes, that shall begin the Joyes of that endlesse life. And that end must be ere long; for *Vita brevis*, life is short. *Man that is borne of a Woman is but of a few dayes, and full of trouble*, saith holy Job. He is of few dayes, that he may not live too long in trouble; And his dayes are full of trouble, that he may not long for more of them then a few. Mans dayes are full of trouble, that a few may serve his turne and make him weary of them; And

his

Theophra.

Job 14. 1.

his dayes of trouble are but few, that he may not be too much wearied with them. It is mans great Misery, that his few dayes are full of trouble; And it is Gods great Mercy, that mans dayes of trouble are but few: for if the Dayes of Mans life be full of trouble, it is well for Man, that his life of trouble is not full of Dayes. It is ill for Man that the troubles of his few dayes are so many; And it is well for Man that his dayes of trouble are so few. The few dayes of Mans life are full of trouble, that Man may dayly be minded of his duty in seeking for another life, better then this present; And Mans Dayes of Trouble are but few, that Man may not be wearied so as to leave seeking for that other life before that this doth leave him.

ζωῆς ἡμῖν ὑπόθεσις γίνεται, καὶ ἀφορμὴ καὶ σκάμμα ὅσῳ ἐκείνῳ
S. Chrylost. Hom. 6. Corcydas.

βέλει μαθεῖν
διὰ τὴν καλὴν
ἢ παρῆστα
ζωὴν; ὅτι τῆς
μαλλίστης
σηφάνων ὄσῳ.

Then let the Miseries which accompany Mortality weane us from all fondnesse towards this life present; And let the felicity of life eternall win us to long after that. The thoughts of the *Elysian happinesse* did so encourage a *poore Grecian*, a *meere Pagan*, at the instant of his death, that he rejoyced much to think of going to *Pythagoras*, and other learned Philosophers; to *Olympus*, and other skilfull Musicians; to *Hecateus*, and other approved Historiographers; to *Homer* the Prince of Poets, and other famous Wits that were his followers. That Poeticall Paradise, the *Elysian Field*, could make a Pagan give his *longum vale* to this present world with notable resolution: And shall not the reall pleasures of the Celestiall Paradise, the fulnesse of joy in the glorious presence of God, encourage a Christian at his death to depart as comfortably as a faithless Grecian? Why should Fantasie in a Heathen be more powerful, than Faith in a Christian? Is not that company as good, which we beleeve to be in the glorious presence of God, as that which he imagined to be in *Elysio Campo*? And are not the joyes as many and as great? Why then should not every true-Believer cheare up himselfe at his departure by thinking of his going to *S. Peter*, *S. Paul*, *S. James*, *S. John*, and to all that glorious Company of Apostles in that presence of God? And of his going to *Elias*, and

Hecateus Milesius Historicus celeberrimus.

Volateran. Anthropol. Homeri duo fuerunt.

Volateran. Anthropol. l. 17.

Elisba, and Isaiab, and Ezechiel, and to Daniel, and all that goodly fellowship of the Prophets? And of his going to S. Steven the Proto-Martyr, and to Ignatius, and to Justinus, and to our Cranmer, and our Ridly, and our Hooper, and our Taylor, and all that Noble Army of Martyrs? And of his going to that Reverend Patriarch Abraham, the Father of the faithfull, and to Isaac, and to Jacob, and to all the holy Patriarchs in the Kingdome of God? And of his going to the holy Angels and Arch-Angels, and Thrones, and Powers, and Principalities, and to the Spirits of all just Men made perfect? Who can thinke of being thus transported, and not be transported with the very thought of it? Surely it must needs be a very Consolatory Viaticum to the soule of a dying Christian to thinke of exchanging Earth for Heaven, and the fordid Company of Sinners for the sweet society of Saints.

Hebr. 12. 23.

Que dementia est amare pressuras & penas, & lacrymas mundi? S. Cyp. de Mortal.

Egredere anima mea. S. Hieron. in vit. Hilar.

Luke 2. 29. 30. Ostrogenarius ille cecinit olor. Draxel. Zodiac. Christian.

Augu. de Civit. Dei. l. 19. Psal. 39. 12. Et ideo tanquam peregrinus ad illam Sanctorum omnium patriam festinabat. S. Ambros. de ben. Mort.

Who can thinke of Reigning with holy David, and good Josias, and with Christ Jesus himselve in his Kingdome of Glory, and still desire to bee subject to his owne corruptions, and the corruptions of others? Hee that thinkes upon the fullnesse of joy in the presence of God, and the pleasures at his right Hand for evermore, can never wonder that old Hilarion should entreate his owne soule to be packing thither.

When Swan-like Simeon had but seene his Saviour in his state of Humiliation, hee could not chuse but sing his *nunc Dimittis*, Lord now lettest thou thy servant depart in peace according to thy word. When his Saviour and ours was come into this World, and hee had taken him into his Armes, hee desired leave then of the Lord to take his leave of the World, that so he might leave his soul in the Armes of his Saviour. And they that have seene their Saviour by the eye of Faith, as now hee is to be seen in his state of Exaltation, and have embraced him in the Armes of their affections, can never be unwilling to depart in peace, that with the God of Peace, and Prince of Peace, they may have peace in life eternall, and eternall life in peace, as S. Augustine turnes it very wittily. Are we not all Pilgrimes here? and are wee not allmost lost in dangerous wayes, and desperate Times? Who then can chuse but wish himselve at home?

Calum Patria, Christus via, & vita nostra deambula-
crum, Heaven is our Home, Christ is our Way thither, and
 this life is our Walke; Our Home is pleasant, our Way
 perfect, but our Walke painefull; Yet there is a necessity of
 our Walke, and there is Adversity in our Way, But there is
 Felicity at our Home. Wee are all here upon our Walke,
 And wee all have heard of our onely Way, and who does not
 wish with all his heart that he were at home? I'll speak even all
 your Errands in a word, and send you homeward. Remem-
 ber whither yee are going, and stay not by the way, for feare
 it be too late ere yee get home. Remember your Way, and
 stray not from it, for feare yee lose your selves, and never
 come neere home; But be sure to keepe your Way, and be
 content to travell hard, and yee may be sure ere long yee shall
 reach home, and receive a *wellcome home* by all the Saints in

John 14. 6.
 Heb. 10. 20.

Glory, and a Crowne of Glory by Christ our Saviour,

and the fullnesse of joy in the Presence of God,

and pleasures at his right Hand for

evermore. Amen, Amen.

* *

- * -

FINIS.

The Constitution of the State is a subject of great importance, and one which has attracted the attention of the people of every State. It is the foundation upon which the government is built, and it is the duty of every citizen to know and understand it. The Constitution is the supreme law of the land, and it is the duty of every citizen to uphold and defend it.

The Constitution is a document of great length and complexity, and it is not possible to discuss it in detail in a single article. However, there are certain principles and provisions which are of great importance, and which should be known by every citizen. These principles and provisions are the basis of the government, and they are the foundation upon which the government is built.

The first principle of the Constitution is the principle of popular sovereignty. This principle states that the power of the government is derived from the people, and that the government is responsible to the people. This principle is the basis of the government, and it is the foundation upon which the government is built.

The second principle of the Constitution is the principle of federalism. This principle states that the power of the government is divided between the national government and the state governments. This principle is the basis of the government, and it is the foundation upon which the government is built.

The third principle of the Constitution is the principle of separation of powers. This principle states that the power of the government is divided into three branches: the executive branch, the legislative branch, and the judicial branch. This principle is the basis of the government, and it is the foundation upon which the government is built.

The fourth principle of the Constitution is the principle of checks and balances. This principle states that each branch of the government has the power to check and balance the other branches. This principle is the basis of the government, and it is the foundation upon which the government is built.

The fifth principle of the Constitution is the principle of individual rights. This principle states that the government has the duty to protect the rights of every citizen. This principle is the basis of the government, and it is the foundation upon which the government is built.

The sixth principle of the Constitution is the principle of the rule of law. This principle states that the government is bound by the law, and that the law is the same for everyone. This principle is the basis of the government, and it is the foundation upon which the government is built.

The seventh principle of the Constitution is the principle of the right to a fair trial. This principle states that every citizen has the right to a fair trial, and that the government has the duty to provide a fair trial. This principle is the basis of the government, and it is the foundation upon which the government is built.

The eighth principle of the Constitution is the principle of the right to free speech. This principle states that every citizen has the right to free speech, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The ninth principle of the Constitution is the principle of the right to free press. This principle states that every citizen has the right to free press, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The tenth principle of the Constitution is the principle of the right to free assembly. This principle states that every citizen has the right to free assembly, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The eleventh principle of the Constitution is the principle of the right to free association. This principle states that every citizen has the right to free association, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The twelfth principle of the Constitution is the principle of the right to free travel. This principle states that every citizen has the right to free travel, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The thirteenth principle of the Constitution is the principle of the right to free commerce. This principle states that every citizen has the right to free commerce, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The fourteenth principle of the Constitution is the principle of the right to free education. This principle states that every citizen has the right to free education, and that the government has the duty to provide free education. This principle is the basis of the government, and it is the foundation upon which the government is built.

The fifteenth principle of the Constitution is the principle of the right to free religion. This principle states that every citizen has the right to free religion, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The sixteenth principle of the Constitution is the principle of the right to free property. This principle states that every citizen has the right to free property, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The seventeenth principle of the Constitution is the principle of the right to free labor. This principle states that every citizen has the right to free labor, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The eighteenth principle of the Constitution is the principle of the right to free capital. This principle states that every citizen has the right to free capital, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The nineteenth principle of the Constitution is the principle of the right to free industry. This principle states that every citizen has the right to free industry, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The twentieth principle of the Constitution is the principle of the right to free agriculture. This principle states that every citizen has the right to free agriculture, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The twenty-first principle of the Constitution is the principle of the right to free commerce. This principle states that every citizen has the right to free commerce, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

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The twenty-seventh principle of the Constitution is the principle of the right to free commerce. This principle states that every citizen has the right to free commerce, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The twenty-eighth principle of the Constitution is the principle of the right to free industry. This principle states that every citizen has the right to free industry, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The twenty-ninth principle of the Constitution is the principle of the right to free agriculture. This principle states that every citizen has the right to free agriculture, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

The thirtieth principle of the Constitution is the principle of the right to free commerce. This principle states that every citizen has the right to free commerce, and that the government has the duty to protect this right. This principle is the basis of the government, and it is the foundation upon which the government is built.

Article 2
 Section 1

Article 2

A
SERMON
OF THE
WORLDS VANITY
AND THE
SOVLS EXCELLENCY.

Preached in the Cathedral Church
of Saint *Paul*, in the fore-noone,
O^ctob. 9. 1642.

By *Edw. Willan M. A.*
C. C. C. in Ca.

Homer. *Iliad.* 10.

Ἀνίστοι μὲν γὰρ τὲ βοῆς, καὶ ἴφια μῆλα,
κτιητοὶ δὲ τρίποδες τε, καὶ ἵππων ξανθὰ κάρωνα
Ἄνδρες δὲ ψυχὴ πάλιν ἔλθειν ἕτε λείψη,
Ὅυθ' ἰλετὴ ἐπεὶ ἀρκεν ἀμείψεται ἔρκος ὀδόντων.

L O N D O N
Printed for *RICHARD ROYSTON* at the
Angel in *Ivic-lane* 1 6 5 1.

A
SERMON
OF THE
WOMEN'S VANITY
AND THE
SOUL'S EXCELLENCE.

Preached in the Cathedral Church
of St. Paul, London,
on the 24th of April, 1745.

By William A. A.
1745

Printed by J. Baskin, at the
Printers Office, in St. Dunstons Church-yard,
near St. Dunstons Church, in the City of London.

1745
Printed by J. Baskin, at the
Printers Office, in St. Dunstons Church-yard,
near St. Dunstons Church, in the City of London.



T O
The Worshipfull *Robert Style*
Esquire, his ever honored Patron.

A N D
To the Right Worshipfull
Robert Aylet D^r. of Law,
and one of the Masters of the
CHANCERY.

Gentlemen,

THis Sermon was appointed for the Crosse; But I hope, there is no crosse appointed for this Sermon. It came not at the Crosse when it was preached; And I hope, no crosse shall come at that when it is printed. It took sanctuary in the Quire, and so was delivered to an extraordinary multitude of Hearers. But it now requires another kinde of sanctuary, to be delivered from the multitude of ordinary Censurers. Your kinder countenances may prove such a sanctuary to it.

It is a Sermon of Merchant-Adventurers; and it hath made me a Venturer, though no Merchant. And in this Paper-bottomed I have made a twofold Adventure. The first is of this Tendry of Respect and Service to your Worships, for the gaining of your favours, for the Protection of the other. And that other is not an adventure of a Soule for the gaining of the World; but of a Sermon, about the World and the Soule, (into the World,) for the gaining of Soules.

And your joynt favours (as I conjecture) may prove a very safe Convoy to it thorow the World. Captis aspirate.

The Epistle Dedicatory.

It was the one of your good Worships which called it then unto the Pulpit, or caused it to be called thither: And it is the other that hath now called it unto the Presse, or occasioned the Printing of it. And now, whose shall I call it? It might sometimes have been called mine: But it hath been miscalled, I know not whose. I remember well, I heard the Character of a Sermon (from a young Practitioner) so like unto it, that I might justly challenge it. I must confesse the Title to it is not worth a quarrel; yet there may be right in a Penny as well as in a Pound. And the Poet Virgil would not lose his Title to a Distichon, by his perpetual silence. His Distichon was such as he might very well own: And therefore, when he saw that Augustus did approve it, and that Bathyllus (tacentibus aliis) did assesse the praises of it, he did inscribe his lines againe, which were these,

*Ti. Claud. Do-
nat. de vita.
P. Virgillii Ma-
ronis.*

Nocte pluit tota, redeunt spectacula mane:
Divisum imperium cum Jove Cæsar habet.
And then subscribed this claim unto them:
Hos ego versiculos feci: tulit alter honores.
Sic vos non vobis nidificatis aves.
Sic vos non vobis vellera fertis oves.
Sic vos non vobis mellificatis apes.
Sic vos non vobis fertis aratra boves.

I shall spare the Young-mans name: I would not have him to be as Bathyllus was, Romæ fabula. But I have presumed to set both your Names before my Sermon, because I know it hath been had before both your Worships. Be pleased with it from the Presse, as well as from the Pulpit; And let me call it Yours: And call me,

Gentlemen,

Your Worships most
Humble Servant

Edward Willan.



Of the Worlds Vanity, and the Soules Excellency.

Matt. 16. 26.

For what is a man profited, if he shall gain the whole World, and lose his own Soule? Or, what shall a man give in exchange for his Soule?



The *Coral*, and the *Chrystal*, are accounted pretious stones, by skilfull *Lapidaries*; And therefore, it is neither a fault nor yet a folly, for such as finde them in their Travels to stoop down and take them up: Yet are they but *minus pretiosi*, of an inferior worth with the chief *Philosophers*; And therefore, it would not

only be a folly but a fault too, for any Traveller to turmoil himself in gathering of an heavy burden of these together; and in the mean time to neglect, or, for their sakes to reject a richer bootie of *Jasper-stones*, or *Saphir-stones*, or of *Amethysts*, or the like.

We are all Travellers wandering through the wilderneffe of this transitorie World, towards that *City of pure Gold*, cleer as *Chrystal*, the foundations of whose *Wals* are garnished with *Berils*, with *Emeraulds*, with *Chrysolites*, and all manner of pretious stones, as *St. John* describes that new *Hierusalem*, *Revel. 21.*

Now in this our Pilgrimage we meet with *Marbles*, and we meet with *Jacinths*; with lesse pretious-stones, and with

more

Gen. 1. 29.
28,
29.
30,
31.

more pretious *Gemms*. I mean, the lesse worthy blessings of *Gods left-hand*, the more worthy *blessings of Gods right-hand*, *Earthly Treasures*, and *Heavenly Treasures*: And lawfull it is to gather the meaner of these Treasures together, and to use the meanest of them: For God, who made them all, did make them good, and for the good of man it was, that he made them so.

God made this present World for man, but man himself for another to come, farre better then this present; And man does fool himself extreamly, when he sels the reverfion of that to come for ever, for this present, which is but for the present. That other is without compare: this but a very nothing to it. Let no man therefore overvalue this, or postpone that unto it. Let every man be ware, that in stooping down to take up *Earthly Things*, he does not let fall *Heavenly*: Or, that for the gaining of this baser World of drossie Earth, he doth not lose the refined substance of his most precious *Soule*: For, *What is a man profited, if he shall gain the whole World, and lose his own Soule? Or, what shall a man give in exchange for his Soule?*

The most *Emphatical* words in this Text are *Metaphorical*: For borrowed they are, either from that richer way of *Merchandizing by Whole-sale*; or, from that poorer way of *Peddling by Retaile*. I must needs follow the *Metaphore* in my discourse, and the rather because it is in this Place, A place of *Commerce*. The very *Metropolis* of this Kingdome, the chiefest place of *Merchandize*; and the place of the chiefest

Londinium sc-
nat Navale,
vel Urbs navi-
um, &c. Urbes

plurimæ à navibus nomina tulcrunt: uti Naupactus, Naustathmos, Nauplia, &c. Sed ex his nulla meliori jure Navalis nomen sibi assumere possit, quam Londinium nostrum. Tamasi adposita, qui placidissimus rerum in orbe nascentium Mercator, stasis heris Oceani æstibus superbus, atveo tuto, præalto, & navium quamlibet magnarum capacissimo, tantas Orientis, & Occidentis opes quotidie invehit, ut cum Orbis Christiani Emporiis de secunda palma hodie contendat, &c. Camden in Brit. de Middlesex.

Merchants and other *Traders*, that labour to gaine this present World, by the severall wayes of chaffering for it. Here therefore give me leave to deale with you in some of your own terms, that so I may trade the *Commodity* of this Text of *Trading* with the greater profit to you.

In the Text there are two *Questions* proponed to you.

The first in these Words. *What is a man*

man

man profited, if he shall gain the whole world, and lose his own soul?

The second in these, *What shall a man give in exchange for his soule?*

The first seems to relate to your Trading by way of Commerce. The second, to your trading by way of Merchandizing Exchange. In both together, there are two Considerables,

1. The {Mystery of } Worldly Merchandize.
2. {Mifery by }

The first, in the first question; The second, in the second: Yea both may be observed in either of both. I shall discourse of both, as they are both discovered in the first question, which refers to Trading by way of Commerce, In these words; *What is a man profited, if he shall gaine the whole World and lose his own soule?*

In which words we may observe these Foure particulars,

- I. A Merchant.
- II. His Wares.
- III. The Merchandize it self.
- IV. The Balance of Trade.

Ostenditur & quam inutile sit lucrum vite temporalis imo totius mundi cum perditione anime, & quam irreparabile sit damnum perditiõis anime. Jansen in com- men. in concor.

First, the Merchant; *Man* What is a man profited?

Secondly, the Wares; and they are of two sorts:

The 1. Imported.

The 2. Exported.

The Ware imported; the whole World.

The Ware exported; his own Soule.

Concerning the first, two Circumstances are considerable.

1. A Variety.
2. A Monopoly.

The Variety; the World.

The Monopoly, the whole World.

Concerning the second, three Circumstances are remarkable;

1. The Qualitie or Nature.
2. The Quantity, or Number.
3. The Propriety, or Relation.

For Nature or Quality, it is a *Mans Soule*; For Number or Quantity, it is his *One soule*, his onely soule, in the singular number; For Relation or Propriety, it is *his own soule*. And lose his own soule.

Thirdly, the Merchandize it self, or the Negotiating of the Trade, which is notably set forth unto us by a strange Paradoxe, of gaining, and losing by the same bargain; yea of gaining the whole World, and losing by the bargain. *gain the whole world, and lose his own soule.*

Fourthly, The *Ballance of Trade*, which in the Dialect of Merchants, is nothing else but an exact Computation, or the casting up of a just Account, thereby to know what is lost, or gained by the Merchandize. *What is a man profited?* as much as to say, Ballance the Trade, compute the worth of the Ware exported, with that of the Ware imported, and then tell me, *What is a man profited, if he shall gain the whole world, and lose his own soule?* These Minutes of the Text shall be the Measures of my Time, and your Patience.

Sir Ralph Mad-
dison, in his
Englands look-
ing in and out.

First of the Merchant, *Man*. *What is a man profited?* By a man here, our Saviour meaneth any man whatever: He speaketh here not only of such as compasse Sea and Land

Ferdin. Magellan. Portuga. rei nauticæ
peritissimus, impetrata classe 5 navium
à Cesare, an. Dom. 1519. 10 die August.
ex Hispali solvit, Canarias adit, ab iis
rectè Brasiliam navigavit. Navis ejus
à sociis in Hispaniam ducitur, 6 Septem.
1524. Hæc prima fuit Navigatio.
Drake Id. Decemb. 1577. ex Anglia
solvit, toto terrarum erbe circumnaviga-
gato, domum redit 4 Kal. Octob. 1580.
Tho. Cavendish ex Anglia solvit Jul.
21. 1586. totum terre ambitum circum-
navigavit, & rediit Sept. 15. 1588.

to gather the Riches of this World together, as *Ferdinandus Magellanes* did, and as our *Drake*, and *Cavendish* after him, with other *Circum-Navigators*. Nor speaks he only of such as adventure to some special, or particular Ports or Places of Merchandise, such as *Alexandria*, and *Aleppo*, the *Grande Caire*, and both the *Indies* are, as that Royal Merchant King *Solomon* did, who sent forth ships from *Ezion-Geber* for the transfretation of Gold from

1 King. 9. 26. 28 *Ophir*. And as that neighbouring Prince of ours, that sets forth sumptuous *Plate-Fleets*, for the importation of his *Perulania*. But he speaks of any Man, that adventures the losse of his Soule, by any way of Traffiquing for this present World. For thus an indefinite Interrogation may very well

well

well the universal, in the Interpretation. And this French Title *Marchant* (as *Ambrose Calepine* asserteth) may be given Diction. Hexag. to any man, that any way deales or chaffers for any thing in this World, whether it be for his own use, or to trade away again to others. And surely such as adventure the losse of an Eternal estate in Heaven, for the gaining or the increasing of a Temporal one on Earth, are very Merchants indeed. Now of such, and unto such this Question is most fitly propounded: *What is a man profited, if he shall gain the whole world, and lose his own soule?*

Thus we have found out the Merchant, *Man*, any man. Now let us look upon the Wares, and they are (as you have heard) of two sorts: The first, Imported; the second, Exported.

First of the Ware imported, concernig which two Circumstances are to be considered. 1. A Variety. 2. A Monopoly.

First of the Variety, *The World*. Now the World may be considered two ways.

1. Philosophically.
2. Theologically.

First Philosophically, and so indeed the World is nothing else but a Variety of things in a beautiful Order. The *ὡσαύτως*, or beautiful Order in that Variety hath given the Appellations to it, both in Greek, and Latine. It is *ordinata compages rerum omnium*, a well-disposed Pack of all kinds of Wares. *Omnia Corpora simul sumpta dicuntur Mundus*: All Physical Bodies taken and compact together are called the World: But there are no Merchants (as I conjecture) that trade for this World in this Philosophical sense. And therefore secondly, the World may be considered in a Theological sense; and so it must be in this place.

In a Theological sense, by the World is meant the Honours, Riches, and Pleasures of this present World. He that gains a Variety of these, is sometimes said to gain a World of Riches, and Honours, and Pleasures: It is much for a man to gain all these; but it is more for him to gain as much as the Text doth speak of: For here's not onely

the Variety in the World, but the Monopoly of all these, and of all of all these, in the whole World: ----- gain the whole world.

Archb. Abbots
Description of
the World.
Dr. Hey!
Geogra.

Could one Merchant but engrosse the Artificial Wares of all *Quinsai*, or all the *Alexandrian* Wares, or all the rich Perfumes, or costly Drugs, or fragrant Spices of *Arabia felix*, it were enough, and more then enough to tympanize his heart with the proudest thoughts of the Wealthy. And yet, alas, all these *Alls* together can amount to no more then a little Packet or a worthlesse Fardle, in compare with that Ingrossment in the Text, the gaining of the whole World. Yet see, the Saviour of the World does question this great gain, whether it may be rightly called Profit or no: yea rather He puts it out of question, by putting forth of this question, *What is a man profited, if he shall gain the whole world, and lose his own soule?*

Indeed these words are not only one, but two Questions: the first is *Absolute*, the second *Hypothetical*. The first is in these words: *What is a man profited, if he shall gain the whole world?* The second in these, added to the former by way of condition: *And lose his own soule?*

First of the first. But first observe, that it is but a meer supposition, that is the foundation of both. Our Saviour speaketh only *καθ' ὑπόθεσιν*, by way of supposition, *ἐάν τὸν κόσμον ἅλον κερδήσῃ*, *If he shall gain the whole world*, i. e. suppose it were possible for him so to do, and that he should do so: I say suppose it. But *suppositio nihil ponit*, The bare supposing of a thing to be, is no proving of that thing to be as it is supposed; That may be supposed to be, which never was, and that which never shall be, yea that which never can be. Such is this thing supposed by our Saviour, the gaining of all this present World.

For alas! it is not all the plodding in the World, nor all the projecting for it, that can gain it all. Oh no! It is not all the griping Usury, nor all the pinching Misery, that can draw so much as *ilia terra*, the Guts and Garbage of the Earth into one mans Coffers, no not so much as the white or yellow Intrails of the *Indian-Earth*.

Suppose

Suppose that a man could have a mind more covetous than *Midus* had, or be more dunghilly-minded then *Craffus* or *Hortensius*; And suppose that such a man were more ingenious to invent new projects to gain the World, then the old *Athenians* were, which were the very *Minters of Arts and Sciences*; And suppose he could be more assiduous in all his *Negotiations*, then the most *industrious Hollander*; and more deceitful in all his dealings, then the most *perfidious Carthaginian*: yet could he never engrosse the whole World.

Ovid. metam. lib. 11.

Valer. Max. lib. 9. cap. 4.

It is nor improper that the *Helian* (i.e. the *Hollander*) be compared to the *Ant* for his sedulity and labour.

Vocal Forrest.

Let this Merchant, *Man*, have never so great a Stock to begin the World with, and let him drive never so good a Trade to increase it, yet must he never think to gain the whole World. Were he the only Sonne of a second *Pyrrhus*, and the only Nephew of another *Craesus*, and so had both their wealths to set up with; And were it possible for him to use a Conscience more cauterized then the worst of *Jewes* in the hardest wayes of *Usury*; And could he have an Head-peece more crafty then that of *Mahomet* in the mysteries of *Merchandise*, and an Heart more greedy then his, and Hands more violent in robbing of other Merchants in their travels; And could he be more fortunate then *Polycrates* himself, that was the very Favourite of Fortune, as *Herodotus* hath storied it: yet would it still be τὸ ἀδύνατον, a thing impossible for him to gain the whole World.

Volateran in Anthropologia.

Archb. Abbot, of Arabia, in his Descrip. of the world.

Herodot. in Thalia 78.

Though *Machiavels Policy*, and *Cataines Activity*, and *Heftors Valour*, with that Martial prowess of those two *Thunder-bolts of war*, *Menelaus* and *Agamemnon*, should all meet in one man: yet could they never advance him to the absolute Command or Governance of the whole World. The greatest *Monarchies* of all, that ever were in the world, were never truly universal, of all the world. Indeed *Nebuchad-nezzar* was a mighty Monarch in *Syria* and *Chaldea*; And *Cyrus* had vast Dominions, when he had joyned the Kingdome of the *Medes* unto the *Persians*: yet both their Territories had their *Frontiers*. And though the prodigious Avarice, and boundlesse Ambition of *Alexander the Great* affected,

affected the Sovereignty of more then one *whole World*, (as *Plutarch* stories it of him) yet could he never reduce the whole of this *one World* unto his *Grecian Monarchy*. Nor could those Noble Victors, *Caius Julius Caesar*, and *Octavianus Caesar Augustus*, subjugate the whole unto the *Romane Eagle*, by all their notable Victories. And without all controverſie, the ſole Command of all the World, is too great a Sovereignty for any one Man in the World. It muſt needs ſeem a very mockery, for the ſullen *Donns* of our neighbouring Nation to ſooth their Sovereign up with the fondly-affected Title of *Catholique Majesty*. Me thinks that ominous Rebellion of *Catalonia*, with that fatal Revolt of *Portugal*, without the thinking of others that led them the way, or that are like to follow them, might fully infeoffe them with the apprehenſion of that diſlike which the undoubted *Monarch* of Heaven and Earth hath often ſhewn unto ſuch general Claims. Though many and many *Manarchs* be the *Supreme Governours* in their ſeveral *Monarchies*; yet may no *Monarch* in the World claime any title to the *Monarchy* of the whole World. It is an honour belonging to God alone: And *mine honour* (ſaith he) *will I not give to any other. It is He that is cloathed with Catholique Majesty. It is He that is King. The Lord reigneth* (ſaith the *Psalmiſt*) *and let the Earth rejoyce, yea let the multitudes of the Iſles be glad thereof*, *Pſ. 97. 1.* He reigns not only over one, but all the Iſles; nor reigns He only over Iſles, but over the Continent too; for *He is King over all the Earth*, *Pſ. 47. 7.*

*Rex Regum &
Conſanguineus
Deorum.*

Q. Curtius, l. 2.

It was but an *Uſurpation* in *Darius the Perſian*, to ſtile himſelf *The King of Kings*. And it is no leſſe preſumption in the *Pope* to aſell that Title. It is a Title belonging to God alone, who is (as *S. Paul* proclaimes him) the bleſſed and only Potentate, *ὁ Βασιλεὺς ἡ βασιλευμένων, καὶ Κύριος ἡ κυριευόντων*, *The King of Kings, and Lord of Lords.* *1 Tim. 6. 15.*

And certain it is, He never made the whole World for any one man. Yet when any one ſhall prove himſelf the ſole *Heire* of the *Protoplaſt*, the World will give him leave to claim his Propriety in the whole. But for the preſent, the *Poſſeſſions* of *Adam* are parcelled almoſt into as many *Partic-
cles*,

cles, as his Nature is into particular Persons; which numerous Progeny knowes not how to acknowledge any Lord Paramount amongst them, besides that onely true God, whose Throne is in the highest Heavens.

Nor may the Christian World acknowledge any Catholique Commander besides our Saviour Christ, who is Emmanuel, God with us: The God of Gods, as well as, Lord of Lords.

Yea God of God, *Θεὸς ἀληθινὸς ἐν Θεῷ ἀληθινῷ*, very God of very God, as the *Nicene Council* hath well explain'd the second Article of the Apostles Creed against the *Arrian Heresie*.

Those that are learned know, that the government of

the Church is neither Popular, nor Aristocratical, but a Monarchie. Of the Universal Church onely Christ is the head and chiefe; and therefore the state of it is Monarchical, &c. *Whigists D. since of the Answer to the Admonition, tract. 17.*

It was intolerable Pride in that Romane Prelate, that first contended for the supreme Headship of the Christian World. Indeed, this very sin of that very Man, hath plainly proved him to be that very *Man of Sin*, that *St. Paul* fore-spake of, *2 Thess. 2.3*. It must needs be deemed a most hateful inclosure, for any *Subject* in the Kingdome of Christ, to take in all the Commons of the Christian World: And yet alas! the World Christian is a very little one, a small Manor; a very little Lordship in compare with the vast dominions of the great *Sultan*, and grand *Sophie*, and other parts of the World not Christian.

But suppose a man could gain the *Monarchie* of the World, not of the World Christian onely, but of the whole World; yet still the Question may be asked, *What is a man profited?*

For such sovereignty would neither make him the sole Possessor, nor yet the proper Owner of the whole World: For still the Subjects should *not onely have the Possession of, but a true, and just Right, and Title to, and Property in all their Goods and Estates*; yea, and perhaps some churlish *Nabals* might have *full-Coffers*, when such a Monarch might have an *empty Exchequer*.

Constitut. 1. made at the Convocation 1640.

But to put the Supposition as high as our Saviour Christ here puts it in the Text: Suppose a man should gain, not onely the empty Title to the World, but the full possession of the whole World; yet still the Question may be asked,

What is a man profited?

For what's the World, the whole World, but a Shop of vanities, a Store-house of vexations, a Stall of toys and trifles, *lighter then vanity it self? Vanity of vanities, saith the Preacher, Vanity of vanities, all is vanity. And what profit bath a man of all the labour which he taketh under the sunne. Eccles. 1. vers. 2, 3.*

Man disquieteth himself in vain to gain the World: and what is it that he gaineth by it, but a world of disquiet? Suppose he gains the World and all of Vanities, even all the Vanities of the World; what profit is there in such gain? What profit can it be to gain a World full of nothing else but emptinesse, a World empty of every thing but nothingnesse?

This Worlds every-thing is the Wisemans nothing: *Omnia nihil*, All is nothing: yea, the nothingnesse of nothing. *Omnia vanitas*, all is vanity; not vain onely in the Concrete, but Vanity in the Abstract: Yea, *Vanitas vanitatum*; in the Abstract of that Abstract, Vanity of vanities, *i.e. vanissima*, most vain, saith *Hugo Cardinalis*. What are the chiefeft seeming some-things of this World? Pleasurers and Honours, and Riches, they are. And what are they? Are they not all vaine? altogether vanity?

Nihil aliud sunt quam meræ nugæ. Jo. Fran. Pi. Miran. lib. 2. de Mort. Christi.

Solomon the wisest of Kings and of men, that did know as much as any man, or King of them; for he knew them by Inspiration, by Speculation, and by Experience; and upon his certain knowledge of them he gives this Character, that they are all Vanity. They are all but vanity in respect of their Instability or mutability; so *Hugo de Sancto Victore*. And they are all but vanity, in respect of their insufficiency, and meere vacuity; so *Hugo Cardinalis*. They cannot continue with man when he has them; nor can they content him whilest he has them, though he has them all. But let's consider them severally; And first let us consider seriously of *Worldly Pleasures*. What are they? Indeed they are miscalled Pleasures; but alas! they are not Pleasures indeed, but the shadowes of them. The joys of the World have a world of sorrows waiting on them, and the sweets of content in them

Hugo de Sancto Victore in Etel. Hugo Cardin. in Eccles.

them are imbittered with more discontents adhering to them. Alas for them! The Brooks of worldly Pleasures are very shallow and soon dried up. The very Sources of them are *like broken Cesternes that can hold no water*. The Flowers of worldly Pleasures are all *Ephemeron*, or like to *Jonahs Gourd*, growing speedily, and gone as suddenly. The fairest Nose-gayes of them are but for a shew, and that shew but for a moment; yet the greatest part of the World are taken with such shews. The seems of pleasures are the greatest Witches in the world, and the greatest of the world are bewitched with them. Indeed like Witches they can doe mischief to many, but little or no good to any: And like Witches, they use to doe most hurt to those, that are most inward with them. The life of worldly Pleasures, like that of Witches, is very wicked; and their end, like that of Witches, is very wretched: for these Pleasures of sin for a season, must end in those sufferings of punishment which must have no end. Let us then beware of these most fatall Inchantments of the Flesh, these grand Impostures of the World, worldly Pleasures; let us overcome these sinnes of Pleasures, lest the pleasures of these sinns do overcome us. And here let's leave these vain pleasures, that we may come to Honours. And what are they?

Ephemeron,
a Plant of one
dayes continu-
ance. *Plin. Nat.*
Hist. l. 25. 13.
Jonah 4. 6, 7.

In the Second place then, let us seriously consider of *Worldly Honours*: Are they also all but Vanity? Yes, they are more then vanity, but yet they are Vanity; *They are vanity and vexation of spirit*. They are Vanity when they are gotten, but vexation of spirit in getting, and vexation of spirit in losing: they are hardly gotten, but easily lost.

The Bubble of Worldly Honour is hardly blown up to any bignesse by the breath of many friends; but easily broken by the blast of a few enemies: yea, it is often broke by their breath that blow it up, and sometimes whilest they are blowing of it. It is *ἀτμός ἀτμῶν*, the vapour of vapours, and Ayrie thinnesse, and the very thinnesse of the Ayre, it vanisheth whilest it vapoureth: It turns to nothing when it seems the greatest something: It is a vexatious vanity, depending upon that which is lighter then vanity itself: The lightest Plumes of Worldly Honours are tossed

up and down, and up and down by the lighter puffs of Popular humours. *Vulgus Proteus est ipsissimus*. The respects of the Protean many, are more changeable then the Aspects of the Moon her selfe. The *salvetes* and *valetes*, the embraces, and the banishments, the applauses, and disgraces which the four *Scipios* met amongst the *Romans*, may sufficiently attest the *Mutability* and *Lunacy* of the *Bedlam many*. Yea the *Historics* of *Socrates*, of *Phocion*, of *Demosthenes*, and of *Demetrius Phalerius*, are approved Testimonies of the Worlds Athenian Inconstancy. But we need not beat the widest fields of Humanity for single Instances; we may spring & retrieve whole Covies in the Authentick *Historics*. Our Saviour Christ with his Disciples are cryed up and down by the mutable many. *The same fountain cannot send forth sweet water, and bitter*, at the same place; yet the same men at the same mouths did send forth the sweetest language of Commendation, and the sowrest language of Condemnation of the same Objects of their violent love, and violent hatred. That fickle multitude that cryed out *Hosanna to the Son of David, Hosanna in the highest*, in honour of our Saviour, did presently cry out in fury against him, *Let him be crucified, let him be crucified*.

Plutar. P'n.
Sec. Valerian.
Erasm. Apoph.
Valeri. Maxi.

Math. 21. 9.

Mar. 27. 22, 23.

Act. 14. 8, 9, 10
11, 12, &c.

St Paul and Barnabas were one while greatly admired by those fond Zealots, or zealous Fondlings, the *Lystraneans*, they cryed out to one another in the *Lycæonian language*, that the Gods were come down unto them in the likeness of Men. They thought that Paul could be no lesse then *Mercury*, nor Barnabas then *Jupiter*, and much they had to do to restrain them from offering sacrifices to them as Gods. But presently this Spring-tide of Popular applause abateth to as low an Ebb of causelesse, senselesse, and masterlesse contempt; Oh how this Sea of Men does turn and return, and turn, and turn again. They *desie* them now, which even now they *Deified*. Those violent hands which even now could scarcely be restrained from offering Sacrifices to Paul and Barnabas, as unto gods, can scarcely be restrained now from offering them as sacrifices to the fury of Men. What Man then upon the serious consideration of this inconstancy of World y Honour,

nour, would once adventure the losse of his eternall weight of Glory for it. Those that are now lifted up to the Excellency of Honor, and to the Honor of Excellency, by the men of voice, may soon have all their Honors laid in the dust by the voices of men. And yet that the voice of the Common-people is the voice of God, is the common voice of the people; and that the Multitude cannot erre in judgement, is the judgement of the multitude, but a judgement full of error, for the greatest multitudes are wont to wander in the broadest wayes of Error, and they that run with the multitude to seek for Worldly Honours, may lose their Honours by the Multitudes in this World, and themselves with the Multitudes in the World to come.

2 Cor. 4. 17.

Math. 7. 13.

In the last place, let us see the vanity of Worldly Riches. When Solomon had viewed, and reviewed all the Works that he had wrought, and all the labours that he had laboured to do, he audited this account of them all, that they were all but vanity and vexation of spirit, and that there was no profit under the Sun, Eccles. 2. 11. Be then perswaded by St Paul, and trust not in uncertain Riches. There is nothing more uncertain, nothing more unfaithfull, *σήμερον μετὰ σου, αύειον κατά σου*, S^t Chryf. Hom. 2. faith S. Chrysostome, to day with thee, to morrow against thee. Let us not make Riches our God, and Poverty our Devil, lest our Riches do part us from God, and pack us to the Devil. The Devil is *ὁ θεός τῶ αἰῶνος τούτου*, The god of this World, as the Apostle calls him, 2 Cor. 4. 4. from Worldly Riches was he called Pluto, or from his name Πλουτήϊος were they called Πλούτος. Thus did the Greeks of old entitle him to Worldly Riches, and entail their Worldly Riches upon him. Let us not entitle our selves to them by him, nor him unto our selves by them. Let us never place our Heaven in 'them, seeing Hell it selfe is so near unto them: and seeing that we may not place our Happinesse in them, let us never set our hearts upon them. Nothing should have Mans heart, but that which is his Heaven, or does relate unto it. *ἐν τῷ ὕψεραι ἄλμθῶς πλοῦτος ἀκίεχτος ἐστὶ*, faith Saint Chrysostome. The Riches that are truly everlasting are all in Heaven, and all the Riches that are in

Οὐδὲν ἕτως
ἀπίστων, &c.
S^t Chryf.
Hom. 2.

Chrysof. Hom. 2.

In comparatione eternorum bonorum vana sunt omnia etiam bona temporalia. S. Greg. Mag. in Prim. Sam. cap. 12.

Heaven are truly everlasting. Let not us then seek for Riches here on Earth, as for our Heaven : But let us seek for Heaven, that may be more then Riches to us for ever hereafter. Alas! these Worldly riches, in compare with those of Heaven (as S. Gregory tells us) are altogether vain, yea vanity it self, as Solomon speaks them in the same sense.

2 Cor. 4. 4.

But here let us advance the Supposition one step higher : Let us suppose the Riches of the World to be neither vanity nor vain, but to have reality and worth in them, yet still the Question may be asked, *What is a man profited?* For what profit can it be to a man to gain such things, as he may not think his own when he has gained them, nor use them as his own? They that get these Worldly Riches by ungodly means, are by those means indebted to the *God of this World* for them : And he will be paid by all his Debtors; They may all look to be arrested at his Suit, and cast into the prison of Hell, but may not look to get out thence *untill they have paid the uttermost farthing.* And as for such as use the lawfulest means to get them, they may not use them as they list or will themselves when they have got them : For why, they are but Servants, in receiving of them; but Trustees, in keeping of them; and but as meer Stewards they must be, in accounting for them. Now it is very requisite in Stewards *to be found faithfull*; Faithfull in all Imbursements, faithfull in all Disbursements, faithfull in all Intruments.

1 Cor. 4. 2.

God himself was the Maker of all this World. And he himself is the Master of it. He is the Author of all good in the World. And he is the Owner of all the goods of all the World. Man must ever therefore have respect to him, and to his pleasure, in the using of his goods. There must at last be a generall Audit, and man must reckon for all; And woe unto him, if he makes not an even Reckoning. An even Reckoning is hard to be made, though never so small, but the greatest Reckonings are hardest to be made even. There is no *Euge* to be expected from the Master, without an even Reckoning from the Servant : Nor can the Servant make his Reckoning even then, unless he be now *fidelis in minimis*,

minimis, faithful in the smallest driblets, faithfull to the utmost farthing, careful not to waste the very minutes of his Masters goods, by mispending of them. He is said to waste his Masters goods, that does mispend those goods by riotous courses, which are entrusted in his hands. And for his wasting of them so, he is soon to be discarded from all Entrustments by his Master: *Redde rationem villicationis tue*, saith his Master to him, *Luke 16.1*. Come, give an account of thy stewardship, for thou mayest be no longer steward. *Durus est hic sermo*: This is an hard saying: But it is said, and it must be so; There must an Account be given. And now doth not this great Rich Worldling begin to wish that he had ever been a *Lazarus*, rather than a *Dives*? That he had never been entrusted with so much of this Worlds goods, that so he might not now have had so much to reckon for? But *to whom much is given, of him there is much to be required*. He must now answer for all. He had a great Trust committed to him, and now he distrusts his Reckoning the more. The Reckoning is so great that he is to make, that he makes no reckoning to save himself when he hath made it. By the very Summons to the Audit, he hears an Exauctoration decreed against him, *He may be no longer Steward*. For mispending that part which he had, he must now part with all that he hath. But all that will not serve the turn: For what he hath is none of his, but his Masters; and it will not satisfie for that he hath mis-spent of his Masters. And therefore what he is, *Soul and Eody*, must be sold, that payment may be made. Now tell me, where is his profit? He willingly lost that other, that better World, for this; and now hath lost both this, and himself, with that other.

Luk. 16. 19, &c.

Luk. 12. 48.

Divitiarum acquisitio magni laboris est, possessio magni timoris, amissio magni doloris.
Idiotæ Contemplat. de amore divino. c. 33.

But let us put the Supposition one step higher: Let us suppose a man to gain the World, and to use it as he ought. Yet still the Question may be asked,

What is a man profited?

For why, still he cannot keep it; He must be taken from that by death, if that be not taken from him before. *It is appointed for all men once to die*. And there is no man that knoweth either how he shall die, or where he shall die, or when

Heb. 9. 27.

he shall die : But this every man may know , that when he doth die , he shall carry nothing with him of all that he gained when he lived. *Naked came I out of my mothers wombe, said holy Job, and naked shall I return thither.*

Job 1. 21.

That great Sultan that conquered the Christians in the Eastern Countries, and gained the Holy Land from them by his Conquests, was conquered himself soon after by Death, and carried captive to another World, and so was forced to leave even all his Worldly pomp and riches here behind him. As it was expressed to the life at his Funeral-Solemnities : For then *his shirt or shroud was put upon the point of a Lance* (according to his fore-appointment) *and so carried before his Hearse, whilest a plain Priest proclaimed with a loud voice, That Saladin the great Lord and Governour of Asia is dead, and of all his Worldly wealth he carried nothing with him, but left his very shirt or shroud behind him.* It may be Saladin had gained more then he could well tell how to spend, yea much more then he could tell how to spend well. But what profit was it to him, when he was so quickly parted from it? His time to have it was but short, and it may be his enjoyment of it was not all that time he had it. But let us put the supposition higher yet. Let us suppose a man to gain the World, and to live longer in it then Saladin did: Yea let us suppose his years to be as many as *Mathuselems* dayes were by appointment: Yea let us make him immortal by our supposes. Yet still the Question may be asked,

Knoll. Turk.
Hist. Sabellic.
Eme. 9. 1. 5.

Genes. 5. 25,
26, 27.

Pf. 102. 26, 27.

Marth. 5. 18.

2 Pet. 3. 11. 12

Zanch. Miscel-

taneor. lib. 1. de

sine seculi.

Nibil enim est

magnum re,

quod parvum

tempore nec

longis dilatur

gaudiis quic-

quid arcto sine

conditur. Euc-

cher. ad Vale-

rianum.

What is a man profited?

For why, though his life should never have an end, yet there must be an end of the *World*. *And that end of the World may be ere a day to an end.* How quickly might he see the conflagration of all, by that most fatal fire that must demolish all? This present World is momentarie, but that to come for ever. Yet the great Gainers of this present World, are wont to look so much after this World, which they get, that they forget the World to come, which they should look after: And by the greatnesse of their gaines in this World, they gaine that Worldly greatnesse, which makes them too great to enter in at the streight gate of that better World,

World; & so when this world must be burnt with fire, they must needs burn with it for want of entrance in at the straight gate. But let us put the Supposition as high as it can be put. Let us suppose a man to gain the World, and never to lose it again, either in whole, or in part, by being taken from that by Death, or by having of that to be taken from him by fire. Yet still the Question may be asked,

What is he profited?

For why, for all this he may be still a poor man, a discontented man, an unhappy man. Unhappy by being discontented, and discontented for being poor. Indeed he hath riches enough, that is contented with the riches that he hath. But alas! it is not the whole World, nor a World of Worlds that can content a Worldly minde, or make it think it hath enough. The desires of Mans heart are infinite, and the World but finite, and therefore it cannot satisfie them to contentment. This present World was so small a thing in compare with *Alexanders wishes*, and the vastnesse of his desires, that he did even sweat to think how his Greatnesse was to be narrowed, and crowded up in it.

Æstuat infelix angusto limite mundi.

As the the Poet fancies of him, that he was even stifled with the conceit, that he should not have elbow-room enough in this World.

And again, as it is finite, so all the treasures of it are extrinsecall, and so never enter into the Heart of Man to fill the desires of it. Though his Barns, and Granaries be never so full, and all his Bags and Coffers; yet his Heart and Soule are never the fuller, but it may be much the emptier, by having their desires more and more enlarged.

Crescit amor nummi, quantum ipsa pecunia crescit,

Saith the Poet. The love of Money creaseth as the Money creaseth or increaseth that is beloved. The more draughts of gain be swallowed down, the more is the Hydropical Thirst of gain increased. The more that the covetous Worldling gaineth, the more he coveteth; and the more he coveteth, the more he wanteth; and the more he wanteth, the poorer hee groweth: so that by consequence it clearly ap-

Nil potest anime sufficere præter summum bonum. S^t August. Manuel. c. 25.

Juvenal, Sat.

Juvenal.

Non qui parum habet pauper est, sed qui plus cupit. Seneca,

peareth, that the more he gaineth, the poorer he groweth. Now what profit is it, for a man to gain that which makes him poor? He is not so poor that hath enough of a little, as he that hath much, and yet wanteth much more; and that is the condition of the Covetous worldling, He is ever in want. And therefore saith *S. Chryostome*, "Ετερον φιλάργυρος

ὁ φιλάργυρος καὶ ἕτερον πλούσιος: It is one thing to be a Covetous man, and another to be a Rich man: for the covetous man is never rich; He ever wanteth what he coveteth, and he ever wanteth what he covereth. He covereth what he hath, from himself as well as others; and he coveteth what he hath not, whilst others have it. He wanteth all that others have, and he wanteth all that he hath himself. All that he hath, did I say? Alas for him! he hath nothing: but the goods which he hath gotten, have gotten him; He doth not possess them, but they possess him; He doth not command them, but they command him. According to that of *Chry-*

ὁ φιλάργυρος
ἀπέχεται ἑῶν
οἰκείων, ὡσπερ
ἑῶν ἀλλοθίων,
&c. *Idem ibid.*

*Avaro deest
tam quod habet
quam quod non
habet. S. Hier.
Valer. Max.
lib. 9. cap. 4.*

Chryostome, ὁ φιλάργυρος φύλαξ, ἢ δεσπότης ἐστὶ ἢ τῶν χρημάτων, δούλος ἢ κύνειος. The covetous man may be a keeper of money, but not a commander of it; a servant to it, not a master over it. As *Valerius Maximus* writes of that *Ptolomæus* which was King of Cyprus: *Titulo Rex insule, animo autem pecunie miserabile mancipium*: He was in title the King of the Cyprian-Isle; but in truth, he was a miserable Bondslave to his Pelf. Now what profit is it to gain and increase that money, which begetteth and increaseth misery? And if it be so little profit simply to gain the World, certainly there is lesse profit in the gaining of it, if a man must pay his own Soule for it.

And this brings us to the second Querie, that Hypothetical Question, that includes the whole Text:

What is a man profited, if he shall gain the whole World, and lose his own Soule?

And this Question sets us to consider of the second sort of Wares, the Ware Exported; concerning which three Circumstances were proposed to be considered.

1. *The Nature or Quality.*
2. *The Number or Quantity.*
3. *The Relation or Propriety.*

First, for the Nature or Quality, we may observe, that it is a Soul. Yet not a *Vegitative Soule*, such as is in the Plants; Nor yet a *Sensitive Soule*, such as is in Birds and Beasts; But a *Reasonable Soule*, such as is in Man, such a Soule as makes him to be a Man; It is his Soule, his owne Soule. I shall not tell you what *Aristotle* sayes of the Soule of Man, nor yet how other Philosophers use to define it. But let me tell you thus much of it, that it is an *Heavenly Jewell* in a *Cabinet of Earth*, and a Jewell of that worth it is, that not all the Diamonds in the World, though never so curiously cut, and never so artificially set, in the richest Rings of the most refined gold, may be valued with it, though it be cabined in the most deformed lump of Red Earth. There be many Reasons in it to raise the estimate of it. I'll name some of them.

As first, it is the *Medal of the Almighty*; The lively Image of the living God; Or the Tablet upon which that King of Kings, and Lord of Lords, hath drawn his owne likenesse. Now shall the Image of a Mortall King, stamped on the substance of the Earth, or the Earthly substance of Gold or Silver, make man so to esteem it as to become an Idolater towards it; and shall not the Image of the Immortal King of Kings imprinted in his own Workmanship upon the Heavenly substance of Mans soule, perswade him far more highly to value that?

And a second reason, why this Merchant Man should inhaunce the price of his Soul, may be this, because it is a spirit, an Immateriall substance. It is indeed within the substance of the body, but yet without a bodily substance. And the more that any substance be spiritualized, the more pure and precious it is, and the more ennobled. And the further that any substance be distanced from the nature of a body, the nearer it drawes to the Nature of God; For τὸ πνεῦμα ὁ Θεός; God is a Spirit. And the spirituality of the Soule does far exalt it above the body, as comming nearer to the purity of God who is a Spirit. And therefore it is well asserted by *S^t Bernard*, that the worst of soules in respect of substance, is far more excellent then the best of bodies, and ought to be valued far above them.

See *Nemesius* of the Nature of Man.

It is the soule of man that makes him to be a man.

See *Philip of Mornay's* Trunnesse of Christian Religion, translated by *S^t Phil. Sidney* chap. 14.

Dei insignita imagine, decorata similitudine. *S^t Bern.* *Medita. de dignit. animæ.* *Mens nostra Dei similis, &c.* *Gregor. Nyss.* *disputat. de anima & Resurr.*

A third Reason to perswade this Merchant-man to value his Soul at a very dear rate, may be the Immortality of it :

See the *Immortality of the soul* discoursed of largely and very learnedly, by Philip of Mornay Lord of Pl. sie, in the *Trueneſſe of Chriſt. Religion*, c. 14. 15.

It is immortal as well as immaterial. Indeed man dies at his appointed time, but the soul of man does never die. By death the whole man is dissolved, but the whole of man is not destroyed by death : The soul of man doth live, when man is dead. The soul is doomed at the instant of death, either to enjoy everlasting felicity in Heaven, or to endure everlasting misery in Hell. And that endleſſe misery is often called *Mors ſecunda*, the second death. Yet is it not so called, that we should think that the Soul doth cease to live in hell, but rather because it ceaseth to enjoy its life. The damned souls in Hell live not there to enjoy life, but to endure grief. And therefore their life there is said to be no life. *Simplex vita non est vivere, sed valere* : meerly to live, is no life ; but to live indeed, is to enjoy life. It is a kind of death, for one to live in pain, that hath lived at ease : It is a kind of death for one to live in prison, that hath lived at liberty ; A kind of death for one to live in penury, that hath lived in plenty. Those damned Souls that lie imprisoned in Hell, do all live there in pain, for living here in pleasure : their joyes are turned into pains, and their life now is worse then death. Their Damnation in Hell is like to Death in four respects ; and for its likenesse in each respect it is called Death.

Non enim quia solvitur compositum, inde citā necessariō consequitur una cum composito dissolvi id quod compositum non est. Greg. Nyssen. disput. de Anim. & Refurr.

In damnatione novissima quāvis homo sen-

tire non desinat, tamen quia sensus ipse nec voluptate suavis, nec quiete salubris, sed dolore pœnalis est ; non immeritō mors est potius appellata quam vita. S. August.

Quamvis enim humana anima veraciter immortalis perhibetur, habet tamen etiam ipsa mortem suam.

First, it is like it for Separation. In temporal death, the Soul which gave life to the Body, is separated from it : So in Damnation, the Lord of life, which gave life to the Soul, is separated from that. *Mortuæ sunt animæ, hoc est, à Deo desertæ,* saith S. *Austine* : The damned soules are dead, that is, forsaken of God. For, *Sicut mors corporis est cum id deserit anima, ita mors animæ est cum eam deserit Deus* : As it is the death of the body when it is forsaken of the soul, so it is the death of the soul when it is forsaken of God.

S. Aug. de Civ. Dei, l. 13. c. 2.

Sicut enim ani-

ma discedente moritur corpus, sic anima Deo deserente mori credenda est.

Secondly, Damnation is like to Death in respect of Place. Hell is a place of Darknesse, a place that is very disconsolate: so is the Grave. And therefore *7th W^{ch}* Sheol with the Hebrews signifies both Hell and the Grave; and so doth *ᾠδης* with the Greeks.

*Primasius su-
per Apocalyp.
cap. 18.*

Thirdly, Damnation is like to Death, in respect of Pain and Griefe. Great are the pangs of Death, and great the griefe of Man that's dying: and the griefe and pains of Hell are full as great, and greater.

*Quid facient
intime famili-
ares, quales
sunt corpus &
anima, quæ ab
ipso utero ita
jucundissime
vixerint?*

Fourthly, and last, Damnation is like to Death in respect of Horrour. Death is called the King of feares, the most terrible of terribles. Nature abhorreth nothing more then Death, there is nothing that is known to Man more terrible; and therefore is Damnation called Death. Indeed Damnation is beyond expression terrible, yea beyond all apprehension; we want words to expresse it by, we want things more hideous to resemble it unto. We mis-call it Death, but it is not Death indeed. The Damned may wish for Death, but they must not dye. The Damned soules are all immortal, they are sent to Hell to live in misery, yea to live in misery for ever, yea for ever and for ever. The expression is as useful, as it is usual: Mark it well, *for ever and for ever*. That which is but once for ever, can never have an end. But the living, and lasting Miseries of Hell are said to be for ever, and for ever, to make us the more seriously to consider of them. This Duplication intimateth thus much to us, that when the poore damned soule hath passed a thousand years, and ten thousands more, and as many thousands more as the nimblest imagination can conceive of, and more Millions of Ages more then the best *Arithmetician* can ever multiply, yet then he shall be as if he were newly to begin, he hath still and still another *for ever* to endure miseries. This it is that does so aggravate the Misery of Man by his Worldly Merchandize. If he must lose his Soul, for his gaining of the World, his losse is infinite, because the Damnation of his Soul is endlesse. It is for ever and ever. It was the thought of this, that caused that *Right Reverend Parson of Bethlem Parish*, devout *S^t Hierome*, to renounce this present World,

The Spirit may be willing, but the flesh will be loath. *Manchest. Al Mondo contemp. mortis.*

and retire into a Cell or Cave, which he either found, or founded in *Bethlem*; lest he should lose his Soule for ever and ever in Hell, by gaining the World for a time.

D^r willans
Ὁστρυγορσο-
για.

*The feare of endlesse torments turn'd his Cell
Into a Jayle, and made his Cave his Hell.*

Propter metum Gehennæ tali me carceri emancipaveram, as he said himself to *Heliodorus*. That good old Father was wont to be portraied with a young Lyon by his side, partly to signifie how fiercely he cryed out against the Schismes and Heresies, and other sins of others in his time; and partly to signifie that he sometimes *roared out for the very disquietnesse of his own heart*, at the sight of his own sin, knowing that if his soule must be lost by them, his losse would be intolerable, because it would be the losse of an immortal substance.

It is chiefly in respect thereof that we are called Reasonable Creatures. *Nempe*, of the Nature of Man, cap. 14.

A fourth Reason to raise the estimate of the Soul, may be taken from the Reason in it. It is a Reasonable Soul, an Intellectual Substance. The richest Treasure of any that Man as man is entrusted with. By this he comes to know himselfe. By this he comes to know the way to save himselfe. By this he comes to know the worth of this and other things. If he loseth this, he is but a lost man, yea without this he is no man at all: And therefore Man should value this above all.

A fifth Reason may be this, that the losing or saving of the whole man depends upon the saving or losing of the soule. If the Soule of man be turned into Hell at the first Judgement, the whole man must be tumbled thither at the second Judgement. But if it be translated to Heaven at the Night of Death, the Body also shall have a removal thither at the Morning of the Resurrection.

Multus Corporum Curationi impenditur usus, multum huic operæ in spem medelæ datur. Numquid medicina non meretur? Etsi varia

It is a preposterous Care in many Great ones in this World, to make great provision for their Bodies here before death, and also after it, but none at all, or very little for their Soules. Alas for them! Let them provide what Physicians they can to prevent the Death of their Bodies, yet are they mortal, and so must dye. And let them prepare what Tombs they will to preserve them after Death: Yet if their soules be sent to Hell to be tormented for their
sins

finnes done in their bodies, their bodies must be sure they also shall be sent to suffer with their soules: As they sinned together, so must they suffer. But whatever become of their Bodies after death, if their Soules be saved when they die, their Bodies also shall be saved at the second coming of our Saviour. As they have served him together, so shall they be saved together by him. The happinesse or unhappinesse of the whole man, depends upon the happinesse or unhappinesse of his Soule.

corpore auxilia studio tuenda sanitate adhibentur; fas non est tamen animam velut exclusam jacere, & quasi neglectam morbis suis intabescere atque unam à propriis reme-

diis exulare: immo verè plura anime conferenda sunt, si corpori tanta præstantur. Nam si rectè quidam carnem famulam, animam verò dominam esse dixerunt; non oportet posteriore loco nos dominam ponere, ac famulam iniquo jure præferre. Eucherus in Epist. Parænet. ad Valerianum.

The sixth and last Reason to perswade this Merchant, Man, to prize his Soul above the World, may be taken from the consideration of that price which our Saviour paid for the redemption of it. And was it not very considerable, think you, that the Sonne of God, the welbeloved Sonne of God, the onely begotten Sonne of God, equal to the Father in goodnesse, and power, and glory, and majesty, should condescend so low as to become a Man, a Man of no reputation, the very scorn and derision of men, and the very *Outcast of the people*? That he should take upon him *the forme of a Servant*, and vouchsafe to be a Servant of servants; To be mocked of many, to be hated of most, to be forsaken of all at last? Yea more, that he should asseigne the blame, and shame, and sufferings of all the sinnes of man; Of man that was his enemy, of man that hated him? That he should die for man; and die the worst of deaths too, the death of the Crosse, a painful death, a shameful death, an hateful death, a cursed death? And more yet; That he should suffer as many Torments of Hell it self, as might save man from being tormented for ever? Can we think that he, the Sonne of God, begotten of the Father of Wisdome, yea begotten of the *Wisdom of the Father*, should dote on Man to very folly, and do and suffer this, even all this, for a toy, for a trifle, for a thing of nothing? Surely he did highly prize

Totus quidem iste mundus ad unius anime pretium estimari non potest; non enim pro toto mundo Deus animam suam dare voluit, quam pro anima humana dedit. Sublimius ergo anime pretium, que non nisi sanguine Christi redimi potuit, &c. Agnosce homo, quam nobilis est anima tua, & quam gravia fuerunt ejus vulnera, pro quibus necesse fuit Christum Dominum vulnerari. Noli ergo vilipendere animæ tuæ

*passionem, cui
à tanta Maje-
state tantam
vides exhiberi
compassionem.
S. Bern. Medit.*

the Soul of man, or he would never have done and suffered so much to redeem it. Too many there be indeed, that make too little reckoning of their Soules: For, all they do so, that adventure the losing of them, for the gaining of the World. Indeed if man had many Soules, the losse of one were not so much, as it is now, that he hath but one. The losse of one is the losse of all, of himself and all.

And that is the second Circumstance concerning this Commodity Exported, to be considered; *The Number or Quantity*: His *one Soul*, in the singular number. When a cunning Merchant hath but a small quantity of some special Commodity, he knows then what he hath to doe, he makes his price accordingly, or rather he knows not what price to make of it, he thinks he can never ask enough, especially if these five Circumstances be coincident with the smalnesse of the Quantity.

First, if it be such a kind of Commodity, as that he may be sure he can get no more of the same kind, if he parts with that he hath.

Secondly, if it be such a Commodity as he cannot be without, if he desires to have a being; such a Commodity as he can neither trade for the World, nor subsist in the World without it.

*Keep thy soule
diligently,
Deut. 4. 9.*

Thirdly, if it be a Commodity received from a Friend, and such a Friend as he ought to love above the World, and that Friend gave it to him to the end that he might keep it for his own endlesse good, and for his sake that gave it to him.

*For it cost more
to redeem their
soules; so that
he must let that
alone for ever.
Psal. 49. 8.*

Fourthly, if it be such a Commodity as doth exceed all prices that can be given by this World for it.

*What shall he
give in ex-
change? In-
tellige oportet
de anima per-
dita. Jansen.*

And *lastly*, if it be a Commodity that cannot be regained by any man that hath parted with it, although he would part with all back again that he took for it, and give even all that he had before to boot.

Now all these Circumstances do concur with the Singularity of the Soul. For, 1. A man can never get another Soul, when his own is lost. 2. A man cannot subsist without his Soul, he could not be a Man but for his Soul, it is his

Soul that makes him so. 3. It was the Lord himself that gave his Soul unto him, and for his sake he ought to keep it; and he gave it him to keep, untill that he should come and take it to himself again. 4. It is of worth above the World. And lastly, nothing in the World can ever redeem it, if it be lost or laid to pawn. The losse must needs be great: And how great soever it be, that man that hath lost it must beare all the losse; no man can be partner with him, because it was *his own soul*, and onely his.

That's the third Circumstance to be considered, and it is very considerable; It is *his own Soul*. Others can have no share with him in the substance of this Commodity thus exported, and therefore can they not be sharers with him in his losse of it. Others may have their hands in the losse of this Soul, and so may be punished with the losse of their own for it, yet will their losses no way lessen his. His soul was all his own before he parted with it, and all the losse must be his own for parting from it. A great losse it must needs be unto him: It is the losse of his greatest good, and with that the losse of all his goods. Yet for the gaining of wordly goods, too many adventure the losse of their souls.

Some Merchants have adventured much, and have gained more; they have adventured with their goods, and have saved themselves: But others have lost both their goods and themselves by the like adventures. Some men have adventured far for the gaining of the World, and have come home again to themselves without losing their Souls: But others have lost them by adventuring of them. Some men lose their Souls by adventuring of them: Some others sell them, and so lose them.

And so we are fallen upon the third particular, the *Merchandise it self*, or the Negotiating of the Trade. And in this negotiating of the Trade, there are both gaining & losing: Gaining of the World, and losing of the Soul. The gains are great; *gain the whole World*: But the losse is greater; and *lose his own Soul*. He that sells his Soul for the whole World, makes but an ill bargain for himself: He is a loser by the bargain, and such a loser, that his very soul may be

said to be lost though he sells it, because he sells it so much under foot. There are two Wayes to lose the Soule by selling of it.

The first by *Whole-sale*.

The second by *Retaile*.

Men may be said to sell and lose their souls by *Whole-sale*, when they take *some great reward of iniquity for them*, and so lose them all at once. And they may be said to sell them by *Retaile*, when they forfeit and lose them by little and little.

S. August. de Civit. Dei. l. 2. cap. 32.

There are *Minuta peccata*, saith S. *Austine*, peccadillio's, little finnes. And there are *Peccata conscientiam vastantia*, Conscience-wasting finnes, great offences. The Soule may be lost by one of these, or it may be lost by a multitude of those. It is traded away by *Whole-sale*, when it is lost for one grand offence; And it is traded away by *Retaile*, when it is lost for many minute offences. S^t *Bernard* calls these *Venialia*, and those greater *Criminalia*: but these *Venials* are made

S. Bern. de præcep. & dispens. cap. 14.

Mortals, when a mortal man allows them in himselfe, and himselfe in them, and so multiplies them upon that stock of allowance. S^t *Austine* compares these smaller finnes to the graines of Sand, and to the smallest drops of Water. The graines of Sand are very small, yet if many of them be put together into a Bag, or Sack, and laid upon the head, or shoulders of a man, they will presse him down: And the drops of Raine are little by themselves, yet when many meet together they may cause an inundation. Many small finnes may be as heavy as one great sinne, saith S. *Austine*. And hefitly resembles the losse of a Soule to the losse of a Merchants ship upon the Sea; Sometimes a Ship is lost by one great Wave that overwhelmes it, and sinks it right downe; and sometimes a Ship is lost by the Water that leaks in by some breach or breaches in the sides or bottome. So some mens soules are lost by the finnes that sue in through their leaking senses; and sometimes they are lost by some great sinne that swells above them, and sinks them right downe to the very bottome of perdition; such was that grand Rebellion of *Corah*, *Dathan*, and *Abiram*, and their *factious Complices* that rose up against *Moses* and *Aaron*

S. August. Epistol. 108. ad Selenfian.

Num. 16. 1, 2. 4. 31, 32, 33.

to pull them downe. It was so heynous and so heavy a sinne, that it sunk them all to the pit of destruction, the very Earth was not able to bear them with that sinne upon them. Some other trifled away theirs soules by little and little: But these traded theirs away by whole-sale. But which way so ever they be sold, they are but lost. And in both these wayes of selling them there are two things remarkable:

First, the making of the Bargaine.

Secondly, the performing of the Bargaine.

First, the making of it. And it may be made two wayes: Explicitely, or Implicitely; that is Formally, or by Consequence.

First, Explicitely, or Formally, when both parties doe capitulate the Conditions, and agree upon the Termes. Thus Witches, and Wizards, and all Confederates with the Devil, are said to sell their soules unto him.

Secondly, Implicitely, or by consequence: and this is when the Devil, or his Factors come into the Mart of this World, and fall to chaffering for Mens Soules by cheapning of them, and bidding like Chapmen for them. The Devil comes to the Covetous man, and asketh him the price of his Soule; He comes to the Voluptuous man, and asketh him the price of his; And he comes to the Ambitious man, and asketh him the price of his. The price of the Covetous mans is Wealth; the price of the Voluptuous mans is Pleasure; and the price of the Ambitious mans is Honour. The Devil knows their several prizes, but knows not how to pay them downe: Yet like himselfe he offers all they ask, and promiseth in time to pay them all. *Math. 4 9,*
Hæc omnia vobis dabo, all these things will I give unto you. And then for Earnest, or in part of paym-nt he puts a penny or a Teston of unlawful gains into the hands of the Covetous man to conclude the Bargaine with him: He procures an opportunity of unlawful Pleasure according to the Voluptuous mans desire, to conclude the Bargain with him: And by a small Bribe he sets the Ambitious man upon the first step to preferment, to conclude with him.

These

These men cannot be ignorant of the Devils aims, they must needs know, that what he offers, is but in earnest or in part of payment for their souls; yet they take his offers, or rather are taken with his temptations: and what call you this, but a *striking up of the bargain*? Now the bargain being made, the performance is expected. But here *men think to be too cunning for the Devil himself*. They never intend to perform the bargain, they think to put him off by denying of it. They intend to put him to prove it by sufficient witnesses, which they think he cannot doe, before the Judge at the great Assize. But alas for them! before it comes to that, they may be sure to be Arrested at the Devils Suit, by that bold, that inexorable, that impartial Serjeant, *Death*. Executions will be granted out against them; and those *not of goods onely*, nor yet of *bodies and goods*; but of *goods and bodies and soules*. And Death's Warrants run very high, *Non omittas propter ullam libertatem*: Attach them where-ever thou findest them. There are no places in this world, that are privileged from the Arrests of Death. When once this Serjeant Death hath arrested their Bodies, their Soules must presently be sent to the Barre of Judgement for particular Sentences. Then *actum erit*, the matter will be past cure; the bargain will be proved against them by credible witnesses: For first, the Devils payments will be proved by that Coyne of his, those peeces of Devillisme found in their possessions at the time of their attachments. Those sinnes which the Devil brought to them, or them unto, will all be witnesses against them.

Secondly, the *Day-book of their own Consciences* will be produced as a *thousand Witnesses* against them: for there the Debt of Sin is scored up, and never can be crossed untill it be expunged by repentance. And now, shall not the Judge of all the World do right? Yes surely, and he will give the Devil his due. There is no remedy now, the bargain must be performed: The Devil bought their Souls, and he must have them. The Devil is the Jailour of Hell, and thither the Judge commands them: *Take them Jailour*, saith the Judge; that is, take them Devil, and keep them fast till the general Judge.

Judgement : They might have been wiser before, but now there is no help for them ; It is now too late to repent, let Merchantmen beware in time then; let no man think to cheat the Devil, lest he cheats himself. Let no man think himself secure in the midst of danger. Think not your selves by the *African Promontory*, the *Cape of good Hope*, when ye are very neer the *Magillanean Straights*. Mistake not those *unfortunate Islands* neer the *Molucco's*, for the very *Canaries*. If you be not yet arrived at *Lucians Island of Dreams*, doe not dream broad-waking ; do not imagine your soules to be in safe harbours when they are in the midst of Hellish Pyrates. This World is like a Sea, a dangerous Sea; and that Arch-Pyrate the Devil, and many Scouts from Hell are coasting this Sea of the World, from place to place. And the Devil can play the Merchant as well as the Pyrate, if he cannot take men in the World, he will try to take them by it : If he cannot surprize them in it, he'll offer it as a prize unto them, and many are taken by it : Many sell themselves unto him for it, and so undoe themselves for ever ; for they lose their Souls by the sale, which are more worth then all the World. And so much they must confesse, if they *ballance the Trade*.

*Capit. bonæ
speci. Abbots
description of
the World.*

What is a man profited, if he shall gaine the whole world, and lose his own soule ? i. e. Ballance the Trade, compare and compute the worth of the wares, and then say, *What profit is it for a man to gain the whole world, and lose his own soule ?* I may not stand to recapitulate the several circumstances of both these Wares, the *whole World*, and *a mans own soule* ; and so compare them : Let your Meditations ease me of that labour, whilest I summe up the Uses that may be made of these Meditations.

Yet for the *Ballancing of the Trade*, let me make a tendry to you of three or four Considerables.

1. Consider, That the gaining of the whole World can never make the Gainer of it happy : But so will his saving of his own Soule.

2 Consider, that a man cannot be happy without his own Soule ; but without the World he may.

3. Consider, That a man must lose the World, or leave it before he can be happy ; but if his Soule be lost, when it

must leave him he can never be happy.

4. Consider, That the Soul is infinite in duration, and the World but finite. This but temporal; but that eternal, *à parte post*, as some distinguish. The one a matchlesse treasure, the other a worthlesse trifle in comparison.

Now ballance these Considerables: What profit is it for a man to gain that, which can never make him happy, and lose that for it, which would make him so for ever, if he did not lose it? Or, what profit is it for a man to gain that, which he must lose again before he can be happy; and for his gaining of it, must lose that which can no more be gained, nor happines without it? Or, what profit can it be to gain that which is but finite, and lose that which is infinite? *Inter finitum, & infinitum nulla datur proportio.* There is no proportion between a thing that is finite, and a thing that is infinite.

Is it so then, that the whole World is not to be valued with one Soule? What folly then doe those men shew to the world, that adventure the losse of their Soules for the very Atoms of the world, or the smallest gains that can be in the World? for an Inch in an Ell, for an Ounce in a Pound? What lunacy, what madnesse to hazard a Soule for farthings, or the Minutes of the World? for a moment of Pleasure, or a Puffe of applause? Many think they bring

*Si ergo homines
totum mundum
spemere oportet
ne animarum
damna patian-
tur; & propter*

*suam salutem debet quispiam
etiam sua lucra contemere;
quam infidelis est, quam in-
spiciens est, qui ut alium divitem
faciat, animam suam ipse com-
demnat? Maxime cum & ille
non multum adipiscitur, qui u-
sum temporalium rerum acci-
pi; & ille inestimabilia dam-
na præferat, qui fructum bea-
tæ eternitatis amittit. Salvi-
anus ad Eccles. Cathol. lib. 3.*

their Souls to very good Markets, if they can sell them with a Ziba for a *Mephibosheths* inheritance; or with an *Ahab* for a *Naboths Vineyard*, or with an *Achan* for a wedge of gold. Many are willing to sell them as *Esau* did his Birth-right, for a messe of Pottage; yea, for a peece of Bread some will transgresse. *Judas* the Traitor valued his Master at thirty pence: But how many are there, that can be content to sell their Saviour, and give their Souls into the bargain, for the bare moitie of his reward of iniquity? *Ananias* and *Sapphira* sold themselves for part of that price, that should have been laid at the Apostles feet, *Acts 5.* A very inconsiderable price. But what if it had been all? And what if that all had been as much as all the world? what profit would

it have been unto them, if they must have lost their own Souls for it? Alas, no profit at all! For *what is a man profited, if he shall gaine the whole World, and lose his own Soule?*

Sacrilego poena est neque ei soli qui è sacro ab- stulerit, sed etiam ei qui sa- cro commenda- tum quod & nunc multis sit sanis.

Cicer. de leglb. lib. 1.

Cicer. Parad. lib. 3.

And *secondly*, is it so that the gaining of the whole World is not to be ballanced with the losse of one Soul? What answer or account can those *Factor*s make to their *Principal*; What can such *Malefactor*s answer unto *God Almighty*, that have caused the losse of a World of Souls, for the gaining of a little Worldly Pelf, or a little vain Applause, or a little vanishing Pleasure?

The *Stolcks* thought (as *Cicero* telleth us) that all finnes are equal. And some *Hereticks* have thought that all sufferings shall be so in *Hell*. But *dantur gradus in Gloria*; there are degrees of Glory in Heaven amongst the *Saints*, and there shall be degrees of Misery in Hell amongst the *Sinners*. It hath been the judgment of many *Orthodox Divines*, that the *Authors* and the *Abettors* of the *Arrian Heresies* had their Torments in Hell increased daily, as the number of Soules increased which were daily lost by following of their *Heresies*. Yet for a little applause amongst some people, and for some small *Benevolence* from them, the old *Heresies* are unraked out of their ashes, and new ones are blown up daily into blazing-flames, to the great disturbance of *Israels peace*, and to the destruction of *Sions prosperity*. The *Pulpits* are prophaned, and the *Presses* are pestered, and *Myriads* of Soules are seduced with the daring fancies of desperate *Opinionists*. For small gains, some have written, and others have printed, and divers have vended dangerous *Pamphlets*, to corrupt mens judgments, and poyson their affections, and undo their soules. Oh that the worth of Soules were better considered!

It was a pious Resolve in an English Gentleman, an elegant Pen-man, neither to write, nor yet to read any prophane *Pasquils*. He would not write any such, lest his own condemnation should be increased by theirs that should be corrupted by his Pen: nor would he read any such, lest he should be corrupted, and increase their condemnation that

wrote them. It is better to have a lame hand, saith he, then a lewd pen. Our Saviour paid very heartily to redeeme mens souls; And must not those men pay very dearly for them, that thus adventure to ruine them?

In the third place: Is it so, that *our Saviour Christ the chief Pastor and Bishop of Souls*, hath such an estimate of Souls, that he deems one Soul worth more then all the World? Then let all Bishops and Spiritual Pastors take the greater heed unto those Souls committed by him to their Charges. All others are *Vicarii ejus*, but his Curates or his Vicars, saith *Aquinas*; and unto him they must answer for those entrusted to them. It is reported of *S. Austine*, that he wept when he entred into *Holy Orders*: And some have thought those Tears prognosticks or forerunners of his following Troubles in his Office. But surely the sight of his Danger under that Charge did draw teares out of his eyes, as well as his foresight of those Troubles that he found in the Discharge of his Office. Indeed his pains in Preaching were like to prove *Paræmian*; his labours little better then the *washing of the Black-Moore*: His Cure consisted of *Swarthy Africans* whose Souls were as *tawny as their Hides*. And those Labours of the Pulpit were likely to be made more difficult by multitudes of *Gainfayers*. He was likely to have perpetual Bickerings with refractory *Schismaticks*, and with obstinate Hereticks, such as would oppose the Discipline, and such as would apostatize from the Doctrine of the Church. And likely he was by their meanes to meet many *Atheists* too, such as would neither believe the Truth of God, nor the God of Truth. For all *Africa* was full of such *Monsters* in the time of *S. Austine*, as full as of other *Monsters* at other times.

The first Part of *S. Austins* Polemicks doth still attest what bickerings he had with *Jewes*, and with *Pagans*; with *Fortunatus*, and *Adimantus*, and *Faustus*, and *Felix*, and *Secundinus*, and other *Manichean* Hereticks; with *Maximius*, and *Felicianus*, and other *Arrians*; with *Priscilianists*, and *Originists*, and *Jovinian*, and other Hereticks. And the second Part of his Polemicks does abundantly shew his troublesome Con-

Omnes alii sunt Vicarii ejus, quia ipse pascit oves proprias, alii vero oves Christi.
Aquin. in Ep. ad Heb. c. 13.

See *Eliab's* wish, preached by *D. Willan* at the Funerals of the Lord *Bayning*.

Africa semper aliquid apponit novum.

Div. Aug.
Tom. 6.

S. Aug. tom. 7.

licts

fiets with *Parmenian*, and *Petilian*, and *Cresconius*, and *Gaudentius*, and *Emeritus*, and *Fulgentius*, and other malignant *Donatists*, and with that pestilent Heretick *Pelagius* and all his followers.

Pelagius was born in *Wales*, about the time that *S. Austine* was born in *Africa*; and the infection of his Heresies as well as others, did spread as far as the Diocesse of *Hippo*, when Father *Austine* was Bishop there; and it cost him no little pains to administer an Antidote against that poyson. But *S. Austine* was *Malleus Hereticorum*, the Maul of Hereticks: and so he proved to *Pelagius*. It was by special Providence (as some have thought) that these two were σύγχρονοι or Contemporaneans, that so the Antidote might be contemporal to the Poyson, and that the Truth might have an *Austine* to defend it, when it had a *Pelagius* to oppose it. *S. Austine* had work enough with him, and such as he. Yet his troubles were increased by composing of Quarrels between Dissentients in Civil things. But that which was most burdensome of all, was his Charge of Souls. He knew right well the worth of Souls; and he knew as well what a strict account would be required of them. *Judab's* engagement for *Benjamin* was full of hazard: But a Pastors, or Bishops engagement for the Souls in his Charge is far more hazardous; though few men think themselves beholding to them for engaging for them.

But *Ghostly Fathers* are not the onely men that must answer for Souls: for *Natural Fathers* are Curates too. The Sou's of all their Children are committed to their trust, and scored upon their accounts: It is their Duty to bring them up in the nurture and admonition of the Lord. And if they perish for want of such admonition and nurture, the Souls of the Fathers must suffer for them.

And *Masters of Families* are Trustees too, they have Cures of Souls committed to them; The souls of their Servants are all upon their scores. And therefore *Joshuab's* care was not for a personal piety only, but a domestical too. As for me and my house, we will serve the Lord. *Jos. 25. 15.* And the care of *Philemon* was to have his house like the house of

Pelagius Brito Monachus,
An. Dom. 415.
Bellar. Chron.
par. altera.

For the Heretical opinions of *Pelagius*, see *Mer. Hanovers Eccl. Chron.*

They were born both in one day. *Noahs Dove*, by *Dr. Valentine.*

Gen. 43. 8, 9.

Ephes. 6. 4.

Philem. 2.

1 Cor. 16. 19.

God. And such was the pious care of *Aquila*, and *Priscilla*. The Apostle telleth us of Churches in their Houses: their Houses were like to Churches, for government and for godliness. Each master was as a *Bishop in his own Diocese*, respecting the Soules committed to his charge, as one that must answer for them.

1. Reprimendos esse hereticos ab omnibus piis, secundum illam vocationem, & potestatem, quam acceperunt à Deo, satis apparet ex natura

rei: quia omnes pii ad militiam Christianam vocantur ut in suis stationibus opponant sese singuli regno tenebrarum. 2. Magistratus locus, & officium postulant, ut reprimat improbos turbatores gladio, vel potestate publicâ, & externa si opus fuerit. 3. Si igitur Hæretici sint manifesti, & publicè noxii, debent à Magistratu publicâ potestate coerceri.

Amesius de Conscien. lib. 4. cap. 4. qu. 6.

And *Publike Magistrates* have Charges of Soules too, and such as are full of hazard. It belongs to them ἐπισκοπεῖν, to oversee, or to watch over them. That first of Christian Emperours, *Constantine the Great*, did think so, when he told the Fathers of the Church at the *Nicene Council*, that he was ἐπίσκοπος, a Bishop as well as they; he was to have a care of of Soules; yea, his office bound him to watch over their Soules as well as others, though his office did differ from theirs in administration of duty.

The Minister hath one sword of God put into his hand, and he must not bear the same in vain; for he is the spiritual Magistrate of God to denounce the evill of Punishment against all the doers of the evill of Sin. And the Magistrate hath another sword of God in his hand, and he may not bear it in vain; for he is Gods temporal Minister, to execute Vengeance upon them that doe evill. All things doe then go well in Common-wealth, when the mouth of God, the Minister, and the hand of God, the Magistrate goe both together to beat down sin and schisme, and blasphemy and heresie. Indeed, there may be some danger in such times as these, for either Magistrates or Ministers to displease the violent many, by discharging of their offices: But must there not needs be more danger to them, if they displease God Almighty by not discharging of them, to humour the Many. It is good sleeping in a whole skin; but better keeping of a whole Conscience. It is well when men can save themselves here; but better if they can save their soules hereafter. But this cannot be done by neglecting the

Soules

Rom. 13. 4.
1 Timoth. 2. 2.

Imperatorum est tollere schisma. Theodoricus de Nicen.

Soules of trust. Magistrates are called Gods; yea, God himself doth call them so, *Psal. 82. 6.* And God forbid that they should be like to Idol gods, *Which have eyes and see not, ears and hear not, and hands but strike not.*

Interpretation of Popery, Superstition, Heresie, Schisme, Prophanesse, &c. was put into the Covenant, and when the Ordinance for that day of Humiliation, March 10. 1646. for the suppressing of Errours, Heresies, and Blasphemies, was made:

Surely the Parliament was very sensible of this, when the Article for ex-

terpation of Popery, Superstition, Heresie, Schisme, Prophanesse, &c. was put into the Covenant, and when the Ordinance for that day of Humiliation, March 10. 1646. for the suppressing of Errours, Heresies, and Blasphemies, was made:

I have both heard and read a story (related as from the Pen of *Plutarch*) of a certain Virgin that had many Suters, and every one pretended an onely right unto her: All could not have her, and therefore they resolved to pull her in peeces. Now me thinks Religion is like that Virgin: many pretend to be *good-willers* to it; and every meer pretender to it claims the whole right of it. The *Papists* saies, Religion is his. The *Brownists* saies, 'tis his. And so saies every kinde of *Anabaptists*. And every sort of *Familists*. All cannot have it, as they would; and therefore they endeavour to rent it all in peeces, that the true Protestant may not quietly enjoy it. Thus the life of Religion is in danger, and must needs be lost, unlesse the Magistrate, with the sword of Justice in his hand, will shew the Justice of that sword, and doe the Protestant right by defending his Religion.

King Solomon could certainly conclude, that she was not the true *Mother of the living Childe*, that was for the dividing of it. And any Magistrate may conclude as certainly, that they are neither Fathers, nor Mothers, nor Brothers, nor Sisters, nor any way allyed to Religion, but meer aliens that are either for dividing of it, or dividing from it.

You then that have the over sight of such a City as this, be not over-seen to lose your own Soules by conniving at the losse of thousands. Be not *Gallio's* at such a time as this, in such a case as this, in such a City as this. But be as zealous for the Truth, as any can be for Errours. Be as watchful for the Church as others are against it. Be for the Lord, and he will be for you. Zeale for the Lord does well in any man, but better in the Magistrate. *Qui non zelat, non amat.* He that is not zealous for the City of God, and for the God

See Arch-bishop *Cuiles*' Sermon upon *Hebr. 12. 14.*

Tirannis non est impedire novationes in Ecclesia orthodoxa; Videlius de Pruden. Ver. Eccles. l. 3. c. 4. 1 Kings 13. 16. &c.

Acts 18. 17. Sine zelo nec Religio conservari, & propagari nec tentationes vel spei, vel metus superari possunt. Videlius de Prudent. Ver. of Eccles. l. 1. c. 3.

Levit. 19. 30.
Pfal. 93. 5.
The Parli-
ament hath
done the Lords
Day right by
that Ordinance
April 6. 1644.
for the strict
observance of
the Day.

John 2. 14. &c.
*Si quis domum
Dei contemp-
tibilem esse, &
conventus
qui in ea cele-
brantur, Ana-
thema sit. Car-
ranza Concil.
Gangr. Can. 5.*

*Ubi salutis
dammum est, il-
lic utique jam
lucrum nullum
est. Eucher.
Epist. ad Vale-
rian.*

of the City, loves neither as he should: Oh, love the Lord, and love *the place where his honour dwelleth*; love the worship of the Lord, and the place of his worship, and the time for worshipping of him in the place of worship. Love the Lords house, and the Lords day; *holinesse becometh both*: let not prophaness come into either, lest it enter also into mens souls. If we have neither a set time, nor a setled place for solemn worship, we shall quickly have no worship. And if we lose the worship of God amongst us, must we not look to lose the Lord himself from amongst us? And if we lose him, can we save our selves? Must not our soules be lost, if he be lost that should save them? Let us keep his Day, and keep his House, to keep him in his house amongst us.

When our gracious Saviour was upon the earth, his pious zeale for the place of publike worship, did even compel him to whip the prophane Hucksters out of the Temple. And were he now upon the earth, his zealous Piety might be compelled to whip some Hucksters with other prophaners of his Sabbath, into his Temple: And yet it may be he would whip them out again, for comming prophanely thither, or committing prophaness there.

Many are so greedy of worldly gains, that they cannot forbear their Huckstering upon the Sabbath: they lose a greater good for the gaining of a little goods. They lose the Time and Means of gaining goodnesse, and gaining godlinesse. *Godlinesse is great gain*. But alas! their gaines by hawking at home are smal and inconsiderable. What if they gain much? What if they gain as much as all the World, if they must lose their Souls, their gains can no way recompence them for their losse. There can be no profit in such gains; For, *What is a man profited, if he shall gaine the whole world, and lose his own soule?*

F I N I S.

The Pious Convert.

A F A S T

S E R M O N,

As it was

Preached at *Great Bealings* in
S U F F O L K,

By Edw. Willan, *M. A.*
C. C. C. in Ca.

Luke 5. 32.

*I came not to call the Righteous, but Sinners to re-
pentance.*

Matth. 3. 8.

Bring forth therefore fruits meet for repentance.

Seneca Trag.ed. 8.

Quem panitet peccasse, pene est innocens. .

L O N D O N,

Printed for RICHARD ROYSTON at the
Angel in *Ivic-lane*, 1 6 5 1.

The First

A PART

SERMON

AND

THE HISTORY OF THE

CHURCH

OF THE

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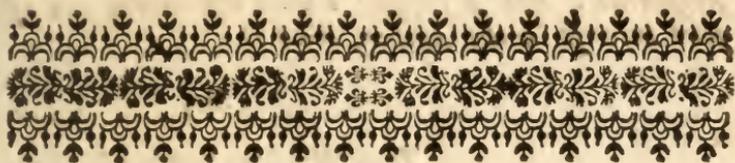
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To the Worshipfull,
ALMOT CLENCH Esq;

His very loving Friend and Kinsman.

S I R,

YOU cannot but know by whom this Text was given to me: But I cannot know to whom this Sermon may be given so rightly as to the Giver of the Text. Give me leave then to give that to you a second time, and by a second way, which hath been yours from the first. Why should it not be yours in your Hands, as well as yours in your Head, and yours in your Heart? The Text was very well taken from his hands that gave it: And I will hope that those hands which gave the Text, will take the Sermon so. Indeed I must needs say, the Text was very worthy to be accepted; But so I dare not say of the Sermon. But if you please to take it as it is, it is as it was. It was yours from the Pulpit at the first; And yours for ever it must be from the Presse, by all the right that may be.

*I have minded you already of your Interest in the
Argument : But I suppose I need not minde you of
your Interest in the Author, Who is*

Sir,

Your Worships humble Servant,

and poor Kinsman,

Edw. Willan.

The

The Pious Convert.

Ezekiel 18. 32.

Wherefore turn your selves, and live ye.



T was not I that chose this Text for this Time : nor was it this Time that chose this Text for me. Yet choice it was, not chance, that put me at this Time upon this Text, or this Text rather upon me. I cannot chuse but like and love the choice from him that made it, and say, *My lot is falln to* Psal. 16. 7.
me in a faire ground. It is a Text as fitly chosen for these Times as may be. We cannot yet say, that the Times are turning; yet may we say, that they are turning Times: And the Text is like them; a Text of Turning. I wish my Sermon may be as suitable to the Text, as the Text is to the Time; and then I am sure it cannot be unseasonable.

Those Sermons are never out of Season, which season the Hearts of Sinners with godly sorrow for their Sinnes. And those Seasons, wherein the Hearts of Sinners are without such Sorrow, may not be without such Sermons. It were to be wished that such Sermons were lesse suitable then they are unto these Times. But alas! there can be no Sermons more fit then *Penitential*, for the present Time: Nor any Time more fit then the Present, for *Penitential* Sermons.

That *inspired Secretary of the Holy Ghost* St. Paul, did truly

2 Tim. 3. 1, 2. foretell of *Evil Times*. And truly these Times are as *Evill*, as any that he did foretell of: *Evill* they are in respect of *Sufferings*; and worse they are in respect of *Sinnes*: And therefore worse they will be also in respect of *Sufferings*, unless they doe become lesse evill then they are in respect of *Sinnes*. Indeed most men wonder to see these Times so evill as they are already: But we may rather wonder that we have not already seen them farre worse then they are indeed.

2 Tim. 4. 3. *The Itching Ears of these Times* have made them very ill already: God forbid that I should make them worse by clawing of them: He that claws an itching Humour does but make it spread the further. And truly too much clawing of itching Ears on both sides hath already spread such Humours too too farre: for so invenomed they have been by such clawing; that no remedy but *Phlebotomy* could cure the *Maladie*. The folly of clawing hath fetcht blood already on both sides: And it were to be wished, that the blood already drawn might serve the turn. It would, it may be, if men would *turn themselves*. And there is no way to turn away the Times of this most dangerous *Phlebotomy*, but by turning away from the most damnable flatteries of these Times. These are Times indeed to break Mens Hearts with serious Blames of their iniquity: No Times to *breake more Heads with the precious Balmes of flattery*. These are times to incite men to shed Tears *gladio oris*, with that sword of God which proceedeth out of his mouth, the keen blade of his Word, *sharper indeed then any two-edged Sword*. No Times to egg men on to shed more blood still *ore gladii*, with the mouth, or edge of that mortall Sword *which eateth Flesh and drinketh Blood*. These are no Times to drive ill Humours in at mens Ears, but to draw them out at their Eyes.

Never were *lamenting Jeremies*, or *relenting Jonahs*, or *reproving Nathans*, or *repenting Davids* more needfull to any people: Nor ever any People lesse heedfull unto such Prophets then the English in these Times. No Times did ever afford more Preachers, or fewer Practicers of Repentance then the Present. Indeed, the sound of Repentance was never more affected by any People: But sound Repentance indeed was never

Psal. 141. 6.
Rev. 2, 16, 19,
15.
Ephes. 6. 17.
Hebr. 4. 12.

never lesse effected by any Preachers.

Those Prophets of the Lord doe ever bring most profit to the People, which preach the People into Repentance, by preaching Repentance unto the People: And those People doe ever return most profit to their Preachers, which doe return or repent at their preaching of Repentance to them. What better office can a Preacher doe to any People, then convert them from their Sins by speaking home unto their Consciēces? And what greater Honour can the People doe to any Preacher, then to hear and believe, and turn at his preaching to them? *τί μοι τῶν χερότων ὄφελος τῶτων*, saith St. *Chrysostome*: What profit a crews to me from all these ayrie applauses? *τί τῶν ἐπαινων, καὶ δορυβων*, saith he; And what profit is there to me from all these popular praises, and tumuls? My praise, and profit, and honour are rather in your Works then in your Words. Then am I to be deemed happy, saith he, not when yee hear, but when ye doe what I deliver to you; or, when yee turn at my reproofs, and are amended at my exhortations. The Preachers greatest profit is in the Peoples: And certain it is, that no People of the Lord can do a better turn unto themselves, then to turn themselves unto the Lord of all People. *Wherefore turn your selves, and live ye.*

Chrysost. Hom. 2

τότε ἐγὼ ζηλωτὸς καὶ μακάριος, ἔχων ὅταν ἀποδείχῃ καὶ, ἀλλ' ὅταν ποιῆτε μετὰ περὶ μιᾶς ἀπάσης ἀπερ' αὐτὰ ἀκούετε παρ' ἡμῶν, S. *Chrys. Hom. 2.*

This Text concludes the Chapter, and as a rational Conclusion it is inferred from many Premises in the Chapter. And in this Text we may observe the Use and Application of the whole Chapter: The Use is an Use of Exhortation. The Text is Hortatory; two Exhortations are couched in it. The first, an Exhortation to Repentance: The second an Exhortation to Perseverance. Turn your selves; there's the first. Live yee; there's the second. The last is ushered in by the first: And the first is ushered in by an Illation, or note of Inference, which referreth unto both: *Wherefore turn your selves, and live yee.*

Or in the Text we may observe twice two Considerables.

Two Conjunctions, and
Two Injunctions.

First

Et reverti facite, & vivite.
Ar. Mont.

First, two Conjunctions. The first to joyn the two Injunctions in the Text unto the former Parts of the Chapter; The second, to joyn the latter Injunction in the Text unto the former. The two Conjunctions are both *Copulatives*, according to *Montanus*: But according to our English Translation, the former is an *Illative*, the latter only *Copulative*. The first brings both the Injunctions into the Chapter; The second brings them both together.

The first Injunction doth command an *Humble Conversion*,

Turn your selves.

The second commands an *Holy Conversation*,
Live ye.

The performance of the first, prepareth for the second; And the performing of the second, is to the perfecting of the first. The second cannot be without the first; And the first had as good not be, as be without the second. Both must be performed, and both in order: First turn, and then live. Living is commanded, as well as Turning. The last Verb is as mandatory as the first; both are in the Commanding-Mood, both Imperatives, וְהִשְׁבִּיבוּ וְחַיִּי and so they are both translated by *S. Hierome*, and by our own Translators too. *Revertimini, & vivite*, saith he: *Turn your selves, and live ye*, say they. *Revertimini per pœnitentiam*, saith *Nic. de Lyra*: *Turn your selves by repenting of your sinnes.* *Et vivite per gratiam, quæ ducit ad vitam gloriæ sempiternam*: And live the life of Grace here, which leadeth to the Life of Glory hereafter.

Nic. de Lyra in locum.

pœnitentiam quippe agere, est & perpetrata mala plangere, & plangenda non perpetrare.
S. Gregor. in æsti. temp.

It is to no end or purpose to turn your selves, unlessse you purpose to go on unto the end, when ye are turned. *Wherefore turn your selves, and live ye.* Be Converts, and continue such: Live ye ever so, and so ye shall live for ever. Living without Turning is impossible; and Turning without Living is unprofitable. Indeed there is no Living without Turning, nor any Turning indeed without Living. He that would live, must turn himself: And he that doth turn himself, must live too: And he shall live, that so doth turn himself. *Wherefore turn your selves, and live ye.* *Reverti facite,*

facite, & vivetis, saith *Montanus*: Do your endeavours to be turned, and yeshall live. And so *Montanus* seems to part the Text into a Precept, and a Promise.

Ari. Mont. Bibl. secund. Zantis Pagnini interpretationem.

First, into a Precept of Turning.

Secondly, into a Promise of Living.

Turn, and Live. As much as to say; Repent, and so be reprieved; For sake your sinnes, and so save your souls; Be but penitent, and ye shall be pardoned. The last is hinted as a Promise, to perswade men to the Performance of the first. The Promise commendeth the End; the Precept commandeth the Means. Life is offered in the Promise as the End; and Repentance is required in the Precept as the Meanes. He that would obtain the End, must use the Means; and he that doth use the Means, shall obtain the End. He that would live, must turn himself; and he that doth turn himself, shall live. *Wherefore turn your selves, and live ye.*

Thus some have taken both parts of the Text as mandatory; And others have taken onely the first part to be mandatory, and the second to be promissory. So that some have taken the last part as an *Injunction*, and some have taken it as an *Invitation*; Some as a *Precept*, and some as a *Promise*. Let us now take it as both; As a *Precept*, and as a *Promise* too.

As a Precept to live.

And,

As a Promise of Life.

First, as a precept of Living after turning; And secondly, as a promise after both. As a Precept enjoyning the *Life of Grace*; and as a Promise of enjoying the *Life of Glory*: As a Precept requiring a *Spiritual life*, which is the life of life; And as a Promise of requiting it with *Life Eternal*, which is (as One calls it) the *Exaltation of Life Spiritual*. Yea, the Promise is not only of enjoying the *Life of Glory*, with the *Glory of Life hereafter*; But of enjoying the *Life of Grace here*, with the *Grace of Life here also*. *Turn your selves*, and live here: *Turn your selves*, and live hereafter. The promise is of the lesse sa'vation as well as of the greater, and no lesse of the greater then of the lesse. Temporal life may be prolonged, and *Eternal life* may be procured, by that Turning

Dr. Donne, Sermon 7. on the Nativity.

T

here

here required. Eternal judgments may be prevented, and temporal judgments may be diverted or turned away, by turning here according to the Text. *Wherefore turn your selves, and live ye.*

Wherefore] is a Note of Inference, and it doth referre the Text to that which goes before it. Now here to take in that before it which relateth chiefly to it, we must take our rift at the Verse before it: And in that we may note two things very considerable.

1. *An Exhortation.*

2. *An Expostulation.*

The *Exhortation* is very passionate; The *Expostulation* very compassionate. The first in these words; *Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit.* The second in these words; *For why will ye die, O house of Israel?* The first is moving, but the second urging. *Expostulatio pungit*: A zealous Expostulation doth infuse the spirit of Compunction: it hath the quickest touch of any kind of speech, it often toucheth to the quick. And God himself doth here expostulate the cause with dying Sinners, to make them sensible of their dangers, and to quicken them in their seeking of deliverance. First he exhorts them to forsake their finnes, to save their soules. And then (seeing his Exhortation to work but little upon them, though it were patheticall and parænetical) He falls to expostulate the reason with them: *For why will ye die?* As if he should have said; If ye will but cast away your finnes from you, ye shall not be cast away for your finnes: But if ye will not, ye must: If ye will not leave them whilest ye live, ye must die for them, whether ye will or no, and they must leave you, when ye die. *Why will ye die?* Why will ye? As much as to say; I must needs demand the reason, or ask the cause of you, in whom the cause of dying is. Ye die, because ye will die. *Why will ye die?* As much as to say, I would not have you die; it is not meerly from my will that ye die, but from your own. Doe not say then, that ye must needs die, because I will have ye die; and that I will have ye die, because I will. I have no

such

*Provoke me
not to anger
with the works
of your hands,
and I will doe
you no hurt.
Jer. 25.6.*

such will: I would have you live; and therefore have exhorted you, and intreated you again and again to turn from your evil wayes, *the wayes of sinne*, which are *the wayes of death*. And I have promised to you, that if ye will repent, *iniquity shall not be your ruine*. And my meaning is very sincere and real: I will be as good as my promise, if ye will be but as good as I desire you. And because I see mine *Exhortation* to be neglected of you, therefore do I come thus home unto you with an *Expostulation*, to make you sensible of your fault, and folly, and to make you see, that the cause of death is in your selves, in your own wills, or rather in your *wilfulnesse*. Ye will die. *Why will ye die?* Ye will do that for which ye must die: Ye will needs sinne, to die for it: Ye will not avoid it, by resisting the Temptation; nor make it void, by repenting of it; and therefore ye must die for it, *For the wayes of sinne is death*. I must needs say unto you, *Why will ye die?* Why will ye not return, and live? Why will ye not be perswaded? why not intreated? why not commanded? Why, can no means, no mercies, no promises, no threatenings prevail with you? Will ye sinne wilfully? will ye die sinfully? And yet will ye say, that it is *my will* that ye should so doe, and so die? Ye do that which is quite against my mind, against my Word, which is my will. If ye die then, thank your selves for all your sufferings, or rather blame your selves for all your sinnes.

Let this then serve as a *Caveat* to every Sinner, to admonish him to take good heed that he doth not charge God foolishly, and falsely with the impulsive and originall cause of his eternal death. *Nescis est Deo ascribere causas peccatorum, & ruinarum omnium*, saith S. *Austine*. It is a funerious crime to fasten the cause of all evils upon God himselfe. Let no man therefore say, that he must needs sin unto death, and die in sinne, because it is Gods will and *voluntie* or good pleasure that it should be so: for God himselfe doth say the contrary, and that with a kind of indignation; For, saith he, *have I any pleasure at all that the wicked should die; and not that he should return from his wayes, and live?* v. 23. His Interrogation does import a vehement Negation. In saying, *Have I*

ver. 30.

S. Aug. Resp. ad articulos sibi false impositos.

Or, had I not rather that he should be converted from his evil wayes, and live? Diodat.

*Nolo mortem
morientis,
quantum ut
convertatur, &
vivat. Pame-
lius in Tertull.
de Peniten.*

any pleasure at all that the wicked should dy? He sayes as much as, I have no pleasure at all that the wicked should die? And so he saies very positively in the words before the Text. *For I have no pleasure in the death of him that dyeth.* So far he is from taking pleasure in the death of *Penitent sinners*, that the death of *Impenitent sinners* is no pleasure to him. He hath no pleasure in the death of such as *dye naturally in their sinnes*, or for their not repenting of their sinnes before they die. *I have no pleasure in the death of him that dyeth.*

If ye dy then, the fault's your own. It is your wilfulness in sinning: or your unwillingness to repent you of your sinning, Ye will not be perswaded to forsake your sinnes before ye dye; and therefore ye must needs die, and suffer for their sakes. *Perditio tua ex te: O Israel, thy destruction is of thy self: saith God, Hos. 13. 9.* The same may be said to any damned soule, or dying sinner.

*Sicut verum est
quod sum vita
per essentiam,
ita verum est
quod nolo mor-
tem impii, &c.
Nicho. de Lira
ad locum.
Psal. 89. 35.
Gen. 17. 1.
Luke 1. 73.
Numb. 20. 12.
Exod. 14. 11.
Psal. 50. 21.
Ezck. 18. 25,
29.
Psal. 78. 19, 20*

The Lord is very desirous to clear himself from all aspersions in this particular; and therefore does not onely say it, but swear it too, that he would not the death of the wicked. *As I live,* is an Oath, and a great one too: Yet God himself doth take it to attest this Truth; *As I live, saith the Lord God, I have no pleasure in the death of the wicked. But that the wicked turn from his evil way, and live.* Ezek. 33. 11. For the Lord of life to say, *As I live,* is an oath by the life of the Lord. And that is as high an oath as can be invented. Had he sworn by *his Truth*, as he doth sometimes; or by *his Holiness*, as he did to *David*; or by *his Omnipotence*, as he did to *Abraham*; his engagement had been very great. But this by his Life is deemed greater: for his Truth hath been questioned by divers, and so hath his Holiness, and his Almighty Power hath been doubted of by as many: But who did ever question his Life? Now it is his very Life that he doth engage for the clearing of this Truth. *As I live, saith the Lord, &c.*

He is the *Living God*. And he is *the God of the Living*, not of the *Dead*: And therefore would not have the wicked Die, but Live. And this he sweareth by his Life, that we might believe him; *Jurat Deus, cupit sibi credi, saith Tertullian; When God*

*Math. 22. 32.
Tertull. l. de
Penit.*

God doth swear, we must believe him, for he swears to be believed. *Idcirco jurat, faith Sr, Hierome, ut si non credimus Deo promittenti, credamus saltem pro salute juranti.* God therefore swears, that we may believe him upon his oath, when we will not believe him upon his word. It is much for God to speak, but more to swear. By speaking a word, he made the World; for, *he did but speak the word and it was made.* But he that could create the World with a Word, could not be credited in the World upon his Word; and therefore was forced to *binde it with an Oath.* Now though we doe not believe him upon his Word, yet let us believe him upon his Oath.

We may believe his bare Word; for it is the *God of Truth* that speaketh in his Word, and it is nothing but the *Truth of God* which is spoken: We will believe an honest man upon his word, and shall we not believe the most holy God. *Durum est.* It is very hard, if we shall not give as much credit to God, as we do to an honest man, as saith *Vincentius* very divinely.

Our first Parents believed the *father of lyes*, when he did but say, *ye shall not surely die.* And shall not we believe the *father of mercies*, the God of Truth, when he does not onely say it, but swear it too, that he would not have us die: He swears that he would not the death of the wicked. And shall we still say that he would their death? Or that he would have them wicked, that so they might die? *Absit, absit,* God forbid that we should harbour such a thought of our most holy God! The truth is, Gods Word in it self is as sure as his Oath; for *he is not a man that he should lie.* Let God be true, and every man a liar. *All his promises are yea, and in him amen.* Heaven and Earth shall passe away, but not one tittle of his word shall faile: So that for the certainty of what he speaketh, there needs no such religious Contestations: Yet for our sakes the Oath of God is added to his Word, that we might thereby have *παράκλησιν ἰχυράν, strong consolation.* That we might believe a possibility of repenting; And a probability, yea an infallibility of Pardon upon our repentance. That we might have hopes of life, and *purge our selves upon*

S. Hieron. To.
2. Epist. 46.

*Magnum est lo-
qui dominum
quanto magis
jurare Deum?*
St. August. in
Psal. 49.

Deur. 32. 4.
Isai. 65. 16.

Gen. 3. 4.
*Durum est cum
non tantum scri-
buimus Deo,
quantum dia-
bolo. Vincent.
An non hac ra-
tione Deum in
animo tuo per-
stringis menda-
cii, qui verbo
quidem dicat
te velle serva-
re, &c. interim
tamen licet tu
velis in Chri-
stum credere
ipse tamen no-
lit.* Zanch. de
natur. Dei 1. 5.
Numb. 23. 19.
Rom. 3. 4.
2 Cor. 1. 20.
Hebr. 6. 18.
1 John. 3. 3.

Nemo potest bene agere penitentiam nisi qui speraverit indulgentiam St. Ambr. de Pœnit. dist. 1. cap. Ncm.

Tertull. de Pœnit.

our hopes, *Debile fundamentum fallit opus*. A weak foundation fails the building: But here is a sure foundation for us to build our hopes upon as high as heaven. *Dei juramentum est fidei nostræ fundamentum*. Gods oath may surely ground us in our holy faith: Doth he swear it? O then, let us believe it! *O beatos nos quorum causa jurat Deus! O miserimos, si nec juranti Deo credimus!* O happy we, for whose sake the living God doth swear by his life, that he would not our death! O most wretched we, (saith Tertullian) if we will not believe him when he swears. He swears he would not our death, but have us live he would, and therefore would have us use the means. Now turning is the means of living; *Wherefore turn your selves, and live ye.*

Turn your selves.

These words are altogether Mandatory. And the Precept in them hath these two Considerables.

1. Who are commanded.
2. What is commanded.

First, Who. The word is Plural in the Text: And the Mandate in it is indefinite, and so must reach unto us all. *Turn ye, even all ye. Turn your selves, ye that are sinners; Ye that must otherwise suffer eternally for your sinnes: Turn your selves.* We are all concerned in the duty here commanded. And in that we may consider three particulars,

Deus definitio- nem non facit, qui misericordiam suam omnibus promisit. S. Ambros. de Pœnit. dist. 1.

1. The Act.
2. The Object.
3. The Time.

The Act, *Turne.*

The Object, *Your selves.*

The Time, *Presently.*

For the word is in the Imperative Mood; and that admits of none but the Present Tense. And thus from these words we may inferre these three Conclusions:

1. That we must all Turn.
2. That we must all Turn our selves.
3. That we must all Turn our selves without delay.

Wherefore turn your selves.

First of the first, *we must all turn.* But what is it to turn? By Turning

Turning here is meant Repenting. In Sinning there is a turning from the Creator, and a turning to the Creature: And therefore in Repenting there must be a turning from the Creature, & a returning to the Creator. And this Turning is commonly called *the Conversion of a Sinner*. And in this Conversion there are many Turnings. The first is the Sinners turning of all finnes out of himself, by a full and clear Confession of them. The second is, the Sinners turning from all finnes so turned out, with an utter detestation of them. And the third is, the Sinners turning or returning unto God, with true compunction and contrition for his former turning from him. For, *Penitentiam certam non faciunt, nisi odium peccati, & amor Dei*, saith *S. Austine*. A sinner can never be said to be a true Convert, untill he turns his loving of sinne into a loathing of it, and his hating of God into a loving of him. God hates an obstinate Sinner, but loves an humble Penitent. And we cannot but love him when we are Penitents, though we were haters of him whilst we were Sinners. When our repenting of our finnes hath procured his love to pardon them, and his pardoning of our finnes hath perswaded us to love him, then our love unto him must needs provoke us to abhorre even all our finnes, which provoked him to abhorre us; and to set our hatred most against those *Delilabs* or delightful finnes, on which we once most set our hearts. Our Hearts are most of all desired of God; And God (who is a *jealous God* in this particular) is most jealous of those sins which have been our *Darlings*; for those are most likely to steale away our hearts and turn away our loves from him. He loves nothing like our Hearts, and woocs us for nothing more then for our loves, and therefore hates nothing so much as those *insinuating finnes*, which will needs be his *Corrivals* and *Competitors* in Courting of our Hearts. And therefore we, to attest the truth of our love to him, must from our very Hearts detest those finnes, and scorn to entertain them as beloved Sniters. Yea, we must even hate them with a *perfect hatred*, or we cannot love God with entire love: And unless we love him, we cannot hope for his love towards us: And without

Agite penitentiam detestando peccatum.
 Nic. de Lyra
 in locum.
S. Aug. Ser. 3. de Nat. Dom.

God accounteth those to be haters of him, which continue sinners against him. *Ex. 20. 5.*

Prov. 23. 26.

without his love we cannot live, or not so as we would, not well, not in peace, either with him, or others, or with our selves.

Sinne is a very *Make-bate*, a *common Barattor*, the grand *Boutefeu* of *Great-Britain*, and of all the World. It is the *partition-wall* betwixt God and man, and betwixt man and man too. It is Sinne that hath parted the Church and the State: it is Sinne that hath parted the Sovereign and the Subject, the Prince and the People. It is Sinne that hath been the *Impulsive* cause of all our hurtful *Combustions*; and Sinne it is that is the *Impedimental* cause of all our hopeful *Accommodations*. Oh, Sinne's the *Remora* of *Reconcilement*. What evil of *Suffering* is there now amongst us, which the evil of Sinne hath not pulled down upon us? It is Sinne that hath been the *Traitor* κατ' ἐξοκλήν, both to the King and to the Kingdome; the *Troubler* of *this our Israel*. Sinne is the grand *Malignant*, the great *Delinquent*: It is Sinne that hurts, and hinders the Great and Gravest *Council* of the Kingdome. What evil hath been acted, but Sinne hath had a finger in it? Sinne is the all in all for *mischeife*.

It hath been thought by some *Politicians*, that *malus Vir* may be *bonus Civis*; An evil Man, and a good *Commonwealths* man. But believe it upon a plain demonstration, A great *Sinner* can never be a good *Subject*: His *finnes* are ever doing of more evil in a *Kingdom*, then he himself is able to do good: Whilest the *Sinner* himself may be fighting for it, his *finnes* are fighting against him and that. When a *Kingdome* quarrels with it self, it is a *signe* that God hath a quarrel with it. When the people of any *Country* doe sinne against God, they do but pick quarrels betwixt God and their *Country*; and God he fights them all, by making them to fight each other, whilest the *finnes* of the divided *Parties* do ever fight against their own *Parties*. How many on both *Parties* swear to fight for their own *Parties*, to the best of their powers and policies; and drink *deep Healths* to the greatest *Leaders* of their *Parties*, with intentions and protestations to be faithful to them: whilest their *Drinkings*,
and

Isa. 59. 2.
Jer. 5. 25.

Lam. 5. 16.

Isa. 48. 22.
57. 21.

and *Swearings*, and *other finnes* are very treacherous to themselves, and make them as ill as *Traitors to their Causes*, and to their Companions? The finnes of each Party do take part with the other Party against the Sinners and their Parties. Yea indeed there would be no such Parties, nor any need of such parts-taking, but for the finnes of both Parties. O that every Party and every person would look upon their own finnes as the most *malignant party*, and as the worst of enemies. O that every man would take some speedy course to secure himself and all Parties, by seeking out of those most *dangerous Malignants* that are in his own bosome, and bringing them to their tryals before the *Bars of Self-examination*, and *Self-Conviction*, and *Self-condemnation*! That every man would turn out his own finnes, and turn them off, and return to the God of peace and mercy, that *God* might turn away *his fierce anger* from us all; and turn his displeasure into love, and his controversie with this Nation into a National peace. And this he might be perswaded to do for us, cou'd we be perswaded by him to turn from all our finnes, and return unto him. *Wherefore turn your selves.*

This brings the *Act* unto the *Object*, I would it might also bring the *Object* to the *Act*. It hath brought Turning unto you; I wish it might as well bring you to Turning.

Many are busie in *turning*, but it is not of *themselves*. They are turning out and turning off, but it is not of their own finnes. There are many and many ill turns done to others in these Times, but these are not the turnings in the Text. Our turning must be of our selves. *Wherefore turn your selves. Let us search and try our own wayes, and turn again unto the Lord,* saith the Prophet *Jeremy*, Lam. 3. 40. Let us turn our selves; and let us all do so. A particular Person, by turning of

BP. Davenant,
Sermon before
the House of
Lords.
Juv. 3. 22.

himself unto the Lord, may turn away a particular Judgment from himself: But when the sinne hath been generall, and the suffering be as generall almost as the sinne, then the forrowing for it must be generall. There must be a generall Turning at such a time, to turn away the Judgment. *Clergie and Laitie, Noble and Ignoble,* all must turn at such a

time. When that great Defection was in the Kingdome of Israel, and both parties had been sorely punished, the lamenting Prophet *Jeremy*, by inspiration bespake both parties to return together. *Let the Children of Israel, and the Children of Judah come together, and weeping seek the Lord their God,* Jerem. 50. 4. And the Prophet *Hosea's* Exhortation to return is general. *Come let us returne unto the Lord, for he hath spoiled us, and he will heale us, he hath wounded us, and he will binde us up againe,* Hof. 6. 1. Then our Turning may be to purpose indeed, when it is universal, when we all joyne hands hearts, and turne as one Man unto the Lord. When every Man turneth one, every one turn himself. *When every wicked man forsakes his owne wayes, and every unrighteous man his own imaginations, and returne unto the Lord.* As the the Prophet *Isaiah* exhorteth, *Isa. 55. 7.*

Great complaining there hath been by the Many, against all sorts of Magistrates, both Supreme, and Subordinate. Yea the greatest Council of the Kingdome hath been complained of by many: As if all evils were originally from miscarriages in Governours. But may not the Many erre in this, not knowing the Scriptures?

Match. 22. 29.

It was the Sinne of *David* that caused the people to be numbred: And it was from *Dauids* numbring of the People, that seventy thousands of them were swept away in three dayes space by the plague of Pestilence. Yet was it not *Dauids* sinne, but the sinnes of the People, that gave the first occasion of that punishment. As you may see 2 Sam. 24. 1. And againe the anger of the Lord was kindled against Israel, and he moved *David* against them to say, go number Israel and Judah. When God is angry with a people for their sinnes, he suffers their Ruler, or Rulers to doe something amisse, that so upon the fault of the Magistrate he may take an occasion to punish the multitude. And it becomes the people to begin their Complaints, where the fault to be complained of be-

1 Chron. 21. 2.
7. 14.

*causa cause
est causa can-
sati.*

See this point
very excellent-
ly handled by
Mr *Ross* in his
Oil of Scorpions,
Sect. 14.

gan. If the sufferings of Israel were occasioned by *Dauids* sinning, And *Dauids* sinning were occasioned by the sinnes of Israel, then surely the way for Israel to have turned away their sufferings, had been by turning from their sinnes.

Let.

Let not us inferiours look above our selves, or from our selves: for the finding out of faults to be amended, but let us look into our selves, and amend what there we finde amisse.

The Hearts of the Governours are in the hands of God, and he turnes them as he pleaseth which way he will himselfe. When he turnes away their hearts from the People, it is a signe that the Hearts of the People are turned away from him. He is the God of Gods, and Lord of Lords, He is the *Over-ruler of all Rulers*; and by his disposing it is that they rule, for the benefit, or for the detriment of the People. Now if there be any miscarriages in our Governours, the way to win the Lord to set them right unto us, is to set our selves right to the Lord. Let us but turne with all our hearts unto the Lord, and he will surely turne the Hearts of all our Governours to us, and our welfare. He will make their Counsels prosperous, He will make their designs successful; He will turne our storme into a calme, our dangers into safety, our troubles into tranquillity. *All things shall work together for good to those that love him.*

Prov. 21. 1. They are still in the hand of Gods powerful providence, though he permits the Devil to have a hand and power over them.
Dr Fermyn Paraphrastick Meditations upon the Proverbs.

Rom. 8. 28.

Many Men have many enemies in these times; And every Mans desires are to get the Victory over his enemies. Our greatest Enemies are in our selves, our owne sinnes are bo-
some Enemies; And home-bred Enemies are ever most mischievous. Above any other Enemies let us therefore labour to get the Victory over our selves. Let us never give over combating till we have conquered our own corruptions. These are the first, and worst of Enemies, the Makers, and Movers of all Enmities. *From whence come Wars and fightings amongst you? Come they not hence, even of your Lusts which warre in your Members?* saith St. James. Our unruly affections make us all unruly. Our mutinous affections make us so amongst our selves. There are Warres within us, and they are the incentives of the Warres without us. Let us labour to make a peace within us, and that's the way to have a peace without us. The way to get the Noblest Victory over all our Enemies, is for every Man to get the Victory over himselfe. *Cæsar* was more commended by *Cicero*

Jam. 4. 1. Pugna, ut sit in animo hominis pena peccati est, ex primo homine in omnes filios propagata: ut qui noluit cum Deo esse unitus, esset in semetipso divisus: & qui imperanti Do-

in no noluit esse for overcoming his own passions to the yeelding of Par-
subjectus, sibi don to *Marcellus*, then for his greatest Conquests over his
ipsi rebellis atq; other Enemies. It is a signal Conquest for a Man of a fiery
contrarius esset. Spirit to suppress his Anger; It is with *Hercules* to conquer
Isidorus de *Spiritus* to suppress his Anger; It is with *Hercules* to conquer
Summo bono, l. one of the *furies of Hell*. It was but Inhumanely spoken by
2. cap. 26. *Vitellius* upon the Death of *Otho*, as he viewed the *Carcasses*
 on the place where they fought the Battail. *O how sweet a per-
 fume is a dead Enemy!* But it may be Divinely spoken by one
 that hath Conquered himselfe, or *Mortified his sinfull affecti-
 ons*: *O what a favor of life unto life!* is the Death of such a
 Mortal sinne, Such a bosome Enemy! The Sinnes of every
 Man are every Mans greatest Enemies. And the Kingdome
 greatest Enemies are the greatest sins of the Kingdome. I have
 been ever more afraid of the Sins of this our Nation, then
 of any Souldiers from forreigne Nations. Great talking
 there hath been of *Danish Fleets*, and other Out-landish Forces
 But we have more cause to feare our *Sea-mens sinnes*, and the
sinnes of our owne Land. If God be for us, who can be against us?
 And he will be for us, if our sins be not against him: but our
 sinnes are all against him, and for their sakes he is against
 us. Were it not for them, we need not feare any *Danish
 Fleets*, or *Spanish Armados*, or *Turkish Navies*; nor all the Py-
 rates and Powers of Hell. We have most cause then to be
 afraid of our selves, to feare our owne sinnes. Every Man
 may well pray as some of old were wont to do, *A me Domine
 serva me*: Lord save me from my selfe! In the Common
 Prayers; when the Minister said, *Give peace in our time, O
 Lord!* the People were wont to answer, *Because there is none
 other that fighteth for us, but onely thou, O God.* A very strange Re-
 ply, but not more strange then true; for true it is, that it is
 God alone that fighteth for us. The *Devill*, he fighteth a-
 gainst us. The *World*, that fighteth against us; And the *Flesh* as
 much as either of both. So that we our selves are enemies
 to our selves, and fight against our selves. And so may fitly
 pray, *Lord save us from our selves*. Now there is no way for us
 to save our selves from our selves, but by turning of our
 selves to him that fighteth for us. *Wherefore turne your selves.*
 But it is not every turning that will serve the turne
 There

Rom. 8. 31.

Ουδεις ημας
 εδουλει ποιη-
 σαι θυμωσεται
 εαν μη εαυ-
 τους ποιησω-
 μεν. S^c Chrysost.
 Nemo leditur
 nisi a seipso.

Quo fugiam
 penitendo, nisi
 ad eius miseri-
 cordiam cuius
 potestatem con-
 temperam pec-
 cando; Tertul.

There is ease indeed to be had by this turning, but this turning is not to be had with ease. It is not turning with the Time, nor turning to the Time, that can turne the Time: No, but our turning of our selves in time from the finnes of the Time. God himselfe will turne unto our side, and make us all to turne unto one side, or rather turne away all this siding, would men on all sides but turne themselves to him. *Wherefore turne your selves.* And how ever the Times turne this way, and that way; backward, and forward: Yet let not us turn meer *Cameleons in Religion*, as if we had no colour for it, but what we borrow of those which are nearest to us: Neither let us be *turned about like Weather-cocks, with every Wind of New Doctrine.* Let us not turne, and turne, and turne with every *Polypus*, and every *Proteus*, and every *fantastical Changeling*, which turne to every *new Religion*, untill they have no *Religion* left to turne unto. Turne not with them that are ever turning their *old Religions* out of themselves, untill they have turned *all Religion* out of themselves, and themselves out of *all Religion*. There need but these two movings in our turning of our selves.

When a mans wayes please the Lord, he maketh even his enemies to be at peace with him. Prov. 16.7.

Procto mutabilior. Eras. Adag.

1. Downwards. 2. Upwards.

First, Downwards by Mortification. Secondly, Upwards by Vivification. Downwards by a Death unto sinne; Upwards by a New Birth unto Righteousnesse. Downwards by an Humiliation; Upwards by a Reformation. And if we thus draw nigh to God, he will draw nigh to us. He will return to us with much Compassion towards our soules, if we will turne to him with true Compunction for our finnes. He will be displeas'd with us for our finnes, till we be displeas'd with our selves for them. For he can never take pleasure in us so long as we take pleasure in that which is so displeasing as sinne is unto him. But when we are displeas'd with sinne in our selves, then he is pleas'd with us. When we condemne our selves for sinning so against him, we save him a labour, we prevent him for condemning of us. *Penitentia, quasi pœnitentia*, saith *Hugo Cardinalis*. True Penitency is a punishing of sinne in our selves, to save our selves from Gods punishments. For God

Jam. 4. 8.
Zach. 1. 3.

ἢ ὃ μετανοῶν
ζήσεται ἀν-
θρώποις κελ-
σις. Menand.
Hug. Cardin. 1. 3
de Myster.
Ecclesiast.

*Pœnitentia est
quædam dolo-
ris vindicta,
puniens in se
quod se dolet
commisisse.*

*S^r August.
Pœnitentia,
quasi pœne
tentio.*

*Guido de
Monte Rocherii
in Manipulo
Curatorum,*

*Nam seva
nunquam est
ad bonos mores
via. Seneca
Traged. 8.*

will not for ever punish that which hath been once punished. God hath promised Remission of sinne to those that have Contrition for sinne. *At what time soever a sinner doth repent him of his sinne from the botterne of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.*

But observe it well. He that hath promised to pardon a sinner at what time soever he doth turne himselfe, or truly repent him of his sinnes, doth not promise that he shall repent, or turne whensoever he will. We cannot repent when we would, therefore let us repent when we can. We are not sure of time hereafter, therefore let us take the present. Repentance is a due debt, and there is no longer day given in the Bond, and therefore the payment must be presently. And that's the third Conclusion.

We must all turn our selves without delay.

Therefore also now, saith the Lord, Turne ye even to me with all your heart, and with fasting, and with weeping, and with mourning, Joel 2.12. As it is never too late to amend, so it is never too soon to be good. *Better late then never*; but the sooner the better. They do well that do amend, though it be at the very last: But they better, that amend sooner; And they best of all, that amend first of all. The sooner men be good, the easier it is unto them to grow better. And the later they amend, the harder it is unto them to grow better, or continue good. At this time there are many, who might by this time have been better then they are, had they been good but sooner then they were: And would by this time have been worse then ever they were, had they not grown better then they were untill this time. The evill mans condition is made worse and worse, by his continuance in an evill condition. The deferring of his amendment doth make the difficulty of amending double.

Qui non est hodie, cr. as minus aptus erit.

He that is unfit to repent to day, will be more unfit to morrow, for he will have more sinnes to repent of, and will be hardened more in his sinnes: He will have a Day more to repent of, and a Day lesse to repent in. Every Day doth add a new Summe to the old Score; yea every houre doth

doth score up many smaller Debts to increase the *Total Summe*. So that he who is not able to discharge the debt of his Sins to Day, will be lesse able to unscore a longer sum to Morrow. The longer any sinner lets his scores run on, the greater will his *quantum* be, when it comes to be *summed up*. And they must needs become non-solvent, that score up sins too many dayes before they reckon. Often reckoning doth make long friends: And easie reckonings are made by often reckoning. So it happens between man and man: And so it happens also between God and man. But many deale with God, as some evill Debtors deale with their Creditors; they study much how to get into debt, but not at all how to get out: They take great care to be trusted; but little care to pay. Whereas their first care should be to run as little as may be into Gods Debt, by scoring up of Sins: And their next care should be to get out of Debt as soon as may be. It is the height of impiety, to be hardened with impenitency. To commit sin is to displease God; but to continue in sin, is to despise him, when he is displeas'd, or to sleight his displeasure. And to go on in sin at such a time as this, when *God hath taken his Rod into his hand*, and such a Rod as now he hath, can be no lesse then a bidding of utter defiance to him. It is a bidding of him to do his worst.

They go farre that never return: farre be it from us to go on in sinne so farre, or too farre to return. Some Mariners have sailed so far to the *Arctick-Pole*-wards, and staid so long in those Northern parts, that their ships have been bewintered in the midst of congealed waters, and they benumbed in their frozen ships. *Lois wife* was turned into a *Pillar of Salt* for turning back so soon; and they into *Pillars of Ice* for not returning sooner: And many in the World are like such adventurous Mariners, they go on, and on, and on in the wayes of sin, *which are the wayes of death*, so far, that they can never return alive to the land of the living. They are benumbed by the winterly frosts of *Icic Death* before they be aware. O beware that ye be not so surprized. Repent speedily, ye may die suddenly: Take the counsel of *Jesus* the Son of *Sirach*, And *make no tarrying to turn to the Lord*. Put *Ecclus. 5. 7.*
not

not off from day to day: for suddenly shall the wrath of the Lord come forth, and in your security ye shall be destroyed, and perish in the day of vengeance. *τίνα χρόνον, ἢ τίνα καιρὸν, τὸν παρὸν βελτίω ζητεῖτε;* So Demosthenes to the Athenians, and so say I to you, What Time, or what opportunity doe ye look for better then the present? *ἢ πότε ἂν δεῖ πρὸξτε, εἰ μὴ νῦν;* When will ye do what ye ought to doe, if ye will not doe it now? when will ye repent and turn your selves, if ye will not now? *ταῦτα ποιεῖτε ἀγαθῆ τύχη:* Doe these things, saith he, whilst a propitious fortune leads the way. And whilst a faire opportunity does invite you, do this thing which does so much concern you, Repent in time. They that deferre their repentance till it be too late to repent, will repent when it is too late, that they did so long deferre their repentance. True repentance is seldome late: and late repentance is seldome true.

Demosthen.
Olynthiac. 3.

*Hec facite,
duce prospera
fortuna. Vit.
Amerpach.
intcpr.*

Du-Bartas.

Luke 23. 40,
41, 42.
Matt. 7. 13, 14.

John 10. 7.

14. 6.

Hebr. 10. 20.
Job. 1. 51.
Genes. 28. 12.

Indeed the *Authentick story* (as that famous Poet calls the Gospel) doth tell us of one true Convert, which returned as far homewards in a few houres, as he had wandred from home in many years. The *penitent Thiefe* was far gone in that *broad way, which leadeth to destruction*, before he returned into the *narrow way, which leadeth unto life*: He was gone to the very gate of Hell, and yet returned. But let no man presume to run on in his cvill way in hope of his good return: for he had an advantage which no man else is like to have; for the doore of Heaven was next unto him, when he began to turn: *Christ is the way*, and the *Gate*, and the *Doore*, and the *Guide*, and the *Help* to Heaven; and the *All in all in Heaven*, and he was as neer to the Penitent Thief as he could wish, when he began to be a Penitent. And it was a good turn for him, that so it was, or he might have come short of Heaven as farre as some other Thieeves have done, who never thought of turning themselves to Heaven-wards, untill they were even ready to be turned off the Ladder. O, what an *happy turn* was this for that *Penitent Thief*! This Turn did set him safe upon the Ladder of Life, the true and living Ladder, which reacheth up from Earth to Heaven: The substance of *Jacobs Ladder*, whose foot did stand

stand upon the Earth, and whose top did reach up unto Heaven. That mystical vision was an adumbration of Christ: his Humane nature was as the foot, and his Divine nature was the top of the Ladder. The top and foot made but one Ladder, and God and Man make but one Christ, as the onely Mediator between God and man; the new and living way between Heaven and Earth; the Ladder by which the penitent Thief climbed up to Heaven. There is no way for a Thief to steal into Heaven. It was not by stealth that the penitent Thief got thither: It was by turning from his theft, that he got into the way; It was by repenting of his former ways of stealing, that he got into the favour of Christ; and by his favour it was, that the gates of Heaven were fairly opened to him. Upon his turning, Paradise was promised. Verily *Isay unto thee, to day shalt thou be with me in Paradise*, said our Saviour unto him. See what a sudden return was here! He does not say, after so many ages, or years, or moneths, or weeks, or dayes: but, *hodie mecum, To day shalt thou be with me in Paradise*: This day thou hast turned thy self from an heinous Peccant to an humble Penitent; and this very day thou shalt be turned from an humble Penitent to an heavenly Triumphant: This is the day of thy Conversion, and this shall be thy day of Coronation: This day thou art truly humbled, and this day thou shalt be highly exalted. But this *one Swallow makes no Summer*: This rare Example may not be made a general Rule to go by: This *Phenix* had no Mate. A pair of Malefactors were concrucified with Christ, but both were not converted unto Christ. *Christ* was brought with both unto the *Crosse*; but the *Crosse* could not bring both of them unto *Christ*. They both came to the death of the *Crosse* by the same way: but they went not both the same way after death from the *Crosse*, for that they turned not themselves the same way upon the *Crosse* before death: One turned unto the Lord upon the *Crosse* before his death; but the other was *crossed*, and would not turn. And therefore the Lord did turn to that one in mercy, and turned his *Crosse* into a *Crown*: But the other was turned into Hell. And so shall all the ungodly that forget God. One of the

Symb. S. Athan:
ὁ Θεὸς ἁποστόλος
ἦν ἔσθ' ἡμεῖς.

Luk. 23. 42, 43
Non dicit in die
iudicii, cum ju-
sis ad dextram
te locabo. Non
ait, post aliquot
annos Purgato-
rii ad refrigeri-
um te perducã.
Non post ali-
quot menses
vel dies te con-
solabor; Sed
hodie, &c.

Bellar. de sept.
verb. à Christ.
in cru. prolat.
Si quis vel hi-
storias legat,
vel cuius quo-
tidianos obser-
vat, inveniet
proficito rarissi-
mos fuisse qui
de hoc mundo
exierint, cum
per totum vite
sue cursum
perdite vixe-
rint. Bellar.
de sept. verb.
à Christo in
cruce prolat.
lib. 5. cap. 5.
Psal. 9. 17.

two was saved, that none might despaire: And but one, that none might presume. Our Saviours accepting of the Penitent upon the Crosse, may encourage us to repent, be it never so late: & his rejecting of the other bold impenitent Thief, may discourage us from sinning, be it never so soon.

*videndum est a-
tate, cito pede
labitur ætas.
Ovid. l. 3. de
Art. amand.*

As it is therefore now with us, whether sooner, or later, *Let us apply our selves to the season*: Let us neither despaire of time past, nor presume of time to come; but let us take the time present, and turn our selves. Time is but a moment, and Eternity depends upon it: *Ex hoc momento æternitas*, Eternity it self depends upon this moment; yea two Eternities depend upon this one Article of Time: Eternity of Happinesse in Heaven, and Eternity of Misery in Hell do both

*Erasmi Adag.
Qui arripit oc-
casione[m] rei
conficiendæ,
dum illa sese
offert, ille sapiens
qui negligit,
desipit. Cornel.
à Lap. in Prov.
c. 10.*

depend upon the very *τὸ νῦν* of Temporal life: & man hath no more of Life, or Time, but the very present. *Post est occasio calva*, Time is bald behind: Yesterday cannot be recalled, To morrow cannot be assured. Let this Present therefore be well employed. One *To day* is worth two *To morrows*, to turn your selves in. *To day therefore, if ye will beare his voice, harden not your hearts, but turn your selves.* Let impertinent mirth be turned into penitent mourning. Let

*Psal. 95. 7.
Heb. 3. 7. 8, 15.*

laughing at sinne be turned into lamenting of sinne. He that hath not been a *Prometheus* in his life, let him be an *Epimetheus* before his death: He that hath not been fore-witted in his actions, let him shew himself after-witted in examining and amending them. If the want of due advice hath occasioned any improvident act of Sinne, let the better-advised act of Sorrow prevent the final punishment of it.

Do therefore the work of the day *in die suo*. No man can promise himself a morrow. Deferring as well as presuming makes many implicit Atheists.

*Manchest. Con-
cept. mortis &
immortal.*

And if the fear of Hell cannot make us repent in Time, then Hell it self shall make us repent to all Eternity. They that will not give so much for the *love of God* as a few penitential Tears, shall have the *hatred of Devils* for nothing: And they that will not take so much pains to go to Heaven, as to turn themselves, may go to Hell with ease. *Facilis est descensus ævernii*: It is an easie matter to go to Hell, but not so easie to get out. *Ab inferno nulla est redemptio*. If a sinner be once but turned into Hell, he can never return. Be perswaded there-fore to turn your selves, before you come there. Turn your

*Sera nimis vita
est crastina,
vive hodie.*

selves,

selves, and ye shall never come there. *Turn your selves, and ye shall live.*

And live ye.

Turn your selves, and live here : *Turn your selves, and live here-* 2 Chron. 7. 14, Luk. 15. 20. after. Life temporal and life eternal are both promised to all those that turn themselves, or those that turn a natural life into a spiritual.

But now I perceive my preaching upon this Text, to be like to most mens practising of it: They are so long in turning of themselves, that they leave themselves but a very little time to live in, when they are turned. And I have been so long in perswading you to *turn your selves*, that I have left my self but a little time to speak of *Living*.

I must now do, as the Time hath done: I must make haste to have done with the Time.

The Evils of these Times do threaten every man with Death: yea Death it self does threaten every man a Mischief in these Times of Evil. And what way is there for any man to turn away these Times of Evil from himself, but by turning of himself from the Evils of these Times? Who is it, that doth not even long to see a return of better Times? And who can make any doubt but better Times would yet ere long return to men, would men but turn themselves to better the Times? The Times grow good, or bad to Men, as Men grow in their Times. The Times would soon be better, would Men be so; and Men must mend, or the Times will not. But evil Times can never amend, whilst *evil Men grow worse and worse*, Or whilst they sleep supine, y In their Evil. No Times can make some Men to amend or turn themselves: But would they turn themselves, they might both turn the Times, and save themselves from ruine. See *Fer. 3. 12. 13. 22.* and see *Joel 2. 12, 13. 18, 19, 20, &c.* *Ezek. 33. 12. 14, 15, 16, 19.* *At what instant I shall speak concerning a Nation, and concerning a Kingdome, to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounced, and to destroy it: If that Nation against whom I have pronounced, I will repent of the evil that I thought to do unto them, saith God himself, Fer. 18. 7, 8.* So he dealt with *Niniveh*; And so he hath often dealt with our *Metropolis*,

Isa. 1. 16, &c. Promissa hec tua sum; & quis falli timeat, cum promittit ipsa veritas. S. Aug. Jonah 3. 6, &c.

Ego & ante mortem pro malis sum mortua. Eras. Some pleasant their lives, as

if the world should always laugh upon them, *Quāvis*

pejor est mundus cum blanditur, quam cum indignatur. Manchest.

Al Mondo's Cont. Mortis & Immortal. Sueton. de vita Tiberii.

Si saluabor saluabor.

Si predestinatus sum, nulla peccata poterunt mihi regnum caelorum auferre: Si predestitus, nulla opera mihi illud valebunt conferre.

Heisterbach, l. 1. de memor.

Hist. c. 27.

Ve are instruments, though not causes of our own salvation. Ve bring nothing for it, but something to it; Nothing worth it, but something with it. *Dr. Donne.*

and with this whole Nation. He is *long-suffering* to usward, not willing that any should perish, but that all should come to repentance, saith S. Peter, 2 Epist. c. 3. v. 9. Both perishing here, and perishing hereafter too, may be prevented by repenting here in time.

Euripides brings in *Hecuba* crying out amain, *τίδεν' ἔχω γε πρὶν θανεῖν κακῶν ὥσπερ* I am even dead with the very terrors of death! And many in these evil Times have even killed themselves with the feares of being killed. But others are still running neerer unto Death, and to Damnation oo, and yet are further every day then other from thinking of either. They think they shall not die as yet; and therefore as yet they think not of preparing themselves for death by turning of themselves. Yea, many live as if they thought they should ever live; and therefore never think of turning themselves that they might live for ever.

Tiberius thought that all things came by *destiny*; and therefore neglected all endeavours to prevent or alter any thing. And many are like *Tiberius*, at least in deportments, if not in judgments. They do not endeavour to turn themselves, to turn the times; to save their lives, either in this present world, or that to come. Yea some are ready to say, as that *Italian Ludovicus* did: *If we shall be saved, we shall be saved.* And as that *Lantgrave of Thuring* did, which *Heisterbachius* writes of: If we be elected, no finnes can keep us out of Heaven; but if we be reprobate, no sorrows can keep us out of Hell. This is a most irreligious kind of reasoning. This is not the way for men to *work out their own salvation with feare and trembling*, This is not the way to persuade them to *give all diligence to make their calling and election sure.*

True it is, that all that *Man* can do is but in vain, unlesse that *God* bestows his blessing on it: But all in vain it is for *Man* to expect a blessing from the hands of *God*, unlesse that he will do what *God* expecteth at his hands for the procuring of it. For *God* will not do all things all alone for them, that will do nothing for themselves with him, when he is doing for them. When *God* is working in men, and for them, then they in him must needs be *συνεργοὶ τοῦ Θεοῦ* work-ers

ers together with God. In vain it is for men to call to Heaven for help, if they will not use the help of Heaven which they call for. In vain it is for men to have any *Talents of Grace*, if they will not put them out to use: And they that have them, and will not improve them, deserve to have them taken away from them.

In vain do men call to Heaven for help, when they withstand the help of Heaven. Many do invoke it, and yet do hinder it: They require help from others, and abandon themselves; and by their deeds, contrarying their words, they shew, not to have desired what they have intreated; and to have intreated, that they might not be heard. *Malvez. Romul. & Tarq.* translated by the Earl of *Monmouth.*

By Nature indeed we are all *dead in trespasses and finnes*, and cannot help our selves. But when God by the *Spirit of Life* hath helped us unto the *Life of the Spirit*; then we, like men of spirit, must bestir our selves to use his help. When God hath begun with us, then we must go on with him: when he is turning of us, then we together with him must turn our selves: And being turned, we must live too. *Turn, & live.*

An early endeavour is then to purpose, when it is put on with an earnest endeavour to persevere. But it were better to begin late, and hold out unto the end, then to begin betimes, and be presently *wearry of well-doing*. There is a *Penny*

promised to him that comes to labour in the *Lords vineyard at the eleventh houre of the day*: But no Salary promised to him that ends his labour, before the day of his life be ended. We must go on then, as well as begin. It is *Perseverance* that crowns *Repentance*. *Turning* it is that prepares the way of *Living*; And *Living* it is that perfects the work of *Turning*.

We must do the last as well as the first. Indeed we can do neither well, unlesse we do both: But by doing both, we may do well. And that we may be sure to do so, let us both turn, and live. *Wherefore turn your selves, and live ye.*

Optima penitentia nova vita. Luther.

Dr. Love's
Watchmans
Watchword.

Mar. 10. 22.
Gal. 6. 9.

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2

St. P A V L ' S
CONCRVCIFIXION.

Preached in two Sermons

at *Hoxne* in the County of

S U F F O L K,

By Edw. Willan, M. A.

Vicar of Hoxne.

Galat. 6. 14.

*God forbid that I should glory save in the Crosse of our
Lord Jesus Christ, by whom the World is crucified
to me, and I unto the World.*



5

L O N D O N,

Printed for RICHARD ROYSTON at the
Angel in *Ivie-lane*, 1 6 5 1.

No. P. A. V. 10

CONSTITUTION

of the State of New York

as revised and amended

to the year 1892

and the amendments thereto

1892

Printed by the State Printer, Albany, N. Y.

1

1892

Printed by the State Printer, Albany, N. Y.



TO THE
VVORSHIPFULL,
ROBERT STYLE, Esq.
his very Generous and
bountifull Patron

AND TO THE
VVORSHIPFULL,
NATHANEEL THRUSTON, Esq.
his very Worthy Parishoner.

VVORTHY SIRS,

T*was by both your Worships that I was placed
in the Pulpit where these two Sermons were
preached. By the one of you it was that I was
perswaded, and by the other it was that I was
presented to it; and therefore by both your
Worships may both these Sermons be joyntly and justly
claimed. I shall not disclaime the right of either to them.
They were both my Service in that pulpit long agoe upon
one of your Sabbaths, one of my Working dayes; But
neither of your Worships (ni memini male) were that day
neere to hear them as they were presented to the eare, be
r pleased*

The Epistle Dedicatory.

*pleas'd to let them come so neere unto your Worships now,
that you may reade them as they are represented to the eye.
Mine Office doth bind me to live, not to my selfe, but o-
thers. It makes me a Servant to all by Common Duty :
But my place to officiate doth make me by Speciall tyes, and
Service,*

Sirs,

*Your Worships devoted bea-
d-
man and poore Vicar.*

EDVV. WILLAN.

S. P A U L S



S. PAULS CONCRUCIFIXION.

GAL. 2. 20.

*I am crucified with Christ, neverthelesse I live, yet not I,
but Christ that liveth in me.*

WHat we are all alive, and here together this Day, we see: But how many Dayes we shall be here, or alive, we cannot say. And that we shall all die, we all know: But how many here amongst us all are now both dead, and alive together, God knowes. Indeed *S. Paul* was so. He was both dead and alive indeed; and so may some here be: But it may be, all here are not so. *Saint Pauls* Condition was never Common.

Our *Lord*, and *Saviour* dyed once, and lived againe: But his *Servant Paul* was dead, and alive at once. The *Lord of life*, our *Saviour Christ* was crucified for *Paul*, and lost his life: But *Paul* the *Servant of Christ* was crucified with *Christ* his *Lord*, and lived neverthelesse

Some men have lived here the lesse by being crucified for *Christ*: But others much the more for being crucified with *Christ*. The great *Apostle* of the *Jewes* was crucified for *Christ*, and dyed: But the great *Apostle* of the *Gentiles* was crucified with *Christ*, and lived. The *Crosse* of *Christ* did bring that one to death, but not this other. It brought Death to *Saint Peter*, but life unto *Saint Paul*. It can bring life as well as death; It giveth life sometimes, and sometimes it taketh life away. It taketh life away sometimes that it may give it. It taketh one

Jam. 4. 13, 14.

Psal. 89. 48.

Heb. 9. 27.

Moriendum enim certum est, sed id incertum an ipso die.

Cicero de Senectute.

Mat. 28. 5, 6.

Mark. 16. 6.

Acts 2. 24, 25.

Rev. 1. 18.

Rom. 1. 1.

Gal. 2. 7.

Linus Episcopus de passione Petri. Eusebius Pamphil. Ecclesi. Histor. lib. 2. 25.

away to give another. It taketh this away to give a better ; And sometimes it kills, and saves alive together. It can doe both at Severall times, and it can doe both at once. It can doe both to severall men, and it can doe both to one. It can doe both by severall wayes, and it can doe both by one. sometimes it bringeth Life with Death, and sometimes after Death it bringeth Life. With the *Death of sinne* it brings the *Life of Grace*; And after the *Death of Nature* it brings the *Life of Glory*.

True it is, that the End of *Life* is ever by *Death*. And yet it is as true, that *Death* is not ever at the end of *Life*. The *Apostle* dyed before his life was ended. In the midst of *Death* a Man may be in *Life*; And in the midst *Life* a Man may be in *Death*. *I dye dayly sayd this Apostle*, when as yet he lived. He had both *Life and Death* together in him. He was in *Death and Life* at once; A living dead man, *vivus & crucifixus, Crucifi'd with Christ, and yet alive. I am crucified with Christ, neverthelesse I live, yet not I, but Christ, &c.*

3 Cor. 15. 31.

This Text you see, is full of turnings. The *Apostles* Conversion is the Subject of it; and well may it be the Subject of many conversions to quicken my discourse upon it. Would my discourse upon it might quicken as many Conversions by it.

Now the Chiefe Considerables in it are these two.

1. A *Contradiction* in Seeme.
2. A *Reconciliation* in Substance.

In the first we have a *Riddle Propounded.*

In the Second we have the *Riddle Expounded.*

And in both together we may both Read the Riddle, and the Reading of the Riddle.

I am crucified with Christ, neverthelesse I live, there's the Riddle.

Yet not I, but Christ that liveth in me, there's the Reading of the Riddle.

In the Riddle there are two Remarkables.

1. *The Mannr* of it.
2. *The Matter* in it.

It is the *Manner* of it that makes it seem so intricate a Riddle.

as indeed it is, for it is proposed in a seeming Contradiction. First the *Apostle* sayes, that he is *crucified with Christ*, and thereby seemes to say as much, as that he is not living, but dead. For *Christ* was crucified to Death. And then he sayes, that he is *neverthelesse alive*, and thereby seemes to say, and sayes it in more then seemes, that he is not dead, but living. Now thus to say it, and to unsay it, is to make a contradiction of it, at least in seeme. It is to speak a *Paradox* in it. And all *Paradoxes* are *admirable Propositions*, sith the *Romane Oratour*; And this Text for a *Paradox* is as *admirable* as any other. Every Riddle hath something mysticall in it: But this *Paradoxicall Riddle* is a very mystery. Yea, whole Armies of *Mysteries* do keep their *Randevous* within the quarters of this grand *Paradox*, *I am crucified with Christ, neverthelesse I live.*

And for the *Matter* in it, it could not be more clearly expressed then it is by this very *Manner* of expression. The Subject matter of it is *S. Pauls Regeneration*, And that's a matter very *Mysterious*. It is *mirabile magnum* as *Musculus* calls it; a great Wonder. When our Saviour first propounded the Doctrine of *Regeneration* to *Master Nicodemus*, that great Ruler of the *Jewes*, and *Master in Israel*, it seemed a very Riddle to him, and such a Riddle, as he neither apprehended, nor beleaved; And therefore his Reply was not by unriddling, but rejecting of it with a *πῶς δύναται*; *How can these things be?* It did so puzzle his Reason, and so perplex his Faith, that it seemed τὸ ἀδύνατον, a thing impossible, a thing incredible, though it were proposed by *Truth it selfe*, in the plainest Dialect of the Gospel. What would it have done, if it had beene hopped up in *Enigmaticall Language*, like this of *Saint Paul*? How would it have posed his *Master ship*, had it beene proposed in the Wonderment of a Riddle, or seeming contradiction? Yet in this Seeming Contradiction, we may plainly see the parts of *Saint Pauls Conversion*, and in that, the parts of a perfect *Regeneration*.

The first part is *Mortification*.

The second is *Vivification*.

The first is a Death unto Sinne; The Second is a New Birth unto Sanctimonie. The first is the killing of the first *Adam*;

John 3. 1.

3.

10.

9.

John 14. 6.

Rationis humane in mysteriis regni dei cecitas in Nicodemio apparet, cui omnia ista, que de regeneratione proponuntur, absurda apparent. Theodoricus in Analys. Evangel. Domin. Trinit. 1 Cor. 15. 45.

The Second is the Quickning of the Second in him.

- I am crucified with Christ*, there's his Mortification, His Death unto sinne, The killing of the first *Adam* in him. *Neverthelesse I live*, there's his Vivification, His New Birth unto Righteousnesse, The quickning of the Second *Adam*. *I am crucified with Christ*, there's his putting off of the *Old Man*, which is corrupt concerning the former Conversation. *Neverthelesse I live*, there's the putting on of the *New Man*, which after God is created in righteousnesse, and true holinesse. *I am crucified with Christ*, there's the Mortifying of the flesh, The members upon the Earth, The deedes of the Body. *Neverthelesse I live*, there's the Quickning of the Spirit, The walking after the Spirit, The life of righteousnesse by the Spirit: for the spirit is life because of righteousnesse, Rom. 8. 10. *I am crucified with Christ*, and so broken for sinne; *neverthelesse I live*, and so am broken from sinne. In the first, there is a true *Humiliation*, in the second, a reall *Reformation*; In both together there is a present Change of the *State of Nature* into the *State of Grace*. Yea he is so Changed, that he is not himselfe any longer, not the man he was, but a new man, a new Creature, and hence it is, that he saith, *I live*, Yet not I, non amplius ego, not I any longer, not I the same man I was, but another. Not *Saul* now, but *Paul*; Not a persecutor of the Gospel, but a Preacher of it; Not an *Enemy to the Crosse of Christ*; But a friend unto it, A lover of it, one that gloryeth in it. God forbid that I should glory, save in the Crosse of Christ, by whom the world is crucified in me, and I unto the World. Gal. 6. 14.
- I am crucified with Christ*, that is, baptized into the death of Christ, or planted in the likenesse of his Death, which was by crucifixion, that the old Man might be crucified with him, that the sinne of the body, and the Body of sinne might be destroyed, that henceforth I might not serve sinne, for he that is dead is freed from sinne. *Neverthelesse I live*; not the lesse, but the more, by being quickened with Christ, and risen with him through the faith of the operation of God; Transplanted in the likenesse of his Resurrection, to walke with him in newnesse of life. Now the Body of Death being thus killed in this holy Apostle, and the Spirit of his minde being thus renewed, hee reckons himselfe to be dead indeed
- Ephes. 4. 22.
Ephes. 4. 24.
Coloff. 3. 5.
Rom. 8. 13.
4.
2 Cor. 5. 17.
Galat. 6. 15.
Phil. 3. 18.
2 Cor. 11. 30.
Rom. 6. 3, 5, 6, 7.
Coloff. 2. 12, 13.
Rom. 6. 4. 5.
Rom. 7. 24.

indeed unto sinne, but alive unto God, through Jesus Christ our Lord, which in other tearmes hee signifieth saying, *Christo concrucifixus sum, vivo autem, as Montanus has it, I am crucified with Christ, neverthelesse I live.*

Χριστῷ συνεσταύρωμας, I am Crucified with Christ, theres his Mortification, or the first pat of his Regeneration, and in these words we may observe two Remarkables,

- | | | | | | |
|---|---|------------------|---|---|--------------------|
| 1 | } | <i>Exemplum,</i> | } | } | A Patterne, |
| 2 | | | | | <i>Exemplatum,</i> |

The Patterne is our Saviours Crucifixion; The Parallel in *S. Pauls* concrucifixion. Our Saviours Crucifixion was in example to *S. Pauls*; And *S. Pauls* concrucifixion was in imitation of our Saviours. Christ was crucified for *Paul*, and *Paul* was crucified with Christ; and wee should all be crucified with both. The crucifixion of our Saviours Body for sinne was a patterne to every one of us as well as to *S. Paul*, that all wee might learne to crucifie the Body of sinne in our selves. His dying upon the Crosse for our sinnes, should teach us all the Apoltles way of dying unto sinne. Christs crucifixion is the true *Idea* of our mortification, and a Christian truly mortified is to the life the likenesse of Christ crucified; Christ was crucified for all true Christians, and all true Christians are, as *Paul* in this was, crucified with Christ.

Our Saviours crucifixion, and *S. Pauls* concrucifixion were both mysterious, both full of Paradoxes; and our Saviours Person was as paradoxicall as his *Passion*. They are both the subjects of many and many seeming contradictions. In his Person hee was made a very contradiction for sinners, and at his *Passion* hee endured the contradictions of sinners. In his Person hee was the great Creatour himselve that formed every creature; yet was a Creature formed by that Creatour. His Body was made of his Mothers substance: yet hee it was that made the substance of his Mothers Body, of which hee was made. Hee was made after the World was, what hee was not before the World was made; yet was hee still after hee was made, what he was before the World was made, or hee so in it. Hee was

Ephes. 4. 23.
Rom. 6. 12.
Uno verbo dici potest, concrucifixus. Faber Stapulensis in Examin.

Christus crucifixus est idea nostrae mortificationis. Climac.

Heb. 12. 3.

Daniel. 7. 9.
John 1. 14. 3.
16.

*Virgo & Mater,
unice & admirabilis,
& singularis, a seculo
non est auditum
quod virgo esset,
quæ peperit: &
Mater esset, quæ
virgo permanfit.*
S. Bernard. Ser.

10.
Iſaiah 9. 6.

begotten before his Mother was borne ; yet was hee borne of his Mother before hee was begotten of her. As old hee was as *the ancient of dayes*, his Father, that begat him : and older hee was then his Virgin Mother that gave birth unto him. Begotten hee was of his Father, and borne hee was of his Mother ; yet was hee not begotten by his Father as hee was borne of his Mother ; not yet borne of his Mother as hee was begotten of his Father. He was the onely begotten Sonne of his Father, and he was begotten of his Father onely ; His Father begate him without the office of his Mother. And hee was the onely Sonne of his Virgin Mother, and the Sonne onely of his Mother as hee was her Sonne, and borne of her ; His Mother, did bear him without the office of a Father. On his Fathers side hee was God, and not Man, and on his Mothers side he was Man, and not God ; yet betwixt both hee was both, God and Man, to mediate betwixt both, at his first comming, and to arbitrate betwixt both at his second.

No wonder then it was, that *his Name was called Wonderfull* : for every thing in him was full of Wonder, and his Passion was as wonderfull as any thing. His comming into the world had a world of wonder in it ; and so had his being in it, and his leaving of it did leave as many behind it.

Hee was crucified, yet was not crucified ; Hee suffered, yet did not suffer ; Hee dyed, yet did not die ; and hee rose againe saith S. *Ambrose*, yet did not rise againe : And are not all these seeming contradictions ? Is not every period a very Paradox ? yet all very orthodox, and easie to be unriddled ? Two Natures weré united in that one Person of Christ ; And Christ endured that in one of his Natures which the other could not endure ; As Man, or in his Manhood he suffered, was crucified, and dyed, and rose from Death : But as God, or in his Deity, he could doe neither.

Thus the Life and Death of Christ were very mysterious, full of mysteries, and so are the Life and Death of every mysticall Member of Christ. Every true Christian is such a Member, and this *Vessell of Election*, our holy Apostle, was such a Christian. Hee was one that had the characters of Christs sufferings in his mortified Body, *I beare in my Body the markes of the*
Lord

S. Ambros. de
Spirit. sancto.

Lord Iesus, saith hee, *Galat. 6. 17.* conformed to the mysticall Head of the Church in sufferings, *Christo concrucifixus*, crucified with Christ; and his estate now was very Mysterious, he was both dead and alive at once, *Crucified with Christ, and yet alive nevertheless.*

But why should wee thinke it strange to heare of a Man alive and dead at the same time? Are not all Men living ever so? Is not every Man alwayes dead and living so long as hee is a Man, or living? Alive naturally, and dead spiritually; or dead mystically, and alive spiritually? Dead in sinne, and alive in Nature? or dead unto sin, and alive in Grace?

When *Paul* was in the state of Nature, hee was both dead and alive, hee was alive Naturally, but dead spiritually. But when he changed the state of Nature for the state of Grace, he changed the Natures of his life and death. He was *dead in sinne* before, but now *dead unto sinne*, or sinne is dead in him; Hee lived as a Naturall Man before, but now as a Spirituall; He lived in sin before, but now Grace lives in him. Hee is now dead to himselfe, dead to his sinnes, but alive to his Saviour, living to the Lord of life; Crucified with Christ, and living to him, alive in him. Now this his mysticall death is very desirable. It is rather to be wished, then any kinde of Death, that *Augustus* thought of. It is a Death that may be lawfully sought for: yea, it is a Death that men must pull upon themselves as soon as they can with a holy kinde of violence, and the more earnest any man is in doing of it, the more he is to be praised for it; and more worthy of praise is hee, that thus *killeth the old Man* in himselfe, then ever *Cleombrotus* was, or *Cato*, or *Lucretia*, for killing, as they did, themselves; yea, hee deserves no praise that does not thus crucifie himselfe. This is an *Euthanasia* indeed, and there can be none without it; They never can die well, that doe not die thus whilst they live; Nor can they ever live well, that are not thus dead. When *Paul* was crucified with Christ, then hee reckoned himselfe to be alive indeed; *Christo confixus sum cruci, vivo autem jam*, saith hee, as the vulgar translation has it, I am crucified with Christ, and now I live; *Jam vivo*, now I live, as if hee had not lived indeed till now that hee was thus crucified with Christ. As hee liveth after

*Qui luxuriatur
vivens mortuus
est. S. Hieron.
ad marr. & fili-
am.*

*Plato in Pha-
done.*

*S. August. de
Civitate Dei,
l. 1. ca. 19. 23.*

Duplex hic est
miraculum, &
quod mortuum
vitæ restituit, &
quod per mor-
tem. Theophil.
in locum.

his crucifixion, so hee liveth by it ; Hee that layes downe a temporall life for Christs sake, shall take up one eternall for it; and hee that with *Paul* does part with an evill life, does gaine a good one by it ; yea hee gaines two good ones by it ; one here, and one hereafter : for hee shall *raigne with Christ*, that is crucified with him, as well as hee, that is crucified for him.

I am crucified with Christ, saith our Apostle ; Christ was crucified, and so was *Paul*, but severall wayes ; Christ was crucified for *Paul*, but so was not *Paul* for Christ. Yet *sano sensu*, in some sense *Paul* was crucified for Christ ; but not so as Christ for *Paul*. *Paul* was crucified for Christs sake, and Christ for *Pauls* ; But Christ was crucified for *Pauls* sinnes, so was not *Paul* for Christs. Christ had no sinnes of his owne to demerit any crucifixion in himselfe, or in any other for him, but so had *Paul* ; And *Pauls* crucifixion was for himselfe rather then his Saviour ; yet it was of the sinnes in himselfe, rather then of himselfe in his sinnes. It was a crucifying of *sinne in his mortall Body* ; Not a crucifying of *his mortall Body in sinne*.

Per crucem
Christi remotus
est à me proprius
affectus. Aquin.
Commenta. in
locum.
1 Cor. 9. 27.

Christ was crucified for *Paul in Body*, and *Paul* for Christ in *Minde*. *Mente crucifixus sum*, As *Theophilact* expounds it, In minde I am crucified with Christ ; In minde with him, not in person for him. It was not a corporall but a spirituall con-
crucifixion ; Yet it was in Body as well as Minde, ὑποτιάζω μου τὸ σῶμα, καὶ δουλαγωγῶ, I beate my body downe, saith hee, and keepe in subjection. And this subjection of the Body it selfe was spirituall. It was not a crucifixion of flesh, but of fleshly-mindednesse ; It was the suppressing of the Rebellions of Nature, not the destroying of Nature it selfe. The Nature of his life was altered by it ; But the Life of his Nature was not utterly abolished, for still hee lived for all this kinde of Death. This con-
crucifixion was *not to Death*, but *Life*. There are two kinds of con-
crucifixions.

1. Corporall.

2. Spirituall.

Luke 23. 33.

Those two *Malefactors* that dyed when Christ did upon the Crosse, were both crucified with Christ ; But not as *Paul*

was in the Text ; for one of the two was never the better for that corporall concrucifixion. Hee lost his temporall life upon the Crosse with Christ himselfe : yet hee got not Life eternall for it from the Crosse of Christ. Alas for him ! His was a Crosse indeed, but none of Christs. Hee suffered not for Christs sake , but for his owne sinnes, and there is seldome Life in such a Death. A Crosse may be the Tree of Life unto a Penitent theeve; But such Malefactours are seldome truly penitent. Indeed the Crosse is *vita iustorum*, life to the Righteous, but *mors infidelium*, Death to the Wicked, saith *Cassiodorus*. The true Believer layes hold of an other, a better Life then this present, as hee parts with this ; But the Infidell loseth this and gets no other for it. The wretched , and impenitent unbeliever, by the Crosse of sufferings, or by his sufferings upon the Crosse, does lose even all his stock of Life , and gaineth nothing ; The believing penitent loseth little and gaineth much, hee parteth with a bad life and receives a better for it. But our Apostle loseth nothing, and gaineth all : He gets a new life without giving the old away. But his concrucifixion was of an other kinde, It was not corporal, but spiritual, and such concrucifixions are twofold.

Primarie,
and

Secundarie.

Now the first of these is that which every true Believer suffered in the Person of Christ , when as Christ suffered in the Person of every true Believer : For as all that fell by the sinne of the *first Adam*, did sinne with that *Adam* in his person, and fell in his Person with him ; So all that are saved by the sufferings of the *second Adam*, did suffer with him in his person, and are so saved with him. *Christiani omnes unà cum Christo tanquam illius membra in cruce pependerunt* ; All Christians as the members of Christ did suffer with him upon the Crosse. The catholick Head of the Church was fastened to the Crosse, and suffered for the whole Mysticall Body , and all the mysticall Members that are fastened to the Body by love, and to the Head by faith, must needs be sensible of the sufferings of the Head ; *Whereas one member suffers, all the members suffer with*

2 Cor. 5. 1, 2.
Heb. 11. 35.

Rom. 5. 12.

Musculus in
locum.

1 Cor. 12. 26,
27.

it, by way or sympathy, and therefore surely, when as the Head suffers, which is the fountaine of sense, there must needs be a Catholike Compassion in all the Members. Those are not living Members of Christs Mysticall Body that do not sympathize with him in the biternesse of his passion. The very Remembrance of his grievous sufferings upon the Crosse for their sakes does make make them grieve for his sake, And that's their first Concrucifixion; Now the second followes this, and is twofold.

1. Mysticall.

2. Morall.

Galat. 3. 27.

Signum est exhibitivum.

And the first of these is in the Sacrament of Baptisme. For that Christens a man, and makes him a member of Christ: *So many as are baptized into Christ, they put on Christ.* And they put on Christ crucified, that put him on by baptizme. It is into the Death of Christ, that they are Baptised; And the Death of Christ was upon the Crosse, by crucifixion. And this laver of Regeneration, the Sacrament of Baptisme, does both *signe and seale* the Benefits of Christs crucifixion to a Christian. And from this sacramentall or mysticall concrucifixion must we all derive that concrucifixion which is Morall.

S. Gregor. l. 28.
Moral.

And the Morall Concrucifixion does Crowne the Mysticall. The Sacrament of Baptisme does begin the life of Christianity, but it is the Christianity of life that does compleate a Christian, and fits him for the Crowne of life. *Non queritur in Christianis initium, sed finis*, saith S. Gregory, The initiation of Christianity in any man is nothing so remarkable as the consummation of it. Alas what is it to begin to be a Christian, unlesse a man goes on to the perfection of Christianity? I meane, what profit is it to be baptized into Christ, unlesse a man does live like a Christian? What benefit can there be *in putting on of Christ* by Baptisme, unlesse we keepe him on in our lives, and weare him in our Conversations? *Christiani nomen ille frustra sortitur qui Christum minimè imitatur*, saith S. Austine, Its a frivolous thing to be a Nominall, and not a Reall Christian, to have the Name of a Christian, and not be a follower of Christ. *Christianus à Christo*, A man is called a Christian from Christ, whose follower he professes himselfe to be, as those Disciples did which were

Quid enim tibi prodest, vocari quod non es, & nomen usurpare alienum? sed si Christianum te esse delectat, que Christianitatis sumi gere. S. August. de doctrinâ Christianâ.

were first called so at Antioch, *Act. 11. 26.* But those men bely the Name of Christ, saith *Gregory Nyssen*, that doe not make their practice of Christianity to answer their profession of it. *Nemo Christianus verè dicitur, nisi qui Christo moribus, pro ut valet, coequatur*, saith *S. Cyprian*. No man is rightly called a Christian, unlesse he followeth Christ in his moralls as neere as he can. *S. Basil the Great*, and *Gregory the Divine*, that were like *Twinnes of Devotion* in the Service of the Church, did both rejoyce that they both were, and were called Christians. The putting on of Christ by Baptisme, does give the Name, but it is the keeping of him on in our moralls that speakes us Christians indeed. It is not enough therefore to be crucified with Christ in Baptisme onely. *Ecce baptizati sunt homines*, See saith *Saint Austine*, men are baptized, and thereby their sinnes be washed away, yet still something remaines on their parts to be performed. *Restat lucta cum carne, restat lucta cum diabolo, restat lucta cum mundo*, still there remaineth many Combates to be maintained against our Ghostly Enemies the world the flesh and the Devil. And indeed every Christian is engaged by his Baptisme, to bid defiance unto these, and to fight against them under the *Banner of Christs Crosse*, to the utmost of his life. We must be faithfull unto Death, or never expect the Crowne of life.

Thus is this Mysterie begun, and carried on in all true Christians, as *Saint Chrysostome* hath observed, and after him *Theophilact*, and *Musculus* after both. It begins in Baptisme, and must be carried on in our lives. It is this Morall concrucifixion, that God expecteth, and rewardeth. But this is not easily and quickly finished; *Hic labor, hoc opus*, it requires our greatest care and diligence to crucifie our selves with Christ in our lives. This part of Christianisme is the hardest task that our Master Christ hath imposed upon us as his Disciples. It is a worke that must be done so long as we live, for that so long as we live we must never thinke we have done it. But what is it, that makes it so hard to be done? there are many things that doe encrease the difficulty of it.

The first is, that innate power, or naturall strength that the

A Christo Christiani & sumus & nuncupamur.
Athan. O. ar. 2.
 contr. Arian.
Gregor. Nyss.
 de profes. Christianor.
S. Cypr. de 12.
 abusionib.
Greg. Naz. in
O. ar. funebri
 de *S. Basilio.*

S. Aug. Ser. 16.
 de verb. Apost.

Revel. 2. 10.
Mysterium hoc geritur in Christianis sacramentaliter, & efficaciter. Sacramentaliter in Baptismo, efficaciter in ipsa veteris nostri hominis mortificatione, & vite novitate. Musculus. Dicendo, simul cum Christo crucifixus sum. Baptismum rectè significat, dicendo, Vivo autem iam non ego, sequenti vite ratione significat, per quam mortificatur membra.
S. Chryl. in loc.

*Semper in nobis,
dum vivimus,
peccati Adami
nonnullæ reliquie
manent. Si enim
ista sentina sic
omnino elui pos-
sit, ut nullæ in
nobis restarent
sordes vitiorum,
nec Paulus de lege
membrorum
mortisq; corpore
conquestus fuisset,
nec nos assidua
spiritus renovatione
opus haberemus.*
Whitak. to. 1.
li. 8.

Rom. 7. 15, 16,
17, 18, 19, 20.
Concupiscencia
in renatis est pec-
catum. Daven.
Determ.
Quæst. pr.

*Anæus gigas
ex terra filius
cum Hercule
congradiens ut
deprehensus est
ex telluris tactu
vires excrefcere
Volatera. Pa-
ralipom. Nat.
Comes My-
tholog. l. 7. c. 1.
1 Cor. 15. 47.*

Body of sinne hath in our Mortall Bodies. *I delight in the law of God, after the inward man, saith this Apostle; But I see another law in my members, warring against the law of my mind, and bringing me into Captivity to the law of sinne, Which is in my members,* Rom. 7. 22, 23. See, here was law against law, and members against minde, in Paul himselfe. The corrupted Principles of Nature opposing the reformed and refined Principles of Grace, and sometimes prevailing to the conquering, to the captivating of this great Apostle, and compelling him to cry *ταλαίπωρος ἐγὼ ἀνθρώπος, O Wretched man that I am, who shall deliver me from the body of this death?* Rom. 7. 24. Though man be renewed in his mind by the law of Grace, or the Grace of the New man, yet the Old man is still in him, and the old man in him hath the law of Nature, or the law of the Members on his side, and the Nature of that law is not easily overcome; so soone as wec begin to kill or crucifie the old man in our bodies, he presently layes the law to us, and pleads the law of Nature against us, and so makes us very remisse, and it may be lay aside our work of morall Concrucifixion. There was *peccatum habitans*, sinne dwelling in Paul himselfe, and that sinne made him doe the evill which he hated, and made him leave undone the good he greatly desired. Such sin there is in every man, though he be regenerate, and that sinne in him does make his Concrucifixion very difficult.

The Second thing that greatens the difficulty of it, is the Old mans easie Recovering, or his speedy Recruiting of his forces, within us, when we thinke we have so farre worsted them, as that they must needs yeeld. It is storyed of the *Giant Antæus*, the sonne of *Neptune by the Earth*, that when ever his strength began to faile him, *tactu terra recreabatur*, it was recruited, or renewed by his touching of the Earth. And this made it so hard for *Hercules* to overcome and kill him. *Natales Comes* seekes to verifie this fable by other allusions, but it is most true of the *Body of sinne*, which is indeed *Terra filius*, The sonne of the Earthie part which is in Man. The *Old man is of the Earth Earthie*. And sinne is the Sonne of the Old Man, and like the *Giant Antæus* it reneweth strength by touching of Earth and Earthly things, which maketh it so hard a matter for the

the Body of sinne to be Mortified by us, so long as we have our Conversations upon the Earth.

I remember a story, which I have read in *Neubrigensis*, it is of King Henry the Second, who having bequeathed no Land of inheritance to John his fourth and youngest Sonne by *Queene Elinor*, surnamed him *Joannem sine terra*, John without Earth or Land to live upon. It was his Fathers Pleasure so to deale with him, and so to miscall him. He wanted such a portion of Earth without him as was given by his Father to his other Brothers, but he wanted not his portion of Earth within him. He had the inheritance of an earthie part in his *Mortall Body* derived from the *Old man* in his Father. He was not *Joannes sine terra*, in respect of the body of sinne; he was of the Earth Earthy, and so is every man living upon the Earth, and the Earth within us, doth strengthen sin against us, and makes it very hard for us to crucifie it in us.

tum natu minimum Joannem sine terra cognominans, &c. Gulielm. Neubrigen.

A Third thing that makes our Mortification difficult, is *the Time that the Old Man* in us must have to dye in. He must needs dye a lingring death, for he must be dying all the dayes of our Naturall life. Those *two Malefactors*, that were crucified corporally when Christ was, had lingring Deaths; yea so long they were in dying, that the Souldiers had Orders given them to breake their legs, for the hastening of their Deaths. And he that begins to crucifie the *Old Man* in himselfe, shall finde him so loath to dye, and so long in dying, that new violences must be offered to him to make him yeeld. The fastening of him to the Crosse does make him sick, and the breaking of his legs does make him weak: Yet will he not dye so long as the man does live, nor wholly yeeld to the *spirituall man* untill that ye yeelds up his spirit. The nature of this mysticall death does differ much from the death of Nature; this is *mors sine morte*, a death without death. That may be a lingring death sometimes, but this is ever a living death, a death in life. It is *Martyrium vivum*, as *Tertullian* phraseth it, a living Martyrdome, a killing of the flesh, and a leaving of the man alive. *Martyrium sine sanguine*, saith *S. Bernard*; A Martyrdome without any Bloudshed, a

Quippe ex Alienora quondam Francorum Regina susceptis 4 filiis, Henricum natu majorem Regni Anglici, & Ducatus Normanici, cum Andegavensi Comitatu successorem relinquere, Richardum vero Aquitaniae, & Galfridum Britannia proficere cogitabat: quar-
lib. 2. c. 18.

*S. Bern. in cor
Sententias.*

Mortifying

Duo sunt Martyrii genera, unum in habitu, alterum in actu, &c. Pimachus in c. 7. & in c. 11. Apocalyp. Josua. 9. 21. Carranza in Sum. Concilior. Apostolor. Canon. 23, 24. Concil. Nicæn. Can. 1. Concil. Arelaten. Can. 7.

S. Chryf. Theophil. in locum.

Quos Deus mortificat, & affligit, postea vivificat.

Mendoza in lib. 1. Regum. Tom. 1.

Mortifying of the Body without killing of it. Other Martyrdoms are either in Minde, or Body, this is in both, without the destruction of either. A man may Mortifie his members with S. Paul, without cutting of them off with Origen.

Gods people, the Israelites, did not kill those enemies of theirs the Gibeonites, but brought them into subjection, and made them serviceable. And such as are godly people need not destroy their bodies, or their affections naturall, but subdue them, and make them spirituall, and serviceable. Thus much the Apostle intimated to the Romanes, in saying, *As ye have yeilded your members servants to uncleannesse, and to iniquity, unto iniquity; even so now yeeld your members servants to righteousness, unto holinesse,* Rom. 6. 19. Where observe, that they still be members, and still yours, your members, and still servants, but not still in servitude to the same masters. Their masters are newed, and so is the manner of their service. This Morall Concrucifixion may consist with Naturall Conservation; This Mortification is not meant of the Common Death of Man, saith Saint Chrysofome, and after him Theophilact, but of a Death unto sinne. And with this Mortification of the Old man there must ever be the Vivification of the New man. *I am Crucified with Christ, neverthelesse I live.* There is life with Death, yea life by it.

When the *Naturall Man* beginnes to live, then hee beginnes to die: and when the *Spirituall Man* beginnes to die, then hee begins to live. Mans *first Birth* leads him unto Death, His *second* lets him into Life. Hee is borne at first to die; But borne againe to live. It is the beginning of Misery to be borne once; But the beginning of Felicity to be borne againe. The *first Birth* onely lets man into Naturall life, and into that but onely for a time, and that time but a short one too; But the *second Birth* does let life into Man, and that a Spirituall life, and that's the Pledge, and Meanes of life eternall. It is the Nature of mans first life to give him onely the life of Nature; But the *second* life, being the life of Grace, does give the Grace of life. And this life of Grace is the only way unto the life of Glory, and to the Glory of that life.

But first a Man must be crucified, before he can be glorified; he must die before hee can live: and this his dying too must

be before his death. Hee must be as the Apostle was, Dead and alive together, *Crucified with Christ and yet alive.* Dead and yet not dead ; Not *dead in trespasses and finnes*, and alive in Nature : But dead unto sinne, and alive in Grace and Nature. Alive unto God, and dead unto the World. Like *Simon Peter* that forsooke the World for *Christs sake* ; Not like to *Demas* that forsooke *S. Paul* to imbrace the present World. Like a dead man in the World, hee must not doate upon it ; But live in it as if hee were departed from it. Hee must not be like that *younger Widdow* that our Apostle wrote a warning of unto young *Timothy*, *that liveth in pleasure, and is dead whilst she liveth* ; But like our holy Apostle himselve, that lived whilst hee was dead. Hee must dy unto sinne before his Naturall Death, that hee may not dy in sinne, when hee must needs dy a Naturall Death. If hee suffereth sinne to live in him untill his Naturall Death, hee must suffer a Death Eternall for living so in sinne.

Mat. 19. 27.

2 Tim. 4. 10.

1 Tim. 5. 6.

Climac. in
scala Parad i.

Mans *first Birth* brings him forth a *Sinner*, his *second* brings him forth a *Saint* : By his *first Birth* hee is made what hee was not before his *Generation* ; By his *Second* hee is made againe what hee was not by his *First*, and yet remaineth what hee was. His *Generation* made him a *Man*, His *Regeneration* makes him more, it makes him a good *Man*, a *Man of God*, a *Member of Christ*. This is that, that this Apostle intended of himselve in his state of *Regeneration*, when hee said that hee did live, and yet not he. I am crucified with *Christ*, neverthelesse I live, yet not I. Now this may set our thoughts to the second *Generall* of the Text, the *Reading of the Riddle* ; but I must deale with you, as those are wont to doe with others, that propose hard *Riddles* to them, I must give you a longer time to consider of it, then meerely this time of your hearing of it ; I must give you untill our meeting next in this place, which must, (God willing) be in the afternoone, then I shall give you the reading of this *Riddle* ; but thus much for this
Time.



S. P A U L S CONCRUCIFIXION.

S E R M O N *Second.*

G A L. 2. 20.

*I am crucified with Christ, neverthelesse I live, yet not I,
but Christ, &c.*



Must beginne this After-noon, abruptly, as I ended in the Fore-noon, lest I end this After-noon abruptly, as I doe beginne; and I shall beginne this After-noon where I ended in the Fore-noon, that this After-noon I may end with this Text, where in the Fore-noon I did beginne.

In the Text I observed two Remarkables.

1. The Propounding of a Riddle.
2. The Expounding of the Riddle.

In the Fore-noon you heard the Riddle propounded, This After-noon you are to heare it expounded. The Riddle was propounded in these words, *I am crucified with Christ, neverthelesse I live.* Now it is to be expounded by these words, *yet not I, but Christ that liveth in me.*

Not I, but how doe these words Resolve, or Reade the Riddle? They rather seeme to make an other Riddle, or to make the Text like the Prophets Mysticall Vision of a Wheele within a Wheele. Here is one seeming contradiction upon an other, a Riddle upon a Riddle; for first hee sayes, *I live,* and

then hee sayes, *not I*, and so seemes to say, and unsay, or to contradict himselfe.

Indeed, had hee said no more but *yet not I*, hee had not read the former, but made an other; But the clause added in the close discloseth all, *not I, but Christ that liveth in me*. This like a Key unlocks the Cabinet of the mystery; This like an *Oedipus* unriddles all; Like a Clue it guides the Reader thorow the Labyrinth of the Riddle to the Reading of it. It shews what life it is, that now hee liveth; It speakes the change of his life, from that of a Naturall man, to that of a Christian; He liveth now the life of one that is in Christ, the Lord of life. The life of one that hath the Lord of life, *Christ Jesus*, and the life of the Lord now in him, *not I now, but Christ in me*. Hee cannot now say with the Heathenish Poet, *Ille ego qui quondam*, I the same Man, that in time past did so and so, but with the convert, *Ego non sum ego*, I am not I.

I live, yet not I, Not I the same, but I an other. An other, and yet I. I an other Man, I a new Man, *Non amplius ego*, Not I a meere Man any longer, but now a Christian; Not I still contrary unto Christ, but I a Convert now unto him, and so I am not I, and yet I am; I am still, but not still what I was; I was a Pharisee, but now I am not; *I was an enemy to the Crosse of Christ*, but now I am not; I was a *Blasphemer* of his most blessed Name, *sed quantum mutatus ab illo?* But now how much am I altered from what I was? So changed in my selfe I am, that I cannot say, I am my selfe; Yea so unlike I am my selfe, that I cannot but say, that I am not my selfe. It is not I that liveth in my selfe, *But Christ my Saviour that liveth in mee*.

Hee is not now the Man hee was, and yet a Man hee is even as hee was; Hee is now a new Man by his second Birth, and yet hee is the same Man hee was by his first; Hee is a Man still as hee was, and still the same Man that hee was, and yet hee is an other Man then hee was, changed much from what hee was. The same Man still in Person hee is, and still the same in Parts: But in Passions or Affections hee is now an other. The same hee is in constitution of Body, and in Quantity, but in quality of Minde, and in conditions hee is an other Man. A

A&S 23.6.
Phil. 3. 5.
A&S 9. 1.
1 Tim. 1. 13.
Virgil.
Æneid. 1. 1.

*Neceſſe eſt ut
qui non vivit
in ſe, vivat
Chriſtus in illo.
Et hoc eſt quod
ait Apoſtolus
vivo autem,
jam non ego.
ſ. Bernard.*

new Creature. It is the same Man that liveth still, but he now liveth as an other Man ; He is not the same in Life, His manner of Life is not the same. A new Conversation does ever follow a true Conversion. This Mutation aimes not at the Transformation of the Man, But at the Reformation of his Manners.

It is not like the *Poets Metamorphoses*, where *Jupiter* transformes himselfe into a *Bull*, and *Diana* turnes *Aleon* into a *Stagg*; where the *Theban Sisters*, the *Minceides*, are metamorphosed into *Batts*, *Ascalaphus* into an *Owle*, and *Aesculapius* into a *Serpent*; *Io* into a *Cow*, and *Ilithyia* into an *Heifer*; *Dedalion* into a *Faulcon*, *Arachne* into a *Spider*, and the *Lyciun Clownes* into croaking *Frogs*; *Lycan* into a *Wolfe*, *Hippomenes* into a *Lyon*, and *Hecuba* into a *Dog*. The *Inhabitants of Cyprus* into *Oxen*, and the *Companions of Ulysses* into *Hoggs*. Men by the fictions of the *Poets* were transformed into *Beasts* and other *Brutes*; But by this *Mytticall Mutation* in the *Text*, a *Beast* or *Brute* may be *Reformed* into a *Man*, and a *man* *Regenerated* to a *Saint*; Such men as are *degenerated* into *brutish manners* may be *restored* to the *Properties* of men, and the *Prerogatives* of *Saints*. *S. Paul* was changed by his *Regeneration* into a *new Creature*, and yet was still the same in *substance* that hee was by *Generation*. Hee was *Reformed* in *Moralls*, and yet remained what hee was by his *Naturall forme*.

I live, yet not I, but Christ that liveth in mee, That is, saith *Aquinas*, *tantum Christum habeo in affectu*, My love is wholly fixed upon *Christ*, My delight is onely in him, *Ad alia quidem omnia mortuus sum*, as saith *S. Bernard*, to all other things I am as a man that is dead, I minde them not, I looke not after them, I care not for them; *Placet quod ad ejus honorem fieri video, displicent quae aliter sunt*, That which tendeth to the honor of *Christ* I like well, but I dislike things that have no tendency towards it.

Some there be that take the *Apostles Mortification*, or his *Concrucifixion*, to relate not onely to the *Law in the Members*, but to the *Law of Moses*. Or not more to the *Law of sinne*, then to the *Law of Ceremonies*. And his *vivification* by *Christ*, or his

Ovid *Meta-*
mor. lib. 3.
Lib. 3.
Lib. 4.
Lib. 5.
Lib. 15.
Lib. 1.
Lib. 9.
Lib. 10.
Lib. 1.
Lib. 6.
Lib. 6.
Lib. 11.
Lib. 13.
Lib. 10.
Lib. 14.

Aquin. Com-
ment. in loc.

Nichol. de
Gorr. Heming-
Theophilac.

Dixit se mortuū
legiuit Deo vi-
vat. Nunc quo-
modo Deo vivit
exprimit. Ne
quis si spicetur
illud intelligen-
dum esse de vita
naturæ, quod
de vita gratiæ
intelligi debet.
Hemingius in
Locum.
Aquinas in
Locum.

Gal. 3. 11.
Rom. 3. 28.
Cæmonia legiū
ante Christum
nec Mortuæ
erant, nec Mor-
tiferæ, post pro-
mulgationem E-
vangeliū, &
Mortuæ, &
Mortiferæ, inter
passionem Chri-
sti, & promul-
gationem mor-
tue, sed non
mortiferæ. S.
Aug. Epist. 19
Tom. 2.
Mat. 11. 15.
Mark. 1. 19.
Luk. 3. 21.

Spirituall Resurrection with Christ, not more to intend the Re-formation of his Moralls, then the Conformation both of his Opinion, and of his Practicē according to the Doctrine of the Gospell. It may be taken both wayes. In the words before the Text, he saith, he is *dead unto the Law, but alive to God*; And in the Text he tells the Manner how, that so we may not understand him of the *life of Nature*, but of the *life of Grace*, *qua Christus in fidelibus vivit sua virtute, justitia, & vita*, saith *Hemingius*, By which grace of life, or in which life of Grace, our *Saviour Christ* doth live in all Beleevers by his vertue, and justice and life. For *fides in Christum est vita fidelium*, saith he, The beleeving in Christ is the life of the Beleever. *Ipse Christus est vita mea*, saith *Aquinas*, Christ himselfe is my life, for he is life it selfe, as he saith himselfe, *John 14. 6.* therefore might *S. Paul* most truly say, *Mihi vivere Christus est*, To me to live is Christ, *Phil. 1. 21.* And the life that I now live, I live by the faith of the Sonne of God, who loved me, and gave himselfe for me, as it is in the words immediately after the Text. And the Rule of this my life is not the law of *Moses*; But the Gospell of *Jesus Christ*. I was a Pharisee by my Education, and by my profession I was of the *strictest sect of the Pharisees*; I lived precisely according to the Law, and hoped to live for ever by it: But I have now found my mistake, I have now found, that *by the workes of the Law, there shall no flesh living be justified*. I have most happily found that life, and happinesse, is no where to be found but onely in *Jesus Christ*, that was crucified for me, to bring me unto life. And therefore now with him I am for ever Crucified to the Law, and to that life which I sought in my selfe by my observance of the Law.

The Ceremoniali Law before the Incarnation of Christ was *neither dead nor deadly*; But after the Crucifixion of Christ, and Promulgation of the Gospell, it was *both dead and deadly*. And *betwixt both it was dead, but not deadly*. The Baptist was *Precursor Christi*, the forerunner of Christ to make way for his Gospell. And the law of Ceremonies was alive in Strength till *John the Baptist*, but with his Preaching of the Gospell it began to dy. Yea dead it was when *Christ* was once *Baptized of John in Jordan*. Dead it was *quoad necessitatem*, in respect of
any

any necessary observance of it, yet *propter vinculum Charitatis & quoad Convenientiam*, to avoyd offence and Scandall, and for Conveniency sake, it was not presently cast out, nor did the Apostles deeme the observation of it to be deadly, but for Charity sake they sought an *honourable Buriall* for it, which could not be on the suddaine; yet was it dead unto Saint Paul, and he to that. It was not the *Law of Moses*, but the *Law of Faith*, that now was the *Tutor* of his life; It was not *Moses the Servant of God*, but *Christ the sonne of God* that lived in him. *I live, yet not I, non ego qualis fui sub lege*, not I, such as I was under the Law. *But Christ now liveth in me, habitans in me per gratiam Vivificantem*, dwelling in me by his quickning grace. So that the life which I now live is by the grace of Christ.

It was neither a *Ceremoniall*, nor yet meerey a *Morall life* which the Apostle lived, but an *Evangelicall*, and this finished his Ceremoniall, and furthered his Morall. By Christs living in him, he did not meane the Person of Christ, but his power in him. Christs living in us saith S. *Chrystome* is his working in us, and his ruling over us, and over-ruling of us, to make us mend our Moralls according to the way and purpose of the Gospell. For the Gospell does not utterly destroy the Morall law, nor make it absolutely voyd. *Thinke not that I am come to destroy the law, or the Prophets; I came not to destroy, saith Christ, but to fulfill, Math. 5. 17. Doe we then make voyd the law through faith? saith our Apostle, God forbid, ye we establish the law.* Indeed they that are in Christ, and have Christ living in them, are *not under the law but under Grace*. But how? Not under the law to seeke for justification by it, but yet they are under it to encrease their sanctification by it. They are not under the Curse of the law to Condemnation, but under the Course of the law they are for Commendation. Not under the Rigor of it, but under the Rule of it. And he can never be a true disciple of Christ that will not be ruled by it.

He that would live with Christ in Heaven, must live with him on Earth first. He that would be like him in the life of Glory, must be like also in the life of Grace. And he that would be so, must labour to be like him in his Moralls. He that is Crucified with Christ, must live like one that is so Crucified,

Thom. Aquin.
1.2. Quæst. 103.
ar. 4.

Act. 13. 59.
Rom. 7. 27.

Nichol. de Ly-
ra in Locum.

S. Chryf. in loc.

Rom 3. 31.

Rom. 6. 14.

S. Auguft.
Serm. 13. de
verb. Dom.

fied, like one that is *dead to finne*, like one that is dead unto himfelfe, like one that hath *Chrift living in him*, and that can never be, untill the life of *Chrift* be represented in his life, in the manner, or morality of it. It is this that our *Apostle* cheifely points at in the Text, when he fays *Chrift liveth in him*. *Unumquodque fecundum hoc vivat, unde vivit*, Saith *Saint Austine*, every thing ought to live according to that by which it liveth. The *Body* liveth of the *Soule*; And the *Soule* liveth of *Chrift*: Let both then live according to thofe things that give them life; let the *Body* live fo after the *Soule*, and the *Soule* fo after *Chrift*, that both *soule* and *body* may live together with *Chrift* for ever hereafter.

It is from this kinde of life, that a man may have hope in death. And it is by this kinde of life that a man may assure himfelfe that he is dead. Death unto *finne* is beft attested by the life of *Grace*. It was by this that *Saint Paul* could ascertaine himfelfe of his *concrucifixion*. By this it was that he knew himfelfe to be a *Mortified* member of the *mysticall body* of *Chrift*. He found *Chrift* living in him, and that made him fay, that he was crucified with *Chrift*.

It is no easie matter for a man to be as this *Apostle* was, a *Mortified Man*, *Crucified with Chrift*; But easie it is for a *Man* to know he is fo, if he be fo; yet many are mistaken in this matter, and take themselves to be fo when they are not; but the reason is, they doe not observe the *Manners* of a *Man* *concrucified*. They doe not observe how it was with *Chrift*, when he was crucified, or with *Saint Paul* when he was crucified with *Chrift*. They doe not enquire whether it be fo with themselves.

Ifai. 53.7.

1 Pet. 2.23.

When *Chrift* was crucified he was *Patient*, and so was *Paul* in all his sufferings for *Chrift*, when he was *concrucified*. Are all we fo? Are we *patient in tribulations*? Can we suffer our losses, and crosses with *patience*? *When our Saviour was reviled, he reviled not againe. When he suffered, he threatned not, but Committed himselfe to him that Judgeth righteously.* Doe we doe fo? So did *S. Paul*, *Being reviled we blesse*, saith he, and *being Persecuted we Suffer it, and being defamed we intreate*, *1 Corinth. 4. 12, 13.*

Luke 23.34.

Again when *Chrift* was crucified he was very *pious*. Are we
so?

so? He prayed for the pardon of his Persecutors; doe we so? So did the *Protomartyr* Saint *Steven*, and so did *Paul*, and so doe all that are conformed to our Crucified Saviour. And if we do not so, it is a signe we are not crucified with our Saviour.

Acts 7. 60.

Againe, when *Christ* was crucified, he left the world; He neither reckoned of the *Pompe*, nor of the *Glory* of it. And so it was with *Paul* when he was crucified with *Christ*; The world was crucified to him, and he unto the world. Now is it so with us? If it be so, the world may fawne upon us, but we will not fancy it, and it may frowne upon us, but we will not feare it. If we be crucified to that, and that to us, we will not Court it for any Pleasure; nor Covet it for any Profit. We will not flatter it, nor yet be flattered by it. We will not seeke to win, nor suffer our selves to be wonne by the allurements of it. With *Paul* concrucified we will esteeme all worldly things, as *dung*, and *droffe*, in comparison of *Christ*.

Gal. 6. 14.

S. Aug. lib. de
Salu. doc. cap.
16.Chrysoft. in
Math. hom. 55.

Phil. 3. 8.

Againe, when *Christ* was crucified, he was a dead Man, and so was *Paul*, and a dead man does not sinne; he that is crucified with *Christ*, as *Paul* was, is dead indeed unto sinne, and alive unto *God*. Though sin it self be not departed, yet the life of sin is gone. Sin is mortified in him. Now how is it with us? How is sin now committed by us? Doe we still sinne with greedinesse? Does sinne still live in us? and we still love to live in sinne? If so, we are not yet concrucified. True it is, that the old finnes of Man, as well as the old man of finnes, must have a time to dy after they be crucified. There will be sinne in any Regenerate Man as long as he liveth, though he be never so long concrucified before his death. For if we say we have no sinne we deceive our selves, and the truth is not in us. Yet if we be truly Crucified with *Christ*, the love of sinne will abate in us, yea our loving will turne into a loathing of it, and though we carry sinne every whither about with us, yet we will not be carried every whither about with sinne. There will appeare the power of godlinesse in us Counter-manding the Commanding power of sinne, though it cannot alwayes prevaile. *The flesh lusteth against the spirit, and the spirit against the flesh, and these two are so contrary that a man cannot doe the things that he would.* There is a continuall Combate between the Regenerate and the Unregenerate parts of any Regenerate Person. Such a Person is like that mysticall

Crucifixum esse est mortuum esse.
Musculus.
Νεκρός ἐκ ἀμαρτάνης.
Photius.
Ephes. 4. 19.

Gal. 5. 17.

See Perkins in
his combate of
the Flesh and
Spiit.

Regeneratus duplici constat homine, interiore nimirum, ut exteriori.

Zanch. Miscellan. lib. 3.

purse that has both old and new coyne in it. The first, and second *Adams* are both in the old new Man, a living dead man, a renewed man, crucified with Christ, and yet alive. Such a person was *S. Paul*, a person that had both sin and sanctitie at once. A person crucified with Christ, and so dying daily unto sin, but not quite dead unto it; or dead it may be unto many sins, but not to all; or dead to all it may be in some degrees, but not in all. There were still *peccata quotidiana incurfionis*, though not *peccata prave dispositionis*, in him, sins of infirmity he had, and sins of inadvertensie, though not of high presumption, and deliberation.

There are two degrees of Morall Concrucifixion, *non seruire peccato*, and *mori peccato*, not to serve sinne, and to dy unto sin. The first is possible in this life, saith *Cajetan*, but not the second. *Nondū mortuus, sed fixus est noster vetus homo*, Our old man is not yet dead, saith he, but fixed unto the Crosse he is, and so made sure for serving Sin any longer. This inchoation of our concrucifixion is very feizable in this life; But not the consumation of it: for that is to be affected rather then effected here. From the service of sin we may be free, but not from sin it selfe, whilest here we live.

It is one of the hardest things in the World to be truly crucified to the World. The Practicalls of Christianity are harder then the Theoreticalls; And of all the Practicalls this is one of the hardest. *I would faine say with Paul, that I am crucified with Christ, by whom the world is crucified unto me, and I unto the world, but I cannot*, saith *S. Chrysofome*; And so said Saint *Austine* too; And so Saint *Bernard*: Yet these were holy Men, Concrucified, and such as did even Sequester themselves from this evill World. But so sensible they were of their owne infirmities in it, that they seemed to themselves uncrucified to it. They wanted much of *Pauls* degree of Mortification, and wished as much for it; But it would not come with wishing. Yea *Paul* himselfe fell short of that Perfection of it, which he wished. Indeed he freed himselfe from Servitude to sinne, though not without much Labour: But with that Labour and much more he could not free himselfe from Sinne. Yet nevertheless, but much the more, he strove to be as free as he could from sinne. And so must we. He did, and suffered much to be Concrucified; He fasted, he prayed, he watched, he laboured, he was in wearinesse and painefulnesse, in watchings often, in hun-

Cajetan. in c. 6
Epist. ad Roman.

Chrysoft. in
Math. Hom. 55
S. August. de
docu. Spirit.
S. Bernard. in
in Cant. Serm.
72.

ger, and thirst, in fasting often, in cold, and nakednesse. Yet all that he did, and suffered, would not doe it alone; But it was by the Grace of God, that he was what he was. 1 Cor. 15. 10.

All our Endeavours are but in vaine, unlesse that God vouchsafes a blessing to them. And all in vaine it is to expect a blessing at his hands, unlesse we endeavour with our owne. It is by Grace that we may be saved; yet mult we worke out our owne salvation with feare and trembling; And give all diligence to make our calling and Election sure; we must be συνεργοὶ τῷ Θεῷ, workers together with God in this most godly worke of Morall Concrucifixion. We must endeavour the effecting of it, and pray the Father of Mercies to crowne our endeavours with his blessing. Ephes. 2. 5.
Phil. 2. 12.
2 Pet. 1. 10.

And the Difficulty of the Worke should make us double our diligence to performe it. *Difficilia qua pulchra*, the best things are ever dearely purchas'd, and the best workes hardly perfected. *Facilis est descensus Averni*, It is an easie matter to descend to Hell; But very hard to ascend to Heaven. *Ardua est via virtutis*. Men may passe in the Broad Way, and enter in at the Wide Gate without contending; But at the Straite Gate there is no entering without much striving. There must be *vis impressa*, a violent force impressed upon a stone, or any heavy Body, to make it ascend; And we must offer a kind of violence to our stony Hearts, heavy with loades of sinne, or they will never ascend to Heaven-ward. *Sanctitatis via ardua est.*
Franciscus de Mendoza in li. 1. Reg. cap. 4. Tom. 2.
Mat. 7. 13, 14.

It is very difficult indeed to be concrucified, but not impossible. Consider this Apostle, and be encouraged. This was as unlikely a man before his Conversion as any here. Of all men the *Jewes* were most unlikely to be converted unto Christ, and crucified with him; And of all the *Jewes* the most unlikely were the Rulers; And of all the Rulers the most unlikely were the Pharisees, *Have any of the Rulers, or of the Pharisees believed on him?* John 7. 48. It seemes it was a thing unlikely, that any such should ever become his *Profelites*; but unlikely things are brought to passe sometimes, and this very thing, as unlikely as it was, was more then once effected, for *Nicodemus* was converted, yet was he a *Jew*, a *Ruler*, a *Pharisee*, *A man of the Pharisees a Ruler of the Jewes*. John 3. 1;
Acts 22. 3, 4,
19, 20. And *Paul* was a Jew too, and a Pharisee too, and a kinde of Ruler, at least an unkinde Under-officer he was, and very pragmaticall in his Office. A new commissioner he was made, with power delegated to him, to enquire after all sorts of Christians, and to persecute them all *whether they were men or women*. *A pestilent fellow* Phil. 3. 5, 6.
Acts 24. 5.

A^{cts} 9. 1. 2.
A^{cts} 8. 3.

Lupū exiit sub-
ro, induitque
agnū;

Geor. Abbot.
Cantua. Archie.
de fuga in perse.
Linus de Pas-
sione Pauli.

Mat. 3. 9.

See Archb. Ab-
bot in his six
Questions de-
termin'd at Ox-
ford at the be-
ginning of the
5. De fuga in
persecutione.

A^{cts} 13. 9.

Saul, abutens, vel
abusivum eorum.

Philo. Interpr.
Arquarius in
Dictionario
Theologico.

Eucherius de
Nomin. Hebraic.

1 Cor. 15. 9.

Paulus, mirabi-
lis, vel electus.

S. Hieronim.

Arquarius.

Theolo. Diction-

John 22. 27.

1 Tim. 1. 15.

A^{cts} 9. 15.

A^{cts} 8. 1.

Philem. 9.

A^{cts} 13. 7.

S. Hieronim. de
claris Scriptorib.

Buxtor. Etimol.

fellow he was, as that *Oratour Tertullus* called him, though not in his sense; And a mover of sedition amongst all the Jewes, and a Ring-leader of tumults against the Church of Christ. Hee breathed out nothing but threatnings and slaughters against the Disciples of the Lord; And fearefull havock it was that he made with the Church; yet this furious Persecutour of those Christians was soon turned to a zealous Preacher of Christianity. This Wolf was turned soon into a Lamb, yea this crucifier of others was himself even crucified with Christ in his Life, and suffered for Christ at his Death.

Let no Man therefore here exclude himselfe from hopes of Heaven. Let none dispaire of his own conversion, or concrucifixion; God is able of stones to raise up children unto Abraham, of hard and stony hearted sinners, he can make most tender hearted Christians. He can make wheate of tares, corn of chaffe, floure of bran, good of evill, gold of drosse, light of darknesse, life of death, grace of nature, *Quilibet ex quolibet*, A Paul of a Saul. This great Apostle was Saul at first, that is, *Superbus*, proud, and lofty, as Pharisees were wont to be; But he became a Paul at last, that is, *humilis*, humble and lowly; *mirabilis*, vel *minimus*, so Eucherius, Marvellous, or the meanest. Indeed he deemed himselfe the least of all the Apostles, as well as the last, not worthy to be an Apostle, forasmuch as he had so much opposed the truth of the Gospel. And it was marvellous indeed that ever hee proved such an Apostle as he did. But see what God can do, *Those things that are impossible With men, are possible With God, with him all things are possible*, Mat. 19. 26. Then be not faithlesse, but believing; Of the cheifest of sinners, see one of the choycest of Saints, of a Vessell of dishonour, see now a Vessell of honour, *vas electionis*, a chosen vessel. Of a young Saul that consented to the stoning of that holy *Proto Martyr S. Steven*, see now an aged Paul, that converted *Sergius Paulus*, Proconsull of Cyprus, and from that changing of him unto Christianity had his own name changed amongst the Christians, from Saul to Paul, as S. Jerome avoucheth. The Name of Paul in the oldest holy language soundeth wonderfull, and full of wonder we may be, that ever the Man was changed so in Name and Nature. But let us more admire the Power of God, and godline in Paul, that did so change him in himself, and yet so keepe him in the change, that he might truely say, as he did, *I am Crucified with Christ, neverthelesse I live, yet not I, but Christ that liveth in me.*







