A CHRISTIAN AND HEAVENLY TREATISE:
CONTAINING PHYSICICKE FOR
THE SOVLE: VERY NECESSARY FOR ALL THAT
would enjoy true soundnesse of
Minde, and peace of
Conscience.

By M. I. ABERNETHY, late
Bishop of Cathnes.

THE THIRD EDITION.

Job. 5. 27. Lo, this we have searched, so it is: heare it, and know thou it for thy good.

AT LONDON,
Printed by RICHARD BADGER for Robert Allot, and
are to be sold at his shop in Pauls-Church-yard, at the
signe of the Blacke Beare. 1630.
To the Reader.

Houhaft here the Stauds Physick: The Spirituall Stickefes are amply described. The Faculties (as parts immediately affected) are shortly touched. The Causes are diligently described.

The Signs & Symptomes are particularly specified, as fo many fountains, from which diseases spring. The Symptoms are distinctly specified.

The Prognostickes shew the difficulties of the cure, with the danger, and all the evils that are likely to ensue.

The Remedies are not gathered from amongst animals, vegetals, or minerals, (a whole world of these are incapable to ease the soule for one moment) but out of the clearer streams of reason; and most pure and perfect Fountain of Divine Scripture.

The body and soule have their fittest physic out of their own proper elements: that from beneath, and that from above.

I haue taken paines to pen, to correct and enlarge this Treatise. What I haue found pertinent in ancient, or recent, with my owne I haue inserted. Let it please thee take some paines to perufe it for thy necessary use.
TO THE READER.

1. Reason,
Prevented, the other to be cured. The diseases of
the body are no ways so dangerous and deadly
as those of the soul. Lazarus painfull sores, pre-
judiced onely his temporall life: but Dives his
intemperancy preiudged him of eternall life. No
bodily diseale can hinder thy glorious resurrec-
tion; but if thou die in a spirituall diseafe, it cuts
off all hope of future glory, and precipitates vnto
that second death. The body may bee vigorous:
the Balsame of life (Natures Arch-Physician) may
dispatch many maladies without any physicke
but the soule (not hauing by nature one drop of
the Balsame of grace) can neuer thorowly quit it
felfe of any sickness.

This Treatife ferueth for all indifferently. For
who are not borne with the seminary of all euill?
and who haue not iust cause to complain of their
minds manifold maladies, disquieting their hearts
and consciences, and bringing on endless perdi-
tion; And what can be better, then A sound mind
in a whole body? We are afraid of the leaft ague;
we are sensible of the leaft tooth-ach, and inquisi-
tive to prevent any latent disease amongst our no-
bale parts: and shall we neglect those so great, and
so dangerous deseases of our most noble part? The
Swallow knoweth her Celidon, the Hart his Dit-
tany, the Dog his graffe, the Ibis her Cliffer, the
Pigeon her lawrell, the Storke her origanum; and
shall we be ignorant of the specificke remedies of
our soule? We are content to take physicke, of the
bitterest Calocynthis, most turbulent Antimony
sharpest vitriol, filthiest excrements, worms, beasts
flies.
flies, mice, and such like filthy and naughty wares (so horrible to nature and to sense) and can we not embrace the most appropriate remedies for our best part, made of those best simples of sanctified reason, and of divine graces?

The honorable, the strong, the wise, the beautiful and wholesome, may find here what heaps of filthy maladies lie hid in their soul, under the carried and painted tombs of their bodies. The diseased in body are herein taught, first to seek health for their soul, that they may the more speedily get health for their body: for God layeth diseases on the body, to restrain, or to punish the diseases of the soul, or to force us to seek spiritual remedies for the same. We must not be like King Asa, who in his corporal sickness fought not his spiritual health in God, but sought to the Physician. If in the sickness of the body, the health of the soul be first sought: God shall either free thee, or else so comfort thee that with patience thou mayest bear it: and in his own time, thou shalt find the great good of it, to thy everlasting good. The Physician of the soul will find this Treatise most fit for his people, when he shall see to look upon them with a compassionate heart, as upon so many diseased patients, like unto those sick folk, blind, halt, and withered, waiting for the moving of the water, at the pool of Bethesda; and by the preaching of the Word having his doctrines, applications, exhortations, and consolations, stored with variety of heavenly Antidotes, and specific remedies, to draw their minds to soundness and health: Much time, many
Physicians, and their Patients.

A particular admonition to the Reader.

TO THE READER.

many volumes, and most preachings, are spent on Contemplative and Polemical Theologie, (the mysteries of common places, and controuerced heads) but too little upon Practical Divinity, to cure the languishing soule; which of all, is most necessary.

The Physician of the body shall oft times find his Patients passionate mind, peruerst and distemper the humors and spirits of his body, and vnnder a crazy body a more diseased soule. A heart full of comfort to the one, is better then a box full of drugs to the other.

If thou better thy selfe by this Treatise, it is the thing I seeke: but if thou behold it with a disdainfull eye, and a careless mind of thy soules health: thou art an object of pity. If thou meet my paines, with malicious cenfuring, doe first as much thy selfe, as thou findest here. It is easier to carpe, then to carue, to prattle, then to paint; to blame, then to build. What thou doest obiect, out of a diseased mind (in blindness, or in passion) against the Treatise, or the Author; in that case I decline the judgement of a diseased minde: or, as the supplicant woman appealed from drunken King Philip, to sober King Philip: So doe I appeale from my brainsick cenfurer, to my wholesome cenfurer. But what out of a sounde minde thou canst finde here blame-worthy, I assure my selfe, that in wisedome and loue thou wilt admonish, excuse, or amend it.

Thine in the Lord,

Mr. IO. ABRENEITHY.
AD REVERENDVM ANTIS-
TITEM IOANNEM ABRENETHIVM
S. S. Theol. Doctorem, Cathenestia Episcopum, &c.
Virum multijugâ eruditionis supelleétile instructissi-
um, praefertim verò vtriusque medicinae cons-
fitissimum : cum suum de psuchia tria
librum nouâ locupletatum cur-
â dennó ederet.

QVodsi Phoebais qui sanant artibus artus
Corporos miris landibus afficimus:
Cumq;animam infestant morborû mille catenae,
Plurâque quam corpus, tum graniora mala.
Quantus bonos est iure tuus, dignissime Præsul.
Qui morbis animæ pharma ca luppeditas
Quantum animo corpus, Christo Latonia proles,
Et fluxa aeternis inferi orae bonis:
Tantum operi huiic cedant P Odalitius atque Machaon,
Galenique ingen, Hippocratisque sculola.
Corporis an Physicæ methodum primus medicorum,
Tam dextrè pöteras applicuistis facris ?
Immo P eonias non ipse Epidauri us a rtes
Doctun exercet te, meliusque tenet.
Maæte, tibi proprium est medicinâ excellere vtrâque,
Vt mens in fâno corpore ëna fiet.
Vna salus nobis, medicus medicinaque Christus,
Illam tuque doces, illéque te docuit.

Ioannes Strangius, S. S.
Theol. D. &c.
Lectori, operi & Authori.

Quid natura great, quid posset Gratia morbis
Conferre, hac animi, corporis illa, tenens.
Ambarum hic mystes, methodum quam Graecia morbis
Corporis aptatus, apat & ille animae
Quid sit, pars. causa, prognosis, signa, medela,
Quid est, sunt repetita libro,
Hoc constare quum: methodum si Graecia, donec
Graeciam materiem, quale putemus opus?
Nobile opus, quoque ibis, tibi spondeo vitam:
Divus & vitam contribues alius?
Maite, sum Praeful te agnoscit Gratia mystem,
Laudabis mystem & Panaceas sumum.
Spondeo: sice mile: mens tana in corpore sanuo,
Summa libri, voci est & tibi summa mi.

Patricius Sandeus, Academiae Iacobi Regis, quae est Edinburgi, primarius.

Ad Authorem Epigramma.

Alle animo & virtute part. dignissime presul
Ordinis & patria Stella inbârque tua
Non plus laudis habet laceri qui membra coegit
Hippolyti ad proprios queque redire locos.
Nec qui umbrâ Euridices auido renocauit ab orco,
Ille potens tantum streicísque sonis.
Gratia te mystem medicum natura creavit,
Instruxitque suis utrâque Diua bonis.
Illà fretus agis morbos, symptomata pellis:
Et deploratis es panacea malis.
Dum Mytten & Medicum stape, doctissime fili,
Hippocratis, pharium vertor in Harpocratem.

Henricus Dantis Canus
Andreapol.
Aliud ad eundem.

D

Ininis nate auspiciis & Apolline dextro,
Palma Machaonij dulce decusque thorii
Auctipites, deploratos, morbosque solutu
Difficiles, mira dexterritate premis.
Hinc tanquam Phoebi nymphaque coronide natus,
Aurea sublmini vertice signaferis.
Iamque opus emittis durante, perennius aere,
Molibus & majus Memphi superba tuae
Natureaignantis opus dictaque sanissas,
Penfique subtili dadala pingis acu.
Iure igitur duplici cingendus temporalauro :
Sine manu curas, cern pins ore doces.

G. Lynd. Andreapol.

In Authoris nomen Anagramma :

IOANNES ABRENETHIVS.

Anagamatium quibus.
Sanior sanè, vt bene.

Explanatio, & Authori.
Sanior, vt mens sit. Sanè mysteria pandis :
Sanior hinc mysteriis sanctior es Medicus.
Promis Vti sanè, sic & Bene pharmae condis :
Hoc tua scriptingonant : hoc anagrammarefert.

Aliter,& Lectori proficiensi.
Sanè sanior, vt bene(subaudi vius)

Sanior sanè, vt non pecces, sed bene vius,
Sic animi fex, gratius erisque Deo.

The
The Author's name.

JOHN ABRENETHY.

Anagrammatized

Honey in breath:

Thus explained, and to the Author.

The Honey sweet from grace unto thee came:
Health for the Soule, and pleasant to the heart:
Pow'r'd in thy Breath, it stilleth from the same:
Others to helpe, and comfort to impart.
That all may get, what is above all money,
Their Soules health, if they will eate this Honey.

Concinit

HENR. DANTISC.

EN, quies stillat roseis affusa labellis,
Gratia Melifluis dulcius usque favis,
Ascriptas animas mori, denotaque Diti,
Pellora de stygiis eripis victor aquis.
To the sick e S o y l e.

M ans O nely O ne, and c h i e f e s t O ne, thou art
The B reath of life, G o d s L a m p e of love and l i g h t,
A g h o s t l y G u e s t, and A l l in to each p a r t,
Thine h o u s e of clay cannot im p a i re thy h i g h t,
M ans h o n o u r shalt thou be, and his b e s t T reas u r e,
His G l o r y g r e a t, and D i g n i t y past m e a s u r e.

T h o u g h thou doe lie b l i n d, m a d, p r e c e a t w i t h i l l,
H a r d a s a s t o n e, s c a r d d e c e p e, a n d w o u n d e d s o r e,
S e n t l e s s e, c o r r u p t, g a n g r e n d, a n d p l a g u e d s t i l l,
A n d f a l l e s t, f r e t t d, a n d f a i n t t d; a n d (w h i c h i s m o r e)
D e s p a i r s t of life, a n d l o a t h s t all r e m e d y,
A n d l o o k s t i t f o r n a u g h t, b u t e n d l e s s m i s e r y:

Y e t c o m e a n d s e e: thy h e l p e from he a n e n s p r i n g s:
C o m p a i f t t h o u a r t, w i t h B a l m e s o f s a u n g g r a c e:
The S u n n e d o t h s h i n e, w i t h h e a l t h i n t o h i s w i n g s:
The g o l d e n O y l e d i f t i l l e s, t h e e t o s o l a c e,
D e a r e S o u l e, w h y a r t t h o u t h u s, s o f a r r e d e t e c t e d?
H e e r e, t o t h y s o r e s, s i t p h y s i c k e i s d e t e c t e d.

T o
To the Author.

Of knowne effects grounds too precifely sought,
Young Naturalists oft Atheists old doe prove.
And some who naught saue who first moves, can more,
Scorne mediate meanes, as wonders full were wrought:
But tempering both, thou dost this difference euen
Divine Physician, physical Divine;
Who soules and bodies helpe, dost heere designe
From earth by reason, and by faith from heaven,
With mysteries which few can reach aright:
How heaven and earth are match't, and worke in man;
Who wise and holy ends, and causes can.
Looe true Philosophy, perfections height,
For this is all, which we would wish to gaine:
In bodies found, that minds may found remaine.

William Alexander.

Come, thou sad soule that now groan'st, quite bereate:
Of ghostly comfort, sick with sinne to death,
Come, come and see heer's Physick fetch't from heaven
By a North-Britan, divine Abreneath.
Take it in time then, and be sure to finde
The best of blessings: health of body and minde.

I.P. Oxon.

To the Author unknowne.

Hail Scot Platonick under frosty Pole;
Welcome thy Spirit Divine into our coast:
Thy Sea of Eloquence inamours whole
Systems of worlds, and angels of thee boast:
My gilden verse embellish every Page
Should, if it could, containe my riming rage.

G.D. Cantab.
THE GENERAL CONTENTS
of the whole Book.

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THE MEDICINE
OF THE MINDE.

CHAP. I.
Of Spirituall sicknesses in generall.

MATTH. 9.12. The whole need not the Physitian, but they that are sicke.

Ora:smuch as the body is but the soules earthly Tabernacle: and a sound heart is the life of the bodie: Our chiefeft care should be, that a healthfull mind be in a healthfull body: That as,by the soundnesse of the one, we enjoy the sweetnes of this our life: so by the soundnesse of the other, we may haue the happie fruition, both of this life here: and of that endless life hereafter. All Philosophers almost, haue aymed at this health of minde, (darkely, and confusedly) and thought, there was no happinesse without it: And that a happie life could no otherwise be attained, vniel that first, the minde were made whole: and thereafter kept in a perpetuall possession of health. But Divines, by Scripture, (that healing, and wholesome doctrine) doe leuell at this marke more cleerely:

Iob 4.19.
2 Cor. 5.1.

The health of the soule, is a great happinesse.

Ve sit mens sana in corpore sano.
Lucret.
Senec. de vita beata.

Tit 1.9. & 2.1.
Chap. I. Of spiritual sicknesses in general,

clearly: shewing both the fores: and the value, and that there is no life, without this health. The diseases with this health is pestred, and undone, are many: both dangerous and deadly. For as out of that first divine Maledition, all impurities are disseminate through the body (the feminaries of all ensuing diseases and death:)

So out of that same fountain, doe spring all the radical impurities of that body of death, causing in the soule, all manner of spiritual diseases: and carrying all, unto that Second death. The soule, is most seriouly employed, in repelling, & repairing the incident runes of this moulded muddy cottage, wherein it dwelleth: It should have a faire greater endevour, to regard it self, for the right obtaining, both of soundnesse, and of safety. The most part are cumbered, & troubled about many things with care and cure for the body. But few, with Mary doe choose that good part (even the soules health) which shall not be taken away. When Christ cured the diseased bodies, he cured also the sicke soules: when he opened the eyes of the body, he opened also the eyes of the soule. When he healed the lame body, he healed also the lame soule, that the diseased might be every whit whole. We are sensible enough of the least sicknesse of the flesh & of the smallest pin, poynting into the remotest part of the body; but as for spiritual diseases, they are both many, and most easily contracted: hardly eschewed: hardly found, and felt: and most hardly helped, and healed.

Their cognition, and curation, are both to be respected. And first in general, they would be touched in their Nature, causes, signs, and Symptoms, Prognosticks, Curation, and remedies.

Mille mali species, mille salutis crunt.
That there are diseases in the soul, it is evident by these testimonies.

A Nimi morbi sunt cupiditates immense, &c. The diseases of the soul are immoderate lusts. *Ægris corporibus similiter est ægritudo animi.* The disease of the mind is most like to diseased bodies. *Morbi perniciores pluresque sunt animi quam corporis.* The sicknes of the soul are both worse and more then those of the body. 

Noster ætatis usque ad luxum non vùnt, vnto diseased souls, there is no fitter medicine then sickness. *Hac conditione natum miserum, animalia obnoxia non puca moribus animi quam corporis morbis.* We are borne vnder this estate, to bee living creatures, subject to not fewer sicknesses of the mind then of the body.

It is better the body be sick then the soule.

*Qui ægrorant animo quod gravius ægrotant, hoc magis abhorrent a quiete & a medico.* They that are sick in soule the sooner they are sick, so much the more they abhorre both rest, and the Physician.

*Ser vero alia magisteria quibus multimodi ac variæ morbi animarum magna quaedam & ineffabili ratione curantur.* There are other speciall remedies, whereby the manifold and divers diseases of the soul by a great and unspakeable way are cured.

*Si ad ægrotationem corporis, accedat ægrotudo animi, duplicatur infirmitas.* If with the sickness of the body, there be joyned the disease of the minde, the infirmity is doubled.

*Animi morbi (sirrites) magis ac magis incrudeascunt.* The diseases of the soul (if thou move them) they waxe more fierce.

*Quod si videre vis quales sint animi morbi, cogita a mibi avaros, gloria cupidos, &c.* If thou wouldest see what are the ficknesses of the soul, consider the avarious, ambitious, &c.
Is there no balm at Gilead? is there no Physician there? why then is not the health of the daughter of my People recovered?

The weak have ye not strengthened, the sick have ye not healed, neither have ye bound up the broken. They that are whole, need not the Physician, but they that are sick.

The passion of vilenesse, Rom. 1. 26, 27. The passion or disease of concupiscence. The passion of sinnes, are no other thing, but sicknesses.

Those diseases in the soule (because of their nature and subject) may justly be called Spiritual, or Mensal: whereof the Scriptures make mention, as of Blindnesse of minde, Hardnesse of heart, Madnesse, the spirit of slumber a Cauterized Conscience, Gangrene of heresie, and such like. Whereby may be seene, what sickly soules we carry within our crazy bodies.

What a Spiritual Sicknesse is.

DESCRIPTION.

The sicknesse of the soule is a disposition against nature, resident in the soule: grievously, manifestly, and immediately hurting the functions and actions thereof: and offending God, unto the eternall perdition of the whole person.

It is disposition, caused by a certaine mutation and motion: wherein, there are to bee considered, First, A force of the efficient cause, making this immitation. Secondly, The action it selfe of the passion and affection, disposing and affecting the soule: working thereupon, and preparing it, to make it capable of the sickness. Thirdly, the affection becometh inherent, exceeding, forcing the soule, molesting and stopping the powers and functions thereof: and is at the last, the very imprinted
Chap. i. Of Spirituall sicknesse in generall.

The character of the affection. Can the Black-mere change his skinne, or the Leopard his spots? then may ye also doe good, that are accustomed to doe enuill.

Every sinne maketh an immutation in the soule: but every sinne is not a mentall sicknesse, but onely that sinne which stoppeth the soules functions.

That sinning sinne, (called Original) is not properly to be called a Spirituall disease: but is rather a worse thing to wit, that first Roote, most impure seminarie, from which spring all those wofull diseases: and it is that pernicious parent of such a damnable offpring: and differs from those diseales, as the cause doth from the effect.

The infirmities of the regenerate, the claudications and haltings of the Saints, are not diseases, but in a part: Hee that is washed, needeth not faine to wash his feete, but is cleane every whit. Because these infirmities exceede not, nor become intolerable, they come not to an inherent and steadfast putrification: they imprint not their traces, they reign not: but incontinent, as they are bred, or spring vp: they are repelled, or expelled, neither become they settled affections, or dispositions.

And whereas a Spirituall disease, is called a disposition against nature. By nature, is understood, not this our bastard, corrupt, acquired, and inflicted ill second nature: but that our first nature, before the Fall: even that very excellent sanctitie, representing Gods Image, in all the faculties, functions, and actions of the soule.

Whereas it is called against nature, it is because, 1. it exceeds the limits of that our first nature: 2. It doth violence to the soule: 3. It interrupts, and immediately and evidently troubleth the powers, functions, and actions thereof.

This disposition is said to be resident in the soule, sticking fast thereto, and as it were settled therein. In the substance.
Chap. I. Of Spirituall sicknesses in generall.

Of the foule, there is neither sickness, impurity, nor mortality. But in the parts of the soule (or rather faculties thereof) are properly diseases: as in the minde

Blindness: in the heart, hardness: in the affections, Intemperanctie, &c. As for the contents of the soule, to wit, that Original and native concupiscence, it is that universal cause of all diseases: in the functions of reasoning, judgement, knowledge, opinion, consultation, election, appetite, desire, &c. are properly the Symptoms.

Whereas sicknesses are immediately resident in the faculties: it followeth that not every light affection, or momentane, passing, tempting, withdrawing, inticing, deceiving, conceiving, desiring, compelled, or sudden: can be called a disease of the soule: unless it remaine, be resident, and sickle fast thereto. Albeit otherwise it be a lighter sort of disposition.

It is sayd to hurt and interrupt the functions and actions: percutting, depraving, and making them altogether repugnant to the purity of reason, sanctity of Gods image and equity of his will: and suffering no action at all (or at least but very corruptly) to be performed. And this it must doe, grievously, evidently, and immediately, per se, (and not (as the causes doe) per accidens.) For Causes beget sicknesses, Sicknesses againe, beget and bring forth the Symptoms, as fruits.

Offending of God &c. The sicknesses of the body are vnvoluntarie, and may move others to commissication: but none to revenge because they offend none, nor bring the patient under the reverence of any lawes. But the soule of man is willingly, & maliciously sick: and of the own accord, maketh it selfe visit for the service of the right owner and Master: at the least, yeeldeth and consenteth thereto: and had rather be sick beside Pharaoh's flesh-pots in bondage: then to be made whole with heavenly Manna, in a more free service. And for pleasure of the fleshes sensualitie, delighteth more, to be flagellately sick: then (for the owne good, and honor of God) to be whole.
Chap. i. Spirituall sickneses, & their differences.

The differences in body, cōtemneth not the Physician he seeketh to him, calleth for him, discouereth to him his sore, obeyeth his counsel, and is thankfull to him for his health. But the sicke mind, as it delighteth in the own distresse: so it careth not for that Great Physician of the soule: neither for his blood, our most soueraigne medicine. Israel would not acknowledge that God did care them. Neither would Jerusalem be gathered under Christ's wings, that he might foment them with his heat heale them, and fave them with his Pelican blood: By this willingnesse therefore to be sick, and contempt of that great medicine, God is offended: the Physician turned into a ludge, and his fauing hand into judgement: The soule dieth both the first, and the second death: The first is spiritual, wherby it is depried of the presence of God's Spirit (the soule of the soule;) dead vnto God, alie vnto Satan. The second is eternall, and to be accomplished after death, but never ended.

Hereby we may see, how deepe sinne lieth within vs: how we alwaies carry fire in our bosome: and endless death in our hearts.

The differences of mentall diseases: and description thereof.

Originall impuritie, and spiritual sickneses, are both prohibited by the Law: and are sinnes and transgressions of the Law.

That Originall, is sinne: and the cause of all sinne: but these are sinnes, and the effects of sinne. These are the branches and bitter fruits: the other is that most venemous roote from which they spring: which in this life can never be fully, and finally extirped.

These sickneses doe differ from actual sinnes, as specials from the generall. For all actual sinnes are not diseases: vnlesse they reigne, and obedience be given there-
Chap. I. Of Spiritual sicknesses.

Some Idiopatheticke.
Some Sympatheticke:

Mark. 7. 22, 23

No spiritual disease is it alone, either simple nor solitary.
Ut simplex in temperies.

Spiritual diseases are ever accompanied with their own causes, and with the fellowship of other sicknesses.
Acts 23. 27.
And they are implicated.

Or connected to, and the faculties be offered up to serve the same.
The diseases of the soul differ among themselves. Some are Idiopatheticke, of a proper passion arising immediately in the soul, and residing therein: as blindness of minde, hardness of heart, &c. Some Sympatheticke, of a more improper passion: and they either arise from the body, & are imparted to the soul, as that sort of a wounded spirit, which ariseth upon melancholy: or else they arise from the soul, & are diffused to some special organs of the body, as the poysonous tongue, the deaf ear, and evil eye: and in some respect may be called Symptomatice.

Again, it is oft seen, that in the body there will be one alone single disease, without the company of another: but in the soul there are ever more than one: yea, many and divers at one time. In the body there may be one simple and solitary disease, void of the presence of the efficient and without any great Symptome. But in the mind, every sickness is accompanied and nourished by the owne continent cause, and hath some hard Symptomata following thereupon: like unto that Nephriticke passion in the reins, that hath both at once, obstruction for the cause, and colour for the Symptome.

No disease of the soul can be alone, but is ever accompanied with others. For either they are implicated, still resting in their owne affected parts, but yet conspiring to the annoyance of some common function: as blindness in the minde, and hardness in the heart concurre to stop repentance. Which maladie was long among the Iewes: For their heart waxed fat, and hard, their ears were dull of hearing, and with their eyes they winked, lest they should see with their eyes, and heare with their ears, and understand with their hearts, and should returne, that God might heale them.

Or else they are connected, fastened, and coupled together: and one of them is ever the continent cause of the other: being so near in nature, such doore-neighbours
bours in so neare-affected parts, and of such acquaintance and communication: that the Posterio (in nature, order, or time) cannot be cured: except the first be first helped. So blindness of mind, and the evil heart of incredulity, were connected together in the Apostle, when he was a blasphemer, who did ignorantly through unbelief. Blindness and hardness were coupled together in the Jews. Hardness and impatience were fastned together in the Gentiles.

Or else they are Consequents and Successive, when the first goeth away, and the other doth succeed in the place thereof, by a certaine interchange and commutation. The former is not the continent, and conjunct cause (although it may be an antecedent cause) of the other: before the second come in, the first must go away. As Judas desolation succeeded to his spirit of slumber. This went quite away, and left anguish of conscience behind it, to hold him awaking, with endless torments. And in many impatience succeeded to Intemperancy: after that the pleasure of the one, is turned to the griefe of the other.

Or else they are Disunited or disjionned, resident in separate parts and faculties: and are of scattered forces: and have little or no conspiring, to the hurting of any common function: and are like the blindness in the eye, and gout in the foot, that have little or nothing adoe together but that they are in one body. As the Gangrene of herezie, and Intemperancy, may be both at once in one soule.

Sometimes a number of diseases incident in one part, and coupled altogether, will grow vp into one, and become a Compound sickness. As incredulity, selfe-love, discontentment, and anger, make vp the griefe of impatience under the Cross.

The sicknesses of the soule, were in the regenerate, they are in the vunregenerate. In infants & children they are to be acted, and are presently in their seminary potentia. Again, they are not alike in all persons: nor alike in degree, in any one person, at all times. They have their own

1. Tim. 1. 13.
2. Cor. 3 4.
Ephef. 4 18.
Rom 2 5.

Or disunited.

2. Sam. 13. 15.
Or disunited.

Reu 2 14.
Ind. 8.

Compound.

They are different in respect of the persons aff & d. And in respect of their period and degrees.
The causes of spiritual sicknesses.

The causes of spiritual diseases.

The causes are diuers: some External, evident, and primitive. As all those external obiects in the world prouoking vnto sinne: the lust of the flesh, the lust of the eyes, and the pride of life. The diuell in his malice worketh upon the corrupt affections, by seducing and poysoning the heart. When he is neere, he can seduce like a Serpent and bite as a Viper; when he is further off, he can with the Torpedo, by any mediate touch, infliCt his narcoticke venom. And (if he were never so farre off) he is that Dragon, whose taile drew the third part of the starres out of heaven. God herewith in his iustice is a deficient caufie delating whom he will, and rendring them ouer to Satans hands, and to their owne wits and wils.

Some are Internall: and of thofe, fome are antecedent, and fome Continent. As for antecedents: some of them are Idiopatheticke, and worke immediately vpon the foule: As for example: our natuine corruption a moft Universal, internall, antecedent caufe to all maladies. Some againe are Sympatheticke, as melancholly in the body, by a Sympathy with the foule, workes vpon the mind, corrupts the imagination, deceiuceth the heart, affrighteth the conscience, and peruergeth and perturbeth the affections.

As for caules, Continent and Coniunct, they are fuch as are moft neere adiacent vnto the sickness it selfe. As that particular and speciall, Giving of our selues, as servants to obey sin unto death. This is an acquired and embraced corruption, owne beginnings, augmentations, exaltations, remissions, intermissions, returnings and declinations. Thus we see, how that with such a strange confederacy of maladies, we are inuironed: and how strong they are in their concurrences, invasions, and incurptions, and how great our care should bee, to bee cured and freed from those troupe of more then mortall diseases.
Chap. I. and their causes.

ruption, and impurity conjunct with the sickness; where as (in every particular disease) the soul yields to the yoke, giveth place to corruption; suffereth wit, reason, and grace to be distempered. As the bad humours doe ouer-rule the good, in a fever: the firmament all natu-ral heat, yeeldeth to the unnaturall and elementary heat: So here the heavenly sparke giveth place to the diabolical flames: the flesh ouercometh the spirit: as that gall of bitterness, and bond of iniquity causeth incredulity, the vanity of the mind causeth blindness and helplessness. Here, one disease is the particular continent cause of another. As hardnes, causeth impenitency. Madnese of opinion, selfe-loue, and discontentment, cause the Gangrene of heresie.

Hereby we may see, that sicknesses are the causes of sicknesses: and that because, 1. The precedent sicknesses lose the grace of the holy Spirit, and make a preparation for the second. 2. God puniseth the contempt of himselfe, in a former sickness, by inflicting a new one: and by giving over the diseased, to himselfe, and to Satan, to be more infected. 3. From one sickness, there is both a short and an easie passage to another, like itselfe: Peccatum peccato trahitur. So prodigality, is a cause of couetousness;EBriety, a cause of lust. 4. One sickness cannot be contracted without many mo. Avarice is the root of all evils. He that offendeth in one, is guilty of all. Be not drunken with wine, in the which is excess. 5. Oft times for the accomplishment of the Symptome of one sickness, another must be contracted. As Judas and Achab in their couetousnes, & David in his lust, willingly became malicious. The first against Christ: the 2. against Naboth: the 3. against Priab.

Hereby also we are admonished, ever to looke to the causes of our evils, to be watchfull, wise and circum-spect: so far as can be, to avoid all the occasions of our deadly maladies: that we gieue place to none: that we neglect not the present remedy of any one: lest many mo fall upon vs, chained with other.

Parse.

Rom. 1. 16. Ephes. 2. 2. 2. Theel. 2.


Signes
Signes and Symptomes.

By Signes, is understood whatsoever thing may declare, or make manifest the inward hid maladies: either to ones selfe, or to others: whether the signe be taken from the evident cause, or from the effect and consequents of the present disease: or from the part and faculty affected.

By Symptomes, are understood those accidents that may befall and concur with the sickness, All Symptomes are Signes, but all Signes are not Symptomes. In the body, nothing can be both a sickness and a Symptome: as nothing can be both a cause of a sickness, and a Symptome. A symptom may be the cause of a symptom: as a sickness may be the cause of a sickness. And a symptom, is neither a sickness, nor a cause of a sickness. But it is farre otherwise in the soule, because it is spiritual. The sicknesses thereof so subtle, their concoure, concomitance, implication, connexion and succession so great and wonderfull: And the mystery of iniquity so great, that we must not take the Symptomes so strictly as in Physicke: but more largely, and accordingly to the etymologie of the word: for all those things that are accident, contingent, incident, supernumerous, or concurrent with such a disease: that characterizezeth, and describeth the same more liuely in the villeness thereof. By their workes see shall know them, and an evil tree bringeth forth evil fruites. They are (for the most part) the particular fruits of the more generall maladies, and annoyances of the functions and right actions.

Some of those are Pathognomick, and ever concomitant with the disease, as the shadow is with the body: they begin, they continue, and end with the sickness and are inseparable. Some againe are but Accident, sometimes only beginning with the disease, sometimes supernumerious: they are not always present, neither are they proper.
proper, and inseparable: but common to many sicknes-

As to lie and deceive, is a proper symptom of hypo-
cricie: but it is a common symptom, to a corrupted con-
science. Impenitency, is a proper symptom of induration: but it is common to blindefte of the minde.

By the consideration of the signs and symptoms of e-
very sickness: we may see the particular sins, that arise
from one general root: we may learne to know our ma-
ladies, in their owne liuely face: therby to lament them,
and speedily to seek convenient helpe for them.

Prognosticks.

Prognosticks are such signes, as declare the event of
the disease; or what evils and miseries are like to en-

The grounds
from which
they are col-
lected.

2. Theil. 1. 5. 8.
1. Peter. 4. 17.
2. Theil. 2. 11.
12.

Rom 1. 5.

Prou. 27. 22.

Vse.
medicines: that thereby we may be forced to abhorre and avoid our owne maladies: and of nothing to be more carefull, then of present remedies.

That the diseases of the soule are curable.

We must not thinke, there is no medicine for soules. Morall Philosophy doth afford evident testimony in the contrary: And that wee are diseased with curable sicknesses, Divinity must plainly declareth and effectuates the same. David faith, Heal my soule.

And the Lord heard Hezekiah, and cured the people. To wit, by the power of his Spirit, he sanctified the. A whole heart is the life of the flesh, Pro.14.30. And, A joyful heart causeth good health, but a sorrowfull minde drieth the bones.

They have healed also the hurt of the daughter of my people, with sweet words: saying, Peace, peace, when there is no peace.

Behold, I will give it health and amendment, for I will cure them, and will reveal unto them the abundance of peace and truth, and I will cleanse them from all their iniquities, whereby they have sinned against me: yea, I will pardon all their iniquities whereby they have sinned against me and whereby they have rebelled against me. Christ was sent to heal the broken-hearted, and for recovering of sight to the blind, and to set at liberty them that are bruised. Our Mediciner, comming to vs from above: and finding vs oppressed with so great diseases: hee applied to vs something semblable and most like, and something contrary: being a man, he came to me: but vs sinners, an inoff one: he agreed with vs: in the verity of nature: but disagreed in extremity of justice.

We may comfort our soules in this: that our infirmities, and sicknesses, are curable: and we may the more be justly blamed, either for neglecting, contemning or despairing of the remedy.
How the sick soul is to be cured, and remedied.

The perfect curing of the diseased body, craueth both the outward, and inward Physician. The inward Physician vulgarly is called, Nature: but more properly, our native liquor of life, and inbred balme of firmamental Spirit. This in all men, is the best and greatest Physician: without the which no medicine can annaile, no malady can be cured. This is hee, that doth digest, concoct, maturat, depilat, purge, corroborat, expel, mitigat, restore, avert, and dispahe all sort of bodily griefes: vni-leffe injury be done to it, by some impediment; or if it get not due and convenient service, and employment of natural means. The outward Physician with all his Art: Method, Simples, Compounds, Antidotes, Cathartikes, Minoratiques, Diaphoretikes, Corroboratiques, Anodynes is but a servant: and all his doings, but service vnto the inward Physician of the body.

Even so, the soul cannot be cured, without two Physicians: the internall, and externall. The internall is God in his unity & Trinity, who ordinarily by the outward means, giueth to his owne, the Spirit of a healthfull mind: by the which (as by an inward Balsame of grace) he helpeth all the diseases of the soul, and bringeth it to a sound temper. He cureth Induration of heart, by taking away the stony heart: and giuing the fleshly. And hearkh impenitency, by giuing to the contrary-minded, repentance.

Chriists is the great Physician of our soules. The great Physician came from heaven, because the sicke did lie, every where through the whole world. In Chri$t is that fountain opened for sinne, and for uncleanness, even a Fountain of living water. And by himselfe hath made a purgation of our sinnes. And that by his blood that cleanseth us from all sin. In him we haue both, the bread of life, and...
and the water of life: but for meate, and for medecine. He is that tree of life, which bare twelve manner of Fruites, and gieuth fruite every moneth: and the leavhes of the tree serued to heal the Nations with.

The holy Spirit also concurreth by sanctification and ablation. And such were some of you: but yee are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God. 1. Pet. 1. 22. 1. Cor. 6. 11.

The external Physician, is every one that hath the skill, and the calling thereto: whether it be a mans selfe by his owne consideration, meditation, and right application of severall remedies, to his owne heart. Or whether it be any other, fit for the purpose. In old time, Philosophers did supply this place: but now amongst Christians, the fittest man is a true Theologue: a Messenger, or an Interpreter, one of a thousand, to declare unto man his righteousness. But the servant of the Lord must not strive, but must bee gentle toward all men, apt to teach, in instructing the euill men patiently, Ver. 25, instructing them with meeknesse, that are contrary minded; proving if God at any time will giue them repentance, that they may know the truth, Ver. 26. And that they may come to amendment, (or to a found minde) out of the snare of the Diuell, which are taken of him at his will. In the which words doth plainly appeare: I. The Patients, whose sicknesse are Blindnesse, Incredulity, and Impenitency. (Ex consequent, Verf. 25.)

The cause of their sicknesse is the Diuell, of whom they are taken as prisoners. The Signes are, they are euill, Verf. 24. Contrary minded, verf. 25. They doe the Diuells will, verf. 26. The euill prognosticke is, they are in the Diuels snare, verf. 26. II. The internal Physician is God, who cureth them whom he will, and at any time, he will, v. 25.

III. The external Physician is the servant of the Lord, verf. 24. His qualities are, his gifts: Apt to teach. His calling, the servant of the Lord. His wifdome is, he must not strive, but bee gentle toward all men, suffering the euill, Verf. 24.
Chap. I. and their remedies.

ver. 24. The ground and forme of his curation is, out of the Divine Physicall Aphorismes of holy Scripture (to the which natures light must be serviceable.) Wherein he hath his positive warrants, methods, rules, & recipes set downe to him. The which is also profitable to teach, to convince, to correct, and to instruct in righteousness, Teaching and instructing them with meeknes, 2. Tim. 2. 25. The time he must take to his cure; he must still continue in his labour, prouing if God at any time will give them repentance, ver. 25. His chief indication he takes from their ignorance, and contrary minde, ver. 25. His first intention is, that they may with a repeating heart Acknowledge the truth, ver. 25. His last and greatest intention is, that they may obtaine soundnesse and health of minde, and be freed of the Devil's snare, ver. 26. The externall phisician, with all his Physicke, is but a seruant, with his service, to the great Physician: All, are but meanes to the main curation: The internall may cure extraordinary only without the externall, but the externals helpe is nothing without the internals. Paul plantes, Apollo watereth, but God must give the increase.

Simples that come out of the terrestriall ground, are fit medicines for the body. But words and sentences which doe proceed from the grounds of grace or reason, are the onely best remedies for the soule. Corporall Simples come from the grosse earth and alter the humours of the body. Spirituall Simples come from a spirituall fountain, divine or humane, and alter and cure the motions of the hart. Heavinesse in the heart of a man doth bring it downe: but a good word reioyceth it.

There are both uniuersall and particular remedies to be vsed in the soules sickness. The Uniuersals are but few; the particulars to every speciall malady are many, The particulars do service to the Uniuersals. And when the particulars faile, the Uniuersals must supply. The Uniuersals are such, as serue almost to cure all diseases. As first, true faith in God, and application of Chrits blood:
blood: without the which, we cannot please him: and whatsoever thing we do, it is sinne. Secondly, the fear of God, because of his searching of the heart, his justice and anger: his power and greatness: his Judgement day, and threatened misery against sinne. Thirdly, the love of God, (wherewith we love him) because he loved vs first. His benefits are great, his grace is wonderful, his promises are true: and our Redemption is so precious. Fourthly, Devotion, and daily acquaintance with God in pouring out the heart before him. Fifthly, the consideration of the Symptomatike and Prognosticke evils, that doe concurr in each disease. Sixthly, the eschewing of all causes of sicknesses, whether they be externall, or internall: so farre as is possible.

The light of nature, the counsels of Philosophers, evident reasons, pleasant Histories, and manifest examples, are not to be rejected: but prudently vfed, as they are subordinate to the greatest truths: and, may any waies make the minde of man flexible, and capable of his remedy.

If the soule be affected by the bodies sympathy (as oft times it faileth so forth) the corporall physician is requisite, to releeve and relieue the body of the owne impurities, that infect the mind.
Chap. II.

1. Blindnesse of minde.

Reu. 3. 17. Thou knowest not that thou art blind.

DESCRIPTION.

The minde's speculative beames, emanant and direct to nature, (once so great, so sure, and so clear, that they did know all the creatures completely, truly, and distinctly: without exception, error, or confusion) become in that first mine, and ever since, extremely dimmed: yet by search, study, instruction, science and experience are much repaired. But the immanent beames reflected on our selves, whereby we should behold, contemplate and study our selves (which is both great Philosophy, and a beginning of Theology) are farre more darkened. And most of all, those ascending beames, that shall penetrate unto God, to mans final safety, are not onely wonderfully weakened, that they cannot attaine to their highest zenith: and strangely stopped, by the interposition of so many clouds: but also in the very Christialline humour of the minde so suffocate that now man is become darkness in abstract. And if the light that is in the eye be darkness, how great is that darkness?

These two sorts of blindnesse, are two sorts of most dangerous and deadly ignorances: most hardly to bee helped. The one of our selves, and first to bee handled: the other of God, next following.
There are three sorts of the ignorance of our selves.

**Ignorance negativa.** As the ignorance of things needless, superfluous, impertinent, impossible, unprofitable, unnecessary or forbidden: which we are no ways obliged to know. As we need not know how many of the smallest branches of veins, nerves, or arteries, are disseminate through the body: Or how oft we have breathed, eaten, or drunken. We need not remark our little and mere indifferent actions, words, and cogitations: which are of no importance, neither good, nor evil. This sort of ignorance of our selves, is no vice, no sin, not evil, and is tolerable.

**Ignorance privativa, et simplicis priuationis.** An ignorance of a mere and simple privation, and it is a want of that knowledge that we are borne to have, or that should be inherent. As rest is a naked and simple privation of motion. Thus we know not our noble parts, nor the use of them: We know not the complexion, humours, and principles of our body, we know not how the elements are turned into our aliment? and how our element is turned into our substance. And of many more excellent things, in our body and soul, are we ignorant: whereof Adam had knowledge, which we in him have lost. This sort of ignorance of our selves is miserable, yet it is not a sin, but a part of our misery, and punishment of sin: which we should labour to get repaired in some measure, to our great good, and God's glory.

**Ignorance corruptiva.** An ignorance of an evil and froward disposition: as when one hath a habit of false principles, and false opinions. This is not a simple and naked privation, like the former, but a privation potentiall, including a power and disposition to evil: like unto rottenness in an apple, which is not only privation of the native heat thereof, but also a disposition to corruption. It is not a simple privation, (as blindness is, but it retaineth something of that which is deprived (as sickness is.) For privation is negative in
in the native subject: but corruption addeth a positive contrary, founding that negative.

This blindness of the mind, is not only a simple privation of the knowledge of our selves, but also a wilfull want of that meditation upon our selves: and of that vocation to employ our thoughts on our selves, to be come skilfull & unpartiall judges of our selves. Whereby we are most unwilling to call to mind, to consider, to remarke, yea to feel, and continuall to study our selves. And when as we are most blinde, yet we will not acknowledge our blindness. This is an ignorance of our selves, both miserable and abominable. It is a most fearfull plague. The Lord smiteth many with madness, and with blindness, and with astonying of heart.

**Part affected.**

The faculty of the minde, is heere the part affected: and in it, both reason, understanding & judgement are eclipsed: being both vnable, and unwilling to return their owne beames by a kinde of reflection: whereby a man might behold and contemplate himselfe.

**Causes.**

As amongst the causes of the blindness of the eye, some are more outward, and vpon the most outward tunicle: Some are more inward, as those that are in the sterve. And in the Chriftalline humour, some are most inward of all, as those that are in the nerves opticke, in the visors spirits, and in the brain it self. Even so the caufes of that spiritual blindness of our selves, some are outward, some inward.

That dangerous and deceiving poiyson, that inchanteth the spirit, feedeth and entertaineth a man, with his owne
Want of instruction and admonition.

1. Cor. xiv 24 25

Want of instruction and admonition.

2. Sam. 12.

Prosperity abused.

Prov. i. 32

Reu. cl 18. 7.

Psal. 30. 6.

Ill examples.

Cicer. 3. de orat.

Qui sibi comparatione, bonus videtur, perinde est, si quis ad claudos respecticos, quam miretur velocitatem.

Sen.

Chap. 2. I. Blindness of mind.

owne commendation: that folacious forcer, flattery, the blind-folder of minde: as sweetly embraced, as smoothly delivered. If it be a little with tood, it so pleaseth, that it is never thoroughly shut out: so that oft excluded, at last againe it is received: It so pleaseth, honoureth, and commendeth, that the minde rejoiceth at the own praiseth. It alwayes yeeldeth to one victorie, to obtaine a greater. It is able to cause Dionysius beleeue his spittle to be sweeter then hony. There is nothing more dangerous: there is nothing that corrupteth & blindeth the minds of men more easily, then flattery.

Some want the meanes of instruction, and cannot get them; some haue them, and will not vse them. There is nothing so vnfauntory to many, as admonition. Neither doth the affected mind admit a grave admonition. How long was David ignorant of himselfe, vntill he was skilfully instructed, and admonished by the Prophet Nathan! The vnbeleeuer, or vnlearned, is still ignorant of the secrets of his owne heart, vntill he be rebuked and judged: and then he falleth downe.

Peace and prosperity in themselues are good, but to the base and beastly minde euill: they blinde the owner, & make him unhappily happy. Standing waters fooneft rot: resting iron sooneft rusteth: and resting mindes are sooneft blinded. The bodies well-fare, is the soules blinder: As ease flayeth the foolish, and the prosperity of fooles destroys them: so it blindeth them. The minds of the best are in danger hereof: As David confesseth of himselfe, In my prosperity, I said I shall never be moved.

We are to sighty of examples, and swift to imitate: These two move most, similitude and examples. Comparisons blind vs: when we judge others to be too euill, we thinke our selues to be too good. He that through comparison of worse then himselfe, appeareth to himselfe good, is even as if one, looking to the crooked, should wonder at his owne swiftnesse. It is a common sayling of those that are blinded in euill: If I be ill, I have many sel-

lowes:
Chap. 3. I. Blindnesse of minde.

I. I am better then this man: I am not so ill as that man. Hee dare anouch his imagined goodnesse before God, saying with that arrogant Pharisee, O God, I thanke thee, that I am not as other men.

The minde wanders away from it selfe, and lofeth it selfe in many externall things: whereas one were sufficient and first to be done: and so falleth in that wandring vice. Many go to admire and know the height of mountains, the raging surges of the sea, the loztinesse of hills, and most profound fallses of floods, the compaffe of the Ocean, the reeling motions of the starres: And are too idle toward themseues: they learne to goe about from house to house: yea they are not onely idle, but also prattlers and busie-bodies, speaking things which are not comely. These are those busie-bodies: busie abroad to know all things: too idle at home to know themseues. It may be said to them, as Demonax (being asked if the world had a soule, or if it was round:) anwered, You are curious of the world, and carelesse of your owne uncleanesse: making two words meet other.

Rending and dividing cares, that feparate the minde from it selfe, and from God distrusting and distracting cares of this world, and of this life: choking and opprefling the heart, and tyrannizing over the minde: they clamp all the thoughts, they permit none to God, nor to our selues. The minde is scattered amongst many things it doth feek where it may reft, and cannot finde it. In the visible things that we see, our heart out from it selfe is scattered here and there, and forgeteth whatfoever (of it selfe and within it selfe) is to be done: and that, while as it is externally busied with cares too great, too long, or too loone.

God in his anger as a moift iuft punisher, forfaking the finner) infliceth this blindnesse as a punishment: and caufeth the eyes to be shut that they fee not.

Satan, that prince of darknesse, and God of this world, blindeth the mind, that it can nether fee it selft, nor Chrif
c4

That
That radical first inbred venom, (even the law of our members) but more acquired by the daily and customary contagion of sin; and most of all, hourly spat in, by that tyrannizing Dragon; so pernicious affecteth, and infecteth the mind, (being so deprived of light, and with darkness so depraved) that it cannot reflect the own beames upon itself. So farre are we not only inclined, but declined; that our minds can approve vs in the worst, and reprove vs in the best actions.

The Memory, (that inward Scribe) that should retain, record, revolve, and furnish the mind with matter of discourse, is so perverted, that on nothing lesse will it spend itself, than on our selues. Wherby we forget our owne wickednesse. And if we have considered our selues a little, we forget immediately what manner of men we were.

The conscience being either benumbed, or feared, not accusing for sinne, nor giving forth censure against a mans selfe: He cannot truly know himselfe, nor rightly judge himselfe.

The heart and affections, with a violent Ataxie, make their seditious mutiny, and sullen insurrection, against the more noble faculty of the soul: like an insolent people against their Soueraigne. The mind, memory, conscience, will and affections, doe not concur with their reasonings, to inable a man to know himselfe. (The mind not shewing him the law: The memory, not shewing him the fact: The conscience, not shewing him his censure: The affection and will, not stirring all forward, and not crying. All this is more then true; and woe to vs, we are like raging sea.) Thus men blinded, become; As natural brutish beasts, led with sensuality, and made to be taken and destroyed. And whatsoever things they know naturally as beasts, which are without reason, in those things they corrupt themselves.
Signes and Symptoms.

He that knoweth not himselfe, is not truly wise: he makes himselfe a foole upon his own charges. He either knoweth not God, or if he professeth to know him, in his works he denieth him. He is importunately arrogant. Hee preferueth no modestie, nor containeth himselfe in his owne ranke. Hee enterpriseth many things that passe his force. Hee never distrusteth himselfe, thinking he understandeth well enough, when he understandeth nothing at all.

He Forgeteth himselfe, and loseth himselfe about outward things. He looketh alwaies before him, he disperseth his wits vpon vanities, and never gathereth them home to himselfe. He can put his house in order but not his life, nor his soule, like Achitophel. Hee remembret not his pasted passages, his peruerse opinions. Hee never searcheth himselfe, except it be grossely: espying onely grosse & open faults. He dealeth with himselfe, superficially, parcially, sparingly: either excusing, or never saying, What have I done? Hee never considereth his natural constitution, and inclinations. Hee knoweth not his owne infirmities and wants. Hee cannot mortifie nor moderate his passions, and careth not to amend them.

He considereth not the evils he runneth into, and that haue threaten’d him. His evils he feeleth not, nor feareth not: and seeketh no remedies to his miseries. He prepareth not himselfe for future changes and assualts. He many times falleth to the ground, and tumbleth head-long in the same fault. He leadeth not a regular life: all his actions are either ill or frivolous. He is a circumstantial weather-cocke, and his goodness is through fortunes occasion: and not by a vertuous disposition. Hee is a selfe-pleaser, saying to himselfe, I am rich and increas’d with goods, and have need of nothing: while as he hath inufl nothing, He considereth not the beam that is in his owne eye.
And thinketh himself to be something, when he is nothing: deceiving himself in his imagination.

Prognostickes.

If this blindness be inueterate, the help thereof is the more hopelesse: and if one be not freed of it, before he be disoued, he shall be hurt of the second death. If it be still accompanied with distracting cares, abused wealth, lacke of instruction, euill examples, curiositie of braine, and daily flattery, it is the more desperate.

It degenerateth (if in time it be not helped) into impenitencie, hypocrisy, security, and hardness of heart. It is a harbinger to the prince of darkness: and his delight is to lie in a darke cabbinet, where he hatcheth the Cockatrice egges, and seminalie of many sinnes. It depriueth a man of Gods favour, and procureth his judgements: tending euery in the end to desperation, and destruction. Upon the which, the day of the Lord commeth like a theefe in the night.

But if the man that is thus blindfolded, take gently and gravely with a reprooue: if he haue the world and servants of God in some reverence and regard: if he be not opinionatiue, or a selfe-louer: if he carry himself ciuilly, and loueth morall vertues: if he delight in better company then himselfe, and is not a despiser of others: if he listen to the Word, when the occasion is offered: there is some hope of that man. But, O too heavie distresse (said one) If I looke into my selfe, I suffer not my selfe: If I looke not into my selfe, I know not my selfe: If I looke into my selfe, my face affrighteth me: If I consider not my selfe, my damnation deceiueth me: If I see my selfe, it is horrour intolerable: If I see not my selfe, it is death intolerable. And it is a rare thing to finde a man that seeth himselfe rightly.

Curtains
Curations and remedies.

To make the blinded minde able and willing, with the owne reflected beames to fee and know it self: is a thing, as difficult and rare, as to misdeme and deceite our selues is easie. The heart is deceitfull and wicked above all things: who can know it? No man saith, What have I done? Man is a little world, said the Philosophers. Man is the greatest miracle, said Augustine (as he is Gods creature.) But, as man, he is the Devis workmanship, and a mans tongue, is a world of wickednesse. Si lingua, quid totus? To know our selues therefore is a great worke, & had neede of a thousand eyes. It is hard to know our selues, yet blessed.

Eschew all the externall causes of this blindnesse, and consider deeply the great and many euils that follow thereupon, as specially may be seen, amongst the foresaid symptomes, and prognostickes.

Remember to haue thy eyes refled! ed vpon thy selte, it is both Gods counsell and command: to iudge your selues. The Ethnickes acknowledged it as an oracle from heauen: To know our selues. By humble prayer, buy a portion of that eye-value, from that true light: that the eyes of thy minde may be thereby anointed, that thou maieft see. The Ethnickes laboured much in this, by the light of nature. Thou art bound to goe beyond them, by the light of grace.

Begin, and acquaint thy selfe, with thy selfe. By vfe and custome leerne to take a view of thy selfe, that at length thou mayest atteaine to some perfect habit in seeing, and knowing thy selfe thorowly. The child by frequent vfe and custome, proceedeth from creeping, vnto walking: from babbling, vnto speaking; and from blorting, vnto perfect writing. Many things are learned by vfe and Art, that nature affordeth not: as appeareth in Tumblers that play walking vpon a coard. So much the more, therefore thou, that hast the light of nature, and farre
Iob. 39:37.  
*Doe it exactly.*  
Pro 20:27.  
**Zeph. 2:1, 2.**

The manner of this exercise must bee, by thy owne minde (The Lords lanterne) to search thy selfe: as it is said by Zephan. 2. 1. *Search your selues, even search you, O nation not worthy to be beloved.* The Hebrew word signifies, First, to gather your wits together, that was before dispersed, out-with your selfe, upon vanity: Secondly, to fame your selues, to purge away your spirittuall chaffe: Thirdly, to search narrowly, as for a lost Jewell; or hid mine.

Thou must not search groffely, espying onely groffe errors, and palpable vices. Thou must not count little finnes, no finnes: and groffe finnes, little finnes. Esteem not secret finnes, no finnes: and open finnes, little finnes. Thou must not examine superficially, excufingly, hypocritically: finding almost nothing to be wrong, by reason of so many devised distinctions, mitigations qualifications, colours, questions, necessities, inconueniencies, tolerations, ignorances: converting mountaines into moates. But thou must search narrowly, even thy leaft errors, secret finnes, priuie corruptions: neere to our nature, delightful to our heart: as so many traitors to God and vs. It is harder to find them out, then to root them out: as Cesar said of the Scythians. Thou must try substantially, searching every corner; judging great sins infinite: little sinnes, great ones; and no sin small. And for every sinne, say, *It is of the Lords mercy that we are not consumed:* Spying all sinnes, sparing no sinnes, spending all times herein, never ending, the more ye find, suspet the more, that there is some more behind.

The Apostle faith, *Examine your selfe: againe I say, Examine your selfe.* He doubleth the word, *examine,* as Zephaniah doth the word, *search,* so that when we have done with one examination, we must doe it againe, and ever...
Chap. 2. I. Blindnesse of mynde.

Ever againe: And plume deep into thy owne heart. Gather thy selfe vnto thy selfe; and shut vp thy selfe, within thy selfe, examine, search, know thy selfe. Let the studie of thy selfe, be true, long, daily, serious, attentive: prying narrowly into thy selfe: try often, and at all houres, preffing and pinching thy selfe to the quicke.

Many great personages, as a rule and a bridle to themselue, haue ordained one, euuer to buzz into their eares, that They were men. Rowze vp thy selfe- Dwel with thy selfe, Chilon vsed to say, Observe thy selfe, or be wary of thy selfe. There is none so great an enemy, as man, to himself. This is that consideration we ought to haue of our selues. As Seneca reporteth of Sextius, how every night before he slept, he asked at his owne heart, What evil this day haft thou am nded? what vice haft thou refiﬁst? in what part art thou bettered? What is more pleasant then this conuertude, to examine our selues, for the whole passed day? how sweete a sleepe doth follow vp on the recognition of our selues, how quiet, how comforable, how free.

Try not thy selfe, by thy selfe: nor measure thy selfe with thy selfe: compare not thy selfe, with thy selfe, nor with others; for thus thou wilt never come to thy owne measure and line. Trust not the world (that bewitching Syren) neither the devil (that subtil serpent:) but looke into that perfect law of libertie: for the commandement of the Lord is pure, and giueth light unto the eyes. And it is a lanterne to the secte. For the word of the Lord is lively, and mightie in operation, and sharper then any two-edged sword, and entereth thorow, even unto the diuiding of under the soule, and the spirit, and of the ioynts, and the marrow, and is a diserner of the thoughts, and the intents of the heart.

By this word, take a view of thy selfe, and thou shalt finde, First, that thou haft sinned in Adams loynes. Secondly, that in thee are all sinnes: if not in practice, yet in Seedes: a mans heart is a sea of sinne. Caines murther:

Nofce teip-sum, &c.

Inuest. I.
Laer. l. i. c. 4.
Senec. I. 3. de ira.

Search thy selfe by the Lawe,
2 Cor. 10. 12. 13.
Rom. 5. 14.
Phænæus crueltie; Sodomes lust; Achitophs policie; Semacheribs blasphemie; Judas treason; Italians apostacie should all have beene thy sinnes, were not Gods restraining grace. Thirdly, that thou art a child of wrath by nature, and vnder a fearefull curse, and bondage vnder Satan, and vnder misery of the body and soule, in the first and second death. And fourthly, thou shalt find thy guiltinesse to be infinite: that suppose thou hadst kept the whole law, & yet failest in one point, thou art guilty of all. He that hath a heart, that dareth offend God in one, hath a heart, that dareth offend God in all: He is infinite, so is thy guiltinesse great: One offence (as it is offensive to God) doth mounteth in guiltinesse, all offences done to man. As king David acknowledged in himselfe; saying, Against thee, against thee only have I sinned, and done euill in thy sight.

Thinke it better to know thy owne infirmities, then to know the whole world, and all the wonders thereof. The proper subjeck of the knowledge of our selues, is within vs. Many haue deuised many specialls of this exercise. As, to Consider, who thou art by nature, who in thy person, what a one in thy life. And againe, A man must consider himselfe, what he is in himselfe? (a worm) What within himselfe? (a creature of euill.) What vnderneath? (fewell to hell.) What above? (an enemy to God.) Who against thee? (the Lord of hofts.) What before? (a miserable sinner.) What heereafter? (one to die in sinne.) Again, A man must consider where he was? (lying in sinne.) Where shall he be? (vnder Gods judgements.) Where he is? (in a miserable life.) Where he is not? (excluded out of heaven.)

But the more special consideration of our selues, is either Naturall, Morall, or Spirituall.

The Naturall consideration of our selues, concerneth the naturall frame, and constitution of our persons: in body, spirit, and soule, as the wonderfull workmanship of God.
Chap. 2. 1. Blindness of mind.

Consider therefore, that of the earth, was thy parents meat, of meat, was their blood: of blood was their seed: of their seed, was Thy body made. And so from the first, to the last: of the earth thou art made. The first is of the earth, earthly: Thou art but made vp of an heape of earth, or made vp like a piece of mud-wall: Our body is corruptible and mortal. Mans breath departeth, and he returneth to his earth. Say with David, I was made in a secret place, and fashioned beneath in the earth. Since hath defaced the body, and thereby it is become, the garment of ignorance, the garment of wickedness, the bond of corruption, a living death, a sensible carrioc, a portable sepulcher, a domestick thefe: it flattereth, because it hateth: it hateth, because it envieth: while it liueth, it deprineth thee of life.

The soule is a real, and spiritual substance, of God's owne making, placed in the body, and confined there: that man partaking both of God, and the world, might beare the image of both: and being a minded-body, and a bodied-mind, might become a horizon twixt the body-leffe angels, and the minde-leffe bodies here below.

This soule filleth the body all in all, and all into each part diffed, indivisible, uncorruptible, untroubled, not interrupted. One in substance, yet by divers powers, on divers objects, and in divers effects, diuerified, like the only one Sime, manifold in operation.

The body confineth her, but the bodies beauty, strength, or health, will never refine her: neither can aliment, nor eliment, help her. In a sickle, blind, or maimed body, she may be whole, sighty, perfect: and in the most weak body, most affine: the no-wayes dependeth on the body, but the body on her.

She is like a careful house-wife, in guiding all well at home in the body, attracting, retaining, decoeting, distributing, expelling &c. She moueth the body, without & within, whither she pleaseth. She quickens the fences, by

Of the body.

Her place.

Of the soule.

Her substance one.

Her faculties diuers.

Diverse from the body.

Her powers.

Her vegetative power.

Motie power both local and vit I.
by whole windowes, she vieweth all things without, and bringeth them home to her selfe with all their several forms, as she pleaseth best.

She gathereth them in one masse and heape. Shee beholdeth them, discerneth them, compoundeth, compareth, and esteemeth them: And herein also is not idle, when we sleep. She doth conferue them in their order, till she needeth them to her use.

Her eye (the bodies light, and fewell of natures lawes) reviveth, and remarketh these forms in their highest sublimity: And from thence abstracteth them, perceieth them, discourseth upon them, compareth them, resolueth effects into causes, collecteth universal natures of many specials. It marks the inside of things, the substance, the tree, the roote, and core: as by fences she marked the outide, the circumstance, the barke, the branch, and the sound.

When she discourseth, this her light and eye, is called reason. When she standeth fixed in conclusions, it is understanding. When she standeth lightly in conclusions, it is opinion. When she groundeth her truth on principles it is judgment. And finally, judging betwixt good and evil, truth, and falsehood (wherein it faileth not, nor feeketh the sences skill) by many steps of wits faire: the Soule ascendenth to her high degree of wisdome.

By her hand, and most delicate fingers: as she findeth every thing, fit or unfit for her use: she taketh, rejecteth, practiseth. In her store-house, she containeth all Arts, & general reasons. She concurreth with God, in excusing, accusing, pacifying, and affrighting; according to the mounds light, in all her actions.

Thus, O divine soule, within thy cabinet, ten thousand forms may fit at once, and each to keep his true proportion, as men, beasts, trees, townes, seas, land, heauen, earth. Fire converteth coals into fire. The body converteth meat into blood. Thou convertest bodies into spirits. From grosser matters, sublumin the quintessenced forms.
formes: transforming them into thy nature, to carrie them light on thy celestial wings. Thy quickning power feedeth the sens; the sens feedeth thy wit. Thy quickning power would onely be: the sens would be, and be well: but wit would be, and be well, and endlesly well. O Soule, goe to thy highest sublimitie, and farthest horizon thy sight: and let that Alpha and Omega dwell within thy dimensie lines. With thy sens see his worke; with thy wit know himselfe; and with thy will, make choice of him, still behold his trinitie, in the trinitie of thy powers: vegetable, sensitive, and rational.

The Spirit, is a third part of mans person: that as the body is of the earth, the Spirit is of the firmament. The Spirit is extraduce, nourished by the subtilst spirits of aliment, & worlds elements. It is the immediat life of the body. It hath obtained many names, amongst the learned: It is called vinculum, because these two extremes, the elementary earthly body, and the divine heauenly soule (could not bee coupled) but by a firmamentall Spirit: partaking of both, to ioyne both together. As Christ is man, and God: partaking of both, to ioyne God and man together. It is called Vehiculum, because it carrieth so readily all the Soules faculties, thorow all the parts of the body, to all the organs: for the speedy discharge of all the functiones, and actions thereof. As in a moment, the skil of a player on an instrument, is quickly conceived, from the wit of his braine, to the farthest joint of his finger. It hath many offices and effects in the body: It is bred with the body: sympathizeth with the body: dyeth with the body: yet doth differ from the body, in substance and power.

So in thy selfe marke an Elementary body: A firmamentall spirit: and a divine soule, a shadow of the blessed Trinitie. This being the difference: In vs there are three essences in one person: but with God there are three Persons, in one essence.

The morall consideration of our selues, is obtained by
by the examination of our selves: according to the four cardinal virtues: Justice, Fortitude, Prudence and Temperance. Whereof the volumes of morall Philosophy are filled. According to the which, if we shall try & sift our selves; we shall finde many things fault-worthy, in regard that like wandring starres, wee haue for taken (except at starts) the eclipticke line of the golden meane, and haue wandred amongst all the extremities of vices.

The greatest and best part of our actions, are but occasioned eruptions, and impulsions. Irresolution beginneth them: instabilitie followeth them. Our actions are contrary; we are not euer like our selves, we runne from our selves, and rob our selves of our selves. Appetite and occasions, with change of time, carie vs as the winde.

Good things in our hands, are made worse through our weaknesse: we are weake in vertue, veritie, extremity, and suddennesse of newes. Our thoughts are vaine, and breede vaine designes, and vainer desires, and bring our vaine belifes, and more foolish hopes. Cares trouble vs with thinges, that seeme more when we are dead, then when we are liuing, we take not so much care, what we are in our selves, as what we are in the publike knowledge of men.

We are more troubled with little, and light occasions, then for greater affairs, we are molested with phanta-"sies, dreames, shaddowes, fooleries, choller, sorrow, joy, lies, impostures, tales: yea with nothing: As Greece and Asia was set on fire for an apple. We let the greatest e-"uils arise upon the smallest grounds. And the circum-"stance or accident, moueth more then the substance.

We place our contentment in most frivoulous toys: without the which we may liue. We feede opinions and dreames. Beasts content not them selves with no-"thing, but with that which is present, palpable, and in verity. We runne, we rush, we rane, and build castles in the
the aire. We live, we flee, we die, and a mote at the last, is the hire of our dutes worke, universa vanitas omnis homo vnnius. And as God hath all good in essence, and all ill in understanding only. So we quite contrary: we have all our good in our fancy, and all ill in essence.

We cannot choose what we should: what we have chosen and obtained, doth not content us. Present things are loathed, we bleat after things absent, unknown, and to come.

We cannot enjoy our good things, and delight in our pleasures, without some mixture of evil and grief.

We let our highest pleasure, have off a detestation of heart. As sorrow also is never pure: and in sorrowing there is some pleasure.

The spiritual consideration of our selves goeth beyond the former two. It searcheth most deeply: It reacheth those that are of best natures, civilest carriage, and fairest profession, and those that are endued with supernatural decrease of sinfulness, and with some kinds and measure of inward graces. It pierceth to the lowest bottom of the best regenerate heart: and doth spies spots, in the face of innocencie: that for all, that is done well already: yet Christ hath somewhat against them. And findeth blemishes amongst the truest streams of grace. We are commanded to make this consideration of our selves, except we be reprobates. Proove your selves, whether yee are in the faith: examine your selves, know yee not your owenes selves, how that Jesus Christ is in you, except ye be reprobates?

This is wrought, not only by the Word: but also by the most secret search of the holy Spirit, who pondereth the spirits: and revealeth both the things of God to us, and revealeth our owne most secret spots, vnto our selves.

Here is required great humiliation, often meditation, strict examination, with frequent ejaculacion, and lifting.
vp of thy heart in praier; still demurring on thy vile selfe: till thou finde. That thy profession without, and conceit of light & life within, is farre more then the power of grace in thy heart and practice in the life. Fear and shame (To be a wonder in Israel, or a spoile) smothereth downe thy profession. Growth of godinesse, is thought to be too much, and a bleeding conscience, a kind of madness. What relenting? what yeelding to the torrent of time? to the current sinnes of custome? to the worlds vexations? and to the sware of thy owne prurie corruptions. Thou hast perhaps stopped the streame of odious, and open sinnes: but hast not killed thy secret passions, nor mortified sinne in the roots: Some one bosome sinne, in the dark chamber of thy imagination must be thy little idole: vnto the which all thy light, and life must be subordinate and servicable: That one necessary thing thou keepest vnder renovation. Thy motions are morning dewes, whose entertainment is cold, and abroad short: enjoyed with wearinesse. Thy race to that high prize, how short? how faint? how slow hath it beene? And how little profiting, and proceeding by the word, crosses, mercies, wakenings? the light of grace is not so sweete to thee, as that thou canst prefer it before all pleasures, and subordinate all delights to it. Thou art not exercized in extremities, to ranne and cleave to God: thou canst not say for thy life, Though he say me, yet will I trust in him, and I will reprooue my wayes in his sight. Thou canst not in prosperity forrow for sinne, nor canst thou in aduersitie, with Paul and Silas, sing and rejoice in fockes. Thou art not blithe when thou art humbled. In the wicked, one sinne bringeth on another: but when in thee did one slip prevent another? O miserable man, &c?

And finally what art thou, O man, but a spoile of times? the play-game of fortune, the image of incon- stancies, the spectacle of infirmity, the balance of misery, a dreame, a phantastic, ashes, a vapour, a flower, the
the winde, a bubble, a shadow: Nothing so miserable, nothing so arrogant. Shall Democritus laugh at man? or shall Heraclitus weep. Shall Diogenes scorn at man? or shall Timon hate him? No, rather let Pindar name, A man is the dream of a shadow.

O man, what shouldst thou do wearing thyself, to know sea and land, stars and all? and wilt thou not know thyself? It is one of the best parts of wisdom to know thyself. Demonax demanded, when he began to philosophize: answered, When I began to know myself.

It will beat down thy pride, Philippus Macedon, to stay and hold downe his pride, appointed one each day, to awake him with these words, Arise, O King, and remember thou art a man.

It is great wisdom, and great Philosophy, to know our selves. It leadeth vs to the true knowledge of our nature. Basilus saith, Be mindful of nature, and thou shalt never be proud. Mark thyselfe, and thou shalt be mindful of nature.

It leadeth vs to the true knowledge of God. The perfect knowledge of thyselfe shalt sufficiently, as it were by the hand, lead thee to the knowledge of God.

It preventeth Gods judgments. Search your selves, even search your selves, O nation not worthy to be loved, before the decree come forth. If we would judge our selves, we should not be judged. If thou desire to become good, first beleue that thou art ill.

It is the beginning and foundation of grace and repentance. Let vs search and try our ways, and turne againe to the Lord.

It is the blessed gift of God to praise for; he guieth vs that counsell, our reines also teach vs in the night, It causeth our, and keepeth out sinne. It fitteth a man fitly for the Communion. It assueth a man that he is no reprobate: and maketh him thankesfull to God for the same. It preferueth him from many tentations: Gal. 6.1. It helpeth others that fall. Ibid.

Chap. 2. 2. Blindnesse of minde.

The benefit of the knowledge of our selves.

It makes vs humble.

And wise.

To know nature.

And God.

Exemp larg: dei homo est in imagine parua.

It preventeth judgments. Zeph. 2. 1, 2. 1 Cor. ii. 31. Epist. Enchir. Lament. 3. 40

More ben:fits

Ps. 16. 16. 7. Pau 4. 4. 1 Cor. ii. 2. Cor. vii. 5. 1. Tim. 1. 15. 16 17. Rom. 17 24a. 25 Σαρτον στιχοτρ.
CHAP. III.

The other Blindness of minde, or ignorance of God.

Isaiah 42. 19. & 56. 10. Who is blinde but my Servant?

DESCRIPTION.

Knowledge cannot comprehend God as he is: yet we ought to comprehend him, as he hath revealed himselfe to us, partly in his works, partly in his Word: Adam could have known him this way perfectly: but we cannot do it, so great and so groff is our miserable blindness, and ignorance of God, and of his will, and wayes in Christ to our salvation.

The ignorance of God, in so farre as he hath obscured, and hid himselfe from us, is no finne. Who knoweth the minds of the Lord? Who knoweth the moment of Christ second coming? This ignorance, is of the secrets of God and is; a holy ignorance. Secret things belong to God and revealed things to us. It is of things that are above, that which is meete to understand. As was Pauls word, which cannot be spoken. We must know all that we need, and all that we may, and should thinke our selves happie, if God make us of his Court, though not of his counsel.

But the ignorance of God (in so farre as he hath most cleerely, and carefully, revealed himselfe, in his works and Word) is not a simple nescience, and a general want of
of knowledge: Nor a simple privation, or want of that knowledge in particular, that we should have had. But it is an ignorance, with a perverse disposition, whereby the mind is not only blinded, against God and godliness, but also plainly repugneth against the same; There are left since the fall some notions of God, of God, of good, of evil, of life, of right, of wrong, truth and falsehood: but they are generally corrupted, maimed, covered with dross: like carved stones in the heape of a ruinous Palace, serving to make us inexcusabe.

This peruserly disposed ignorance of God (wherein we are all borne, and wherewith we are corrupted) betimes takes to itself increase, strength and degrees, the farther it spreads, like fire: And becometh a compound blindness, made up of the native and acquired, and still increaseth till it passe bounds.

According to the degrees of this ignorance, so are the specials thereof One kinde is in a part excusabe: the rest are more inexcusabe. Excusabe ignorance, is that which is witlesse, but not wilfull: wherein the will is deceived and erreth only according to the mendes blindness.

Thus Paul faith, God had mercy on me because I did it ignorantly. And if any be imperfect in the faith, they should be borne with. If ye be otherwise minded, God will reveal the same to you. And the time of this ignorance, God regarded not. Meaning of the Gentiles. And If ye were blinde, ye should not have finne. But marke: that this simple ignorance is not altogether excusabe: sith it is our dutie, to know that, whereof we are ignorant: but it excuseth in a part in respect of wilfull ignorance, or of sinnes against knowledge. The servant that knoweth his masters will, shall be beaten with many stripes, but he that knoweth it not shall be beaten with few.

Inexcusabe ignorance, is malicious and willing. They say unto God, Depart from us: for we desire not the knowledge of thy ways. Who is the Almighty, that we should serve him? whereby This they willingly know not. They regard not
not to know God. Many are willingly ignorant, that they may the more freely sin. Vanity of mind, makes willful blindness grow, until the foolish heart become full of darkness, and at last become finally a reprobate mind, and that spiritual ebriety, the efficacie of delusion, to believe lies.

The ignorance of God, his godhead, his power, &c. is lesser in us by nature; then the ignorance of Christ, and of grace in him: which by the greatest light of nature is counted altogether but foolishness.

The mind is chiefly affected, more or less: and the rest of the faculties, by consent. The mind by nature’s light, hath some principles & common notions, whereby God may be knowne. But the mind is narrow and weak: Like the eye of an owl, before the Sun’s beams: And it can only know him in general, but not in particular.

As that there is God, God is to be worshipp’d, &c. are principles common, obscure, and imperfect. The men of Lystra knew that there was a God, by their common light: But they erred in the particular, because they would have sacrific’d to Paul & Baraahas. The blinded mind, by reason, may attain to this natural sight of God, but by much ado, and by many helps and remedies: by few obtained, and a long time before it can be had. When it is gotten, it is with the mixture of many errors; And withholding of the truth in unrighteousness: That without the supernat’l remedies of grace, to strengthen it and perfect it, must still abide in darkness.

Causes
Here there is no vision, the people decay. How shall they believe in him, of whom they have not heard? Ignorants must remain blinded, except the Lord send one, to open their eyes, that they may turne from darkness to light. It is true, that many by the little remnant light of nature (beholding God's hand in his workes) may somewhat know the Deity, Power, and Wisdom thereof. But no light of nature, (were it never so well polished) can know God in Christ, the Saviour of the world.

God justly denyeth to many, the outward calling, and the outward means. God is known inury, and he hath not done so to any Nation. And God suffered the Gentiles in former times, to walke in their owne wayes. Sometimes he grants the outward means of the Word and Sacraments, but yet quite withholdeth the operation of his Spirit; refusing to them the piercing of the eare, the opening of the heart. By means he offereth grace to many, but doth not conferre it. Convincing them, because it pleaseth him: his will is just. He may doe with his owne what pleaseth him. Go and say to his people, Ye shall hear indeed, but shall not understand; ye shall plainly see, and not perceive. The sonsnes of Eli obeyed not the voyce of their father, because the Lord would say them. God hath given them the spirit of slumber. God hath mingled amongst them the spirit of errors or giddiness. God shall send them strong delusions. God in his wrath, not onely with-holding the light of his grace; but also most justly detracting the light of nature: he blind-folds the eye of the ungodly, and hardeneth their hearts. That they see not with their eyes, and understand with their hearts, that hee might convert and heale them. And as it pleased not the Gentiles to keepe God in their knowledge, so God gave them over to a reprobate minde, that they might commit things not convenient.

Want of the Word, and means.

God in justice.
With holding grace.

Isa. 6. 9.
Rom. 11.
Isa. 29. 9.
2 Thes. 1. 21.

Detracting the light of nature
Iohn 12. 4.

Old Aquinas xvii.
Rom. 1. 18.
Luk. 8. i2.
Satan in malice.

Originall sin.
Rom. 6. 6.
Col. 2, ii.

Vanity of minde.
2. Cor. 3. 5,4.
1. Cor. 2. 1.
Rom, 1, 21.
Rom. 8, 7.
I Cor. 2.21.23.
Rom. 1. 21.
Ephes. 4. 17.

Induration.
Ephes. 4. 18.
Hâ, 6. 12.

Lufts.

Carelesness.

The duell takes the Word out of the heart. As the god of this world, he blindeth the minde of the Infidels that the light of the glorious Gospell, which is the Image of God, should not shine unto them.

Originall sinne and corruption (that common root, and impure seminary: that sinning sinne, and cause of all spirituall disease: even that body of sinne, and death) like a pestilent infection, hath spread it self thorow the whole soule: and chiefly thorow the minde, to blind it.

The minds naturall impotency, fleshly wisedome, and foolish vanity, conformeth the nature blindnesse, and maketh it to grow, and causeth an acquired blinndenes to follow, that the eye may be more than starke blind, and almost incurable. We are not able of our selues, as of our selues, to thinke any good, but our ability is of the Lord. And the natural man is not capable of the things of the Spirit. The world by wisdome knew not God, in the wisdome of God. The wisdome of the flesh is enmity against God, for it is not subject to the Law, neither can be. They become vaine in their thoughts. And the Gentiles walked in the vanity of their mindes having their understanding darkened.

Hardnesse of heart also procureth the malicious and wilfull blindnesse, and a further degree of acquired ignorance in those, that have their understanding darkened and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts.

Many become blind, when fuliginous vapours doe arise from the lower parts of the body, and blinde the eyes. So lufts of the flesh, and their fumous and evaporating delights, overcome the mind, that it cannot see. And if it have already any sparke of light, darkeneth it: as it is said of simple women laden with sinnes, and led with divers lufts, ever learning, and never comming to the knowledge of the truth.

A dull and slacke shamefaft carelesness, makes many to continue and grow in their ignorance. Many things that
should be known, are unknown, either by negligence to know, or flaggishness to learne, or shamefaltiness to inquire: such ignorance hath no excuse.

Worldinesse, and carefull trouble about many things, hinder many from the knowledge of God, and keepe them under ignorance and blindnesse,

Signes and Symptomes.

He that is thus blinded, and ignorant of the true God hath either impiously no God, or superstiously too many Gods. His heart is haughty, and the vnisall word of all his cogitations is, There is not a God. Or if he acknowledge that there is a God yet he denyeth his providence and presence: and faith with his owne minde, God hath forgot, he hideth his face, he will not looke out, he will never search. He hath toward God, no love, no feare, no trust, because he knoweth him not. He either (like an Atheist) never worships God: or else (like the Atheneans) doth it ignorantly. As for godlinesse, he either denyeth it, derideth it, or for gaine doth counterfeit it. No man geteth a palse hand, through a blinded eye. But the blinded minde hath a palse heart, and is senselesse of sinne and wrath, & of the deafe strockes of a reuenging conscience. His conscience euer sleepeeth: or if it stirre, he hath feathely songs now, to sing it sleepe againe. From the preladies of sinnes, he commeth to a cultome thereof: that at last he cannot repent, nor change his Morian skinne, nor cleanse his Leopard spots. He is wise to doe ill, and ignorant to doe good.

Sensuality is his foueraign reason is his slave: religion is his drudge. If he profess, hee knoweth God, his workes will denie him. He hath no Christian vertues: As godliness, temperance, patience. He is a selfe-louer, because

Bernard in Epift.

Luk. 10. 41.
Ecclesiasticus 38. 25. &c.

He is an Atheist.
Gal. 4. 8.

Psal. 10. 4.
and 14. 1.
Isa. 5. 12.

Psal. 10. 11.
and 92 6.
Ignoto Deo.
Secure.

Ephes 4. 18. 19
Impenitent.

1er. 13. 23.
1er. 4. 22.

Senfual.
Tit. 1. 16.
Pre'umptuous.
Mal. 3. 14.
Gen 4. 13.
Impatient.
Incredulous.
Psal. 10. 6.
Apoc. 18. 7.
1. Cor. 18, 23
and 3. 14.
Ier. 17. 5.
Ier. 5, 4.

cause he sith no better thing to love then himselfe.
In his prosperity he thanketh Fortune: in his misfortune he curseth all; himselfe, and destiny: he is impatient, or desperate. He thinketh of death and hell, either senselessly like a beast; or desperately like a diuell. He thinketh that he hath skill enough to make his own fortune. He faith in his heart, I shall not be moved. I sit as a Queene. He counteth the Gospel of the Kingdom but foolishnesse. He maketh flesh his armes: and his heart departs from God. He is poor of grace, and foolish in his doings: because he knoweth not the way of God.

Enu'ing- enviues
and sinnes.
Heb 9. 7.
1. Thes. 4. 5.
Ier 4. 22.
and 9. 3.
1. Cor. 15. 34.
Ephefi 4. 18.
Ioh. 16. 3.

Rom. 1. 28.
2. Tim. 2. 26.
Matth. 15. 14.

Blindnesse of minde, and ignorance of God, doe precipitate men into many dangerous sinnes. And therefore sinnes are called, Ignorances, and lusts of ignorance. Ignoratia Dei consummatio omnis peccati. Yea, it will make a man (as a fool) proceed from worse to worse. From it springeth security and induration. The ignorant of God ever fashioneth himselfe to the lusts of his ignorance. He will not spare to be a persecuter; yea, he will count good of sinne, because he knoweth not the father, nor Christ. If he continue stubbornly in this case, God will give him out to a rebrobate sense: Wherein the natural light of reason shall be extingushed; or to a desperate minde. Hee is in the diuels snare, to doe his will, and doth become madde in sinne. He cannot but fall into the ditch; and if the blinde leade him, they will both fall into the ditch.

This diseafe commonly bringeth on temporal plagues and destruction. It putteth a controvertie betwixt God and man. It with-holdeth Gods mercy, and draweth on his fierce wrath. When the Lord Iesus shall shew himselfe from heaven, with his mighty Angels, in flaming fire, rendering vengeance unto them that doe not know God, and which
Chap. 3. 2. Blindnesse of minde.

which obey not unto the Gospel of our Lord Jesus Christ which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power. The Gospel is hid to them that are lost. And, execrable are they that know not God, nor his Law.

Curation and remedies.

He that is ignorant, is of an unsound minde, and the chiefe intention must bee to open his blinded eyes. But because some are ignorant both of God, and of Christ, and of the way of salvation in him: Some againe know there is a God, but are ignorant of Christ and salvation. The first fort are Atheists: the second fort are Turkes, Iewes, Pagans, and a great part of those that will be called Christians.

With the first fort proceed by the booke of Nature, with the other also by the booke of Scripture. With the former proceed by principles, knowne to the natural light of humane reason. And by a kinde of naturall Theologie, wherein, the Booke is the world, the Schoole is the light of nature, the Scholar is man as he is a man. But with the other proceed with principles knowne to the light of faith, above (but not against the light of reason), by a kinde of supernatural Theologie, wherein the Booke is the Scriptures: the Schoole, is the light of grace: the Disciple, is a Christian man.

Of the light of nature, some principles remaine. In them selves most corrupt, and amongst them selves most confounded. This natural light can bring nothing to perfection concerning mans felicity. Neuerthelesse, that which may bee knowne of God, he hath shewed it unto them, that he may bee knowne by this natural Theologie and light, as also by the sight of the creatures. But hee cannot bee knowne by this light and sight, as a father reconciled to man in Christ, which is onely got by

2. Cor. 4 3.
1oh. 7.49.

Chiefc intenc
2. Tim. 2.26.

Two sorts of
ignorants.

How to pro-
cceed with A-
theists.

Naturall The-
ologie.

How to pro-
cceed with deni-
ers of Chrif
t

Supernatural
Theologie.

Light of na-
ture is imper-
fect.

Principles
remaine.

To Tane 72 St.
1. Cor. 2. 14.
Rom. 1, 19.
It is a Pedagogue to lead to the light of grace.

The Knowledge of God is three-fold.
The natural is two-fold.
The inbred.

The acquired.

Rom. 1. 19. 20. Prefentemq; referet quaelibet herba Deum.


by the supernaturall light, sight, and divine Theologie.

By the Naturall we are led, as by a Pedagogue, to know God, his Godhead, Goodnesse, Wisedome, Power, Providence, some articles of our Faith, and ten Commandments: and so fitly prepared to be taught by the supernaturall Theologie.

Thou must understand, that the knowledge of God is either meerely Naturall, Scripturall, or Spirituall.

Again. the natural is either inbred, or acquired.

The inbred is ingraftern naturally in the mindes of all men: whereby, by principles naturally knowne, they may understand, that there is a God.

The acquired knowledge of God is gathered out of his workes and creatures, as so many Characters, and footsteps of the Deity, imprinted every where, in every thing; and understood by the things that are made.

Consider God, not by sight, but by his workes: The heauens found out the glory of God, the greatness and brightness whereof, infinuates to us the power and glory of the worke-mafter: yea, all the creatures resemble the Maiesty of the Creator. Ask now the beasts they shall teach thee, and the fowles of the heauen, and they shall tell thee, or speake to the earth, and it shall show thee, or the fishes of the sea, and they shall declare unto thee. Who is ignorant of all these? In whose hand is the soul of every living, and the breath of all mankind. The creatures are the booke of Nature, as sayd Antonius Eremita, who, found fault with, for want of bookees, answered the Philosophier: My booke, O Philosophier, is The nature of things created.

Three ways doth our minde collect the knowledge of God out of the light of nature, and from the creatures. 1. By way of excellency: when wee ascribe to God (by a certain similitude) whatsoever is excellent in the creatures. As when we count God the most wise, the most just, the most merciful, &c. 2. By way of denying: when we remove that from God which is defective, or imperfect.
imperfect in the creatures: as when we esteeme God to be immortal, immutable, &c. 3. By way of Causing, or ascribing to the cause: when we acknowledge God to be the cause of all his creatures, and out of their greatness: do collect his power: out of their gifts, his goodness: and out of their order: his wisedome, Rom. 1.19.

So that by thy inward light of nature, and by the outward consideration of the creatures, thou mayest easily come to an acquired knowledge of God, by these particulars following.

Behold the Firmament, the Spheres, the Planets, the Starres, their greatness, their brightnesse, their swiftnesse, their order, their courses, their sure motions, and forcible effects.

Behold the Sea, so bounded with the sand by that perpetual Decree, that it cannot passe it, and though the wanes thereof rage, yet can they not prevaile, though they rose, yet can they not passe over it?

Behold the Earth, so firm, so round, so fruitful, so great, yet resting on an insensible point, and hanging in the ayre. So that speake to the earth, and it shall anfwer thee, There is a God.

Behold thy felfe, a little world, and in thy body the members, the harmony, sympathy, functions and vifes. & in thy foule, the faculties, their functions. Thou must say, In God we live, we move, and have our being.

Behold in thy minde, the inbred principles and seminaries of all sciences & Arts, differences of honesty and dishonesty: from which all lawes, constitutions of republikkes, their propagation, defences, and conservation does spring.

Behold the inft punishment that commonly followeth euill doers, according to the circumstance of time, place, person, instrument and manner.

Behold the sting of conscience, even in those that are free of danger, and of lawes. As in Alexander, after the slaughter of Clitus. In Nero, after the killing of his mother
Harmony of the world.

Predictions.

This appeareth by the humilitude of a ship.

A Clocke.

Thy selfe.

Psal.139.14.

A tree.

An Indian cottage.

Psal.8.1.

Chap. 3. 2. Blindnesse of minde.

This appeareth by the humilitude of a ship.

A Clocke.

Thy selfe.

Psal.139.14.

A tree.

An Indian cottage.

Psal.8.1.

Chap. 3. 2. Blindnesse of minde.

ther. And in India, after the betraying of Christ.

Behold the order, progresse, and end of all causes: the whole harmony of the Vniuerfe, where there are so many contraries: and such a harmony amongst them: Omnia ab uno, omnia ad unum.

Behold the prediction of things future, the strange signes and wonders that have fallen out, with their events: proclaiming a higher power.

If thou behold a well apparelled ship in the sea, coming to her hauen port, and faire before the wind, wilt thou not soon conclude, there is a Gouernour within it, that guides it? Even so likewise must thou say, beholding this faire Vniuerfe, with all his ornaments, and continual motions, that there is an inward and supreme Mother of it.

If thou look into a clock, one wheele is moued by the next wheele, that againe is moued by another wheele: and that, yet by another, till he come to the poize. And then thou must conclude, that a Crafts-man formed it, and made all to moue, and he himselfe unmoued.

If thou consider thy selfe, how thy veines from the liuer ferue for nourishment. Thy nerues from the braine, ferue for moving. Thy arteries from the heart, ferue for thy life: wherein perceiue a spirit, and by that, a pulse, which for thy life thou canst not stay. Marke the wonders of thy braine, of thy heart, and of other noble parts, how wonderfully thou art made.

Doth not the tree that thy eye seeth, leade thy minde to the root, under the earth vnseene? Doth not a Riuier leade thy thoughts to the head, and first springs thereof? And should not the Creatures leade thy minde to the Creator?

If thou enter into India, and in some new-found part there, spie a Cottage, wilt thou not say, Heere are the footsteps of men? And who seeth not the footsteps of God thorow all the world? How excellent is his name thorow all the world!
It is a faire and seemely thing, when a man, with his inward light of the mind, and by the outward sight of the world, is drawne to God. But it is a preposterous way, by the devils hand to be led forward. As that president in Cicilia, an Atheist, when he asked of his Idol, an answer to his sealed vp question; beleued there was a God, because there was a Devil.

Goe thorow the corners of the world, search out all ages; behold all kingdoms; yea, the very dennes and causes of the most barbarous, where-euer man was. This vniverfall consent was found amongst them, that there is a God. This is written and read in all the climates; this is ingrained and inured in man. New-found Lands and people, though they be without King, and law, and house, and clothes, yet are never found without some knowledge of the God-head. It is so natural to man to know the author of life, and cause of nature: All antiquity applauds to this: The Indian Brachmanes: the Persian magi: Pythagoras and Plato; and all the most ancient Poets, Orpheus, Homer, Hesiodus, Pherecydes: Theogonis &c. begin ever at Jupiter.

That ancient Egyptian Trismegistus calleth God, The Father of the world, the Creator, the Beginning, the Glory, the Nature, the End, the Necessity, the Act of all powers, the Power of all acts, the onely Holy, the onely Inbred, the onely Eternall, and Lord of Eternity, Eternity it selfe, the onely Author of the World: That onely and vniverfall Innominate, and aboue every name. To conclude, He is only to be praised, only to bee called upon, and onely to bee pleased by sacrifices. Pythagoras faith, God is one, all in all; the life of the Universe. Plato faith, When I write in earnest, I begin my Epistle, at the one God, when otherwise, I begin at many gods. He calleth God, Ἰδων, And all other things, ἄλλα θεότητας. also ἄλλα ἑγερτεῖν in his nature, as one most truly of himselfe, and of no other.

Whereas the Pagans had many gods; the learned E did
did not in heart acknowledge them: but onely to please the people, and the King. To have many gods, is to have no God: for the gods of the Gentiles, they were either nobles, being dead: or duncels, taking on them falsely the name of Gods: or else they were starrs.

Whereas it may bee said, that the Gentiles had the knowledge of God from the Hebrewes: the answer is: The Jews sped not abroad their mysteries of Religion amongst the Infidels. 2. The Ethnickeres mocked at the Jewish Religion.

Wherefore say with Hermes: Lord, shall I contem plate thee in things above, or in things below? thou hast created all things, and this univerfal nature is nothing else but thy Image. But rather say with David: Bleffe ye the Lord, all ye his workes, and let my soule bleffe the Lord.

The schoole of the creatures containeth three forts of scholers. 1. Carnall Epicures, wallowing sensualy amongst the creatures: feeding themselves like beasts, and are filled with vanity. 2. Curious heads, busied in the dark and troublesome questions: and are filled with variety. 3. Spiritual Christians, using the creatures, as if they vseth them not, and are filled with verity. Be thou of this third fort, that doth both see God, and enjoy him best in the creatures: and can more sensibly perceive, then the Orator could declaime, laying: The banefts that we vse, the light that we enjoy, and the spirit that we breathe, we see they are giuen and imparted to vs of God.

This natural knowledge of God teacheth only in general, that there is a God. But who is he, and how hee should bee worshipped, it expoundeth not. Yet this kind of knowledge is granted to men, to draw them to a further and a better search of God. As Paul said, As I passed by and beheld your deuotions, I found an Altar wherein was written, Vnto the vnknowne God, whom ye then ignorantly worship, him shew I vnto you: God that made the world, and all things that are therein, &c. That they should seeke
Seek the Lord, if so be they might have groped after him, and found him, &c. for we are also his generation.

So the creatures shew us there is a God: and a God to be sought for, and a God to be found for salvation: not in his creatures. But 1. in his Church by externall vocation. In every Land God is well knowne. Many people shall come to seek the Lord in Jerusalem, &c. And shall take hold of the skirt of him that is a Jew, and say, We will goe with you: for we have heard that God is with you. So God did ever set his Church as a clear burning and shining lamp in some eminent and perspicuous kingdom, or Monarchy. 2. In his word, by illumination and revelation of that mystic now manifest.

In his Word, Rom. 1. 4. In his Christ. Heb. 1. 3.

3. In his Christ the lively character of God, and ingrafted forme of his person by participation.

Again, this natural knowledge is granted to men: that whosoever neglecteth and contemneth this manu

Light of nature leadeth to God, or leaveth inexcur-

scation and Pedagogie of the world, and will not bee moved to seeke God, might be made inexcusable: Because they did not seeke him, and withheld their light in unrighteousnesse, and did not glorifie him as God.

Man by his onely light of nature, could never dreame of the Scripturall knowledge of God, whereof no lienation could be found amongst the creatures: for howsoever thorow the whole world, God is proclaim'd unto vs, as God in his creatures; yet he is not onely revealed that way, but far more cleerly in the Scriptures, and declared to be God in his Christ, to mans salvation. So that both Gods Workes, and his Word, are two bookes, whereby hee is made manifest to man. This is the prerogative of the Scriptures; that whatsoever thing wee know of God in the creatures, wee know that same of him in the Scriptures: And this also, that wee haue him cleerly revealed, and offered to vs as a Father in Christ. No man knoweth the Sonne, but the Father, neither can any know the Father, but the Sonne, and he to whom the Sonne will reveal him. This Scripturall knowledge
is obtained by searching the Scriptures: and by the
helpe of a guide or Preacher. To open the blinded eyes:
by a forme of knowledge, common to any of the wick-
ed. And whereas there is no more in him, except on-
ly Natural and Scripturall knowledge: Hee may be-
come a shining Lampe, but not a burning cole. He may
inlighten others, but not inflame himselfe: Hee may
discouer to others their inward slumber, deathnesse,
darknesse, and hardnesse. And hee himselfe abiding
within, and in the deepe of his soule: Darknesse in ab-
tract, or darknesse it selfe: and is one that seeth not a
farre off. This knowledge is but very generall; and is
only but a Pedagogie and manudsction to a more holy
and heavenly knowledge following.

The spiritual knowledge of God, is that Spirit of
revelation, and wisdom, and spiritual understanding:
wherby, albeit man seeth no more then is in the Scrip-
tures, yet he seeth those same things more, and better,
then by the Scriptures. His inlightened eyes doe see su-
pernatural truth, more deeply then the simple letter of £
the scripture can direct him. This is wrought by the se-
cret illumination of the Spirit. And by that Anoynting
which he hath receiued, and dwelleth in him, it teach-
eth him of all things, and it is true, and not lying. He
is made truly taught of God, and is truly
acquainted with the mystories of salvuation: and knoweth also the
dimensions thereof: as the breadth, length, depth, and
height. He hath a glorious and comfortable tran-
forming light of Gods face. His light makes him both
a shining Lampe, and a burning cole: He is both at
once inlightened and inflamed. He determines judici-
ously and sincerely in all matters of conscience: Hee
doneth all things with a gracious conveyance of single-
nesse and sincerity of heart, in all circumstances to Gods
glory, to his owne good, and to the good of others. In
perplexities he hath the bravest resolutions. In affliction
he maketh the rightest use out of the greatest evils,
Chap. 3. 2. Blindness of minde.

drawing out the greatest good. And in the exercises of grace he knowes the fittest season, and visiteth the greatest care and endeavouer. Hee is wise in that which is good, and simple as concerning evil.

If therefore, thou that wert once darkness, and born blind, with a double (yea manifold) vail covering thy minde, wouldst haue thy darkness lighted, and thy selfe made a child of the light: (Not neglecting the natural means, nor spiritual search and meditation) Strive in prayer, and in all manner of supplication; That God may give thee a minde to know Him, who is true. Beg and buy at the hands of that Amen, (that faithfull and true Witness, the beginning of the creatures of God) a portion of that eyes-salue, and anoint thine eyes therewith: that thou maist see, and get that spiritual light (the true cognizance of a chosen child.) Vnceasently pray: That the God of our Lord Jesus Christ, the Father of glory, might give unto you the Spirit of wisedome, and revelation, through the knowledge of him: That the eyes of your understanding may be lightened, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints, and what is the exceeding greatness of his power towards us, which beleue according to the working of his mighty power. As also, ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: And to know the love of Christ, which passeth knowledge, that ye may be filled with all fulness of God. Seek it as silver, and search for it as hid treasures: then shalt thou find it, Prov. 2. 3-4. And rather then thou want it, sell all that thou hast, and buy the field where that treasure lyeth hid, and that Pearle of great price, Matthew 13. 44.

Rom. 16. 19.
Prayer.
Ephe. 5. 8.
2. Cor. 3. 13.
Psal. 18. 28.
1. Thef. 5. 6.
1. Ioh. 5. 20;
Reu. 3. 14. 18.
Eph. 1. 17, 18, 19.
Eph. 3. 18, 19.
CHAP. IV.

Madness of Mind.

2. TIM. 3.9. Their madness shall be evident unto all men.
2. PET. 2.16. The Beast forbade the Prophets madness.

DESCRIPTION.

The mind is like a vessel that cannot be empty: if it be not filled with the heavenly knowledge of our selves, and of God, (the two fountains of true wisdom and felicity:) It is replete with strange mad imaginations and conceits: from which there doth flow the inundations of all wickedness and vice. For there is no ill that can be either thought, or wrought, but must needs be ascribed to this disease of madness, and folly. As these highest troops of impieties of the Gentiles against God and nature, did spring from a mad and foolish heart: and of this, that men are unwise. The damned fall did flow from their foolishness, The dumb beast forbade the Prophets madness. And all the wickedness of men in these last days, and perilous times, beginne at their madness, and are nothing else but the symptoms thereof.

This is not like that madness that proceeds of the bodies distemper, and cured by natural Physike; Nor like the rage of those that are Tarantat, and are cured by...
by Musicke, Nor like vpon that Corybanticke furie of the
Veitall Priests, as they were in an extasie. Neither
is it like the madnesse of those Demoniackes, whom
Christ cured; Mark 5.2.

But it is that acquired, impure, and immediate cala-
mity of the minde whereby, through the forgery and ima-
ginations of mans owne heart, which are onely euill, and that
continually, he runneth head-strongly in errour, to his
endlesse ruine. If they that run into fires, waters, deeps,
and dangers, to the hazard of their body, be esteemed
furious: much more are they to be esteemed mad, that
wilfully precipitat themselves into endlesse dangers,by
their idle and foolish conceits.

The first and immediate worke of this madnesse of
minde, is an imagined opinion, proceeding of the mind
illuded by the imagination, which the diseased thinkes
to be both true and good: when as it is in it selfe both
false and euill, and the vanity of the minde.

Opinion, as it is ever infirme, and vnconstant in the
own nature, so in regard of the object, it is true or false:
and in respect of the effect, and end, it is good, or euill,
wise, or foolish. Although opinion were never so false, if
it tend to no euill, it is the lesse foolish, and lesse to be re-
garded. A man to count his black wife faire, makes him
louing: to count himself worse then he is, maketh him
humble: to account all things for the best, procureth
peace to himself: his opinion may bee false, but not
very foolish. Such opinions and imaginations are not
to be cured. But if opinion be both false, and tend to ill
effects and ends, to the offence of himselfe, of others,
or of God: and are the imaginations of wicked enterpri-
ses: then it is foolish, and to bee cured, if it bee possi-
ble.

Some are simply corrupted by themselves, or decei-
vned by others, hauing soft mindes, like waxe, admitting
any stampes: and are as a foolish Douce. Some againe
are of a selfe-conceit, wiser in their owne conceit, then se-

Mak. 5.2.
Gen. 6.5.
& 8.21.
Matth. 15.19.

Opinion vaine.
Gal 5.8.
Eph. 4.17.
1. Pet. 1.28.

Opinion is ei-
ther true or
faile, good, or
euill.

True & good.
Faile & good.
Faile and euill.

Opinion falfec,
and euill, is
madnesse, and
it is either,
Prov. 6.18.

Simple.
2. Pet. 2.10.
Hos. 7.11.
Wilfull.
2. Pet 2.10.
nen men that can render a reas.
The heart fainteth in
secret, and the mouth doth kiss y a, hand. Having their
mindes filled with a complacent and over-weening o-
pinion, and excluding all opportunity of better information.
Like a vessel full of ill liquor, which admitteth no better.
And some are so brain-sick, that they are plainly mad in their opinion:
and not only through an infeeling of the mind (as the two former)
but through an alienation, depravation, and perturbation thereof;
with fury, rage, and beastlike unreasonable, will
think, reason, debate: conclude preposterously, falsely,
and foolishly with themselves (albeit never so great e-
uils should ensue.) As was Balaams madness, falsely im-
petted to Paul. They who are thus diseased, are like
the raging waves of the sea, coming out their own shame,
Jud. 13.

Some are subject to audacious temerity, in defending
their embrac'd imagined opinions: condemning and
rejecting all as false, which they understand not, or like not.
Of this sort are Heretikes, Sophists, Pedants:
thinking with themselves, they have a special point of the
spirit, and know more then the common sort: And so
take up an enraged folly, to reject all opinions and say-
ings, but their own.

Some are subject to a diabolish subtily, like Elymas
the Sorcerer: inventers of evil. Of this sort are Arch-
heretikes, deniers of new opinions, and foolish vingodly
fashions. Schismatikes, of whose owne braine commeth
new in-bred opinions: which they most pertinaciously
keepe with themselues, as oracles.

Some are subject to a pestilent humor, ever thirsting
for a way, and a vent to their owne intinctible and ob-
stante opinion: infecting others, that they may erre
with them. So married to their own opinions, (as posi-
tive and affirmatvie dogmatists) that they would have
all the World ruled with their laws: and tyrannically
would have all subject to the scepter of their sayings:

Whole
Madness of minde.

Whose words doe fret like a Canker, deceiving others: And privately bring in damnable heresies. This is that Doctrine of Devils, Learning and deepeness of Satan.

Part affected.

The part affected, is chiefly the imagination; the immediate state of opinion; and consequently, the minde is flauishly subject to phantasie, and deceived by the owne imagination. If any man seeme to himselfe, that he is somewhat when he is nothing, he deceiuetb himselfe in his imagination.

Causes.

Any are left to themselves, to follow the zwinge of their owne corruption. God neither restraineth, nor renueth them; yea on some, he forreuneth himselfe: that because they dishonnoured him: he delivereth them vp to a reprobate minde: to doe those things that are not convenient. And because they would not beleeue: God sendeth them strong delusions, that they might beleeue lies. As the god of this world blindeth the minds of the infidels: So, he worketh effectually in the children of disobedience, enticing, helping, and furthering them to deviue their wickednesse, and to defend it.

He provoked David to his ambitious and presumptuous imaginations, to number the people, which afterward he confesseth, saying; I have done very foolishly. He filled the heart of Ananias, that he conceived his lying and sacrilegious forgeries. He entred into Judas, and causeth him to contrive treason against his Lord. The spirits of error teach the Doctrine of Devils, and Satans deepenesse.

Want of instruction, and bad instruction, cause a sworne,
### Madnese of minde.

|----------|-------------|---------------|-------------|----------|---------------------|

- Learning, obstinate, and prejudicate imagination, where with the minde is made mad. If learning be joyned (which puffeth vp:) it bringeth with it tementy, presumption, and sometimes, armes to defend that antici pated opinion. Learning is a staffe that each one cannot handle: being ill handled, it maketh weake and sicke spirits more foolish: but polisbeth the natural, whole, and good spirit. The weake spirit, is like a weake staffe to make for strong meate, and like a weake arme for a strong staffe: and causeth Pedantifme, if learning meete with it.

- Imitation of publike use and custome, receiued superstition, and examples, make the eyes of a fool to be in the corners of the world. The great beaten way doth easily deceiue, it hath great shew of good, that is approoued by all. We follow examples with emulation because of our popular facilitie and vulgar infirmity. The first impression being once gotten, increaseth and fastening on the minde: by the multitude of beleeuers, witneffes, yeeres and authorities, it suffereth it self. As a cloud to be carried about with the minde, or with a tempest.

- The brains ditemper, moist, foft, and grosse, causeth popular foolish simplicity, and brutifhenesse. But if the ditemper be hot and drie, it causeth an audacious and vicious foolishness: the one as fire, the other as water. If therewith, it be tinctured with any evil quality, the imaginations are the worfe.

- Passionate and violent affection corrupteth the judgement, inforceth it to the thing desired, or designed, and maketh a man mad, if hee be contradicted. Oppreffion maketh a wise man mad. He misinterprets al things, makes all to serve his own designes. He maintaineth ill caufes, followeth his lusts, and flatteth ill persions. He partially ouer-lulleth his owne minde: (already tainted, and preoccupied with particular prejudices) and lacketh indifferency of judgement. He maketh himselfe imaginative and opinionatiue
Madness of minde.

tu: esteeming both himselfe and others more, by the outward goods of fortune, then by the inward, of nature, vertue, or grace. He considereth all things more in their shew, then in their substance: and liketh them in their painted faces, and false ends.

When he setteth himselfe in himselfe: he conceites well of himselfe, and thinkes, no man comparable to himselfe. Caring to bring his owne credit, profit, and pleasure to his owne dore; and measuring others, by his owne foot. He conceiueth a high conceit of his owne selfe-conceit. He scorneth to goe the common, or even road. He affects singularity or sensuality; and breedeth a mad opinion and fond imagination, wherein he greatly delighteth. The way of a foole is right in his owne eyes. And foolishnesse is a joy to him.

* The minde is naturally impure, so that even *from the childhood,*it doth nothing but imagine wickednesse. Imagination is strong; reason weake, the conscience is sleeping; the affections are so insolent: and the senses are such solicitours: That the poore vaine minde is easily more and more corrupted, wrapped in error, and made mad in the owne folly. If this acquired corruption arise (as it doth oft in a child of the demuill) from vulgar corruption, to the gall of bitterness, and bond of iniquitie. It will make the madness the greater, and will produce the more furious thoughts, so that the mad minde will become full of all subtilitie and mischief.

Signes and Symptomes.

S Trange are the signes and symptomes of this madness and foolishnesse: according as are the kindes and degrees of impieties ioyned therewith, The wicked in their Atheism think alwaies there is no God. The foole hath fayd in his heart, There is no God. He thinketh, How should God know? Can he judge? God hideth away...
<table>
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<th>Chap. 4. Madnesse of minde.</th>
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<td>away his face; and will never see, and the Lord shall not see: saying, who seeth vs? who knoweth vs? God hath forgotten, he hideth his face, and he shall not see. He doeth neither good nor evil.</td>
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**Paganisme** holdeth a pluralitie of the Deitie. **Turcisme** holdeth an unity in the Deitie, but denieth the Trinity. **Judaisme** affirmeth both the Deitie and Trinity, but excludes Christ. **Papisme** acknowledgeth both Deitie and Trinitie, but in the mean time, exalts it selve above all that is called God, or is worshipped. **Machavelisme** thinkes piety but pollicere. He faith, Depart from vs, we will not haue the knowledge of thy waies: Who is the Almighty that we should serve him? we will not walk in his waies. It is a vaine thing to worship God, what profit shall I have, if I pray vnto God?

The Epicure faith, I shall haue peace; though I walke in the stubbornesse of my heart. He bleffeth himselfe in sinne. He putteth farre away the euill day, and approcheth to the feate of iniquitie. He walkes after his lusts: and sayth, Where is the promise of his comming. He sayth in his heart, I shall never be moued; nor be in danger: We haue made a couenant with death, and with hell we are at agreement, though a scourge run ouer, and passe thorow, it shall not come at vs: for we haue made falfhood our refuge, and under vanity are we hid. And in my Prosperity I said, I shall never be moued. And I will say to my soule, Soule thou haft much goods laid vp for many yeares: liue at eafe, eate, drinke, and take thy paftime. I am guiltlesse, surely his wrath shall turne from me. I am rich and need nothing. What haue I done?

The presumptuous faith, I thanke thee that I am not as other men are, or as this Publican. Whosoever killeth you, shall thinke that he doth God good service. I will ascend into heaven, and exalt my throne aboue the stars. I am, and ther is none beside me. I sit as a Queene and am no Widdow, and shall see no mourning. Who is that God
Madness of minde.

God that can deliver you out of my hand? Who is the Lord, that I should hear his voice and let Israel go? He exalts himself above all that is called God, or worshipped.

The distrustful faith, I said in mine haste, I am cast out of thy sight. I said in my fear, all men are liers. Can God provide a table for us in the wilderness? Can he give bread and flesh for his people? God hateth me. Hath God forgotten to be merciful? He exalts himself above all that is called God, or worshipped.

Hereupon followeth the devising and conceiving of all sinnes. They conceive mischief, and bring forth iniquity. They hatch cockatrice egges, and weave the spiders web. They conceive mischief, and bring forth vanity. And their belly hath prepared deceit. He travaileth with wickedness: he hath conceived mischief, but shall bring foar a lie.

They are madde fools, and despise instruction, they think they hold the truth in their sleeves. They love their foolishness. Their ways are light in their owne eyes, and it is pastime to them to doe wickedly. They make a mocke of sinne. Wisdom is hid from them. Their wicked thought is a sinne. Their heart is at their left hand: they feede themselves with dreams: their change is the wind: they catch at a shadow: they weary themselves, and a moat, at the last, is the hire of their days work. Then they loath themselves. Their life is never settled.

Prognostickes.

The whole world almost is madde, with furious imagination, and madness of minde: wherein it lieth, lieth, and dieth. It is a swift river, that carrieth all with it. The Spirit, testifieth, that in the latter times some shall give heed to doctrines of devils: yea many do to now.

From
From it proceeds all mischief, confusions, disorders, inordinate passions and troubles. Resisting of the truth, ambition, concupiscence, obstinacy, presumption, novelties, rebellions, disobedience, traitors, heresies, sedition, hypocrisy, contempt of God and of his Word: impiety, multitude of religions, superstition, idolatry, Paganism, Epicurism. The most general and fearful agitations, and alterations of Churches, kingdoms, armies, battels and murders flow from it.

It makes much evil arise oft times from light, ridiculous and vaine-conceited imaginations and opinions: witness, the warres of Troy, and Greece. Of Sulla and Marcus, Caesar and Pompey, Augustus and Antonius. The Poets signify as much, when they set all Greece and Asia on fire for an Apple. Imagination many times maketh the accident touch more then the principall, the circumstance more then the cause or subject. The robe of Caesar troubled Rome, more then his death.

This disease, so long as it reigneth in a man, it maketh all admonitions, instructions, and corrections, ineffectual. If a man be wise in his owne conceit, there is more hope of a foole then of him. The Almighty will not regard them. They shall prevaile no longer, for their madness shall be made evident to all men. Woe unto them that are wise in their owne eyes, and prudent in their owne sight. Ease and prosperity slayeth the foole. Quisunge stultus est in culpa, erit sapisens in pena. Fools shall inherit dishonour, though they be exalted. The mouth of the foole is present destruction, and his lips are a snare for his soule. God delighteth not in foolies. O foole, this night will they fetch away thy soule from thee: God turned the wisedome of Achitophel to foolishnesse. The foolish virgins were excluded. Though thou shouldest bray a foole in a morter among wheat with a pestle, his foolishnesse will not depart from him, Prov. 27.22.


Curation and remedies.

The sowing of the seedes of grace in the mindes of youth, that they may be nourished in the faith, by carefull instruction, and holy education, serveth much to shun this madness. Thus was Timothy prevented, having learned the holy Scriptures from a child. When they come to more maturity, they must be nurtured in Religion: And (if need be) exercised by correction. Folly is bound in the heart of a child, but the rod of teaching will drive it away from him. Teach a child in the trade of his way, and when he is old, he will not depart from it.

If thou hast beene foolish in lifting thy selfe up, and if thou hast thought wickedly, lay thy hand uppon thy mouth. And hereafter be not carried with the streame and swift river of generall madness.

Suspect that which pleaseth the senses: for sensuality begetteth many imaginations. Mistrust vulgar conceits patronized with publiike applause, and popular custom. Suspect a noueltie of opinion: as the untimely birth of an idle braine.

Search and examine all opinions that occurre. And by a quick and cleare spirt, seeke out the motuues, causes, natures, effects, and ends: even to the roote. There may be a thousand opinions of one thing: whereof, one is onely true. One truth may be shadowed with a thousand lies. Truth as a pearle, may be scattered and covered amongst heapes of much superfluous ashes: and as gold, may lie hid in deepest mines. Set therefore thy mind at libertie, and free it from all mens opinions. Let it extend it selfe in a flately universalitie, to search in every thing the truth, not obious to every one.

Seuer thy mind by little and little, from the worlds opinion: and (like the starres) walke in a contrary course. And as a wise travailler, choose not the fairest,
Shun vaine opinions.

Esteeme much of the truth.


rest, and trimmest wayes: but the neerest, though mirie and vnqueen.

Shun all that either sensualitie, or popularitie, or idle curiositie doe affirm: (howsoever backed with delusion, vtilitie, or raritie) ifit stand not in all points, both with pietie, veritie, and realitie.

Consider and esteeme more the veritie and realitie of things, then the outward tincture, circumstance, or superficial of thereof: And fully reject all fond, friulous, and false conceits.

As for matters of religion and salvation: count all other opinions vaine, and reject them: and hold thee only with the Scriptures, which are only able to make a man wise to salvation. As that onely and true testificat of that faithfull witness: Presume not to understand about that which is meete to understand. Search the Scriptures. Vbi Spiritus testatur, Scriptura ostentatur, Ecclesia subtestatur. Where the Spirit testifieth, the Scripture testifieth, and the Church vnder-testifieth. The Scripture should be dearer to vs, because it is, Atali & talis: that is, from such a one as God: and such like in it selfe; containing such excellent things. Concerning the which: Let faith be the sepulchar of reason, understand not that thou maist believe, but believe that thou maist understand: for the renewing of faith is understanding. Trust in the Lord with all thine heart, and lean not unto thine owne Wisdom. In all thy wayes acknowledge him, and he shall direct thy wayes. Be not wise in thine owne eyes: but feare the Lord, and depart from euill. Vse the Word diligently, to cast downe thy mad imaginations, and establissh thy thoughts by counsell. Meditate on God him selfe, on his workes, on his Word, on thy owne wayes. Imprint his feare into thy heart, whereby thou maist haue that wil dome from aboue, both begunne in thee, and finished: and that thy madness may be thereby fully cured.

Prayer auilith much herein, both that thy bad euil thoughts may be pardoned: And that in times com-
The evil heart of Incredulity.

Guard thy heart above all: Make a covenant with thy fences: Quench not the Spirit: Lift vp thy heart to God. Draw neere to him: Have thy conversation in heauen: Esteeme all things losse, yea to be reproch and dung, in regard of Christ. He that hath in himselfe this hope, purifis his heart: as God is pure.

The consideration of death availeth much herein. The consideration also of the last Judgement. Ahab and Nimne, at the hearing of death & destruction, changed the madness, and submitted themselves to God. Paul thought it the fittest physicke for Felix his madness, to dispute before him of the Judgement to come: which made him tremble.

CHAP. V.
The evil heart of Incredulity.

Heb. 3.12. Take heed of the evil heart of Incredulity.

DESCRIPTION.

Incredulity, is not onely a simple want, or a contradiction of faith, but therewith also a perverse disposition: whereby we are unfit to think a good thought, vaine in our thoughts, and are ready to account the Wisedome of God but fool's wisdom.
Incredulity generall, is when the incredulous hath neither the cognition, nor approbation, nor appropriation of the truth of grace; that is, when neither his minde nor his heart condescend thereto, nor believe therein; as was Paul's incredulity before his conversion.

Incredulity speciall, is, 1. When the incredulous have the knowledge of the truth, but approve it not. They receive not the love of the truth. And this is the historical faith, or, dead faith, which is nothing, but mere incredulity; because the knowne truth is disdained. It is common to deviles, who beleue and tremble.

2. When the incredulous have in their mind both a knowledge of the truth, as it is true; and an approbation thereof, consentin that it is good: But through their incredulity, want a particular application, and appropriation of it in the heart; not applying the gracious true promises of mercy to themselves particularly. This is that temporary faith, which still remaineth incredulity; because they know and love the truth; but yet they make not true use thereof, in applying it to the heart. And this is in many reprobates, knowing the Word, and accounting it sweete, as a Looke-song. Hearing gladly, as Herod did, and Simon Magus. Whereupon proceedeth oftentimes that gust, or taste of the celestiall gift; and that power of the world to come, without possession thereof in the heart.

3. Or else the incredulous hath both the illumination, and approbation of the minde, as also the appropriation of
of the heart, but therewith, some incredulity and doubting. As the Childs weeping father said, *Lord, I beleue, helpe mine unbeliefe*: And this is proper to weak Christians. An infirmity and disease which they daily lament, and would faine have it amended. This their true, fading, unhyperricall faith, mingled with doubting: and this doubting, is not of the nature of their faith (as the former incredulities are, of the nature of the dead and temporal faith.) Nay, this doubting mingled with the fading faith, is not an infirmity of the faith, but a fruit of the part unregenerate: and is opposed to faith.

But because this doubting and portion of opposed incredulity, reigneth not over the elect: as the former sort doe: The elect are not called incredulous, nor nor vnfaithful, neither doth God lay it to their charge, if they labour and strive against it, to have it amended.

Part affected.

The part affected, is, 1. The minde, in the understanding thereof, wanting illumination, and notice of the truth: and in the judgement thereof, wanting a consent to the truth, that it is good. 2. The heart, that will not, nor cannot particularly choose to itself the truth of grace: nor apprehend, apply, nor appropriate the same to itself: in a certaine firme singular manner, as the owne proper pertinent good. 3. And by a sympathy, the conscience is defiled also, and the whole affections.

Causes.

A Boundance of worldly meanes (a choaking the Word with cares, with riches, with voluptuous liuing;)

Mar. 9. 24.

It is nor of the nature of faith
Rom. 4. 20.

It reigneth not
None are charged with it.

Mind.

Heart.

Tit. 1. 15.

Confidence.
Affections.

Luke 8. 11.

Worldliness.
Want of instruction, by preaching and hearing of the Word. For, how can they believe in him, of whom they have not heard? And in place of instruction: deception of the heart; with enticing words of philosophy, Traditions, and rudiments of the world. Subtle wisdom, vain superstition, and old ceremonies, debarre faith.

God in his righteous judgement, shutteth up men in unbelief. He blindeth their eyes, and hardeneth their hearts: that they should not see with their eyes, nor understand with their hearts: and should be converted, and healed. And because they receive not the love of the truth, God giveth them strong delusion to trust lies.

The devil (the god of this world) hath blinded the minds of the infidels, that the light of the glorious Gospel of Jesus Christ (which is the Image of God) should not shine unto them. In whose snare they are, and of whom they are taken prisoners to doe his will: And worketh in them, as in the children of disobedience: Taking away the word out of their hearts, lest they should believe; And doth winnow them as wheate.

That penurious ignorance of the truth (which men willingly know not) and that vaile, that remaineth vntaken away, keepeth many vnder unbelief.

The wisdome of the flesh is enmity against God. The natural man perceiveth not the things of the Spirit of God: for they are foolishnesse to him. Reason, nature, and sense, are too much regarded: as if all veritie were confined within them. The Capernaites said, How can this man give vs his flesh to eate? And Thomas said, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I will not beleue it. But Christ said vnto him, after he had see and felt, Because thou hast seene me, thou belieuest: blessed are they that have not seene, and have beleued. Here al-
The euill heart of Incredulity.

so our owne imaginations caufe vs count the Word a fained thing. Wilfull opinion alfo, and complacencie in a lying errour (men pleasing themselfes in unrighteousneffe) mightily preuaileth: as we fee amongst all Pagans, Turkes, Papifts, Atheifts. They will not beleue, left they should feeme to haue erred.

The gall of bitternesse, and bond of iniquity, wholly replenishing and intangling the heart, never permits it to imbrace the true faith: but still caueth it to be incredulous: or at leaft to beleue hypocritically. Whereby the heart is not right, in the sight of God. As was in Simon Magnus. This is that heart full of all subtilty and all mischiefe. Such an euill temper of the heart, whereby it is so prompt, malapert, malicious, secure and fraudulent, that it admittereth no sparke of grace, but is most bent to all iniquity. As was in Elymas the forcerer. This is that euill heart of incredulity: euill by nature, but much more made euill, by an acquired habit of sinne.

Signes and Symptomes.

The incredulous count the Wisedome of God, to be the greatest foolishnesse: they will beleue nothing but that, which either nature, sense, or reason will declare. And they thinke there is no credible verity, that is not confined in one of those three.

Some will not heare, but stop their eare at the Word, and are in furious rage against it: counting Preachers Bablers. Or if they heare the Word, it abideth not in them. They will be persecutors of it. And mooued thereto by enmity: They become hardned, disobedient, and speake euill of the way of the Lord.

They make God a lyer, they are crooked: their hearts are full of doubting. They hang in the ayre, like Mecers carried about with every winde: And are like to a waue on the sea, toft of the winde and carried away. Their doubtings

| Imagination. | Elay, 65. 2. | Luc. 24 11. |

A malicious heart full of euill.


Hcb. 3. 12.

Wisedome of God esteemed foolishnesse.

Contempt of the Word.

Psal. 58. 45. | As. 17. 18. |
| Ioh 5. 38. | 1 Tim. 1. 13. |
| As. 17. 5. | 2 Thes. 3. 2. |
| As. 19. 9. | Doubting. |
| Ioh 5. 10. | Mat 17. 17. |
| Luc. 12. 29. | Lam. 1. 6. |
Hypocrifie.
Epicurism.
Desperation.
2. Thei. 2. 12.
Heb. 10. 38.
Mat. 106. 24.
Mat. 13. 54, 58.
2. King. 7.
Heb. 3. 12.
Heb. 14. 4.
Rom. 10. 14.
Jer. 5. 23.

Cafe dangerous.
1. Tim. 1. 3.
A& 8. 23.
Leffe dangerous.
Luc. 22. 32.
Rom. 11. 29.
Punishments.
Mar. 9. 9.
Joh. 16. 8.
Tit. 1. 15.
Luc. 1. 10.
Heb. 3. 19.
Els. 7. 9.
Damnation.
Jo. 8. 24.
Mat. 13. 58.
2. Cor. 4. 3.
Rom. 11. 17, 20.
Luc. 12. 46.
Heb. 2. 4.
Ro. 2. 8.
Damnation.
Mat. 16. 16.
Jude. 5.
2. Thel. 2. 12.

The euill heart of Incredulity.

Doubttings are condemning, and condemned: and directly opposed to faith.

Infidelity hath ever attending her, either an Hypocrifical show, an Epicurian contempt of God: or else a Judaical desperation. The incredulous have pleasure in unrighteousness. They are ever withdrawing themselves from God. They spare not to condemn his mercy and his power. They fall from him, they call not upon him. Their heart is rebellious, they depart and goe. They have no resolution to feare God.

Prognostickes.

If incredulitie proceede of meere ignorance, there is some hope. But if it be accompanied with malice, with the gall of bitterness, and bond of iniquity, there is so much the leffe hope.

There is great esperance of him that is Gods child (albeit his true faith be oppressed for the present by incredulous doubttings.) If he wil diligently vse the means of the strengthening of his weak faith.

The greatest infidels may be spared for a space, but at last Christ will reprooue them, because they beleue not in him. There is nothing pure to them. For vnbeliefe, Zacharias was made dumbe. The people for vnbeliefe, were not suffered to come into the promisde Land. They that beleue not, shall not be established.

If they remaine incredulous to the end: they must die in their sinnes: and be hindered of the workes of mercy. They shall be lost, broken off from the true Olive, an euill portion abideth them. They shall vanish like a puffed-up bubble of water. To them that disobey the truth, shall be indignation.

He that will not beleue, shall be damned, destruction shall be vpon them: and flaming vengeance. And he shall haue his portion in that lake, that burneth with fire and brimstone,
In the curing of incredulity, this caution would be observed: If it be like a Pagans incredulity, thou must begin thy cure at natural principles, out of Philosophy, and nature. If it be like a Jews incredulity, deal with him at the first, with principles and grounds out of the Old Testament. If it be like the incredulity of a common Christian, deal with him with grounds out of the Evangelists. A Pagan denieth all Scripture. A Jew denieth the New Testament. An Infidell-Christian denieth the truth and grace of the New Testament, to belong to himself in particular. A Pagan admetteth only the light of nature, reason, and stories. A Jew admetteth only the Old Testament. A Christian admetteth the whole Scripture.

Consider that verity is more ample, then nature, sense, and reason, can reach to. For as there are natural verities: there are also supernaturall verities, that are imvisible, yet credible: whereof reason is not capable, till they be revealed. But being revealed, reason understandeth them, and approoveth them, like unto the eye, that in darkness seeth nothing: but when the flame is risen, and shineth, revealeth and manifesteth all visible things to the eye. Nature and sense, are reasons servants: and reason is verities hand-maid. Verity enlighteneth reason, and reason roborates verity: reason will not reject faith, but reason declareth that there are many things beyond reasons capacity, and natures limits: and therefore to be beleuued. Thou must not say, This, or that, is not agreeable to nature, sense, or reason, therefore I will not beleuue it. For this is to imprison verity, within nature, sense, and reason. Therefore learne to submit
reason to veritie, and that is to beleue : and thou shalt finde faith to bee the end and farthest horizon of reason.

For example.
1. *Nature faith, Nothing can be moued of it selfe.*
2. *Sense faith, The heavenes are moued.*
3. *Reason faith, Therefore they are moued of another.*
4. *Faith faith, This other is God. And I beleue the same as it is written in the Scriptures, Psalm 148.6.*

The 1. 2. 3. are natural verities, the 4. a supernatural veritie. For the invisibll things of God, that is, his eternal power and Godhead, are seene by the creation of the world, being considered in his worke.

Another example.
1. *Nature faith, Of nothing, naught but nothing can be made, by nature.*
2. *History and sense say, Of nothing, yea even of contraries, Christ made great things.*
3. *Reason faith, He wrought therefore by a vertue and power aboue nature : to wit, by his divine power or Divinitie.*
4. *Faith faith, I beleue, he is both God and man : as it is written, Philip.2.6,7.*

The first is a natural verity; the second, an historical and sensible verity, the third, a reasonable verity, the fourth is above all these, a heavenly verity.

And consequently, because God cannot lie, it followeth, that the Scripture of God containeth perfect verity : And that all that is written therein, is to be beleued. Against infidels, reason is to be vsed as a Pedagogue, to bring them to the schoole of faith. Reason out of nature, kindleth vp little sparkes, which Theologie turns into great flames, to give light vnto faith. Reason and testimonies haue great force to induce infidels. Reason is one witness, sufficient enough: the number of witnesses, is a manifold reason.

Heere
Chap. 5. The euill heart of Incredulity.

Heere publicke preaching; privat conference, and exhortation haue great force. Thou art to be allured, to giue attentuie care; to lay aside all preiudiciall opinions, out of thy demented minde: and all peruerse affectiones out of thy euill heart: That thy thoughts wander not: that thou abridge thy lufts, omit thy customable sinnen: and with great simplicity, like a new-borne babe, desire the sincere milke of the Word: still using the outward meares and organs, as a Pedagogie to faith. Thou maist with counsell, exhortations, and perswafions, be moued to do all this, before that thou get faith.

Thou muft bee wisely exftimulate in thy conscience, afraid with damnation, and caufed by all means to have a generall desire and liking of saluation: which wil make thee the more willing to heare, learne and meditate: vntill the time it shall please God, after this planting and watering, to giue the increase, to open thy heart: and from aboue to send downe vpon thee that vnction of the Spirit.

And still remember, that God hath decreed in his Counsell, promised in his Word, and by ordinary and continual practice, is accustomed to beget faith in his owne, by those means (lawfully and diligently used.) In the doing whereof, vpon thy part there is no merit of mercy, nor preuenting of grace. That as faith is not had, but by the power of Gods grace: So it is not had ordinarily but by means.

By these means (diligently used) thou maist be induc\textdagger{d} to know and love the truth of grace: but the greater difficulty standeth in this; to make thy owne heart apply and appropriate the truth of grace to it selfe. Which appropriation of grace and of Christ to the heart, is the very heart and life of true faith. Dead and temporall faith are so called, as a dead man is called, a man. For in them both (although the minde be affected with illumination and approbation) the heart remaineth under incredulity. As he that hath an empty stomake, all the while...
Chap. 5. The evil heart of Incredulity.

while that he both seeth meate, tasteth it, and chaweth it, abideth still under famine; untill he eat the meate, swallow it, and digest it.

There must be therefore some remedies set downe to cure and helpe incredulity, as well in the heart, as in the minde. And that faith may bee in the heart, as in the minde: First, thou must prepare thy minde, considering thy sinne: 1. To be intolerable in itselfe: 2. But pardonable before God. As for the unsupportable burthen of sinne, that thou maist both see it, and feel it, and despaire of thy owne strength, doe this:

1. Look into the glasse of the perfect Law of liberty, to see thy owne filthy spots. Secondly, meditate on the justice of God: in whose presence the heavens are not cline: he laid folly upon his Angels: how much more on them that dwell in houses of clay? He found no steadfastnesse in his Saints. How much more is man abominable and filthy, that drinketh in iniquity like water? The angels are ashamed in his presence: and his Prophets tremble before him. Our best righteousness is like a polluted cloth.

Thirdly, meditate on the last judgements, where account of all must be rendred: of deeds, words, and secret thoughts. The Judge knoweth the heart. Hee acquitteth not the guilty, nor respecteth persons. He is not pleaseth with pretences, pacified with excuses, nor corrupted with bribes.

Consider thy horribile guiltines, Gods infinite wrath. sins endless torment: judgment lying at thy dores, the Lawes curseth, the heavens that, hell prepared, and all the creatures armed against thee: God strikingwithout, the conscience gnawing within, untill with good Ioffas, thy hart melt within thee, euë till it rend, & be pricked. Lament for the offence of him, whom thou haft pierced, as one is sory for his first borne: count sin a heavy burde: cry, O wretched man that I am, who shall deliver me from this body of death?

Despaire of thy owne strength, consider there is no remedy, but either to perish, or else, with the prodigall child,
Child, to runne home to thy gracious Father. Count the burthen of sinne intolerable, till thou be eas’d, and freely and fully pardoned.

Thinke not thy sinne unpardonable: for euen sinnes committed, after repentance, are pardonable: as may appeare by the example of David, and Peter. As also sinnes committed of knowledge: for every sinne and blaspheme shall be forgiven. And that for three reasons: 1. God’s mercy is reserved for thousands. He is full of mercy and of great kindness to all that call on him. Rich in mercy: the Father of mercies: his mercy pleaseth him. The Lord is delighted in them that feare him, and attend on his mercie. And that for no merits of ours, but for his owne sake. Say therefore, O Lord, forgive, deferre not for thy owne sake. Where sinne is bounded, there grace hath much more abounded. Let not the thought of thy great and many sinnes, derogate from his mercy which is infinite. His mercies are over all his workes. And if man (a mote, a drop) hath mercy to forgive seventy seven times: what is in the great Ocean? Beware of secret pride, thinking God will not be mercifull, except thou bribe him with a reward of goodnes, to make him beholding to thee, thou not to him. Let the wicked therefore forsake his wayes, and the unrighteous his owne imagination: and returne unto the Lord, and hee will have mercy on him: And to our God, for he is very ready to forgive.

2. His Justice, Christ hath already satisfied, hee hath borne our inffirmities: he was wounded and broken for our sinnes. With his stripes we are healed. He was made to be sinne for us, who knew no sinnes, that we should be made the righteousnesse of God in him. He once appeared to put away sinne, by the sacrifice of himselfe. His owne selfe bare our sinnes in his body on the tree. It is therefore the part of Gods Justice to forgive the sinner, and to justifie the faithful. If we acknowledge our sins, he is faithfull and just to forgive vs our sinnes, and to cleanse vs from all unrighteousnesse. Our Obligation is rent, and fastened on
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<td>On the Cross, debts should not be twice exacted.</td>
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<td>3. His promises are in Christ, Yea and Amen. They are all indefinite, and made to all that will believe,</td>
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<td>2. Cor. 1. 20, Apoc. 17, Math. 5. 18, Heb. 6. 17, Psal. 32. 10, Eze. 18. 32, Malach. 3. 1, 7, Joh. 5. 24, and 6. 47, and 11. 26, Esa. 55. 1, Eze. 33. 11, Mar. 16. 16, Joh. 3. 15, 16, and 6. 37, 40, Act. 10. 43, Joh. 2. 1, Esa. 1. 18.</td>
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<td>4. Consider that Christ came into the world to save sinners, 1. Tim. 1. 15. The price of Redemption farre exceedeth all our debts. He is both our Prophet, our high Priest, our intercessor, and our King, for the pardoning of sinnes. The sickie sought health, but he gave them pardon. Zachem fought his company, but he gave him salvation. The Samaritan woman sought but common water, but he gave her the water of life. The Capernaites sought common bread, but he offered them the bread of Life. The poore blind man sought sight for his eyes, but he gave him sight to his soule too. None can bee so ready to aske, as he is to forgive; and if we aske but little, he will give the more. This he did when he was in the former of a seruant: he will, and can doe more now when he is in his Kingdome: his honours change not his manners. He is without all changing, or shadowing. Mary Magdalene for all her many diuels, yet got shee her finnes pardoned. Paul, for all his persecuting heart and hand, yet he got the like. Manasses, a most outragious sinner, obtained mercy. Why then dost thou doubt that thy sinnes are pardonable?</td>
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<td>Meditate vpon the promises of righteousnesse, and life everlasting offered in the same. Thou art not now far from the Kingdome of God, Marke. 12. 34, in that thou seest grace, and louest grace. Desire it also, and thirst for it. What thy minde knoweth, let thy will affect. Seeke that, without the which thou art most miserable: and with the which thou art most happy. Every thing craueth to bee in its owne element. The stone to the ground: the river to the sea: the flame to the height: The</td>
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Chap. 5. The evil heart of Incredulity.

The tree seeketh the earth for nourishment: the Loadstone to the Pole for rest: the Hart for the rivers of water: the earth for the raine: the stomake for food. And shall not thy soule desire and seeke what is onely proper for it? Canst thou giue it any rest, till it be sure of the in¬rest rest?

Desire of mercy cureth all incredulity. Desire of the helpe of grace, is the beginning of grace. Desire to beleue, is faith indeed. By nature thou canst not have this desire: it is supernaturall, begot by the Spirit: Conuerfant about divine objects. It is not in its owne nature one with the same thing that is desired: for desire is one thing, and mercy another thing. But yet they are both one, at leaft, ever both together in Gods most gracious acceptation: accepting the will for the deed. God heareth the desire of the poore: He will fulfill the desire of him that feareth him. Thy desire is thy Prayer; it is a continual voyce. And the crie of the heart; It is a grione of the Spirit, that cannot be expressed for weaknesse. The promise of blessednesse is annexed to it. It is the seed that will grow to maturity: it is first in the Spring, the Harvest shall follow. It is a smoking flaxe, that God will never quench: and a bruised reed that hee will never breake. This desire must grow, it must continue, it must be serios, it must arise from the bed of sorrow. So walke in the field of obedience, and knocke and cry at the gate of mercy. Is not desire a voyce? yea a very strange voyce. God shall apprehend thee more for his owne, then thou art able with thy desire to apprehend him for thine owne. Onely thou must will, and God will come of his owne accord.

Continue this thy desire in thy heart: stirre vp the gift that is in thee, thou shalt finde a kindled sparke, that shall rise to a flame: and a graine, that shall increafe to a tree. Yet is thy faith but in the infancy: and though it be small, yet it is true. A small faith may be a true faith, (as a sicke and weake man may be as true as the strongest man.) God respecteth chiefly the quality of our faith.

This desire is fairh indeed.

August. on Psal. 36.

Reasons.

Psal. 10.
Psal. 145.
August. on Psal. 36.
Rom. 8.
Matth. 5.
Ioh. 7.
Ret. 2.
Esa. 42.

Properties of this desire.

Bern. sup.
Cant. Serm.
84.
Phil. 2.
Baril. Hom.
de Humilit.
Continue thy desire.

Small faith is true faith.
1. Tim. 1.
Mark 9.
Matth. 17.
Chap. 5. The evil heart of Incredulity.

faith, that it may be lively. The least drop of water in the sea, is water, as truly as the whole sea is. So it is with weake faith: A little sparke is a fire, as truly as a great flame. A little man as truly a man, as the greatest Gyant. But content not thy serf with a small and weake measure of faith. Earnestly labour for more perfection and growth. For if it be a graine of mustard-seed in slaines it must also bee a graine of mustard-seed in growing; which if we indevour to doe, God will not breake the bruized reed, nor quench the smoking flaxe, till he bring forth judgement vnto victory: and vnto him that hath, shall he giuen, vntill he haue abundance.

So soone therefore as thou feelest thy incredulity overcome, and the leaft seed of faith begin in thee: for the growethe thereof, begin and vfe the meanes speedily and diligently. Water this tender young plant by the Word, till it come to a fruitful tree. Diligently reade, search, and meditate, conforme with the godly, conforme and strengthen thy weake hands, and feeble knees. Holily vfe the Sacraments, the seals of Gods couenant, the buttresses of faith; which will confirm thee particularly, as it were by name; after a most familiar manner, by sensible signes, agreeable to the reach of thy shallowest capacity.

Continue and bee seruant in prayer, for faith is Gods free gift: be instant, till at length thou maist say, For I am persuaded, &c. that no creature shall be able to separate vs from the love of God, which is in Christ Jesus our Lord. Walke before God and be vpright.

The foresaid remedies serue to the encreasing of faith. These following serue to preserve faith against doubting, incredulity, and desperation: Take of these Antidotes following, and digest them in thy heart, and consider: The promises of God are general, and indefinite; excluding none, admitting all. Therefore exclude not thy serf by doubting.

Thou art commanded to beleue: God hath giuen meanes
The evil heart of Incredulity.

means to enable thee to doe his will, till thou mayest say confidently, I believe by the faith of the Son of God, who hath loved me and given himselfe for me.

Before, the innumerable and great weight of our sins: set in opposition, the infinite mercies of God, and merits of Christ, who hath fully satisfied for all our sins: and not for ours only, but also for the sins of all the world. We are justified more properly by Christ, then by faith: for faith is but the instrument, Christ, is that only ground cause, and matter of our justification.

Beware of desperation, for it is a most pernicious sinne; it maketh God a lyer. Cains and Judas despaire, was worse then their murder, and treason. It is the greatest sinne the diuell can sugget. It is a horrible augmentation to all our former sinnes: A vile contempt of offered mercies: A real beginning of hell, and thither precipitates millions.

Judge not every little faith to be no faith: for if thy faith bee true, though little; yet doubt not, fear not. Wherefore are ye so careful, O ye of little faith? We know but in part. Little knowledge had the Samarian. The Ruler and his house-hold. The Apostles themselves were ignorant of many things, Mat. 16. 18. and 20. 18. Act. 1. 6.

Judge not every shaken faith to be no faith: the faithfullest have been thus troubled at times. First, they found a weak faith, then a strong faith thereafter: and sometime againe a bruised faith. Abraham did take his maide, to make Gods promise good. Moses dishonoured God before the people. David complained that hee was forsaken. Job curst the day of his birth: so did Jeremey also. Jonas fled from Gods calling, and was angry to the death. The Apostles fled from their matter.

There will bee these degrees of faith in divers men. Abraham was fully perswaded: But the sicke childes father cryed with tears, Lord, I believe, helpe my unbelief. Job was strong in perswasion, when he said, Though hee will mee, I will trust in him: and, I know, my Redeemer liueth.
The truest faith may have some defects. Be cautious, &c.

1 Thes. 3. 10

The least faith, if it be true and growing, is God's gift, and without repentance. It knitteth to Christ. God will perfect it. It justifieth God will not bruise it, nor quench it. He will put under his hands, Christ sympathizeth with our infirmities. He healeth the broken-hearted: he prayeth that our faith fail not.

Rest not upon thy little faith, keepe not that little grain, but sow it, water it, have a care to cause it grow, till it come to a perfect tree, even till it proceed from a true certainty, to much assurance; from a weakly beginning to a more solid substantial ground of all things hoped for: and a sure defence against all assaults, Rom. 8. 33. And from abated doubts, that it may convince all opposed sensuality, phantastie, imagination, science, doubting, incredulity and despair. As may be seen in Abraham, who practised this Convincing power of faith, and above hope, beleued under hope.

Reason saith to him, God's promise is impossible: thy body is dead, thy wife's wombe is dead: God's promise is uncernein. But faith affirmeth with a convincing power: God quickeneth the dead: he calleth those things that be not, as if they were: God is both willing, true, and able to performe his promises. I will give glory to God and beleue. As if he should say: God's Power is above nature: his Wisdom above reason: his Truth above my doubting. I am therefore fully assured.

Thus are the posterior and hinder parts, the defects, penurie, and fainting of the race of faith accomplished. With the which faintings, and retardations, the truest faith (even that effectual faith) may be incumbred, till it be helped and cured.

**CHAP. 5. The euill heart of Incredulity.**

But Nicodemus was simple in knowledge, a coward in profession, and fearful in practice. Paul had a full persuasion; but Thomas was weak.

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**CHAP.**

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<td>and 8. 30</td>
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| Rom. 1. 17 | Rom. 3. 33. And from abated doubts, that it may convince all opposed sensuality, phantastie, imagination, science, doubting, incredulity and despair. As may be seen in Abraham, who practised this Convincing power of faith, and above hope, beleued under hope.

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**CHAP.**
CHAP. VI.

Hardnesse of Heart.

HEB. 3. 15. To Day if yee heare His voyce, harden not your hearts.

DESCRIPTION.

His hardnesse of heart is like unto a scirrous tumour, hard, and vnrfensible: (whether it bee inward, either in the Liver, or the Spleene: or outward, in any part of the whole bodie) and growth hard, through the drying vp of the inward humidity, leaning behind it clammy and glutinous dregges, which stoop the passages, and exclud the animall spirits: whereby the part becommeth vnrfensible. So in the spirituall hardnesse, the liquor of grace, of light, and of reason is exficit. The poysnable dreggs of sensuality remaine, and stop all entrance of the heavenly graces of the Spirit, and so it abideth sense-lasse. If any bilious humour be mixt with the bodily hardnesse: it is called a dolorous and cancerate Scirrous. So when God admixeth with hardnesse of heart, the terours of conscience, it is horribly and most painfully felt.

It is also called a stony hardnesse: (called by Physicians, a Tophos, or a Callofity. (It signifieth also a brawny vnrfensible hardnesse: like vnto that white, hard, and dry substance, that conglutinates broken bones. It may be also called a sort of apoftumate Saines and matter, co-

agulate

Why called, hardnesse of heart.

Schirrus dolorificus & cancrofus.

Why called, scirrhus dolorificus & cancrofus.
The names of hardnes of heart.
Zach. 7.12.
Ezek. 11.19.
and 36.26.
Psal. 119.28.
Lam. 2.19.
Ezek. 2.4.
Ang. lib. 6.
cojsfes.
Mat. 23.17.
Acts. 7.51.
Rom. 2.28.

Hardnesse is
natural, or acquired, or inflicted.
Rom. 8.7.
1 Cor. 2.14.
Rom. 1.18.
Zach. 7.12.
Psal. 58.3.
Inflicted.
Exod. 4.21.

Hardnesse felt or unfelt.

Hardnesse felt.

Chap. 6. Hardnesse of heart.

agate into a hard callous substance, in any part of the body. So this spiritual hardnes is hard like the Diamod.
senselesse, like unto a fward of fainesse: filthy, like apollinate sainesse: and conglutinates all other sinnen in the soul, vnto one coagulate masse, that it may remaine fixt.

This is that ftony, yea Adamantine heart, that will not bow, nor admit any liquor of grace. Contrary thereto is the heart of flesh: And that heart that melteth, yea, a heart powdered out like watter, to God.

This is that fubfainse, and strengthesse of heart, which is a diuellish obstinacy in sinne. How oft would I have gaathered you, but ye would not, faith Christ! This is that uncircumcised heart, still resisting the holy Ghost.

Hardnesse of heart is either,
1. Naturall and inbred, and borne with us all:
2. Or else it is acquired and voluntary: which is a desperate willfull drying vp, and extinguishing of those lesser sparkles left behinde, in natures light and vulgar graces, whereby many make themselves hard like an Adamant stone, and wilfully estrange themselves from God. The wicked are strangers from the wombe: even from the belly have they erred, and speake lies.
3. Or else it is inflicted by the hand of God, as a punishment. God hardned the heart of Pharaoh, when he gave him ouer fully to himselfe and the diuell.

Hardnesse of heart againe, is either felt, or not felt at all. Hardnesse felt, is when we see, and feel with sorrow our dullnesse and deadnesse of heart: which at the threatenings, or promises of God cannot relent, nor resolve into unfaied repentance. This is incident to Gods children in their estate of grace, as a branch of our inbred corruption, and we are ever fighting against it, till death extinguish it.

This sensible hardnesse is of two sorts.
The first is in those who carefully vs the meanes to mollifie their hearts, and are sorry that they are not sorry enough: and more displeased with themselves, be-
cause they cannot be more displeased with sinne. They ever complain of themselves, that they cannot profit in grace, and with mourning soules, deprive themselves of their proper comforts.

The second is, in those who use not the holy meanes, yea count them lothsome for a time, till they begin to call to mind the Lords faithfullness, and the ancient time.

Hardnefe of heart vnfelt is that whereof we have neither sight nor sense: which is of two sorts.

The first is joyned with obstinacy, and abused rebellion: and with contempt of all the outward and inward meanes of repentance. Examples hereof are Pharaoh, Saul, the Israelites, Scribes and Pharifes.

The second sort of insensible hardnefe proceeds from the ignorance of God, and of themselves: security, self-love and complacency: And thinking they need no meanes, they neglect them. They proceed from carelessnes, to senselnesse: and then to wilfull profaneness, and to obstinate contempt. This is vitally incident to worldlings; yea sometimes, and in some measure, to the children of God. (As to David after adultery) till the Lord rouze them vp againe, and take away their callous hardnefe.

This hardness of heart hath degrees, as the scirrous of the body hath. There is a hardness begun, as is the natural hardness. There is hardness growing, as is the acquired hardness. There is a hardness confirmed, as is the first sort of vnfelt hardness.

### Degrees of hardness.

1. 
2. 
3. 

---

**Part affected.**

The part affected is chiefly the heart or will; and consequently, the minde more and more blinded, and the conscience more and more sleeping or feared.

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**Causes**

1. Cor. 3. 14.
### Causes

God doth harden lustly, punishing sinne. (The potter may do, as pleaseth him with his owne clay (to shew his power, and to declare his name thorow all the world. This he doth, by ceasing to support by grace: By giving man ouer to his owne lusts: By giving him to Satan’s power: By blindfolding him: By limiting the heart daily by the Word, his judgements, blessings, motions of the Spirit, and pricks of conscience, (which not breaking the stony heart to contrition) through the owne corruption, it is hardned. As the sthithie, the more it is beaten, the harder it is. All this proceedeth of the Lords fore-knowledge. But he hardneth not his owne, as he doth the reprobate: he hardeneth his owne, to humble them, under a sight and sense of their corruption, and to sharpen their appetites for the heavenly Manna.

Satan, by tempting and perswading the heart to refuse grace, and continue in sin, or impeniteney, doth harden.

Man doth harden himselfe by his owne inbred corruption. First, abusing rest, peace & prosperity. Secondly, delighting in the hearts vaile: which is the minde blindnesse, weakenesse, vanity, sensuality, and want of the Spirit. Thirdly, refusing not to repent. Fourthly, yeelding vnto sinnes deceiving baitts. Fifthly, by continuance in the custome of sinne, without remorse, and by offten tetteration of the act of sinning, with delight and long custome. Sixthly, cleaung to the contagious company of gracelesse persons. Sevenly feeding their owne hearts with selfe-loue. Eighthly, sleepeing in car-nall securitie.

1. God hardneth in with-holding grace, Deut. 2. 30.
2. Satan hardneth in stealing away grace, 2. Cor. 4. 4.
In the Godly: First some secret unrepented sinne, and neglect of holy means: Secondly, Satans temptations by himself, the world, and the flesh: Thirdly, Gods just desetration for a time, causeth their sensible hardness.

Signes and Symptomes.

He that is hardened, is like vnto the wilde Afe, and wickednesse hath envouen it selfe in his heart. Sin he delicately entertaineth. He smelleth nothing in sinne but sweetnesse. He is an inuentor of ill, and can metamorphose sinne into sinne. He wadeth thorough all the new formes and circumstances of impiety. He is faire from righteousness and twist to all sinne.

Hee will not heare the Word: hee pulleth away his shoulder, and stoppeth his ear, lest hee should heare the Law, and the words which the Lord of Hosts sends in his Spirit by the miniftry of the Prophets. Or if hee heareth, it is but hearing. He belieueth not. He obeyeth not. He will at last rebel, persecute others, and finally refiit the holy Ghost.

When he dare, he playeth the Atheift: but when he may not, he will straine the vtof ift veyne of his wit, and found the depth of his damned policy, to cloe him selfe with a Saints robe: and yet will not spare to thinke ill, and speakes ill of Christianity, and more and more vn-able him selfe to repent.

Correction he refieth: and for all the heavie strokes of Gods hand, he will not returne. At the tragicall sight of Christs so wonderfull Passion, the Sunne may be eclipsed, the earth may tremble, the rockes and vale rent, before his heart doe sympathize.

Hee that is thus affected, hath security for his fore-runner, impenitency his convoy, & a feared conscience his follower. He will doe what hee will, neither will hee finne pecuiously or cowardly, but (being past feeling) will.
Eyes blinded.


Ears shut.


Psal. 119 70.


Iron sinew.


Esa. 48.4.


Iet. 7.26.


Brazen brow.


Iet. 5.3.


Iet. 3.3.


Signes and


Symptomes of


felt hardnesse.


Sorrow.


Griefe of the


want of


feeling


Case better,


worse.


Dangerous.


Prove 26 r.


and 28. 1 4.


Iob 6.4.


Eulis enuiting.


Rom. 2.


Ephel. 4 18,19.


Wrath.


Deut. 2.30.


(without malicioussesse) is more hardly cured. But hardness vnfelt, that is joyned with mere obstinacy, is most hardly helped. A man that hardneth his necke when bee is rebuked, shall suddenly be destroyed, and cannot be cured: He shall fall into cuill, and shall not prosper.

It ftops all course of repentance: It maketh men strangers from the life of God: and being past feeling, to gine themselues unto wantonnesse, to worke vnnean-

nesse with greediness. It maketh sinne to bee written
Chap. 6. Hardness of heart.

with a pen of iron, and with the point of a Diamond upon the table of the heart: it debarreth men from God's rest: it procureth God's wrath: it draweth on many woes; and finally and fully hoordeth up wrath.

Curation and remedies.

If thou be hard-hearted and ignorant, thou must be taught: and if thou be indocible and contrary minded, thou must be instructed with meekness, & wonne from thine owne waves, customs, superstitions, examples, foolish reasons, dislike of the truth, and such like impediments.

The doctrine of the Law must be urged against thee, with legall threats and thundring cominations: to bring thee to a feeling of thy sinnes. Some special sinne, (whereof thou art most evidently guilty) must be noted against thee: and the detestation thereof urged: together with God's severer wrath for the same: That thou maist be brought to some misliking of thy selfe, to sorrow for sinne, & to seare of God's revenging hand. The hardness of Joseph's heart was this way cured: as God said to him, Because thy heart did melt, and thou diddest humble thy selfe before God, when thou hearest his words against this place, and against the inhabitants thereof; and humbledst thy selfe before me, and tarest thy clothes, and wepest before me, I have also heard it, saith the Lord. So was the hardness of the incestuous person, and of the Inidell Jewes, this way helped.

Here the publike preaching of the Word, with grace and authority, and exhortation, while it is called to day hath great force: the present opportunity of the day must be inculcate.

That this commination may the better pierce the heart: let the fearful examples of indurred persons be set before thine eyes: considering the great evils of sin, and punish
Chap. 6. Hardnesse of heart.

Consideration of God's greatnesse and goodness.
Deut. 10, 16, 17,18, & 20,21. Isob. 23, 15, 16.

Psal. 95, 3,8,9.

Consideration that sinne is pardoned.
2Chro 30,8,9.

Consideration of Christ crucified.
Mal. 4, 2.

Prayer.
Zach. 12, 10.

Meditation on Christ's blood.
Plutus.

Punishment that commeth thereupon: according to the euill Prognostickes aforesaid.

Set before thy eyes the greatnesse of that Majesty, against whom thou art hardened. As it is said Circumcise the fore-skin of your heart, and harden not your neckes no more, for the Lord your God is God of gods, and Lord of Lords; a great God, mighty and terrible. Therefore I am troubled at his presence, and in considering it, I am afraid of him. for God hath softened mine heart, and the Almighty hath troubled me. Then consider ioynently together, both his greatnesse and goodness: for the Lord is a great God, and a great King above all gods. Harden not your hearts as in M&ibah, and in the day of Massah in the Wilderness.

Consider the pardonablesse of thy sinnes, and hope to obtaine mercy. Be not ye now stiffe-necked like your fathers, but give the hand to the Lord, &c: and the fercestnesse of his wrath shall turne away from you. &c: for the Lord your God is gracious, and mercifull, and will not turne away his face from you, if ye convert unto him.

Then let thy hard, cold, and frozen heart be laid open and naked directly, before the hot beames of the sinne of righteousness: that it may sensibly feel the force of his gracious influence. These beames shine hottest, and clearest, through the transparent burning-glasses of his Word, rightly set on, and fitly delivered. Here, Christ, in most pathethicall termes, would bee described in thy sight: and before thee (as it were) crucified: that in Christ's presence thy heart may be gin to melt, and resolve into tears. In this instant, if it shall please the Lord (at thy most humble suit) to powre downe the Spirit of grace and compassion: Thou shalt then looke up to him whom thou hast pierced, and lament for him, as one mourneth for his onely sonne, and be sorry, as one is sorry for his first-horne.

If the undaunted Diamond, (whose extreme hardnesse scorneth the force of iron, fistie and hammer, and regardeth not the violence of fire) be steeped in the hot blood
Chap.6. Hardnesse of heart.

Blood of a Goat, it is presently bruized and broken. By thy deepest meditation therefore, bathe thy hard heart in that gracious blood of the true Scape-goat. Looke upon it, drinke it, apply it lay it nearest thy heart: wallow thy heart into it: consider it is the blood of God, the price of man, the drinke of life, the medicin of the mind. The Phisicains blood was shed, and was made the phrenetics medicine.

In his sacred blood, read at once, thy sinne, Gods justice, thy due punishment, his torment, thy basenesse, his unspakable love, who suffered such hard words, harder strokes, most hard punishment. O hard and hardened, and over-hardened sons of Adam: whom, so great a flame, so great a goodness, so great a heate of love, so strong a Louer, doth not soften: who for so naughty baggage, did bestow so great prices!

Behold his hands, his feete, his side, as they were pierced: And throrow these rifts, sucke the honey out of the rocke: And taste and see how sweete the Lord is. So therefore fee him, to heare him to learne him, and be so taught by him (as the truth is in Iesus) that thereby thou mayst cast off this old hardnesse.

Lift vp thy minde to that brazen Serpent. Powre out thy heart vpon that Rocke: cry vnceflantly to that Holy One, for some of his ointment and oile of gladness: that of his fulnesse, thou mayst receive grace vpon grace: and for some of that ointment (more precious then that which went downe from Aarons beard, on the borders of his garments) that thy hard heart may be mollified: thy hardnesse may be quite dissolved: and thy stony heart converted truly into flesh.

If at any time it shall please God to cast thee into an iron fornace, and there to try thee: and fine thee: Remember, it is because thou art full of this drosse of hardnesse. Let not the bellowes be burned, nor the lead be consumed in the fire: nor the Founder to melt in vaine. Bee not reprobate siluer: but in the midst of the furnace, let.
let thy dross be burned away, and prove fine gold or silver: let not thy dross become dross.

But in the midst of affliction, make use of thy corrections: so shall thy heart be soon softened. Remember, thy crosses come from God, because of sin: for thy good, if thou wilt be good, spie thy sinnes in thy fores.

Let thy cross drive thee home: first to thyself, then to thy God. Examine, confess deeply, amend. Seek the Lord till he be found; importune him, leave him not, till thou get a blessing, then assure thyself, that as Moses came from the mount, with his face changed, thou shalt returne, with a changed heart: from a stone one, unto a fleshie one.

If thou sleepe and lament thy hardnesse; or haft beene such a one, as hath had sometime a melting heart like waxe, & art forced to complaine of thy owne damnable induration: use also these counsels following.

1. Fear hardnesse of heart, as the greatest punishment that God can lay on thee. 2. Frequently, and soundly examine thy selfe: and thy speciall personall sinnes: till thy eyes be opened, that thou mayst see thy selfe thorowly. 3. Renew thy repentance daily towards God, by humbling thy selfe in his presence, afflict thou own soule for sinne. 4. Renew thy covenant with the Lord, and pay thy vows to the most High: use carefully all the meanes of grace, both outward and inward. 5. Watch in prayer, even in the midst of peace and prosperity. 6. Be always sharpening thy appetite for the heauenly Manna. 7. Shun selfe-love and carnall security with all the delights and baits of sinne.
CHAP. VII.

The Spirit of Slumber.

Esa 29. 10. The Lord hath covered you with a spirit of slumber.

DESCRIPTION.

A bodily sleep bindeth up all the senses, and animal spirits: This spirit of slumber bindeth up the soul, from all sense of sense, and feeling of grace. It is a most profound drowsiness, depriving one of all sense, and feeling. And Chrysostome saith: that it is such a habit of the soul: whereby it is so given to sense, that it cannot be reduced to a better estate. And there are sundry sorts, and degrees of soporiferous diseases in the body: So there are divers species of this slumber. The Godly, because of their remnant corruption, in some measure sleep, and their heart waketh. Some are (as the ungodly) in a more deep sleep, yea a dead sleep; to whom it saith Awake, thou that sleepest, and stand up from the dead. Their sleep cannot be gotten awaked: like unto those that are oppressed with soporiferous diseases. As with Lethargies, Caros, Cataplepsies, Cataplebores, or Typhomanes: which are all deadly except they be speedily cured. And as all these deadly sleepes proceed of a cold humour, or vapour replenishing the braine, and oppressing the animal spirits, and senses: So this deadly spirit of slumber is when men have their...
### Chap. 7. Hardness of heart.

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<td>1 Chr 48.11</td>
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Their hearts frozen in the cold dregs of their sins. Moab hath been at rest from his youth, and he hath settled on his lees. And God will visit the men that are frozen in their dregs, and say in their hearts, The Lord will neither do good nor evil.

#### Part affected.

The part affected, is chiefly the heart, the conscience, and affections: whereby they are careless of grace, & of the means of grace: as of the Word, Sacraments, knowledge, repentance, faith, prayer, &c. Secondly, they are careless of God's judgements. Thirdly, they are feeling-leave of the heavy burden of their sins. So that the Spirit of slumber is a binding up of these faculties, depriving them of the exercise of grace.

#### Causes.

Worldly wit, & foresight, too much repose on, (as it is said, Though a scourge runne over, and passe thorow, it shall not come at us: for we have made falsehood our refuge, and under vanity are we hid) in a vain confidence lie the foule asleep.

Wordly happiness too farre enjoyed, and liked, doth the like. Aboundance made Laish careless. And in my prosperity (said David) I shall never bee moved. I will say to my soule, (said Dives) Soule, thou hast much goods laid up for many yeeres: live at ease, eat, drink, and take thy pastime.

Gods justice provoked to punish sinne, hath covered (many) you with the spirit of slumber.

The devils malice possesth the soule. When the strong man armed keepeth his Palace, the things that he possesth are in peace.

Ignorance
Chap. 7. The spirit of slumber.

Ignorance of our selues, self-love, opinion of righteousness, and conceit of perfection procuring slumbering. Thou hast a name that thou liest, but thou art dead: be awake and strengthen the things that remaine, that are ready to die: for I have not found thy works perfect before God. For thou liest, I am rich and increase with goods, and have need of nothing, and knowest not how thou art wretched, and miserable, and poor, and blind and, naked. The Pharisee did stand, and pray thus with himself: O God, I thank thee that I am not as other men, extortioners, unrighteous, adulterers, or even as this Publican.

Hope of long life, and forgetfulness of death, with the ignorance and contempt of God's judgments. Thou hast much goods for many years, live at ease. They remember not their end, yea that put farre away the evil day, and approach to the seat of iniquity. O Lord, they will not behold thy high hand, but they shall see it. His ways are always proper, thy judgement are high above, his sight. He faith in his heart, I shall not be moved, nor be in danger: he hath said in his heart, God hath forgotten, he hideth away his face, and will never see, he hath said in his heart, Thou wilt not regard.

Carnall presumption of mercy: thinking to get mercy as soone as any, how soone they please, and after what manner they think best. When he heareth the word of this curse, he blesseth himself in his heart, saying, I shall have peace, Wishing not to live well, but to die well with Balaam: They think in their own conceit, to make heaven as they please: and the way there-to, as wide as they like; promising to themselfs liberty, and are the servants of corruption. They think they may passe as easilie as they please, thorow the wombe, to grace: thorow grace, to wantonnesse: thorow wantonnesse, to glory: offering the grace of God to wantonnesse: Offering to the Lord, the vniclaine, the blind, the lame, the sick, the torne:And counting inward, and spirituall holiness: but weariness, and to be snuffed at.
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Publike means of grace administrated to us more plentifully & ordinarily: And through our great corruption (we vsing them in private, more sparingly, and counting them lesse familiar and rare to vs) caueth this slumber. As it is said, *They come unto thee, as the people useth to come: and my people sit before thee and heare thy words, but they will not doe them: for with the mouth they make lefte, and their heart goeth after their courtesynesse. And lo, thou art unto them a pleasant and Lous song of one that hath a pleasant voice, and can sing well, for they heare thy words, but they doe them not.*

The great pleasures and care of this world: and too many secular businesses: wearing our selues in too many affaires: makes our minds to fall in this slumber. This made our Lord say, *Take heede to yonrselnes lest at any time your hearts be opprejfed with sursetting and drunkennesse, and cares of this life, and lest that Day come on you unawares: watch therefore.*

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**Signes and Symptomes.**

Their contempt of God, his judgements, patience, works and Word, is great. They make a covenant with death, and a bargaine with hell, abusing the Lords patience: And will bragge of their peace: *And will say peace and safety.* They say, where is the promise of his comming? they spend their dayes in wealth, and suddenly they goe downe to the graue: they delight themselves in all kinde of dalliance: but no man is sorry for the affliction of Iofeph. As in the dayes of Noe they care, they dranke, they married wiuues, and gaue in marriage, unto the day that Noe went into the Arke. Likewife also, as it was in the dayes of Lot: they are, they dranke, they bought, they fold, they planted, they builded. And with Belthazer; when judgement is nearest, then are
are they merry: and still blessing themselves. The harpe
and the viol, the timbrel, and pipe, and wine, are in their
feasts, but they regard not the worke of the Lord. They say
also vnto God, Depart from vs: for we desire not the
knowledge of thy waies. Somtimes they are like Gallio,
counting religion a question of names: Somtimes
like Agrippa they begin almost to be Christians. And like
Felix, they can neither get a convenient time: nor a con-
venient heart for the Word. When they happen to heare
the Word, they are not like the bee that filleth her belly,
cloggeth her legges, and dyeth her wings amongst
flowers, but are like the Butterflie, they will onely dye
themselves, and neither fill themselves, nor feede them-
selves.

They learne to draw neere to God with their mouth:
& honour with their lips: but haue removed their heart
farre from him. They will goe to Bethel, and tran-
gresse: and offer a thanksgiving of leauen: for this liketh
them well.

To them grace is no care, judgement is no care,
sinne is no sorrow. They are diligent in things secular;
but negligent always in matters of saluation: they
are carlesse in Gods seruice, like vnto that care-
lesse seruant, that began to eate and drinke, and to bee
drunke.

They delay repentance, securitie foundeth, it is not
yet time. They cuer dreame of feliciti, boasting of their
owne hearts desire: with the Dolphin they swim in de-
lights, when destruction is neerest: till at last, securitie
Maid wofully crieth, The houre is paft.

Prognostickes.

This is a lingring disease, growing by degres. The
cure whereof, the longer delayed, the worse. For it
is the forerunner, either of cros fins, great crosse, care-
full
Meditate on the shortness of thy life, and remember gravely, that thy body is but a tabernacle of clay, and flourishing grass. What is man that is borne of a woman? He is of short continuance, and full of trouble: he shooteth out like a flower, and is cut down; he vanisheoth also as a shadow, and continueth not. How soon conceived, as soon condemned to die. The building scarce finished is ready to fall: each moment threatneth out departing.

The sily sparke of our doubtfull and dying life, is but a shaddow, a dreame, a night-watch, a smoake. Casualty, sickness, and age, are ever our attending summoners. We are still postng to a doubtfull end. Every moment, may our glasse runne out, when then should we be secure or slumber? How long wilt thou sleepe, O sluggard? when wilt thou arise from thy sleepe? yet a little sleepe, a little slumber, a little folding of the hands to sleepe. Sleepe the sily Pismire in Summer, or slumbers shee in harvest? The Storke in the aire, knoweth her appointed times.

The cry is made, The bridegroome commeth, is it not
not time to awake, to arise to trimme thy lampes, and go forth to meet him? And that considering the season, that it is now time that we should arise from sleepe. The time is short, the fashion of this world goeth away. Behold, now is the accepted time, behold now the day of salvation. While we have therefore time, let vs redeem the season; the days are euelles, for it is more then enough that we have spent the time past. Now the time is at hand, the space of repentance, and of awaking is exceeding gone: awake, awake.

Meditate vpon death, and looke vpon the vgly shape thereof. It is a debt that none will pay for thee. It is appointed vnto men that they shall once die: and after that, commeth the Judgement. It is a most certaine vncertaintie, so is also the time and manner thereof vncertaine. This day is hid from vs, to make vs watchfully waite for it. Corporall sleepe, is temporall deaths brother. This Spirituall Slumber, is death eternals brother. If our temporall death finde vs, in our spirituall slumber: eternall death shall seize vpon vs.

By death the slumberer is cut off from the world, his pompe cannot follow him: the soule is cut from the body, and divorced from God. The body made wormes meate: the soule, devils foode: account is to be made of all sines. And what thou haft sowne, that shalt thou reape: where the torment shall be inesitate, eternall, vniuersal, irrenewable. While worms are sporting with thy bones, the diuels shall make pastime of thy paines. Teares will not prevaile: prayers will not move: ransomes cannot help: repentance hath no place: diadems are scorned. The sluggard, for common and easie crying will not awake. But cry loud and short, saying; The bed is on fire, the house is burning, will he not soone be awake? And truly in a slumberer, wickednesse burneth as a fire: And the holy One of Israel is a flame: and it shall burne and devour his thornes: and he shall be meate for
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<td>Apoc. 14:10</td>
<td>Fixe in thy heart, the memory of the day of Judgement. Remember, it is a great day; wherein all causes of all men shall be pleaded, of all their deeds, all their days: And full execution of all the treasures of God's wrath, which they shall feel in eternity: when God shall take vengeance of all injuries done to him, when the Host of all punishments, with their confedrate battle of all offence, shall assaile all the secure, with all force.</td>
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<td>Ps. 90</td>
<td>Now, God's temporal plagues are but short excursions, and skirmishings, before the great battle: wherein God will fight with all miseries: death shall render vp all. All kindreds shall mourn. All that pierced him, shall mourn. Awake therefore, and with David say, Enter not into judgement with thy servant. And with Paul, Know the terror of the Lord. And with Job, who (although he was eyes to the blind, and feete to the lame) yet he feared, saying: What then shall I do when God standeth vp, and when he shall visite me? So do thou the like. And to hold thee ever waking: With Jerome, have ever that fearfull Trumpet in thy minde: as if thou wert hearing it with thy ears. Consider that Crowne of glory, and high price of thy calling: hold it ever in thy heart. Behold, her commeth shortly: Hold that which thou hast, that no man take away thy Crowne. Thou holdest and keepest that Crown with watch-</td>
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<td>Mar. 13</td>
<td>Meditate on the last day. Apoc. 6:17.</td>
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<td>2 Tim. 4:6</td>
<td>for the fire, and finally tormented with fire and brimstone. Number therefore thy days. Let thy end be the rule of thy doings: with a watchfull heart, learn to die ere thou die: that when thou diest, thou maist have no more to do, but to die. They course running horses vp &amp; downe the ranke: to acquaint them with all difficulties of the race, before they run. So with continuall watchfulness before our last ranke; let vs be courting our selues. Take heed therefore and watch; be ready to be offered vp, fight thy good fight.</td>
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<td>Job 31:14</td>
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watchfulness; it is taken away, when thou sleepest. 

That thou hast already, (by right, title, and earnest,) hold fast (by watchfulness) till he come, in the day of thy full coronation.

In this thy moment, follow watchfully and hard toward the mark: for the prize of the high calling in Christ Jesus. The goodman of the house awaked to save his goods from the thieves, the husbandman for his harvest: the Merchant for his wares: the Soldier for his spoile. And shall we lose an eternal crown, with sleeping? He that hath the key of David, hath opened the way. The first Adam with sin did shut it: the second Adam with righteousness, unclosed it? and shall we with slumber deprive ourselves of it. The way is opened but yet narrow. Awake, and strive to enter in; for many have sought to enter in, and could not; because they fought with sleeping eyes, to enter in: but strive not with painful watching, to go forward. Some sleepe so found: they come too late. Some sleepe so long: till the Angels troubling, of the poole of Betheſda be past. when their Iubile is past, the foolish will cry: Open, open.

Some awake a little, and beginne a little to enter in, but finding the way straight: First, with Lot's wife they looke backe: then, with Demas they turne backe, and with the dogge they runne backe, to their vomit. They conceiue in the spirit, and bring forth in the flesh: when thou thinkest upon that crown: thinke there withall upon this word, few, few, enter in, few are chosen. In the great deluge few: viz. 8. soules were saved: in the overthrow of Sodome: but Lot fauèd. Amongst the 635500. of the people of Israel, only Iofua and Caleb entered into the land.

Take that simple that is pure, and giveth light to the eyes (whereof the finest Collyries are made for the sight) and light for the feet, which is sharper, then a two-edged sword: use it as a sharp corrosive, that it may enter the...
Convince thy conscience by the Law. 
Gal. 3:19. 
Rom. 3:20 & 7:9.
2 Cor. 3:7. 
Acts 2:37.
2 Cor. 10:12,13 

2 Sam. 2:1.
1 Cor. 11:23,31 
Lam. 3:40. 
Zeph. 2:1. 
106:22,52.

Prefervative against the Spirit of Slumber.

Sobriety. 
1 Pet. 5:8. 
1 Thess. 5:6,8. 
Corporall.

Chap. 7. The Spirit of Slumber.

row, and decide asunder the scale and the spirit, the joints and the marrow, and may discern the thought and intention of the heart. Apply it unto that part of thy scale, that is both a judge and a witness; a laylour, a Hang-man, and a hell: until it corrode deeply, until a most sensible pain arise in thy most noble part, and most strange apparitions of ugly monsters come into thy head: like an armie of vipers, to eate thee thorow. And doubtlesly, if paine and fear be able to awake any: thou wilt loone be awaked; and come to the knowledge of thy miserable selfe.

The devil, the world, and the flesh, faith all is well: but the commandement of the Lord, faith all is wrong. Measure not thy selfe by thy selfe, neither by others; but lay the Law to thy conscience: and thy conscience to all thy troops of monstrous sinnes. The Law is general, conscience of sin is special. If thou canst not make the special out of the general, admit the helpe of some Nathan conningly to doe it, and try thy selfe as Goldsmiths try gold; judge thy selfe, search and try thy heart: see thy selfe, not worthy to be loved. Thinke upon that great unsupportable burthen, and upon that infinite debt that all the Angels in heaven can never satisfie, nor all the sinners in hell can recompence with paine. And never giue thy eye-lids sleepe: till thou bee sure that thy eldest brother hath paid thy infinite debt to thy most rigorous creditor, and that perfect peace be bound vp betwixt him and thee.

When thou art awaked, thou mayest readily fall to thy slumber againe, like those that are oppressed with Lethargies, or other torporiferous diseases. It is meete that some counsell be set downe, to keep thee from falling asleep againe, as Prefervative.

As Ebriety causeth sleepe, Sobriety helpeth to awake. Let us be sober and watch. Let vs which are of the day be sober. Sobriety is either Corporall or Mentall. Corporall is a moderation of all bodily pleasures and appetites, that
that they be neither unlawful, nor immoderate. Mental is a moderation of all our joys, confidence, desires, designs, delights, hopes, iniquities, that they be bounded, with honesty, reason, religion. Let not thy heart swell with pride, nor thy mind with curiosity; presume not too much on mercy, neither confide in thy perfection. Think not thy religion great, and suspect thy conscience in his best applause. Gird up the loines (or affections) of your mind, be sober. Let your loines be girded about, and your lights burning. Contrary to this is spiritual drunkenness, Esa 29. 9.

Be thou a child of the light, and of the day: endeavour ever to keep light in thy mind, by using all diligent means, for common light out of the Word: and for special light out of the application of the Word to thy heart: accompanied with visual meditation, and lively exercise of holy feeling.

Be diligent in prayer, and strive therein. Watchmen watch best, when they are talking: acquaint thy selfe with the Lord, and holde thy selfe awaking by confering with him. Let the body stirre vp the spirit, and the spirit the body: give no rest to thy soule, let thy soule give no rest to that holy One of Israel. Unceffantly importune him, like the urgent widdow: leave him not, till with Jacob, thou get a blessing.

Carefully know, and remember always upon Satan's circumventions: be not ignorant of his machinations. In every occasion suspect his pageants, and snares. The tempter hath a thousand ways to tempt; he desireth nothing so much, as that we take some grains of his Laudanum: once to fall asleep, that he may sow his tares, and spread his gins. There is not one, whom he assaulteth not, either to bait Judas, or buffet Paul. Let vs watch therefore, because our adversary goeth about continually, like a roaring Lyon, seeking whom he may devour.

These aforesaid remedies, one may use by himselfe,
but a sleeping man can hardly help himself. It were fit he had some skillfull Artisan, or Scribe taught unto the kingdom of God, that can lift vp his voice like a Trumpet, to administer these remedies with further instruction, admonition, conviction, and exhortation, and to use here-withall discretion, regarding all circumstancial points of his cure: As time, place, person, quality, and degree of the malady.

If none of all those things will prevail: as physicians send their incurable Patients off their hands, to mineral or metallin Bathes: Or Dec. & nature: So leave I them (that cannot, nor will not be cured) to their Maker: to bee awaked, either by some heavy crossle, or some deeper wound of conscience. And if these will not awake them, I suppose, they shall shortly fall into a remedless remedy: an unquenchable Bath of fire and brimstone, which is that second death: into the which there is no more sleeping in sinne, not awaking to grace: But endless weeping, and gnashing of teeth.
A cauterized Conscience.

I. TIM. 4. 2. Whose Conscience is cauterized (or burned) with an hot yron.

DESCRIPTION.

Conscience medleth not with generalls, as the minde doth; but onely, with all particular thoughts of the minde, desires of the heart, words of the mouth, and actions of the bodie. It hath a Witness in the heaven, with whom we are said to confcire: and hence it is called conscience: as a private knowledge with another, then our felues: and this other, is only God: Combining two Secretaries to one thing: and two knowledges to one matter: so that we can know nothing our selues alone. It is also called, a consummation of the light of nature: or the light of the law, to convince vs in all our actions. God hath deputed it, to give sentence before him, and with him: with vs or against vs: for the furthering of his owne ones to be converted, and the wicked to be left convinced. It shall at the last testify against them, how oft it warned them, but they would not heare: which sentence, God in his owne time will ratifie against them.

It giueth testimony of all our thoughts, words, deeds: It is that Notary, that hath alwayes the pen in his hand to note what is done. From whom, nothing can be hid, and none can be freed.
It is that booke, wherein our dayly sinnes are written.

It giueth testimony, that we are the children of God: pardoned of our sinnes, and predestinate to life euerla-

It giueth iudgement, that we are the children of God: and a kind of reasoning accuseth, or excuseth. And this it doth, both in life and death, and after death.

Afflicted by mind and memorie.
the heart, stirring vp shame, sadnesse, sorrow, teare, and our owne thoughts, to trouble and affray vs : our joints to loofe, our knees to Finite together, as in Belshazzar : terrours of confciencie, desperation, like the raging of the sea. Whose convincing power no fairenesse of face, no hypocrisie in speech, no policy in wit, nor pleasure in earth can stop.

It excufeth and absolueth : making the righteous bold like a Lion : reioycing in godly purenesse, as in a continuall feaft, yea it is a confident defence against all the calumnies in the world.

It becometh (in the wicked) cauterized, or seared with an hot Iron : In the which word the Apostle allueth to a phyficall cauterization : Which ferueth, 1. for stigmatizing or marking (with an hot iron) any part of the body. 2. For cutting away of any rotten and gangrenate part. 3. To make any putrified part turne into a dead senseleffe scarre, which shortly thereafter falleth away. 4. It is fit also for venemous bites, Carbuncles, venereous and pestilent botches, and for contumacious tumors, that otherwise refuse all help. So that when any vicious part cannot be helped with emollition, maturation, digestion, incifion, &c: then the place is only for cauterizing, actually or potentially, as occasion requirith.

So that a cauterized conscience is, 1. A conscience blotted and stigmatized, with inseparable bigane vnrepeated notes and badges of guiltinesse and coruption. 2. A conscience cast away, put away, or cut away: that in regard of the functions, neither truly and holily wittneseth, accuseth, nor excufeth. And hauing all, bygane light, feeling and life (both of reason or grace) turned into a hard-callosis-purrid-dead-crusty senselesse. 3. A conscience rotten, venemous, vlicerate, pestilent, filthy, gangrenate, whereby one (most boldly) dare fall away, and commit any sinne with greedinesse. 4. A conscience at the firft, feelinglesse, so long as the filthy senselesse.
I teach him to mind only for the fire. 
Heb. 12:29.

At last tormentedit.
Gen. 4:13, 14.
Esa. 57:20, 21, and 48:22.

Part affected.

The part heere affected, is the conscience, (as hath been said) and this feared conscience is not in all men by nature (as is the common ill conscience) but in some. And it is an acquired calamity, by an increas of the corruption of nature: as shall appeare in the particular causes following.

Causes.

The fals intelligencers of conscience, (as custom, opinion, worldly wisedome, common prejudice against a strict course of sanctification, precedent examples of greater men, the common naturlall notions of right and wrong, and (uch like) too much entertained and credited, doe infect the conscience with a most contagious poyson. Whereupon that increasing corruption daily
daily proceedeth from worse, to worse, till it come to the conscience fearing.

Sins against the conscience, or (as Augustine calleth them) sines that waste the conscience (which are committed with a full mind and resolution, even greedy, and reign over the whole man: ) their customs, by process of time bringeth on a strange consumption, and emptieth the conscience of all light and life. Instead whereof growth up an incurable apoplexy, and putrefaction, to be feared with an hot iron.

Hardness of heart, and fury of inordinate affections, do concur to enable sinnes to waste the more: Which (by a circular reflection) increase both the hardening of the heart, and fearing of the conscience.

Satan as he blindeth, so he benummeth and poisons the conscience: Judas was first a Devil, then possessed againe with the Devil: till his conscience was fully feared in the greatest fort.

God deserts the sinner, and punisheth the former abuse of the natural or enlightened conscience.

The blindness of the mind increased, and joined with that envious heart, of incredulity (whereby the light of conscience is put out) bringeth on a running feeder in the whole conscience to be feared: Unto them that are defiled and unbelieving, is nothing pure, but even their minds and consciences are defiled.

Brainfick and foolish opinion (that against the true sense of God's Word) as verbal prayer, is devotion. Seeking to witches, is a tolerable value for any fores. To sweare by creatures in a true cause, is nota sinner. That religion, is preciseness; connotfiness, is but worldliness; pride, is honesty; fornication, a tricke of youth; swearing, is a courageous and gentlemanly affirmation: and though they sinne against God, yet they can escape. This madness of opinion (wholly posessing the obstinate,) hath made both Atheists and Heretickes, in suffering death for their damnable actions and opinions,
to be without all checke of conscience: their erring and misconceiting mind doth so farre mislead the conscience, and poison the same.

Induration.

Induration, 
1 Tim. 4. 2. 

Abomination, 
Rom 1. 28. 

His impiety.

Mar. 10. 19. 
1 Cor. 13. 9. 
Col. 2. 21. 
Eph. 29. 13. 
Eph. 4. 18. 

His false peace.

Eph. 57. 
Psal. 37. 37. 

Signes and Symptomes.

HE that hath a cauterized conscience, can doe nothing but sinne: and all his indifferent actions turne into sinne. He cannot, nor dare not call on God, because he is his Judge, but fleeth from him as his deadly foe. If externall ceremonies be kept, internall impiety is excused, and unwarranted opinions and intentions are in estimation with him. He is more touched with breaking of superstition, then for the greatest violating of true Religion. Being past feeling, he gueteth himselfe to commit all impiety with greediness. He falleth, and causeth others to fall. He is stubborne in his fond opinions: his hypocrisy is politick, and his apostacy groweth more and more.

His peace may be great with the flesh, the world, and the diuell: but hee hath no true peace with God, nor with his owne conscience. When hee seemeth to sleepe and
and take his rest, he is inwardly full of trouble: neither shall he ever want his secret terrours when he looketh least for them: As Nero (after he flew his mother) confessed how he was tormented. The feared conscience may lye still quiet a space, and be calme-like; but like a wild beast, while it sleapeth, seemeth tame and gentle, but when it is awaked, slieth in a mans face to devour him: So it being awaked, and the senseless slumber falling off, or pulled off, by the seuerest hand of God, sheweth his fierce eyes, and becometh like the furies, pursuing him with firebrands. His comforts are never true nor lasting. Neither can Sauls Kingdom, nor Balthazars Empire, nor yet Adams pleasures of Paradise, nor the whole world remedy his terror. Sometimes with Na-

bal, he is like a stone: sometimes in a mighty rage, with Cain: other times with Felix trembling: yea, his countenance will be changed with Balthazar, and his thoughts will trouble him: the joint of his loynes will be loo-
ted, and his knees finite one against another: and in a moment he will not be able to endure himselfe; but must needs either burst, or most desperately (with Achitophel, and Judas) end himselfe.

Prognostickes.

HEE that hath the feared conscience, doth either prone an Atheist, or an Hypocrite. And though, in this glassie sea, he falls with stretching streamers of profession, in the calme of his tranquility: yet because of his vnder-cracke and craze in his Keele, hee shall make speedy ship-wracke of his pretended faith, and will not cease to blaspheme, and deserve that most seuerest reneging hand of God. Hee is counted ill in the judgement of man: hee shall be counted worse in his own conscience: and worst of all in the judgement of God.
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<td>The cafe dan¬</td>
<td>If this disease be long neglected, it becommeth al¬</td>
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<td>gerous.</td>
<td>most incurable, and it is vaine thus to say, after many</td>
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<td>Reprobate</td>
<td>yeeres, <em>God is mercifull, I have sinned, Pharaoh, Saul,</em> and</td>
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<td>fene.</td>
<td><em>Judas cried all, Peccati.</em> Yet <em>Pharaoh</em> is hardened and pe¬</td>
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<td>Desperation.</td>
<td>risheth. *Saul consulteth with a witch, and is cast away.</td>
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<td>Occultum</td>
<td>*Judas despaired, &amp; did put hands on himselfe. And most</td>
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<td>quattuor a-</td>
<td>hardly is it helped; none almost escapeth: for he that is</td>
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<td>mimo tortore</td>
<td>thus affected, runneth (so strongly) either to a reprobate</td>
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<td>flagellum:</td>
<td>minde, or (so hastily) to a desperate end: Hee had no</td>
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<td>Luuen.</td>
<td>minde to mend himselfe, but shall have a raging minde</td>
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<td>The manifold</td>
<td>to end himself. His indured heart can induce the hardest</td>
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<td>euis of a fea¬</td>
<td>checkes and corrections of others: but he is most impa¬</td>
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<td>red conscience.</td>
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<td>False peace.</td>
<td>The cauterized conscience, as it can never prove a</td>
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<td>True terrour.</td>
<td>friend, so it is ever a mans greatest enemy. It is the</td>
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<td>Lords Sericant, still arresting &amp; bringing the owner be¬</td>
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<td>fore God. It is his laity, keeping him in strait irons,</td>
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<td>and making him forth-comming, against that great day</td>
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<td>It is a thousand witnesses to accuse him: The judge to</td>
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<td>condemme him: the hang-man to execute him: And</td>
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<td>flashing fire-brands to torment him. It still remaineth a</td>
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<td>fore-runner and executioner of Gods most righteous</td>
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<td>judgement: when hee shall rouze it, it shall wax most</td>
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<td>cruel and fierce, like a ravenous beast.</td>
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<td>A booke o¬</td>
<td>The confences judgement (by Gods permission) may (for a time, and in some great measure) be smo¬</td>
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<td>pen d.</td>
<td>thred downe: and the definitue sentence thereof not heard</td>
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<td>Reu 20, 11,12.</td>
<td>But in the end it rageth and is invincible, and cannot be</td>
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<td>fully and finally extinguished. At last it shall lift vp the</td>
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<td>voyce like a trumpet, and thunder with a most authen¬</td>
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<td>ticke divine condemning echo, from Gods tribunal.</td>
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<td>Although it be in this life a <em>Closed booke</em>: yet, (after the</td>
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<td>bodies death, and much more after the bodies rising) it</td>
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<td>shall be a <em>booked opened.</em> God shall enlighten it, and firre</td>
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<td>it vp, by his mighty power: it shall disclose plainly the</td>
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<td>most ancient and hidden abominations, ten thousand</td>
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<td>millions of endless woes. And in this life it shall</td>
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|                 | make
Chap. 8. A cauterized Conscience.

make him that hath, it either die as a blocke, with Nabal; or desperate, with Judas.

Curation and remedies.

If thou fecke vnceflantly for honours, riches and pleasures, which must be left; and for the helping and easing of the least paine, of thy body, that is running to the durt: How much more shouldst thou care to be relieved of this festred conscience, the greatest malady, can befall man? Consider often of these two most terrible days of death, and of Judgement: in which every one is to render an account: where a cauterized conscience shall be condemnation great enough alone. As by the contrary we are to labour for a sound and a whole conscience, which is a continuall, feast: and the onely surest comfort in life, in death, and after death.

Indeavour for daily increase of true light, let that sincere milke, sweeter then the honey, be thy diet-drinke, that it may dwell in thee plentifully. With David, desire the opening of thy eyes, that thou maist understand the wonders of this Law. Make daily search of the Scriptures, as for gold in the mines of the earth. Labour for spiritual wisdom, that thou maist hate, with thy light, the right use thereof, in all thy particular actions. Let thy conscience therewith be healed, lightened, and directed in all thy affairs. Be ever meditating upon this judiciall sentence of the Law, Cursed is every man that continueth not in all things which are written in the Book of the Law to doe them. Apply to thy selfe this just deserved curse, that thy conceited and fore-talled ignorant minde, and hardened heart (the poftoners of conscience) may be once affrighted.

Be serious in the true examination of the conscience. Search and try thy ways: cry, I have sinned, and have rebelled. Search thy selfe, even search thy selfe. Bless not thy selfe.
felse. Make not a covenant with hell and death. Smite thy own heart and sorrow deeply for thy great madness and misery. Let this thy distress occasion thee to seek for gracious succor: to help thy feared conscience. Now it is called to day: after death there is no Physick.

Cast downe thy selfe humbly before the most High: like the dust in his presence. Abhorr thy selfe in dust and ashes, condemn thy selfe, confess thy sinnes, depurate them in Christ. Insist in raising vp thy conscience till it be awaked, and get some sense of grace. Meditate on these promises and examples. He that hideth his sinnes, shall not prosper: but he that confesseth and forsaiketh them, shall have mercy. If wee knowledge our sinnes, he is faithful and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse. Then David said unto Nathan, I have sinned against the Lord: and Nathan said unto David, The Lord also hath put away thy sinne, thou shalt not die. And when Manasses was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers, and prayed unto him, and God was intreated of him, and heard his prayer.

Then begin with mourning heart, and weeping eyes, to looke upon him whom thou hast pierced: and lament for him, as one mourneth for his only sonne: and bee sorry for him, as one is sorry for his first-borne. Trample not that blood of God vnder thy filthy feet. Let not the beautinesse of his soule to the death be so lightly regarded by thee: lay the distress and anguish of his most holy conscience for thy sinnes, to thy feared conscience: and that most holy blood of that immaculate Lambe, to that thy hard conquerer, as an all-sufficient remedy for all the fores of the conscience. For Christ by himselfe hath made a purgation of our sinnes. His blood cleanseth vs from all sinne. And through the eternall Spirit he offered himselfe vp without fault to God, to purge our conscience from dead works to serve the living God. Desire refreshment from his blood: hunger and thirst for it, and undoubtedly thou shalt bee satisfied.
Srj* G

8. ^

wounded Spirit.

Satisfied with it. At once it will heale the conscience, expiate thy sinnes, and satisfie both the judgement of the conscience, and the most severe judgement of God.

This must be done continually for many dayes, with serious and frequent meditation, and indeavour to some measure of prayer. And ere thou pray not at all, let any part of thy person, even thy body be humbled: bow thy knees, lift vp thy eyes, bend vp thy hands, looke unto the heauens; get out but one word, spare not to babble before that Rocke, till thou finde a resonant Eccho. Let the body draw-on the soule; use all the meanes to humble thy self; ever fixing thy eyes on that Cross, and still apply that sacred blood; at least, lye and waite at the poole of Bethseda, longing till the Angell come, and the water be troubled, and till one come and helpe thee to goe in. And press to touch the hemme of his garment; virtue shall proceed from him to heale thee.

When thou art made whole, go thy wayes, and sinne no more, that thy conscience be feared no more. Carry in thy heart a care to cut the bond of sinne. Walke with God, as Enoch did. Order the whole course of thy life as in the presence of God. Approoe all thy doings even unto him, and persuade thy selfe thou standest in his presence. *Seneca* willed his *Lucillus* to doe all things, as if graue *Cato* were present: how much more wee, when God, and our conscience are present?

*Pythagoras* his lesson was, Aboue all things bee ashamed of thy selfe, or reverence thy selfe. And this shall keepe thy conscience at all times, both in sincerity, and from all danger of fearing. *Keepe faith in a good conscience, keepe thy heart with all diligence*. It is the most tender part in the soule, the least pinne may blind the tender eye of it. Now God will speake peace to thy soule, on this condition, that thou turne not againe to folly, Psal. 85.8.
CHAP. IX.

A Wounded Spirit.

Prov. 18. 14. But a Wounded Spirit, who can bear it?

DESCRIPTION.

He deepest wound of the spirit is by trouble of conscience or distress of mind: when a man's conscience is disquieted before God: wherein the excusing power is too little, and the accusing power too great.

The least degree of this wound is, when a man is in suspense, and doubts of his good estate before God, and is in a single fear and grief for his own condemnation. (a common disease amongst the regenerate.) The greatest degree hereof is, when a man is (in his own sense and apprehension) without all hope of salvation. And this is more than single fear, even a kind of fearful desperation.

There are three sorts of this wound. 1. It either ariseth from the soul immediately. 2. Or from the melancholike body immediately. 3 Or it is mixt, and riseth from them both.
The part here affected is the conscience chiefly: whose perturbation goeth thorow the whole faculties of the soule: as shall evidently appeare hereafter.

Causes.

God, of his owne will, causeth this wound to be inflicted, for the more declaration of his power: both in iustice vpon the wicked, (beginning heere their hell and sealing vp their iust condemnation: As in Cain, Saul, Judas:) and in mercy vpon the godly: (As in Job, and David,) who oft times feel no comfort, but sensible tokens of Gods displeasure, and thinke their case desperate, and that they are entred in some degrees of desperation.

This he doth, to try their faith, and to scourge their sinnes. Here hee is not an efficient, but a deficient cause, leaving men to themselues, exerçising their faith with tentations, before he send them glorious feelings. God hideth himselfe vnder a cloud, to humble his owne vnder the knowledg of themselues, and make them count better of his presence, and cleave to his strength. Hee pursueth them with his wrath, to cause them flee to his mercy, and to know what Christ felt for them, who dranke the drops of that most bitter cup, whereof they drinke the drops.

Satan (that roaring Lion) labours by all meanes to bring the conscience, first to sinselfe, then to desperation: casting ever cruell and impure thoughts into the heart, even of the most innocent. Hee is politike and cunning: hee doth aggrauate a lesse sinne, to obfuscure a greater, and aggrauates any great sinne, above the
the infinite mercy of God. This he doth as a murderer, and a liar from the beginning, and yet he doth nothing, but by God's just and wise permission. As the angel Satan was sent to Paul to buffet him: and the evil spirit to torment Saul: as the devil entered into Judas.

Foully tentations of blasphemies trouble the conscience very sore, with vile conceits and thoughts against the Majesty of God: Thinking he is not just, he is not mercifull, he hath no providence, he is not present, he is like a sinner, he feeth not, he careth not, he will neither doe good nor evil, he is not to be regarded: On condition there were not a hell, or a diuell, I would there were not a God: with many such hatefull and disdainfull thoughts cast into the minde. Christ was thus tempted and assaulted by Satan to renounce God and his worship, and (as Satan's slave) to fall downe and worship him, which altogether he rejected: yet the weake and wearie sinner is sore wounded therewith.

Sinnen (Death's sting) giueth heere one of the greatest strokes. As when a man waxeth cold in holinesse, maketh little conscience of duty, sinneth upon light occasion, taketh himselfe to evil customes, hearing, seeking, and suffering sinne patiently, suffering sinne to come to some height in himselfe, and thereby the conscience to be deeply wounded. Sometimes notorious and capital sinnes bring on this wound: as may be seene in the example of Caine, Saul, Judas: and the more secret those odious sinnes are, they bring on the more distresse, even farre more then open sinne, that giueth not so deepe a wound.

Sense of the want of grace woundeth sore, when the Lord for a little while forsaketh, for a moment in his anger, hides his face for a little season. This David testifieth when he prayeth, Restore to me the joy of thy salvation, and stablifie me with thy free Spirit. And pitifully laments, saying, Will the Lord absent himselfe for ever?
and will he show no more favour? And, Lord, how long wilt thou delay? Here defects of obedience sensibly felt wound sore. But above all, the doubtings of faith, and of our election, brayeth & brueth the conscience. Yet after this fort a reprobate will never bee troubled: for his heart is never sorry rightly for want of God's favour.

Sense of our owne sinnes, and of God's anger (as most justly deserved) distresteth deeply. As Job lamented when he said, "Thou renewest thy plagues against me, and thou increasest thy wrath against me: changes and armes of sorrows are against me. And he will not suffer me to take my breath, but filleth me with bitterness. And thou writest bitter things against me, and makest me to possess the iniquities of my youth. Thus David complaineth: For thine hand is heavy upon me, day and night: and my moisture is turned into the drought of Summer. And thine indignation lyeth upon me, thou hast vexed me with all thy ways."

The wicked also are plagued with this wound of conscience (proceeding from the feeling of sin, and of God's wrath:) for an evil conscience is a certaine hell to the soule. As Cain testified, saying, "My punishment is more then I can bear." Whereby he thought his sinne was greater then could be pardoned, or the punishment thereof borne or eschewed. Thus was Judas wounded, when he sore repented himselfe unto death: emptied his hand of the price of Christ's blood: departing with those woful words, "I have sinned, and betrayed the innocent blood: and desperately hanged himself." Ignorance of the nature and degrees of sinne: & the accusing power of conscience, too farre blindly extended, corrupteth the foolish imagination, & the blinded minde, causing the smallleste sinnes seeme the greatest, and customary sinnes of infirmity and of ignorance, to bee as sinnes against the holy Ghost. In the mean while many greater sinnes will bee hereby covered, and unknown, and the silly sinner will be tormented in conscience.

Psal. 6. 3.

Sense of sinne and wrath.

Job 10. 17.

Job 9. 18.


Psal. 32. 4.

Psal. 88. 7.

Gen. 4. 13.

Mat. 27. 4.

Ignorance of the degree of sinne.
Melancholy. (with blackish fumes, and darkening vapours, arising from the discomposed body) corrupts the imagination strangely, that therewith the heart, affections and conscience are greatly perturbed. This being a disposition, to conceive evil of each thing, to expound all things to the worst; to apply every ill thing to himself; and to conceive a thousand mountaines of unspeakable miseries against himself: accounting himself to be the greatest sinner, and to lie forrest under God's eternall displeasure. Here the conscience is not truly touched, but by the perverted imagination: yet it counterfeites the trouble of conscience very neere. Hee taketh never vp his sinnes in speciall, but in generall, and in a confus'd maffe. Oft times he is touched more with the least sinnes and imaginary sinnes, then with the greatest and real. And as for God's wrath, he taketh it not vprightly: but because he heareth it is so great an evil, he is afraid of it (for every evil affrayeth him confusedly:) yea he is affrayed at a picture in the wall, at the crowing of a cocke, and the shaking of a leafe. He will be strangely terrified with his owne thoughts and dreams. Melancholy is the diuell's baite, as Sauls euill spirit (the diuell) abused his adust and melancholike distemper.

Signes and Symptomes.

The signes and symptomes of Job, his wound and trouble of conscience, were (as he himselfe testifieth saying,) Oh that my griefe were well weighed, and my miseries were laid together in the ballance for it would bee now heavier then the sand of the sea: therefore my words are swallowed vp, for the terrors of the Almighty are in me, the venom whereof doth drinke vp my spirits, and terrors of God fight.
fight against me. Oh that I might have my desire, and that God would grant me the thing that I long for: that is, that God would destroy me, that he would let his hand goe and cut me off! And, thou writest bitter things against me, and makest me to possesse the iniquities of my youth. Thou putteth my feete also in the stocks, and lookest narrowly unto all my paths, and makest the print thereof in the heeles of my feete. Such one consumeth like a rotten thing and as a garment that is moth-eaten. And thou hast made me full of wrinkles, which is a witness thereof, and my leanness riseth up in me, testifying the same in my face. His wrath bath torne me, and he hasteth mee, and gnabbeth upon mee with his teeth.

The signes and Symptomes of Davids trouble of conscience are likewise expresed. As, my soule is sore troubled, but Lord how long wilt thou delay? I fainted in my mourning, I caused my bed euery night to swimme, and water my couch with my teares. Mine eyes are dimmed for despit, and sunk in, because of all mine enemies. And when I held my tongue my bones consumed, or when I rored all the day, for thine hand is heavy upon me day and night, and my moisture is turned into the drought of Summer. And in the day of my trouble I fought the Lord: my fore ranne and ceased not in the night: my soule refused comfort, I did thinke upon God and was troubled: I prayed and my spirit was full of anguish. Thou keepest mine eyes waking, I was astonied and could not speake. Will the Lord absent himselfe for ever? and will he shew no more favour? is his mercy cleane gone for ever? doth his promise faile for evermore? Hath God forgotten to bee mercifull? bath hee shut up his tender mercies in displeasure? and I said, This is my death.

Here nothing is felt but the tokens of Gods anger: whereupon proceedeth the alteration of the body. A burning ague: the entrailes rise, the bones are inflamed, the flesh consumed, sickneffe, and weakneffe increase feares, terrous, doubting of mercy, lamentable complaints possesse the whole soule.
When the devil woundeth the conscience with filthy suggested thoughts; they come in the minde speedily and are enforced violently, vnaudyable, againe, and againe, entreing in, ye a thousand times in the day perhaps. They are conveyed to the minde, from without. The memory is weakened, the senses dulled, the braine confounded. These vile thoughts are directly against the light of nature, and faire more against the light of grace, thinking vnreuerently of God. They are conceiued with feare, trouble and faintings doe follow. They are cast in the minde, and not bred there. They will befall both the bad and the good: the best Civillian and fairest professor, may be in the dumps with them. The godly cannot promise themselves freedome hereof: but when they have them, they abhorre them.

There is another sort of impure thoughts, most vile and filthy, that are not ingested, and susiected by Satan; they come more directly from a mans owne heart; they come with greater leisure, leffe violence, and more moderation. They are not so farre against the light of nature. They cause not feare, fainting, nor sicknesse. They are not amazed wit them. They come more orderly, even from the heart of reprobate minds. They distrefse not the conscience, because the minde applaudeth to them; they belong more to the madness of minde, or to the cauterized conscience, then to the wounded conscience.

When the godly and regenerate hath their trouble of conscience more common, and leffe violent: They are for-ty, for not sorrowing as they should: they are grieved with hardnesse of heart, and vexed with doubtings: They complaine of infirmities, wants, weaknessses, imperfections, omissions, slips and slidings: They lament that Gods graces are not so sweet to them, and their owne sinesse not so sour as they should be.

If trouble of conscience seeme to come of melancholy, the imagination in conceits will be monstrous:

thinking
Chap. 9. A wounded spirit.

thinking himself oft times to be a beast: (such a one was Nebuchadnezer,) Sometimes a pitcher, a cow, a dog, a dead body: their nose to be monstrous big, their buttocks of glass, their belly to be full of little cats, &c. He that is thus affected, will apply every evil thing to himself. He will have many horrors, fears, and despairs, even of salvation. He feareth every man, every creature yea himself also, & feareth most, when there is left cause of fear. He is displeased with himselfe, and with his owne actions. This trouble, it is not cumbered with sinne and wrath, in speciall (as that true trouble of conscience is:) it hath courage in nothing: but true trouble of conscience will bee most courageous, in many godly things. This may bee cured with Physicke, but true trouble of conscience scorneth all medicines. This passion is longe in breeding, and commeth on more slowly, then the true trouble doeth.

Prognostickes.

If trouble and wound of conscience, come of a capital crime (wasting and wounding the conscience) it becomes almost incurable, and makes many, with Cain, Indas, Saul, perish in the tentation.

If it come of the mere will of God, (as was Iobs trouble) it is then the more curable.

If any bee troubled with that filthy tentation of blasphemy, and consenteth thereto: it is then most dangerous: specially in those that have begun to choose the way of truth. It bringeth forth strange evils, and horrors of minde, great astonishment, desperation, dispatching themselves, and judging themselves, the fire- brands of hell, rejecting all holy meanes and exercises of recovery: yet nevertheless, as Christ escaped this tentation without spot: so many of his members are delivered.
delivered from this tormenting fury: and now fully restored, continuing in the zealous service of God. But if this vexation proceeding upon blasphemy, have no consent of heart, but a constant disliking thereof, it is the lesse dangerous.

If the spirit be fore wounded for greater sinses after relapse, it is the more fearfull; for in all the Scripture, there is not one example of restauration after relapse.

If it proceede of the bodies melancholy, it is curable by Physicke. But if it be a mere and true trouble of conscience, no earthly Physicke can helpe it: but only that, that floweth from the fountaine of light and life, skilfully applyed, and graciously blessed.

This trouble of conscience, if it proceede of a combate of the conscience, directly and immediatly with the wrath of God, it maketh the forer and deeper wounds, and is more incurable, then that trouble that proceeded from the fense of the want of mercy and grace.

**Curation and remedies.**

Conceale not thy discafe, neither rest on thine owne judgment. Submit thy selue alwaies to the advice of such, as thou acknowledgest to bee both Godly, wise, loving, learned, meeke, and experimented in that sickneffe, that is able to comfort by the comfort wherewith bee hismefelfe hath beene comforted of God. But in speciall make choife of some one, that hath a ministeriall authority: as an Ambassadour for Christ: and one in Christ's stead, to instruct, exhort and comfort: To whom the Lord hath given the tongue of the learned, to be able to minister a word in time to him that is weary, whose good words are as flagons of wine. He must gage thy heart, and thou must open thy minde to him freely.

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Chap.9. A wounded spirit.

He will much regard thy disposition: hee will beare patiently with thy wants, frowardnesse, peevishnesse, rashnesse, distempered affections, and actions. He will humor thee, and sympathize with thee in divers things: and be grieved, when thou art grieved; and weepe when thou dost weepe: he will not give thee soone ouer: Hee doeth know that God heerein hath the greatest stroke, and will wait on his leasure; that after all meanes are vfed, at length thou maist find him, in whom thy soule delighteth. He will not deale so sharply with a woman, as with aman nor with the melancholike, as with the more simple trouble: nor with him that is troubled vnder the want of grace, as with him that lieth wounded vnder the guiltinesse of sinne, and terrour of wrath.

Hee muft not apply falfe remedies: nor begin with words of compassion and consolation: nor with venemous faire tendered comforts: before the conscience be ripped vp by speciall repentance. He muft comfort not too soone, before thou be humbled: nor too much left thou become afterward the worse; Iron too much and often heated and cooled, becommeth the harder. Thou muft not begin with drinking, paftime, mirth, company, purging, &c. which for a while may mitigate the paine; but will bite more deeply thereafter: when the violent fit shall assault, with a second remorse, more dangerous then the first. If the trouble be not mixed with melancholy, physick is but folicte. If it come altogether of melancholy, to vse Theology onely, shall prove idle labour. Some are so mad in the fury of this deseafe, that when they can get no ease by common falfe remedies; neither can obtaine the true and moft specificke helps they runne to violent death, to end their griefe: like the foolish fift that leapeth out of the feething water, into the burning fire.

When this wound commeth by a sense of wrath for sinne: First, thou must bee purged, and brought low by the Aloes of the Law, before thou be supped with the oyle

The Patient would be patiently borne with.

Cant. 3.41. Putting a difference.

Iud. 22.

Cautions.
Begin not with comforts.
Comfort not too much.
Comfort not externally, as with mirth.

Comfort not with Physicke.

Danger of falfe remedies.

If the wound proceed of the sharpe sense of wrath for sin.
A wounded spirit.

Purge before the ye are for only, and call dowe before ye raise. Caution.

Lam. 3. 39. Content for row to a for row for sinne.

And reduce general and confused griefes to particulars.

Wander not in the generality of sinnes.

Conviction in some greatest and particular sinnes.

Begin repentance, or else renew it.

Psal. 32. 5.

Job 39. 37.

Bee drawne to some true measure of prayer.

Oyly of the Gospel. Purgatius must goe before restoraties. Thy fores would be gently searched; and out of them, a sense of some speciall and secret sinnes drawne. It is not meet to press the conscience too rigorously: nor to releafe it too unadvisedly.

Begin at thy sorrow, and convert it vnto the sorrow for sinne; remembering that man suffereth for his sinnes. It is a very fit cure of the haemorage of the nose: to diuert the fluxe of blood, by phlebotomie in the arme. When thou art brought to a sorrow for sinne: let not this sorrow be general or confused, but distinct and speciall for such and such particular great sinnes. Thus maturate thy apostumate wound: let the fore issue out: reduce confused griefes to particulars: Say, He that is a transgresor of one is guilty of all. If I be scourged and wounded for one sinne, what may God doe instly to me, for all the millions and mountains of my sinnes?

Looke not to general sinnes, too superficially: nor to particular sinnes, too superstitiously. Bind some particular great sinne upon thy conscience, by the euydent convincing power of the Law: marke the greatest and most frequent checkes of thy conscience. This shall be thy advantage, when thou art grieved for any one sinne truly and unfaignedly: thou shalt be easily brought on proportionally, to be grieved for all sinnes knowne to thy selfe; thou shalt be brought humbly to repentance, if thou haft not repented before: and if thou haft already repented, this will helpe to renew thy repentance: that thou maist confesse with David, I acknowledge my sinne unto thee, neither hide I mine iniquity: for I thought, I will confesse against my selfe my wickednesse unto the Lord, and thou forgavest the punishment of my sinne. And with Job, Behold, I am vile: what shall I answer thee? I will lay my hand vpon my mouth.

Thou muft be drawne to deprecate and pray, at leaft to fall downe, sigh and sob before the Lord. Affure thy selfe, that though thou know not how to pray as thou oughtst
Chap. 9. A wounded Spirit.

oughtst: yet the Spirit will help thy infirmities, and make request for thee, with sighs that cannot be expressed. The secret groanings of secret faith (in despight of the flesh) shall cry loud in the Lord’s ears for mercy: protest before him; if thou canst not be grieved for sinne as thou wouldst: yet thou art grieved, that thou art not grieved: at least, earnestly thou desirest to doe the same.

Thus being sore casten downe, vnder the sense of thy speciall sinnes, and just defecond wrath of God: and now lying dejected and sore contrite, vuttering nothing but groanings: comforts are to be miniftred, not too farre (at the first) sweetned, but sharpened with some terrours of the Law (still a little affrighting, for sinne and wrath) that the comforts may appeare the sweeter: Comforts would not be direct and present, but proceed by degrees and steps: except onely at the point of death (for then a more direct and sudden course of comfort would be vsed.)

Perfwade thy selfe of the possibility of pardon: Sinne of the owne nature is euer vnpardonable: yet in the mercy of God most easily pardoned. For,

1. Gods mercy is (as himselfe is) infinite. The Lord is gracious and mercifull, slow to anger, and of great mercy. The Lord is good to all, and his mercies are over all his works. Let the wicked forsake his wayes, and the unrighteous his owne imaginations, and returne unto the Lord, and he will haue mercy upon him: and to our God, for he is very ready to forgive. And, Let Israel waite on the Lord: for with the Lord is mercy, and with him is great redemption: and he shall redeem Israel from all his iniquities. And Christ hath given himselfe a ransomme for all men. Not only a price, but a counterprice. The horrible falls of Manasse, Salomon, David, and Peter, were swallowed vp in the gulf of this infinite mercy.

2. Sinne committed doth not euer vittrly take away grace, but darkeneth it for a time, that it may thereafter shine
3. The promises of pardon and life are general, and indefinite to all: they exclude none, but those that are finally impenitent.

If thou thinke thy relapses cannot be pardoned: Remember that men that haue not a droppe of mercy in comparison of God, are obliged to forgiue the repenting offender, though he offend seuenty seven times. God much more, that is infinite in mercy, hath bound himselfe by his most constant promises, (vpon true and renewed repentance) both often to forgiue and forget the same sinne, reiterated againe and againe. That though your sinnes were as Crimson, they shall be made as white as Snow: though they were red like Scarlet, they shall be as Wool.

After that thou art perswaded that all thy sinnes are pardonneable: Labour to bee assured that thy sinnes in particular are really pardoned, thou wilt object thy extreme feeling of sinnes, and signs of the degrees of Gods wrath, writing bitter things against thee: and that thou hast no sight or feeling at all of faith, or grace of remission. Remember how God worketh alwaies in and by contraries. All the world is made out of nothing: The Raine-bow a signe of raine, is a Pledge to saue the earth from raine: Elias sacrifice burneth in the midst of water. Christ curseth the blind man with spittle and clay: He giueth life by death: He bringeth to heauen by the gates of hell: His power is made perfect in weaknesse: He killeth, then maketh alioke: First he woundeth, then healeth, he maketh men to sow in teares, that they may reap in joy: In wrath, he remembereth mercy. He maketh his owne, by taste of wrath, thinketh mercy the sweeter. The paschall Lambe was eaten with bitter herbes, no sweetnesse.
A wounded Spirit.

Thtweetness can be felt in Christ's blood, till bitterness first be felt in sin and wrath. Whose sense cannot pre-judge mercy and pardon: God is most mercifull where there is greatest misery lamented.

1. Be grieved therefore at sinne, for that it offendeth God: even thy loving God. 2. Thirst and hunger for reconciliation. 3. Be faine to repent. 4. Purpofe to sin no more. 5. Endeavour to new obedience. Say, I will rise and goe to my Father, and say unto him, Father, I have sinned againft heaven, and before thee. Remember that Christ is a Physician for the sick, but not for the whole: meditate upon his blood, and apply it to thy sore. What is more effectual to cure the wounds of the conscience, than a diligent meditation of the wounds of Christ? Apply the leaves of the tree that srebeth to heale nations. The tree is Christ, the leaves are his merits. He calleth upon the weary and laden, that he may ease them. He was sent to heal the broken hearted, to preach deliverance to the captiues, to recover sight to the blind, and to set at liberty them that are bruized. The Lord is nere to them that are of a contrite heart: And blessed are they which hunger and thirft for righteousnesse, for they shall be filled.

Hereby thou maft be assured thy finnes are both pardonable and pardoned. But if thou object and complaine vpon the want of thy sight, and sense of grace, and that thou lackest repentance and faith to embrace the actuall remission of thy finnes: Then is thy trouble brought from a greater one, to a leffe one: that is, from the sense and feeling of sin and wrath, to a trouble that ariseth more directly: from the want of the sense of grace: This is to be helped as followeth.

Remember that it is Gods will, that so long as wee abide in this pilgrimage, wee shou'd be imperfe and, remaine unfinished till death. Our faith is weake, our hearts are narrow-mouth'd vessels, in Oceans of graces, receivng them but by drop and drop. God will not have vs to be Saviours to our selues, in sarisfying and fulfilling...
We must be humbled.

We are partly regenerate, & partly vnregenerate.

God esteemes vs from our best part.
Rom. 8, 5.
Mal. 3, 17.
First fruits.
Our greatest perfection, is to feel our imperfection.
Ambrose.
By our wants God will haue his graces well valued.
God will haue vs ever exercised.
Content thy selfe with the beginnings of graces.
2. Cor. 12, 9.
The beginnings of saving graces are confirm'd.
Rom. 8, 33, 34.; 35, 38. 1oh. 10, 27. & 6, 37.
And they are three.
1. Sorrow to God-ward.

fulfilling the Law perfectly; and Christ only to be but an instrument to dispose vs thereunto: nay he will haue vs altogether brought to nothing in our selves. The carnall man faith, I doe no good, nor will doe it. The glorified man faith, I doe good, and will doe it. But the regenerate man participates of both, and is acceptable to God, saying, The good I doe, but not as I would doe it: euill I avoid, but not as I would avoid it.

He is esteemed before God, more from his spirituall part, then from his fleshly part: and is judged to be of the Spirit, because he sanours the things of the Spirit. We receive no more here, but the first fruits of the Spirit, wee must be blythe to touch the hem of Christ's garment, and with Mary Magdalen to kisse his feet: our perfection stands in the feeling, and confessing of our imperfections: our obedience is regarded, by the affection more then by the action.

God will haue vs to see and feele, what great neede we haue of his Sonnes righteousnesse: that we may the more diligently thirst for it. He will haue the pride of our heartes humbled, and subdued by counternailing the received graces, with the like measure of inbred infirmities. And finally, he will haue vs daily fighters against sinne, and daily busied in purifying our selves.

Looke for no perfection of graces here, neither complaine for the want thereof: it may very well content thee, and delight thy heart, that thou haist the true graces, in any measure. Let the Lords grace be sufficient for thee: his power is made perfect through weaknesses.

Consider therefore if thou haist the true beginnings, and first grounds of saving graces: whereby thou maist reape singular quietnesse, and peace to thy conscience. For he that is once in the estate of saving grace, shall abide in the same for ever.

These true beginnings are chiefly three: The first is Sorrow, which is a sure saving grace: if it be for sinne, as it is sinne, and as it offendeth God. If thou wouldst faine be
be displeased for sinne, although there were no conscience to convict, no deuill to torment, and no hell to punish thee in; yea if thy sorrow be so sincere, that thou art sorrowfull, for not being more sorrowfull then thou art; and grieved, for not being grieved enough, for offending that so high a Maieftie, and so loving a Father: This is a portion of that true sorrow to God-ward, that causeth repentance never to be repented; for it is not nature, but grace that can make vs so to doe.

The second is a desire and a willing minde to have grace. If thou canst not feele within thee (as thou wouldst) such true repentance and faith as thou shouldst haue; yet if there be a willing minde, it is accepted not according to that which thou hast not, but according to that thou hast. If thou wouldest faine repent, and beleue, it is a true beginning of repentance and faith: the promise of blessednesse is annexed to the true desire of grace. Blessed are they which hunger and thirst for righteousness, for they shall be filled. Hunger agueth a want, and a feeling of the want, and a desire of the supplement thereof; to him that is a thirst (is promised): the well of the water of life freely. God heareth the desire of the poore. And he will fulfill the desire of them that feare him, he also will heare their cry, and will save them.

The true desire of mercy in the want of mercy, is mercy it selfe obtained: and desire of grace in the want of grace, is grace it selfe: Because God both worketh it, accepts it, annexeth a blessing to it, heareth it, and will fulfill it. This desire is not naturall nor carnall (as the desire of wisdome, riches, honour, pleasures; that God leaveth oft empty) but it is a desire divine and spiritual, that never wanteth the promise and performance of blessednesse and life.

Thou wilt not get this desire, so great as thou wouldst; but yet thou must content thy selfe, if thou canst haue it as true as thou maieft in some measure; albeit thou be like vs a sicke man, sore sicke against his will; and yet faine would

2 Cor. 7.

Desire of grāce
2 Cor. 8, 12

Matth. 5, 6.

Reuel. 12, 6.
Psal. 10, 17.
Psal. 145, 19

Desire of grāce
in grace
Reasons hereof
Phil. 2, 13
2 Cor. 8, 12
Mar. 5, 6.
Psal 10, 17.
Phil. 1, 6.
Psal 145, 19
This desire is divine
Altho' gh sometimes small, yet ever true.
would be amended, and yet all means to obtain health; but it will not as yet be with him. And like a shipwrecked man swimming to land: but driven back with the wind tore against his will: yet still he labours and desires to come forwards. Or like a man imprisoned in Irons that hath broken the layle; runnes away with his Irons; but hindered with their burthen, desires same to runne faster. All these desires are true, yet hindered in their performance, and made weake with impediments.

The third is a purpose. If thou canst not finde in thy selfe, such proofs and practive of grace as thou wouldest see, if thou haft a settled purpose and willing minde to forfake all sinne, and to returne againe to God: saying with David, I will confess against myselfe my wickednesse unto the Lord, and thou forgavest the punishment of my sinne: and with the forlorne childe, come to thy selfe againe, and in the purpose of thy heart fay, I will arise and go to my Father, and fay unto him, Father, I have sinned against heaven, and before Thee, and am no more worthy to be called thy sonne, make me one of thy hired servants: Let this purpose spring from desire: grow with endeavor, and end at performance: euer labour to turne purpose into practice. If the purpose be honest, though the practice be weake: yet it is accepted with God for obedience. Let the desire be true, the purpose constant, and the practice as diligent as thou canst.

All these three feminaries of sauing graces, though weake, yet are they pledges of the Lords unchangeable love: where in thou must diligently labour, that they be not flitting, fleeting, flopping, straying, nor straying; but constant, settled, growing, & daily recovered from their enforced ruines and losses: say to God with David, Be bold, here am I, let him doe to me as seemeth good in his eyes: & if he thinkes it for his glory, say with Paul, I would wish my selfe to be separate from Christ.

Whereas perhaps thou wilt fay, thou feelst no comfort of grace: Remember, thy sense and feeling are not alwayes...
alwaies fit directours: we must live by faith, and not by feeling. For above sight and sense, wit and reason) yea even in the apprehension of anger) to rely on the mercies of God, and to lay hold on his promises, is the true triall of true faith: David out of the deep places called unto the Lord. Job sayd to the Lord, Though thou kill me, yet will I trust in thee. Abraham hoped above hope. And the thief on the Cross beleeued against sight, sense, reason and opinion.

Our estate of grace vnder weakenesse, hath its owne ebbing and flowing, and accessse and receffe: Sometimes we have to complaine of our deadnesse, and say, quicken mee according to thy loving kindnesse: Sometimes to lament the spirits withdrawing, saying, Will the Lord absent himselfe for ever? And, I sought him but I found him not: I called, but he answered me not. At some other times againe, Christ willie betwixt the brefts of his owne, as a poefie of myrrh giving a strong smell: And will shed abroad his love most aboundantly in their hearts.

Call to minde, that all these stops and impediments of grace, spring from the corruption of our nature: They are no part of vs that are regenerate: neither belong they to our persons, in respect of divine imputation. Every one of vs may well say, It is no more I that doe it, but saine that dwelleth in me.

Remember the bigane experience of the Lords faavour, and the yeeres of the right hand of the most High: As David, when he went to slay Goliab, remembered how the Lord deliuered into his hands the Beare and the Lion Whom the Lord loves, he loves to the end. And with him there is no shadowing and turning. He is faithfull, and will establish and keepe his owne from euill. His graces are without repentance: whom He hath chosen, He will call, and whom He calleth He justifieth, and whom He justifieth He glorifieth. And this foundation standeth sure, The Lord knoweth who is his.

Thinke not this thy exercife and trouble, vnder these
Delay of the petitions of grace is no sign of wrath.

Psa 69. 3

God grants the petitions of grace, when and as he will wonderfully.
Rom 8. 26
Heb 5. 7

Remedies against doubting of election.
None have a warrant to believe their reprobation.

There is no testimony of reprobation but small impenitency.

If this trouble proceed from the doubting of thy election, whereby thou art more persuaded that thou art a reprobate, then a chosen child: Remember, God hath allowed none to doubt or despair of their election. Neither hath he allowed any to believe the certainty of their reprobation. None can gather the persuasion of their reprobation from themselves, for all men are liers: We cannot have this persuasion from the devil, for he is a liar from the beginning. God's Spirit maketh no persuasion in this point. It is hard to gather it from evil works, or from an evil heart. A denying Peter: A persecuting Paul: A filthy and bloody David: An apostate Solomon and Manasseh, may be converted. No kind of sinne can beare testimony of reprobation: these wants, to bee vncoith and strange. The most dear to God haue beene thus handled, as Christ in the Garden, and on the Cross: David in his heavy distresse: Job in his anguish: And the Spouse in her languishing.

And whereas thou wilt say, I haue prayed long for many graces of God, but haue received none: whereby I judge the Lord doth hate me, and that I am altogether empty of grace; yet remember that to pray for grace is a good beginning of grace. Others, who were according to Gods owne heart, were so handled. David complaineth, I am weary of crying, my throat is dry, mine eyes faiile whiles I wait for my God. Zachary prayed long to the Lord (even until he was old) before he was heard: God hath many wonderfull wayes in granting the requests of his owne. We know not how to pray: and we know not how he grants our prayers. Christ in his strong crying and tears, was heard, but how? he was not freed from the death, but strengthened to suffer death, and thereafter freed from the sorrowes thereof. If thou get freedom from thy distresse, or else strength to bear it till the time of thy deliverance, it is all one before the Lord, and to thy endless weale.
bation: except only finall impenitency, or the sinne agaist the holy Ghost, which is most rare.

As for the certaintie of election. The Spirit giueth testimony thereof, making perswasion in the heart. It differeth from carnall presumption (whereby the De- will transformes himselfe into an Angel of light.) Carnall presumption is dead, and bringeth forth no true fruits: Spirituall perswasion is lively, and effectuall in good works: yet it will be sometimes weake, faint, and feeble, while as in the mean time it abideth a true and reall perswasion.


If these effects be languifhing, we are not to cast down our hearts. For then we are more truely tried, then iuftly terrified; for a true faith, though it be no more then a graine of mustard-seede, and no stronger then an in- fant, abideth still a reall & true faith, sufficient to appre- hend Christ, and shall be sufficiently furnishd with strength and increase from above.

But if thou be such a one, as never haft felt as yet, these effects of the Spirit: thou shouldst not conclude with thy selfe, that thou art a reprobate: neither doubt of thy election. Because all the elect are once, without them, to wit, before their conversion. Thou also maist in the Lords owne time be converted: carefully wse the meanes of thy conversion: and patiently abide the Lords leasure.
Chap. 9.

A wounded Spirit

Remedies if it come upon a supposed sin, against the holy Ghost: because thou thinkest thy sins are committed against knowledge and conscience, or for that thou hast made opposition to the truth: Thou must consider, that Paul persecuted the truth: Peter denied the essential truth: David sinned against his knowledge and conscience: And yet none of these did sinne against the holy Ghost, which is an universal apostacie and a generall denying of the truth and whole religion: oppugning the same against the illumination of the minde and conscience. So that there are required to the committing of this sinne: First, knowledge. Secondly, a resolute and purposed malice. Thirdly, an opposition against the whole truth. This sinne cannot be committed of infirmity, or suddenly, or unawares, but upon despyghtfull malice, cleere knowledge, and settled resolution; consider with thy selfe, if thou wouldest not commit that sinne, then certainly thou committest it not: or if thou fearest or reweft, that thou haft fallen into it, and wist not to be free of it, then certainly thou art most free of it.

If the wound proceed from tentations of blasphemie, and with filthy and abominable thoughts in the minde, judging thy selfe to be nothing else but an incarnate diuell, because of these filthy fantasies that are fo Terribilia de side, horribilia de divinitate: Remember they are not thy personall sinnes, but thy croses: they are the devils sinnes, & he must anfwer for them: not thine, for thou neither breedest them, nor approvest them, nor confessest to them. They are outward thoughts of an outward cause: they are not of our selues, nor of our selfe-corruption; for they are not therefore.

Let them goe, as they come; strive not against them, receive them as abominable. Make no count of their terror. Say with Christ in the like tentation, Avoid Satan, resist the devil. Say, Away with him, and such his false absurdities. Make them always Satans sinnes, and not thine.
Chap. 9. A wounded spirit.

thine owne; appeale to God, protest thy innocency of heart. Say with Paul, I doe the euill I would not: reuelue them no more in thy minde.

And guing, but not granting, that they are thy personall and proper sinnes; yet remember if thou repent, they proceede from thy vnregenerate part. They are pardonable in Christ; if thou canft with a sorrowfull heart say, It is no more I that doe it but sinne that dwelleth in me.

Beware of idlenesse and solitariness, vse holy company, with holy mirth, and singing of Psalmes. Eue, David, Christ, were tempted when they were solitary: open thy heart and estate to some faithfull fit friend.

Watch over thine owne heart, and guard it by causing The Word dwell plentifully in thy heart. Exercise thy selfe in the meditation of the law of God. Establish thy heart by the counsell (not of thine owne wit) but of the most wise God. Oppone the light of grace, saying with Christ in the like tentation, It is written, &c.

The more that these vile thoughts come in thy minde be thou the more zealous in the contrary: by all meanes seeke Gods glory. Be diligent in the points of thy particular calling.

And about all things be instant in prayer, for mercy, and for light: to discerne the truth and vntruth: to refuse the one, and yeeld to the other.

If this malady Proceede of sinnes that haue wafted the conscience, vse all the meanes to amend thy impenitency (whereof see in the cure of impenitency:) And vse all the remedies for comforting the distressed conscience lying vnder sinne and wrath, as hath beene set downe before.

But if it proceede from the melancholious distemper of the body (as most frequently it doth:) Thou must repent and renew thy repentance: thou must bee also comforted with the promises of mercy. As the Angel of the Lord pitcheth round about them that feare him, and de-
Thou must be counsellable.
Be persuaded of the natural cause of thy trouble.
Be cured by Physicke.
If the trouble be mixed, thy cure must be mixed.

Preservatives against the wound of the Spirit.

Convert curatives in preservatives.

Acquaint thyself with God.
Job 22.21.
Walk with God, Gen 5:24
and uprightly,
Gen. 17:1.

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livesth them; Taste ye and see how gracious the Lord is, blessed is the man that trusteth in him. And there shall none evil come unto thee, neither shall any plague come nere thy Tabernacle: for he shall give his Angels charge over thee, to keepe thee in all thy ways: They shall bear thee in their hands, that thou hurt not thy foot against a stone: And the Lord is with you, while ye be with him: and if ye seek him, he will be found of you; draw nere to God and he will draw nere to you: cast downe your selfes before the Lord, and he will lift you up.

Thou must depend on the counsell of others, and be assured of the natural cause of thy disease. Suffer all honest policies, convince and deceive thy selfe and foolish imagination. Let the advice of some godly, skillfull, and well experimented Physicke meddle with thee, to take away thy melancholious distemper.

If this disease be mixed, partly of the body, and partly of the soule, the cure must be also wisely mixed. Help not the body first, and leave the soule in anguish; neither go about to finish the cure of the soule first, for then the distempered body shall mightily marre thy proceeding. But either jointly, meddle with them both at once, or else per vices, sometimes helping the one, and sometimes helping the other, till they be both helped.

When thou hast obtained health to thy wounded spirit, by the Anodyne of heavenly ease and peace of God that passeth all understanding in the blood of that onely Peace-maker, all holy means must be used to keep thy confidence in a sound integrity of health. The foresaid points of curation and several remedies being frequently and deeply digested in the minde: by serious meditation, will serve to be preservatives. And herewithall study to be homely acquainted with the Lord, that his presence may never affright thee: and that his countenance may ever rejoyce thy soule.

Walke with God as Enoch, did, and walke uprightly before the Lord, as Abraham was commanded to doe.
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Let thy heart soare aloft: bee heavenly, and not earthly minded. Have thy conversation in the heavens, exercise all the meanes of grace.

With a quicke perceiving eye obserue Satans transformation, his deepnesse, his machinations, his methodicke stratagems, his assaults, and darts. Learne by grace and custome, to direct his enterprises. Put on the whole armour of God, that ye may be able to rest in the evil day, and having finished all things, stand fast.

Watch, stand fast in the faith, quit you like a man, and be strong, but specially against the committing of staining finnes, that doe waste and cautere the conscience, which God in his justice vseth to plague with an incurable wound.

Enteraine remorse of sinne past with a daily and serious examination of thy heart, which is able to save thee from relapse. Enteraine sensiblenesse of all finnes present; whether they be occurrent to thee, or resident in the persons of other men. Preserve integrity, and an habitual tenderness of heart. Let thy conscience bleed at the approach of every sinne: so shalt thou be armed against finnes to come.

Indenour by all means possible, as by hearing, reading, conferring, meditating and praying, to preserve thy heart under the sense of the mercy and peace of God. Rejoyce exceedingly when thou hast glorious feelings, yet rest not upon them, but only upon the immovable promises that are all in Christ, Ten and Amen.

Accustome thy selfe to comfort others: when thou art comforted, strengthen thy brethren: God hath comforted thee, that thou maist be able to comfort them that are in the like affliction: by the comfort wherewith thou thy selfe art comforted of God. Which shall reflect backe from the party whom thou comfortedst, to thy owne heart, for the better confirmation and preservation of thy present comfort.
CHAP. X.

Dedolent Impenitency.

Ephes. 4.19. Which being past feeling, have given themselves unto wantonness.
Rom. 2.5. The heart that cannot repent.

DESCRIPTION.

Mpenitency, and heart that cannot repent, will be the better knowne, if true repentance be first rightly understood. True repentance hath two most esstential parts, Contrition, and Conversion.

Contrition is a sorrow of heart to Godward for sinne: that is, for the offence of God, and that draweth the heart to God: not a worldly sorrow, which is conceived for the punishment and skathe of sin. Contrition must be accompanied with 1. the knowledge of sinne: 2. the hatred of sinne: 3. the judging and condemning of our selfes for sinne: 4. an humiliation and confession of sinne: 5. with a loue to God: 6. and hope of mercy in him.

This is a the breaking up of the fallow ground of our hearts: The brenting of the heart: The prickinge of the heart: A contrite spirit: The Lamentation of Ephraim: A shaming and confounding: The abhorring of our selfes; and a Lamenting after the Lord.

In regard of this sorrow, the Latines give repentance a name:

a name from that dolour, wherewith the heart is punished: The Grecians from the care, solicitude, and anxiety that do accompany contrition.

As for Conversion, it must be a changing and turning of the heart to God by a regeneration. 2. A turning from all sinne by mortification: and 3. A constant turning to God in that grace of crucification, and a rising up to a new life.

This is the circumcision of the heart, that turning to God, a turning from darkness to light; and from the power of Satan, to God: a turning from sinne, to serve the glowing God; that ceasing to doe eniill, and learning to do well. In regard of this turning, Repentance is called by the Hebrewes, Theschubah, Jerem. 4. 1. A borrowed word from them that have gone long astray, and now returning after admonition to the Kings high way. It is called by the Grecians, an amendment of former foolishness, or a changing of the minde from worse to better.

So that repentance is a constant sorrow in the heart, for the offending of God by sinne; with a hearty turning from all sinnes to God. Which is accompanied with seven effects and signes: as Care of amendment; Clearing from other mens guiltiness; Indignation against thy selfe: Scare to offend God: great desire to approve thy selfe to him: Zeale of his glory: Revenge against thy owne corruption.

And by the contrary Impenitency, or heart that cannot repent; is a wanting either of this sorrow, or of this turning; or both: not only is it a simple privation of repentance; but also a perverse disposition: whereby the heart neither can, nor will repent. So that a heart that cannot repent, is such a heart that both lacketh repentance, and hardly can repent: yea such a one as hath in it selfe a malicious quality, directly opposed, and contrary to repentance.

It is called Dedolent, because impenitents lacke true sorrow.
Impenitency is either evident, or else covered with false repentance. As the desperate repentance of Judas who repented, but did not convert. The fained repentance of Labab, who repented hypocritically. The temporal dolour and tears of Esau. The fained humiliation of Pharaoh. The removing of the clothes, and not the heart. The punishing of our fenes, and afflicting of our soules, for a day to bow downe the head as a bull-rush, and to ly downe in sackcloth and ashes, without inward remorse or true turning to God.

So he that is grieued (although never so sore) for sin, and turns not to God: or hee that turns from one sinne to another: or he from whom sinne doth turne, because of impotency: or he that turns from many sinnes, but not from all, as Herod did: or he that turns from all outward sinnes, as the Civilian or Moralists do: Or he that turns from sinne, either because he is irked of it, or through light of reason, or for feare of punishment, or for love of vertue: and not through the speciall grace of true contrition and regeneration: hee cannot be said to repent truly, but still abideth vnder that heauie calamity, and disease of impenitency.

Part affected.

The part affected is chiefly the heart, that will not be contrite and broken with sorrow: but still taketh pleasure in unrighteousnesse, and refuseth to returne to God. The rest of the faculties of the soule sympathize: the minde acknowledgeth not sinne the conscience is in a senselesse stupidity, and the whole affections doe follow their sway and swindle.
Causes

When the mind swelleth, the rest of the body decayeth. The man that swelleth in prosperity, (if he be left to himselfe) pineth away into impenitency:

_hence it is said, Easf slayeth the foolish, and the prosperity of fools destroyeth them._ The heart too much enjoying prosperity, is deprived of grace, and is loosed to all impiety. Moab hath beene at rest from his youth, and he hath settled on his lees, and hath not beene powered from vessell to vessell; neither hath bee gone into captivity: therefore his taste remained in him, and his sent is not changed. The Leuites complained of the people of Israel: When they had rest, they returned to doe evil before the Lord; and the Lord complained of the same, saying: I spake unto thee when thou wast in prosperity: but thou saidst, I will not heare: this hath beene thy manner from thy youth. And ye were as a fire-brand pluckt out of the burning: yet have ye not returned unto me.

Custome of sinne maketh a man to be sinke deeper in rebellion, and to take on a habit of impenitency: of whom it is said, can the Black-Moore change his skinne? or the Leopard his spots? then may ye also doe good, that are accustomed to doe evil. Herewith is joyned a wound despising of the leaders of him to repentance; to wit, the riches of Gods bountifulnesse and patience: and he groweth old in sinne.

God in his most righteous justice giveth over many to themselves, and to a endless impenitency; and that because of their former contempt: Sometimes depriving them of the benefit of his Word: sometimes giving them his Word (as a favour of death) with a convincing and killing efficacy; beating still their ears; sometimes astonishing them: some other times stupifying them; sometimes againe irritating them: whereby they are more and more confirmed in impenitency. As it is said,
Goe and say unto this people, Yee shall heare indeed, but ye shall not understand: ye shall plainly see, and not perceive. Make the heart of this people fat, make their ears heaine, and shut their eyes; lest they see with their eyes, and heare with their ears, and understand with their hearts, and convert, and I heale them.

The duell here is both diligent and cunning, and (now almost of sixe thousand yeeres) of great experience, in making the shares of impenitency, and intrapping men therein; wherein they lie; As prisoners to doe his will. He couereth the misery and pofton of sinne with his sweet sugered deceitfull and shadowing baits. He maketh them delightfull, both to be attempted and entertained; and causeth a man to sleepe long therein, vntill at last (vnder some grieuous calamities) he beginneth to shew his hornes, and terrifieth the poore impenitent soule; that it may be swallowed vp in the gulf of finall desperation.

When a man neuer refleeth the beams of his minde vpon his miserable selfe; but measureth himselfe by hiselfe, he still abideth impenitent: he thinketh he is rich, and increased with goods, and hath need of nothing, and knoweth not that he is wretched, and miserable, and poore, and blind, and naked. He hath a pharisaical conceit of himselfe, he considereth not himselfe: and neuer faith What haue I done? Herewithall concurreth the ignorance of God, and of his will, a cogitation darkened.

As faith is the cause of repentance, so infidelity is the cause of Impenitency, as it is sayd: Take heed, brethren, lest at any time there be in any of you an exill heart, and unfaithfull, to depart away from the living God. Simon Magnus had an hypocriticall and temporall faith; but because he wanted the true sauing faith, his heart remained incredulous, in the gall of bitterness, and in the bond of iniquity: he could not repent, for his heart was not right in the sight of God.

Hardnesse of heart is a speciall cause hererin: as it is said
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said, But thou, after thine hardnesse and heart that cannot repent, heapest unto thy selfe wrath against the day of wrath, and of the declaration of the just judgement of God: And having their cogitations darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart, which being past feeling, have given themselves unto wantonness, to worke all uncleannesse even with greedinesse.

Out of that spirit of slumber proceedeth the removing of the heart from God, and turning to him hypocritically: a heart senselesse of sinne, careless of grace, and fearlesse of judgement; and a daily precipitation in sinne, and growth in impenitency.

A cauterized and feared conscience maketh men to be past feeling: the unwritten law and natural sense of the conscience being extinguished, and natures light put out, a reprobate sense doth follow; running with a remorselesse heart so faire into impenitency, that they are bold to sinne in plenitude, and compleatnesse with greediness.

Signes and Symptomes.

He that is sunk in impenitency, goeth daily backward, and falleth away more and more, He piovweth wickednesse, and reapes iniquitie; and eats the fruit of lies: He repenteth not of his wickednesse, saying, Where haue I done? He turneth to his race, as the horse rusheth into the battell? The Storke in the ayre knoweth his appoynted times: and the Turtle, and the Crane, and the Swallow, observe the time of their coming: but he knoweth not the judgement of the Lord. The Ox knoweth his owner, and the Ass his masters crib; but he hath not understood. He contemneth the great workes of God. His rebellion and disobedience is great, and he becommeth a mocker and misuser of the messengers.
meslengers of God, and a despiser of his words. His tettered fore overcommeth the laving vertue of the Word.

He defireth nothing to be spoken to him but peace, peace, when there is no peace. He is like an vntamed calfe, so wonton, that he cannot be subject to the yoke.

He abuseth the time of repentance, and will not enter into a consideration of himselfe? He is more ashamed for the rebuke of his sinne, then for the committing of it. O marvellous madness, not ashamed of the wound; but ashamed of the binding vp of the same! He hath whorcs fore-head, he will not be ashamed.

He puts farre away the euill day, and approacheth to the feast of iniquitie, he is full well content to lie well, eate well, sing well; and drinke well; but he is not sorry for the affliction of Joseph. When God called vnto weepings, mourning, and girding with lackcloth: Behold, joy, and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine, eating and drinking: for to morrow we shall die, doth he say.

If God strike him, he will not be sorry; if he consume him, he will refuse to receive correction. He makes his face harder then a stone, and refuseth to returne. And though God punish him oft, it is all in vaine; he will not turne to him that smiteth him. The farthest foolish vantage he maketh vnder the Cross, is, somtimes he will become almost a Christian, and as a cake on the hearth not turned. He will haue gray haires heere and there vpon him, before he turne to God. For notwithstanding all his corrections, he will not turne to him, nor seeke him. He is like a done deceived without heart, that cannot tell whether it is better to cleane only to God, or to seeke the helpe of man.

When he boyleth in greatest heat of hottest afflictions, he will but blaspheame the name of God that hath power ouer his plaues; he repenteth not to giue him glory.

Prognosticks
Prognostickes

Impenitency proceed of mere ignorance, it is more easily helped: But that which is conjoined with knowledge against conscience, and confirmed by custom, becometh more pernicious, and most hardly helped; since growth of customable: an old disease is hardly cured: and a sore long neglected, is the more deeper setted. He converteth the favour of life, into the favour of death. It convinceth him more then converteth him: Sudden soundes make feared wakings, but usual soundes disquiet not. The cannon-shot of the Law at the first astonished, but the usual impenitent-hearer is not affrighted at the greatest thunder of the same.

The more repentance is delayed, or impenitency covered with false repentance, it is the more dangerous. He that hideth his sinnes, shall not prosper: but he that confesseth and forsaketh them, shall have mercy.

The more sight the impenitent hath of God's great works, and the more hearing he hath of his gracious Word, there abideth in him the greater woe, even the woe of Corazin, Bethsaida, and Capernaum: for it shall be easier with Tirus, Sidon, and Sodom in the day of Judgment, then for him. If hee hath fallen into impenitency, after that hee had professed religion before, and forswearing the true religion, his estate is very grievous: yet with Manasses, Salomon, and Peter, hee may obtaine recovery, if so be he make not a small denial of Christ. But he that cometh to that degree of malicious impenitency, to fall away from the Religion universally and wholly, there is no hope of such a man, because he doth not only fall, but fall away.

If a man, after some grievous sinne, come to repentance, and yet fall in the same sinne againe, his impenitency the second time is more dangerous, and is like a second apoplexy exceeding perilous. There is no particular case of delay and recovered repentance. 

Prou. 22. 6. 2 Cor 2. 16. The Word a favor of death to him.

Prou. 28. 13. Case of impenitency joyned with knowledge, and after profession Mat. 11. 20.

Luk. 22. 32.

Heb. 6. 16. and 10. 29.

Case of relapse
CHAP. IO.  Dedalent impenitency.

Aft. 10 43.
Luk. 17. 4.
The cuills that accompany and follow impenitency.
2. Tim. 2. 26.
His fulnelfe of finne.

His terrours
Dan. 5. 6.

Eze. 28, 29.
His judgements.
Gen. 4. 7.
Tob. 13. 6.
Prou. 1. 32.
Heb. 10. 31.
Deut. 28.

Deut. 32. 34.
Ezech 7. 6.
Rom. 2. 5.

Eccle. 11. 3.
Rom. 1. 8, 9.

2. Thef. 1 7, 9.

cular example of recovery after a relapce, in the Scriptures, yet in regard of Gods generall and indifnite promises of mercy, and his owne mercifull nature, hee may be recovered. The prince of this world posseseth him fully, and the Castle of his heart is his mansion place, which he keeps under peace, till he finde his convenient time, to finish his conceived malice against him.

His impenitency perverteth his will, corrupteth his affections, hardeneth his heart, scareth his conscience. His body, and soule are more and more disabled in the way of grace. The eldest sickness makes the weakest body. Sin at the first (as usual) checketh the conscience, but thereafter (made usual) his conscience cometh remorselesse. He sinneth first with fearfulness, at last he sinneth with greediness.

The pangs, terrors, & fears of the impenitent, which he cannot eschew, are as it were, certaine flashings of the flames of hell fire: & will make him in the midst of mirth to have a trembling heart, and in the midst of greatest case, to be most disquieted within.

And because sinne lyeth at his doore, and lurketh at his heeles: In its owne time it will fasten on him, and rent his soule in pieces. God shall write bitter things against him. Prosperity (the fruit of his impenitency) shall destroy him. And hee shall finde how fearfull a thing it is, to fall into the hands of the living God: and to bring upon himselfe that vylg troope of threatened curses. The store-houses of Gods judgement watch for the impenitent, that he cannot escape. Hell hath inlarged it selfe, and hunger-bitten death is ready to cut the tender twig of his momentary life, to thrust him thither And, as the tree falleth, so shall it ly. As death sinneth him so shall it present him to the Judge. The general Judgement shall one take him, and shall make eternall indignation and wrath, tribulation, & anguish fall upon his soule. When the Lord Jesus shall come himselfe from heaven with his mighty Angels, in flaming fire, rending ven-
Dedolent Impenitency.

Promiscuous


gance unto them that doe not know God, and which obey not unto the Gospel of our Lord Jesus Christ, which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.

Curation and remedies.

I

Mpenitency would be prevented, and cured with expedition. A fore long neglected, is the deeper festered. The longer the tree groweth, it taketh the deeper roots. The enemy is more easilly repelled, then expelled: vices are more easilly holden out, then cast out. Whilst custome is not resisted, it becometh necessity. The wicked mans bones are full of sines of his youth, and they shall lie downe with him in the dust. Can the Blake-Moore change his skime, or the Leopard his Spotes? Then may you also doe good, that are accustomed to doe evil. Satan is hardly chaced out of his old accustomed possession: and the old impenitent is so incraved to Satans captiunity, that he thinketh there is no better company.

Thou must first of all be wisely instructed, with meeknesse, prouing if God at any time will give thee repentance, to open thy eyes, that thou maist turn from darkness to light, and from the power of Satan unto God. To the intent that thou maist be made to know thy iniquity: That after thou art instructed, thou maist smite upon thy thigh and bee ashamed, yea confounded: because thy sinne is greater before thee. That thus considering thy owne wayes, and turning away from all thy transgressions, thou maist turne againe thy feet to Gods testimonies.

Thou must be brought to make a narrow and sharp examination of thy selues: wherein thou must search the greatnesse of thy guiltinesse, and how far thou standest culpable of judgment. Search and try thy wayes, and turne againe to the Lord. Ascend upon the tribunall of thy minde against thy selue, and set thy selue guilty before

L 2

thy

Instruction.

1. Tim. 2. 25,
Aft. 26. 18,
1er. 3. 13,
1er. 31. 19,
Pfal. 51. 3,
Ezek. 18. 28,
Pfal. 119. 59,

Examination

of the heart.

Lam. 3. 40.
Chap. 10. Dedolent Impenitency.

Consideration
of thy manifold miseries.
Deut. 28.
Esa. 46. 8.
Rom. 6. 21.
Jer. 31. 19.
Esa. 26. 9.

Confideration
of God's great
ness.
Esa. 46. 9.
comp. ch v. 12
Hol. 12. 5. 6.
And. mercil.
Ioc. 2. 53. 14

Jer. 3. 13.
The examples
of others.
Luz. 1. 2. 3. 4. 5.

thy selfe; put not thy selfe behind thy selfe, lest God put thee before himselfe. Flee therefore unto the mediciner: repent; say, I acknowledge mine iniquity, and my sinne is euermore before mee: Against thee onely have I sinned, because thou onely art without sinne.

Thou must call to minde the manifold miseries that shall befall to thee in life, in death, and after death: terrors and shame, with troopes of threatened calamities and Plagues. Remember this, and be ashamed. And, What fruit hast thou of these things, whereof thou art now ashamed? for the end of these things is death. Take vp a bitter lamentation, and howle after the manner of Dragons: for if thou couldest wepe nothing but teares of blood, if thou couldest dye a thousand times in one day: for very griefe, it would not be sufficient sorrow for thy sinnes. If this thy terrible misery be rightly considered, it will serve as an iron scourge to drive thee from thy impenitency. What man is he that would be so foolishly presumtuous, as for to obtaine any one pleasure, would adventure the burning but one of his fingers? how much more is he more than mad, that for some few pleasures of impenitency, would adventure the intollerable and eternall burning of body and soule?

Consider that great God, in his excellent and essensial properties: how hee is God, and there is none other God, and there is nothing like him, &c. Hee is the Lord of boths, the Lord is himselfe his memoriaall: Therefore turne thou to thy God, keepe mercy and judgement, and hope still in thy God: yea, he is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of the euill: who knoweth if hee will returne and repent, and leave a blessing behind him? He it is that made heauen and earth, and the sea, and all things that in them are.

Remember the tragicall examples of impenitents, so oft reco red and set downe before thy eyes. As Christ said, Suppose ye these Galileans, whose blood Pilate had mingled with their owne sacrifices, were greater sinners than
all the other Galileans, because they have suffered such things? I tell you nay, but except ye amend your lines, ye shall all likewise perish. Or thinke you that those eighteene, upon whom the tower in Siloam fell and slew them, were sinners above all them that dwell in Jerusalem? I tell you nay but except ye amend your lines, ye all shall likewise perish.

Chrysofome would have men oft talking, and thinking upon hell, that they might auyd it. And Hierome thought ever he heard the Trumpet of the last Judgement found in his eares. Let it still be sounding as an admonition to thee to repent. God admoniseth all men every where to repent, because he hath appoynted a day, in which he will judge the world in righteousnesse, by that man whom he hath appoynted. And the Lord is not slacke concerning his promise ( as some men count slacknesse) but is patient towards vs, and would have no man to perish, but would all men to come to repentance.

When thou art affrighted and humbled for thy impenitency, thou must know the good and benefit thou art to obtaine, if thou wilt repent. Repentance diverts imminet judgements (which impenitency doth otherwise procure.) God repenteth of the will that he hath said: And quencheth the fire in the house of Joseph, and Bethel. Hee withdraweth the axe from the root of the trees, and keepeth up wrath. It likewise delivereth out of present judgements, if so be we will search and try our ways, and turne againe to the Lord: And acknowledge our faults, and seek him in affliction diligently. The Prodigall child's only refuge was repentance, to runne home to his father and obtaine favour.

Call to minde the most gracious promises made unto repentants: Christ said, The sick had need of the Physician. And, I am come to call sinners to repentance. And, Come unto me all ye that are weary and laden, and I will ease you. Who is a God like unto thee, that taketh away iniquity, and passeth by transgression? Hee retaineth not his wrath for ever, because mercy pleaseth him. He will turne againe

Remembrance of the last Judgement.
Ae. 17. 35, 31.

Consideration of the profit of Repentance.
It diuerts judgements before they come.
Jer. 26. 3.
Iona. 3. 9, 10.
Matth. 10.
Reu. 1. 19.
It reliueth out of present judgements.
Lam. 3. 40.
Hos. 5. 15.
Luc. 15.
It obtaineth the promises of mercy and life.
Matt. 9. 12.
Matt. 11. 28.
Mat. 7. 18, 19.
Ezk. 18. 30.
Ezra. 1. 18.
Jer. 3. 12.
Ier. 3. 12.
and 4. 14.
and have compassion upon us: he will subdue our iniquities,  
and cast all our sins into the bottom of the sea. Seek ye me  
and ye shall live: David and Manasseh by repentance got  
presently a remission: The humbled publicane departed  
inspired: the penitent theefe got his sweet response: To  
day shalt thou be with me in Paradise.

Many are the particular promises of mitigating and  
removing of temporrall calamities, of excellent deliue-  
rances, and of spirituall and wordly blessings, as the  
Lord finds them in his wifedome meet for thee. So as  
God faith to thee, Thou disobedient child, returne, and I  
will heale thy rebellions. Answere thou againe, Behold, I  
come unto thee, for thou art the Lord my God. See Iob. 22.

Consider the bountifulnesse, patience, and long suf-  
fiering of God, that thou maift bee led to repentance.  
Thinke of Gods goodnesse, as Iofeph faith of his masters  
kindnesse: He hath kept nothing from me, how then can  
I doe this great wickednesse, and so sinne against God? It is  
more then sufficient for us that we haue spent the time  
past of our life, after the lust of the Gentiles. If this his pa-  
tience and bountifulnesse be abused through impeniten-  
cy, it will heape vp unto thy selfe wrath against the day of  
wrath.

Set thy eyes vpon that admirable Croffe of Chrift,  
whereby thou muft arme thy selfe against impeniten-  
y. That thou henceforth shouldest live (as much time as re main-  
eth in the flesh) not after the lusts of men, but after the  
will of God. Incontient at the presence of Christs Croffe:  
the whole armies of sinne and the flesh are put to flight.  
Looke into the wounds of him that hangeth, vpon the  
blood of him that is dying, vpon the price of him that  
redeemeth, vpon the print of the woundes of him that  
rifeth. Hee hath his head bowed downe to kisse, his  
heart opened for to lune, his armes stretched out to im-  
brace, his whole body displayed to redeeme. Consider  
how great these things are, weigh them in the ballance  
of your heart that hee wholly may bee fixed in your  
heart,
heart, who wholly was affixed upon the Cross.

At his death the Sunne was eclipsed, darkness covered the earth, the rocks did break, the vaile was rent, the graves were opened, the dead did rise, the whole creatures were commoned: To teach thee, if thou wert as high as the heavens, as braue as the vaile, as hard as the rocke, as dead in sinne, as if thou wert rotten in the grave, it is thy part to tremble at that Cross, to bee waked from thy slumber, and to turne speedily from thy impenitency. Howsoever this Cross be to the Jews a stumbling blocke, and unto the Grecians foolifhnesse: yet let it bee to thee, thy only wisdome, and power of God to salvation: And say, God forbid that I should rejoice but in the Cross of our Lord Jesus Christ, whereby the world is crucified unto mee, and I unto the world.

If by these forefaid considerations thou canst not be moved to repent: the diuell and thy owne flesh will be instant, to make thee delay the practice of this thy purpose till the time of sickness. But consider, that in repentance there is much hypocriſe. The most fained repentance beginneth ofteft in extremity, and endeth with the danger. Pharaoh neuer confessed and promised amendment, but when he was vexed with plagues. Saul did not acknowledge his sin, nor pretended desire to worship, but when he was threatened. Ahab did not humble himselfe in sackcloth til he heard of heauie iudgements. True repentance is Gods speciall gift, not giuen when we will but when he pleaseth. Be not deceived by delaying repentance to sickness. God is not mocked, for whatsoever a man soweth, that shall he alſo reap: he must sow timely and not faint.

Redeem the time: for now is the acceptable day. To day if you shall heare his voyce, harden not your hearts. We have not the morrow in our owne hands. Remember now thy Creator in the days of thy youth, whilest the evil days come not. They that contemne the time of repentance, God commonly takes them away from the time: or
puts them out of all hope of time to come, by giving them over to desperation, or else to a reprobate mind. Thus Esau, when he would have inherited the blessing, he was rejected; for he found no place to repentance, though he fought the blessing with tears. The foolish Virgins neglected their time, and were excluded, though they cried, Lord, Lord, open to us. If Christ’s long standing at the door of our hearts, and knocking be despised, hee will depart without returning. The Lord gave Iezabel space to repent of her fornication, and she repented not; and therefore she is threatened with final destruction to fall upon her and her children.

The great good of speedy and timious repentance would be much regarded: For it taketh more deede root in us, it maketh holinesse farre more pleasant and eafe, it breedeth the more joy, peace and comfort to the heart, it causeth the longer time to be spent in God’s service, and the greater reward to follow; it maketh the life sweeter and joyful, and death securely expected: saying, I desire to be dissolus, that I may bee with Christ, which is best of all. And, We know that if our earthly house of this tabernacle be destroyed, we have a building given of God, that is, an house not made of hands, but evertaill in the heavens. Neither can he die ill, who hath lived well.

Consider the momentane shortnesse of thy life: It is but the paffage of the weavers shuttle, a shadow, a spau, a tale, a dream, a vapour, a smoke, a flower, a cloud, and vanity it selfe. Consider the most vncertainty of this short life, we are tenants at will, here this night and away in the morning. Many who have thought to live longest died soonest. So man doeth not know his time; suddenly he goeth downe to the grave. The evill and foolish seruant said, My master doth deferre his comming. And, O foole, this night they may fetch thy soule from thee.

The houre of death is (of all the times of our life) the most vnfit time for repentance; when the body is full of paine, the minde full of feare, loth to leave the world.


SATAN BUSIE WITH DANGEROUS TENTATIONS: At one time the poor impenitent, meddling with so many molestation: An angry God, an accusing conscience, a tempting Devil, a flaring world, a panting heart, a painted body, a distressed soul: what leisure can an old impenitent have to gather his wits to frame himself, and turne to God? Were it not a thousand times better to repent in time, that when death commeth, we have no more to do, but to die, and to stay? I am now ready to be offered, and the time of my dissolving is at hand: I have fought a good fight, and have finished my course: I have kept the faith: from hence forth is laid up for me the crown of righteousness, &c.

Delayed repentance maketh sinne, to get strength: and every entertained sinne, maketh a way for more, and worse then it selfe. As David his idlenesse overcame him and brought on adultery: and adultery brought on murder: Herods incest opened a doore to his muter: and both these to his deuiliſh impiety. Judas couteouſſifieſſe brought on treason: and treason made a way for desperation. Sinne is the poison that disperseth it selfe, and converts every inſuſe into its owne nature: As one piece of leaven that leaveneth the whole lump.

If we turne not to God before we be old, when sin is become old in vs, we shall be too weak to call it off. All other trades are best learned in youth, for they that learn young, learn faire. Teach a child in the trade of his way, and when he is old, he shall not depart from it. Age is vnſſit for learning, and more forgetful to remember. It is full of distractions: infirmiſſes, fickneſſe, dolours, troubles, and cares of minde. It is fitteſſest therefore to turne to God in youth, when it is fwiſſeft, memory strongeſſ, and the prime and best fruits of our life should bee dedicate to God.

By all these considerations, brake of the delay of thy repentance: Repent by practice, and not by purpose, giue not to God a blind or lame offering of partiall penitency: Both sorrow and sinne no more, let thy repentance
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Let true repentance be, and appear in all the parts of thy person. In all the actions of thy part. In all the Commandments of thy God. And in all the days of thy life. If thou (thus repenting) happen to fall by occasion into any fault, let them that are spiritual, restore thee with the spirit of meekness.

The Churches ordinary remedies, against obstinate impenitency, are the Ecclesiasticke censures.

Gods extraordinary remedies are Crosse, which he vseth as Adams ropes to draw them, & a hedge of thones to keepe them from impenitency: And if they sinne, as a Rod of men, to chasteize them. Stripes and wounds (of Gods correction) are a purging medicine, against the euill (of mens impenitency.)
**CHAP. XI.**

**Peftilent Selfe-loue.**

2. *Tim. 3. 1, 2.* Perilous times, for men shall be louers of their owne selves.

**DESCRIPTION.**

*Amnon* was sore vexed and fell sicke for the loue of his sister *Tamar*: so doth the self-louer for the loue of himself: He pineth away, all his vitall spirits are exhausted with that peftilent venom. There dieth more by this plague, then seuenty thousand that died in *Israel* in the dayes of the pest.

There is one lawfull and tollerable loue of our selves not preindiciall to God, nor to our neighbours, nor to our owne salvation, conscience, health, estate, and honesty. It is subordinaire to Gods will, and to sanctified reason: and is ruled by those. Every man is a louer of himselfe by nature. All naturally doe love themselves. Charity beginneth at itselfe. A man to bee a louer of himselfe, is naturall: to love himselfe in honesty, it is a thing vertuous: to love himselfe in pietie, it is a thing gracious. This lawfull selfe-loue is the director of morall vertues, and an entertainer of divine graces: the end wherof is, that it may be well with them, that thus doe love themselves.

This is onely competent to him that is truely good, and truely wife, because he loneth himselfe according to

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2. Sam. 13. 2.

2. Sam. 24. 1.

The lawfull loue of our selves.

Ephes. 5. 29.
Rom. 14. 15.
Cicer. de finib
Scolasti. reg.
Arist. eth. b. 9 c.4.

Who best and most lawfully love themselves.
Chap. II. Pestilent Selfe-loue.

Non nisi sapienti omnia placent. Sen. Epist. 9.

The vnlawfull loue of our selues.

Selte-loue is selfe-hatred.

Heb. 12. 16.

2. Tim. 3. 4.

Arist. eth. lib. 9. c. 4. & 12.

Aug. de temp. Ser. 239.

There is another loue of our selues, vnlawfull, intolérable, and vicious, prejudiciall to God, or to others, or to our selues. The selfe-louer loueth himselfe: and for himselfe doth all things: and in all his doings, ever respecteth himselfe: he is his owne principall end, that he aimeth at. This is a disease that destroyeth a mans selfe, and others also. If thou loue thy selfe, so that thou destroy thy selfe, thou wilt also destroy him, whom thou louest as thy selfe. This selfe-loue is selfe-hatred. The loue of sinne is the hatred of the soule. Yea selfe-loue is selfe-murder, as appeareth in Saul, Achitophel, Judas, whose selfe-loue in their owne hearts, brought on selfe-murthers with their owne hands: As a drunkard, through loue to his belly, inflameth & indurates his liuer: ingendereth an atrophy or hydropisie, and so killeth himselfe. And Esau for loue of a mess of pottage, did sell his birth-right, and his grace-right. And many, who are louers of pleasures more then of God, make their selfe-loue to become their selfe-ruine.
Part affected.

The part affected is chiefly the heart, which draweth the whole rest of the faculties unto the owne ataxie. Whereby it is so pestilently infected, that it preferreth its owne appetites and desires above all things.

Causes.

The less a man knoweth God, the more he loueth himself; and the more he commeth in his presence, the more he hateth himself. The wicked hath made boast of his owne hearts desire, and the covetous blesseth himself; hee contemneth the Lord: the wicked is so proud, that hee seeketh not for God: hee thinketh alwayes that there is no God.

That Laodicean and Pharisaical blindnesse of our selues, maketh vs fall into a fond fantasie with our selues, when we know not our weaknesse, vilenesse, wickednesse, littlenesse, and not onely our generall infirmities, and miseries common to mankind, but alfo when wee know not our own proper and personall faults and imperfections, we cannot but fondly loue our selues. As alfo we know not our selues intirely, and that the soule and minde, and happinesse of it, is farre more precious then the body: our affections are more set on the one then on the other.

Hee misplaceth his owne Identitie (the ground of selfe-loue) and thinketh himselfe to be more, as he is a Bodie, then as he is a Soule: which maketh him loue his body more then his soule. And because he is altogether flesh, and as yet unregenerate, and not partly flesh, and partly Spirit, He mindeth onely earthly thinges: and taketh onely care to fulfill the lusts of the flesh. Hee is in a too great
great (yea bad) vnion with himselfe: the mutuall benevolence of his two parts, is too kind: consent of actions, affections and opinions, swaying one way, make vp too friendly a reciprocate lome. The one will not offend the other; yea, the soule is always ready to gratifie the bodie: The foolish minde delighteth the body, the base body rejoiceth the mind: They both respect and afford to other (like two trusty friends) all their amiable incum- dities. They frequently converse with similitude of sinfull manners.

A heart void of the lome of God, which he hath to- ward vs, and of that which we should have toward him, maketh men to become their owne idoles. Lovers of pleasures more then of God: Or if they haue but a mercenary lome to God (whereby he is loured more for his giftes, then for himselfe, which was objected falsely against Job: Doth Job serve the Lord for nothing?) they will louse themselves directly, and God but indirectly.

The cause affects the effect, more then the effect can affect the cause: The Artificer loueth his worke more, then the worke can loue the Artificer. The selfe-louer beleeueth not that he is Gods worke. He hath no sure confident dependance vpon his prouidence. He thinkes he is his owne workmanship, & that he hath made his owne fortune. And because he doth not truist that God doth loue him, he confides the more in his owne lome: and taketh the more paines, yea, rather the more pleasure to loue himselfe, for prouision of all necessaries: that he may live well without God, as if he needed not his helpe.

A selfe foolish conceit, and complacency of mens felues, and of their owne doings, liking and louing themselves and their toyes well enough (when they are ill enough) conceiting they are good, (Deceiving their owne felues) and being workers of iniquitie: And because they haue a foolish good opinion of themselues, standing thus in their owne conceit, they louse themselves, And their owne
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owne foolishnesse, of whom it is said: If any man seeme to himselfe that he is somewhat, when he is nothing, he deceieth himselfe in his imaginations. His wit is weake and foolish: his imagination strong: he estemeth his actions alwayes good (not because they are good in their owne nature, or in their end, but because they proceede from himselfe) he concludes they cannot be ill. He foolishly preferreth himselfe to all. Hee extolleth his pittance of goodnesse, and extenuates his mountaines of vices: accounting his most fordid and deadly vlcers, to bee but the smallest meazle.

Signes and Symptomes.

This is a fountaine of all vile and wicked affections: The selfe-loter lineth in pleasure, and for pleasure, is the only scope of his life. The word is his paradise, sensuality his felicity, his body is his sanctuary, his belly is his God. He mindeth earthly things, & affecteth what is below. He is never content with sufficiency: in counting more, he enuyeth them, that have more. He loneth and counteth this world, to bestow it on his pleasures. He adoreth himselfe as his owne Idoll, and is ever partial with himself, and particular to himselfe.

He ever seeketh his owne, but neither Chrifts, nor the Churches, nor the Countreys, nor his neighbours good. He thinketh he is borne for himselfe, and must live for himselfe: If he stand, he careth not who fall: He confineth all his love within himselfe, & imployeth al his wit, to make his good deedes retrogradate to himselfe: He will not let the lampe of his love shine vpward to God, nor for ward to his friends, nor backward to his foes, nor inward to his soule, nor downward to the poore: He loneth himselfe, better then God: this life, better then the next: his body, better then his soule: and his pleasure, better then his body: He is a foole, at his owne charges.

Gal. 6:3

1. Cor. 10. 24. and 15. 5.

And nothing for others.

Phil. 2. 4, 21.

Like


Like Narcissus he talleth in love with his owne shadow, and is (Suffenus) pregnant with his owne love. He is both the lover, and the party loved, his love is both active and passive, and twice blind. He is his owne parasite and flatterer: he admireth himselfe, and speakes presumptuous thinges: & if he marke any slip in himself, he can with Maimus spare himselfe.

Foolish and wicked is this love, and worthy of blame. And what euer he doth, he verifieth this Adage: What we will, is holy. He accounteth of Gods will, as it maketh for his good, and will like of preaching, for rubbing of his itching eares, till it come to a rebuking: there hee starts.

He is never truly content, because he never seeketh the mindes true good. He hunts for externall things, that are good in appearance, and ill to them that are ill. Hee never doth agree with himselfe, he hath his secret battels and finds a contrary tide within his brest, Appetite persuading, reason dissuading. He is never truely glad: he rejoyceth according to sensuality, and sorroweth according to conscience. He cannot liue alone, he abhorreth to be solitary: When he is most quiet, he is then most quieted with the mutinies of fond affections, and clamours of a tormenting conscience.

Prognostickes.

This is a most dangerous, & almost incurable plague of mankinde: so sweetly loouing themselves, and killing themselfes both at once: the more hated of God, that they are beloved of themselves. The selfe lover will hurt himselfe and his neighbours, following his peruerse passions. Selfe-loue was the ruine of Angels, confusion of men, and ground of all mischief: It builted Babyloui, corrupteth the whole world, advanceth Satans synagogue, and repleniseth hell.
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It precipitateth men into a world of impieties and vices. Self-love and complacency is the cause of all evils: It wonderfully dazelleth the sight, causing men to see a mote in their brothers eye, and not the beam that is in their owne. All the evils (well-nigh that pester the whole world) spring from this: renting cares, peturbations, discontentments, rapines, feares, flattery, mad ioyes, falsehood, dissention, enmities, angers, and a number more.

Curation and remedies.

All to minde that Nature is liberal, allowing thee to loue thy selfe, and please thy selfe in all things that are Necessary: and offereth them really and aboundingly to thy hand. This it doth to all equally and indifferently. If thy body be couered, and kept warme with a coate: it careth not for the colour and fineneffe thereof. If thy stomake be satisfied with meate, it regardeth not the delicacie of it: But God is more liberal, and alloweth thee to loue thy selfe, and to please thy selfe in more spacious bounds, and with a more favourable limitation; so that thou maist vse what thou pleaseth (if thou exceed not honesty, mediocrity, reason, charity, edification of others, compass of our calling, wholesome lawes of men, and libertie of divine Lawes) allowing things not onely necessary, but honest and delightfull: Nature alloweth Salomon, but a gray coate: but God alloweth him to be gloriously arrayed. Nature alloweth to a mans stomacke but water, but God alloweth wine to glad the heart of man: So loue thy selfe as thou please, and wherein thou pleaseth. 1. But looke to thy selfe and fell nor thy birth right for a mese of pottage. 2. Looke to thy neighbour, and hurt not charitie: Do as ye would be done to. 3. Looke vnto God, that thou offend him not: To his glory, that thou flaine it not: And to his will, that thou violate

How far natur alloweth self-love: viz in things necessary.

naturapancis contenta.

How far God alloweth selfe-love: viz in things lawfull.

Aet. 15. 28.
1 Cor. 9. 27.

Mat. 6. 29.

Plal. 104. 15.

The restraine of self-love.
Chap. II. Pestilent Self-love.

Splendor illustri summae boni.

Let the lawfull love of our felues over-rule the vn-lawfull.

The lawfull love of our felus, is either direct, or indirect.

Know thy self and God, and thou shalt loue thy selfe the leffe.

Draw neere to God, and thou shalt abhorre thy selfe the more.

Gen. 18. 27.
Iob. 42. 5, 6.
Isai. 6. 5.

violate it not. 4. And think that the goodnes of the creatures, is but the glittering of that infinite Good. Thou must take heed that all things wherein thou doest loue thy selfe be lawfull: that thou vise them moderately, not exceeding the golden mean; and that thou injoy them subordinately, not affecting the body aboue the soule: nor thy life aboue God: nor sense above conscience.

Count basely of selfe-loue, because it is beastly. For a selfe-louer is as a dog: that directly loueth it selfe, and its owne senfullity; but he loueth his master indirectly, because he feedeth his appetite: and wherein is all his love, but in senses? Let vs, like reasonable men, loue our selues in those perishing things, indirectly and by restraint: And with a more sublimed affection, directly loue God, our selues in God, our owne saluation, and things eternall. And let this soule ouer rule, and ouer-rule the other.

Learne to see thy selfe, and to finde thy selfe, as thou art in thy selfe, a most vile and miserable man: for hee that knoweth him selfe best, loueth him selfe least: and conceit not well of thy selfe. Consider that thy soule is divine, and farre more precious then the body, and that nothing should be loved to prejudice it. Learne to get the blindness of thy selfe cured, and most easily shall the fond selfe-louer be helped.

Labour to get thy blinded minde opened, that thou maist see God, draw neere to him by acquaintance in prayer, & (being regenerate) always depend vpon him, walke before him, and with him, cleaue to him with stedfastnesse of heart: The more thou art neere his presence, thou wilt the more abhorre thy selfe, and leffe loue thy selfe: and shalt say with Abraham: Behold, now I haue begun to speake unto my Lord, and I am but dust and ashes. And with Iob: Now mine eye seeth thee, therefore I abhorre my selfe, and repent in dust and ashes. And with Isaiab: Woe is me, for I am undone: because I am a man of polluted lips, and I dwell in the midst of a people of polluted lips:
Call to minde that there is more ioy in the light of God's countenance, then in all the abundance of wheate and wine. That ample occasion is ministred to them that loue his name, to rejoyce in him. Set him alwayes before thee, that thy heart may bee glad, thy tongue may rejoyce, and thy fleth may rest in hope, that his louing kindnesse may euer be before thy eyes. Taste and see how gracious the Lord is, his louing kindnesse is better then life: who can declare the greatness of his loue. First he loued vs, he being so great, we being so little ones, and such as we are, euen his enemies.

Let thy heart meet that loue with loue againe, and loue nothing (not thy self, nor thy life) so dearely as him: Say, Whom have I in heauen but thee? I desired none in the earth with thee: thou art my portion in the land of the living. This will not onely amend thy selfe-loue, but also caueth thee to say: I count all things but dung in comparison of him: And still say, O Lord of thy loue, both I live, and loue thee alwayes, and onely I desire to loue thee, because by thee onely I shall liue alwayes: O that I were sicke, for the loue of him that died for me! Thou didst die, that I might loue thee. a Thou threatneft me, informeft me, reformeft me, commandeft me, correcteft me, blesseft me, and alluertest me to loue thee. A sweet and a moft excellent unguent, is the loue of that great God, and a generall medicine, against all the soules pestilent maladies: And in speciall against selfe-loue.

---

\[\text{Prior dilexit nos, tantus, tantum, tantillos & tales And loue him dearely.}\]

\[\text{Cos amors amor.}\]

\[\text{a I. Cor. 16. 12 b Ioh. 13. 34. c Iud. 3. 8.}\]
Hypocrifie what it is.


Aliud subest. 

Mat. 6:16. 

How it is filthy 

Putrida tabes 

hypocrifis. 

Bern. 

Hypocrifie 2 

Hypocrisie in worldly things 


CHAP. XII.

Putride Hypocrisie.

Matt. 23:27. Whited tombs, which are within full of all filthinesse.

DESCRIPTION.

Hypocrifie signifieth a simulation, or dissimulation. We faine those things to be, that are not: wee dissemble those things not to be, that are: Or hypocrifie is the faining of another person. The word hypocrifie doth signifie properly a Stage-player, that taketh vpon him another man's person; as a slave to play the king; or to one be more holy then he is: or that doth take on another's face, or another's habite.

In the way of religion and godliness, and in the profession thereof. It is a most filthy consumption. It is like a painted tombe, wherein there is nothig but rottennesse. It is a rottennesse; and that same thing in the foule, that a consumption is in the body, which is an universall wasting of the Balsame of life. So hypocrifie is an universall consumption of the foules lampe of light and life, of reason and of grace.

Hypocrifie is either in worldly matters, or in Religion.

Hypocrifie in worldly matters is forbidden, and wee are bidden lay aside all maliciousnesse and all guile, and hypocrifie. David did faine himselfe to be mad, distrust in God.
Gods promised helpe. Simeon and Levi talked deceitful-
ly with the Sichemites, and caused them to be circumci-
sed, that they might kill them. But when God gate Sa-
muell two errands at once, and allowed him to shew the
one to Saul. to couer and keepe secret the other: this
was no hypocriſie, but secreſie: wherein being simple
as a doue, God made him as wife as a serpent. The wife-
dome of the serpent instructed the simplicitie of the
doue. Wifedome without simplicitie is maliciouſnesse:
and simplicitie without reaſon and wisedome, is fooli-
nesse. That imperialis speech, Nefcit regnare, qui nefcit di-
simulare, is to be underſtood of Kings clemency, who to
some little offences must vſe conniuenſe. This was the
wifef Kings Counſell, Giveth thine heart alſo to all the
words that men speake, leſt thou doe heare thy ſeruant
curſing thee. For oftentimes also thine heart knoweth that
thou likewiſe haſt curſed others. Neither are the ſtrat-
tagems and Warlike policie of Iſſu, nor the threatning
trials and fagacity of Salomon, hypocriſie. We passe by
this kind of hypocriſie, not to be inſiſted vpon in this
place.
Hypocriſie in religion hath a forged vnion of diuers
and contrary things, of two parties, of two actions, and
of a twofold relation.
Two things are: 1. One in appearance, conceited,
repreſented, ſignified, and profefſed, and that by some
ſhew, forme, or repreſentation, without a competent sub-
ſect matter, or meaning. (According to the which all hy-
pocriſie may be called, a ſhew or forme, standing more or
leſſe in a forceleſſe formalitie.) 2. There is another thing,
in effect, diuerſe or contrary to the former, lurking and
priuily couched under the ſafe ſhew: whereby all hypo-
pocriſie may be called priuie or hid.
The two parties are: one, as he aſtor in his act, play-
ing the part of the ſlagt· Play: 1, and deceiuing with his
vizard. The other is the deceived beholder. Someti-
times one, and the ſelſeſame perſon, may supply both
theſt.
these parties, deceiving himselfe in his owne imagination: Playing the hypocrite to himselfe first, and then to the world.

The two actions are; either a conceiting and representing with himselfe; or else an external profession of some secret thing, that either is not so, or not so much; or it is not at all indeed, as is conceited; or else, not so uttered, as it is in the minde conceited.

The twofold relation is false; when the thought represents, and argueth not the truth, nor the truth the thought, there is a simple falsity and error. And when the words, writ, countenance, or action resemblieth nor, nor argueth the thought: there is a manifest lie. Hypocrite, ever implicates a contradiction; either betwixt the truth and the thought, or betwixt the thought and the significat of thereof. Whereas by the contrary, into veracity, integrity, sincerity (hypocrifies opposites); there is a constant uniformity, in truth, thought, word and deed: Their yea is yea, their nay is nay.

There are three degrees and speciall of hypocriue. Sometimes there is more grace and godliness conceited to be in the heart then is in deed: This is proper to the Regenerate, the other two are common. Sometimes the true faining graces of God, are conceited to be in the heart, that are not there at all, whereby the hypocrite seemeth to himselfe, and to others also, to be one of the true Church. Hee hath indeede the common graces of the Spirit: but hee mistakes them and counts them to bee the speciall and faining graces. His forme of godliness is Satans. Mediocrity betwixt the two extremes of carefule impietie, and hopefille desperation. And sometimes that grace and godliness, which is neither truely within, nor conceited in the heart, is professed.

It is heard to give to these specials, their owne most proper names: but yet for explications caufe, The first sort of hypocriue may be called Single: For it conceits the
the grace that is dead within the heart: but here it fai-
leth, it conceits that it is more then it is: and erreth in
the quantity. It may be called, hid prius, secre: be-
cause of the hid thing falsely resembled to the minde, in
this hypocrisy: as also because this kinde is hardest to be
discerned: the error being only in the quantity: not in
the substance.

The second fort may be called double hypocrisy, be-
cause in it, grace is both conceited to be in the heart:
that is not there at all: neither in quantity nor in sub-
stance: As also it is professed before others. It may also
be called Temporizing, because the temporall belieuer
is affected with this kinde, and is called, Temporary. It
may be called Tasting: because of his taste of the heaven-
ly gift of the good Word of God: and powers of the world
to come. Sicke-like it may be termed. Like-warme: The
denys mediocrity: A forme of godliness.

The third fort may be called Triple hypocrisy, because
hee that is thus diseased: first conceiue mischief, sec-
ondly doth bring forth a ly, thirdly he causeth others to
conceive a ly. It may be also called the grossest, the grand,
grosseft: and most lying kinde of hypocrisy. As when
men speakes lie through hypocrisy.

Part affected.

As out of the heart, come false testimonies, so there
is no greater falshood then hypocrisy: For the hy-
pocrite lieth to him selfe, in a false persuation: or lieth to
the world, vnder dissimulation. Of else he giveth a false
testimony, both the wayes: pride and deceit are always
his designes.
Causes of secret hypocrisy
Satan seducing

God deserting.

Pro. 12. 26. 27.
2 Pet. 1. 4.
Psalm 117.
2 Cor. 13. 7.

Causes of temporizing hypocrisy
Satan's policy
Hebr. 5th them.

When Satan cannot get the regenerate tempted to reigning finnes, or higher degrees of hypocrisy: he goeth about to distaine the face of innocency with a conceit of more grace then the heart hath. He maketh the relics of his proud nature, advance aloft in his owne opinion: and esteeem too highly of himselfe, and of the worth of his owne graces. He dazeleth his eyes, that for a long time he cannot take vp his owne hypocrisy. God deterets his owne for a time, and permits Satan to try them.

When the Godly findeth himselfe more excellent then his neighbor: And that he is partaker of the divine nature; and beholdest his owne reformed shadow in a faire fountain of godliness: he is joyfully amazed, and admires his owne happiness. He beginneth to conceit better of himselfe, then he is. He commeth proud of humility: and proud, because he is not proud. Other finnes springing from pestilent roots, this is drawne from the purest streams of grace: and it is proper to God's Child whereas other finnes are universal. Paul was surprized herein, as he saith: And lest I should be exalted out of measure through the abundance of revelations, there was given unto me a prick in the flesh, the messenger of Satan to buffet mee, because I should not be exalted out of measure.

As for temporizing hypocrisy: God permiteth Satan to bestow worldly trifles upon man, which are to him as golden fetters, a sleepie potion, and Ahab's vineyard, an honourable seruitude, a golden wedge, and a glorious mistery: and his onely Diana. The Deuill is wife, willing and cunning, he reigneth and ruleth in their hearts: If he cannot get men to open impietie, and to reject religion, he labours to cause them subiect religion and subordinate it, to their idoll. He also maketh him to
to have an imaginary persuasion of mercy, grounded upon outward show, and generally confused motions, morning dewes and clouds of vulgar graces, natural light, civil carriage, and external restraint from open faults, which he causeth him to think to be religion sufficient.

He is so busied and delighted with the world, that he is loth to see his vileness within. He never descends into himselfe, to make examination of the lowest bottom of his heart. He can never rightly see nor take up his owne inherent darkness, deadness, disorder and flumber. It maketh not his sins more knowne to himselfe, but more conspicuous and sinfull before God, his damnation more just, and himselfe more inexcusable.

He compareth himselfe with worse, than himselfe, and is as a Pharisee; God, I thank thee that I am not as other men, extortioners, unrighteous, adulterers, or even as this Publican. He thinketh himselfe to bee farre beyond the adulterers, murtherers, oppressors. He keepeth external forms of Religion, and is of the generation of them that are pure in their owne conceit, and yet are not washed from their filthinesse. He marketh also the end and death of others (that are worse than himselfe) to be godly and happy (as he thinks it) while as he seeth in their death some shew of penitency, and vraged light ejaculations of mercy. Thus he contenteth himselfe with his present modell of his owne imaginary confidence of sufficient perfection in grace.

He hath a prejudicial opinion of true godliness and of them that are truly godly. He thinketh that the godly have many adversaries, and are euill thought of: Their boldnesse as a Lion, is called pride; their scale, counted pretension; their sorrow esteemed melancholy; their austerity to be but misery, their minds counted weakenesse, their spirits low, themselves base, vnfit for the world, and wonders in Israel. And if he himselfe should follow their course, he thinketh there is a Lion in the way.
He feareth the inconveniences of true godliness.

Es. 59.16.

A misconstruing of sinne, justice, and mercy; and false testimonies thereof.

An ill conscience.

Mat. 13.21.

way is to straite, too narrow, and full of thornes. Hee will not fight with his owne corruptions, the diuels temptations, and the worlds vexations, allsaging that he that refraineeth from evil, maketh himselfe a prey.

For the which causes, he thinketh the safest, and the best course, not to be precise, or too peremptory in piety, but to keepe a mediocrity, fit for his worldly humour and current custome of the time, and to vexe his minde no further. Upon this fond conceit, under good hope, he adventures his soule for the best.

He is repleat with a foolish misconstruing of sinne, of judgement, and of mercy. Sinne is little, and pardonable: Justice is small, and avoidable: Mercy is above all Gods workes, his truth and promises: and is to bee had at the first call: He presumeth of mercy: he thinkes prosperity and outward peace, and an inward powerlesse taste of godliness, to be the allured testimonies of mercy, thinking with himselfe, hee is holy enough, because he is happy enough, and secure enough: Making no further progresse in piety, but contenteth himselfe with common grace.

His conscience is too wide and unlimited, strong to digest any sinne, most favourably mincing, excusing, interpreting, and distinguishing the same. He hath agreed the accusing and excusing power of conscience, that the one shall but little preudge the other, think ing that little grace may gaine, and much sinne may be done, upon some good respects and hopes. Hee wants not his theoricke principles of divine truth, but in praftising them, he hath his owne refervations, exceptions, limitations to doe them, but so farre onely as they are compatible with his worldly welfare: when they croffe his course, there he stayeth, or else falleth away. Hence hee is a temporizer. The intelligencers of this his large conscience, are examples, customes, opinions, worldly wisedome, and the common naturall notions of right and wrong. Hee will not subiect his conscience to the full yoke.
yoke of Gods will, nor will walk according to that rule.

He may have the naturall and scripturall knowledge of God: but he wants the spirituall and sanctifying knowledge: He is a shining lampe, but not a burning cole; he may inlighten others, but inflameth not himselfe: his light shineth without, but not within: he is inlightened like the Moone, (which hath a borrowed light to giue others, but darkenesse within, in her own body, which maketh her spots the more conspicuous) he remaineth still within his owne heart darkenesse it selfe. He thinkes the hony sweeter then his light; and the gold more precious; pleasure is better, profit more pertinent, and honour more delightful: he subordinates it to his wealth, to his honour, to his pleasures, and to the light of nature.

Although he goe beyond the open Atheist, and grand hypocrite, and is more moderate and ciuil then they are, and abhorreth the infamous finnes of adultery, drunkenesse, heresie, and such like; yet he doth ever lodge within himselfe, some sweet secret bofome sinne, on which his minde most runneth, his best thoughts are spent; and vnto the which all light and grace within, resolutely is made servicable.

As for that groffest hypocrisie, Satan, by Gods speciall permission, filleth the heart: As a spirit of error to make a man speake lies through hypocrisie. He causeth him to leane too much to bare knowledge, and to ceremonies of Religion, more then to the substance thereof: hauing the forms of knowledge, and no performing of it. At once glorying in the Law, and in breaking the law: reposing more upon the circumcision of the flesh, then upon the circumcision of the heart: And will come and stand before the Lord, in his House, and say, We are delivered, though we have done all these abominations.

He is skillfull to discerne the face of heauen and earth but as Christ faith, And why judge ye not yourselves what is right? This selke-ignorance made the Laodicean Church

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<td>He harboureth some secret bosome sinne, that keeps him back from true piety.</td>
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Church a grand hypocrite: saying, I am rich and increased with goods, and have need of nothing, and knowest not how thou art wretched, and miserable, and poor, and blind and naked. This is that blinding beam that lyeth in his eye: suffering him to see and censure something in his neighbour, but nothing in himself.

He will not acknowledge the all-seeing eye, power and justice of God. He saith, The Lord seeth not, hee will neither doe good, nor ill. Thus he is called a blinde guide; he knoweth not whether the sanctifying Temple, or the sanctified gold is greater: nor knoweth that the weightier matters of the Law (as Mercy, Judgement, and Fidelity) should be preferred to the smaller tythes of Anile, Mint and Cummin. Hee is such a fool, that he strayneth out a Gnat, and swalloweth a Cammell. He knoweth not that God requireth more the heart then the body.

While as he would be rich, he falleth into temptation and snares, and into many foolish and noyseome lusts, which drowne men in perdition and destruction. Amongst other snares (to attempt his desires) he can take on the most disemblide vizard of hypocrisie: whereby the niggard will speake of niggardnese, and his heart will worke iniquity, and doe wickedly, and speake falsely against the LORD. He denieth Widowes houses, even under a colour of long prayers. Like as the hyred Spyes that were sent forth to take Christ in his talke, for hire did faine themselves justices men. And Judas said, Why was not this ointment sold for three hundred pence, and given to the poore? not that hee cared for the poore, but because he was a thiefe, and had the bag, and bare that which was given.

Through ambition, hee masketh his face with piety, as it is sayd, Beware of the Scribes, which desire to go in long Robes, and love salutations in the markets, and the highest seats in the Synagogues, and the chieffe roomes at feafts. His externall humility and Denoration is superfiциальнally: but his inward pride is essentiaall. He doth all things to deceine
deceiue the eye of man, to make his unworthy selfe glorious: he maketh himselfe a whitened tombe, and justifies himselfe before men.

Feare constraineth him (for safety of his person, and to eschew greater inconveniences) to play the hypocrite in some particulars: as Peter did, who at the breath of a maide (feare of his life did so overcome his faith) cursed himselfe and swore, I know not the man. So he and Barnabas, and some other Jewes played the hypocrites, in withdrawing and separating themselves from the Gentiles: Fearing them which were of the circumcision. This he did not with his whole heart, yet condemned, for his not walking in the right way; but the ungodly to helpe their feare, will take on the wildest forms of filthy hypocrite, and will continue therein to the end.

A feared conscience, senseless of all sinne, will make a man take on the fairest masking vizour of most lying hypocrisy, that he may speake all the lies he can devise. Hee becometh a very stage-player, and doth laugh within himselfe; when hee is so cunning, to cause the world believe that which hee himselfe will not believe. To speake lies through hypocrisy, with a conscience burned with an hot iron.

The heart that is removed from God, and is not content to bee ruled by the straight forme of his truth, is content to be intangled with a more easie forme of piety, taught by the precepts of men, and doctrine of diuers: as it is said, Because this people come neere to meee with their mouth, and honour mee with their lips, but have removed their heart farre from mee, and their feare toward mee was taught by the precept of men.
Signes and Symptoms of Secret Hypocrisy.

His Blindness.

Rom. 7. 24.

Signes and Symptoms of Temporizing Hypocrisy.

a Luk. 8. 13.

b Heb. 6. 4.

b Mark. 6. 20.

c Rom. 7. 24.

d Phil. 2. 12.

a 1 Sam. 29. 21

Gen. 4. 13.

b Mat. 27. 19, 24

Heb. 12. 17.

d Numb. 23. 10

e Exod. 9. 27.

Act 8. 24.

Rom. 8. 16, 26

H e that is subject to secret hypocrisy, fixeth his eyes too much upon his owne worthinesse and graces: he admireth himselfe above his fellowes.

He beholdeth too little and too seldom his wants and weaknesses. He is not thorowly acquainted with the flowness of his race, and smallnesse of his progresse to so high a prize.

He striveth coldly against his most secret pride: he taketh not so much paynes as he ought, in detecting himselfe, that he may sensibly feele the bottome of the secret mystery of his hid corruption: and to cry with a wounded spirit: O miserable man that I am; who shall deliver me from death?

The temporizing hypocrites light is but generall and confused; it puffeth him vp, but sanctifieth him not. His calling is ineffectuall, he rendres it no echo: a In his faith he hath both illumination by the truth, and approbation of the truth; but no application and approbation of the same to his heart. b In place of true mortification, he hath nothing but restraint of some sinne, and conformity of externall manners with Christians.

c He is carefull to stoppe graver sinnes: some things he doth amend, but the Idol of the heart is still reserved, and the very root of sinne unmortified. d Hee worketh his salvation, securely, coldly, and without feare. He makes all heavenly matters subordinate to his worldly businessses; his care of heaven (That onely one necessary thing) is vnder reuerion. a His feeling of sinne is confu-

ced; b his terrour of conscience is only but a servile feare: hee is sorry for the sinne that he misliketh not, c and is more grieved for the punishment, then for the fault. d And because he feareth hell, he would faine be happy. e His love to God is mercenary: hee loueeth more to be prayed for, then to pray himselfe. Hee confides much in
his honest life, his moral carriage in Religion, and freedom from infamous sines. He thinks himselfe better then the worst, and as good as the best: a few braine-sick precise fellowes excepted. He referres himselfe presumptuously, at all adventures, to Gods mercy, and to the hazard of a thousand like himselfe.

He hath no resolute purpose to be constant; by short abode, and that by starts and accidents, he injoyeth holinesse with wearinessse: he doth swiftly returne to his vomit.

A goat in deed, in sheue a sheepe, one of the visible Church, but none of the Catholike: Externally within the Covenant, internally a stranger, and alien from God.

The grand hypocrite hath a forme of knowledge and piety, but denyeth the force of it, Rom. 2. 20, 29. Tim. 3. 5. looking towre, and disfiguring his face. b His leaue of hypocrisy fermenteth himselfe thorowly, and is contagious to others. c All his desire is to bee seen of men, and hideth his nakednesse with a garment of fig-tree leaues. d In Religion he is ceremonious, but not substantiall. e A carper of the breach of ceremonies: f a bragger of externall obedience.

a He draweth neere to God with his lips: b He seeketh God sainedly: c He abuseth himself more about outward then inward things. d In smallest matters he is most precise. e He is like a viper, who in his greatest lust and love doth most harme. f He hurts priuily, like the Hyena, (a cruel beast) which by counterfeiting of mans voyce, beguileth him.

g He abuseth Religion to his wicked purpose. h He is ambitious, and a feuerre censurer of others. i He doth couer courousnesse with godlinesse: k and feareth more to be defiled with the common Hall, then with Christs blood. l He flattereth with his tongue, and his throat is an open Sepulchre. m He is skilfull in flattery; both with words, & pleasant Indas his kisses. n He doth vaunt to
one of Gods people, when he is not: o and can brag of
godliness where it is not. p He pretends Religion, q and
is so deceitful to his brother; r that he will not spare to
make him drunken, to see his pruririies. s He speaks lies
through hypocrisy. t His humbleness of mind is fai-
cred, and he transformeth himself into a good man.

He pretends his worst affections, with the best lawes:
as Iezabel did with Naboth; and the Lords of Persia
against Daniel: and can cloke the worst intentions, with
the best Religion: as Simeon and Levi did against the Si-
chemites; Abisaloom his vow in Hebron, Iezabel her fast,
and the high Priest his adoring Christ in the name of
God.

He can for a while make his abode with the faithfulfull,
he hideth many things under the cloak of popularity,
and guilefull affected clemency: as Abisaloom did
with his treason. He can cleane to good company, more to better
his name and manners, then his conscience.

Hee puts his confidence in false things, that cannot
profit. His zeale is fained: sine he may externally re-
traine, but cannot mortifie it: he justifieth himselfe be-
fore men, but God knoweth his heart.

He is a Well without water, and a cloud carried a-
bout with the winds. He is full of the swelling words of
vanity: b he is a pot, whose scum is therein, and whose
scum is not gone out of it. c A cake on the hearth un-
turned, and a deceitfull bow, d clad like sheepe without, and
within like a ravenous Wolfe. Cruell Nero within, grave
Cato without: alwaies double, and a monfter. The firrt part wherof is a Lion, the middle, a Dragon: the whole,
a Chimera. Hee is like a linifie-woolfie, made of linnen
and woolen, forbidden in the Law: he hath Jacobs voyce,
and Esau's heart and hands.

He hath a heart, and a heart, a double man: Hee is
like the Offrich, that hath wings to flye, and doth never
flye: and like the beast of Ethiopia, called Nabis, or Ca-
melopardalis, whose necke resembeth the horse, the
feet
chap. 12. putride hypocrisy.

feet and legs the Oxe; the head the Camell; and the spots the Tiger. Like unto Protheus, in many forms. He hath a musked mouth, and a stinking breath; an Ape, in a rope. His words and ways are like the Hermite's breath, wherewith he both warmeth his fingers, and cooleth his broth.

Prognostickes.

If secret hypocrisy in time be not cured, the egg will grow to a Cockatrice: it will make the best man at last embrace some groundlesse singularity, and degenerate to some madness of unwarrantable opinions; rooting deeply, spreading dangerously, and hurting plausibly. And that because of his secret pride, so much accounting of his graces with admiration. Yet, for as much as this befalleth onely the person of a chosen child, he still remaineth under hope of recovery, and mercy at the last.

And as for the double or temporizing hypocrite; if he be a reprobate, he will never amend; but his pains in that second death will be mitigated, because of his great restraint of sinne.

A chosen child, before that he be regenerate, as he may be an open Atheist, (with the thief that became penitent or a fierce persecuter, with Saul, who became a Preacher:) so he may be first, either a groffer, or a formall hypocrite; and God, in his owne time, may make his hypocritical forme of godliness, a Pedagogue to grace. Of whom there is some hope of reformation; and so much the more, if he be counselable, and tractable to use all the meanes of grace.

Hee that accustometh himselfe to formall hypocrisy, at last, upon small temptation, will become a groffer hypocrite, or an open Atheist. And he that continueth therein, (having a name that he is alive, but in truth is dead,) must either

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Formas sec vertit in omnes.

The danger of secret hypocrisy.

The case of temporizing hypocrisy in a reprobate.

In a chosen child.

Dangers.

Reuel 2.
Ch. 12. Puteide hypocrifie.

either dye senselesse, like Nabal, or desperate, with Judas. If God blesteth his worldly estate, it is either to conuert him, or else to conuince him, when he calleth for temporary things, God may grant his desires, but in wrath.

As for the grooser and grand hypocrite, hee is of lefe hope, and more miserable than the open Atheist: who hath the Christian name, for his condemnation, and not for his remedy. He is an oylelesse shining lampe, whereby mens eyes are dazelled, and wholesome admonitions debarred, that he cannot amend. Open Atheisme prouoketh others to giue admonitions, but hypocrisie debarreth all occasion of good counsell.

He that it thus infected, and affected, sinneth against the light of conscience, which maketh him vnca-pable of fauing graces. To his naturall hardnesse, hee ioyneth his acquired obfirmation; and wiltully shutteth the windowes of his soule. Because he is vnknowne, he thinketh publike admonitions belong not to him: nor are directed to him. He transfers them vpon open sinners, and frustrates himselfe of that benefit.

His iniquity is double: he seemeth to stand for God, and still remaineth a close fador for Satan. His Christian name shall never make him a Christian. His judgement is like to be extraordinary, and most great and certain. Fained equity is not equity, but double iniquity. While as he goeth about to deceiuie man, hee maketh God a mediator of his wickednesse.

Though Isaac was deceiued through ignorance, yet God will not be mocked: Hee perfectly knoweth both the true Nathanael, and the falfe-hearted Simon Magnus. What hope hath the hypocrite? His hypocrisie must at the last break out, and be detected. No man doth beare long upon himselfe a fained person: fained things doe sooner returne to their owne nature; his confidence is vaine. He shall not come in Gods presence. He cannot pray; and if he do it, God heareth him not: and his Prayer is turned to sin. Will God heare his cry when trouble commeth upon him?

Fear shall come upon him. If in life he prospereth, when death commeth, he shall be tormented with the hell of conscience; or else if he depart senselesse, hee must goe to torment endlesse. He is a condemnner of himselfe and though he cry, Lord, Lord, he shall not enter into the Kingdom of God: his congregation shall be made solitary: He hath no solid expectation; his portion is terrible. The reward of many endlesse woes abides him: he dieth in wrath and sinne. God will smite him as a whitened wall: He is like that tree which had faire leaves, but no fruit; therefore was accursd by Jesus.

Curative and remedies.

If thy heart be inquired in secret hypocrifie; turne the eye from thy supposed worthinesse, to the manifold dregs of thy corruptions, infirmities, wants, omissions, dulnesse, coldnesse of zeal, carelessnesse of conscience, shrinking in thy service, and feare in thy calling. Runne the backe trace: marke how faintly thou haft runne to life; how feebly thou haft fought for that so great a prize; how iustly thou haft deferred to be plagued with some fearfull defection; casting of thee into some odious sinne, and awaking of the old guiltinesse of unregeneration, with millions of fresh stings, as so many awaked Lions to teare thy heart with fresh remorse. Narrowly marke the complacency of thy owne gifts: rip vp fresh matter to renew repentance: beat downe Pride, to increase humility, and to double thy zeal.

Looke on thy selue, so wretched, miserable, poore, blind, and naked: Behold, that thy body of death (momently so grievous that sanctifying Spirit of grace, and every house so fouilly eclipsing his unpotted beames) and there with, look vp to that glorious Maiesty: so patient in sparing, so bountifull in rewarding, so mercifull in...
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Remedies of gross hypocrisy.

Confider the danger of this hypocrisy.

Mat. 11.38.

Eph. 5.3.

Ieb. 8.44.

Mat. 22.18.

Mat. 23.13.

Mat. 23.41,42.

Mat. 23.17,33.

Ephel. 5.14.

Confider God's all seeing eye.

Mark.12.15

His judgements.

Thy due punishment.

in forgiving, so strong in strengthening, and so liberall in gracing thee: that at once, thy selfe (so vile) and thy God (so holy) compared together, in thy deepest meditation; the one (so glorious) may the more argue, and detect the others so vile nature. When thou shalt thus set that most holy One, before thy most unholy selfe; Thy pride shall be made low, and thou shalt cry with Isaiah, Woe is me, for I am undone, because I am a man of polluted lips, for mine eyes have seen the King and Lord of hosts. And with Job, I have heard of thee by the hearing of the ear, but now mine eyes see thee. Therefore I abhorre my selfe, and repent in dust and ashes. And with Abraham, Behold, now I have begun to speake unto my Lord, and I am but dust and ashes.

If thou be polluted with the grossest and Triple hypocrisy, confider thy thrice miserable estate, how thou art not onely of that generation of vipers, and of that euill fort of adulterous and witches children: but alfo of the Dwell thy father, who is a liar, and the father of lies. The Lord Jesus perceieth thy wickednesse, many fearfull woes are threatened against thee. Nineue, and the Queen of Saba shall rise in Judgement, and shall condemne thee: Thou art a fool, and blind: how canst thou escape the damnation of hell? This consideration deeply felt in thy heart, should awake thee, that sleepest; that thou maist stand vp from the number of dead hypocrites, that Christ may give thee life.

Remember, that as the Searcher of all hearts knoweth thy hypocrisy: so all thy most obscure sinnes, are most conspicuously (by that hand of God, with the poynct of a Diamond) registrated both in thy slumbering conscience, and before his Tribunall. He is comming against thee, as a most hatefull object of his revenging justice; with armies of plagues: why shouldst thou therefore continue any longer, the most base and unnaturall opposed enmity to so pure a Majesty?

And what reward canst thou reape in the end, to abide this

Still a most notorious instrument of Satan's deepest malice? but indignation and wrath, tribulation and anguish? Thy soule is immortal, thy body must rise againe, thou shalt be presented before that Tribunal: an account shalt thou make of all: life eternall, and endless death are both set before thee; thou art postig to a doubtfull end, every moment threateneth thy departure.

Cast off therefore thy hypocrifie; mourne for thy bigane iniquities: the Lord, as yet, both calleth thee, and expeceth thee: Draw neere to him (with sincerity) and be shall draw neere to thee; cleanse thy hands, thou inner, and purge thy heart, thou double-minded: which if thou doe thou shalt live heere with a blessed contentment; die with joy unspeakable, and glorious, shine thereafter like the firmament, and dwell ever most blessedly in God's presence.

If thou be subject to temporizing hypocrifie and conceits, thou haft that saving grace and power of godlinesse while as thou haft but the show thereof. It is fittest to inlighten thy minde, to distinguishe those things that are different. For a temporizing hypocrite hath nothing but the show; and hath nothing at all of the true sanctifying, and saving power of godlinesse. Thou must clearly see, that all thy godlinesse is but a show; and thou must be put quite out of all hope to obtaine mercy and life thereby.

The show of godlinesse standeth in these things following, viz. Gifts and goodnesse of nature, science, experience, arts, and policy in estate, morall vertues, ciuill honesty: precedence beyond the open Atheist, and the triple hypocrite: a heart affrighted with the suggestions of infamous sinnes: amendment of life in many things, respective workes of charity, and repressing of many ciuill actions, and groser sinnes, but not mortifying them at the root.

An outward progresse in profession, externall exercise of Religion. Acknowledging the truth, professing, confessing,
feeling, preaching and defending the same. The general graces of the Spirit, and a shadow of regeneration; gifts of weighty callings, working of miracles, an outward and ineffectual calling, a general confused puffing up, and an un Sanctified light: a dead faith without works, an historical faith, without approbation of the truth, and a temporal faith, without true application, and appropriation thereof to the heart.

Good purposes, good inclinations, holy longings for happiness, more then for holiness: wishes, desiring to be happy in heaven, and fearing torment in hell: earthly prayers for worldly truth, desiring to be prayed for, more then to pray himselfe. A smarting terror, and servile fear for sinne: a frighting sorrow, and lothness to commit sinne, for fear of punishment: Sorrow for sinne committed, without a true detestation of it; mourning more for the paine, then for the sinne: Externall humiliation; Confession in extremity, and in the torment of body, or soule.

A mercenary love of God, superficial joys in the Word, flashes of fleeting and flitting comforts, spent in their birth, and their life vanishing like a moment; Reuerence to ministers, and loth to displease them, and a desire of their company. Fruifulous, simple, and fainting taste of the powers of the World to come: Ignorant zeale, one of the visible Church, and esteemed for a member thereof (though none of the Catholike,) externally within the Covenant, and partaker of the feales of spiritual prerogative.

Examine therefore thy supposed and imaginary godliness: thou hast not come to the true power thereof; thou shalt finde it defective, in many points of the vulgar shew; and thy selfe, with thy formall in Religion, to be farre inferiour to many Ethnicke and reprobates, who haue runne farre before thee. Thy former fleshly perswation hath been like a hungry mans dreaming of meate; and a poore mans dreaming of gold.
It is nothing else, but that form of godliness, without the power of it.

Upon the uneschewable pains of thy owne damnation, thou must take vp another course: rouse vp thy soule from thy former flumber; deprecate thy former hypocrifie; cast away every thing that presleth downe, and the sinne that hangeth fo fast on; with a renewed repentance rume the race that is set before thee, that thou must be truly partaker of the Divine Nature, and saving grace. Indeavour by all ordinary and spiritual meanes, to make thy calling, perswasion, and election sure: in the doing whereof thou shalt neuer fall. And lest thou shouldst be ignorant, wherein the power of saving grace doth stand: thou shalt be informed as followeth.

The power of godliness, and saving grace stands most generally in an universal sanctification of the whole man. It is like leaven, that leueneth the whole lump: of a spreading and growing nature. It is like the Sunne in the firmament, inlightening the whole world: and as the vitall spirits are begun and fixed in the heart, and from thence dispersed, by the arteries, thorow the whole body, and every part thereof. So the power of godliness, and that sanctification of the Spirit, is seated in the heart, and is dispersed, thorow all the body and soule, and powers thereof; changing, lightening, softening, purging, awaking, sanctifying, mortifying, informing conforming, reforming, comforting, directing, and making grace communicable to others.

By this universal sanctification, is not understood such a sanctification as is perfect in degrees; but that which is perfect in security, (being as well in the heart, as in outward appearance;) And perfect in integrity (being like a well-proportioned infant, procreated from the wombe of Regeneration.)

1. The subject of it must be all the parts of our person, both body soule, and faculties.
2. The object of it must be all the Commandements.
3. It must be respectue to all persons; competitive to God in holiness,
holinesse, to our neighbours in righteouſenesſe, and to
ourselues in temperancy. 4. The effects must be ac-
tions compleat(though not perfect: to wit, 1. The ac-
tions themselves must be iust, and warranted. 2. The cir-
cumstances honest. 3 The means lawfull. 4. The foun-
taine, the heart, sincere by faith.) 5. The end must be
Gods glory. 6. The progresſe of it must be with growth
7. And the continuance, with perseverance to the end.

And in ſpeciall thy knowledge and light must bee
pure, certaine, diſtinct, particular, and ioyned with some
feeling and experience. It must humble, lanctifie, warme
and lightteth thy ſelſe, and ſhine to others. Thou must
count it sweeter then the honie; and more precious then
gold. Thou must defire it, rejoyce in it, and delight in it:
thou must ſuffer it to command and guide thee in the
waves of holinesſe, and to proceed thereby in defpight
of thy owne inclination, and current ſinnes of the time.
Thou, and all thy ways, must be ſubordinate to it: thou
must allow it to beare the chiefed ſway in thee: and to
rule thereſidue of thy life: let thy eye bee ſet vpon eter-
nity, fixe thy crowne in thy sight; let thy heart bee at a
point with all vnder the Sunne.

Thy faith must haue illumination to see the truth, ap-
probation to love the truth, and appropriation to apply
the truth. Thou must receiue Christ, Put him on, eate him,
and let him dwell in thy heart: content not thy ſelſe with
a ſimple taste; both taste him, eate him, digeſt him, feed
vpon him, and line vpon him, and walke worthy of
him.

Thy confience must be ſtraight, tender, and fenſible;
touched for ſinnes bigane, armed for ſinnes to come, and
ready to bleed at the affault of any ſinne.

Thy calling moſt be effectuall and reſonant; light and
ſense of ſinne must be diſtinct, for particular and per-
ſonall ſins: and generally for the whole ſuspected troop of
ſecret erroars: sorrow and grieſe for ſinne must be with
a misliking of it, and with a forſaking of it: more be-
cause
causeth it offendeth God, then hurteth thy selfe. Thy humiliation must be sincere, and thy confession willing.

Let not thy love to God be mercenary: love him more for himself, then for his gifts: let thy zeal be sincere, and thy amendment thoroughly; mortifie every sin at the root. Receive the Word with an opened, and enlarged heart, that it may dwell in thee plentifully.

As for thy pretended impediments (that thou imaginest do lie in the way to stop thee from the course of the power of saving grace) they are easily overcome. If thou pretend impossibility: thou hast the promised power of God upon thy desire, to begin, to further, and to finish the worke of saving grace.

If thou obstest feare: so soon as thou feelst the power of grace, it will make thee confident like a Lyon; whereby thou shalt victoriously overcome thy owne corruptions, the devils tentations, and the worlds snares.

If thou thinkest thou shalt be relected to a more retired, and inward business, and shalt neglect thy worldly estate: Thou shalt understand, that grace is not contrary to any externall lawfull estate: but rather confirmeth it, blesteth it, and makes the fruition of it the more pleasant.

And as for the supposed losse of thy sinfull desires and delights: persuade thy selfe that thou shalt be supplied, not onely after life, but even in this same life, with that peace, passing all understanding, with true contentment, and joy unspeakable, and glorious; in the fruition of Gods favorable countenance: Which thou shalt finde in one day, in the Courts of grace, more then in a thousand else where, in the palaces of sinfull pleasures, and tabernacles of wickednesse.

If thou have a prejudiciall misliking to bee in that course of the power of grace: because that the world will esteem thee ill of thee; and count thy freedome of spirit, pride, thy zeal, hypocrisy, thy selfe, a wonder in Israel: thy wisedome, singularity, thy mourning, melancholy thy minde, base: and thy life miserable: Thou must not
not regard those foolish childish, yea rather devilish popular conceits: but still approve thy selfe to God; whose approbation surpasseth, in dignity and comfort, the opinions of a thousand worlds. For whilest the wicked are falsely smiling, with a bleeding and convinced conscience within: thou shalt be feeling upon inward unspeakable joyes; and shalt have in thy soule that white stone: that new name: and that endless title to that heavenly Inheritance, with joy unspeakable and glorious.

CHAP. XIII.

The Falling sickness, or Epilepsie of Apostacie.

LUKE 8.13. In the time of tentation they fall away.

DESCRIPTION.

So the Lunaike was sore vexed with his Falling-sickness, for oft-times he fell into the fire, and oft-times into the water, and no man could helpe him, but Christ onely: For, besides the natural cause of his disease, hee had a diuellish phrensie. So likewise there is a spirituall falling sickness; which cannot be helped by any means of nature; but by such remedies as Christ hath appointed.

This spirituall disease, it is both terrible, abominable and
and filthy: It maketh men fall in fearfull sins: and precipitates them from thence, to the Ocean of God's wrath: and finally, to that endless fire.

Sometimes men do fall from the faith, sometimes from a godly life: And sometimes from both, as Solomon did. There are many sorts and degrees of falling. The most general whereof is, that imputed defection and guiltiness of our first parents: under which all doth lie. For in Adam we have sinned: And that which was to Adam personall, is become vnto vs natural. As soone as we are capable of life, we are capable of this sinne, and fall: from the which we are freed by Justification.

Secondly, that original inherent proclivity and disposition to ill, wherein we all doe lie, which is a potentiall, and habitual infection and defection, containing not only a simple privation of all good, but also a peruerse disposition, and inclination to all euill. This is propagate from Adam to his whole posterity, after a most just, and secret manner. Which should be more beleued then inquired: and may be more easilie inquired then understood; and is better understood then expounded: we are freed from this fall in Sanctification.

Thirdly, that frequent claudication and halting of the regenerate: by sudden unadvised steps, proceeding from their daily lamented infirmities: wherby, if they make not straight steps to their feete, that which is halting, will be turned out of the way, which should rather be healed. These three sorts of falles are not here understood.

Fourthly, that falling & relenting from the former degrees of grace and powerfull fruits of piety, whether it be in periwision, devotion, affection, or externall action. As the Church of Ephesus left her first love, and was will'd by Christ, to remember from whence she had faile.

5 That sudden anticipation, whereby the weake Christian is taken by occasion in any offence, and becomes as one that hath his legge luxate, or disjoyned, who cannot but fall, and lie in his fall, till his ioynt be restored;

Called Falling-sicknesse.

Specials.
1 Tim. 4.1.
2 Sam. 12.4.
1 Kin. 11.3.
Imputed guiltiness.

Inherent corruption.

Whitaker. l.
1.de pec. orig.
c. 8.
Psa. 51.5.

Frequent claudication.
Ier. 20.10.
Psa. 38.17.
To 30Ave.

Groffe omission.
Exa 30.1.
2 Pet. 3.17.
Rev. 4.13.

Precipitation.
Gal. 6.1.
### Chap. 13. The falling sickness

As they that are provoked to enuy or wrath, or such like; suddenly mov'd to do that, which aduisedly they would not haue done. a Noah was suddenly ouertaken with drunknefe: b Lot with inceft: c Abraham with a lie: and d Peter with denial of his Master.

6 A staggering and stumbling, as it were a rushing forward, immediately before a greater fall, when any is, taketh an offence at the way of truth: and suffereth his heart to rave with errours: *As a drunken man erreth in his vomit.*

7 A turning out of the way, when the wicked healeth not their haltings, and regard not their stumbling: they become turned back, after Satan, and erre concerning the faith: turning their cares quite from the truth to fables. Herewith is conioyned, *which is an aberration from the marke, and falling from the first scope aimed at: as that erring from a pure heart and a good conscience, and faith unfaied, and turning into vaine anglings,* 1 As Hymeneus and Philetus concerning the truth, erred from the marke.

8 That common and accustomed filthy sort of falling, ouertaking all sort of men: yea, even many of the best regenerate, after their conversion: proceeding of ignorance, weakenesse, fearfull tentations, and such like pestilent infections of the heart, wherein the sinner falleth most fearfully: *as Salomon into idolatrie: and Davids into murther and adultery. From the which in their owne time they are recovered by grace.*

9 Relapse, which is not when an unregenerate falleth oft times in one and the selfe-fame sinne: or when he falleth from one sinne to another: but when one that hath rifen from any sinne, falleth againe into the selfe-fame sinne: He that riseth hypocritically, may with the Sow and the dog, returne to the puddle and vomit; And he that hath rifen truly, may doubtfully fall into the same sinne; albeit we find not such an example in the Word. *David oft sinned: but once onely in adultery, and once onely*
The falling sickness.

Chap. 13. The falling sickness.

onely in numbring the people. Peter did oft sinne, but once onely denied he his Master; once only played the hypocrite amongst the Iewes: one may be also an hypocrite in off rising and falling, before his true regeneration.

Falling away: the Apostle vseth the word, * whereby is signified the falling of the reprobate: The elect are said to fall. But they are said to fall away; which is so to fall,that they are past recovery: as Hymeneus and Alexander made shiprackle of their faith. And for those that in the latter times shall depart from the faith, the Apostle vseth the word ἀποστασία. For this is most truly called Apo¬stacy, whether it be particular of one or two men, or vni¬uerfall, of many thousands. This behalleth the temporall beleeuers: *Who receive the Word with joy, but they have not roots, which for a while beleeve, but in the time of ten¬tation fall away. These are they that are once enlightened, and have tasted of the heavenly gift, and were made parta¬kers of the Holy Ghost, and have tasted of the good Word of God, and of the power of the world to come. If they fall away, it is unpoftible they shoulde be receiued againe by repentance. Of this sort, the highest degree is that fearfull fall, into the sinne against the Holy Ghost.

Part affected.

Forasmuch as this malady is a compound cuill, and diuerfified by specials: being sometymes in the matter of faith, other times in the way of our life: so accord¬ingly, is the soule affected. If the Apo¬stacy be in religion the minde is first affected. If it bee in conversation, the heart and affections are first affected. When any one part is first affected, it draweth on the rest of the faculties, by sympathy, wherein there is not one function of the soule free: but more or leffe, first or last, mediatly or immediatly, they are infected.
The deficient cause of man's falling, is God: deserving justly whom he will; and in what measure it pleaseth him: To try, correct, or punish, according to his wisdom. By grace we stand: the want of grace, is the occasion of falling: if it either be withheld, or withdrawn.

Satan is an efficient cause of man's fall: As it is said, "Wrestle not against flesh and blood, but against principalities, against powers, against the worldy governors, the princes of the darkness of this world, against spiritual wickednesses, which are in the high places. He moved Judas first to treason, then to desperation, He caused David to number his people: he buffeted Paul; he desired to sift Peter, and sifted him too much, when he made him deny his Master. By his transformations, deepness, methodicke stratagems, and temptations: Hee blindeth the imagination and corrupteth the heart, and affections; he maketh sinne seeme small and pleasant: Hee maketh the sinner presume too much of God's mercy, of Christ's death, and of his gracious promises; he persuadeth him, that he hath faith already before he sinne, and shal not lose it when he sinnes; and that he shall have time and power to repent well enough, when he hath sinned.His purpose is to make the heart sin, without contradiction, drawing on epicurian contempt, final desperation.

He useth our owne flesh and the world, as deputies and instruments in all his suggestions: He obtreutheth our disposition and pregnant inclination: natural or occasioned; he useth the tide of our owne humor, to precipitate vs. If he find men addicted to voluptuousnes, or ambitioun, he followeth the twindge of their appetites. And because concupiscence followeth the compleation and temperature of the body: he taketh his advantage.
advantage herein: moving the Sanguinian to lust; the Cholerian to revenge: the melancholike to despaire: and the flegmaticke to idlenesse. And finall, as he findeth every ones worldly estate (ill or good, affecting them) so he furthereth the birth of their concupiscence, to ruinate them.

The World (the Deuils darling) in prosperity, offereth the baies of Pleasure: calling before vs the golden Apples of riches, and the Peacocks feathers of honors: that by these waterish vanities, it may quench the flaming sparks of the Spirit: and convert the loue of God into the amity of the world, and enmity with God.

The world other times doth cease to allure, and with a changed countenance doth affright with aduerfity and crosses, to make men deny God and godlinesse, to fall into iniquity, and into much miserable disquietnesse.

Sometimes the world witheth intifements and evil examples (as deceiving errours) to make them fall from their steadlinesse: and to be suddenly moved from their mind: By alledged spirits, words, or letters, pretending that they are authenticke: as also by signes and lying wonders, in all deceitablenesse of virrighteousnesse; By spirits of errour, and doctrine of deuils, making men depart from the faith: It imployleth even those that are nearest to vs; as to seduce Job by his wife: Adam by Eve: Ahab by Izeabel: the yong Prophets by the old: Christ by his Apostle Peter: Salomon by his seven hundred wives, and three hundred concubines.

Every man is tempted, when he is drawne away by his owne concupiscence, and is intisde: then when lust hath conceived it bringeth forth sinne; and sinne, when it is finishe, bringeth forth death. Here are sixe several branches springing from one vile roote (even the body of death), whereby is performed that humane temptation, causing fearfull falls:

1. A drawing, by the which (as by the weight of the pace of a clocke, all the wheeles begin for to mooue) to concupiscence.
Chap. 13. The falling sickness.

Concupiscence beginneth to draw the affections of the soule to a mowing: to survey, and to contemplate the objected bait.

2. A baiting, by which the heart and affections are baited: and with a certaine titillation delighted, at the view of the object.

3. A conceiving, whereby the heart and affections are moved to conceive a consent, and desire to performe the delightfull euill. They hatch Cockatrice eggs, and weave the Spiders web: And they conceive mischief, and bring forth vanitie, and their belly hath prepared deceit.

4. A trauelling, and labour of the whole soule, and of all the instruments of the body, in the performance of sinne. They conceive mischief, and bring forth iniquity: And behold, he shall trauell with wickednesse: for he hath conceived mischief, but he shall bring forth a lie.

5. A finishing, and full accomplishment of sinne: delighting and lying in it:allowing and defending the same with all the fortifications that the heart can afford to it. Whereby the Epileptickes fall eth and lieth, under his whole and deadly fit and paroxisme.

6. A bringing forth of death, as it were out of the Matrix of sinne, in a new deuilsish and damnable generation.

The blindness of the eye maketh the foote to stumble, and the whole body to fall: So falling in sinne, proceedeth from a blinded minde. For, if the blind leadeth the blind, both shall fall into the ditch. The ignorance of our felues, of sinne, of God, of his will, mercies, and judgements, maketh thousands to fall. If there be ioyned, hardnesse of heart, securitie, a feared conscience, and incredulity, the precipitation and danger of the falling will be the greater; Not knowing that the bountifulnesse of God leadeth them to repentance: And, because sentence against an euill worke is not executed speedily, therefore the heart of the Children of men is fully set in them to doe euill. And,
The falling sickness.

some fall in religion, some in life, and some in both. Some fall upon simple ignorance, some through weakness and consent, some through pride and contempt, some with contempt and malice: and some againe fall, but fall not away; and some fall away, and never rise. Some make a lapse; some a relapse; and some fall in part, some in whole: some fall fully and finally; and upon malice make an vninerfall Apostacy from all the points of godinesse, as they that sinnne against the Holy Ghost. The vnregenerate man falleth one way, and the regenerate falleth another way. The vnregenerate man falleth continually, and greedily: he draweth sinne to himselfe, as it were with Cart-ropes:
ropes: he hunteth after sinne, and sinneth with full content of will; and falleth as willingly in sinne, as a sleepe man is willing to fall downe in his loft bed. He suffereth sinne to reigne ouer him, and yeeldeth hearty obedience to it, as to his lawfull King; he falleth with deliberation, his conscience slightly or neuer controuleth him; he makes an occupation and trade of his sinne, _He drinketh iniquity like water._ His one falleth brings on another: he walloweth with pleasure in his trance.

But the regenerate falleth but sometimes, irksomely and after a sort unwillingly: he is hunted by sinne, till he be wearied. He yeeldeth but grudgingly, with some resistance. He obeyeth sinne (as a tyrant) repiningly. He falleth for the most part suddenly, his conscience controuleth him, and judgeth himselfe to be in the wrong way, till he returne; he thinketh vpon his sins with griefe, and riseth againe with joy by repentance.

**Prognostickes**

_Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith: When the Sonne of man commeth, shall he finde faith on the earth? Iniquity shall be increased: and that day shall not come, except there come a departing first._ That generall and original fall, wherein by nature we are all lying, is most dangerous: because by it we are the children of wrath, and dead in trespasses and sinnes.

Every fall in sinne is deadly of it selfe: _Yet every sin and blasphemy shall be forgiven unto men; but the blasphemie against the Holy Ghost shall not be forgiven unto man. Albeit the child of God may often fall into one, & the selfe-same sinne; and there after be receiued to mercy:_ Yet it is a fearefull thing to fall into the hands of the living God: for we reade not in all the Scriptures, that any of the regenerate did fall twice in one and the selfe-same grosse sinne.
### Chapter 13: The falling sickness.

If any continue long in his fall: it is to be feared that he shall either be given over to a reprobate mind, or to a desperate end. If any sinne willingly, after that they have received the knowledge of the truth, there remaineth no more sacrifice for sinnes: But a fearfull looking for of judgement and violent fire, which shall denoue the adversaries.

Such as delight to lie in their fall, shall fall in the condemnation of the devill: and the falling into temptations and snares, drown men in perdition and destruction. Behold the severity of God toward them which have sinned: And how fearfull shall the finall fall of those be recompensed: When they shall begin to say to the mountains, Fall on us; and to the hills, cover us?

### Curations and remedies.

As for that original fall (the guiltinesse and corruption whereof preseth all very sore, both by imputation and inbesoin:) There is no remedy, but only Christ's merits (apprrehended by that saving faith, and imputed by that divine grace) and the power of his death, (applied by the power of his Spirit, and beating downe that body of death, that it may not raigne ouer our mortall bodies.) Thus we may be freed both from the condemnation, and from the domination of native sinne, and be raised vp in Christ.

As for the claudications, and haltings of the regenerate: the best remedies are; the guarding of the heart, the watching of the conscience, the feare of God before our eyes, the dwelling of the word within vs, acquainting of our felues with God, with an earnest inendeour to walke with him, and walke vpightly before him, still approouing his will, and respecting his glory.

And as for those that are lying in their groser sinnes, and in a fearefull paroxysme of their present fall: as yet nothing
nothing awaked, nor raised from their trance. Great wisdom is to be used, as toward them that are suddenly prevented, and toward them that never knew the truth before: patient instruction (proving if God at any time will give them repentance) and restoration with the spirit of meekness. With some there must be used a holy guile: as Nathan (under the parable of the rich man taking and killing the poor man's only lamb) convinced David of the slaying of Uriah, and taking of his wife.

But if any be obstinate, and so indurate in their fall, that no gentleness, nor spiritual policy can move them: they must be handled, as those that are lying in a lethargy: They must be stirred up, with the fearful trumpet of God's law; sounding nothing in their ears, but guiltiness, curses, damnation, wrath, hell. As it is said, Crie aloud, spare not: lift up thy voice like a trumpet, and show my people their transgression, and to the house of Jacob their sins. And generally, use all the remedies to such that do stir up those that are affected with incredulity, hardness of heart, the spirit of slumber, a feared conscience, and impenitency: Make them always consider, from what they are false, where they are lying, and what is their miseries: that by all means they may be raised from their fall.

As for the remedies to preserve such as are restored, that they fall not again: or to keep those established, that have not as yet fallen so fearfully: The first is, a knowledge of the truth, wherein thou must be careful to grow: Left thou be plucked away with the error of the wicked, and fall from thy own steadfastness: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Retaine instructions of the word, Let thy heart be honest, and become that good ground for receiving, keeping, and bringing forth of fruit with patience. Let thy delight be in the Law of the Lord, and meditate therein day and night: that resolutely thou mayst lay, I desire to do thy good will, O my God: yea, thy Law is with-
in my heart: And direct my steps in thy Word, and let none iniquity have dominion over me: Because thy word is a lantern unto my feet, and a light unto my path. I will follow the truth in love.

Hold before thy eye, that high price of thy calling, and study to enter into that endless rest: and thou shalt not fall after the example of disobedience. But so much the more: Seeing that we have a great high Priest, which is entered into heaven, even Jesus the Son of God: Let us hold fast our profession: And goe boldly unto the Throne of grace, that we may receive mercy, and find grace to help in time of need.

And as thou hast received mercy, so faint not.

Be awake, and strengthen the things which remain, that are ready to die: Remember how thou hast received and heard, and hold fast and repent. If therefore thou wilt not watch (Christ faith) I will come on thee as a thief, and thou shalt not know what hour I will come upon thee: watch ye. stand fast in the faith, quit you like men, and be strong.

Take a narrow inspection of thy selfe: Taking heed that thou fall not away from the grace of God: let no root of bitterness spring up and trouble thee, lest thereby many be defiled. Seek unto God who shall be found faithful, which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to bear it.

Consider what thou hast already, and hold it fast vntill Christ come: and being made partakers of him, epe sure vnto the end. That beginning wherewith thou art upheld; Considering that God hath from the beginning chosen you to salvation, through sanctification of the Spirit, whereunto he called you by the Gospell, to obtain the glory of our Lord Jesus Christ: And because this foundation of God remaineth sure, and hath this scale: The Lord kymmeth who are his: Let every one that calleth on the name of Christ, depart from iniquity. And give all diligence to make thy calling and election sure: for if thou doe these things, thou shalt never fall away.
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<th>Haue recourse to Christ's passion and intercession.</th>
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<td>Luk. 22:31,32.</td>
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**Chap. 13. The falling sickness.**

Fixe in thy minde Christ's passion, that thereby thou mayst be armed likewise with the same mind; which is, that he which hath suffered in the flesh, hath ceased from sinne. By the application of faith, eate his flesh, and drinke his blood, that he may dwell in thee, and thou in him: and thou shalt never fail away. Haue recourse to his intercession: as Christ faith, Simon, Simon, behold, Satan hath desired thee, to winnow thee as wheate: But I have prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren: And I pray not for these alone, but for them also which shall beleue in mee through their word, that they all may be one, as thou, O Father, art in me, & I in the: even that they may be also one in vs that the world may beleue that thou haft sent me.

Beg at God, that he may put his feare into thy heart, that thou never depart from him. *Blessed is the man that feareth alway, but he that hardeneth his heart, shall fall into euill. Make an end of thy owne salvation with feare and trembling. And if thou thinkest thou standest, take heed lest thou fall. Remember the fearefull examples of others that haue fallen, and were sorely punished. Consider Gods all-seeing eye, his seuer justice and anger against sinne. Consider that searefull day with the Archangels sounding voyce; Arife, yee dead, and come to iudgements. The heauens shall passe away with a noise the elements shall melt with heat, the earth with the workes that are therein shall be burnt up, and all these things must be dissolved. And seeing that we looke for such things, be diligent that thou mayst be found of him in peace without spot, and blameleffe.

Remember what great rewards are promised to thee, if thou stand and ouercome: To wit, To eate of the tree of life, neuer to be hurt of the second death: To eate of the hidden Manna, to get the white stone with the new name; the morning starre: to be cloathed in white array, and his name not put out of the Booke of life, but confessed before God and his Angels: To be made a piller in the temple of
God, to have the new name of God, and of the City of the new and heavenly Jerusalem written upon thee. And finally, to sit on Christ's Throne for ever.

Be strong in the Lord and in the power of his might, put on the whole armour of God, that ye may be able to stand against the assaults of the devil, &c. Stand therefore, and your loynes girt about with verity.

By the verity, is understood a profession of the truth with an upright heart.

By this righteousness (which our great Captain Christ did put on before us as an habitation) is understood true sanctification, and a godly life, with an earnest desire, and holy study to please God.

And your feete shodde with the preparation of the Gospell of peace: which is so called, because it bringeth peace to our soules: and in the assurance thereof we have peace in our conscience: with this Gospel we must be prepared, and be in readiness to profess the same in the midst of the most fiery trials, and to confess the same unto salvation. As also we should be ready, always to give an answer to every man that asketh you a reason of the hope that is in you: for whosoever shall confess me before men (Christ faith) him will I confess also before my Father, which is in heaven.

Above all, take the shield of faith, wherein ye may quench the fiery darts of the wicked. These darts, are Satans poisoned tentations, wounds our conscience; and inflaming our lusts to sinne: they must first be repelled, and he himselfe resisted steadfastly in the faith. And if they have pierced, faith must coole the burning inflammation, which they have made, by applying the precious blame of Christ's blood, to the mortal wounds of our euill conscience, infected by that euill one (euill in himselfe, euill to himselfe, euill unto others, and proving others unto euill.)

And take the helmet of salvation, which is our hope: whereby assuredly we expect (after our combat is finished)
Chap. 13. The falling sickness.

the promised garrgand of everlasting happiness. For our light affliction which is but for a moment, causeth unto vs a farre more excellent and an eternall weight of glory.

The sword of the Spirit, which is the Word of God. This is our weapon, both defensive and offensive. It doeth serve vs against Satan's blinding illusions, and seducing errors. It detecteth his transformations; and protecteth from his roaring violence. It is a fit instrument to repel the force of all his tentations. But we must learne in Gods Schoole for our best advantage, to use it skillfully: lest he make it like the sword of Goliah to kill our felues.

And pray always with all manner of prayer and supplication in the Spirit. That as Moses joyned prayer with Japhet's sword, against the Amalekites: so we are to lift vp our hands and hearts to God for obtaining of victoey.

And watch, lest we enter into tentations: and implore others, to fir use always for us in prayers that we may stand perfect and full in all the will of God. And be established in every word and good worke, and that God may both perfect, confirm, and strengthen us.

Lissen not to the worlds Syren songs: consider that although in her fairest shew, she be like the Paradise of God: yet in the end she shall be found nothing but the Sodome of sin: for it lieth wholly in wickednesse: It is impossible to serve God and this Mammon. If any man love the world the love of the Father is not in him: The amity of the world is the enmity of God. In the end it will produce a Dalila to Samson: And what will it profit vs to win the whole world, if we lose our owne soule. When we have drunke of the cup of worldly vanities, we must drunke of the cup of Gods wrath. But if the world cease to deceive with her pleasant shadowes she will not faile to frowne, when she fawneth not: and with aduerse, affright. Yet we must know that the same afflictions are accomplished in many others which are in the world. Wherefore is any afflicted? let him pray: considering that
Chapter 13. The falling sickness.

And are they that mourne, for they shall be comforted. And, blessed are they which suffer persecution for righteousness sake, for theirs is the Kingdom of Heaven.

If thy flesh tempt thee to fall, beat it downe, bring it to subjection, and disable it by fasting, watchfulness, prayer, and withdrawing from it the well of pleasures and delights. Abstaine from fleshly lusts which fight against the soul. Defraud it of all the outward occasions and opportunities of sinne. Abstaine from all the inducements, forms, and appearances of evil: put thy suggesting tentations out of hope of all entertainment. Sinners are drawn on by an easie repulse. Give sinne a peremptory answer, let all suggestions finde thee resolute. Resist and restrain sinne by reason and Religion. Seek thy power, not out of nature, but out of Christianity. Let thy second nativity erode the first naturall thy selfe to the awe of God and exercice of true mortification.

If those former considerations will not bridle thee from thy fall, there resteth nothing, but that either God by his corrections must awake and restrain thee, as it were with a hedge of thornes, and draw thee to him selfe with the ropes of Adam, and with some secret operation of grace, that thou maist say, It is good for me, O Lord, that thou hast afflicted mee, that I may learne thy Statutes. Or else he shall overtake thee in thy fall, when he shall come, In flaming fire, rendering vengeance unto them that do not know God, and which obey not unto the Gospel of our Lord Jesus Christ, which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.
CHAP. XIV.
The Gangrene of Heresie.

2. TIM. 2. 17. Whose word shall fret as a Gangrene.

DESCRIPTION.

Heresie is as much as an option, or election, from a word that signifieth, To make choyce. This was once a laudable word amongst the Philosophers, and was taken for a right forme of learning, faction, studie, or course of life, which the Latines call a Sett. Now, it is a word of contempt: and the name Hereticke, is a word of great disgrace. It is taken from one that goeth astray from sound and wholesome doctrine, and continueth stubbornly, in his opinion, nothing regarding to contemne the approved truth, and peace of the Church.

Four things doe concure to make vp a compleat Hereticke. 1. Error in the truth, whether it be concerning the Head Christ, or his body, the Church, or else those necessary things that belong either to the Head, or the body. 2. Conviction by the Church out of the Scriptures. 3. Contumacy: For, they that will not amend their pestilent and deadly opinions, but will insist to defend them, are Heretics. 4. Hereto is oft times conjoin'd Propagation, in spreading their opinions abroad, as masters and teachers of errou.
There is a great difference betwixt the *Hereticke*, and the *schismaticke*. For a *schismaticke* doth separate himself from the unity, peace and body of the *Church* in respect of life, order, or discipline. An *Hereticke* offendeth against the verity: the *schismaticke* against charity. And oft times one and the self-same man, offendeth against them both: and so is both an *Hereticke*, and *schismaticke*.

*Herefie* is a most deadly and contagious disease, as it was said of some, that they were sicke of the *Manicheans* heresie. It is most truly called by the Apostle, a *Gangrene*, which is a mortification of the place affected: and proceedeth of the want of the vitall heate and spirit: being either repelled, or kept from the place, (by bonds, confusion, or obstruction) or else choked or extinguished (by abundance of humours, inflamations, obstructions, stop of natural perspirations, piercing cold:) or else by a venomous quality. Even so the *Hereticke* maliciously rejecteth grace: God unjustly withholdeth it from him. And his fond imaginations, his violent affections, his frozen heart in phines dregs, and the Diuels injected venom, choke and extinguished his inherent common light, and vulgar graces: So that he becommeth wholly gangrenate: and in his diuellish and malicious conceived opinions against the divine truth; he becommeth most poysnable and obstinate.

This *Gangrene* is said to *fret or spread*, by eating vp and consumming the parts about. *Herefie* is of a spreading nature, and infectivse to the whole body of the *Church*, like vnto poison, leaven, or fire, & smoke rising out of the bottomlesse pits: and like a root of bitternes springing vp.

Part affected.

This Gangrene rooteth it selfe into the minde, so strongly and strangely deuced: It spreadeth the smaller roots thorow the heart, conscience, and affections. It springeth vp thorow the body by vaine ianging, profane fables, logomachies, foolish and unlearned questions, and hypocriticall lies: it becommeth evident unto all men.

Causes.

It falleth out by Gods speciall prouidence, that heresie should be, partly to punish the bigane contempt of the Word, and some other secret sinnes, Because they received not the love of the truth, that they might bee faved. God doth send men strong delusions, that they should believe lies.

And partly, for the triall of his owne, For there must be heresies even among you, that they which are approved among you might be knowne. And the Lord your God proueth you, to know whether ye love the Lord your God, with all your heart, and with all your soules. For this purpose heresies are, that faith having tentation, might haue also probation.

God turneth the euill of heresie, to the good of his Church: For through occasion thereof, the Scriptures are the more diligently searched. The condemning of the hereticks hath made that to appeare, that the Church thinkes, and what truth wholesome doctrine hath. The falsehood of heresies, and light of the truth (as two opposed contraries) doe mutually argue other. The heresie appeareth the viler, because of the verity: and the truth the cleerer, because of the opposed heresie. The one becommeth the more hated, and the other the more loued. Heresies
Herefies are descried, that they might be eschewed, and not receiued.

The God of this world blindeth the minde of the Infidel hereticks: That the light of the glorious Gospell of Christ, which is the Image of God, should not shine vnto them. That Arch-apostate Hereticke, which is an adversary, and exalteth himselfe against all that is called God, or that is worshipped, so that hee doth sit as God, in the Temple of God, shewing himselfe that he is God, hath his comming by the effectuall working of Satan, with all power and signes, and lying wonders, and in all deceineablenesse of unrighteousnesse among them that perish.

The pre-dominion of selfe-loue in mens hearts, too farre affecting themselves, discontented with their present estate, and swelling with the great desire of temporal commodities, but chiefly of glory and dominion; hath infected many one with this Gangrene. As Diotrephes, which loved to have the preeminence in the Church, became deepe in heresie, and is called, Heresarchasuperbus.

It is found by experience, that other raging passions of the minde have bred and watered the seed of heresie in the hearts of many. As Valentinus a Platonike, and Pythagorean philosopher, and professor of the truth, a man of great wit and eloquence, expected confidently a Bishopricke, whereof when he saw himselfe frustrate by the preferment of a better: he began upon indignation to erre from the marke, and became a plaine Hereticke. He professed many diuellish opinions. As thirty Eones in the generation of the gods: his two beginnings of all things. That Christs body was not a very body, but a celestiall and spirittuall body: and was borne, not of the Virgin, but by the Virgin. That faith was natural: That workes deferred: And finally, denied the Resurreccion. From whom did proceed the heretickes called Valentiniani.

Apollinaris a Presbyter, being excommunicate by Georg.
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<td>nce of wit;</td>
<td>and confidence of wit, that presently hee imbraced and</td>
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<td>deniued new herefies. Hee affirmed, that Chrifts body</td>
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<td>and flesh was quickned and nourished, but had not a rea-</td>
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<td>fing. Donatus</td>
<td>sonable soule: in place thereof was his Deity. From</td>
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<td>and his heresies</td>
<td>whom sprang the Heretickes, called, Apolinaristae.</td>
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<td>Him into the Bishopricke of Carthage, separated him-</td>
<td>him vnto the Bishopricke, and became first a Schismaticke, alleging that the true Church shoul-</td>
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<td>selfe from the communion of the Church, and became</td>
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<td>Marcion, a whoremonger, being excommunicated by</td>
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<td>his father (a godly Bishop: ) He quarrelled the Churches</td>
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<td>feuerity, and began therewithall to oppugne the verity,</td>
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<td>and imbraced the whole herefie of Cerdo his matter. He</td>
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<td>profeffed two gods, and that CHRISts humanity was</td>
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<td>but phantafticke: that his body was not of the Virgins</td>
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<td>substance: that he suffered only for vs by a kinde of de-</td>
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<td>gical fable; alleaging all was but appearance. Hee affir-</td>
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<td>med also, that the matter of the world was coeternall</td>
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<td>with God. He denied the Resurrection; and did hold,</td>
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<td>that the soules of the reprobate should be saied. He de-</td>
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<td>fended the soules passing from one body to another: And</td>
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<td>the repetition of Baptisme, how oft any did fall in sinne.</td>
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<td>Arius, because that Alexander was preferred before</td>
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<td>him into the Bishopricke, was so impatient of his re-</td>
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<td>pulse, and inflamed with emulation, that hee began his</td>
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<td>spreading Gangrene: anouching plainly that Chrift was</td>
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<td>not God, nor coeternall to the Father; and was a crea-</td>
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<td>ture made of nothing. The Arians held, that Chrift was</td>
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<td>like God in substance, but not one with him in substance.</td>
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<td>Thus at length may appeare how inflamed passions, in</td>
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<td>earthly-minded men (swelling with pride, confident in</td>
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Learning, fretting with enmity, and corrupted with one toulhefle, ambition, and contention, hath kindled vp the first seeds and roots of this Gangrene.

Herefie oft times is the caufe of herefie: the Gangrene thereof is contagious. Secundus, the disciple of Valentinius, more witty then his master, retained his heretical opinions: But some things he changed, some other things with strange wordes he obscured and some things he added. His master called Eonos, affects and ideas of Gods mind, but he said, there were Essences subsisting by themselves: and affirmed salvation to come by the knowledge of the Eonos. Elson (called suitfully, multisformemonstrum) infected by many herefies, became a compound heretick: He did hold all at once, the Samaritanes abomination, the Iewes name, the Nazareans opinion, the Cerinthians forme, the Carpocratians improbity, and the Christians profession.

Heretickes have their owne diuerticles, under the which they lurke, and by the which they deceive, and are the fewell of their Gangrene, strongly confirming them in their complacency and madness.

As, 1. Reason, whereby they thinke that all is diuine verity, that is agreeable to reason: And whatsoever is not consonant to the light of nature, to bee but folly, wherein they are much illused, and doe prove great fools.

2. Philosophy, when they obstinately make profession of science, falsely so called, and goe about to spoyle through philosophy and vaine deceit. Science or philosophy is good in it selfe: but if it abide not within its owne bounds (but becometh a presumptuous maide like Agar, usurping above Sara) meddling too much in Divinity, it bringeth many absurdities upon diuine verities.

Hereby the Valentinian Eones and Idee were brought in from Plato. The soules death from Epicurvs. The denial of the Resurrection from the whole schooles of philosophy.
The matter that adienuies God from Zenon: the fiery God from Heraclitus: The passing of foules from body to body, from Pythagoras. What hath Athens to do with Jerusalem? or the Academians with the Church? Let them consider this, that prefers the Stoike, and Platonike, and Dialectike to Christians. The great mixture of Philosophie with Divinity, made Origenes deprave the Scripture in many places. This made the Apostle to write so much against the wisdome of the Grecians, of the world, and of the Princes of the world; and to reject (in all his preachings) the inciting speech of mans wisdome: And alwaies simply to speake the wisdome of God in a Mysterie. For the wisdome of this world is foolishnesse with God: For it is written, He catcheth the wise in their owne foolishnesse.

3. Traditions of anteccodors, commended by antiquity, is an heretical refuge: not considering that antiquity is onely good when it is of good things, (for sinn is not the better because it is ancient:) and it is not to be farre commended, except it be Augustines. But the truth is most ancient, and before all kind of error and heresie. In the antiquity of traditions nothing is to be regarded, but that which is agreeable to the Scriptures. As Augustine faith of Cyprian: I am not bound to Cypriancs authority, because I esteme not Cypriancs letters as Canonickall, but consider them out of the Canonickall Scriptures.

4. Enthysiasmi, or secret inspirations and revelations, whereby they themselfes are illuded, and others by them deluded. Montanus the hereticke was so bewitched with his two adulteresses, Prisca and Maximilla, that whatsoever they dreamed, imagined, or did think of things to come: that, he affirmed to be divine revelations, and preferred them to the written Word.

The naturall rebellion, blindnesse, and vanity of mans heart, is the most neere and conjunct cause of this Gangrene, when man contenteth himselfe with the sherr

of godliness, anddenyeth the powerthereof,professing hee knoweth God, but by works he denyeth him, and is abominable and disobedient, and unto every good work reprobate, wauering and carried about with every wind of doctrine, by the deceit of men, and with craftinesse, whereby they lie in waine to deceive: and delighting to be deceived, and to deceive others in all deceivablenesse of unrighteousnesse, which insty defuered strong delusion, that they should beleue lies. Heerinc SimoMagus exceeded, who beleuened, was baptized, continued with Philip, and wondred at the miracles, but still continued in his heresie, and had neither part nor fellowship in the business, and grace of true doctrine: because his heart was not right in the sight of God, but full of hypocrisy. He was in the gall of bitternesse and full of malice, and in the bond of iniquity, but specially of witchcraft and heresie.

Signes and Symptomes.

Heresie is like the Ape, because it counterfeits the gesture of piety, like the Fox in fainednesse, the Dragone in cruelty, and the Serpent in subtility. An Heretick lo. eth not the truth, he is strongly deluded, beleueth lies, and hath pleasure in unrighteousnesse. He is a mocker of the truth, he speakeith lies through hypocrisy, and hath his conscience cauterized. He is ginen to fables, unstable, presumptuous of mercy, confident in his knowledge and opinion, loaded with a burthen of sins: As with pride, covetousnesse, enuie, contention, and such like: he is full of brawlings, he walketh after the flesh in the lusts of uncleaneesse, and standeth in his owne conceit, having a heart exercised with covetousnesse, loving Balaam's wages of unrighteousnesse. A well without water: a cloud carried about with a tempest, speaking swelling words of vanity, promising liberty, and is himselfe the servant of corruption.
Herefie frets and creeps.

Senec.

Non est finis erroris.
The fretting of the Simoni-

an Gangrene over all the
Simionia.
Aet. 8. 10.

Euseb. I. 4. c. 7

Menandrians.

Saturninius.

Symon Magus affirmed himselfe to be Christ, and by witchcraft bewitched the people of Samaria: affirming himselfe to bee some greate man: to whom they gave heed from the leaft to the greatest, saying, This man is the great power of God. His Gangrene spread amongst all the Simonians unto Menander, who professtted that he was sent ab invisibilibus, to bee a Saviour to man. Menandrians heresi spread amongst all the Menandrians unto Saturninius, who was against the Trinity, and held, that the world was made, not by God, but by some Angels: and that the true Saviour was incorporall, and visible only putative. He denied the Resurrection of the flesh. 

Saturninius his Gangrene spread amongst all the Saturninian heretickes, and thorow all Egypt almoft, vnto Balsides, who still professed his grand-fathers Summam virtutem, against the Trinity: This his highest power he called barbarous, Abraxas, which in Greeke letters amounts to the number 365, affirming that there was so many heavens. He denied Christs Passion and the Res-

Herefie is like the Viper, preying to slay the mother Church. It is chaffe among the good corre: it is a contagious leprosy, a poynonable venome, a desperate shipwrecke of his owne faith, and of the faith of others: and a most turbulent tempeft. His heresie doth fret like a Canker, deceiving others, and primly bringeth in more damnable heresies, with fained words, telling simple people like cattell in a faire, speaking peruerfe things to draw Disciples after him. A grievous wolf, not sparing the flocke: speaking euill of them that are in digni-
ty, and of the things which hee knoweth not, delighting himselfe in his deceiuings, beguiling vnstable soules.

The hereticall Gangrene, it is contrary to the Scriptures, and is corrected by the truth. It hath contumacy joyned to the errour, and alwayes is bent to propagate it selfe, till it goe out of bonds, both in matter, and amongst persons.

surrection of our bodies, and affirmed that Christ had a transfigurate body, and not a real body, his heresie spred amongst all the Basildian heretickes, unto Carpercrates, the discipes of all those Saturninians, Basildians, and Carpocratians, were thereafter all called under one arrogated name, Gnosticci, because of their suppos'd excellent knowledge.

Againe, from the most pestilent Gangrene of Valentimus, his vile heresies did spred to his discipes, Secundus, Probo, Heracleon, Marcus, Colarbasius, and Bassus. And from Arius, his Ariane Gangrene spred over all the Orient; and this day the Turkes are most obfinate in their great heresie of Arianiisme, denying Christs Divinity: the Orient infected the Occident: so that justly it is laid of heresie, that it doth fret: and by the creeping natures, and multiplying power, it appeareth very well in its owne proper colours. For as in the bodily Gangrene the colour fadeth, and doth grow blackish, the part groweth tumid and cadaverous: wherein there is neither pulse, dolour, nor sense, although it were pierced never to deeply: So likewise in the spiritual Gangrene, the party affected loseth his faire colour of profession, he becometh tumid, and of those things which he never saw, rashly puffed up with his fiesty minde. His knowledge inflameth him, hee is past feeling, no law, no threatening, no reason, no crosse, will make him sensible. Such men are deceitful workers, and transforme themselves into the Apostle of Christs; and no maruell: for Satan himselfe is transformed into an Angel of light. Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness; whose end shall be according to their works.

Prognostickes
The Gangrenate hereticke, in the beginning of his maladie, is under some hope to be remedied, specially if he be a chosen child. But if it be inveterate, he is most hardly helped. Herezie doth more harme then perfection; and this Gangrene killeth more then the word doth. It starreth vnto perdition many thousand soules under the colour of sanctity and verity: & stirreth vp great intestine sedition in the Church: which is worre then warre. Herein Satan getteth his hartefte, having the doctrine of the person and natures of Christ, oppugned in the Orient, to the meridian under Mahometisme: and the doctrine of his merits perverted in the Occident under Papisme.

But the euill men and deceivers shall waxe worse and worse deceiving, and being deceived, which once were with vs and amongst vs. Yet (Oh to be lamented) they went out from vs, but they were not of vs: for if they had been of vs, they would have continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.

The visible Judgment of God hath fearfully faine vpon hereticke. Montanus with his two harlots, desparately hanged themselues. Cerinthus was strucken from aboue: and so was Anastasius Imp. I. punished. Arian had all his intestines burst forth on the stoole: and so became of Anastasius II. Olympius, who publikely detested the Trinity, was strucken with three lightnings, whereby his body was all burned. Valens Imp. was burned in a cottage: and Julian the Apostate (a most violent enemie, and Arian hereticke) being wounded to the death; he did cast a handfull of his blood toward the heauen: crying at the last breath, At the last, thou haft overcome, O Galilean.

And they which doe such things, shall not inherit the Kingdom of God, whose judgment long since resteth not, and

Their damnation sleepeth not: made to be taken and destroyed, and shall perish through their owne corruption, they shall receive the wages of unrighteousnesse. And are damned of themselves, to whom the blacke darkness is reserved for ever: Men of corrupt minds, reprobate concerning the faith: But they shall prevaile no longer, for their madness shall bee evident to all men.

Curations and remedies.

The first thing is to try the Gangrene, (according to the counsell of Saint John: Dearely beloved, beleue not every spirit, but try the spirits, whether they are of God: for many false prophets are gone out into the world.) There is no fitter way to try it rightly, then by the Scriptures. For the whole Scripture is given by inspiration of God, and is profitable to teach, to emrouse, to correct, and to instruct in righteousness. And albeit heretickes use, or rather abuse the holy Scripture for their defence: mutilating and deorting the same to their bad intentions, yet by that only one, found, constant, and perpetuall Scripturall truth, they are most easily convicted, and driven from their holds.

Here is great wisdom to be vied. For first, they must not bee received to house, neither to bee hidden. God speed: for he that biddeth them God speed, is partaker of their evil deeds. Marke them diligently which cause division, and offences, contrary to the doctrine which ye have learned, and awayne them, that being ashamed of themselues, they may be brought to some consideration of their error, Fraus et malitia hereticorum vel dolenda est, tanquam hominum, vel cauenda tanguam hereticorum, vel irridenda, tanguam imperitorum, & superborum. The deceit and malice of hereticks is either to be lamented, as they are men, or to be eschewed, as they are hereticks, or to be scorned, as they are ignorant and proud, and no further to acknowledge.

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Triall.
1 Ioh 4. 10.
2 Tim. 3. 16.

Shunning.
2 Ioh. 10, 11.
Rom. 16. 17.

Aug. cont.
Adia.

Euseb. l. 4.
Eccles. hist.
c. 14.
Purge their passions.

Convince by the Word.

1 Tim. 1. 10. 2 Tim. 1. 13. Hebr. 4. 12.

Excommunication.


ledge them: But as Polycarpus said to Marcion the hereticke, I acknowledge thee to be Satan’s first borne.

And because they are not moved with the verity it selfe, neither with any true zeale to lay hold on either bad opinions, but only with some worldly, fleshly, and sinful passionate respects and natural blinded imaginations, which are in place of grounds, and shell for their Gangrene: they would first be driven from these castles, and seminaries, before they be dealt with in any heretical point. As for example: their selfe-love, madness of minde in general, passions of minde, couteoufness, ambition, discontentment, indignation, confidence, and complacency of wit, their cauterized confidence and hypocrisie, would be first helped, and cured (according as they all, or some of them, have predominion over them): otherwaies it shall be most hard to stop the stream, before the fountain be dried up, or to cure the Gangrene, before the feeding humours be emptied, and evacuating.

Their cacochymicke heart being purged of all humoral passions, and the bad juice that doth flow into the part affected, being removed, diverted, or repelled: It is fittest, after this precedent preparation, to meddle with the Gangrene itself: and by that wholesome and healing doctrine: and that sharpe two-edged sword, that is lively and mighty in operation, and entrench thorough: make many incisions of evident convictions; that they may cut the Gangrene deeply, now, and then fomenting, and washing the part affected, with warme instructions, exhortations, and loving admonitions: that the impacted grosse error may be attenuate: applying the most sharpe Egyptiacke of threatnings, and comminations, to confide, and excicate the heretical putrefaction. This would be done oft, and divers times, untill the Gangrene be consumed: and the good and lively fleshly heart appeare.

But if it yeeld not to these remedies: As Hippocrates precept is: que ferro non curantur, ignis curat. First, the cenfures
censures of the Church must be used, and that by them that have authority: After once or twice admonition, the hereticke is to be rejected, knowing that he that is such, is perverted, and sineth, being damned of his owne selfe. As Paul did with Hymenæus, whom he delivered unto Satan, that he might learne not to blaspheme.

If the hereticke contemne the sentence of the church, and doth continue in his peruerse opinion, to pervert others, the Magistrate must lay hold on him, who hath power both over schismatickes, as they are the authors of schisme, and perturbers of the Ecclesiasticke, and politicke estate, to bridle and correct them: as also over heretickes, specially over those that have sprung out of the bosome of that Church, to punish such, not so much as they are convicted of error, or contumacy in the defending of the same: but chiefly because they propagate their Gangrene (privately or publiquely) to the subuerfion of others, and perturbation of the publike order.

Elijahsupplying the place of the Magistrate, caus’d to slay the Prophets of Baal: So did Iehu with Baals Priests: a For Kings are appointed of God, that we may lead a quiet and a peaceable life, in all godliness and honesty. This is allowed, as may be seen by the example of b Moses: of c Asa the King; of d Josiah the King; of e Darius; of f Nebuchadnezzar: of g Peter, who killed Ananias and Saphira, for their hypocrisy & impiety lies (of which sort there is no greater then heretick: ) of h Paul, who punished Elmas the sorcerer with blindness, for perverting the ways of the Lord: of * Constantine, his decree against the Arians: and likewise of Valentinian, Theodosius, Martian, Justinian the Emperours.

P 4

CHAP.
CHAP. XV.
The Plague of Discontentment.

1. KING. 8. 38. When every one shall know the plague in his own heart.

DESCRIPTION.

The mind should study to attain to that happiness, wherein it may freely enjoy itself at all occasions, with sound contentment, and godly peace: (like a pair of ballances, whose scales, beam, and tongue keep a very equal & stayed course:) neither in prosperity to be mounted too much with lothness, and lightness of minde, with complacency, or with too great joy: Nor yet dejected too arre, when our desires and delights are crossed. If it be a little agitate, or upon a sudden mastered, it should resolutely returne to itselfe againe. Neither should it alwayes travell for ease, and that it haue never occasion to be shaken: but rather, it should indenour to make itselfe firme and strong, against all that may assault it, by depreving it, or casting it vp. This is one of the speciall points of the soules integrity and health.

The contrary whereof is this Plague of discontentment: an epidemical plague and vniversal: a most heavy calamity overall, and spareth not to torment the wealthiest and highest, and to gnaw the hearts of greatest Princes. How
CHAP. 15. The plague of Discontentment.

How many thousands doth it every day affaile, making their lives invisible miserable? Their death more sudden and cursed, and their souls (which is worst of all) most damned, it is a storme, causing many one to make shipwracke: An internum battell, banishing all peace. A Tubation, grievse, and offence of mind: an enemy to that enemesse of minde. It is a bitterness of the heart, bitterer then the worme-wood and the gall: it is a vexation of the spirit: and this is that Darkeness of the heart, that is accompanied with much grieve, sorrow, and anger: A sickness in deed tormenting the heart, Eccl. 5.17.

Part affected.

The heart (or will) is here chiefly affected: when either it is frustrate of the injoyed or desired good, (whether it bee good in itselfe, or in appearance) or else when it is annoyed with some present or imminent evil (whether it be an evil in itselfe, or in appearance.) Sometimes the heart will be under a peremptory discontentment: sometimes again, under a hesitation and suspense. And because there is a reciprocation betwixt the heart and the minde (the minde first informing the will: the will thereafter forcing the minde with anxiety, to meditate and deliberate upon the hearts griefe,) It falleth forth, that as well the minde, as also the hearts affections, are grievously tormented with this plague.

Causes.

The prosperity of the wicked made David to fret. As he doth confess of him self: Certainly mine heart was vexed, and I was pricked in my reins: So foolish was I and ignorant, I was a beast before thee. Thus said the Prophet.

Ind. 13.
Pial. 119:53.
1 Sam. 25:31.
1 Sam. 22:2.
Eccl. 1:14.
CHAP. 15. The plague of Discontentment.

I Ch. 12. 1.

Iob. 24. 12.
and 21. 6, 7.

Preumption of too much strength and too peremptory designs.
Exod. 18. 17, 18.

Ecc. 4. 15, 16.
2. King 6. 11.
Iob. 7. 3, 6.

Evils not premeditate.

1 Sa. 59. 9.
Ier. 8. 15.

Our minds too farre set on the evils, & diverted from our present good.

prophet, Wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgress? And Iob making mention of the insolency of the wicked, complaineth that God doth not charge them with folly. This griefe befalleth specially to the godly, but it doth not continue: For they run to the Word for instruction and remedie hereof.

When we presume too much of our felues and of our gifts, undergoing too heavy burthens of affaires, with unknowne and inconsiderate weakenes: In the end we are forced to groan under the weight, and utter discontented complaints. And hating too many peremptory desigines, desires, pottes, and hopes (never looking to that over-ruling providence, which in all euents should bee respected and reverence.) If any thing fall our otherways then wee deni'd or desired : wee beginne to complaine and exclaine, at the failing of our unlimited hopes.

When the worst of euils that may befall our best goods, are not premeditate: but the best, in every thing foolishly expected: It maketh men to be surprized on a suddentie, that the storme arising, before that the minde be made strong (to meeete with the foreste tempest) breedeth many unlooked for tyrannizing griefes of the mind; As appeared in Iob, who discontently complaineth that when he looked for good, euill came unto him. And in the people of Israel, who looked for peace, when euill came upon them.

We make no use of the worst of every accident: we fight more with our selues, then with our euils, we cannot subordinate our lightest euill to our great good: that the one may eclipse the other. Wee fixe our eyes too much on our euill, and too little on our good: like little children, who for the losse of one pappet, or little bable doe cast all their best things away in a rage: we suffer the occasion of smaller griefes, to furnish vs a raging sea of disquietnesse, and to choake many present, both temporall
rall and divine contentments, which other-ways we might enjoy.

When we do associate our selves with companions that are passionate and perturbe, or vnfit for our humour and errands, by whose presence we pine our minds, to dissemble our infirmities: we cannot but acquire to our selves much distemper of mind, and so much the more, when we take our selves to such company, who hath an antipathy with us, or are foolish, for a companion of fools shall be afflicted.

If we seek after superfluous vanities, and wander from an honest and simple truth, hunting after pompe, and grounding our designs upon vulgar opinions: not looking to that which is most necessary, but to that which fantastic afforded: we must needs distract our minds with much distress.

Men that are confident in prosperity, over-joying and over-louiing their smiling fortune, are so transported that in their lothinesse they know not what to doe. They suffer their minds to be troubled with the surfeits of abundance: They cast their wits abroad, and lay their mind open to be encombred and disquieted with a thousand trifles: Beside the often and too plentiful using and enjoying of one thing that ingendreth satiety (nature always affecting variety) tediousnesse and a loathsome life.

There are many that cannot judge rightly of their present estate: but are either comparing it with the better estate of others: or else suffer their minds to be higher then their owne low estate. They thinke themselves incompleat, if any excell them in any thing, as if all things did becom them onely, and so looking upon themselves and upon others, they can never be at rest in their owne bosome.

Some disquiet themselves with imagined wrongs, taking every thing too farre in heart. They can take nothing in good part, nor expone things for the best: By a suspicious
A prejudicial conceit.

Get suspicious humour they misinterpret every thing, intended, spoken or done, as most offensive to themselves. They imagine themselves to be ship-broken, at every dreamed blast: fearing always a mountain of misery to come from every moat: or else stirring up their inflamed minds, to make warre for every trifle.

Many are mastered with a prejudicial conceit, thinking others doe sit in their light, and that the sinne of others eclipseth their candle, that they can neither rise, stand, nor goe forward, because others are in their way. They dreame, the fortune of others prejudgeth their unhappy welfare. Thus Cain was discontented with Abel, Esau with his brother, and Laban with Jacob.

Croffes disquiet, whether they be real, or in conceit: present or feared: much astonishing, and beating downe the weake minde, and bringing it to much disquietnesse, yea, oftentimes to rage and despaire. But so much the more, when the poore minde is besotted with vulgar, misconceited opinions of aduersitie, and false estimation of things in their outward appearance.

Sundry times it falleth foorth, that where there is no evident cause of griefe: and in the very freedome of all externall euils, yet some will be tormented with millions of imaginary discontentsments: forging and faining out of their owne thoughts, molestations to their owne minds. This ariseth vpon the melancholious distemper of the braine: the soulenesse of the organ foolishly distracting the functions.

But there is nothing that bringeth greater disquietnesse to the minde, then sinne, that Enmity against God and our selues. It beginneth with some false contentment, but endeth with too much more true discontentment, silent with seeming truce, smoothly smiling at the first, yet afterward it becommeth a turbulent executioner of deserved vengeance, within and without, furnishing troupes of furies, to set the whole soule on fire: which for a time the sinner may shifte, he cannot eschew,
Chap. 15. The plague of Discontentment.

if custome of euill hath bred the sinners securitie (that stil he can sleep vnder the forest thunder-clapes of crofes (yet an uncouth blow will make the hardest backe sensible at last. As long as sinne is within, the conscience will exclame: whose intermiffion of care engendreth more trouble: time helpeth all other things, it increaeth this.

That discontented deuill, content with nothing, but with all mens discontentment, compasseth the earth to and fro, and goeth about like a roaring Lyon. Some he marteth with too much ease, some he taketh by too 'ere disquietnesse: If he keepe the hold as a strong man, all things are at peace for a time, to giue the deeper wounds in the end. His purpose is always to make a renting betwixt: God and man, heaven and earth, Church and policie, man and man, and man and his owne minde. He is never content that God should possesse man, or man himselfe: like a mad dogge he affayeth to bite every one, to dementate them like himselfe.

Signes and Symptomes.

The discontented is displeased with every thing. He doth cenfure all men and all things: and where hee lacketh grounds, he can deuife them. To satisfie his discontented mind, he is content to suffer any griefe beside, as Zopirus the Persian was contented to suffeine the cutting of his nose, his cares, & his lips, to further the enterprise of his Lord Darius against proud Babylon. His liking and misliking is reasonlesse, and phantastical. In wrath hee will exceed. His countenance will bee cast downe. He is full of murmuring, and grugdeeth at every thing. He misliketh euery benefit, because of some finaller deficiency, & apparant infusing ill, and is discontent with euery ones gifts. He giueth euery wrong the hardest construction, and nothing can quench his rage but revenge. He

Satan.

Iob. 1. 7.
1 Pet. 5. 8
Mat. 12. 19.

The viue character of a discontented minde.

Herodot.

Gen. 4. 5. & 31. 2. 5.

Gen 27. 41.
He is a selfe-louer, and yet is not pleased with himself. He will not spare bad remedies, to quench the flame of his discontented minde: as Esau did with his brother. He is so earnest upon that which he wants, that he cannot enjoy what he hath. He exalteth his minde above his estate. He conceiueth so many hopes, that when he seeth them turned to wind, he weighis not how to torment his owne mind. He is euuer complaining like a quarrellous curre; changes are his desire, like a sick man; who would euuer be changing his bed, yet he neuer finds rest: for that the cause of his griefe lieth not in his bed, but in his bodie. He frets in his passions. His minde is never at rest. In his best case he is insolent: and in his worst desperate

The prosperity of better then himselfe, is bitter to his heart. He is emulous of his owne brother, and envieth the good fortune of his neerest in nature. He will sharpe his discontentment vpon his best friends. He is not content with his owne present estate: neither with the doings of man nor of God. Satyres are his speech, and mutinies his delight. His owne unhappinesse is not so grieuous to him, as the happinesse of others. The præife of others pierceth his heart: He walloweth in prejudice, and hath vulgar opinions in account, as diuine Oracles.

One almost are exempted from this maladie. Mary the mother of Chrift had her heart pierced with this fword. But the wicked are like the raging waves of the sea.

The greatest euis in the world, doe proceede vpon discontentment. Esau wiished his fathers funerals, to haue his discontented minde reuenged on his brother Iacob. Absalon not content with his owne estate, vharped against
against his father. Judas betrayed his Master. Achitophel put desperate hands on himselfe. It subverts Churches, Nations, Cities, Kingdomes. It is the author of sects, schisms, discords, murder: & an enemy to all Religion. It will cause the vilest Russian put bloody hand on his most Royall innocent Soueraigne.

It is more easilly helped where grace giueth some contentment: but most hardly is it cured in a graceleffe heart. If either time hath giuen it growth, or the object hath made a deeper impression, it is the more hardly remedied. It is speedily to be helped, for feare it become invincible, and the furie of it break foorth in a worse euill then it selfe. It is a fore euill, and a sorowfull sickness.

**Curation and remedies.**

Abstain not thy selfe for other mens faults: neither fret with enuie at their estates, though they be never so prosperous: giue not place to thy grudging thoughts, considering that Gods providence disposeth all things most wisely. Enter thy selfe to be a scholler in Gods schoole: goe into his Sanctuary, and there learne by his Word, that he ordereth all things most justly. Call for the opening of thy eyes, to consider thy owne heavenly estate: and thou shalt contemne all the vaine and prophane pompe of others. Learne to esteeme lightly of the misdemeanors of others: at the which, neither grieve thy selfe with Heraclitus: nor inhumanely make pastime with Democritus: but either amend what thou canst, or patiently suffer, and wisely dissemble at that thou canst not helpe.

Examine thy selfe, and make a proofe of thy sufficieny for thy calling, and burthens that thou takest on: And see that thou be able to execute thy charge, take no more in hand, then that thou findest thy selfe sufficient.
Pfal. 151. 1.

Premeditate cuill.
Reu. 15. 1.

Count thy Burthen, common.

And with patience make use of it.

ent to performe. Anoide all impossible, impertinent, and idle businesse: for he that taketh much on himself, gaineth fortune much power over himself, *Walk not in great matters and bid from thee.* Draw thy minde from to many outward things, home to it selfe: but herewithall be free of a base carelesnesse, and be not slothfull in thy necessa-

*Consider that thou art a pilgrime in a dangerous place, In thy failing on this glassie sea, thinge thou maist meete with a storme. Be never too much fixt on one estate, as to be impatient of a change, in thy way all accidents may touch thee: premeditate therefore the worst in all things foresee ill, and prevent it: or else learne to be strong against it, when it commeth. As *Anaxagoras,* when it was told him that his sonne was dead, answered contentedly, *I knew well that he was mortall.* Hee which in such sort maist his premeditation of the worst, shall never say in the end, (what ever doth chance) *I had not thought it.*

*Remember that we are all prisoners of fortune, either subject to our selues, or to others, and bound-slaves to a thousand discontentments. Mans life is a warfare and a bondage: all prisoners, some in golden chaines, some in iron chaines. Some are slaves to pouerty, some to riches, some to honour, and some to basenesse. Learne therefore to count the best things but golden chaines, and burdens in golden ropes: the bondage is all one with that in the rufly gienes.

Time, necessity, and vse, will make thee cary thy iron chaines more easilie. Patience lesseneth the griefe of greater euils: in every trouble dissemble the cuill, and make vse of the good. And seeing there is no perfect ill, count the worst things to have some comfort. As when *Jonas* lay miserable in the Whales belly, he made vse & comfort of his leasure, and prayed to God for helpe. *Diogenes* in his banishment studied wisedome. *Socrates* by his cuill wife learned patience: like a Bee, out of the bitterest
terest herbs drawes out some sweet honey. Make thy life like one playing at Tables: content thy selfe with thy caft, be resolv'd as well to lose as to win, and mend thy ill caft with thy better skill.

Make speciall choyse of thy familiar companions that they be faithfull, milde-minded, secret, merry, and wise, exempt from reigning vices. If thou canst not finde one with such perfections, make choyse of him that hath fewest imperfections: chuse him that is both fit for thy selfe and for thy affaires, in whose company thou maist cheare thy spirits with variety of recreations & meales, and of all other honest indulgences. Beware of such as are too sad, complaining, despairing, suspisious, Pensive apprehensive, fearfull and curious.

Walke in an honest and simple truth be free of hypocrisie: pine not thy selfe in dissembling thy infirmities. If thou be inclined to be extreme merry, force not thy selfe to be extreme grave: but rather goe about to restraine and correct thy infirmities, and bring them to a temper.

Cut off superfluitieds, remoue all pompe and vanity of honour, apparell, traines and diet; hold ever the meane, and that which is necessary: and not that that is grounded on mens opinions and phantasies. Keepe as low as thou canst, without prejudice of the dignity of thy estate: If in thy ranke thou maieft not stoope without falling, temper so thy flatelinesse, that men may impute it to thy office, and not to thy nature. Thunder and lightning commonly fall upon highest places.

Hold thy selfe indifferent in the whole stage of thy life keeping alwaies the same countenance and courage, like a skilfull Artificer, make profit of all, like the excellent Painter Phidias, of every matter, forme all manner of Images, with one & the same countenance. Behold fortuntes two faces. Be furnish'd with Armes for both co-bats: with a spurre against aduersity, to stir vp thy cour-

Make choice of thy familiars.

Walke in a simple tru th.

Shun superfluities.

Medium to nuere beati.

Be ready both for pro perty and aduersity. Fortitude.

Sapiens hominem retor, malorum victor.
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Be content with thy estate and skill, & motives thereto. Compare not with the better but with the worse estates of others.

rage: with a bridle against prosperity, to rule thy selfe with modesty. Sustaine and abstaine.

In prosperity moderate thy heart with reason and religion, by thinking on thy sinnes, weakness, misery, mortality, and on the inconstancy of fortune. Beate downe thy loftinesse: consider that the greatest happinesse that the whole world can afford, is not able to fill the unlimited desire of the heart: it is no true happinesse. All this whole material globe, is not proportionable to the precious soule. The greatest worldly welfare cannot secure the conscience, nor prevent judgement. While fortune is smiling on thee, thy hart may be mourning within. All worldly pleasures are but cold comforts. They cannot stretch to eternity. The world is a fools paradise full of vipers: the obscure print of unsound ioyes: a sporting (but doubt-some) passage: a dreamed sweetnesse: and a very Ocean of gall. All is uncertaine, and full of vexation: common to the worst, and cannot better the mind, nor comfort nor content the best: the happiest fortune is but honied poison.

Bridle therefore thy affections, and compose thy actions by reason: prosperity is a slippery pase. Goe with feare and doubt, be not carried beyond thy selfe, hold not alwaies thy selfe in a chasse and purchase. Settle once thy rest and sweete contentment. Frequently remember King Philip's ordinary morning Memorandum: Thou art a man, and the Christians watch-word, Thou art dust, and to dust thou shalt returne: So shalt thou not suffer thy minde to wander in discontenting vanities.

Advance not thy minde aboue thy estate: if thy estate will not be framed to thy minde, labour to frame thy mind to thy estate, said Socrates. Compare not thy estate with bitter estates of other men, but with the worse estates even of better men, or else as good as thy selfe. The Ape and the Ass doe both complain: the one, for that he hath no hones: the other, because he wanteth
wanteth a tale: the Mole or Want thus answereth, but if you did well consider of my miserable blindness, you would not so complain of such your want. Cast down thy sight to thy inferiors, look on others, wanting what thou hast. Many (now in misery) would be content of thy estate.

Let not the good of others torment thee more, then thy owne is able to comfort thee. If thou hold thy eye upon superiors in estate, thou shalt ever be disquieted: for prisoners count none happy but libertines; and libertines count none happy but the rich; and the rich count none happy, but those that are in offices of dignity, and officers count none happy but Kings. There is no estate without complaint. As that King in Homer complaineth, Great Jupiter hath imprisoned me with great cares: O, how happy are they, who in their little cottages, live exempt from these dangers!

Hannibal said, he had knowne many old foole, but never such a one as the Philosopher, that in the schooles discoursed so bruely of the stratagems of war; because he entreated of that, that is not learned in Academies. All things doe not beceme all persons. Megadis of Persia, of great worth, on a time in Apelles shop, professed skill in Pintery: to whom Apelles answered: Before I heard you speake, I thought you wise: but since you entreated of my Art, my prentices doe laugh at you. The Poets bring in the famed gods, each one content with their owne office and estate: Mars with warre; Minerva with sciences: Mercury with eloquence; Cupid with love; Jupiter with heaven; and Pluto with hell.

Dionysus thought his estate incompleat: because Philoxenus excelled him in Poetry, and Plato in Philosophic: wherefore he condemned the one to banishment the other to the plough. Every thing must be content with its owne estate and skill: the oxe for to till, and the horse for to ride on. The whole estates in the world, make vp the pertinent parts of the harmony of musick:

Hold not thy eye upon thy superiors, but inferiors: Plutarch.
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Some flat, some sharpe, and some a middle tune. The part that providence hath allotted thee, sing it well.

If passions happen to surprize thee, let reason and religion retund them and rule them: let them not grow cumbrous. Snub them in their beginnings, and crush them in the egg. And because sorrow is one of the greatest perturbers of thy peace: if it cannot be cured with grace or with reason, time will help it. In all thy passions, neither slack too much, nor too much bend thy minde: but doe as wise Princes vse to those they misdoubt for faction: so hold them downe, that their very impotency & remisnesse may afford thee security, Beate downe thy body, and bring it unto subjection.

Give wrongs some favorable construction. Consider of what weight and importance things are, according to the verity & reason of them. Be not like the world that suffereth it selfe to be led with impressions, accounting more of a word then of a deed: and of a little blow, the of a great wound: wherein opinion and our impatient discontentment hurts more then the evil. If thy neighbour scoffe at thee, let him know, that thou knowest as much of thy selfe and more then he can tell. Vatium scoffed at his owne deformed feete and necke, to that none of his enemies did ieft at him.

If thou haft giuen occasion of the wrong, remember it is not an offence to grudge at, but a correction to make use of. If thou haft giuen no occasion, thou haft the more to rejoice of thy innocency. Think it no marred to bee injured: for whereoeuer wee shall finde men, we shall finde injuries. If thy offender be foolish wherefore complainest thou of a mad man? make no account of him, and that shall be a grievous revenge to a foole.

It is a weaknesse of mind, not to know how to contenme an offence. If he be a wife man, suspect evil in thy self; he discours some of thy infirmities. Make profit of all injuries, that thereby the better thou maist manage
Chap. 15. The plague of Discontentment.

thy affaires. To conclude, learn to be humble: if thou be vile in thy own eyes, the lefle shalt thou be discontented, to be accounted vile of others: for a man of lowly spirit, can swallow & digest contempts without distemper.

As for adversity (the common cause of most discontentment) driving fools to rage and desperation: consider that it is not so evil in itself, as it is vulgarly esteemed. Behold it more in the substance, then in the accident: in the core, then in the barke, and in the end, then in the entrance. For crosses to sinners, are instructions: to sluggards, they are compulsions: to the vertuous they are theaters, wherein they play their virtues: to wise men, they are matter of good, and steps to greatness & felicity. This befel Joseph, who was lost, that he might be found: They are sins fruits, and God's messengers.

Affliction is the oyle of the Scorpion, that healeth his owne sting. It is the file that scourgeth & sharpeneth the soule. It weaneth vs from the world, & plucketh vs from the dugge. It is a remedy for a sick mind, a remedy not plausible, but sovereign: bitter to the body, but sweete to the soul: pleasing in displeasing.

If thy crosses be but coming and falling on: have thou a resolute mind for the worst, whereby evils will never come the sooner, but the easier. Marke evils present in conceit, and they shall be halfe past in their violence, when they shall be present in effect. Learne to fence in the school, ere thou fight in the fields. Use meditations herein, thinking upon the worst, and making thy selfe ready to receive them. A man forewarned is halfe armed. A good Mariner provideth for a storme. A wise Captaine, in peace prepareth for warre. See therefore that no evil surprize thee: stand upon thy guard: foresee what is to come, and be resolute for all accidents.

When crosses are come and present: be not like a cur running to the stone, not looking to the cafter. Blame not the instrument, while thou knowest the agent.
Struggle not with God nor with thy self: be not a foole, not knowing whence crosses come: nor a rebel, murmuring by impatency against the Author of them. *Make a virtue of necessity,* draw good out of the euill: kill Goliath with his owne sword, make profit of paine.

Bee really honest within, and thou shalt be more peaceable in aduersity, then the vicious in their prosperity. A fore crosse, and a fickle conscience, maketh much torment: if thy leffer part be subject unto fortune, hold the principle in thine owne power: if thy crosse impoverish thee, let it not make thee vicious, if it afflict, let it not deject thee from thy probity, vertue, and grace.

Time and custome, are the remedies of the safer fort, under the crosse. But let resolution and meditation make thee strong. Content thy selfe in thy crosses because they come from God. Be thankfull, because they are medicines. Be cheerefull, because they are steps for thy glory. Heere is thy hell, thy heauen is to come. If thy estate were better to the world, it might be worse to God. It is a happy euill that inforceth to good, and next happy that hinders from worfe.

But the laft and beft remedie against all discontentments, is a sweete fruition of God; which thou mayest have by seeking him by prayer, to be thy portion, & thy all in all. The heart of man is three-nooked, the world round: the circle cannot fill the triangle: God only must doe it, who filleth all with his presence. Plato said, The minde is not satisfied nor quieted, till it returne, thither from whence it came. Let thy heart be happy in it selfe, and thy blessing in thy brast, draw thy minde from the circumference of the world, to God the center. He is a comfort matchlesse, changelesse, always, everywhere, above all casualties, and exempt from all uncertainties. God alone is a thousand felicities, and a world of happinesse, the onely life and light. *Algerius* the Martyr found more light in the dungeon, then was without in all the world. Here is thy secret Manna without murmuring: and a Paradife
Paradise of comfort without falling, & dissolving, in a moment, all discontentments. If the passions of Christ abound in us, our consolation by Christ shall abound much more, that thou mayst say, 'The world is my flame, my mind is an Empire, my miseries afford me joy, my enemies advantage, my account is cast up for another world. The heaven is my home, the Angels my attendants, my foes are my vassals; the Creator is my Father, the Judge is my Brother, the Spirit my Comforter. God is ever with me, ever before me, ever within me, ever overfeeing me. I live not a moment without him, and account every hour lost, wherein I enjoy him not. I will talk with him in prayer, he will talk with me in his Word; all my talk shall be, suits or thankes, I need not stay while the Scepter be holden out, no hour herein is unseasonable, no person too base, no words too holy, and no importunity too great: This is the contentment of contentments, the most contenting remedy against the Plague of discontentment: Godliness is great gain, if a man be content with that he hath.

If the disquietness of thy mind arise upon melancholy imaginations; give thy ear to thy friend, thy mind unto wisdom, and thy body to thy Physician. And if it proceed from a wounded spirit, for thine own sin and God's wrath, or from any particular passion of the heart; thou must seek thy cure amongst their particular remedies, whether it be for the fear of death, sorrow in trouble or such like.


**CHAP. XVI.**

The griefe of Impatiency.

Psal. 42. 5. 11. *Why art thou cast downe, my soule, and disquieted within me?*

Psal. 73. 21. *Certainly mine heart was vexed, and I was pricked in my reines.*

**DESCRIPTION.**

Impatiency is an unwilling enduring of any kind of thing that troubleth vs. The contrary extremity is insensibilitie: whether it be natural, as in those that are brutish, and borne like blockes: or voluntary, which is a stoicall setting a pressse on the heart: exempting it from all kinde of griefe. The middle vertue is patience: which is a willing sufferinge of any trouble.

There is one sort of impatiency, towards God: when we grudge vnnder his croffes; which importeth a misliking of God, or of his doings toward vs: although otherwayes we seeme never to fairely to endure. There is another sort towards men: in regard of their persons, estates, doings, or injuries: as they offend vs.

The heart sometimes is agitate like a ship in a tempest and taketh no rest: but is rouled vp and downe like a bowle: contrary to the which, is to establishe the heart that vnder all euiils it may lie close, like vnto a foure squared stone, Lam. 5. 8.

Other
Chap. 16. The griepe of Impatiency.

Other times the heart wearieth and fainteth under the burthen, contrary to the which, is the correboration with all might. Sometimes againe a man goeth, as it were, out of himselfe with rage, grudging, and murmuring against every thing. He is disposed of himselfe, and of his right wit and senses, and almost knoweth not what he is doing, or what he shall doe. Contrary to the which, is the possessing of our soules with patience.

Part affected.

The heart is here chiefly affected, when it is sore grieved at the want of that good which it affecteth and at the presence of that evil that it abhorreth. As David faith of himselfe, Mine heart was sore within me, and while I was musing, the fire kindled. Sometimes the heart is impatient at the evils of them whom we love, as also at the good of them whom we mislike. As David freted at the prosperity of the wicked.

Causes.

Beside the common external causes, as God a just deficient, and the diuell an unjust efficient: The want of those things that once we enjoyed, or that our hearts earnestly desire, and presently stand in need of stirreth vp impaciency. As when Israel murmured against Moses, saying, What shall we drinke, or what shall we eate? Who shall give vs flesh to eate? we remember the flesh which we did eate in Egypt for nought, the Cucumers, and the Pumpions, and the Leekes and the Onions, and the Garlick: but now our soule is dried away, wee can see nothing but this Manna.

Our impaciency becomes the greater, if their bee conioyned the present feeling of those euiis that lie vpon
vs; whether they be externall, as paine, povertry, shame, sickness, death, or internall, as griefe, care, feare, grudging: whether they be in our persons, in our goods, or in our name. Hoc veluti triplici variete pulsat per patientiam nostra. These are the fruits and rewards of sinne, and most repugnant to our sentuality. If we be unacquainted with these evils before, (like an untamed Calfe) we grudge the more with a new yoke.

And as for men (whose offences and injuries make us impatient) we cannot consider their persons, that if they be good, they may be pardoned: if they be ill, they may be referred to their judge: we doe not weigh our injuries, if they be small, to be miskend: or great, to be vfed with prudency, and with patience.

We are impatient at the good of others, as if it were prejudicial to us: As the Priests grudged at Christs honour, and Hosanna: and the servants that wrought all the day, at him that wrought but an houre: and Herod at all the infants, because he thought one of them was Christ.

The faults and offences of others stirre vs, albeit they bee but imagined. The Jewes when they saw Christ goe with Zachaeus the Publican, impatiently murmured. The godly also are sometimes moved impatiently to fret at the foolish, when they see the prosperity of the wicked.

A blinded eye maketh an impatient heart, when under trouble we looke not to God, to our selves, to our sins, nor to our good: to God, as the Author of all: to our selves, as procurers: to our sins, as deservings: and to our good, as the benefites that redound to those that make true vs of the Croffe. We thinke it no service to suffer: we doe not runne to God that strikes: wee cannot see good vnder euill, and sweete under sower: we cannot beleue: that bitter Aloes can be good medicine.

But when we are incredulous, then are we most impatient:
patient: we distrust God's power and promise, we do bind God's favour to outward things, preferring his goodness in temporal goods, to his goodness in spiritual graces. Here is that doting of the divine providence, thinking that God will not regard. As David said in his fear, All men are liars. As Jehoram in the famine, said, Shall I attend on the Lord any longer?

Signes and Symptomes.

The impatient man is like a mad dog, who spareth none, but biteth all that come towards him. He curseth either the Creator, or the creature, or both. He is ever murmuring, complaining, quarrelling. Of a friend, he is made a foe: he esteareth lawes, and his power for revenge: from the which, if he be restrained, it is because he dare not, as a coward; and not because he ought not, as a Christian.

He is of a flexible nature, dismayed with evils, sensible of the scourge, but cannot see the striker: he hath a weak backe, for the least burthen. The want of one thing, or feeling of one ill, troubleth him more, then the enjoying of many benefits can quiet him. In his griefe he hath hanging hands, weak knees, and halting feete: as being cleane out of heart, and discouraged. Hee taketh all things in an evil part, and can see no relaxation without fury. Anguish dejects him, and a little thing will cause him to revolt from a true cause.

It is a hard thing to bridle impatiency under the cross. The very Saints themselves, at some times were surprised with it. Eliah desired that he might dyer, and said O Lord, take my soul, for I am no better than my Fathers. Jeremiah said, Why is my beauty so continual? And my plague so resolute, and cannot be healed? Why art thou unto me as a lawr, and as a stranger that failest. And, O Lord, thou hast deceived me, and I am deceived: thou art stronger than I, and

Chap. 16. The griefe of Impatience.

and haft prevailed: I am in derision daily, every one mocketh me. Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed. Cursed be the man that sowed my father, saying A man-child is borne unto thee, and comforted him. And Job cursed his nativity, (but not his God) and wished death as the end of his misery. He alleged his wound to be incurable without transgression.

Procne. 

Impatience is most hardly cured in Ignorants and Infidels, but more easily helped by them that are ruled by reason or by grace. It helpeth not evils, but rather increaseth them. And it is like, a lime-rod to a bird; or a hoke, or a net to a fish, or iron chains to a thief, or a burden on a weak back; the more firming, the more harme. It maketh externall evils enter thoroughly into the soule, and become internal.

Many great evils do spring from it, as contentious, malice, revenge, treasons, endless desperations, and discomforts. When the people became murmurers, their carcasses fell in the Wildernesse: and the Lord sent fiery Serpentes amongst them, whereby they were destroyed of the destroyer. And Achiophel, And Judas, in their impatience did hang themselves.

Curationes and remedies.

The Stoical Apathie (in setting a pressle on the heart, exempting the fame from all griefe) is a false and phantastical cure of impatience. For it is good that in some meausure and manner wee bee sensible of our evils. But wee should learne, that if they touch vs, they neither pester vs, nor master vs; and that wee make good vs of them.

Cafe of curati. 

Malum non poffee ferre malum. Senec

Enfuling evils.
2. Sam. 20.
1. Thel. 4. 13.
Num. 11. 1.
Gen. 4. 13.
Numb. 14. 29.
Numb, 21. 6.
1. Cor. 10. 10.
1. Sam. 17. 23.

The griefe of Impatience.

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them, and draw good out of them. This cannot be done without patience. The Scriptures are fittest to leaue vs this leffon. For, whatsoever things are written aforetime, are written for our leauing, that wee through patience and comfort of the Scriptures might haue hope.

Consider the examples of others (better then we are) who suffered worse things then we doe, and yet over-came their impatience. Take the Prophets for an example of suffering aduerfitie, and of long patience; ye haue heard of the patience of Job, and haue know ne what en the Lord made, who left vs an example that we should follow his steps. Who when he was reuiled, reuiled not againe: when hee suffered, hee threatned not, but committed it to him that judgeth righteoufly.

Consider also the example of the wicked, that were punished for their impatience. For all their euils came unto them for enamples, and were written to admonish vs, upon whom the ends of the world are come.

Let thy minde bee directed towards God, and say Shall we receiue good at the hand of God, and not receiue euill? acknowledging the strokes of Gods hand: And that no creature can harme, before the Lord hath hidden it. None can haue power at all against thee, except it were given him from above. And, who is hee then that faith, and it commeth to passe, and the Lord commandeth it not.

Gods providence is the parent of necessitie. Gods Decree cannot be illuded, or auoyded by impatience. That is to be borne with patience, which cannot be redresed with carefulnesse. To be grieued at Gods providence is the greatest impiety. All things doe modestly and silently obey: man onely disquiets himselfe with impatience.

It is foolishnesse not to obey willingly that Soveraigne Mistrisse, that will otherwise carry vs all by force. It is best therefore to submit our wills to Gods secret will, and make a vertue of necessitie. To strife against it
it, is but to stirre the cuill. Optimum pasi quod emendare non possis: malus miles est, qui Imperatorem gemos sequitur.

Remember that there is nothing so repugnant to the will of God, as impatience: nothing more agreeable thereto, than patience: That after we have done the will of God, we might receive the promise. The word of God’s patience must be kept with an honest and good heart: hear the word, and keep it, and bring forth fruit with patience.

Looke to thy selfe, to bafe, and to thy sinnes so great; and so justly procuring thy cuill. When God with rebukes doth chastifie man for iniquity, hee, as a moth, maketh his beauty to consume: surely every man is vanitie. Yea, thou deservest not onely one temporall cross, but all. And not onely to be punished here, but hereafter eternally, both in body and soule. Thou maist justly say, It is of the Lords mercy that thou art not consumed.

Acknowledge thy afflictions for divine medicines, to correct thy corruptions. They are chastisements for sins past: Whereby we are chastised of the Lord, because we should not be condemned with the world, ( endless punishmentes are in Christ pardoned.) They are preventions of sinnes to come, like unto a Prophylatieke phlebotomy, or a Presevratuie purgation.

Strongly detest sinne, and thou shalt suffer the more patiently for sinne. Under the cross learne to be humbled for bigane sinnes; and know thy selfe, and feel Gods mercies. Say, Remembirine mine affliction, and my mourning, the worme-wood, and the gall: My Soule hath them in remembrance, and is humbled in mee. I consider this in my heart: therefore have I hope. When I declare my paine, I am sorry for my sinne. Learne also in time to come, to resift sinne,not onely to the losing of pleasures, but euen to the enduring of trouble: and unto the blood.

Premeditate cuills, and learne to overcome them, before they come. Extenuate them in thy cogitation.
The griefs of Impatience

Let us rise against accidentall things, and whatsoever falleth forth, let us know, it is not so great as it is thought, and not so great, that we should be troubled thereby.

Learne to make thy selfe strong, both by the strength of grace, and by the strength of reason. Overcome with reason, the present calamitie, if thou canst: but faith is stronger then reason. Whereby, if we hope for that we see not, wee doe with patience abide for it. The gift of faith, and the gift of sufferinge, are giuen both of God inseparably. And, God is faithfull, which will not suffer you to be tempted above that you bee able, but will even give the issue with the tentation, that ye may be able to bear it. He dealeth faithfull, fairely, and openly with his owne, to whom he faith, as he said of Salomon: I will be his father, and he shall be my sonne, and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men: But my mercy shall not depart away from him. Say thou againe, Yet my soule keepeth silence unto God, of him commeth my saluation, and my defence, therefore I shall not bee much moved. And with David, Why art thou cast downe, my soule, and disquieted within me? wait for God. And, Let not your heart be troubled.

There is no euill without some mixture or consequent good: some finest medicines are made out of the greatest poyson. Seeke and thou shalt finde the good that is in euill, or following euill: It is lost only by impatience, and by no meanes found but by patience. Tribulation bringeth forth patience, and patience experience. And knowing that the trying of our faith bringeth forth patience, let patience have her perfect worke, that ye may be perfect and entire, lacking nothing. By patience we posseffe our soules (in the right use of all the faculties and graces thereof) against all incident euills, making our felues stronger, and them lighter to be borne. Patience is the sweetest value to mishap, no greater reuenge

Trut in God.

Heb. 11. 35.
Rom. 8. 25.
Phil. 1. 29.

1. Cor. 10. 13.

2. Sam. 7. 14.

Psal. 62. 1, 2.
Psal. 42. 5.

By patience finde the good in euill.

Aquila caelestis ex Dracone omnino.

Rom. 5. 3, 4.
Tam. 1. 3, 4.

Luk. 21. 19.
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of Fortune, the truest remedy of injuries, the surest skill to forgive them, or forget them, the shield against wrongs, and fortitudes sister.

By patience the promises are inherited. Let us not therefore be weary of well doing, for in due season we shall reap, if we faint not. We must be content with our hell here, to get our heaven hereafter, and with a wet spring, to find a dry harvest. And, through patience in well doing to seek glory: to sow in tears, and reap in joy.

The greatest pleader for impatience, is that evil construction we make of evil, esteeming the worst of every adversity, alleging the fountain to be God's wrath, our selves to be the cast-aways, the end: to be endless and desperate misery: whereas by the contrary thou must understand, that if patience doe meete with the cross (how great soever it be) it is a signe of God's favour, we cease not to be his sons, he cealeth not to love us, to receive us, and to offer himself to us, as a Father of spirits.

No elect is excepted from troubles, the best are oft thus handled: As Lillies among thrones, Can. 2. 2. while as the Bawards are untouched, having their portion here Whom the Lord visiteth not, them the Lord loues not: we have Christ herein to be our fellow companion, and our fore-runner.

Let man understand that God is a Physician, and tribulation is a medicine to salvation, and not a punishment to damnation: under the medicine thou art burned, cut thou cryest: the Physician heareth not according to thy will: but according to thy good.

Consider also that afflictions are sent for the exercises of God's graces in vs, to try our love, our faith. This is a fiery trial, wherein we are not consumed like dross, but refined like gold. Hereby we are stirred vp to plead the Lords part, and to know his strength in vs: and to make vs resolve not only to dye in holinesse, but to dye for holinesse.
Chap. 16. The griefe of Impatency.

God turneth all things (and even the worst things) about for the best to them that love him. This found David to be the end of all his trouble, when he said, It is good for me, O Lord, that thou hast afflicted me, that I might learn thy statutes. Godliness is learned more in one dayes adversity, then in a whole yeares prosperity. The Sunne and the Wind did strive for the travellers cloke; the turbulent winde did chuse the fore-time of the day, the more it blew, the more the man drew in his garment to him; the Silent Sunne did chuse the afternone, who with his quiet and pleasant warming influence, spoiled the man of his vesture. God doth chastifie vs for our profit, to make us holy, or holier, that wee may become happy. The best finde nothing, but the best, in the worst of euils. a The patient abiding of the righteous, shall be gladness, but the hope of the wicked shall perish. When Shimei cursed David, he said, It may be, the Lord will look on mine affliction, and doe mee good for his cursing this day, As Joseph said to his brethren, When ye thought euill against me, God disposed it to good, that he might bring to passe as it is this day, and save much people alive.

Consider wisely the euils that occasion thy impatience. If they be common, the community seemeth to mitigate and lessen the particular euils. (For it is a kind of comfort, not to be alone in misery.) Publick euils must be considered in their cause: which if it be good, affect the more the goodness of the caufe, and the trouble shall affect thee the lesse. For a good man, it may bee one dare dye. And if we have great joy in Christ, or doe see him that is invisible, we will also take pleasure in infirmities, reproaches, in necessities, in perfections, in anguish for his sake. This appeared in the Martyrs, who not only were free of impatency in their torment, but by the contrary, they were indued with a rejoicing, and delightfull kinde of patience, admirable to all.

Griefe, paine, and sickness, are some of the greatest euils that cause impatience. (For all cannot bee here touched,

We are made godly.
Rom. 8.
Psal. 119.

Heb. 12.9,10.

Persever & obdura dolor hic tibi proderis olim.
And in the end glad.

a Pro. 10.28.
b 1 Sam. 16.12.
c Gen. 50.20.
Consider the nature and cause of euils.

A good cause.
Rom. 5.7.

Heb. 11.27.

2 Cor. 12.10.

Remedies against impatience in sickness.

R
touched, but must be referred to their particular places hereafter to be handled) wherein we must consider: If the griefe be indifferent, the patience will be easie: if it be great, the glory shall bee greater, if it seeme over-hard, let vs condemme our tenderness, and not blame nature. It is a common necessity to indure. None are exempted. Many haue suffered much more then this. The joy of recovery is more then the griefe and displeasure. It is a naturall thing, we are borne thereto: we must learne to suffer that, which cannot be eschewed. It teacheth vs to mislike that which we must lofe, and to weane ourSELues from the worlds vanity. If it be long, it is the ligher: if it be violent, it is the shorter.

We should not haue too much estimation of the suffering body: it is but the instrument of the spirit; why should a fine Arts-man complaine too farre of the hurt of his instrument? or a valiant man, at the breach of his weapon? The body is made to serve the soule. It is but a borrowed garment, whereby our spirits doe appear upon their Stage, to act their part of a Comedie, or Tragedie. The Lacedemonian children whipped one another (sometime to the death) without shew of smart; to inable, incourage, and accustome themselves to suffer for their Countrcy. And what should not we suffer, to sit upon the endless Throne? Anaxarcus being halfe brayed in the Morter, by Nicocteon the Tyrant, would never acknowledge his minde too be touched, saying, Tunde, tunde, Anaxarcum non tundes.

It is most expedient, at the present occasion, and perturbation of impatiency, to force thy selffe to fall downe in devotion before God. Is any among you afflicted? let him pray. Thou haft the Lords promise: Call upon me in the day of trouble, and I shall deliver thee, and thou shalt glorifie me. God shall either ease thy body of the burthen, or ease thy heart of the griefe, and with his secret comforts shall sweeten the sharpest croses. Hereeto joyn a loving heart to God. Jacob serued seuen yeeres for Rachel, he thought
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thought the time was short, because his love was great. With an affectioned heart to God, patiently indure his will. Love suffereth all things, indirect all things, and death never fall away.

A supernent crose, cureth the impatience of the former or lesse one: and a precedent crose ripely remembred, cureth, at least allswageth a subsequent; and prepareth to undergoe a new one. It is good for a man that he bear the yoke in his youth; hee sitteth alone and keepeth silence, because hee hath borne it upon him. Hee putteth his mouth in the dust, if there may bee hope. As it is in the fable of the new and old Cart: the new one made a noyse under the first loade, vnused therewith, and wondere at the silence of the old one, which said, I am accustomed to this burthen, which I had rather endure then deplore. And, if thou couldst call to minde thy bigane experience of Gods favour, it would so much the more quench thy griefe, with esperance of timous delivery.

If thy impatience proceed from an injury or wrong, preindiciall to God, to the Church, to the Country, to thy neighbour, to thy conscience, or to thy publik calling, it is the lesse: For patience in private wrongs is laudable: In injuries against God, godliness, or righteoufnesse, it is impious: As thou art a private man, thou must be free of priuie revenge: and rather take with another wrong, before thou make any retaliation. Thou maist reprose the infolency of thy iniurers. If is lawfull to vfe a lawfull defence, in holding off the offered injury. It is tolerable also to seek remedy of wrongs, at the ordinary Magistrate.

If thou sufferest for conscience sake; consider, it is good service to God, to suffer ill for goodnesse: heereunto thou art called. Thou haft Christs example. Thou shouldst commit thy cause to him that judgeth righteously. It is a signe of election, and of our effectuall vocation. It is a fruit of the Spirit, and an approbation of thy calling.

1. Cor.13. 7,8.
A supernent crose, or a precedent remembred.
Lam. 5. 27, 28, 29.

O passi gratiora, &c.
Psal. 47. 10.
Remedies against impatency at injuries.
Injures intolerable.
Injuries tolerable.
Mat. 5. 29.
Rebuke.
Ioh. 18. 22.
At 23. 3.
Defence.
Reparation.
Cenunt cane, non pectora.
If the injuries be for piety.
1. Pet. 2. 20, 21, 22, 23.
Col 3. 12.
Eph. 4. 1. 2.
Gal 5. 22.
2. Cor. 6. 4. 10
Or undeferued

Greg. sub.
Ezek. 30. 35.

Discreetly behave thy selfe among the wicked.

Reuel. 13. 10.

Consider. Christ comming.
2. Thel. 2. 1.
Lam. 5. 7, 8.

2. Thel. 6. 7.
Gal. 6. 9.

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... calling. If he be good that hath offended thee, doubtles he will reparing the wrong: If he be euill truely to make him good, that he may make convenient satisfaction. Overcome euill with good, and think it both honor and credit to pardon, or passe by an offence. It is great vertue if thou hurt not him of whom thou art hurt: it is great fortitude, if being hurt, thou forgive: It is great glory, if thou mightest hurt any, and yet dost spare. We may, without sword or fire, become Martyrs, if we have patience truly in our hearts. To dye by a perfeccuter, it is Martyrdome in open works; but to suffer injuries, and loue our hater, it it Martyrdom in heart.

The wicked will be full Canaanites in thy company, prickes in thy sides, thrones in thy eyes, chaffe among thy wheat. No conjuction is able to make the Serpents and the woman, the cursed seed of the one, and blessed seed of the other, agree. One blood, one belly, one house, one education could never cause Cain and Abel, Jacob and Esau, Ismael and Isaac accord: always let thy discretion and contructions be favorable, and as favorably thinke and say, Here is the patience and faith of the Saints.

Consider Christ's second comming, and our assembling unto him; that thereby, in all calamities, thou mayst leare to be patient. Behold, the Husband-man waiteth for the precious fruit of the earth, and hath long patience for it untill he receive the former, and the latter raine. Be ye also patient therefore, and settle your hearts, for the comming of the Lord draweth neere. Behold, the Judge standeth at the dore. And it is a righteous thing with God, to recompence tribulation to them that trouble you; and to you which are troubled, rest with vs, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels.
CHAP. XVII.
The excess of Intemperancy.

1 Tim. 5. 5. Ye have lived in pleasure on the earth, and in wantonness; ye have nourished your hearts as in a day of slaughter.

1 Tim. 5. 6. But he that liueth in pleasure, is dead while he liueth.

DESCRIPTION.

He is said to be intemperate, who is given to enjoy delights and pleasures immoderately. And as the object of impatience is griefe; so the object of intemperance is bodily pleasure, nutritive, or generative: and specially that concerns the sense of the touching. There are some pleasures natural, necessary and common to all with the beasts: as in hunger and thirst, the pleasure of meat and drink. Some againe are neither common, nor natural, but adventitious or acquired, and proper to some, according to custome, and unrulinesse of the mind. These become, in a manner natural. In natural pleasures, fewer are said to be intemperate; but in proper pleasures, many: as those that are given inordinately to particular sorts of meat, drinkes, venery, and other special sorts of bodily pleasures; without the which otherwise they may very well live: And are such things as either they should not enjoy, or not enjoy so farre as they doe.

Who are intemperate.

The object is bodily pleasure.
Pleasures are either common, or proper.

Secundā naturā indivi-
dui, non spe-
ciei.
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Some are intemperate in common pleasures: as ventre furesientes; and some in proper, which are more to be called intemperate than the other. Some are intemperate in some things, some again spare no pleasure; some are not intemperate, 'till they be provoked by vehement and great objects: some again are farre more to be called intemperate, who stirre themselves vp, or are stirred vp by some light occasion.

Part affected.

The sensible appetite and concupiscible, is here most affected, and by that most large and ample sense of touching, infected and delighted. The will is here more pregnant and ready, then into impatience.

Causes.

They which forsake God, (not glorifying him as God, but become unthankfull, loving the creature better than the Creator) are in his justice given up to the intemperancy of vile affection. For as they regarded not to know God, even so God delivered them up onto a reprobate minde, to doe those things which are not convenient.

The prince that ruleth in the ayre, (even the spirit that worketh in the children of disobedience: That vncleane and vnsatiate spirit carefully attends, with all his intended malicious flight and might, both as a devouring Lion, a poysoning Dragon, and a mad dog with his hellish bit) to inflame euery one whom he findeth deserted of God: And with nothing more then intemperancy doth he gaine thousands, to bee eternall fewell of his infernal flames.

The course of the world, as euill education, fond examples,
examples, a contagious climate, preposterous imitation, presence of enticing objects, and frequenting of favourable opportunities: but most of all, custom, drown many in this evil, miserable. They make superfluous things necessary, and unnecessary things their masters; pleasures they sense, but enjoy them not. And which is the greatest of all evils they lose their own evils.

They that are most at ease, and delight in greatest idleness, are soonest overcome with this malady. Idleness occasioned David to be intemperate. The abundance whereof made Sodom haughty, and commit abomination before the Lord. They did run first to their lust, then to their ruin. This is one of the great maintainers and entertainers of intemperancy, and bringeth on at last, misery, infirmity, and poverty.

Many have their minds so blindfolded, that they know not how farre both God, and reason have bounded, and limited their pleasures, who thinke they may live as they list, and in the lust of concupiscence, as the Gentiles which know not God. They delight in the works of darkness, and as men that doe evil, they hate the light.

The earthly, sensual, and sensual wisdom of the flesh, maketh men stand in their owne conceit, and walk after the flesh, in the lust of uncleanness, as natural brute beasts, led with sensuality, counting it pleasure, daily to live deliciously, fulfilling the will of the flesh and of the mind. Here opinion of some false good blindeth wits eyes, desire of our vaine opinions, forseth the affections to insolvency: And self-love (that Circe to all, making men lovers of pleasures more then of God) holdeth the heart firme vpon desired delights, and peremptory to all pleasures.
The intemperate are fools, whom Diogenes did scorn, for that they had close butteries, and open bodies. And as Demades said of the Athenians, they did never consult of peace; but when they were in their mourning apparel, so they never think of temperancy, but when they are in sickness, and under physick. They follow the beast in every point of sensuality, and go beyond both beast and devil in their own excagitate delights.

They are ever in their strange lust, like women diseased with Malacia; they sharp their stomaches often then their knifes; they are ever devising to themselves strange delights, and provoke themselves thereto. One Forrest will suffice many Elephants; but both sea and land can scarce furnish the intemperate appetite. Muleasses the King deserted from his empire, because he was to intemperate, wandering in his exile, thorough Italy and Germany, an hundred crowns would not suffice the making of one fawce to him; he had his eyes thereafter burnt out by his sons, and dyed miserably.

Their minds are effeminate; they appear only to be born for their belly; they replenish the body, and empty the soul; their pleasures are enemies to their wisdom, and blind their eyes, that they have no fellowship with virtue, nor with grace. The pleasures of this life are those thorns that do choke the fowne Word, that it brings forth no fruit.

The whole world, almost, are snared in intemperancy. Theodora, that beautifull harlot, preferred her life to Socrates, for that when she pleased, she might by her allure-
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allurements, call all his Disciples from him: but he could get none of hers, for all his learning: To whom he answered, I draw to virtue, and the way is hard; thou drawest all to thee in a donewwith, that is cæfee. It over-throweth the strongest, the wisest, the noblest. What mighty lions, and great men hath one delicate infirmity to wit, luxury daunted? O fire of hell, whose flame is pride, whose sparks are evil words, whose smoke is shame, whose ashes are vnekanoffe, and whose end is hell. It is hardly extinguished: the more secret, the more vehement. And because the intemperate mans sinned are so pleasant, he can hardly amend, and doth become incurable.

He bursteth out into many evils. Many through unnecessary pleasures fall into great shame, greater dangers, most deadly diseases, and make themselves culpable of greater crimes. This un satiable evil, maketh a man miserable. Pleasure hath wounded, and past away: it hath made miserable, and then departed.

It resoluit the body, pull eth away the strength, ingendereth the seminary of incurable sicknesses, & short eneth the life. It is a poison sweet in the mouth, but deadly in the heart. As said Diogenes, Voluptatis usura mors. Democritus said, that intemperate men were Volutudinis sae proditores, betrayers of their owne health, and killers of themselves, by their pleasures: Many are the great punishments that doe befall the intemperate: whereof all Histories make record, and daily experience is a testimony: that Sybaritica monfa, and Sybaritica calamitas, are for the most part inseparable.

Curation and remedies.

Consider that intemperancy is a soft disease, and a sweetned evil: alwaies appearing with a disfigured face of vnlawfull & immoderate pleasures, which would be
be considered, not as they appear, but as they are: not in sense, but in reason: not in the entry, but in their ending: not as they come, but as they go. Putiphars wife and Ammon beheld them as they were comming, with sweetnesse and solace; but Joseph and Tamar beheld them as they were departing, with pitifhesse, shortnesse, lothfomnesse, shame, doleour, misery, and remorse.

Voluptuous sweetnesse wanteth neuer its owne gall, poifon, and painefull stings of future remorse: sweete at the firft, and bitter in the end. In Rome, the Priests of Angeronia sacrificed in the Temple of Volupia, on whose altar, alfo was the image of Angeronia placed: to shew that doleour is the fellow companion of pleafure. Dionysius the Tyrant gave a taste of his great felicite to Damocles the Parafite: in the midst of his imagined happinesse, he caufed a sharp glittering fword to hang downe from the feeling of the house, with a small string about his head, which made him fo affrighted, that the feare of danger eclipsed his prefent delights. There is no inordinate pleafure, that lacketh imminent and reall danger and grief.

Voluptuous men are like Esops dog, that snatchinge at the shaddow, loft the substance. Many in their pleafures fecke their felicite, and reape nothing but misery. Voluptuousnesse is a net, made and wouen of many vices, that intrap foolish men like birds: it is like that who//iom walla, who, with her great craft, caufed the foolifh yong man yeeld, and with her flattering lips intifed him: He followeth his goddesse, As an Oxe that goeth to the slaughter, and as a foole to the fockes for correction, till a dart strike thorou his liver, as a bird haueth to the snares, not knowing that he is in danger.

The delights of the wicked, are like the flender and comfortefle plays at cards and dice, of thofe that are in iron; deceiving both time and themfelues, whileft death is at the doore. The devill is a ficher: finne is his hooke, pleafures are his baies: and foole his fift.
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mthenes, when hee heard Lais aske ten thousand drachmes of money for her company but one night: answered, I will not buy repentance so deare. Pleasures are most carefully to be avoided: because they both harme and deceite.

But Temperance is a preferuer of wisedome, the mother of health, a quencher of vice, a maker of riches: causing Platonicke suppers, both frugall and wholesome. It is a Pilot for the ship, & a cunning rider to bridle appetites, and to rule the body. It makes a man strong and able to rule himself, and to use his pleasures, at his pleasure: to leade them, and not to be led by them. Temperance doth banish some pleasures: some it disposeth and bringeth to a sound measure; neither doth it come to them for them: it knoweth measure to be best, to take not so much as thou wouldst, but so much as thou shouldst.

Alexander beheld the helmet full of water presented to him in extremity of thirst, in his sojournning with his Armie: which he refused, saying, If I onely drinke, these will be grieved. Rodolphus the Emperor, in his battell against the Bohemian King, he and his whole host almost perished for drought: in the mean time, a rusticke attending his haruest offered him drinke: who refused the same, saying, I thirsted for my Armie, not for myself. But David did better, who longing for to drinke of the water of the well of Bethlehem, which obtained by the hazard of three of his mighty men, was offered to him: but he powereth it out into the Lord, and said, It not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. If those (so stately Potentates) tempered themselves in their extremities, even from lawfull desires, (from a thing so naughty, yet so necessary as water) for the regard of others: What should we not abstaine from that, that is both vnecessary and vnlawfull, in regard of God and his offence, and of our selves, and good both of body and soule?

True
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True abstinence is, When any, for that love he hath to God, and his owne good, bridles hims elfe, not onely from vnlawfull things, but sometime also from things lawfull and permitted. If it be associate with the fellowship of vertues and graces, of faith, knowledge, patience, goodness, &c. it is a certificate of their calling and election. Other wayes sobriety is not commendable: For it that ab¬staine from meate and doe ill, are like the devils, who want meate, but want not sinne. Or if we abstaine for finister respects, & not for conscience, it is not the right temperance: As when we abstaine, more for wholesome, then blessedneffe.

Accustome thy selfe to command thy delights. Rule them by reason, and not by sensuality, and specially by the divine law. And even in lawfull pleasures keepe a measure: and vs some abstinence, whereby thou shalt be the more able to abstaine from vnlawfull desires, and to make thy lawfull delights to be more pleasant. For faciety breeds lothomnes, and when sweete things are made rare, they delight the more. If any exceed measure the most pleasant things shall become most vnpleaſant. Reason and measure ever did please for temperance am¬ongst the Ethnicks, to command their vnbridled lusts. And seeing of all vices, Impatience in evils, and Intempe¬rancy in pleasures, are both the most general and greatest: Epictetus saith, If any man would imprint in his hart these two words, Sustaine and Abstaine, they would serve greatly for temperance and tranquilitie.

Enter in battell with thy fond delights: Not by flight, nor by absence, but by the vigour of the minde, and constant courage, with a true moderate vs. This is that con¬stant and settled resolution of the heart, against all tem¬perancy: wrought sometimes by reason: sometimes (and more strongly) by grace.

It should ever be the resolute purpose of a Wise man to appoint reason a Mistress over his lusts. We should harden our mind, and withdraw it farre from the allure¬
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ments of voluptuosnesse, Ifesus the Sophift said, when one did present to him a most beautiful woman. I have ceased to be diseased of the eies. The Rechabites all their days abstained from wine, because of their constant resolution, to obey the commandement of Ionadab the forne of Rechab.

But grace workes more solidly holily, this constant resolution, and abstinence from unlawfull things, by the consideration of the euill, of the shame, and sinne that do follow upon intemperancy, Eleazarus desired rather to die gloriously, then he should breake the holy Law of God, in eating of swines flesh. So did the seven childre. When Joseph was tempted to intemperancy by his masters wife, this was his resolution, My master knoweth not what he hath in the house with mee, but hath committted all that he hath to mine hand. There is no man greater in this house then I : neither hath he kept any thing from mee, but only thee, because thou art his wife: how then can I doe this great wickednesse, and so sin against God? And Tamar intilled to folly by her brother Amnon, thus resolued: No such thing, ought to be done in Israel: commit not this folly and how shall I put away my shame? and thou shalt be as one of the fools in Israel. So Daniel determined in his heart, that he would not defile himself with the portion of the Kings meat, nor with the wine which he dranke. Job made a Covenant with his eyes, not to looke on a maid.

Walk in sobriety, as a Child of the light, and of the day, and walke honestly, as in the day of grace: Put on the Lord Jesus, and take no thought for the flesh to fulfill the lusts of it. For whether we line or die, we are the Lords. We are brought for a price, we are not our own: our bodies are the members of Christ, & temples of the Holy Ghost, we should glorifie God therefore, both in body and spirit. They that are Christ's, doe crucifie the flesh with the affections and the lusts.

14 Consider that saving grace of God, that bringeth salvation unto all men, and teacheth vs that we should deny ungodliness,
Consider thy dissolution & death.

_Sen. Ep. 115._

Chrift's coming.
_Tit. 2. 13._

Redemption.
_Tit. 2. 14._

Prayer, labour, &c.
_2 Tim. 1. 7._

_ποιμνια επισκοπινς._

_Gra & labora._

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Engodliness, and worldly lusts, and that we should live soberly, righteously, and godly.

2 This present world, and shortness of our life. There is nothing so profitable for temperancy, as a frequent consideration of our short and uncertain life: whatsoever thou doest, looke unto the death. This was also _Pithagoras_ his lesson: Contemne all those things which thou wilt not need when thou art dissolved: and as for the things that thou wilt need when thou art dead wait on those: and by prayer seek God to be thine helper.

3 Consider Christ's comming, and the appearing of that glory of that mighty God, looking for that blessed hope and reward of eternity, to all those that keepe their garments cleane.

4 Meditate upon that great work of our redemption, whereby Christ gave himselfe for vs, that hee might redeeme vs from all iniquities, and purge vs to be a peculiar people vnto himselfe, zealous of good works. Use all the meanes, both of prayer, labour, and imploring of that spirit of soundnesse of minde. The frequency of objected pleasures, are dangerous. Diligent labour in a mans owne calling, is a most present remedy against in-temperancy.
The frensie of Passion

Rom. 7. 5. The passions of sinne had force in our members.

Description.

Affions are rauishings and commotions of the heart. They are naturall: and like fire and water, ill masters, but good servants. They furnish pleasure, and take away tediousnesse from the practice of goodnes. We are bid, Tremble and sin not.

a And with fear and trembling, worke out our owne salvation. b They are sparks of fire to kindle vertue. c They are a whetstone of fortitude. d They are horses which draw the Soule in her coach, to the injoying of her sweet objects. e They are the water that carries the oyle of grace aloft, from the filthy dregges of the earth. f They are the nerues of the Spirit. They are the armed Souldiers to attend their Captaine. They are the Spurres to stirre vp a sluggish heart to its owne taske. And they are the wind, mouing the ship of the body, whither the Ptitel of the minde directeth, by the Compaflfe and Card of natures and graces light.

But they become most euill maladie, and breede much mischief, when they make their amity with senfe and rebelliously tyrannize ouer reason, causing it to yeeld

Passions what?

Arist. l. 3. polit. They are either good, Psal. 4.
aPhil. 2.
2 Cor. 7. 9.
Psal. 119. 32.
bCic. 3. Tusc.
cCic. 4. Tusc.
dLat. 1. 9. c
17.
Basil. de virgin.
Plat. in Phil.
Basil. hom.
Cont. Fras.

Or euill.
yeld by force of battell, or else by allurement of pleasure: That the minde may flauishly serue, and denise thousands of delights, to pleasefenfuality: when they faile either in their matter, or in their manner. In their manner, when they seek their wrong, and vnlawfull objects:In their manner, when they redound and exceede. If they be smaller, they are easily digested, and expressed by words and teares: but if they be greater, and most strong, they make astonishment: and choake the whole powers of the soule.

And although they be immanent acts of the soule, and certaine motions: yet because they make some stirring, and alteration of the body and minde, they are called passions. If they decline from reason or grace, and molest the calmnes of the mind or heart, they are called perturbations. And because they corrupt the judgement, seduce the will, and induce to vice, they are to be esteemed for sore and sicknesses of the soule. As the passion of vileneffe: the passion of concupiscence: the passion of sinnes.

A Table of Passions in generall.

All Passions are either

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<thead>
<tr>
<th>Good</th>
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Good in

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Or

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| Appearance, |
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### Table of Passions more special.

<table>
<thead>
<tr>
<th>Simple, having no mixture of other, and are either,</th>
<th>Derivatives from the primitives,</th>
<th>Compound of</th>
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<tr>
<td>Primitives, considering the</td>
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<tr>
<td>Good</td>
<td>Absolutely in it selfe,</td>
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<td>or</td>
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<td>Evil</td>
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<td>or</td>
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<td>Present,</td>
<td>Louing the thing we want, and hating them that have it,</td>
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<td>or Future,</td>
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<tr>
<td>or</td>
<td>Louing the thing we have, and hating the communication of it with another:</td>
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<td>or Future,</td>
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<td>Or</td>
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<tr>
<td>Equally</td>
<td>Louing the thing we want, and hating them that have it,</td>
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<td>Or</td>
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<tr>
<td>Primitives only,</td>
<td>Hating the evil in another, but more louing his person:</td>
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<td>Unequally</td>
<td>Hating evil in another, but louing more the sport thereof:</td>
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<td>Now &amp; later &amp; derivatives both at once,</td>
<td>Hoping, or Fearing,</td>
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<td>Now &amp; later &amp; derivatives together at once,</td>
<td>Rejoycing and Hoping, or</td>
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<td>or</td>
<td>Sorrowing and Fearing,</td>
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| All Passions are either                           |                                  |             |

| Loue                                             |                                  |             |
| Desire                                           |                                  |             |
| Hate                                             |                                  |             |
| Detestation                                      |                                  |             |
| Ioy                                              |                                  |             |
| Hope                                             |                                  |             |
| Sadness                                          |                                  |             |
| Fear                                             |                                  |             |
| Envy                                             |                                  |             |
| Jealousy                                         |                                  |             |
|lovine and Compassion.                            |                                  |             |
| Pity and Compassion.                             |                                  |             |
| Merrine and Laugh.                               |                                  |             |
| Trust                                            |                                  |             |
| Distrust                                         |                                  |             |
| Anger                                            |                                  |             |
| Shamefaste and Nefle.                            |                                  |             |
| Confidence                                       |                                  |             |
| Delpaine                                         |                                  |             |
## Part affected.

The parts affected, are the natural affections of the soule, which were once created good: but thereafter lost their holiness and rectitude. In respect of the other more noble and principal faculties, they are but base: and are compared to the feete of the soule, both paraliticke, gowrish and full of many passionate fores, which molest both the head and the heart, and sympathetically affect both the conscience, the will and the minde.

### Causes.

God justly giueth vp many to their harts lusts of uncleanenesse: that out of a consciencelesse, and remorselesse minde, they may doe those things that are not convenient. This he doth more or lesse, according to the measure of his anger: inflicting this malady by degrees, as pleaseth him, vpon those that are unthankfull.

As is the humor and disposition of man to be passionate, either by nature, or by present occasion: So Satan concurreth with the streame of their bent inclination, to urge them, and make them stronger in their fury. The Devil stood vp against Israel, and provoked David the King to be more ambitious, and vainely confiding in himselfe, to number Israel. Judas was driven in his insatiable couetousnesse to betray his Master. So had Ananias and Saphira, their hearts filled by Satan, to lie unto the Holy Ghost, and keepe away part of the price of their possession. The prince that ruleth in the aire, even the spirit that now worketh in the children of disobedience, is both the fire to kindle, the bellowes to blow, and fewell to feede, and a diligent agent, to bring all disordered passions, to most pernicious effects and ends.
Mans nature is most subject to the imitation of ill. The fashion of this world poisoneth his heart: evil examples stirre him vp, to walke according to the course of this world, in worldly lusts: and after the lusts of men, and lusts of the Gentiles, in the excess of riot.

Such is the frowardnesse of mans corruption, that the more he is prohibited by the Law: sinne in him takes an occasion by the commandement, and workes all manner of concupiscence: for without the Law sinne is dead. Many are the more enraged, that they are rebuked: and the more bent vpon their passions, that they finde any obstructed impediments.

Affections are gunpowdered: the least fire sparcke of the worlds inflaming objects (entering at the smallest sense) is able to set all on fire. The lust of the flesh, the lust of the eyes, and the pride of life, are ready burning matches to kindle at all occasions. David, when he looked on Bathsheba, was inflamed with lust. Olofernes had his eyes ravished with the Slippers of Indeth: and her beauty took his minde prisoner. Iacob, when he saw Iosephs garment sprinkled with bloud, was stricken almost dead with sorrow. Cato affraid the Senate of Rome, when he shewed them the Carthaginian greene figges. This is common with beasts, to be incencid with the presence of intifying objects.

The distempered constitution of the body (by a certaine sympathic) is the occasion of disordered perturbations: the humors, by their resident substance or vaporous volatile spirits, depraye the organs of the soules functions. Sometimes the braine is altered, whereby it sends a wrong report to the heart. Or the heart is altered, whereby it misconceiueth the true report of the braine. Or sometime both are altered, whereby the braines apprehension, and hearts affection are joyntly corrupted, and ingender a storne of outrageous passions. Sanguineans are inclined to too much joy and venery. Cholerians to anger and revenge. Phlegmaticks.
<table>
<thead>
<tr>
<th>Passions beget passions.</th>
<th><strong>Chap. 18. The frenzy of Passions.</strong></th>
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</thead>
<tbody>
<tr>
<td><em>marias</em> to dulness, security, and sluggishness. The <em>Melancholians</em> to sorrow and care, and strange disquieting apprehensions: sometimes ridiculous, and sometimes most desperate.</td>
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<tr>
<td>Such is the confederacy of passions, that one maketh a way for the extremity of another. Excess of delight (when the object is gone) causeth excess of dolour. Excess of desire, makes excess of sorrow upon the loss of things desired. <em>David</em>, when he was in the passion of his adultery, he furthered his flame, with the fiery rage of morture. They that pine themselves with covetousness, and would be rich, fall into temptation and snares, and into many foolish and noyseous lusts, which drown men in perdition and destruction. Passions, sometimes degenerate into contrary passions: As the love of <em>Ammon</em> to his sister <em>Tamar</em>, turned into hatred: And <em>Iudas</em> love of money and hatred of his Lord, turned into the desperate hatred of himselfe and of his hire. Passions also of others, shaddowed in <em>voce, vultus, et vita</em>, beget passions in vs.</td>
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<tr>
<td>Many are their owne Idole, and doe fall sick with the love of themselves. The wisedome of selfe-loue, is that foresight and care to performe the lusts and passions of the flesh. They doe what they can to please themselves, in variety of delights and desires, in the concupiscible appetite. At every thing that pre-judges their appetites, they are most passionate in the irascible appetite. This is a fountaine almost of all the passions of the world: So that a passionate man and a selfe-louer are reciprocate.</td>
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<tr>
<td>The twife blinded minde (men being darkness in abstract) causeth the rage of passions, and lusts of ignorance: an undaunted and unbridled horse, must cast his blinded &amp; unskilfull rider. Where there is no light, nor power of grace, nor reason: neither to direct, nor restrain: Appetites ouer-rule their owners, Having their understanding darkned, and being strangers from the life.</td>
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HAP. 1. The Frenses of Passions.

Life of God through the ignorance that is in them, because of the hardness of their heart, which being pass feeling, have given themselves unto wantonness, to work all uncleanness even with greediness. Ignorance is strong enough to breed passions, but to much the more, if it have conjoined with it, the vanity and madness of the minde, hardness of heart, and a conscience pass feeling. For as is the inorganicke minde and will, in their judgement or election: so they excite or permit the passions to stirre themselves.

There are many of weake mindes, and of stronger imaginations. Their imagination (the mindes deputy (both deceitfull and deceived) by inward delusion, bribery of offence, and foolish report of vulgar judgement, over-rules and captivates reason, setting vp into the soule a fond opinion to sit in reasones throne, and proclaimeth liberty to all the insolent affections, moving every passion, by the appearance, and opinion, of what is good, or what is ill.

But the most conjunct and inquietable cause, is that native inherent corruption (which is called the flesh) whereby affections and passions have force in our members. This is that obedience to the lust of our mortall body. The passions are the workes of the flesh, and the lusts of the flesh in fulfilling the will of the flesh and of the minde. They in whom such passions reigne, are viregenerate, natural, having not the Spirit: mastered by that old man which is corrupt through deceitable lusts: And serving the lusts and desires pleasures thereof. Every man is tempted when he is drawn away by his owne concupiscence, and is inticed. Then, when lust hath conceived, it brings forth sinne, and sinne when it is finished, bringeth forth death.

Signes

Chap. 18. The Frenses of Passions.
Signes and Symptoms.

The passionate man's speech is the gable, representing his passions. If any will charge him with this, Loquere ut te videam: his ventings will smell of his heart. As Elibu in his zeal, so he in his passion, hath his belly as the wine which hath no vent, and like the new bottles that burst. The center of his speech, and axle-tree whereupon his talk most runneth, is his passion: whether it be bawling, vaning, wantonness, bragging, quarrelling or such like. As words, so actions, are the rifts and cliffs, thowring the which, the sparkes of his passions glanse: they are the leaves and fruits of that tree of bitterness. His troubled fountain yieldeth impure streames. Apparrelling, playing, company-keeping, feasting, drinking, writing, walking: as also doleuer, paine, muficke, and accidents, indicate the modell of his inward motions.

He is more wilfull then wise, and makes himself a fool, upon his owne charges. Appetite is his master, reason and piety his slaves: passions are his green spectacles; whereby all things seeme to him in a false colour, and according to the smell of his humour. He will be judge and party both, in one cause. All the world are fools in his conceit. His understanding is corrupted, and so over-baked with vehement apprehension, and false representation in conceit: that he is thorowly choaked and raufhed in his perturbation. He can neither speake, heare, eate, drinke, sleepe, thinke nor pray. He forceth reason and wit, to dethle all sophismes, to pleade passions right, and vseth all engins to further his humors task. He is vncircumspect, precipitate and rash, inconstant and fleeting. His will hath two natural inclinations: the one to reason, the other to sense; but he inthralleth them both, to follow sensuality, and bribes his will with senses baizes. He is wonderfully metamorphosed.
fed from himselfe, as it were with Circes potions; his fairest calmnesse is turned to a storming tempest: and his wildest counsel, to frantikefoolishnesse: he is a burden to himselfe: and creates to himselfe many crosses, both reall and imaginary.

He feedeth himselfe with vaine hopes, and is vexed with vainer wishes. What-ever he thinkes makes for him, that must be had, or done: albeit the whole world cannot afford it. Rachel desired children, or else she would die. These two drunkards Philox mus and Melambinus (that they might have the more pleasure, in the drinkes defending to their stomacke) wished the one a Swannes throat, the other a Cranes necke. Heere phantastie commands, reason is a drudge. Time and place are curtled, if they afford not opportunity to rage: like the Hydropicke, the more he drinkes, the more he thirsts: With the Horse-leech and her two daughters, he crieth Gine, gine. And with the grave, the barren wombe, the earth that cannot be satisfied with water, and the fire, he faith, It is not enough.

His peaceablest thoughts and braviest resolutions, with a sudden inundation of a tempestuous appetite, will be suddenly disturbed, and for a little passionate toy, will reject the fruition of all his other sweet contentments. At once he is mounted with pride, fretted with envy, shaken with fear, inflamed with lust, consumed with ire, flowing with hope; and incontinent againe, ebbing with sorrow and despaire. Prosperity puffseth him vp, aduersity despaireth him. In loue hee pineth, in hate hee frets, in anger hee rageth, in feare hee trembleth, in joye hee is dissolute, hee faints in hope, and in woe is despaire.

Desires distraught him, and his passions are so many hungry hounds, gaping and gnashning at his minde till they be filled. His inward Basiliskes flick out his heart: and he like Prometheus, the Eagle of his passions, upon the high Caucasus of his conceits, corrodes his breast. He is like Phaethon the Sunnes sonne, over-haled with...
with his horses. He is tossed with a contrary tide at one
instant, lust and shame, pride and parsimony, fury and
fear, love and hate, joy and hope, hate against others
bankes: And suddenly Beltsars joy is turned into woe.

Ammon and Putiphars wives love, to present hatred. If
reason or piety prescribe paine and labour, passion com-
mands sluggishness. When piety bids fast, sensuality bids
fast. When reason pardoneth, passion requenugeth. The
flesšt lusteth against the spirit, and the spirit against the flesh,
and these are contrary one to the other.

Prognostickes.

I

Nordinate passion is a most sharpe and violent disease:
alwayes dangerous and deadly: but the more the more,
if the minds inclination, a grace-leffe heart, a distempe-
red body, custome, and presence of the baiting object
doe concurre.

Moft of all, the greatest ends doe spring from the
fountaine of passion. The soule is disquieted, wit defa-
ced, grace extinguished, the whole man made a fooe be-
fore the world, an enemy to himselfe, and to others, and
before God culpable of judgement.

Passions distemper the body, loose the spirits, ingen-
der humors, and produce diseases. Albeit, A sound heart
be the life of the body, and a joyfull heart causeth good
health (because the heart is then enlarged, the spirits
are multiplied, and thorow the body distributed) yet if
joyfull enlarging passions be too vehement, they cause
great infirmity, checkling the sprits, weakening the hart,
and oft times, bringing on sudden death. Chryssippus
and Zeuxis died laughing. Sophocles the Poet, and Phi-
lipides the Athenian, presently died for joy. If passions
that coarct the heart, as feare, depaire, and fadneffe,
bee too vehement, they indanger the body. A sorrow-
full minde dryeth the bones, and ingender diseases:

That
That the body languishes in consumption thereby, divers in a sudden, in the midst of a passion, have become epileptic, apoplectic, paralytic, phrenetic: and some have given their life in the midst of their perturbation.

Passions are Tragical; they make a Gnat's wing the mother of much sorrow. They dare produce the most unnatural cruelties, commit the greatest villainies, and finally, bring on the greatest judgments. By passion, a Abel was slaine, b Dina ravished, c Joseph imprifoned, d Tamar defiled, e Naboth and Zacharias stoned to death, and John the Baptist beheaded.

In passion f Lehoram killed all his brethren, g Abimelech killed his three score and ten brethren, h Saul killed four score and foure Priests, and after, killed himselfe, i Judas, and Achitophel hang'd them selves, k Cain killed his brother, 1 Bathsheba is defiled, Vriah murthred, Absalom against his father rebelled: and for that men would not bridle their passions, and quench the flame, till they attained their designs, and obtained their full desires, God hath justly met their fiery passions, with his fiery wrath. m Cain is cursed, n Pharaoh plagued, o Sichemites killed, p Corah, Dathan, and Abiram devoured, q the people punished, r Achan stoned, Sodom and Gomorrah burned, s five and twenty thousand valiant Beniamites put to the edge of the sword, t Ammon flaine, u Absalom hanged: x and finally, all that are too passionate, lose heaven; and procure endless wrath; y whose end is damnation, whose God is their belly, and whose glory is their shame, which minde earthly things.

Curation and remedies.

Unsensible, Stupidity and dulness in apprehension, (which base minds have by custom, ignorance, education, or by nature.) Time also (that consumer of all

To others,

a Gen.4. b Gen 34. c Gen.39. d 2 Sam.13. e 1. King 21. f 2. Chro.24.21 g Judg.9. h 1 Sam.22. i 2 Sam.17. k Gen.4. l 2 Sam.11. m Gen.4. n Exod. o Gen. p Num.16. q Numb.11. r 10th. 7. s Judg.20.46. t 2 Sam.13. u 2 Sam.15. x 1 Cor.6.10. Ephes.5.5. Col. 3. 6. y Phil.3.19.
all grief) and contrary bad passions, are no true remedies of passions: As sorrow to amend wantonness, and joy to overthrow anger.

If the distemper of the body be the chief cause of any passion, it must be phisically cured. All the noylome spirits & humours, that deprave the organes, and pervert the function of the soule, must be altered, purged, diverts, and corrected.

Withdraw thy selfe from vulgar opinions, that pervert thy imaginations, and inflame passions. Follow not the multitude; frequentation of vulgars is contagious. Beware of examples and customes; suspect that wherewith all are delighted, and count it madness to follow the filthy traine of fottish peoples conceit.

Study to distract evil, and avoid all occasions of this frenzy. Occasiones saciauent latrones, yea, occasions of occasions should be eschewed. The Nazarites, that they might abstaine from drunkennesse, were forbidden wine, as the occasion of drunkennesse. As also they were forbidden to eate the Raisins, lest thereby they might be allured to the wine. Beware also of any calling, errand, or exercise, to which thy nature, gifts, or pradise is not answerable; or to take on a heavier burden, than thou art able to bear. Otherwise thou canst not but be continually molested; with straining against thy weake wit, staggering strength, and slender skil.

Preferue thy selfe from a foolish dottage of thy selfe; be not thine owne idol; nor thy owne farthest scope. In all things suspect thy selfe; beware of complacency; never reli on thy selfe-opinion; be humble and affable, and beware not unto thine owne wisdom.

If thou perceiue thy selfe inclined to any vehement and extreme passion, study to bow and bend thy selfe (as farre as thou canst) to the contrary extremity, that thou mayst the more easily come to the golden mediocrity; As the Philosopher, by the similitude of a crooked staffe declareth; which to make it stand even, we do bow it farre
to the contrary side. But thou must be very wise herein, that thou stay not there too long, nor fixe thy selfe too deepe; nor bend too farre, lest thou doe brake.

Divert thy heart to some other objects, and transport thy attention to some other thing. Give thy ill ghost flender entertainment: while thy passion looketh for thy attendance; neglect it, and be the more diligent in other affairs. Demeine some other (contrary to divers) good passion, to exercise thy heart. In thy greatest delights, pawze vpon some sorrowfull object. In thy fadness, think vpon thy sweetest supream contentments; in thy anger, mute vpon some feare: Or else, if thou canst not change thy passion into one of another and better nature, yet alter the subject thereof, and giue it some other thing to worke vpon. As for example: Turne thy sorrow to a sorrow for sinne; Converte thy feare, to the feare of God; change thy joy, to the joy of the Spirit; convert thy hatred of the person, to the hatred of his vice; and alter thy greedy appetites of food, riches, and honour, into the holy desires of righteousness, of the bread and water of Life, of the riches of grace, and of the prerogatives of the lones of God.

Learne in the greatest assaults and tempests of most vehement tentations, to be of the strongest resolution: As Ioseph was, when hee was allured by his vile Misstress: And Abraham, when hee was commanded to kill his sonne, pulled vp their hearts most resolutely. With one nail they did drive out another, and made an advantage of tentation. Job, at the brink of desperation, most resolutely concluded, saying Albeit God would kill mee, I will trust in him. This is a most commendable act, practised only by them that are of gallant spirits, and best regenerate by grace: at the brunt of greatest tentations, and in the midde of the race of most raging passions, to pull vp and hold their hearts, fast stayed, like well-bridled horses.

And because the egge may come to a Serpent, it would be...
The frese of Passions.

Behold thy disfigured self.

Conceale.

Refraime.

Delay, 

*Pun. in Arō.*

Beat downe thy body, even in lawfull things.

1 Cor. 9. 27.  
Greg. lib. 5.  
Mor. & hō.  
35. sup. Eux.  
Iam 5. 5.

The most excellent and infallible remedy is mortification. What a mortification is not,

be crashed in the beginning. Pharaoh would have killed the Infants of the Jewes, to stop their increase. Passions would bee stopped in the beginning; left unrestrained we come to a certaine habit.

When thou doft fall into any perturbation, take a view of thy selfe, and perceiue how thy mind is corrupted, thy will perverted, thy eyes blinded (with imaginations false spectacles) making Mountaines seeme Mole-hills; and Mole-hills like Mountaines: That finding thy selfe made a fool upon thine owne estate thou maist the more be induced to dislike and dis-hant thy passion.

If at the first encounter thou canst not get thy passion extirpate, yet at the least, conceale it for credit, that shame appeare not: And to eschew other inconveniences: that the world, not thy enemies, see not thy weakness. To restrain, is best learned before the greatest Auditors, where shame & discrédit are helpers of restraint, as also by frequent inuayng (in common conference) against such a passion; which by time will make thee ashamed to give it bridle in privite. Execute nothing in thy passion. This was the counsell of the Philosopher Athenodorus to Augustus Caesar: before he should doe anything in anger, he willed him to recite the Greeke Alphabet.

Beat downe thy body, and bring it to subjection, by abstaining, not only from unlawful pleasures, but also from lawfull and indifferent delights. This was one of Socrates his leasons, Solus in illicitis non cadit, qui se aliquando & illicitis cunctis restringit. A pampered body will re-pine. Delicately to entertaine it, is to extinguih fire, by Gun-power. Fasting, praying, labour, study, and such like a strictures, keepe it in subjection, and fittest it the better for mortification.

But the most sure and excellent remedy against all passions, is true mortification; which is not every restraint, or forbearing of passions. Neither is it to conceale them, or simply to want them: For Infants want many passions,
The frenzy of Passions.

They also that are gelded by nature, by man, or by age, doe lack the passion of lust. Many bridle the perturbation of anger, with the passion of fear. And some can smother downe, and bridle their appetites, by the rule of reason. None of these ways are mortification. For Christian mortification is, when by nothing so much we command and temper our passions, as by the due and deep consideration, and right use of Christ his death, wrought in the heart by the Spirit.

Mortification is so called, not so much for the killing of the life of passions, as for the mean and vertue whereby they are killed, to wit, Christ's death and Cross.

The ground of true mortification is our union with Christ, when Christ dwells in the heart by faith: And we in him, new creatures: He the Vine, we the branches: He the head, we the members of the body: In the increasing of God, we growing up in him, into the unity of faith, to a perfect man.

The inward practice of mortification, stands in a sound meditation, and in true sanctified affection. Meditation is practised by discourse: which is not only a provision for the tempest, but also a sure anchor of the mind, in the midst of the storme; and gives the best temper to the soul, and the fittest rule to our perturbations, while it is rightly exercised upon Christ's death: Judging thus, that if one be dead for all, then were all dead. And as Christ hath suffered for vs in the flesh: Arme your selves likewise with the same mind, which is, that he which hath suffered in the flesh, hath ceased from sinne. Thus in his death (as in a large volume, written al with bloody letters) read at once, thy infinite guiltinesse, thy endless misery, and that inestimable redeeming counterprice. All other things, (as fowles, fishe, and beasts) must die, to make our bodies liue: and it behoved the Son of God to give his life, to make our souls liue. (O bloody lives!) In his death, behold the Fathers infinite wrath, in punishing our sinnes in his Sonne; his undeserved mercy, in saving What it is.

Rom. 6.2. to 14

Why so called.
Colossians 3.5.
Gal 5.24.

The ground of it.
Ephesians 3.17.
2 Cor. 5.15.
John 15.1.
Ephesians 5.13.
Ephesians 4.13.
1 Corinthians 15.16.
Colossians 2.19.

The practice of it stands in two things.
Meditation on Christ's death practiced.
2 Cor. 5.14.
1 Peter 4.1.
Colossians 15.2.

Consider in his death:
Thy owne guiltiness and misery, and Christ's counterprice.

The Fathers wrath, mercy, and wisedome.
failing vs his enemies; and his unspeakable wisedome, in causing divine justice against the sinner, and mercy to the sinner, stand together, without prejudice of other. O the deepnesse of the riches, both of the wisedome and knowledge of God, how unsearchable are his Judgements, and his ways past finding out!

As for affection, at the strangenesse of Christ's death, with the eclipsed Sunne, darkened firmament, renting vaile, breaking rockes, trembling earth, and opening graves: let thy heart be commoued, with hatred of thy selfe, and sorrow for thy finnes. Looke upon him whom thou haft pierced, and lament for him, as one mourneth for his own son; and be sorry for him, as one is sorry for his first borne. Exault in thy Redemer. Say, God forbid that I should reioyce, but in the Cross of our Lord Iesus Christ, whereby the world is crucified unto me, and I unto the world.

Be confident in the hope and expectation of his coming, and of our glorification: That when Christ which is our life shall appear, then shall ye also appear with him in glory; Looking for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Iesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body according to the working, &c And every man that hath this hope in him, purgeth himselfe, even as he is pure.

Let the loue of Christ constraine thee, and possess thee wholly; who if he had never loued vs, we had never liued: whom we must loue, because he loued vs first. The Diamond fashioneth the Diamond; fire converteth iron well into fire. The consideration of his loue, will force vs to loue him, whose Majestye the highest Seraphins doe admire. He is without Paragon in loue. His tender affeotion towards vs, standeceuer in the Zenith. He humbelth himselfe, to exalt vs; and propritely did he give himselfe about: we to sit, and he to stand and serue. Let vs have our conversation with him in Heaven. Let his peace preterue our hearts. Let vs daily put on him as our garment.
Chap. 19. The fury of Anger.

And we shall have no thought to fulfill the passions of the flesh.

To conclude, In thy greatest assault of passion, meditate upon Christ's death, let the minds discourse, stir up the heart to holy passions: as to the hatred of thy selfe, sorrow for thy finnes, care of God's wrath, rejoicing in thy ransom, hope of endless glory, and love to thy Redeemer: That all other vain and idle passions in the soule may fall downe before them, as Dagon did before the Arke. 

Bear rule over thy minde, and thou shalt bee better than he that winneth a City.

CHAP. XIX.

The fury of Anger,

Eph. 4.26. Be angry, and sinne not.
Ira furor breuis est. Flaceus.

Description.

Anger is an inordinate perturbation, thirsting for the revenge of an injury. It is unjustly to bee counted a disease. For as much as all vices are enranked amongst sicknesses, they that are angry are sickly, and that of a fury and madness.

The first motion of anger, is an unwilling chase at the encountering with an injury, without any minde or purpose of revenge. The second motion is voluntary, with a concluded desire of revenge. The first is a natural infirmity, and almost inevitable. The second is an acquired euill.

Anger what it is.
Cum omnia vitia essent in morbis, iracundos morbosos nominauerit. Cic. De Off. hist. 5.

The two motions of anger.
The anger of God is essential, and most just: Christ, as he was man, was angry most unsportedly: as when he looked round about upon the people angrily, mourning also for the hardness of their hearts.

The anger of zeal hath ever the eye on God's glory, the publicke good of the Church or Common-wealth, the private benefit of the injurer, or injured: It never degenerates into malice: It hatheth not the person, for the fault; neither loueth the fault for the persons sake. b It is modest, milde, charitable, and free of bitterness, in speeches and behaviour. It keepeth decency toward all parties, according to their ranks: And as the manner of it is seemely, so the matter of it is weighty and just: For either it is God's glory, the preservation and defence of our felves, our life, our estate, and name; or the ordinary repelling and redressing of received injuries; (It abhorreth all private reuenge,) the maintenance of others, by the law of charity, or the correction and bettering of others. Herein Eli did faile: the luke-warme anger of Eli, was his luke-warme zeale. The anger of fortitude and valour, is that Cosfortitudinis, the whetstone of fortitude, the temper and file thereof, and the Sinew of the soule: this appeareth most in lawfull defence whether of ones selfe, or of others: As was Moses anger against the Egyptian whom he slew.

Anger doth not befall to beasts: who have rage for reafon, as man hath reason for rage.

Anger differs from cruelty: as when Hannibal saw the trench full of mans blood, said, O formosum speculum! Or when Wolefus the Proconsul of Augustus, in one day
day flew three hundred men, he walked proudly among the dead, and said, _O rem regiam! Non fuit bec i ra, sed ferinas._ Thus was not anger, but cruelty.

There are degrees in anger: Some are angry upon some sudden occasion; and some are accustomed to be angry. There is an anger without voice, an anger with the voice, and an anger with word and voice. Again, anger is either hidden and subdued, or hidden and nourished, attending the opportunity of revenge. It is again, either silent, or professed, by face, by speaking, or by doing. Some are soon angry, and soon appeased: some are slowly angry, and slowly reconciled: some are contrary, soon angry, but slowly pleased; and some are slowly angry, and soon pleased.

Anger ariseth by a battle of two contrary perturbations, at one instant affailing the heart. The grief and mickle of the offered and offending injury, causeth the heart contract itself, and make retrait of the thinnest blood, and purest spirits from the nearest and remotest parts: whereby the face groweth pale and blackish and great heat is gathered about the heart, which incontinent breaketh out again: with an enlarging of the heart, through the desire and delight of revenge, which immediately appeareth with another visit in the face. So that grief at the injury (causing the heart) and delight to be revenge (enlarging the heart,) the vehemency of them both, and suddenness of this mixt motion, with the agitate heat boiling out kindleth anger. If it be vented by any word, deed, or resolution, it is the sooner quenched: but if the flame be any ways forcibly restrained, it makes the agony so fervent, that the heart doth almost burst. It is a fiery passion, with a kindling of the blood about the heart. Those are most properly to be called angrie, who are soone stirred vp, both against those they should not, & vpon such causes, and sooner and longer then is due, and who frowly are reconciled, and that not vnlesse a revenge doe follow.
The fury of 

Anger hath first a dolour, conceived for some injury; whether it be in effect, or in appearance and imagination; whether it be bane, present, or to come. 2. A felt impatience, and impotency, whereby it judgeth the burden of the wrong to be more then can be borne. 3. An usurpation, whereby it takes upon itself to be both judge and party, and a carrier in its own cause. 4. A desire to be revenged, and to require with dolour; encouraged by some hope and power of performance. It desires to punish him that hath not deserved, or to punish more then is deserved; or to punish beside a lawful manner, or to punish, not for the right end, (which is the conservation of justice, or correction of the fault,) looking more to the party, then to the impiety.

The immediate seat of this fury is that natural affection of anger, whose moderate function and motion should arise upon a just sorrow for evil, and a lawful desire of revenge. When it is immoderately moved, then it is not only diestead of a fury; but like the heart and mind (by aspersion) are molested and agitate.

Causes.

Nor only injurious deeds, but words also (which are but wind) do inflame the heart. A grievous word stirreth up anger. When we hear anything that displeaseth us, (were it never so small) we do convert a mote into a mountain. The Nazarites, who had heard Christ preach most sweetly, to their hearts approbation, because he did a little rebuke them, were so filled with wrath, that they attempted to precipitate him. Yea, suspicious thoughts of unfeel injuries, are thought to be insufficient.
The fury of Anger.

The fury of linger. As Hippias, in his rage, killed all those his attending deare innocent friends, whom the Tyrant detainted in his torment. When all were slaine, hee asked the traitor if any remained? Who answered, Thou thy selfe alone: I have left no other that was deare to thee. We are so kicking-hearted at wrongs, that the lightest tippition and light conjecture, are unbraced for grounded verities, to fortifie our fury: For Anger refeth in the bosome of fools.

If the injurer be base, for contempt; or great, for impression; or a friend, for vnthankfulness; or one obliged, for vnthankfulness; or one malicious, for cruelty, or one pardoned off, for infolency; anger is the more stirr'd.

Or, if the injure be great; or greatly damnified, a special friend, or singled out from the rest.

Or, if the injury it selfe be great, and doth prejudice vs much in the goods of fame, fortune, body, or soule, in any one, or more of these. If the injury bee universal, extending the pestilent poison to more persons. If it was committed wrangfully, willingly, maliciously, & for some more great mischief.

Or, if the forme of the injuring was under the colour of friendship, and with dissimulation, and premeditation. If publick, disgracefull, or any other way of a hundred, whereby the manner may aggrauate the matter. In all those respects, injuries are occasions to kindle vp anger: considering that injuries are thought to be more than points of unrighteousnesse. Quia voluntas accedit, & omnis inuria sit à volente: & non volenti. And as Aristoteles answer was, Gratia cito, inuria tarde beneficet. So all memories (how sooner they bee dull in other things) are most pregnant to retaine the impression of wrongs; without wood, the fire is quenched: Judging it always a point of speciall wisedome to be repaire.

Evill education, were example, and most wicked confuetude (becomming another acquired euill nature)
haue made anger habituall to many: As that child returning from his education under Plato, when he heard his father (accustomed to anger) cry; said, I did never see this with Plato.

The body appeareth the spirit, according to the distempered constitution thereof, in a bilious complexion. An introsulphureous & gunpowdered distemper, is most easily inflamed upon the touch of the finallest sparkle of injury. Such fiery men are daily seen to be most flirred and stirring. Their complexion, their manners, their diseases, and death are (ofttimes) found bilious and fiery.

When that mantle of sinne, and sufferer of all things (Love) is making, every thing seemeth too naked. Careles are invented where there is none. Surnises are imbraced. Illusions and expectation are more respected, than the nature of things. We may nor abide a higher, nor a happier. Eliah, Davids eldest brother, was very angry at him, and said, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wilderness? I know thy pride, and the malice of thy heart, that thou art come downe to see the battell. Neither may wee suffer a ritual; whereupon ariseth all the ire in elouise; wherein love is more extended then governed.

We are sightly of the moates that are in other mens eyes. We are like unto the Ladies of the fairy (Lamia,) who (as the Poets fained) use their eyes abroad, and at home put them in a box. We think all others should be so perfite, that none one of them should offend. We are ignorant that in many things we offend all; and wee our selues, more then any other; whereby we give to every injury a most unwelcome entertainement.

A little thing will argue the deformity of our vices; the least checke whereof makes vs to chace. Others perfection displeaseth our wants: The love of our owne selues makes vs enraged at others for their good. As a Cain against Abel, Saul against Jonathan, & Asa with the Prophet, & Nebuchadnezzar against the three Children, the
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Iewes against Christ. Hereupon ariseth anger at reproofs, so that the fury of the Patient, may not abide the favour of the Physician. Self-love hath three speciall factors; whereof one is directed to clisme honours highest altitude, vntill it atteaine to the elevations Zenith. The other, by a contrary step, to seeke all commodity by defending to every thing beneath, even to the lowest metalline profundities. The third, to goe along and abroad for furnishing of pleasures, that they may be joyed in chambering and wantonnesse. They all cry, Who will shew vs any good? And before they want, they will lay; Quid vultis mihi dare? Whatsoeter crostheth, irritats. Who is not with them, is againft them, and opposites are their deadly enemies. Cain is grieved that one (although his brother) should bee preferred to him in heauen, or in earth. Saul is exceeding wroth, that the people shoulde ascribe to David ten thousand, and to himself but one thousand. And Haman is full of wrath, when Mordecai bowed not the knee vnto him. Laban and his sons are offended at Iacob, for that hee got all his honour by taking away all that was their goods. And Esau greatly grudged at his brother Iacob, for pre-judging him of his birth-right and fathers blessing.

Drunkennesse, as it darkeneth wit, and peruerste the imagination; so beyond all the affections, it stirreth vp choller, by a conueniency of the sulphurous heate that is both in drinke, and in the bilious humour, concurring to make the greater flame, to kindle vp the heart at the smallest injurie. Cambyses King of Persia, in his drunkennesse was incensed, at the gentle reprooфе of his Minion Praxasnes, and killed his fonne. Alexander at the wine, killed (in his foolish fury) his moft loving Clitus.

If the minde were firme, all the forctaid antecedent causes would have little force: But when the minde is delicate, soft, and dainty, it is stirred vp by the moft light and trifling toyes. As some will be irritat for a moat on their cap: as Myndrides the Sybarite, was grieved for

T 3 that
A weak wit.

Invalidum omne

natura querulum

est. Senec. de ira. l. i. c. 13.

Malebre & perite vitium.

Senec. de ira. l. i. c. 16.

Nature corruption,

Gal. 5. 20.

Col. 3. 5. 8.

Anger appeareth.

Prou. 13. 16.

Ali eff. this apparent hic, emit net. Senec. de ira. l. i. c. 1.

Outwardly.

that he lay upon an unwrapped Rose leaf. The infirmest body is troubled with the leaf blast of ayre. The weakest and too tenderest minde is agitate with naughtieft occasions.

Or when the wit is weake, and wanteth wisedome and discretion; any external cause is able to make the greatest irritation: As may be seene in aged, or in sick persons, in women, or in children, and in whomsoever commeth nearest them in feeblenesse of spirit. As velerate and fore bodies mourn at filablest touches; so anger is a complaining, womanish and childish vice. The weakest wood are thornes and briers; yet touched annoy forest; so the irrefell are of thorny and briersy kind; and being lightly touched pricke.

But there is ingraft in the heart a radicall impurity, and frowardneffe of corrupt nature, daily increased by custome, which bringeth forth this passion, amongst the rest of the workes of the fleth and members. And let reason doe what it can, it can never truly subdue this fury. By natures light, anger may be rebuked, and a little repressed, but never truly mortified.

Signes and Symptomes.

A fool the same day (he is prouoked) shall be knowne by his anger; but he that concealeth blame (by bridling his affections) is wise. Anger imploymeth (to the execution of its owne furie) the service of the face, to resemble; the mind to devise; and of the tongue and hand to pracie a requital of injuries.

Anger sheweth it selfe in its owne colours. Into anger there are many shameful things, which appeare in the face, in the voyce, and in the gesture. The Hebrewes call it Apb (the note) by whose nostrils the flame breatheth out: or Synedorrhically, because it appeareth most in the face. The lips tremble, the teeth gnash, the nostrils rise:
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The fury, the hair turne, the eyes reele, the colour of the face changeth, the feet moueth, the tongue stammereth, and bursteth forth (like unto dogs) secret quarrelings. As Shimei did against David, 2 Sam. 16. 5.

Impatience, cursings, blasphemy, reproch, revenge, scolding, and threatenings, are the seven children of anger. Moderation of speech and seemely behaviour, are choked. Rightly it is called anger, from the word anger, because it strangletb, and sometimes so benummeth, that nothing is left, but with the Asle, to bite and to fling.

The Image of God is defiled; place is given to the dwell, wise dome is lost, righteousness forsaken, amity broken, verity darkened, and the light of nature and grace spoyle.

The angry minde is greatly agitate, and is like a faire, wherein there are great tumults, confusions, meeting of all parties, going hither and thither, with clamor and business. It causeth the smallest injury seeme the greatest; inciting to revenge, without all proportion. Lust, and Ire are most cuill counsellers. Ira, etiam facinus, consilium putat.

The angry man swelleth in pride, is hasty in resolution, displeased with every thing, and cannot abide a gain-fayer, or a gain-stander. In his face he hath the characters of fury, impaciency, inconstancy, and impiety. He will not rest till hee avenge himselfe: hee abhorreth to give place to God, or the magistrates anger: hee spareth no lies, when he lieth in wait of revenge. His fury furnisheth him great strength to execute revenge. His other passions leade, intice, dazzle and incline him; but this draweth, compelleth, blindeth, and precipitates him into the gulfe of all impiety. He seeketh to be revenged upon every thing; and when hee lacketh a convenient obiect, he will rage at any neere vnworthy thing: as Balaam at his Asle: Xerxes at the rivers and hils; he spareth nothing.
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He that is hasty to anger, committeth folly, and he that is of a hasty minde, exalteth folly. Yea, he is a monster in nature, and contrary to God, Hasty to anger, and slow to forgive. Proud, hasty and scornful is his name that worketh arroganccie in anger. But the wrath of a King is like the roaring of a Lion: he that provoketh him unto anger, sinneth against his owne soule.

Prognostickes.

If the habite of this furie be not preuented; or in the seminary not helped, the cure will bee moft hard. If it begin to carry vs ouerthwart, the recourse to health will be difficult. Nulla pestis humano generi pluris fsetit. There was never so dangerous a pest to mankind as this is. He that is possessed with this fury, though thou deliuer him, yet will his anger come againe.

It blindeth the wit, deformeth the body, and exposeth it to contempt and danger: it maketh the soule furious: it subuergeth mens estates, families, Commonwealts, kingdoms, and maketh one to lose his life with his sting: it defaceth Gods Image, quencheth grace, stoppeth prayer. M. Cato said, that an angry man, and a mad man differ in nothing, but temporis mora, by pace of time: it is initium infantis, said Ennius, and ini- tum penitentiae, said Seneca. It beginneth with rashnesse and rage, and endeth with repentance and sorrow, surmounting the delight of reuenge. It is more reasonlesse then hatred, because hatred is separate from dolour, which doth ever accompany anger, and holdeth it green. And though it haue in it some poisonable sweetnesse, yet it tormenteth the owner and possessor with pangs, like Vipers, gnawing and gnashing within the mothers belly. It bringeth on deadly sicknesses, and oftentimes doth more hurt to him that hath it, then the injury it selfe.
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Anger is a cruel monster, from which spring all seditions, tumults, battels, murders, destructions. The gulf of all evil degenerates into hatred. All evils come from anger: as revelation of secrets, violation of friendship, overthrowing of piety, making men like the devil, and violation of the whole commandments. Anger is cruel, and wrath is raging, but who can stand before envy? Other vices move men's minds, but anger precipitates. It converts men into monsters, beasts, tygers, devils. Saul in his anger slew Abimelech the Priest, burnt the city of Nob, slew man, wife, child and beast, and fourscore and five Priests: and all this he did upon the imagination of an injury. Simeon and Levi for one fault and offence of one, punished Hamor and Shechem: the prince and the people, he slew, spoiled, & led away captive. Phyrhus in his wrath slew his trusty secretary Fabatus: The Emperor Butilian, his greatest friend Cincinnatus: Adrian his only favoured Anpronius: Dicletian, his friend Patritius: Alexander, Clitus. But anger killeth the foolish man, and envy slayeth the idiot. A man of much anger shall suffer punishment. Anger in thought is culpable of judgement, anger in voice without word (for Rachel in Hebrew, is not a word, but a voice of anger) is worthy to be punished by the Counsell: but who-foever is angry in word, saying, Foole, is worthy of hell. Per gradus culpa, crescit ordo sententiae. It excludes from the Kingdom of God.

Curations and Remedies.

Preservative.

And first, of preservatives to hold out anger: and more easily performed: for vices are more easily repelled then expelled: like unto bodily diseases, that are

To others.


Gen.34.25. 1.Sam.25.13. T.Diaconus.


Mat.5.

Ambros. Gal.5.10.21.

Preservatives Vita facilis repelluntur, quâ expelluntur. Sen.epli.
are moree eafily eschewed than healed. The enemy is to be driven backe in the frontires. Reffit the beginning of evil: medicine to an old malady is too late.

To rule thy owne mind, is better then to win a city: this is done by discretion. The discretion of a man deferreth his anger, and his glory is, to passe by an offence.

The gouernour of the soule, it is true wisedome. The chaines and bridle are humane vertues by natures light: and divine gifts by graces light. A wise man is perfect, and replenished with humane and divine vertues. This is he that is filled with the knowledge of God, in all woidome and spirituall understanding, and to be commingh perfect in Chrift Iesus. To this purpofe serveth the whole Scripture, which is given by inspiration of God, and is profitable, &c. that the man of God may be absolute, being made perfect unto all good workes. This is not that earthly, sensual, and devilish wisedome: out of the which springs bitterness, strife, sedition, and all manner of evil workes.

But it is that wisedome of meeknesse which is from above: and is first pure, then peaceful, gentle, easy to be intreated, full of mercy and good fruits, without judging, and without hypocrisy.

Let thy endeavoure be, to be like the highest Planets, that of all the rest, are thought to be lowest in course. And like the supremest region of the aire, in a perpetuall serenity: As one that draweth nere to God, and is partaker of the God-head, and hath his conversation in the heavens. Be never troubled with darkening clouds, nor turbulent thunders. Amongst all earthly and humane chances (whereof injury is one) walk with a divine resolution and courage. Count the goods of thy soule, to be the onely essentiall good. Place them within thy selfe, and repose thy chiefest peace and contentment therein. Say with Stilben the Philosopher, All that is truly mine I carry with me. All other goods of fortune, count but adventitious, and subject unto alteration: Set not thy mind thereon: take them as thou maist have
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have them: and have them so as thou maist lose them: count baselie of them, then they are able to irritate thee. Let thy minde bee solid, and like a diamond that is neither bruised nor cut. Injuries then may a little vex thee: but shall not overcome thee: They may beate thee, but shall not hurt thee: They may shooe at thee, but thou art not penetrable.

Esteeme the euill will of iniurers. Pity them as diseased persons: be no more offended with them, then a Physician is with his impatient and petulant patients: but as Demosthenes his counfell was: Vices are rather corrected then checked:after the example of Physicians, who are angry at the sicke, but are ready to heale their fores.

As for the injury it selfe, thou muft labour, either not to see it: or if thou see it, not feele it: or if thou feele it, to heale it: and by a couragious insensibility, to overcome it.

At euery light offence, vse the remedy of conniueney. It is the discreet mans glory to passe by an offence. And it is a mans honour to cease from strife. It is a most acceptable sort of pardon, willingly to bee ignorant, wherein euery one offends. Many injuries would be despised, and purpofely miskenerd. Melius est non agnoscre, quam ignoscere. By a faire and honourable manner, fcone the injury and the author of thy wrong. The contempt of contempt is excellent: and to auouch and thinke that injuries doe proceed from any other cause, (as foolifhneffe, weakenesse, womanlineffe, passion) then from contempt. All the greateft Potentates haue vsed this remedie: As Agathocles, Moyses, Antigonus, David, and Caesar. A great minde becometh a great estate. The great minde will be as little moued at vulgar wrongs, as the Lyon at the barking of curses. Revenge not your selfes, but give place unto wrath: for it is written, Vengeance is mine: I will repay, faith the Lord: Therefore if thine enemy hunger, feed him and

Pitty the iniurer.

Motus in conditas, queo catus admittera.
Senec. quid in Sapient.

As for the injury, see it not, feel it not, overcome it, and heale it, Quod, Epifl. 3. heriod. Vincit animos iramq; quam, &c.
Pro. 19. 11.
Pro. 20. 3.
Sen. 1.2. de ira,
6.32.
Indignus Caesaris ira.

Magnam fortu-
nam, magnus
animus ducet.

and if bee thirst, give him drinke: for so doing, thou shalt heap coales of fire on his head. Bee not overcome of enmity, but overcome enmity with goodnesse: As Philip the Macedonian King did with the injuring Nicanor: who not onely vsed conniuence at his calumnies: but also overcame him by an honourable gift: whereby hee changed his tongue, and made him celebrate the Kings praiifes: Upon the which occasion, the King said to Smicrhus, Nicanors obseruer, Doest thou not see, that it is in our hands to be well or enmily spoken of? The like he did with divers others: through patience and clemency, he shewed himselfe to be a cunning Physician of diseased and furious minde: For the victory is glorious, when the injurer is snared, and made to stoope by a benefit: or of an enemy, is changed into a friend. The greater the fault is, the more excellent is the pardon: and the iustier the revenge is, the more laudable is the clemency.

Smother not choller within, fret not inwardly, incorporate not anger, by hiding it. It is better it be a little vented and suffocate in the flame. Omnia vitia in aperto leviora sunt. But if the offender abuse conniuence, and clemency, and is the more bold to offend: there must follow, first, milde admonition: then, more sharpe and private reprehension: then after, lawfull and discreet castigation: To the which we must proccede, as to a remedy without ire, not that revenge is pleasant, but profitable. Corrections would be seldom then admonitions: that they may bee the more terrible, like thunder. The fox must not see thee daily like a lyon: for then custome will drive away feare. Let none perceiue Asses cares under thy Lyons skin,(folly in thy fury) for that will make thee more despised. And if thou wouldest vs any lawful chasning to correct inornities: it must not bee common (as often, for light causes, or upon all) for contempt. It must not be indirect, and by whispering behind the backe, for feare of discouraging to offend. It must bee direct,
Chap. 19. The fury of Anger.

| Make use of all thy injuries, and take a proofe of thy selfe, and of thy vertues and graces by them. If thou be unjustly injured, acquiesce and amend: As when the Courtier Smicythus delated Nicanor to King Philip, for detracting him: The King answered, Nicanor is not esteemed amongst the worst in Macedonia: It is therefore to be considered, whether I be in the fault or not. But if thou be unjustly injured, let that hath done the wrong, will be ashamed.

Consuetude (that other nature) maketh many things familiar, and easie to be suffered or done: As Mithridates the King with custome of poison (beginning at little) was able to digest much of it; that at length, he could not be poisoned. Learn by little and little to digest choler. Many have learned by use, what nature hath not taught: some to walke upon Cords, some never to laugh, some never almost to sleepe, some to carry intolerable burthens, and some to lye long under the water without breath; and all this for naughty respects: But much more for the tranquillity of thy mind and felicity of thy soule, accustome thou thy selfe to the tempering of this furious passion: And it is in our owne default if we amend not. Socrates did, by use, attaine to great meekness and moderation of his passion: He used to wrong and injurie himselfe, that he might learn the more calmly to suffer the injuries of others: He made his owne nature docible, by dantoning his owne desires: In his extreme thirst (hauling drinke present) he would behold it only, and command his desire in the presence of the thing desired. The like did Plato and those ancient Philosophers, who taught the remedies of anger, by their owne example and practice.
Prepare thy mind with the premeditation of injuries, whereby as with an Antidote, it may be strengthened against every provoking accident. *Tel praeuti* <small>hannus no-cent. No man is offended that he is cold in winter, or that he doth vomit in the sea, or that he is thronged in the publick streets, because these are foreseen, common and almost invariable. Presume in thy mind that many things are to be suffered. Thou canst not be in no place where occasions of choler shall not be offered. The mind is to be made strong by premeditation. Meditate on the infirmities of others. Let nothing happen beyond thy expectation: none doth want their wants: whatsoever wrong falleth out, let it be according to thy reckoning. When the report came to Anaxagoras of his sons death, he was the least grieved, for he had premeditated on his sons mortality. Think also upon thine owne infirmities, and speake to thy owne conscience, and consider how oft thou hast provoked God & man to anger. And forasmuch as others are but like unto thee: rather sympathize with them than be enraged: and say with Plato, And am not I such an offender as others are?

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Amend thy loathing and disdain ing minde, prouoked almost to vomit at every conceited trifle. Considering that it is too delicate and nice, staring at every straw, childish, weake, womanish, and (through the scarcity of true injuries) lascious, composed with every toy. The mind is to be hardly handled, that it may feel no stroke but that which is sure, give it no rest, correct it, let it not yeeld to too sudden opinions, nor mistake imagined injuries. Bestow not thy thoughts upon naughty things, bridle thy desired and delightfull pleasures: and let not the thing offend thee, that doeth not harme thee.

If thy body be of a cholericke distemper (disquieting and affecting thy spirit) seeke pertetent Physicke for choler. If selfe-loue, pride, voluptuousse, or avarice, incline thee to ire, have recourse vnto their owne particular remedies.

Limit and lefien in thy owne conceit every injury: collect excuses from every circumstance. Look to the deficiency or sufficiency of the injurers will and wit. If he be a child, let his childhood excuse him: if he be thy father, let reverence moderate thee; if he be an enemy, he hath done what he ought: if he be a friend, he will readily repaire: if he be a woman, she is the weaker vessell: if he be a King, it is folly to resist: if he be a beast, it is beastly to be grieved: if it be a calamity, it is God that doth it: if he be a good man, trust it not: if he be ill, marvell not. Expound things for the best, and take all things in some good part. Be always ready (and out of thy loving sinceritty & courteous construction) to e'chew al aggravating of wrongs, and probable suspitions, whatsoever is said or done: If doubtsome, judge the best: if euill, suspend thy sentence: and if they touch thee neere, lefien them by some excuses.

Consider the danger and deformity of anger: what deadly diseases have sprung from it, as feaures, palisses, collickes, plurizes, apoplexies, inflamations, cholerick, caliacke, e.
Cnfliance

C hromerus
lib. 18.

Fulg. l.7. Ep.
2.
Sen. lib. 2. de
ira. c. 36.

Cuspinus
Chromerus,
lib. 18.

The fury of Anger.

Cæliacke and illake passions? what inward torment, and secret heart-killing viperous bites? till shamefull requital be had: Like Tamar's reuenge, who defiled her selfe with incest, to be auenged on her Father-in-law Juda. Many are like the foolish Bee, giving the life, to get reuenge. The Emperor Nerva ended his life in a feauer, contrasted by anger. The Emperor Valentinianus died by an irruption of blood through anger. Venceslaus the king of Bohemia, in his rage of choler against his Cupbearer, fell presently into a palfie wherein he died: Ajax through anger, fell in a deadly fury. Behold the furious and more then beastly deformity of those, that thou dost see daily in this passion, that the turpitude thereof may affright thee. As the Spartanes caused their children behold their slaves when they were drunken, to move them to the detestation of the vice. Look also unto thy owne deformity when thou art angry. It is the counsell of Plato, Sextus, Seneca, and many others, that the angry man should behold himselfe in a mirrour: That their owne deformity might make them mislike their passion: This is a better preteruative then curative: For he who doeth come to the looking-glass, to change himself, hath already changed himself.

There is none meeker then God: there is none angrier then the Devil: choose which of the two thou wilt imitate? God haue beene patient toward thee, he is slow to anger, and swift to for giue. Thou must forgive others (albeit it were seventy seven times) as thou wouldest have God to forgive thee. Doe to others as thou wouldest have the Lord of al others to doe to thee. And even as God for Christ's sake freely forgave thee: so doe thou forgive. O fearfull sentence, if wee for giue not small things to our brethren, great things will not be forgien vs of God.

Consider also the prouidence of God, without which no injuries can be done or deuised. Be not like the dog, that runneth to the stone, and not to the cafter. Con-

Consider Gods patience to wards thee, and imitate him, Mat 18.21.

Mat 6.12.

Eph. 4.32.

Aug. Sup. fi non remiseritis.

Mat.18 35.

Consider Gods prouidence.
fider the pitifull estate of thy injurer, deceived by Satan, and deferted of God. Pitty the weake creature. Be enraged against Satan. Reuerence Gods prouidence : and hold thy peace, because God hath done it. Say with Christ to thy injurer: Thou couldst have no power at all against me, except it were given thee from above. And shall I not drinke of the cup which my Father hath given me? Say with David to Shimeim, Because the Lord hath bidden him, who dare then say, Wherefore hast thou done so? suffer him to curse for the Lord hath bidden him.

Consider the justice of God : the merit of our sinne that is so great : and the basenesse of our persons that are but dust and ashes. By our sinnes we are worthy of all contemp, and by our vnworthinesse, we are subject to all misery, and should be content of any contemp. Remember also Gods all-seeing eye : for he best keepeth himselfe from anger, that alwayes doth thinke that God looketh upon him.

Trouble not thy selfe with too much businesse : Neither of things too many nor to great, nor desired above our strength. Our actions must not bee perturbe, nor arrogant, nor wicked. For in such things many must miscarry. Eschew debates and controverfies of disputations. Contention doeth nourish itselfe. It is more easie to detaine thy selfe from strife, then to with-draw thy selfe from it. Make no friendship with an angry man, neither goe with the furious man, lest thou learne his wyes, and receive destruction to thy soule. Eschew graver studies, and such as doe weary the minde : as also too much labour, watchfulness, hunger, thirst, which doe exasperate the minde, and kindle choller. A diseased minde is offended with little. Eschew all externall occasions of anger. As cholericke Corps King of Thracia, when one did present him a number of goodly vessels of glasse: he recompensed the gift, and immediately brake them all at once, for feare through his choller he should be offended continually with his fers-
Consider our common union with Christ.

Sanctae partes sunt si universum venerabile est.
Sen. l. 2. de ira. Ibid.
Aet. 2. 44. & 4. 32. 33. &c.
1. Io. 3. 14. &c.
Exegete wrongs with wisdom.

Eph. 4. 31, 32.

Example of beasts, &c.

Impetus brutalis, & momentaneus.

Examples of the worships.

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Chap. 19. The furie of Anger.

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uants, when they happened severally to break them one by one.

Consider that (by one common union with Christ our Head) we are the members of one body: If thou thinke it unlawful to hurt the Head or the whole body: thou must also count it unlawful to bee ingaged against any part thereof. If the whole bee venerable, the parts also are holy: the hand must not be angry at the foot, nor the foot at the eyes. All the members should agree to the conservation of the whole, and every part thereof. It concerneth the whole, that every part be preferred. Here is commended that grace of holy and mutual charity, amongst all that are in Christ, as members of one body.

And because wrongs meete with revenges, the injurer is provoked to requite with a fresh revenge. And what shall be the end of revenges, but anger and revenges? anger holdeth the fire burning with mutual reflects of injuries: strife breedeth strife: Fire is not quenched by fire and anger is not stayed by anger. It is best therefore not to meete wrongs with wrath, but with wise-dome: and to let all bitterness and anger, and wrath, crying, and envil speaking be put away from you, with all maliciousnes. Be ye courteous one to another, and tender-hearted, forgiving one another, even as God for Christ's sake for-gave you.

Remember that all other living reasonlesse creatures (as beasts, fowles fishes) live in perpetuall peace among themselves in their own kinde. If any strife be amongst them, it is but seldome. Consider also that they have naturally their inbred weapons, wherewith they are full well content, & the most part carrieth them without vie. Man only is borne naked and armour-lesse, whereby he is taught to bridle his fury, to live in peace, and to be always free of revenge.

Remember the examples of others: some so horribly defiled and deformed in this vice: some againe by the contrary, so sincere and victorious over it: As may be
Chap. 19. The furie of Anger.

feene in the examples of Abraham with Lot, of David with Shimei: Moses with the people: of Stephen with his enemies: of Christ, who when he was reviled, reviled not againe, and when he suffered, he threatened not who so sweetely did give the promise with the precept: Learn of me, that I am meeke and lowly in heart, and ye shall finde rest unto your soules. And of God, who is mercifull, gracious, and slow to anger, full of compassion and mercie.

The whole world doeth lie in sinne, and is set to doe euill. Anger is a publike vice, and what should more mitigate the ire of the wisefte, then turba peccantium? All the euils in this world are either to be mounted at with Heraclitus (who ever was lamenting the milery male viuentium, immo, male percutium, of those that liued ill and perished ill:) or to be laughed at with Democritus: esteeming all but vanity, and that there was no serious truth in any thing. Vbi iste ira locus est? Socrates, when one did strike him with his foot, willed by another to strike againe, answered, If an Asse had stricken me with his heele, should I strike againe with the heele? Where is then the place of anger? All things are to be scorned or lamented: yea, or amended. It is best therefore to beare patiently and peaceably (as far as may be) with euery occurrent occasion of ire: at last, to be, not an enemy, but a rebuker of offenders: and to behold them with pitie, as a Physician would behold his patients.

Curatines and remedies.

S Mothering and hiding of anger within (without the mastery ouer it) is but a bad remedy: reuenge also puts an end to anger, by taking pleasure in the reuenge. This is the inclination of this passion, to recompence euill for euill, and to cure one euill with another. Againe,
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A gift in secret, pacifieth anger: and a gift in the bosome, great wrath. This is wisely done by the giver: but a palpative remedy in the heart of the receiver. Many bridle their anger upon necessity: because either they dare not express it: or dare not think upon revenge: but this also is no sure remedy. Reason also is a great commander of this fury, but it is not the surest curer thereof.

If the passion of Christ the Redeemer be called to minde: there is nothing so hard, but it may be patiently borne. There is nothing so good as just anger, as by faith to drink a potion of Christs blood. For all sicknesses are quenched by this remedy. Consider what great occasion was offered to Christ his Majesty: what reuiling, buffeting, scourging, shame, paine, &c. Injuries above all injuries, by the most wicked, done against the most Innocent: but where was one spark of his anger? for our sakes did he all, and suffered all, that we might be mended with his unmoveable patience, and forced to follow his footsteps. Thinkest thou that thy injurer or injury is vnworthy to be tolerated? yet remember that Christ is most worthy, for whose cause and command thou shouldst doe it. Thinke not to one-match Christ in reuenging. Hee himselfe hath not as yet fully reuenged his owne blood, nor the blood of his Saints.

There hath none given thee greater occasion of displeasure then thou thy selfe. Thy best wisdom doth but enmity against God, and against thy selfe: thou hast injured vpon thy selfe, more shame, more guiltinefle, more skathe, and more danger, then all the world could have done. At the very instant when thou art stirred to choller, reflect thy flaming eyes vpon thy selfe, and be greatly offended with, yea reuenged vpon thy selfe. Abhorre thy selfe to the dust, no: even to the hells: in an instant thou shalt be mute, & thy fury shall be diverted from another to thy selfe. He that is angry at himselfe, ceaseth to be angry at another.

Remem-

Remember thy mortality, and that thou must die: have thy putrid flesh and rotten bones in recent remembrance. And forasmuch as thou art mortal, keep not immortal anger. As our bodies are mortal, so it is not convenient that they that are wise should keep immortal anger. Thou must leave it at the last, the sooner the better.

In the midst of this passion, it is impossible to quench the fire at one instant. At the first thy fury will not pardon, nor yeeld. Onely obtaine thus much, that it may breathe a little, and lodge a little. Delay is a great remedy of anger, it shall cease, if it fall in suspense. The counsell of *Athenodorus* the Philosopher to the Emperor *Augustus Cæsar* against anger, was: Before thou satisfie thy anger, repeate with thy selfe the Greeke Alphabet. This is a remedy not for clandestin lingring and secret ire; but for that furious, gunpowdered, and sudden anger. In this internall of time, the fervency setteth, and reason beginneth to preuaile. If one be moved to repeate the Alphabet in the midst of his fury, even in the entrance of the repetition, the victory is begun. But in stead of the Alphabet, it were better to repeate some grauer sentences of Scripture, but best of all to conceive some prayer. Always the delay of the execution of anger is most excellent.

*Socrates*, *Plato*, and *Architas Tarentinus* vied the same, who would doe no euill in their anger, but would say, I shoulde punish thee, were not I angry.

In the delay of time there is great advantage. Nothing can be well seen in this passion: it is like a stirred and drumly water, or like a raging flood. *Nihil diligentem in fluctum cernitur.* Give anger time, time is a trier of all things: Time is not prejudicial to true revenge. A delayed punishment may be executed, but being once inflicted, cannot be reuoked.

Of him that is minded to continue in anger, it may be asked, whether he be minded to breake off his anger ever...
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If ever the sooner the better. It is farr better to leave anger, then to be left of it. If need, with how turbulent and disquieted a life, doeth he cross himself? What a mad life hath the man that doethe ever swell in passion? It is madness to entertain a fretting viper in thy bowels: or with his own teeth daily to graze at the threds of his life, & to make it both miserable and short: or so to live in this fury, that if death prevent him (because he liueth and dieth in sinne) the furies of hell may make him their spoile.

In the most vehement Hemorages and fluxes of blood, the fittest and quickest remedy is present diversion (by opening a vein in some other part, to draw the force of the flaming blood elsewhere:) The like is to be vied in the rage of anger, draw thy mind to other affaires. Thinke upon some important subject, that may either moue thee to care for thy estate: to griefe and melancholy, for some discontentment: or to joy, because of the sweet fruition thou haft of some present hap: to delight thy minde, as Clinias did, by playing upon the harpe: or to the terror of conscience, in the remembrance of some personall and strange guiltiness: or meditate upon some grave and divine sentences.

...in cantemus eam, divina, carminibus: as, a Thou art dust: and to dust thou shalt returne. b Let not the sunne goe downe upon thy wrath, and give no place to the devil. It is a fearfull thing to fall into the hands of the living God. c For even our God is a consuming fire. And consider that place that is in Math. 18.15, to the end: And such like other sentences of Scripture.

Be loth to grieue the holy Spirit of God, by whom we are sealed unto the day of Redemption. For which cause, be most willing to let all bitterness, and anger, and wrath, crying and evil speaking be put away from you, with all maliciousnesse: But above all things have fervent love amongst you: for love covereth the multitude of sinnes: Be ye all of one minde, one suffer with another, love as brethren, be pitiful.
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be comicious: Not rendring still for yill, neither rebuke for rebuke: but contrary wise, blesse, knowing that ye are thereunto called, that ye should be heirs of blessing. According to the which vocation, we ought to walk worthy, with all humberness of mind, and meekness, with long suffering, supporting one another through love: Endeavouring to keep the unity of the Spirit in the bond of peace: Considering that there is one body and one spirit, even as ye are called in one hope of your vocation. There is one Lord, one Faith, one Baptisme: One God and Father of all, which is above all, and through all, and in you all. It is a sure testimony that we have the Spirit: for the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law. And that we are the first fruits of God's creatures; If we be first to heare, slow to speake, and slow to wrath: For the wrath of man, doth not accomplish the righteousnesse of God. A badge of our election, to that we should, As the elect of God, holy and beloved, put on tender mercy, kindness, humberness of mind, meekness, long suffering: Forbearing one another, and forgiving one another, if any man have a quarrel to another: even as Christ forgave you, even so doe ye: And above all things, put on love, which is the bond of perfectnesse. This ver. is, long suffering, it is the effect of love, commended and commanded by God.

If thou thinke thy selfe by injuries farre interest, let lawfull complaint to the ordinary judge, quench thy fury: and begin with Christ's rule: If thy brother trespass against thee, goe and tell him his fault between thee and thee alone: if he heare thee, thou hast wonne thy brother: but if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witneses, every word may be confirmed: and if hee will not vouchsafe to heare them, tell it unto the Church, and if hee refuse to heare the Church also, let him be unto thee as a heathen man, and a Publican. But yet a moderation is to be vsed, a relenting fro the extremity, and a remitting of a part that the Law makes thine
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The remedy that Aristotle gave to Alexander, was this. Anger should not be toward those that are equals, but are greater: thou hast not an equal. He might have as well said, that anger should not be toward inferiors, for that is base; nor toward superiors, for that is contempt and most unlawful. It rests, if anger should be, it must be toward equals. And Alexander had none to match him.

King Philip remedied his anger against a calumniator, when he was counselled either to kill him, or to banish him: saying he would not, lest he wandering among many, should speak evil of me. In that he killed him not, **Clementia erat**; In that he esteemed his contempt, **Magnanimitas erat**, it was magnanimity; In that he banished him not, **Prudentia erat**, it was his wisdom, that he should not go abroad to make more danger.

### Remedies to cure anger in others.

- Make no friendship with an angry man, neither goe with the furious man, lest thou learne his wayes, and receive destruction to thy soule.
- Give him no occasions of anger. Give place unto anger. Without wood the fire is quenched, and without a tale-bearer strife ceaseth: as the coal maketh burning coales, and wood a fire: so the contentious man is apt to kindle strife. Here silence is commendable: but it is not alwayse fit, for it sharpeneth anger in some, if they imagine that silence come with contempt.
- It is folly, in anger's fury, to begin with words, which oft times irritates that madness: we should give it a little liberty and space. Feauers are best cured in their intermissions, or remissions. The angry man would be a little smoothed in his anger: and by denying to him better and fitter revenges, to make him spend time, and relent.

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<tr>
<th>Aristo's remedy to Alexander</th>
<th>King Philip's remedy did consist of clemency.</th>
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<tr>
<td><em>Aelian. l. 12.</em></td>
<td><em>Magnanimity.</em></td>
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<td><em>Apophtheg. de Phi. Mac.R.</em></td>
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Little company.

- Prout. 22, 24, 25
- Give him no occasions.
- Rom. 12, 19.
- Pro. 26, 20, 21.
- Silence.

Wisedome in curing the angry man.
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reilestone from his vehemency. In the mean time touch him with some shame, or some fear, and divert his thoughts, that under colour he may be cured.

But when, through any necessary occasion he must, or may be spoken to, mildness of answer is requisite. *A soft answer putteth away wrath, but grievous words stirre up anger.* The softness of answer is in excusing the injury, defending the innocency, acknowledging the fault, or craving of pardon &c. *A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.* A soft tongue is like water to quench hot iron, as did Abigail with David. As a little spark of fire is soon kindled, if one with his mouth blow upon it; but is soon quenched, if he do spit upon it. A man by his tongue is able both to kindle and to quench anger, and to set on fire the course of nature, and to slaken it again.

Admonitions would be used mildly, without any mixture of austerity, left by roughness we make our counsel unprofitable. He would not be provoked to aggravate his injury, or defend his own rage, neither to rebuke his reprover for greater faults: For he would be loth that his wound be ripped up by a rough and merciless Chirurgeon. Corrodiues are abhorred, because of their sharpness. The more wisdom & discretion, gravity and grace, affection and insinuation is used, the help is more effectual. There is not another remedy more apparently for anger, then the speech of a wise and grave friend.

Divers his minde, by drawing it to some fear, and do it either by degrees, or suddenly, that his heart may be affrighted with some fearful subject, which presently will quench this fury. For it is impossible to be angry, and fear both at once.

If thou thy selfe bee the prouoker of him to anger, thou shalt soone appease and quench his flame; if thou have done that same injury to thy selfe, wherewith thou hast offended him, (a testimony that thou hast not done it of contempt) if thou unfeignedly repent thy wrong; if thou

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### Chap. 20. The Passion of Hatred.

| Thou humble thyself to him, and acknowledge thy offence. Yeelding pacific for great offences, Eccles. 10.4. |

### Chap. XX.

**The Passion of Hatred.**

**Gal 5:19, 20.** The works of the flesh are manifest, which are hatred, debate, emulation, wrath.

**Prov 10:12.** Hatred stirreth up contentions.

### Description.

Atred differs from envy, for envy exceeds not mankind; but hatred is found also amongst beasts, as may be seen in Egyptus and Achantis, who ever hated other, while they were living, and when they are dead, their blood cannot be gotten mixed, which if it be put together, it will separate itself incontinent. Again there is some hatred lawful, but there is no envy lawful. Many may hate themselves, but none can envy themselves.

Hatred differs from anger, for anger is more sudden. Anger may turn to hatred, but hatred cannot be turned into anger. In hatred, grief is relented, but the desire of revenge may be fresh. Anger is ever young and the older the weaker: but hatred becometh aged, and the more old, the more strong, and is not wasted, but waxeth through years.

There

Hatred differs from envy.

Plut. in l. de different. odij & invid.

And from anger.
There is one hatred lawful, another unlawful. As hee that loueth his life: shall lose it and hee that hateth his life in this world, shall keep it unto life eternall. And, hee that is partner with a thief, hateth his owne soule. No servant can serve two masters, for either he shall hate the one, and love the other, or else he shall leave to the one, and despise the other; you cannot serue God, and riches. There is a hatred with a caufe, and a hatred without a caufe. As David's enemies hated him without a caufe, who did reward him hatred for his friendship. Christ said of the jewes, They hated me: without a caufe. According to the caufe, lo is the hatred good, or euill.

Lawfull hatred. in God it is essentiall and most just, whereby he hateth sinne, and the sinner, so that he deteareth him, to punish him: In man it is a commendable quality, and a Property of them that love and feare God. Ye that love the Lord hate euill. Which David professeth of himselfe. Doe I not hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise vp against thee? I hate them with an unfeigned hatred, as they were mine utter enemies. It is commanded by God, Hate the euill, and love the good: hate the vices, but not the men; neither loue the vices, for mens caufe. It is not the part of a wise man, to hate them that err, otherwise he must hate himselfe. For as wicked men are Gods creatures, we should loue them, but their vices, and in so farre as they defile themselves with wickednesse, they should be abhorred.

The hatred of enmity is, 1. When wee hate the euill (as culpa) done by the party offending vs, or them who we loue. 2. For this euill, we hate the Party as our enemy. 3. We detest some euill (as pena) to befall him.

The hatred of Abomination s, when we loue the party, and for that loue, we hate and detest all kinde of euill (whether it be as culpa, or pena) that may befall him, or be done by him.

Evory sinne (as that onely thing that offendeth God or...
or man) is the proper subject of lawful hatred: but a sinner is an improper object, whom we should hate only Respectively. Some other things also we should hate, but yet more Respectively, and are not in themselves to be hated, but loved, (nature commanding their love, and grace commanding their hatred.) As we are commanded to hate father, mother, wife, children, brethren, fisters, and our own life also, to follow Christ: then do we hate our soul best, when we do not yeeld to carnall desires; when we breake the appetite thereof, and resift the lusts of the minde.

But it is an unlawful kind of hatred, wherewith we are diseased: and for the most part it is the hatred of enmity: a Such as the hatred wherewith we hate God, b goodness, and good men, c Christ, d knowledge, e reformation, our neighbour, or f a mans owne soule. (As when he commits sin, or communicates with other mens sins,) which when he thinks he loves it most: in hurting it, he hateth it most.

This hatred (worthy to be hated) is either professed, or dissembled, which is much worse. As was Absaloms, against Amnon his brother. It is oft times couered, and coloured with lying lips, and subtill invention. It is againe either cruell, which hath a desire to hurt the partie hated; or simple, which hath no desire to hurt: but a disdain to contemne, or carelessly to regard. As all the brethren of the poore doe hate him. And, The poore is hated even of his owne neighbour.

It is sometimes love in affection, but hatred in action. As hee that spareth his rod, hated his sonne. This fond love is cruell hatred, and here the lover is an enemy: for in stead of that care he should take upon his children soule there is nothing but cockering, and cankerling of the same.
Part affected.

The immediate state of this perturbation, is that natural affection of hatred, whose function is to stir up the mind and heart, to abhorre or shun rightly all evil, absent or present: the highest degree thereof is a holy abomination, and disdainful contempt. The lowest degree of it is a base and light estimation of anything, because it is naughty, or filthy: when this affection becomes distempered, & immoderate, (either hating what should be loved, or hating too little, or too much, beyond the just and lawful measure) then is the soul diseased.

Causes.

The hearts of all men are in the hands of God, he moveth their affections as pleaseth him. He turned their hearts to hate his people, and to deal craftily with his servants. This he doth, to aggravate the guiltiness of the wicked, to their destruction, and to correct sinne in his own, for their good. This is one of those affections that are not convenient, and that doth accompany the reprobate mind, unto the which God giveth vp many.

They that are lying in their first generation, and have not yet tasted of that new-birth, doe abide under the diuels parentage, and are like him in all his lusts, but specially in hatred: as Christ said of the Jews: Ye are of your father the diuell, and the lusts of your father ye will doe, he hath been a murtherer from the beginning: According to the which it is said of Cain, that he was of that wicked One, and slew his brother, through hatred.

The wicked stumble at every occasion, and make the best things, to become the causes of worst affections. As Christ faith: Ye shall be hated of all men for my name. And

The natural affection of hat ed.

Psal. 139.21,22
E/a. 30.22
Phil. 3.8.

God most justly.
Psal. 105.25.

Rom. 1.28,29.
Satan.

Ioh. 8.44. 47.

1 Ioh. 3.12.
External occasions that stirre the conscience and conceal
Mat. 10.22.
And Cain hatefully flew his brother: and wherfore flew he him? Because his owne workes were euill, and his bro-thers good. Every man that doth euill, hateth the light. And the cause is set downe, lest his deeds should bee reprozed. Whatsoever they finde make a molestation to their slee-ping conscience, that they abhorre and hate. The world hateth Christ, because hee testifed of it, that the workes thereof are euill. Truth begetteth hatred, not of it selfe, but because of the peruersity of mens hearts: when there proceedeth from it, hatred, which is the poysnon of friendship. The world, as it loueth its own, so it hateth the godly, because they are not of the world; but appeare to the wicked to have made defection from them, and consequently have made defection and connivance of them, and of their wickednesse. As Christ faith, I have chosen you out of the world, therefore the world hateth you.

From deepest desires and delights, oft times ensueth the deadliest hatred, because of the strength of selfe-loue. As carnal loue, grounded on lust, the lust being gon, is turned vnto hatred: If the loue should ceafe, when the lust is gone, it were no manuell: but that it should be turned over to hatred, it would appeare strange: As the man that takes a wife, and when he hath lien with her, doth hate her: And Amnon who was fore vexed, and fell sicke for the loue of his sister Tamar: when he had lien with her, immediately he hated her, exceedingly: so that the hatred wherewith he hated her, was greater then the loue wher-with he had louse her. And seeing this strange metamor-phosis is not onely in unlawfull loue, but in that which is also lawfull: the cause cannot be ascribed to the loue, but rather to the lust in the loue; when a man hath his pleafant delights so suddenly quenched in the beloved object: He taketh occasion to bee revenged vpon this fo hafty annihilation, and chocking of this his so pleafant delight. All hatred is derived from loue, specially selfe-loue; as al negation from affirmation: we hate any thing, because it corrupteth that which we esteeme good, and do...
doe love. First, we respect love, then hatred: whatsoever we hate, we hate it for the love of some other thing. Love is first in intention, and hatred first in execution.

The blindness of the mind, contracted by darkness, procureth this passion. For he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. How great vanity and darkness covered the eyes of Herod, when he hated to the death all the young children of Bethlehem? If he believed the Scriptures, how could he strive to inuert the immutable Prophecy? If he believed them not, what needed he so to rage? The mind being overtaken with malice, is foolish, it precipitates itself. Here was a confusion of causes, as fear, doubting, suspicion, madness of opinion, self-love and such like.

One great wrong, or many lesser wrongs after others unrepaired; or such an one as hath rooted it self in the heart a long space, at the first kindled anger; the secur and chafe of the Ebulient blood about the heart being once quenched, the doulour is releas'd, but the retenging minde abideth: so anger converteth it self into hatred. Hatred is an old anger, gathered from many causes, and continuing long. Fiestra in oculo, ira est; trabs in oculo, odium est; sed nemo nisi Deus removere trabs crud. Anger is a mote in the eye, hatred is a beam in the eye: but if thou nourish the mote it will become a beam.

Hatred is drawne with two horses, Power, and Pompe; Fear hath the charge of the one, and Enmie the charge of the other. Fiercely the Coach runneth to mischief: it is not stayed by Innocency, nor stopped by patience, nor hindered by shame: fear hath the greatest force, and is almost natural and inconvertible, so long as the fear remaineth. Abimelech, and his men of Gerar, hated Isaac, because they feared him. Joseph was hated by his brethren because they feared he should draw all his father's affection from them to himself. And Ahab hated Micaiah the Prophet.
Prophet, because he used to affright him, by prophecy ing ill to him. Saul became David's enemy because he was affrighted of him.

Many think they have just cause to hate men's persons for their vices: who are like to Timon of Athens, (justly called Misanthropos) who being asked why he did hate all men, answered, Justly I hate those that are ill, and the rest I hate, because they hate not them that are ill.

Hatred is a work of the flesh, wherein all doth walk before regeneration, and the speciall cause is the want of heavenly wisdom, and too much yielding unto earthly wisdom, and unto that native corruption.

There is a secret antipathy that causeth habituall hatred: As among the vegetals, the vine tree, against the colewort: the oke, against the olive and walnut tree. There is a hidden discord naturally amongst many beasts, fishes, fowles, and vermine. As the Bees against the waspes, the spider against the serpent, the emmet against the rat, the greedy kite against the birds, the rat of India, against the crocodile. This antypathie is amongst sundry Nations, who hate other, and cannot give any sufficient reason thereof: It is amongst sundry men, by reason of the opposition of their humours and spirits.

But it is greater betwixt the woman and her Seed, against the serpent and his seed: But most of all in man (so long as he remaineth of the old Serpents nature) against God. The wisdom of the flesh is enmity against God. This is a natural and universal antipathy in all men against God, and whatsoever thing belongeth to him. It ariseth upon that secret guiltinesse of the heart, and hidden feare, whereby every one is affrighted at his presence. Guiltiness breedeth feare and feare begetteth hatred, that the heart wisheth there were not a God at all, Rom. 1.30.
Chap. 20. The passion of Hatred.

Signes and Symptoms.

If any good thing be in the hater, or seeme to proceed from him; it is but like wine in a filthy vessell, it loseth the grace. He is ever in a business either fearing or devising mischief; and what he deviseth, he imagineth also that others will doe the same to him. Hee tormenteth himselfe in inventing of revenge, and goeth mad when the execution thereof faileth. He gnaweth at his owne heart like a Viper; and with his malice, as with a saw, he rents his soule in two. He is a liar, a detractor, a scorrner, a murtherer; and if he cannot kill with his hands, he would have the Basiliskes eyes, either in his head or in his heart. His eyes are euill, because God is good: he rejoiceth at the destruction of him whom he hateth, and is moued with joy, when enmity commeth upon him. His words are the words of hatred: And if he say, hee loueth God, hee is a lyar: He cannot speake peaceably to him whom he hateth; and if he can, hee doth colour his hatred: He stirreth vp contentions, and will not spare to repudiate his owne best-beloued wife: Hee is a fool, euen when he thinks himselfe wisest; and hateth his rebuker.

Prognostickes.

If hatred be secret, it is the more dangerous: hidden hatred is worse then open: and he that doth shew it, desires it may be knowne, and eschewed. If it be professed, it hath the leffe force if it become inueterate, it is the more hardly helped. The hater is like the Basiliske (king among the Serpents) it is noysome to all. The poysnable Aspe should be an inevitble cuill, were it not nature hath giuen it dimme eyes. Malice is leffe dangerous, when it lacketh competency of wit. The Serpent.
pent in extremity of cold may be easily bandied; not
because it lacketh venom, but strength, to explicate it
selfe, when it is contracted by cold: Many haue the
heart of hatred, but want the hand of hatred; whereby
it is the leffe noyesome to others, but no leffe hurtfull to
it selfe.

The hater is hurtfull to all both to good and bad, and
to himselfe. It may be that ones malice hurt no other, it
is impossible but it must hurt himselfe: For wrath killeth
the foolish man.

The hatred of God is the greatest of all, and is visited
vnto the third and fourth generation. God shall cause the
haters of them that hate him, raigne over them. When
the Arke went forward, Moses said, Rise vp, Lord, and
let thine enemies be scattered, and let them that hate thee,
 flee before thee. And when it rested, he said, Returne, O
Lord, to the many thousands of Israel. God will make his
arrowes drunke with blood, when he begins to take ven¬
geance of the enemy. His wrath falleth on them that hate
him. His right hand shall finde out them that hate him, and
make them like a fiery ouen. They shall be scattered, and
flee before him; they shall vanish as smoke, and melt like
waxe in the fire. He shall lift vp his strokes, and for ever
defestroy every enemy that doth cuill to the Sanctuary.
Wisdome faith, He that sinmeth against me, hurtest his owne
soule and all that hate me, lose death.

God will curse them, that hate those that are his: and
smite thorow the loynes of them that rise against Levi (and
his Ministers) and of them that hate him, that they rise not
againe. They that hate the godly, shall perish: and malice
shall slay the wicked: they shall bee put to confusion, and
plagued. They that hate Zion, shall be ashamed and tur¬
ned backward. He that hateth correction, shall dye: and
except thou hate blood, blood shall pursueth thee: a little
sparke hath kindled a whole City, even so ex primitio¬
dis publica pernicies. Hee that hateth his neighbour, is a
man-slayer, he abideth in death, and loseth life eternall.

The
The malicious is in darkness, and walketh in darkness, and knoweth not whether he goeth, because that darkness hath blinded his eyes. And, God giveth over haters, into the hands of their haters.

Curatio and remedies.

The causes and occasions of hatred would be removed: take away the matter, and the fire shall be quenched; take away the occasion, and the hatred shall stay. And because it is soon kindled, and slowly flackened, injuries should be the more patiently tolerated.

Hatred is forbidden: Thou shalt not hate thy brother in thine heart: and the remedy is annexed: Thou shalt plainly rebuke thy neighbour, and suffer him not to sinne, or suffer not sinne upon him. Thus hee will amend, that thou shalt have no more occasion in him of hate, but of love.

And if thou wouldest redeem the hatred of thine enemy, and turne it into loue, overcome him by thy benefits or kindnesse. If he that hateth thee, bee hungry, give him bread to eate, and if hee be thirsty, give him water to drinke: for thou shalt lay coles upon his head, and the Lord shall recompence thee. And if thou canst doe no more, yet doe no lesse, then in necessity to helpe vp the Afe of him that hateth thee. Commit the event vnto God. Seres Domino: The Lord shall recompence thee. David thus remedied the hatred of Saul against him, by his gentleness and kindnesse.

Be still reconciled with God, that his favour and mercy may be extended toward thee, which when thy haters shall see, they may be softened in heart, and ashamed to continue in their malice. And pray to God, with David, and say, Shew a token of thy goodness towards me, that they which hate me may see it, and be ashamed, because thou, O Lord, hast holpen me, and comforted mee.
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| Consider that he whom thou hatest, may be Readable. |

| Consider thy mortality. |

| Consider the object and cause of thy hatred. The hated. |

| The occasion. |

| Thy owne hatred converted. |

The man we most hate, wee may bee faine againe to love, as one, by Gods prudence, made Readable to vs, in the ownetime. The world is vnconstant, time is mutable. Ioseph, once most hatred of his brethren, necessity moved them to love him againe most tenderly. The Elders of Gilead did hate Iphab, and expelled him out of his fathers house: but when the time of tribulation came, he became their beloved, head and Captaine. So love, as if thou wert to be an enemy, and so hate, as one that is to love againe.

Call to minde thy mortality; and what doth thy hatred profit thee for the present? It tormenteth the minde, and makes the conscience culpable: what shall it profit thee in thy death, when it shall dye, and thou shalt remaine damned? And what shall it availe thee, when thy hatred is perish'd, and thou shalt have no more portion for ever, in all that is done under the Sunne?

Looke vnto the object, and cause of thy hatred, and with a prudent eye consider them, and distinguish them severally. The party hated, the party hater, the occasion offered, and thy owne hatred. The hated himselfe is in case, while as thou the hater art tormented. Thou imaginest the hater to be ill, or to have done ill, the disadvantage shall be his: the guilty should be torment, and not thou that are innocent. The hater is thy selfe who should above all things labour to make thy selfe live in secret peace of heart, free from all discontentment, and needless molestation: and while as thou thinkest the hated guilty, make not thy selfe (the hater) guilty to God.

As for the occasion offered (if thou be truly wise) out of guilt, draw good, for there is nothing so bitter, that wants its owne sweet. God turneth all to the best, to them that love him. And as for thy owne hatred, it is onely to be hated, which thou must learne to convert, and diuert. Turne it from men, to their manners, and from hatred to their manners, to the piety of their persons. Diuert
Chap. 20. The passion of Hatred.

Divert thy hatred from all others, and fixe it upon thy owne hated, that it may suffocate or kill it selfe. How many humorall diseases in the body are cured by diversion and alteration; diverting them to another place, and converting them into another nature? And why should we not doe the same, with the humorous perturbation of the minde?

And as for the hatred of God, and of Christ, and of all goodness, godliness, Christians, thy owne soule and salvation, &c: It is onely helped by the loue of God: which is also a generall remedy of all hatred. He cannot hate man, that loueth God; neither can hee loue God, that hateth man. He cannot but hate flame, that loueth God. Ye that loue the Lord, hate euill: the loue of Christ so constraineth them. This is onely obtained by the regeneration of the Spirit: the circumcising the fore-skin of our hearts, and by imploring God for the same. And, The Lord thy God will circumcise thy heart, and the heart of thy seede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist live.

That thou maist be the more easely reduced from that hating of God, and induced to loue him: as likewise to preserve and confirme thy affection towards God: consider and meditate vpon these things following: God is an inexhausted treasure, the Well-spring of all, profitable in all, by all, and above all.

In Him there is a Paradise of ioy, floods of pleasure for them that loue him. He doth give them drinks out of the rivers of his pleasure: For with Him, there is the Well of Life, and in his light we shall see light. This is a fouveraine sweetness, that allayth all inferior bitternesses. This is that hony out of the Rocke, and that secret (but more sacred) Manna in the Desart, causing those Jubiles of heart, with all the festivities of a good conscience, and future hope.

He is spotlesse, and infinite in goodness, free from all imperfection, in whom al properties flow in essence and abundance,
abundance, full of force and efficacy. His beauty is transcendent and intire. It is not like the world's beauty (Dragons gall in viols of christall.) He is that pure Fountaine of life, he is good to Israel. Thou maist say: Whom have I in heauen but thee? and I have desired none in the earth with thee. He is the center, and the circumference of all things, from whom all things proceed, and in him reside: Full of Maiesty, magnificence, bounty, kindness, justice, simplicity, charity, beauty, unity, omnipotency, verity, immensity, prudence, impassibility, eternity, wisdom, and perfection of all perfections. The Angels behold these, the blessed Saints contemplate them, and we wandering pilgrims thither doe aspire.

His benevolence surpasseth, of all benefactors he is the best. In him we line, we move, and have our being: he is our Father, more neere and loving then any in earth. That Father of all, which is above all, and through all, and in us all: we beare in our soule his perfect portrait and Image above all other creatures. The Image of his Deity and Trinity is ingrauen, both in our body, and in our soule. He ransomed, marked and tinctured vs with the blood of his Christ, and adorned vs with the resemblance of present graces, and future glory, that when Christ shall appeare, we shall be like him, for we shall see him as he is.

As the fire fleeth to his Sphere, the river to the sea, the stone to the center, & the Loadstone turneth to his pole: so the heart (so resembling God) should bee touched with a secret sympathizing desire to bee united to him with an affectual and effectual love. Nothing can satisfy the wits of man but truth, and no truth, but that Prima veritas in essendo & dicendo: That first verity in essence and speech, and infinite in both. Nothing can content the will, and all the wishes of the heart, but goodness, and yet no gilded goodness that is in all these inferior things. They are but as a sight and taste of meate to a manstarving in hunger. In God only is folded vp all-sufficient
all sufficient contenting goodness. And he himself is that only most convenient and supreme object of all our wits, wills, desires and delights.

Our whole dependance is upon him, our only defence against our common enemiss, sinne and Satan, is by him. Herod and Pilate turned their hatred into love, that they might worke their mutual hatred against Christ the more: and should wee not turne our hatred of God in love, that we may hate sinne and Satan the more? If hee loued vs first so greatly, and so undeservingly: if he be to vs more necessary then our life, so pleasant, so profitable, such a sufferer of injuries of vs, and for vs (as Christ gave himselfe to be a ransom for vs:) If he hath not onely punished, but pardoned our offences: If he hath rid vs from so many evils of body and soule, of guilt and punishment, bigane, present, and to come, and imparted to vs himselfe, with so many millions of graces here, and degrees of glory hereafter: If Christ hath loued vs unto the death, and hath suffered most willingly such exceffive paine, to deliver vs from that endlesse paine: Should we not (in the consideration, that both hee is so excellent in himselfe, and so louing vnto vs without dimension) convert our hatred into love and to meet him with some true measure of correspondent affection? and with some proportionate grateful and effectual recognition, stirre vp our hearts, and say to our owne soule: My soule, praiseth thou the Lord, and forget not all his benefits:

Psalm 103: 2, 3.

which forgiveth all thine iniquities, and healeth all thine infirmities: which redeemeth thy life from the grave, and crowne thy with mercy and compassions: which satisfieth thy mouth with good things, and thy youth is renewed like the Eagles.
Enuie is a consumption.

What it is.
*Cic.Tusce, 4.*
*Mat. 20.15.*
*Prov. 28.2.*
and 22. 9.
and 23. 6.

Enuie hath two objects.

Happinesse.

Unhappinesse.

CHAP. XXXI.

The consumpccion of Enuie.

PROV. 14. 13. Envy is the rotting of the bones.

DESCRIPTION.

It is insgly called the rotting of the bones, it is so painfull to the minde, and hurtfull to the body; and (like a fever hecckick) doth consume a man, and bring him to his end; as the rottennesse of the marrow doth, that lyeth within the bones.

It is a dolour for the good of others. Christ declared it well, when he sayd, *Is thy eye euill, because I am good?* Those eyes are sayd to be euill, vnluckie and bewitching, *que geminam habent pupillam,* whereby their sight is not simple; so the enuious misconceiueth and sinisterly mis-interprets another mans felicity.

It is a compound and confused passion, having two sorts of objects: Whereof the first is, the welfare and *happinesse* of another, for the which the minde concei¬neth, sometimes a fadnesse and discontenting grieve, and sometimes a hatred, and sometimes both. Because that good which we mislike in others, either we want it, and would have it; or wee fear some euill to come of it, to our felues, or to others whom we love; or we think the partie enuied, is vnworthy of it. The other object is, a rejoycing at the unhappinesse of another.


The envious man rejoiceth at the evil things that befall others, and is sorry at their good things.

It is a molestation to good men, when they see the felicity of the evil. It is a maladie to evil men, when they see the prosperity of the good.

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**Part affected.**

Envy is not a simple, but a compound perturbation: it hath not a natural affection, to be the immediate seat of it. For at the beginning, man had not created in his soul any affection of envy. That perverse passion did appear in man, only after the fall. It is seated in other natural affections, and ariseth out of them, to wit, avarice, pride, and hatred, as may evidently be seen amongst the causes following.

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**Causes.**

The envious taketh his first occasion, from the prosperous and happy estate of others. Where there is no light, there is no shadow, and where there is not some felicity, there is no envy. Envy is bleare-eyed, it may not behold the brightness of others. Like unto fire, it assaulthes the highest things. Rightly called, The fortunates opposed. The Beetles (bred of the Asses dung) are always attractive, vesicatious, and vilcaterious: they delight to erode and consume the finest wheat, and fairest flourishing Roses. So doth envy follow those that are famous, and flourishing by vertue: And the nearer the envious be, the envious is the more stirred. Vicinity and prosperity are the parents of envy. It is dim-eyed, it cannot see a-farre or: and neere-hand it seeth too perusely, with the spectacles of a wicked imagination, causing all things to seeme more and fuller then they are. As one in reasoning

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**Imidus adversis gaudet mas iniquum secundis,**

Socr. Anton.
in Meliss.
S.70. P. i.

**Naturall affections.**

_The prosperity of others._

_Fumus gloriae inuidiæ est._

_Inuidia lippa est._

_Tanquam ignis summa Pet._

_Tit. Linus._

_Antagonista fortunatorum._

_Cantarides._

_Qui virtute florent._

_Vicinumque pecus grandius vber habet._

_Ovid._
reasoning with some physicians, what was best for the quicknede of the fight: some allcedged brused Finchome, brayed glasfe, but he said *inuidiam ait*: I say, enuy, for it maketh our neighbours goods see me more then they are.

Enuy ariseth vpon those things that are neerest vs: One begger is woe, that another by the gate doth goe. Enuy fretted most at those that hare recently risen. But if the rising haue cost him much, as by great suftering in warres, or by paiencfull service for kings, enuy is then the lesse mounded. But if glory and greatnesse come to any freely, and by fortunes fauour, (as they speake) it is the more stirred. The enuius makes anotheres happinesse his owne torment: but when the best, in their best estate are enuiued, it is not their misery, but the enuius malady. Salomon beheld all trauell and all perfection of worke: and found, that this was the enui of a man against his neighbour.

Selfe-loue begettetth too many needelesse desires. It is hardly satisfied with its owne aboundance: it liketh the good things of others which it neuer tasteth, better then its owne, which it daily enioyeth. Because of rich desires, it makes it selue alwayes poore. In the midit of wealth, when it receiues others haue what it wants, it enuieth, because it lacketh. And if there be therewith, a minde puffed vp with ambition, thinking that others light, is like to darken their candel: others fire to draw away their heat: or others glory to obscure their sparke: they fret the more. These three doe craue a fourth to concurre: *Hatred*, hating him that hath the thing we loue. All conspire to beget enuy. In regard of superiors, because he is not equal to them: in respect of inferiors, lest they be equal to him: in respect of those that are equal, because they are made equal. So Saul enuied Davids felicity: Rachel, Leabs fecundity: Cain, Abels piety and grace.

The ignorance of Gods prouidence, and the finifter and foolish judging thereof. Not renuerencing his disposing

\[\text{Psal} 73.15\]
CHAP. 21. The consumption of Ennie.

Hand (distributing to every one as it pleaseth him best) and thinking that every thing befalleth by fortune or skill: maketh many to fret at the prosperity of others. The wicked enuying the prosperity of the goodly. The godly againe enuying the prosperity of the wicked; wherein David was a little infected, and acknowledged himselfe herein to be foolish and ignorant, because hee looked not rightly vpon Gods prouidence, the disposer of his benefits and judgements: in the which malady hee found himselfe pained, vntill he went vnto the Sanctuary of God, and was rightly cured by information from the Word.

There is nothing so pregnant in the beginning of enui, as is madnesse of opinion, whereby men stand in conceit of themselues, and in a rash judgment toward others. The welfare of others dazleth their eyes: and are grieued that such great glory, riches, pleasure, vertue, wisedome, fame, or such like, should befall on such unworthy and naughty persons: and they themselfes (in their owne complacencie) being much more worthy, have not the like. They grudge, they murmur, till at last they can take no ease, till they disface themselfes in the torment of enui: contenting themselfes with detesting the enuied: wishing, or speaking, or doing something to his prejudic. If any opposition be made to his foolish opinions, and doting, presently he will raise his Logomachies and strife of words, whereby commeth enui, railings, euill surmisings.

The minde of man runneth head-long into many vices, because of our natuie frowardnesse: So that the Scripture faith not in vaine: The Spirit that dwellith in vs, lusteth after enui. This is that wisedome that is earthly, fenc, small and devilish, because the devil is the first author and fator of it: it is but plaine madnesse and foolishnesse, as it is said of the Gentiles, who in times past were vnwise in many things, but in speciall, in living in maliciousnesse and enui. This is one of the manifest worke of
the flesh, and one of the effect of a reprobate mind. It buddeth forth in those that are carnall, and walke as men.

Signes and Symptomes.

The ruine of others, is the enuious mans reuenew. The joy of others is his annoyance, ut musca vulneribus: As flies delight to sit and feed upon the wounds of others, so the enuious comforts himselfe in other mens discomforts. He is grieved to see others have as much,or more then himselfe. He is a peevish and jealous misinterperter of good things. If hee know the miserie of him whom he mislikes, he will rejoyce to have such a subiect whereon to exercise his pitty. His passion followeth (like a shaddow) him that walketh in the clearest Sunne: And like vnto smoake, fieth vp on high, as though it would cover and darken the skie. He aimeth at the highest, and disdaineth the lowest. He makes himselfe unfortunate, with other mens fortunes, and thinkes himselfe decaying when others do prosper and rise. His eares are itching, to heare of others, what his tongue would faine speake. The praises of others pierce his heart. Hee is like the deuill, who enuyeth, that man should attaine to glory which hee himselfe lost: not because he was ever in hope to get it againe: but only because hee once had it, hee disdaineth that any should now have it.

He is inwardly tormentted, and outwardly disfigured. Hee is both the delinquent, and the punisher. His sleepe is troubled, his pleasures interrupted, all his delights are tarter, the more he feeth, the more he is wafted: His inward griefs and gripings of mind are great, he cannot be without vexation. He is tormentend when he feeth any goe with him, before him, or behind him. Hee is Cain-like, fretting at the graces of others, and at
Chap. 21. The consumption of Envy.

The envious is fed with dainty meat, for he doth continually gnaw upon his own heart, and upon the felicity of others. He shrouds his passion under the fairest pretences, and will not spare to preach Christ, even through envy: or rather under the preaching of Christ, to make more contention, supposing to add more affliction to those whom he envies. His desires are always unsatisfied. He is a prying detractor, and doth publish the worst, against the best, when he finds his best time. He is ready to sow his tares amongst the best corn, and to spread abroad the vntruths and reports, and against the truest honesty. His grudgings are great, his murmurings are many: He delighteth to have many fellowes in misery, but most few (yea none) in felicity: He is always charged with his gunpowdered humour, waiting when he may best shoot: His passion in his face is deciphered: He is pale, his body groweth lean, his eyes hollow: he hath a pining carcasse, consumed with a wasting spirit. Envy is imagined of the Poets to dwell in a darke cave, disquieting her selfe with torment, rejoicing at others harme: abounding with gall, lean and pale, her teeth black, and eyes looking askew.

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Prognostickes.

There are some countries, as Crete (Candie) that have no venomous beasts: but there is no fellowship that wanteth the venom of envy. It is a pestilent euill and hard to be helped. It is the roote of all euils, the fountain of mischief, the seminary of sinne, the matter of offences. It is an interminable euill: It metamorphoseth a mans mind into a diuers spirit. By it was procured the worlds fall, and Christs death. It is the daughter of pride, and parent of cruelty: it kindleth sedition. Naboth and Abel were killed by it.
It shooteth at others, and hurteth itself more than others: it is a rottenness to the bones, and consumption to the body, like rust to the iron, or blasting to the corn, astrum impuri spiritus; The spirit of an unclean spirit. The Snake, Adder, and Toad poison others, but not themselves: the envious poisoneth himself by his envy. Envy hath nothing good but one, it excruciates the owne author and owner: It is at once, a sinne and a punishment: Together the envious sinmeth, and is punished: an expedite kind of justice: It were good he had eyes every-where, that at the sight of all that hee feeth happy, he might be tormented. Envy drinketh vp the most part of its owne venome. It is the viler and the law of the Soule.

The envious (because of his secret torment) is more to be pitied then envied. His envy is a conceited viper, and will not otherwise be borne, but by corroding andrenting of the belly. Like the Vultures eating vp continually the heart of Prometheus. And like the foolish Bee, that lootheth the life with the sting. It burneth the heart, and wasteth the bodie, and is like the worme that breedeth in timber and consumeth it. The envious shall not be unpunished, he abideth in death: And envy destroyeth the silly one.

Consider narrowly the occasions of thy envy. Plutarch.

If the occasions of envy were removed, it would soone cease. Take away the newell, and the fire will cease. But it were extremely unreasonable, that any should become unhappie to cure another's envy: And because the nature of envy stretcheth it selfe, not toward any man's person simple, or toward any man's felicitie, without respect of the person; but toward the person, as he envied and liueth in his present felicity.

For
For so soone as the felicity goeth from the person enuied, or the person enuied, doth by death goe from his felicity, enuie doth cease of its owne accord. It is the duty of a vertuous man to make it cease willingly, before it cease of necessity. Conceive in thy minde the happinesse of others, abstractly, as a separable accident, enjoyed one-ly but for a short time, and as a borrowed loane, which perhaps to morrow must appertain to some other. Consider againe, the happy man in abstract, from his happi-nesse: and conceive him in thy minde, as a mortall man: perhaps to be stripped naked to morrow, as running fro that thou enuieft in him, and posting to his grave. His best things are but in their Fiers and doing. Attend with patience the finishing of the Comedy or Tragedy. And if he be godly, he is to be crowned with glory, when thou liest condemned in torment with devils, because of thy deuilith enuie.

Diligence must be vsed for the attaining or renewing of our regeneration: which doeth vter it셀프 moost in love that enuieth not: It is not pufffed up, it seeketh not her owne things: it suffreth all things. We are all the mutuall ferving members of one body, vnited to one Head. The good things of others are for our benefit, if wee could fee it. The strength of one ferveuth for the vfe of another. The repining at the happinesse of an other member, is but the maligning of our owne welfare. Love thy friends in God, and thy enemies for Gods caufe. If thou thinke that any doe prouoke thee to enuy, thinke it thy obliged duty to pray for him as a Christian, Put him in thy se-cret prayers, and thy enuie shall cease. If those that are good, and not of the worst sort, be prosperous, it moueth mens minds a little to fret: But if the wicked or vnwor-thy doe flourieth, it encreaseth the passion much more: Their bondlesse death, lufty life, their fat bodies, their aboundance paffing their desires, their licencio-ness, presumption, blasphemy, and daily increa-sing in riches, prouoke (euen the godly) to impatient fretting.
Chap. 21. The consumption of Envy.

The chief remedy is to enter with David into the Sanctuary and Schoole of God. Learne by his Word and Spirit, that hee ordereth all things most wisely and justly hee correcteth thee with the want of the good that others have: and tryeth others by the benefits that thou wantest. Consider that expected endless felicity, prepared for the godly, which makes them contemne all earthly vaine pompe, unworthy to bee endured. Who can charge God with folly, that hee be-throweth on any more then is meete? Who can challenge him of unrighteousnesse, that hee giueth him lesse then is due? Consider that none haue sincere blessings, pure and free from the mixtures of troubles: he that hath the fairest shew, may haue the greatest sorrow. The consideration of the one, should keepe vs from envying the other.

Consider the season, that it is now time that wee should arise from sleepe, and after that the darkenesse of ignorance be past, it is our speciall duty that all wicked affections (which are the fruits of darkenesse) by the fan-ning and sanctifying (knowledge of Gods truth, be driven out of vs: that we order all our passions, and actions, according to that certaine and sure rule of all righteousness: for if now our saluation be neerer,then when we beleued, the night is past, the day is at hand: it is our duty to cast away the workes of darknesse, and let vs put on the armor of light. So that we walke honestly, as in the day: not in gluttony and drunkennesse, neither in chambring and wantonnesse, nor in strife and enuying: But put yee on the Lord Jesus Christ, and take no thought for the flesh, to fulfill the lusts of it.

Pride hath not a barren belly: where-eruer it is, it bringeth foorth her children, whereof envy is the most frequent. Strangle the mother, and there shall bee no daughter. Endeavour to be indued with the contrary quality of humility, but because pride is not the only mother of envy, but likewise Philautie and Complacencie doe procreate...
procreate the same: they are likewise to be take away, and helped by their particular currences.

Consider that we are all brethren by nature, having one father Adam, one mother Eve; of one generation; of one matter; of one manner of coming to life, and one departing from it. Nature hath made us all equal: and teacheth all to bear equally with other. We are all againe brethren spirituall: There is one body and one spirit, even as ye are called in one hope of your vocation. There is one Lord, one Faith, one Baptisme, one God and Father of all, which is above all, and through all, and in you all. There is one mother (the Church:) and one common brother, who is Mediator between God and man, which is the man Christ Jesus: we are all create unto one end, to wit, to possess that heavenly inheritance, there to live together, and rejoice together eternally: we are all the heires of God, and fellow heires of Christ, members of one body, redeemed with one blood, called unto one hope. The consideration of these and such like, should make us walke worthy of the vocation whereunto we are called, with all humblenesse of minde, and meekenesse, with long-suffering, supporting one another through love: Endeavouring to keepe the unity of the Spirit in the bond of peace.

Temporall things are but finite, they cannot satisfie all, and are lesse then can content any one: the more they are divided amongst many, they content the lesse. Hereupon ariseth envy, when one desireth to have what another hath: the hauer (is thought) either to frustrate or restrict the wanter from his desires. It is the duty of all, to moderate and bridle their delights and desires in temporall things: and to attain to true contentation, by despising in some true measure those things below: and by converting our appetites to spiritual, heavenly, and eternall things, which are not scanted by the number of possessions: the more that they are enjoyed of many, they doe appeare the more. And because they are infinite in matter

Consider thy unity and alliance to him whom thou enviest.

Eph. 4:4, 5, 6

1 Tim. 2. 5.

True contentation, a notable remedy of envy.
Chap. 22. A trembling heart.

matter, manner, measure, and time, they make full and final contentment: and make all those inferior things the least, and unworthy to be envied.

CHAP. XXII.

A trembling heart.


DESCRIPTION.


tremb(e, becaufe of thole imminent euils that unwillingly the mind doth apprehend: as opposed and contrary to our will and good. Fear is a pitiful and miserable perturbation, and most unseemly to be in a man: for it is shame for a man to be called fearfull, and to be sick of such a filthy sickness.

The object of fear is some enuill, disliked and detested as noisome and imminent (although in appearance only, and perhaps never to come to passe:) It is therefore called, The expectation of euill, even of such an euill, as is to our apprehension terrible, or as Christ calleth such euills, fearful things: such as we would faine eschew. They that put desperate hands on themselves (which is one of the most terrible euills) because they have no will to eschew death, they feare it not, but seek it as some good thing.

1. There are many sorts of fear. 1. A naturall fear, from
from the which no man can be freed, wherewith Christ himselfe was affected, but not infected. And many of the best are molested with it,

2. A blind or vain fear, where there is no cause. That is that 

Panictous terror (so called from the famed God Pan, who was thought to be the author of sudden terrors without cause, distracting one out of his wits) which bealleth to men of all degrees, orders, ages, professions, the most grave, holy, wife, temperate and strong whereof beasts are not free, as horses, dogges, &c.

3. Carnall and insidell fear, when the fleshly arm of man is feared more than God. This is that fear of man that brings a snare. That forbidden fear, b Fear not man, that is able but to kill the body. c This is that fear that should not be feared: this was in Abraham when he denied his wife, but more in Peter, when he denied his Lord. It was in Iacob for Esau, and in Samuel for Saul.

4. Servile fear, which is like a mercenary servant, fearing punishment for offending, and fearing to offend, for fear of punishment: And like an adulteresse, fearing to offend, not for love, but for fear of her husband: His presence is burthenome, if he be absent the fear eth his coming. It is like the people of Israel's fear of the oath the breach whereof was feared more for the punishment than for the crime. Or as Saul feared the people more for danger to his owne person, then for love to their persons Or as the people of Israel feared God for his judgements, and served their Gods for their phantastie. This servile fear of God, is chiefly for his judgements and wrath. It is proper to the wicked: and is most justly called wicked or miserable: Because the most wicked and miserable are diseased with it.

5. Desperate fear, is a kind of servile fear, and the highest degree thereof: which was in Saul: and is in damned devils. 6. Filiall fear, which is a loving reverence, whereby the heart stands in awe to offend any; But chiefly this filiall fear is toward God for his mercies.
### Chapter 22. A Trembling Heart.

(with whom there is mercy that he may be feared.) For we have not received the spirit of bondage to fear again, but we have received the spirit of adoption, whereby we cry Abba Father. This is like the fear of a loving child, reverencing his father; it honoureth him whom it affecteth, with a sweet respect. It spareth nothing, and feareth nothing, to fear him rightly. Abraham for his fear to God, feared not to kill his own sonne. This is like a chaste and loving wife, that feareth the departing of her husband, and feareth to offend him absent or present, through the lone she beareth toward him.

The blind fear is foolish: the natural fear is pitiful: The carnall, servile, and desperate fears, are impious and faithlesse. The filiall fear is godly and faithfull.

The blind and natural fears, are more indifferent: The carnall and servile fears are forbidden, the filiall is commended and commanded.

The servile fear, to the ungodly is a pedagogue, driving to the desperate fear: But to the godly it is a pedagogue, leading them to the filiall fear.

The godlesse may be without all kinde of fear, because they have no changes: And because God holds his tongue a long time: But the godly fear alwayes. The ungodly may have all the sorts of fears, in their full measure except only the filiall, whereof they can have no part. The godly may be troubled with the blind and natural fear: feared in the carnall, and terrified and prepared with the servile: but encouraged and comforted with the filiall.

The ungodly begin at no fear, and come to the carnall, and from the carnall they proceed to the servile: And this oft increaseth, till it become desperate. This againe never ceaseth till it become endless: But in the godly, the carnall and servile, are converted into the filiall. The more he wanders from God, his servile fear is the more: but the nearer he is to God, it is the lesse.

With all the sorts of fear the soule is troubled and diseased:

<table>
<thead>
<tr>
<th>Psalm 130. 4.</th>
<th>Romans 8. 15.</th>
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<tr>
<td>Isaiah 66. 5.</td>
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All the sorts of fear compared together.

<table>
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<th>Psalm 55. 19.</th>
<th>Isaiah 57. 11.</th>
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</thead>
<tbody>
<tr>
<td>The godly and ungodly how they fear.</td>
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What fear doth causeth the soule.
**Part affected.**

There is in man a natural affection of fear, whereby the soul is grieved, upon the apprehension of some imminent and impending evil. The evil is conceived, as future: but the nearer it is, it makes the more stirring: whether the evil be real or apparent, it is all one: when the occasion is just, and the measure competent, then it is rightly stirred, and well accompanied with study, solicitude, and fore-fight. If the evil be a turpitude, it hath following it, blushing and shamefastness: albeit it be a bigane committed evil. This natural affection is the immediate source of this disease, when it is forced to be distempered, and exceed without just occasion, and is neither ruled by grace nor reason, disturbing both mind and heart, and inordinately disquieting the whole person. The heart contracts itself, recalleth home, and recollects within it self, all the spirits almost, whereby the external parts of the body grow pale, cold, with a moist sweate: yet sends some of them out again, to furnish a little courage and strength to the body. In this collectation of spirits gathered and scattered, the heart not knowing what to doe, there followeth a secret trembling of the heart within: and if it be great, it makes all the body quake.

**Causes.**

Because men fear not God truly, hee unjustly inflicts upon them this trembling plague. And where they thinke themselues most sure, there they shall be taken with fear. Even with the terrors of an evil conscience, where-
Chap. 22. A trembling heart.

wherewith he launcheth the most deeply: and as men whom he will destroy, hee terrifieth and pierceth them thorow with the spirit of feare: He giveth them a trembling heart, till their eyes fall out, and a sorrowfull mind, making their life to hang in suspence before them, fearing both night and day. He doth send upon them a faintness of heart, that the sound of a shaken leafe shall chafe them, and they shall flye as flying from a sword, and shall fall, no man pursuing them. The devil is busie by his illusions, through Gods permission, to plague the heart of the wicked with many bad and mad feares. As the Spirit of the Lord departed from Saul, and an euill spirit sent of the Lord, vexed him with strange feares.

Dangers prouoke feare: if the euill seeme great and imminent, if our indangerer be our enemy, malicious, deceitfull, powerfull, experimented, wife, and neer adjacent: and we our selues weak, vnwise, naked, empty, and with out means to eschew: herewith all the dangers of threatnings, afflictions, visible perils, crosses, and terrors of death, greatly procure feare.

There are many of weake spirits by nature: and by ouer-soft and delicate education, made weaker, and more subject to feare then others. As women are more fearefull then men: voluptuous men more then the temperate: and we our selues weake, vnwise, naked, empty, and without means to eschew; herewith all the dangers of threats, afflictions, visible perils, crosses, and terrors of death, greatly procure feare.

There are many of weake spirits by nature: and by ouer-soft and delicate education, made weaker, and more subject to feare then others. As women are more fearefull then men: voluptuous men more then the temperate: and the rich more then the poore; They that have the greatest hearts, have the least courage, and most feare. They that are yong, are more fearefull then they that are old: Iether feared to slay Zebah, and Zalmunu because he was yet yong: which his father Gedeon feared not because he was elder. The weake minde complaineth before it be troubled; it presupposeth euils, and falleth before the time. There is no heart without some measure of wickednesse, specially if the euils be sudden. Zeno answered to one who asked him, why he was afraid at the barking of a dog? It is impossible that any man can be fo strong and stout of courage, but sometimes he must shew himselfe to be a man in weaknesse. Aristippus almost
almost shipwrackt; was so afraid, that a feare-leffe Soldier did scorne him, because he did not behaue himsellf Philosophically; But he anfwered, Thou and I have not the like caufe to be affrighted: Thou art not fearefull for the life of a knave, but I am affrighted for the life of a Philofopher. Sudden euils doe fo affect the imagina¬
tion, that before a man can gather his wits, he must bee some what perturbed. This is a feare of weaknefle,pro¬
ceeding of the infirmity of humane nature, which was in a Jacob, who immediatly after he was comforted of the Angel, was affrighted of his brother Esau. b Paul had many of these natural feares. c So had Mozes. d The people were aftonied at the quickning of the dead corps. e And the three Apoftles at Chrifts transfiguration. This fort of feare is no sinne, except it exceed or degenerate into some other fort of feare.

Corruptiō of judgement, maketh vs that we know not what things are terrible, what not terrible, and what are neutrall. Opinion and strong imaginations haue the grea¬
teft fway in vs. There are many things that do more af¬
right vs then aſfault vs. It is only our apprehenfion that makes many things euill in appearance, which are not fo in themfelves, or in effeft. Here upō comes that blind feare where there is no true and reall occafion, the fault is only in the corrupt imagination. As Anno 900. when the fouldiers in the opofed Army did folow with great cries the Hare that was flying toward the city of Rome: the Romans within were to examine with feare, that at the tumult they did ly in fuch heapes within the wales, that the enemy eafily did come and overcome them. Infants are terrified at thofe that have their faces masked, or at the naming & faining of Ghosts: which proceeds upon their naturall imagination, fo strong to conceive such feares, and weake to discerne them.

At the sight or remembrance of thofe that we feare moft, this terrour will arife. As Caffander being made King of Macedoniar and Greece, when he did in Delphi see...
fe the image of Alexander (whom he feared when
he was alive) was so terrified, that his whole body trem-
bled. Lions, Tygers, Serpents, Toads, at their first sight
strike a terror into mens mindes, albeit they be free of
any danger by them. Many are affrighted at their owne
shaddow.

There are in men some antipathies and peculiar strange
natures (which is common also to beasts) whereby
they (being otherwise men of great courage) will hate
and fear this or that thing, without any kind of reason,
and whereof they never were, nor could be hurt. They
will be affrighted, some at a Mouse, some at a Cat, some
at Cabadge, some at waters, some at the sight of bleed-
ing. The cause of all this; is not expressible, it is inft
and inherent. But more evidently men may have their
imaginations depraved with the tincture of the fumes of
melancholy: whereby they will be affrighted of every
thing, both sleeping and waking, and will procreate to
themselves (out of their deluded melancholious imagi-
nation) terrours of all kind.

These cursed fcares, carnall, servile, and desperare, are
the children of infidelity: they cannot be for salvation,
neither can they seeke nor get pardon. It is a lawfull and
naughty feare which obtaineth no mercy, where faith is
deficient, and that faithfull and true feare of God is con-
temned: whereupon doe follow most iustly (as punish-
ments) those bad feares that perturbe the foule. If thou
wilt not feare this glorious and fearefull name, The Lord
thy God: the Lord shall give thee a trembling heart He
that with feare trusteth not in the Creator, every creature
doeth afford him Tempefts of terrour.

There is nothing more able to breede feare, then an
euill conscience of a reproachfull life. The wicked flee
when none pursueth: but the righteous are bolde as a
Lyon. The workers of iniquity feare, when there is no feare.
Sinnen maketh an euill conscience: an euill conscience
terrifies: the heart is afraid of God the Judge of Sinne.

This
This was true in Adam, although he would not confess it, when he said, I feared, because I was naked. He expressed a false cause, for he was naked before: he concealed the true cause, which was an evil and terrifying conscience. The greatest malefactors want not in secret, their secret terrors. The most wicked conscience hateth God most; and because it hateth, it always feareth, and fleeth from him: The greatest matter of joy, they make the greatest matter of fear and terror: They do behold nothing in him but power, judgement, and wrath: they looke not to sinne, as it offendeth God, but as it offendeth themselves and procuring judgements: they feare to sinne, onely for fear of the punishment of sinne. An ill conscience furnished fear to Belshazzar: and to Felix.

Signes and Symptomes.

The heart melteth, the knees smite together, and sorrow is in the loynes, and blacknesse in the face. They change many colours, like the Chameleon: and if the face shew nothing, yet within there lurketh a trembling mind. Fear clootheth the pores, corseteth the spirits, spoyleth the strength: the hair starteth vp, the voyce is interrupted: fear is the bond of speech, a cold sweat will be ouer the body: the sole is so coractate, and draweth it selfe into selfe, that almost it suffocates it selfe: their sleepe is interrupted: their eyes are open, and see not; they heare, and are not attentiue; they speake, and expect no answere.

At home, and in peace, the fearefull are couragious, but in extremities nothing: in words bold, in deeds naughty: they tremble before the Trumpet: they delight in that, that maketh them lurke: they can bee angry at nothing: they dare enterprize no great thing. They molest themselves in every trifle, In pulicis morfi Deum

Gen. 3. 10.
Oderunt dum metuunt.
Dan 5.6.
Aet. 24.25.

The lively characters of the fearefull.
Nahum 2. 10.

Morbus timidus est loco fessi.
Impossible est timere simul, et irasci.
Timidi nunquam sidere tropheam.
Claud. de bel. get.
Ioh. 12. 42.
Deum iuuvocant. Their religion is but slender: and if they believe, they dare not confess: they would flee, and can scarcely goe. If the fear be smaller, it puts wings to the heeles; but if it be greater it naileth the feet fast. For lacke of right resolution, sometimes they are made desperately bold. David sets downe some symptomes of his owne feare, when he said, "My heart trembleth within me, and the terrors of death are faine upon me, and a horribile fear hath covered me." And I said, "Oh that I had wings like a Dove: then would I flee away and rest. Behold, I would take my flight farre off, and lodge in the Wilderness." Great care and solicitude doth accompany the fearefull, all pleasures are eclipsed, no fruition of good is felt, he thinkes his life vnpleasent, hee cannot get his wits gathered for resolution. Belshazzar in the middeft of his mirth, and Felix in the middeft of his felicity, through their fear, trembled.

Prognostickes.

Fear is the seminary of sinne; it maketh the heart to enterprize many bad, vnhonest, and vnlawfull wayes of reliefe: it maketh many other sinnes servicable to it, and for fear, many euils are committed: it is a competent punishment for hypocrites: It is the fitter of shame: I feared, because I was naked, said Adam. It euery hath painfulnesse and care; it mocketh and tormenteth with shewes of euils, and spoyleth reall goods. The fear of the wicked commeth to passe: for that which the wicked fear, shall come upon them. God will chuse out the wickedes delusions, and will bring their fear upon them. Fear hath driven many to most great dangers. The fear of man bringeth a snare, but hee that trusteth in the Lord, shall be exalted. Of all euils, it is one of the greatest. Many haue runne mad herewith: and how many haue put violent hands on themselves, thinking to end their
A trembling heart.

their feare by a desperate ending themselves? Oft times present death hath followed upon feare, suffocating the vitall spirits. When Abigail told Nabal (after his drunkennesse was gone) the threatening words of David, his heart died within him, and he was like a stone. And when the feare is more for the fleshly armes of man, then for awe of the power of God, his Judgements doe follow, and that threatened second death. Many become miserable with feare, and some have died, for feare to die. And God shall make Passers, (i. Terrifiers) Magormissabibs (i. Fear round about.)

Curation and remedies.

Fear is many wayes badly cured, when either it is hid or altered a little, as Sauls feare was with musicke: or when one forceth himselfe above his feare in terrible dangers, either that hee may acquire ambitiously some honour, or to eschew some greater punishment (as doe those that are desperate.) Sometimes fear is suffocated with anger and fury, with drunkennesse, with hope of victory. Other times it is smothered downe by the encouragement of Art or experience, as in fouldiers. Ignorance holdeth downe feare: hope of gaine sufferers not feare to be felt.

Present protection and safety allayeth it: as when Barak desired the company and protection of Deborah, the Prophetesse. This was the comfort (but not the cure) that David gave to Abiathar; abide thou with me, and fear not, for with me thou shalt be in safeguard. So David wished the wings of a Dove, to flye from his feare.

Vexe not thy minde with euils before they come: they may as well never come, as come: feares and hopes deceive both alike. All things in time, by turns come and goe. There are millions of unexpected adventures, hid within the hand of Gods providence: things unexpected accidents.
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**Chap. 22. A trembling heart.**

dents have ruinate the greatest fortunes: the man thou fearest most, is but a mortall worne. The euill thou trembleft at, is either momentany, imaginary, or contingent. The wheele is still mowing, and will not stay. So long as there is life, there is hope. Man purposeth, but God disposeth. In the sharpest maladies, the predictions are never certaine.

Learne to measure all feared euills: thou shalt finde the euill is either not so great, or else shall not be so long, as that thou shouldst be so farre disquieted. Present to thy selfe in thy premeditation, some more fearfull dangers that may happen; thee. Learne in thy thought to wrestle against them. Whilst thou haft leisure, give to thy selfe some false alarms, against the which in time devise some advantages, that thou maist arm; thy selfe, and be provided for a retrait: that when reall perils are imminent, they may be the more familiar, and thou the lesse afraid.

There is nothing so good, as a minde truly strong, great, prompt, confident, resolute, with a large, cleere, and settled resolution. Such as the Philedtims tooke vnto themselfes in their wofull feare against the Hebrewes, saying, *Be strong, and play the men, bee valiant and fight.* It refeth all vpon this, that thou command thy selfe. Thou muft boldly attempt something, if thou wouldft bee any thing worth: It is the part of a man generously to suffer accidents.

Wisedome maketh the best and strongest resolution against feare. *Blessed is the man that findest is; if hee sleepe, he shall not be afraid,* and when hee sleepe, *his sleepe shall be sweet; he shall not feare for any sudden feare.* The foole at all adventures, is ever vnder changing, like the Moone, but the truly wise abideth firme, and is like a foure-squared stone: for, a foure-squared stone stands evenly, on whatsoeuer side it falleth: Wisedome is the mother of courage.

Where wisedome or strength faileth, it is best to seeke it.
it at God, as did the people of Israel in their straites:
And Christ in his feare: but we must first strive to be
in favour with God, otherwise we shall get none of his
counsell. As when Saul saw the host of the Philistims,
hee was afraid, and his heart was sore astonied. Therefore
Saul asked counsell of the Lord, and the Lord answered
him not, neither by dreemes, nor by Vrms, nor yet by Pro-
phets.

The truly wise caufeth not with a holy feare, to feare
God. A wise man feareth, and departeth from euill, but a
foole rageth and is careleffe: A wise man is strong: for a
man of understanding increaseth his strength, for with coun-
sell thou shalt enterprise thy warre. The righteous are bold
as a Lion. This is that Wifdome of God, wherein is true
fortitude. It is via Regina, the Royall way; none walketh
in it but the strong, and he is strong onely: He that de-
clineth to the right hand, is the foolish-hardy; and hee
that falleth to the left hand, is the fearefull.

Let the true filiall feare of God overcome thy carnall
and silly feare. If thou prepare thine heart, and stretch our
thine hands towards God: if iniquity be in thine hand, put it
farre away, and let no wickednesse dwell in thy tabernacle.
Then truly shalt thou lift up thy face without spot, and shalt
be stable, and shalt not feare. Let God be thy feare, and
thou shalt not feare the wickedes feare.

This feare not to be feared is the beginning of wise-
dome: It is the first, and the laft letter of the A. B. C. of
our life: It is the Anchor of the heart, and makes the
foule firme against all other feare. Tuitissimae est, nil si-
mero prater Deum. It is a most sure thing, to feare nothing
but God: where it is not, the soule is made naked and
open to every terror.

It is the Seed of righteousness, the keeper of innoc-
cency: It is a sonne-like feare, with a sonne-like lone to
God: as the Father: It is a loveing feare, and a fearing lone.
In the one thou beginnest to be wise, in the other thou
art perfected: because the beginning of saluation is the
feare
Chap. 22. A trembling heart.

| Psal. 119, 120 Confidence in God. Psal. 56, 3, 4. |
| Esa. 43, 1, 2, 3, 5. |

feare of the Lord; and loue is the fulfilling of the Law: It admitteth the mixture of no other feare, because it is "Clean" and expelleth all other feares, as naughty, and corrupt humours of the soule. There is no (bafe, carnall, fervile, foolish, nor desperate) feare in this loue, but perfect loue casteth out feare, for feare hath painfulnesse: and hee that feareth is not perfect in loue.

The nearer we come to God with filial feare, the fervile feare is the leffe: Learne to convert the carnall and fervile feare, into the filiall feare. a Feare not their feare, but fuard the Lord of Hosts, and let him bee your feare, and let him be your dread. For this faithfull feare: It is c Louing, cleaving to God, obedient, and an e amending feare. Obadiah the governor of Achabs house, profeffed this feare, and that he feared God greatly from his youth: So long as we are not fully regenerate, the fervile feare cannot be fully converted into the filiall; yet this may subdue and captivate the other: as at last the scholer may command the Pedagogue, when he leaueth his childifhnesse, and commeth to some more perfection. Lot feared to dwell in Zoar: He fervilely feared punishment, and filially feared to offend God, by remaining amongst the wicked. David was sometimes beaten with the fervile, to make him seek his remedy in the filiall: as hee feith, My flefth trembleth for feare of thee, and I am afraid of thy judgements.

It is good to confide in God: I trusted in the Lord (said David) and feare not what man can doe to me. And to meditate vpon the great, and good things he hath done and promised to doe to vs. This was Gods recipe, which he gave to his people to cure their feare. Thus feith the Lord that created thee, O Iacob, and hee that formed thee, O Israel: Feare not for I have redeemed thee I have called thee by thy name, thou art mine: when thou paffest thowor the waters, I will be with thee, and thowor the floods, that they do not over-flow thee: when thou wal-keft thowor the very fire, thou shalt not bee burn'd, neither shall...
Chap. 22. A trembling heart.

But when we have his promise joined thereto (which those that exceeded in fortitude amongst the Gentiles had not) we may have our fear so much the more well cured. God gave this counsel to many one: to **Abraham** to **Isaac**, to **Jacob**. **Moses** gave this counsel to the Israelites. And many times was this medicinal **memorandum giuen vnto them**: Pluck up your hearts therefore and be strong, dread not, nor be afraid of them, for the Lord thy God himself will go with thee, he will not fail thee, nor forsake thee. And as God gave this counsel to **Joshua**, to **Joshua** gave it vnto the people. Thus **Elisha** cured his servants fear, when he said, Fear not, for they that bee with vs, are more then they that bee with them: and prayed that he might see it, and saw the Mountaine was full of horses and chariots of fire round about **Elisha**. This is that most frequent divine remedy against fear, so frequently set downe in Scriptures, but in speciall, 1. Chron. 28. 20. 2. Chron. 20. 15, 17. Psa. 3. 7. and 23. 4. and 27. 1, 3; and 46. 1, 2. and 49. 5. and 56. 4. 12. and 91. 5. and 112. 7. and 118. 6. Es. 12. 2. and 41. 10. 13, 14. Fear not thou worme, **Jacob**: I will helpe thee, saith the Lord.

Without all preudice of the fear of God, or dependance vpon his promise and power: all ordinary meanes in wisedom should be vsed to remedy our fear. The fear of God maketh vs holy, it should make vs wise also. When **Jacob** was greatly affrighted of his brother **Esau**, he vsed wisedom, and divided his people & his goods: thinking he should make some safety, and so mitigate his
his fear. The Israelites when they were afraid of the Philistines, they used the spiritual means of prayer, to help their fear. It should be far from us to run from God, and seek to any that hath a familiar spirit, (as did Saul) or to any other ungodly means. The lawful means may be used. What Gideon feared to do by day, he did it by night. When Jacob was afraid that Laban should take his wives, he fled.

As for the fear that accompanyeth a troubled conscience, seek the remedy thereof amongst the remedies of a wounded spirit. As for the fears of desperation, see the remedies thereof in its own place. As for the fears arising upon melancholy, let the same be physically cured. If they arise upon some secret antipathy, or weakness of spirit; the meditation of these former counsels will help: and draw thy mind from childishness and tenderness, that thy foolish imagination may see its own folly, and that the mind may be firm and strong as is already set down. It resteth to set down some remedies, against the fear of imminent crosses, and of death.

Learne to fence in the schoole, before thou fight in the field. Premeditate gravely upon fearfull evils, before they come; the most sharpe and sourrest things are made sweete by digesting. Be ever prepared for the worst; and imminent evils shall affray the least. Consider that nothing can befall thee, but from a divine, wise, and fatherly hand: the bitterest crosses are the best remedies, tempered by the wisedome of that greatest Physician for our poor soules worst maladies. Settle thy heart in the love of God, expecting that all thy greatest feared evils (if thou be good) shall serve for thy greatest good.

To be weary of the world (because of occurrent miseries that oppress the heart with griefe) is a vulgar remedy of base mindes, against the fear of death. It is not commendable, because it is enforced, and death is wished upon a wrong cause; willing to die, onely to
Chap. 22. A trembling heart.

Eschew greater misery. As Job for his sore: Elias for his persecution: and Jonas for his Gourd, did with presently to die.

Ignorance also of death, and of deaths evil consequents, makes many carelessly intrude themselves upon the danger of it, and boldly banish the fear of it. But this is a most perilous remedy, because it maketh men to die in time.

Be daily dying, in resolving to die daily. Deaths sumoners, calamities, sickness, age, daily do attend; the first two are peremptory, the last makes more delay: wrastle with death in thy mind, ere thou wrastle with him in thy body. Account death ever present: be not like the Epicure, that feareth death, affrighted for not being: Nor like the worldling, who feareth to die, afraid for future misery: Nor like the Demi-Christian, who feareth to die, for being in doubt what will befall him; whether miserable, or to be turned to nought. Nor be like the convinced Atheist, who in his dying looketh downward, and seeth three terrible spectacles: Death, Judgement, Hell; two to be passed thorow, and to abide in the third eternally: But be like a courageous and comforted Christian, that looketh upward, and beholdeth with Heaven, the opened heavens to receive thee, and the glorious Angels to carry thither thy soul: as one that can die, dare die, and would die, and knoweth after death he shall be, and shall be happily happy for ever.

Let thy sins die before thy selfe; and thy life, before thy death: Innocence of life, and an acquainted studied knowledge of the vertues of death, doe giue the soundest confidence against the fear of it. Aske at God the lesson to Number thy days. Live well, that thou mayest die well; and may have little to doe when thou art dying, but to die. If thy care be great to live well, thou mayest care the lesse to die well. As Dathan cut Samson's haire, wherein his strength did dye, to infeble him: to pull thou out death's fling, wherein his venemous strength

A severall remedy against the fear of death.

Daily resolution to die.


Psal. 90:12. Innocence of life.

1 Cor. 15:56.
Consider the misery of our lives in respect of sin, and the evils thereof, our daily corruptions and rebellions, in minds, wills, and affections, ever offending God, and endangering our souls, daily temptations, diabolical suggestions, a daily battle, a daily sorrow, daily sicknesses, (which are daily dyings) that we may once learn to die well; fearing, trembling, wandering, and swimming in the tempestuous seas of a thousand miseries, that thou mayest say, Few, and cruel have been the days of our pilgrimage.

Consider that we are but strangers and pilgrims, for we have here no continuing city. Whilst we are at home in the body, we are absent from the Lord: And detained bound from him, till we be loosed.

Consider the blessed estate of the glorified, freed from all their miseries, and triumphant in unspeakable joy; yea, though after their skin, worms destroy their body, yet shall they see God in their flesh, whom they themselves shall see feeding their soul in the face of the Lamb, and his name written in their foreheads: and are like him, for they do see him as he is.

Consider the vanities of all things that are in the world, and all things therein contained, done, suffered, and attained, nothing contenting, nothing continuing: the best, the greatest, the wealthiest, (that lack no delight, no opportunity, no ability, no dignity) must, at the last, lay with Solomon, Vanities of vanities, and all is but vanity; wherein all our time hath been but the months of vanities and painfull nights.

Looke not on death directly, neither consider it in nature, (which sheweth it horrible) neither in the Law, (which sheweth it cursed, and a passage to the second death) but behold it through the transparent glasses of God's Providence, and Promises. Behold it in that providence,
Chap. 22. A trembling heart.

Providence, and all the circumstances thereof of God, foreseen, fore-appointed, and laid on determined. By his providence we live; and by the same we must die: for it is appointed unto man that they shall once die, and after that cometh the judgement: we were borne to die, and every moment we are running to our end: we must give place to others, as others gave place to us. Fear will not help one hour: the peremptory dyer cannot be altered. Where there is no remedy, fear can make no helpe: what is most just and common to all, should justly be regarded.

Behold it in the promises of grace, which sheweth death to us, changed by Christ into a sleepe, and a passage to heaven, whereby in effect it is become as no death. The victory and sting of it is gone: it giveth much more than it takes: it takes us not from our selves, but sets us at liberty, and restores us to our selves: it shews us not up in darkness, but freeth us from it, and brings us to light, and joy unspeakable and glorious. We are purged from our dross, and unfolded from our chaffe. We have his promises in death, that he will by his presence both mitigate the paines, comfort the heart, and guard it against the Diuell, and his power. We have his promises after death, of a most sure blessedness, and of a building from him.

Looke not on death, but looke thorough death, as thorough a darke dungeon, behold that blessed estate and Paradise of joy, whereunto it is a passage. Looke not downe to death, but looke over it: Hold not thy eye downward to the streame of vgy terrours, while thou art going thorough deaths deepest rier: but set thy foot sure on ground, and cast thy eye vpon the banke on the other side, and fix thy sight on that Mount Sion, and celestial Jerusalem.

Behold thy death in Christs union with thee, and it shall appeare nothing to be feared. For though death devour the bodie and the soule for a time, it cannot dis-
Entertaine the fitst fruits of eternall joy.

Put this life and that life in parallell. a The fashion of this world goeth away, b this vile bodie shall be changed, and fashioned like unto Christis glorious bodie, c with a croune of righteousness, d when our changing shall come. e We are bound in the fetters of finne, and miseries, in death we are loosed to be with Christ, f and to dwell with him. Here wee haue no continuing Citie, there we looke for a Citie, g hauing a foundation, whose builder and maker is God, h made without hands, and eternall in the heauens. Death must loose the soule from the little prifon of the body; that the bodie may goe to a larger prifon of the earth, and the soule to a most large Paradise in the heauens, vntill the paradisde soule be unied againe with the imprifoned bodie, that both may be glorified together.

Entertaine a true taste of the first fruits of the joyes of the world to come, that thy conversation may be still in the heauens. Arme thy felfe with future happiness, thirst for the joye that is set before thee, thou maist couragiously adventure to goe to it, through paine, death, hell, and all things. Cleombrasti, to attaine to his soules immortality (whereof he only did but reade in Platoes books) from
from a high rocke did willingly precipitate himselfe.
But so much the more with Stevens eyes we should look
to heaven, and with the Saints tongue say come, Lord
Jesus. Let thy joy flow from a true sorrow for sinne, and
proceed from justification, let it be entertained by the
holy use of the Word, Sacraments, prayer, and practice
of piety, let it be rooted in the heart. If it be solidly be-
gun, it shall moderate the terrours of death, and shall a-
side eternally.

When the hour of death commeth, go as it were
out of thy selfe, overcome all cogitations, and wholly
rest and rely thy selfe on God's speciall, faithfull
and loving promises, that are all in Christ, Yea and Am-
men.

Lift up thy heart to him in prayer: if thou canst not
pray as thou wouldst or shouldst, yet at least trie by
sighs, sobs, groanings, which are acceptable praiers before
God. For prayer stands more in affection, then in action:
and say with Babilas, the Martyr of Antioch, when hee
was going to his death, Returne unto thy rest, O my soule,
for the Lord hath been beneficall unto thee. Because thou
haist delivered my soule from death, mine eyes from teares
and my feet from falling, I shall walke before the Lord, in the
Land of the living. If the vehemency of paine or sickneffe
pervert thy thoughts, and words; it is not the thought
of thy heart, it is against thy will, it will not be imputed
to thee.

Die willingly, and obediently. They that lived obe-
diently, or repent truly, that they have not lived obe-
diently, cannot but dye obediently. Thou shalt finde,
that the day of death is better then the day of birth. The
Patrician heretickes of old, ranne for'their death; but
thou in the loue of thy God, and laft, and best obedi-
cence to him (as to thy dearest Father) rune, meet,
and embrace death. Commit thy soule unto God, as un-
to a faithfull Creator. He shall give thee drinke out of the
Rivers of his pleasures: For with him is the Well of life,
Z 3 and
and in his light shall thou see light, and shalt behold his face in righteousness, and be satisfied with his image. For in his presence is fulness of joy, and at his right hand are pleasures for evermore. Say, Father, not as I will, but as thou wilt. And with Simeon, Lord, now let thy servant depart in peace. With Paul, I desire to be dissolved, and to be with Christ. With Stephen, Lord Jesus, receive my spirit. And with Christ, Father, into thy hands I commend my spirit.

The most excellent remedy against all fear of all perils in life and death, is the feeling of that sweet peace that Christ leaueth and giveth to his owne. As he himself promiseth: My peace I leane with you, my peace I give you &c. Let not your hearts bee afraid, Joh. 14.27.
chap. xxiii.

The heauinesse of Sorrow.

prov. 12. 25. Heauinesse in the heart of man, doth bring it downe.

prov. 14. 10. The heart knoweth the bitterness of the Soule.

description.

Sorrow is a passion of the heart, arising vp-

upon the apprehension of some present, or

nearer affaying and noisome euill. It dif-
fers from feare, which apprehendeth e-
uils as they are future: this, as they are

present. The people of the Jewes, in their

mournings, did acknowledge it to be a sickness, saying;

This is my sickness, and I will bear it.

Sorrow is either godly, or worldly.

Godly sorrow is either for sinne, or for trouble: The

sorrow for sinne is not hurtfull: it causeth repentance vi-
to salvation, not to be repented of. It bringeth forth the

whole seven effects of true repentance: to wit, Care of a-
mendment: Cleering from other mens guiltinesse: indignation against our felues: feare to offend God: great de-

ire to approve our felues to God: zeale of his glory: re-

venge against our owne corruption. Nothing is so com-

petent a matter of mourning, as sinne; which is to the

wicked
wicked the chiefe matter of their ioy. With their flethly ioyes, they banifh all forrow both of their finnes, and of their fores. But the godly, even after that their bigane finnes bee repented for, pardoned, and the tyranny of them subdued, doe keepe them in good remembrance, not to condemne them any more, but to humble them the more, and to hedge them from finnes to come. They forrow for finne, and reioyce in correction: they low in teares and reape in ioy: they reioyce in trembling, and in the midlde of heauinesse they have ioy vnspakeable and glorious: their forrow is not to be forrowed for. The heart knoweth the bitterness of the soule; and a stranger shall not meddle with his ioy. So that the heart at once may haue both great forrow for finne, and vnspakeable ioy in God: the forrow is more felt of themsefles, then known to others.

It is a comfortable forrow, one to forrow for his owne finnes, both bigane and present, Rom: 7. 22, &c. and for the tentations of finnes imminent, 1. Pet. 1. 6. For the finnes of others likewise, as did Lot, 2. Pet. 2. 8. Dauid, Psal. 119. 158. 136. Jerem. 13. 17. Ezra. 9. 3. Chrift, Mark: 3. 5. Luk. 9. 41. Paul, Rom. 9. 2. 2. Cor. 2. 4. They that doe fo are blessed, Mat. 5. Their sacrifices & contrite heart are acceptable, Psal. 15. 17. They are marked in the fore-head with the letter Tau, Ezek. 9. 4. God looketh to them, Eza. 66. They need not stand mourning without the gate of mercy, but may boldly enter in, as most welcome to God: who is contrary to the Persian Kings, that might abide no mourners, nor mourning apparel in their presence.

Sorrow for trouble in the godly, is naturall, moderate, and converted to the forrow for finne, and in the end, to ioy. He is forry for the absence of God, and counteth it his greatest trouble. Hee is sometimes subject to the heauinesse of a wounded spirit. Hee doth sigh in himselfe, waiting for the redemption of his body: hee sympathizeth with the trouble of others, and of the Church: he
he sorry for the affliction of Joseph, and desolation of Jerusalem, Neh.2.3.Psal.137.1.Ier.14.17.

If godly sorrow exceed, and become a fulness of heaviness, oppressing the whole faculties of the soul: or if it be anguish and trouble of conscience, whereby the heart is ready to be swalled vp with overmuch heaviness: in that case, it is to be cured by the remedies of a wounded spirit.

As for worldly sorrow, it is either fained or real. Fained sorrow is such, as hath but onely the outward countenance, and shew of griefe: It is sometimes vied in the profession of religion, as by those that look sorrow, and such as doe afflict their soules for a day, and bow downe the head as a bulrush, and lie downe in sackcloth and ashes. Sometimes it is vied at funerals: Some doe it by imitation or affection: Some by conduction and hiring: and other some by commandement. This ceremony began at the Egyptians and Caldeans. The Grecians borrowed this custome from the Egyptians, and the Romans from the Grecians, who concluded their funeral mourning with their Supremum Salve & vale to the corps.

It was vied in Israel, 2. Chr. 35.24. This lamentation for the dead would not bee fained, nor immoderate 1. Thes.4.14. But would be decent, without the infidels ceremonies, Leuit. 19.27. & 21.5. Deut.14.1. True, moderate, Act. 8.2.1, Thes.4.14. 1. Sam. 3.31. &c. And more for the worthie, Iob.11.33. And lesse for the vnworthy, Ier.23.19. Act.5.6.10.

Real worldly sorrow (causing death of body and soule) is that which is immoderate, and humbleth not the heart kindly, but disquiets it, disturbs and distemperit, whether it proceed from outward euils and losses, wher with the best may be diseased: as David, Josua: Or from inward euils, as most from melancholious humours, and worst from an euill conscience.

This is a most miserable sickness of the soule. May 25. 1687.
Chap. 23. The beauniness of sorrow.


2 Cor. 2. 4. Siwre, yap, Nac Athen 6. 7. Iob 39. 16.

Part affected.

Sorrow is a most great evil. And truly saith the wise, "Heauniness in the heart of a man doth bring it downe. It bringeth it downe, because it wasteth the natural, vital, and animal spirits. Because sorrow, by troubling and afflicting the heart, consumeth it: whole spirits are wasted: partly by contraction of the heart, whereby the spirits are choked (according to the which sorrow, is called anguiftb and straitness of the heart,) and partly by dissolution of the spirits (whereby sorrow is called dissolution) because it disliqueth the spirits, and consequently wasteth the body and sometimes resolueth it into tears or sweate: It is also fitly called, A pawring out of the heart like water.

The natural affection of sorrow.

2 Cor. 7. 11. Ioh. 16. 20.

A fearer respects euill future and imminent: The natural affection of sorrow, respects euill as present: at the which it should be rightly grieved, and be as careful to shun it. It should be both moderate and rightly stirred, at that which is euill indeed. And as the euill is in greatnesse, so shall the mourning be continue and arise (if the euill so require) to lamentation. This is the immediate seat of this perturbation, when either it is grieved at that which is not euill in it selfe: or not so great an euill as it appeareth: or when it is more or longer grieved then it should be; then it makes a sensible dolour and paine in the heart. The heart is next affected by this too farre stirred passion: and by a sympathie the minde is exagitate.
Chap. 23. The heaviness of sorrow.

Causes.

God inflicteth heaviness and sorrow of heart, justly punishing the former insolency of those that have provoked him: As Jerusalem confessed, Behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath. He hath made me desolate, and daily in heaviness. Again, he hath filled me with bitterness, and made me drunken with wormwood: That is he hath made me to lose my senses, with great anguish and sorrow. He correcteth the heart of his owne with sorrow: to learn them the better to sorrow for sinne: and to make more of the ioyes of his Spirit.

Satan is ready to be employed, as that enill and malicious spirit, directed and permitted at the commandement of God, to execute his will against the wicked. As the evil spirit was sent of the Lord upon Saul, and vexed him with sorrow and grievous pangs.

External troubles, dolours, disgraces, disappointings, losse of friends, parents, wifes, children, honours, profits or pleasures doe moue this passion: but so much the more, if thy minde be infected with selfe-love, or customary impatience: whereby it is made weake, and is not prepared and armed for both fortunes; yea, not onely doe losse of the things we had grieue vs: but also the want of the things we would most haue, do as much moue: As Rachel, when shee saw that the bare Jacob no children, faid vnto him in the anguife of her heart: Give me children, or else I die. Ahab's spirit was sad, because he could not get Naboth's vineyard.

Amongst externall causes, must also bee numbered such things as are the cause of a melancholious distemper, and in speciall, any melancholious food, as darnelled bread and drinke, too much watching, immoderate venery, idlenesse, solitaryness, abiding too much in
Melancholy.

And how.

A doubt answered.

in one place. (that hath grosse aire) too much cruditie and drinke without meate, and such like: that are the antecedent causes of the bad humour of melancholy. The imagination and phantasie, oft times, without any externall caufe, is mightily perturbed with the fumes and blackish vapours of atrabilious humors, and adult melancholious blood: whereby many strange terrors and implacable sorrowes are bred: this commeth to passe, because the braine and ventricles thereof (the instruments of discretion) are depraued and darkened by the cloudy vaporous spirits, arising from that ebullient blackish puddle, obscuring our nature cleare animall spirits. It is not so extreme at the first, as it groweth to by proccesse of time. This maketh not a simple absence of light, but a substantall and peruerse obscurity: becomming by time habituall to the braine, deprauing the conceit, whereby it breedeth alwayes fearfull and sorrowfull passions, and forgery of disguised shapes causyng great anguish: the imagination sending dolefull reports (but yet false) to the heart. The heart answerng with the like melancholike affection, turneth all joy into discomfort, and all hope into feare, and all confidence into despaire. One might maruell how any grosse humor in the body can affect the simple soule? But the answere is easie: The soule is not so much affected, as the functions thereof are depraued and perturbed. That firmamentall spirit (vindiculam & vehiculum anima, whereby the faculties of the soule doe worke, and the functions thereof are practised) is infected and depraued by the contagion of the subtillest vaporous spirits of melancholy. And as it is, so are the actions and passions of the soule: as if the eye see thorow greene spectacles, all things appeare greene, according to that medium: even so, when the spirit is depraued, all the functions of imagination and passion are depraued.
When many sinfull pleasures haue begotten an euill conscience, they are converted into many secret sorrows, albeit they thinke their worst deeds shall never make trouble, yet at last they finde the smart. *Even in laughing the heart is sorrowfull, and the end of that mirth is heainesse.* Amongst sports and greatest delights, the vngodly have gripings of sorrowes, and vexations of heart: When their pleasures are ended, their pangs doe begin: Their mirth was impure and mixed with secret griefes, but their sorrow shall be pure, without any intermeddling, and mingling of comfort or hope, to sweeten the taintnesse of their terrours. They may be throughly sad, but never throughly merry: *Their rejoicing is short, and the joy of hypocrites is but for a moment: and like the noise of thornes under a pot: Their laughter shall be turned to weeping.* They have ever a sting of an ill conscience, marring their mirth: *there is no peace to the wicked: their guilty conscience is like an arrow-head fricking in their flesh: that in the midst of their most iocund pleasures, it paineth them with pririe sorrowes. It is like a most painfull canker, that gold, silkes, and jewels, may cover, but not cure. In regard of their restless conscience, they are like the raging sea that cannot rest. And so much the more, for fear of death, they are all their life-time subject unto bondage, knowing (against their wils) that it is appointed unto men that they shall once die, and after that commeth judgement.

*Signes and Symptomes.*

The countenance is cast downe: all melodie is converted into rivers of tears. His eares are open to every alarum, but deafe to every comfort: the hands readie to beat the breast: his eyes are hollow and dim for griefe, all his strength is like a shadow. He is a brother to the Dragons, and a companion to the Ostriches. His
Ioh. 7. 7.

Ioh. 1. ao.

14. & iiS. 8. &

30. 17, 30.

Lam. 1. 20.

Speciall Symptomes, if it
come of melancholy.

Deut. 28. 65.

Special Symptomes, if it
come of an ill

conscience.

8 Sam. 16 14.

Common
Symptomes.

Iob 5. 7.

3 King. 2. 15.

Chap. 23. The heauness of Sorrow.

His pulte is small and creeping, his naturall humours are
viciate. In longing for death, his sighing commeth, be-
fore hee eat. His face is pale and full of wrinkles, his
flesh fadeth, his skinne groweth blacke, and his bones
burne with heat: His bowells and Melt doe swell, and
boile without rest.

If it proceed of melancholy, many of those former
symptomes will appeare in him: as also his cogitations
will be vaine, his eyes now and then too fixed. He can-
not get his sighes deepe enough, nor raised so high as
he would haue them. He conceiueth many abfurde and
ridiculous imaginations of himselfe. His sorrow hath
no external cause: He will imagine his leaf sinnes to
be the greatest, and his indifferent sinnes to be sinnes
against the holy Ghost: and sometimes wil not other-
wise be perswaded, but that heaven, earth, and hell, are
all conspired against him. His sorrowes come by in-
terualls of time, and now and then he findes vnvolun-
tary heats and sweats.

If it come vpon an euill conscience, his heart trem-
bleth, and hath secret terrors: His heart gripeth, and is
heavy in the midst of his greatest delights: the most
horrible sinnes that he hath committed, will now and
then be obseru’d before his eyes: He findes a worme
within him gnawing at the root of his heart: When he
lookes for greatest ease, the fury of his euill conscience
disquiets him: He thinke God hath a controversy ag-
ainst him. While his face is smiling, his conscience
is checking him: in the midst of all his delights, his in-
ward joy is eclipsed: The euill spirit of terror and bond-
dage vexeth him: He goeth about to be eased by some
worldly delight, but cannot find his ease found: and no
sooner dote the play goe, but as soone the refreshment
goeth with it: and the grieue and torment returneth.

In his most serious adoes, he is sluggishe and senselesse:
His appetite and digestion faileth, for sorrowes are his
meat: he bids farewell to familiaritie: solitariness he
thinketh
Chap. 23. The heainess of Sorrow.

Thinketh some solace. He is like Bellerophon, the killer of Bellerophon, and sonne to Glauce, of whom the Poet writes, He feedeth his sorrow with fancies: when he feeth he cannot profit with weeping, he weepeth the more. As Solon said at the buriall of his sonne: He maketh himselfe a spectacle of pity, his complaints are infinite. If his sorrow be light, he will be expressing it: but if great, his mouth is tonguelesse. Hee is, as if hee were turned (as the Poets faine) like Niobe (that miserable mother, and daughter of Tantalus) into a stone, by the power of sorrow. He is vnmeet for himselfe, for his calling, for the world, and for God: and becommeth like one that hath gone downe to the den of Troadonius: neuer to laugh, nor to be merry againe. He curreth the day of his birth: and abhorreth that life should be giuen to the heaui heart.

The sorowfull heart freteth at every thing. It is rent with lamentation, distraied with carefulnesse, and assualted with desperation. The mind is darkned, sleep is banished, and findeth painfull nights, full with tosfing to and fro vntill the dawning of the day. He is affrighted with dreames, and astonied with visions: His sighes are many, and his heart heaiie: His wit decayeth, hee is pensive and suspicous. His courage is converted to cowardlinesse: He becommeth so effeminate, that if he were amongst the Thracians, it behoued him to be clad like a woman: Armies of sorrowes (hee thinkes) are against him. Every thing is tart vnto his thought, and vnfauncoury to his heart: his whole life is bitter, and all his actions poisoned.

Prognostickes.

Sorrow is hard to be cured: it excuseth and covereth it selfe with fo many beautilfull colours of reason, goodnesse, godlinesse, necessitie, counting it a point of gravitie, a matter of conience, an ornament of wisdome.
dome, a companion of virtue. If the cause of it be latent, it is the worse, and worse to be cured: It is the more deadly plague, in so far as the cause of it is the more hid, and consequently, the more difficult is the cure. Sorrow is a goddesse terrible, yet curable. It is a punishment of sin, an enemy to nature, iniust and impious, pernicious and hurtful: A murmurer against God, nature, law, and against the whole world. Sorrow, of its own nature, is the cause of many evils, and is the greatest evil: it oppresseth and wasteth both body and mind: it bringeth the heart downe: It pierceth to that which is within, and bringeth weakness upon the strongest parts: A sorrowfull man drieth the bones. Sorrow breeds disease unto men: it bringeth on fury, and maketh many one to put violent hands in themselves, because it is a kind of madness, and a neighbour unto madness.

It causeth death and condemnation. Plantinus the Numidian, at the sight of his dead wife, presently died. Diodorus the Logician died for sorrow, because he could not answer the question of Stilpo. Homer died with sudden sorrow, because he was not able to answer a fishermans question. The like became of Philetas Cons. Aristotle the Prince of Philosophers, when he came to Concles, and saw the ebbing and flowing of Euripus, (that narrow Sea near Boetia) seven times in the twenty four hours: because he could not find the cause, he fell into an incurable disease, and at last desperately thrust himselfe into the Sea: Whereupon rose the Proverbe, Torquatus the younger, for grief of his banishment, slew himselfe. Achitophel, for the sorrow of his disgrace hanged himselfe, and Judas in desperate sorrow (arising from his evil conscience) did put hands in himselfe. Octavia, sister to Augustus, for the death of his Prince, by sonne Marcellus, was so oppressed with sorrow, that none was able to comfort her, and could not be cured, but spent her life in anguish. Phineas wife, when shee heard the sorrowfull newes of the taking of the Arke,
CHAP. 23. The heauinesse of sorrow.

Arke, the death of her husband, and father-in-law, for sorrow of heart, she bowed her selfe was delivered and dyed.

Curation and remedies.

The violence of sorrow, is not at the first to be strown withal, because it is so furious and unadmoned a beast: It is hardier overthrowne by withstanding, then tamed by following: neither would sorrow be too much concealed: It is like a fire, the more covered, the more it rageth: hidden griefes, if they burst not out with some vent, they will burst the heart within: It is no small ease to a sorrowfull heart, to have some faithfull friend, in whose cares they may disgorgre some of their griefe.

The most easie remedy of sorrow, is to take away the cause of it: If it come of euill, the euill to be remoued, as when Hezekiah got his death delayed: If it come of the losse, or want of some good, the good to be restored: as when Iacob found his sonne Joseph againe: or else the euill still remaining, or the good still absent: but therewithall a greater euill echeuewed: As when a Merchant in the Sea doth auoyd death, by losing of some of his wares: or a greater good obtained: As when Paul rejoyned in his bonds, under the hope of his reward in Heauen.

Teares doe appeare a little to mittigate sorrow: and shedding of teares is a kind of easine of griefe: whereof there are diuers sorts: Some for ioy, which shewe kindnesse: some for misery: some both for ioy and miserie (as the teares of Repentance, called the foode of the soule) and some for deceiving, which are teares of disimulation. How fouer teares arise from a grieued heart, and distill from weeping eyes: yet they are the vnfittest faine that any can apply to cure sorrow: as they mitigate some-what the heart of him that is grieued (although they

Sorrow at the first not to be strown with, nor concealed

Plutarch,

Occasions removed.

If 38. 13, 14, 20

Gen. 45. 27.
Or supplied.

Teares mitigate sorrow but little.

Expletur lacrymis, &c.

Gen. 45. 2, 14, 15 & 46. 29.
Duets. kinds of teares.
Chap. 23. The heauness of sorrow.

they be womanish,) so they move the hearts of others to compassion: They use the hands of the Omnipotent: They silence the accuser: pacifie the adversary: overcome the invincible: and are able to change vengeance into mercy.

There are many, that when either their hearts are too weak, or their burthen too strong: neither reason nor religion is able to worke on them: and yet time will overcome their sorrow. Time is the Physician of all sorrow. He that finds no end to his mourning by counsell; he will find it by time: The reason is, None may mourn both greatly and long. If sorrow be inuerterate, it is scorned, and not without cause. It is a foolish thing therefore to reject so many excellent remedies, & in the mean time, to suffer time, (the consumer of all things, and perhaps of thee before thy grief;) have more power over thee, then wisedome and piety. Weariness of mourning in a wise man, is the vilest remedy of mourning. It is farre better to cease from sorrow, before it cease from thee.

It is impossible alwayes to get the cause of sorrow removed (which if it could be done, the griefe would be instantly eased: Friends are oft times found to be miserable comforters, or else none at all. Teares are not alwayes at command, and they profit but little. To waite upon the physicke of time, is uncertaine, whether time will consume vs or our griefe first. It is therefore most necessary to set downe some very exquifite remedies to cure sorrow in the heart: while as yet the externall and antecedent cause thereof remaineth unremoued.

As Physicians doe with agitate humours in the body, (which are in a violent motion) when they cannot get them conveniently purged, nor suddenly altered: some they call backe to their owne fountain: some they draw aside to some more convenient place: So likewise are the proper remedies of sorrow, either by resurffion or derivation. By resurffion, when the heart recollects itself, and directly recals itselfe home, unto itselfe, from the

Time is a remedy, but base
Sen. Epif. 65

Weariness in mourning, a vile remedy of sorrow.

Sen. Epif. 65

Weariness in mourning, a vile remedy of sorrow.

Sen. Epif. 97

Ant enim simulatus aut
stultus est:

Iob. 16. 2.

More fit remedies.

Remedies of two sorts.

Resurffion.

Recollection of heart by a wise and lofty estimation of the Jesu.
euils that prouoke it to passion: As when the mind esteemeth it selfe so serene, so high, so excellent and worthy, that it scorneth to be affected with any kind of euils: as things inferior, so base, so naughty, and vnworthy of the commotion and seruitude of a divine mind. The euils againe, are accounted either not euils, or else so small and light (were they never so great) that they are thought vnworthy that the soule should be molested and pained for them. The royall minde disdainth to complaine of them, judgins the sorrow for them to bee against nature (defacing natures beautie:) against equity (reproaching nature law, that hath made all things changeable:) against Piety (murmuring against the prouidence of God)and against our owne vtility: (killing unnder colour:) As Iael killed Sisera, couering him with a blanket, and driuing the nail into his braine hard to the head. Esteeme sorrow to be a Viper, bred in our bofome: It effeminates, and couers with indecent shame: It drieth vp the bons, and eclipseth the light of our good fortune: It tarteth the sweetest things that we enjoy, poifoning our best vertue and deeds, and making our whole life bitter: This remedy is rare and excellent, but very difficill; yet the ancient Philosophers did teach it, as the Platonists, Stoicks, Peripateticks, and divers have attained to it: as is recorded of Socrates in his death.

Remedies by derivation, are when the heart diuerted from the euill that grieteth it, unto some other obiect, whereby it may be moued to have more ioy in it, then it had sorrow in the euill: or may be made in a manner, and in some measure to forget the euill: These kinde of remedies are both more caffie and more visuell. In bodily phystick, hemoragies, fluxes, inflamations, defuctions, and such like are cured by diversion, and turning the influent streame, from one part more dangerous, to another leffe perilous.

This is vised both in smaller and greater euils.
When a Chirurgion is to open a vein, or lance an Apo
stume, hee will make his patients (for fear of fainting) withdraw their sight, close their eyes, looke away, or behold some other thing: that by diverting their sight, their imagination may be some what diverted. Souldiers in battell, haue their minds diverted from all peril by the hope of victory. Many running to their death, have diverted their minde from all sorrow in dying: Some considering the miseries of life: others for estimation and glory, to shew courage. The Martyrs haue not beene afraid, nor their minds caften downe in the flames of fire: and that, because their minde were diverted from their flame, to their Crowne, and high price of their calling. Vulgars will say to their neighbours distressed with sorrow: Forget it, thinke upon some other thing. The mind is to be drawne to other studies, thoughts, cares, busineses: and finally, oft times to be cured with change of place.

The minde would be prepared, before it fall into the conflict of sorrow, and be made ready and strong for all grievous and distressed accidents: That when they come, they may finde the heart made firme: and the heart may find them the lesse terrible. Premeditation and expectation of evil, make the minde to gather its owne forces, and to make perfect preparation for the tempest. He the exerciseth himselfe with Conceit of evils, finds the reall conflict with them easie. Whateuer is long looked for, it faileth on the lighter: and things when they come, are halfe past in their violence: It is good for the minde never to bee secure, lest suddenly surprizing evils make it mistakable, and leave it desperate. Resolution of minde giueth heerein the safest advantage.

If one would obied, it is a torment to the mind to thinke on euill before it come: The answer is: It is no paine, but a pastime: and the vnspakeable comfort in the time of trouble, doeth more then recompence the travaill. The soule would bee also made, like a well fortifid
The heauinesse of sorrow.

Wisdom and furnished Castle: stored with his own provision of proper goods (not with the goods of the body or fortune, for they make little help of virtue, and of grace. Socrates so delighted in virtue, that no kind of sorrow did ever alter his countenance. But the inward jubile of the mind, in the kingdom of grace, excelleth: which standeth not in meat, nor in drink, nor in such like bodily trash, but in righteousness, and peace, and joy in the holy Ghost, which keepeth the soul to firme, that no in countrie euils can detect it.

When euils doe befall thee, it is impossible to be altogether void of passion (as beasts are, who have no reason) neither shouldst thou be like afoole, who can vse no reason: but like a man indeed, to whom reason is given against euils: either to avoid them, or else to abide them: Seek thy remedies from within thee, collecting them from reason. Vse reason for a remedy of thy dolour: Out of reason may bee drawne many exhortations, persuasions, many counsels, many comforts. Heauinesse in the heart of a man doth bring it downe: but a good word rejoyceth it.

Marcia at the death of her worthy sone Metellus, by sorrow was almost brought to death: but was restored by the counsels & comforts of Seneca, which he drew from reason. If thou be stricken with sorrow, for the death of any most deare friend, gather thy comforts from such grounds as these: It is a Statute of God and nature to die. All things are governed by a divine power. Sorrow profits not the dead: The day of death is better then the day of life. All things arise to fall. And every thing is drawing to an end.

If thou be in sorrow for the losse of worldly goods: reason doth afford grounds of comfort: As the losse is little Thou hadst contentment when thou hadst not this that thou wantest. Thy losse may be repaired with double in thine owne time: nature is content with little. All things are but lent by God, and are to be restored at his
Chap. 23. The beauty of sorrow.

There is nothing stable in this world. There is no fixed felicity in pleasures, pomp, or riches. 

Crasus (that most wealthy King) banished Solon from his soil, because he reproved him for letting his felicity in his wealth: and saying, There is no man happy before his end. But at last, when he was to be put to cruel death by Cyrus King of Persia, he cried out, O Solon, Solon! If thou lose the goods of fortune, content thee with the goods of the body: If thou lose the goods of the body, content thyselfe with the goods of the mind. In thy losses, looke not on the thing that thou wantest, but on the things that thou hast; and enjoy them.

Some tart things a little sweetned, make a pleasant sauce. Lighten all thy sorrowes with reason. Res per se tristes ratione sunt alienanda. Upon those, and such like reasons, did the whole morall, Philosophers ground their remedies against sorrow, and gave their counsel and precepts according thereto: So that Euphrates Syrus, at the death of his wife, did quarrell Philosophy. To consider what griefe others have suffered more then thou; how patiently they have borne their euils; and how they had their sorrow cured, affordeth no small comfort and remedy. As the sufferings of the Prophets, the patience of Job and what end the Lord made: knowing that the same afflitions are accomplished among your brethren, which are in the world. Thou must not thinke euill accidents to be a strange thing, but shouldst rather reioyce, in as much as we are partakers of Christ's sufferings, that when his glory shall appeare, yee may be glad and reioyce. To consider that thou haft the Sonne of God a fellow-companion in suffering, both with thee, and for thee, is a most forceable remedy (which none of all the Philosophers did ever understand) to breed thee comfort in the midst of sorrow, and to sweeten all thy soares, comparing them with his wounds.

There is none exempted from sorrow: every one hath his owne fit therein, some more, some leffe. All men are
in their owne times miserable. Thou canst see none
that complaine not of somewhat. Solon made one of
his mourning friends behold from an high Castle, all the
whole houses in the City: and willed him to think with
himselfe how many sorrowes and mournings had
beene there, what there are presenty, and what, and
many are to be thereafter, and said to him, Ceafe to
mourne for humane euils, as if they were proper to thy
selfe onely: Have not our betters endured more? and
have not we deferred more? The comparing with others
is a great comfort in misery: and associates make some
solace.

But neither can reason (were it never so cleare) nei-
ther can examples (were they never so many) remove
sorrow so well: as to runne to the God of comfort,
and to his Word, the true Fountaine of comfort: For
whatsoever things are written aforetime, are written for
our learning, that wee through patience and comfort of
the Scriptures might have hope. It is a vaine thing to
srieue against him that is greater then man: and who gi-
uethe no account of all his matters: For though God
speake to man by his divers judgements: yet hee is not
understood, vntill hee open the eares of men, even by their
corrections, which he had sealed (that is, that hee determi-
ned to send upon them) that hee might cause man to
turne away from his enterprize that is cruel: and to bear
downe the pride of man, and keep backe his soule from
the pit. Hee is also stricken with sorrow upon his bed,
and the griefe of his bones is sore: but if there bee a mes-
gen with him, an interpreter, one of a thousand to declare un-
to man the righteousnesse of God: And speaking to him of
grace, shall (pray to God and) say, Redeeme him (that he
goe not downe into the pit) by the reconciliation that I
have found: then shall his keepe refreshed more then a
childes and shall returne as in the days of his youth. The
meaning whereof is this, that the principall remedy
of sorrow vnder affliction, is to be had from God, that

Val. Max.
lib. 7. cap. 2.

The ground of
spiritual comfort, is to runn
to God and to
his Word.
2 Cor. 1. 3, 4:
Pf. 119. 50, 76:
Rom. 15. 4.

Iob. 33. 12, 13:
and 19. 23, 24.

Iob. 33. 23.

Specific ke re-
meaded.
as he giveth the wound, so he must furnish the value. The administration of this divine remedy, is commended to the faithful and rare messenger of God: His method must be first to declare to the patient, the equity of God in his government, and specially in inflicting that particular cross upon the party. Secondly, to preach and declare to the patient, the grace and mercy of God. Thirdly, to pray for the patient, that he may be reconciled to God, and obtain mercy. The disposition of the messenger is set down, that he must be such a one, as hath found tenable expiation with God, and comfort from him.

Consider, all calamities are either punishments, corrections, trials, or Martyrdomes. Punishments are either universal, that touch equally whole mankind, as common troubles, Gen. 3. 17. Sicknesses, Psal. 36. 10, 11, 12. Death, Rom. 5. 12. Psal. 9. 7. or particular exemplary judgements, that do befall those that are facinorous, Luk. 23. 41. Num. 25. 14. 1. Cor. 10. 11.

Corrections are fatherly chastisements, Heb. 12. 7. 1. Cor. 11. 23. whereby the godly are afflicted, and admonished both of their daily infirmities and spots, Ier. 30. 11. and of their greater sins, Lam. 1. 14. and warned in times coming, to take heed to their ways, Isa. 38. 15. Iob. 5. 14.

Trials are such calamities as God layeth upon his owne to try them, and to fine them, as one would doe with metall in the fire. Psal. 66. 9. Zach. 13. 9. 1. Pet. 1. 7. As was the affliction of Iob, Iob 1. 19. lam. 5. 11.

Martyrdom is that calamity that fell upon those, whom God did select to beare witness of his truth, unto the death, Heb. 12. 1. Isa. 34. 10. Whereby, as by a cloud of witnesses, others (that are so hard to beleue) through the ineffable kindness of God, may be a lure to beleue the truth: The blood of Martyrs is the Seminary of the Church.

It is good for thee when thou sorrowest under calamity,
The beautiness of sorrow.

Chap. 23. 

If thou thinke thy calamities be corrections; there are many excellent remedies thereof dispersed through the Scriptures, but most compendiously set downe in the Epistle to the Hebrewes, Chap. 12. 1. to 14.

And if they bee trials, thy remedy is, to diuert thy minde from thy trouble, and to fixe thy care vpon thy present gracious, and future glorious estate. Thou art vnder hope of an inheritance immortall, undefiled and that wethereth not, reserved in heaven, wherein he hath to reioyce. The triall of faith is much more precious then gold that perisheth, and shall be found to his praise, and honour, and glory, at the appearing of Iesus Christ, in whom he hath cause to reioyce, with joy unspeakable and glorious. If when thou dost well, thou sufferrst wrong, and takest it patiently, it is thankes-worthy: It is acceptable to God. Therefore thou art called: Thou shouldest follow Christs example: Thou art blessed: the Spirit of glory rests upon thee: Thou shouldest not bee ashamed, but glorifie God in this behalfe. Thou shouldest not thinke the fiery tryall, a strange thing, but shouldest reioyce, in as much as thou art partaker of Christs sufferings, that when his glory shall appear, thou maist be glad, and reioyce.

If thou fall vnder the calamity of Martyrdome; the remedies against all griefe therein, doe unspeakably abound; and are so plentifully ministred by divine influence of the secret power and comforts of the Spirit, that no tongue can express them, nor penne set them downe.
A Catholic and common remedy for all sorrow, Reconciliation with God, which p. occurreth either: A Catholicon
and common remedy for all sorrow, Confide Gods providence. Luk. 21. 18.

Reconciliation with God, which p. occurreth either: Lam. 3. 39-40.

Lam. 3 33.
Psal. 23. 4.
and 91. 15.

downe, they are even so vnspeakable, and so glorious. They are collected most visibly, 1. From the cause of their suffering, which is the greatest of all causes; the defence of the Truth. 2. From the Author, God, whose will it is. 3. From their inward persuasion of faith, and joy of the Spirit. 4. From the contempt of this life. 5. From the hope of the life to come. 6. From the sufferings of Christ for their Redemption. 7. From the example of others. 8. From the great zeal they have to the glory of God: And such like many more grounds.

But because there are many customary calamities that will befall men; which at the first they cannot consider whether they bee simple punishments, corrections or trials: or if they have a mixture of these, it is necessary that a common and a mixed remedy be set downe to cure such a mixed grief. And first, meditate upon the divine Providence & Will of God, without which, an hair of thy head cannot fall to the ground, nor the devil can have power over a soul. Marke. 15. 12. Whatsoever befallth, God decreeth it, Rom. 8. 28. hee effectuateth it. Esa. 45. 7. Amos 3. 6. he ordereth and disposeth it to his owne glory, and the good of the afflicted, correcting in judgment, Jer. 30. 11. 2. Sam. 16. 10. Psal. 39. 9. Herein did Christ, and all the godly, greatly mitigate their sorrow, and collected comforts: Not as thou wilt, but as thou wilt, Luc. 22. 42. The will of the Lord be done, Act. 21. 14. Luc. 9. 32. Mich. 7. 9. 1. Pet. 5. 6.

Whatsoever calamity befalleth thee, presently begin, or renew thy reconciliation with God. Wherefore then is the living man sorrowfull? Man suffereth for his sinne. Let vs search and try our wayes, and turne againe to the Lord. Let vs lift vp our heart with our hands, unto God in the heavens. By this meanes thou art made partaker of Gods fatherly affection, wherewith hee loueth thee in the midst of grief. Thou maist eaily be assured of the hope of deliverance, because he is ever present with his own, when they doe seeke him: and doth not cease to comfort and helpe
helpe the sorrowes of his owne, some one, or noe of
these wayes following:

1. Mitigating and eafiing the burthen: as Joseph, and
Paul were ealed in their prisons, God is faithfull, which
will not suffer us to be tempted above that we are able, but will
even give the issue with the tentation, that wee may be able to
bear it. In wrath he will remember mercie.

2. Corroborating and strenthening the heart inwardly
to bear the burthen, by the power of the holy Spirit,
whereby the burthen is thought light and momentane.
Paul was filled with comfort, and exceeding joyfull in all his
tribulation. Hee tooke pleasure in anguish, and when he was
weake, then was hee strong. Nazianzen in his dangerous
sickneses prayed to Christ. Helpe me, or if thou
refuse remedy, furnish mee with strength, strongly to
bear my sicknesse.

3. Converting all euils into good, even unto a good,
far better then that euill is, which we sorrow for: Making all things to worke for the best, unto them that love God.
Whereby the crofe is made to doe vs much good, and
maketh vs to feele God. To know our felues, and our
To trust in God, 2. Cor. 1.9. To amend our lives, Heb.
12. 11. 1. Cor. 11.31. Iob. 15. Psal. 1.19. To be pa¬
tient, Rom. 5.3. Obedient, Heb. 5.1. And perswaded
of our adoption, Heb. 12.7.

4. Delivering fully from trouble: The Lord knoweth to
deliver the godly out of tentation, and to reserve the unjust
unto the day of judgement, to be punifhed. But the manner
and time must be referred to him, for he hath set downe
a time to all things, Ecclef. 3.1. which he orereth and
ruleth, and none can hinder, haife it, nor prevent it:
whether it be the time of threatening, Gen.6.3, compared
with 1.Pet. 3.20. Ior. 25.12. compared with Dan. 5.30.
Or the time of promises, Gen.15.13. Exod. 12.41. Acts
7.25. God doth deferre delinence to instruct vs the
more, to humble vs the more, to make vs esteeme the
more

Chap. 23. The beauness of sorrow.

Mitigation.
Gen. 39.21.
Psal. 105.18.
1 Cor. 10.13.
Habak. 3.2.

Corroboration.
2 Cor. 4.13.17.
2 Cor. 7.4.
2 Cor. 12.10.
Phil. 4.13.
and. 1.29.
Ephes. 3.16.

Conversion
unto good
Rom. 8.28.
Psal. 78.34.

Delivcring
fully from
trouble.
1 Pet. 3.20.
Psal. 50.15.
The time
thereof.

Delay of
delivery.
more of delivery when it commeth, the more to loath the world, the more to prevent greater sinnes: the godliest have not been free of long crosses. As Abraham was childless till he was a hundred yeeres old: Elizabeth prayed long for a child before she got one: David's eyes failed in waiting on God, after his anointing, before he got the Crowne.

If God delay deliverance to death, we must consider it is his will: thorow the floods of affictions, we arrive in his Kingdome. To long griefes, God grants joyfull issue. The best remedy therefore is to wait on Gods leisure: patiently settle thy heart in the confidence of his mercy: God is powerfull, true, and gracious. He endureth but a while in his anger, but in his favour is life: weeping may abide at euening, but joy commeth in the morning. Poffefle thy soule with patience: Esteeme Gods will thy good. Say with Job, Though thou kill me, yet will I trust in thee. This our light affictions now for a moment, for the present time, Rom. 8. 18. Now for a season, 1. Pet. 1. 6. For a very little while, Heb. 10. 37. worketh an eternall weight of glory, and joy. Though Gods delivering hand be holden backe, yet his louring mercy is not changed.

Cicero setteth downe three weapons of the minde, against all trouble and griefe, which he never could understand, nor practice so well, as those that are Christians. *Contentio, confirmatio, sermoque intimus*. Contention, or rather intention, is nothing but an intended resolution, whereby the minde is ready and prepared against every trouble. Confirmation is a strengthening of the minde against all contrary opinions, doubts, feares, sluggishnes, and it is no other thing but constancy. As for inward speech, Cicero did not know it; not through lacke of wit, but through want of grace. This is a speech partly with our selues, and partly with God in prayer: with our selues, as David said, Why art thou cast downe, my soule, and disquieted within me? still trust in God. And as that aged
aged Samnites, (carried naked thorow the City in a Car) with two hang-men, pulling out his flesh with burning Tongs, the whole people lamenting highly, but he himself unmoved) most gravely and constantly spake unto him; saying, What are wee doing? I pray thee yeeld not, neither fret nor fear, these things are great, but short, and, no doubt, for our salvation, and a greater punishment to him that commands this, then to me that suffers in. O soule, stirre vp thy selfe, put away feare, trust in God, the end shall be shortly.

The minde would bee diuerted from the subiect of sorrow, to some more comfortable obiect. The faireff obiect, is the felicity of the life to come, and God himselfe, whom if the minde could seeke, and finde in a sweet fruition, it could digest many sorrowes. But without prejudice of it, pleasant obiects may bee set before the sorrowfull mind which worke by diuerion, drawing the minde from grievous obiects, both internall and externall: and amongst the rest, Muficke excelleth. So oft as Saul was molested with the melancholy humour, and furious spirit, it did affwage his rage. They that are Tarantati (stung with Tarantula, a little beast like a Lizard) they fall presently into a stupidity, and heavinesse of minde, together with divers other symptomes tending to death, and can by no means be cured, but onely by the sweetnesse of Muficke: For so soone as they begin to heare the pleasantnesse thereof; by degrees they recover: and still the Muficke must be continued, vntill they be restored to health. Wine allso a little affwageth and diuerteth the minde from sorrow. But Muficke, wine, Exhilarans Galeni, or such like Cordials, are not solid remedies against infused and voluntary sorrow: they are but palliaties, helping only in a very small measure and for a short time.

If sorrow and griefe come vpon Melancholy, the naturall cause would be diuerted, purged, and altered physically, and the imagination skilfully deceived. And if it come


Divert the mind to other obiects.
The principal cause is God.
1. King 8. 38.
Pio. 25. 20.
1 Sam. 16. 24
2 King 3. 5.
Dan. 6. 19.
Muficke.

Scalig. 185.
For sorrow and griefe come upon melancholy, what remedy.

Wine.
Prou 31. 6.
Cordials.

If it come upon melancholy, what remedy.
**The heauninesse of sorrow.**

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<th>CHAP. 23.</th>
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<td>come vpon an euill conscience, sports and pastimes will prove bad remedies: for, Even in lauging the heart is sorrowfull, and the end of that mirth is heauninesse. For the distrefle of an euill conscience, thou shalt finde the remedies in the Chapter of a Wounded spirit.</td>
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Finally, let the sorrowfull heart soare aloft vnto God, and by earnest prayer beg comfort of him, who is the God of all comfort. This did David in his greatest sorrow: He prayed to God that he would looke vpon him and his paine, and forgive him his Sinne: and that hee would let his mercifull kindnesse be for his comfort, according to his Word. Hee grounded his comfort more on Gods Mercy, and Word, then vpon all comforts beside, whether they were sensuall, worldly, Morall, or Philosophicall, which are but vaine babblings, compared with the other.

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**Prou. 14.13**

Prayer for comfort.
2. Cor. 1. 3, 4.
Psal. 25. 17.
and 119. 76.

*Hagia, ej phauspeq.*

*Plat. in Axiortho.*
Violent Desperation.

I O B. 7. 15. My Soule chooseth rather to be strangled and to dye, then to be in my bones.

2. S A M. 17. 23. Achitophel did put his household in order, and hanged himselfe.

DESCRIPTION.

Desperation is either holy, or unholy. Holy desperation is, when one despaireth of his owne strength, and in the anguish of his conscience, thinketh there is no remedie for him, but either to perish in his sinnes, or else by speedie Repentance, to runne to his God, as his gracious Father. Or when man under calamity despaireth of all strength and helpe in himselfe, or in the World, and hath his only refuge to God. As Paul faith of himselfe, We received the sentence of death in our selves, because we should not trust in our selves, but in God which raiseth the dead.

Unholy desperation is a passion that bringeth strange perturbations to the soule, and it is taken either more largely, or more strictly. In the ample signification it is a disease and griefe, without any expectation of a better cafe. For, desperation is not simply a privation of hope, and of all expectation of reliefe: but it is a retir-
Final, Defperation. 

Yes, your esteemed reader, let me remind you that desperation is a most strictly taken fearfull passion and perturbation of the soule, whereby the party distressed, thinkes he can get no ease, nor helpe but in death; and so resolueth to put violent hands into himselfe, either to bee avenged on himselfe, or to bee freed from some heauier calamity. He is too sensible of his burthen, and too impatient of his crosse: He desireth death, either to bee a scourge to himselfe, or to bee a comfort. A scourge, if he be grieved at himselfe: A comfort (but miserable) if he be onely grieved in himselfe. He desireth not death as the godly doe: Who desireth to bee dissolved, and to be with Christ. Neither hath he his afflicted life in patience, and his death in desire. In his burning sorrow, not onely simply desireth he death, or impatiently craueth it at God, with Iob: And chafeth rather to be strangled and to die, then to bee in his bones: But alfo goeth further; and what he did chuse,that with his owne hands,(as his owne hang-man) most impatiently performes.

Desperation this way taken, it is either sudden, or longer aduised. Againe, it is either vnder the sense of Gods wrath, as Judas was: or vnder the crosse, as many of the Pagans vied to doe. Or else vnder the rage of some furious melancholy, or phrenfie, as may befall to any man being out of his wits, and not knowing what he is doing.
Violent Desperation.

Part affected.

This fearfull perturbation is a compound evil, and hath the proper estate amongst divers faculties of the soule, there is a privation of all joy and hope, trust and confidence of the present or future good, which is lost. And in place thereof, the affections of sorrow and fear are excessive, whereby the heart becometh horrible impatient, at the present or future evil which it hateth, and altogether incredulous. The conscience is deadluy wounded, and the minde fully eclipsed with the blackish flames, arisitng from the burning lake of secret terrors.

Causes.

Misery, esteemed remedlesse, and that cannot otherwise be helped, but by death, stirreth vp this passion, as a troublesome life, the fear of a worse death, extremity of any fear and danger. As Mutridates, comforted under his unhappy fortunes, first affayed to dispatch himself by poison: which when he could not effectuar, (because he had always used his antidotes, still called Mutridate) he caused Bzillus his Captaine to kill him.

Many (as they justly deserve) are deserted of God, and foolishly have yeelded themselves to Satans servitude, and suffered that old Serpent to ly long in their bosomes. At length he beginneth to wakem them, by biting them thorow the heart, vntill they can get no rest, but in their owne most foolish ruin. Thus the diuell entred into Judas, first to betray his master, and then to put violent hands vpon himselfe. God sent an euill spirit vpon King Saul: whereby first hee was vexed in heart, killed all the Priests, fought counsell at the Bb Witch,
Melancholy.

Adult melancholy is the messenger of great despair; the blackish flames whereof make mens spirits as drunken. The mind conceiveth strange illuding imaginations: so that albeit they were most free of external calamity, yet the corrupt imagination represents to the heart thousands of conceited crosses: Imagining sometimes that they have sinned against the Holy Ghost; that they are cast away from God; that there are troopes of calamities coming against them, or presently teased upon them, and such like. The heart and affections (ever affected according to the minds report) are so extremly terrified and vexed, that they attend the melancholy minds resolution what to do. And as the information was nothing but sorrow, and fear: so the resolution is no other thing but small despair, and violent death.

Many are preoccupied with madness of minde, and a foolish opinion of the lawfulness of desperate self-murther. Some think it a greatness of courage: some, an ancient praxis of the greatest, and most excellent of every Nation: some thinking it is a testification of their love; as did the wives of Seneca, Fulvia, Labio, Scaurus, and Petus, who dyed, only to follow their Husbands unto death, and to witness to the world their kind affection: Some againe alleging, that, what justly they may desire, as justly they may do it, when it is in their owne power, thinking the most voluntary death to be the most faire death: and when they take their owne life, they take but what is their owne, they break no lawes, they offend no other person. They thinke they may make that true in themselves, that is verified of Physicke: for extreame distastes, extreame remedies should be used: and such other fond conceits swarm in their minds. Whereby they are moved to thinke, one of the greatest sins to be most lawful: when as in the mean time their hearts are replenshed with cowardliness and impatience: coughing from Fortunes blowes, within the den of death.

When one hath beene long ignorant of himselfe, and upon a sudden, by God's secret Iudgement, is cast open to himselfe: hee is so heavily distressed, that the more hee look eth into himselfe, hee is the more impatient of himselfe. His inward face affrighteth him: and the sight of himselfe is intolerable horror. Hee thinkes himselfe such an abject, and an avowed enemy to God, that he counts it too little revenge to end himselfe. Desperation likewise proceeds no little of the ignorance of God.

Incredulity, hardnesse of heart, dejected impenitency, the spirit of slumber, selfe-love, hypocrisy, apostacy, impatency, passions, a castanized conscience, and discontentment, doe mightily concur in bringing on this passion. For those that are thus affected, they either dye like blocks, as Nabal did, or become desperate, as Cain, Saul, Achitophel, and Indas did. But above all, A wounded Spirit that is not in time cured, & specially in a reprobate, maketh the forrest instigation to this malady. The examples hereof is Indas, and Spira: And so much the more, if any capitall crime have fallne out in their person As: Saul desperately dyed for his transgression that he committed against the Lord, even against the Word of the Lord, which hee kept not, and in that he sought and asked counsel of a familiar spirit. Heere sorrow and scare doe alwayes attend.

Many are the fond conceits that doe enter into mans cowardly minde, to prouoke him to this rage. Some have died, to eschew maladies, As, Pomponius Atticus, Tullius, Martellinus. Cleanthes the Philosopher, by wilful abstinence, dyed to quit themselvese of those maladies that did torment them. Some, because their turnes did not well succeed, or because they would not fall into their enemies hands: As did Cato, and the whole towne of Sanguinum, being oppressed with extremity of famine (whereof commeth the proverbe, Sanguina famis) invested and besieged by their enemies, made a great fire, and after they had burned all their precious goods.

Blindnesse.

Other diseases of the soule not cured.

A wounded Spirit.
Matthew 27. 
Acts 1.
1 Chron 10. 13.

Fond conceit of a weake mind, defeneth eftemather.

Eras. in a-
dag. ex Liv.
Val. Max.
& Cic. Psal.
goods, did precipitate themselves & their children into the flame, lest they should come into their enemies hands. *Fimbria* killed himself in the temple of *Esculapius*, because he would not be taken of *Silla*. *Granius Silvanus* and *Statius Proximus*, being pardoned by *Nero*, left they should live at the mercy of him whom they hated, killed themselves. Some thinking to recover a past disgrace, have likewise put hands on themselves, as did the Roman *Lucretia*. Some discontented with the ill estate of the Common wealth, murdered themselves: as *Nerva* that great Lawyer did. *Empedocles* threw himself into *Etna*, because he could not learn the cause of the burning of it. *Aristotle*, for that he could not give a reason of the flux, and reflux of *Ennius*, drowned himself. *Sabina*, wife to the Emperor *Adrian*, by cruel intrety, was driven to desperation, and murdered herself. The keeper of the prison supposing that Paul and Silas had escaped, would have killed himself. *Abimelech* caused his Page to kill him, that men should not say of him, *A woman slew him.*

*Signes and Symptomes.*

He that is inclined to desperation, is either passionate, or pensive, of a hasty and weak spirit, and inclined to melancholy. He sleepeth too long, and too deeply in sinne, before he be affrighted. He is hard-hearted, of an ill conscience, incredulous, and deductive. He is too farre grown in self-love: he is either a blinded Atheist, or a painted hypocrite: an *Apostate*, or one of a fearful conscience. He is more foolish then *Timocrates*, the Athenian, who ready to be sink in a shippe, to auyoyd the fear of death by water, killed himself. He hath a dejected minde: he taketh all things in an ill part.

His rage would appeare to bee boldnesse, whilst as
it is but more then beaftly feeblenelfe. Others doe pro-
long their life, but he doth preuent it. He thinketh death
the worst remedy: to be the beft antidote for his misery.
He will fay with Job, Wherefore is the light given to him
that is in misery? and life vnto them that have beauteous hearts?
which long for death, and if it come not, they would even search
it more then treasures: which ioy for gladness, and reioyce
when they can finde the grave. He is like one that is sick,
that so long as he hopes to be cured, he abstaines from
noysome meats: but so soone as he vnderstandeth him-
selue to be incurable, he spareth nothing. So the depe-
srate, so long as he sinned under mediocritie, he had some
hope of mercy, but at last finning with a high hand,
and with a presumptuous minde he careth for nothing:
he thinketh to overcome Gods Judgements with his
sins: he regardeth not what contempt he doth to God
or what malice he worketh against himselfe. With
Ieboram he faith, Shall I attend on the Lord any longer?

Prognostickes.

A Reprobate cannot be rightly cured, and if he get
any ease, it is by fome palliative cure, or by fome
demifh Narcotick, whereby he is cast againe into the
spirit of slumber. If he be an elect, or hath euer giuen
prooufe of his vnfaigned faith, there is fome hope of him.
This perturbation is leffe dangerous vnto one that is a
flegmaticke, or a fanguinian: and more perillous in him
that is a cholerian, or a melancholian. The one, becaufe
of his strong and pensiue imagination; the other, becaufe
of the frenzie of his passion. Desperation is a double
sinne: and if it be small, or totall, it hath no remif-

It imports a double iniurie to God, offending his Ju-
stice by finning, and wronging his mercy by delparing.
Despaire leadeth damnation in chaynes, and violently
layeth

Iob 3.20,21,22

2. Kin. 6. 33.

Care of dang r d uers.

It is pernicious
A question of the desperation of mind, answered.

The question may be moved: If any that put violent hands upon themselves can be saved, the answer is short and easy. If their deaths have been most sudden, that they could not have so much leisure, as in their hearts to wish mercy; in that case the worst is to be suspected because they die in sin, and impenitency. If their deaths have been a little more lingering, and yet passing their power to recover it, after their attempts, wherein they might have some leisure in their hearts to cry for mercy; charity may judge the best. Others have been recovered out of the very act of hanging, and drowning themselves, who have confessed, that no sooner they attempted the act, but in the very instant, they both repented their deed and cried for mercy in their hearts. If any put desperate hands on themselves by the occasion of a frenzy, bodily madness, or melancholy: if they have given testimony before of their Regeneration; in regard they do this not so much of the mind, as of the body: we must make the best construction of it.

Curations and remedies.

By humble prayer, that eye-value of the secret illumination of the Spirit, and anoint thy eyes therewith, that thou mayst see, and become truly taught of God. Neglect not the means of Scriptural search, and holy meditation, until the time thou get a mind to know him who is true: and to know the love of Christ, which passeth...
passeth knowledge: that both thy present blindness, and madness or mind may be helped: and that thou maist be indued with that true wisedome which is from above.

If thou despaire of mercy, remember that all the promises of grace are made as amply to thee, as to any man. Christ's Mercy and Merits are infinite: by despairing increase not thy finnes. There is set before thee a hauen for repentance: Let not the multitude of thy finnes moue thee to despaire. Nonis Dominus mutare sententiam, sed tu moveris emendare delictum: Albeit thou haft spent all thy life in sinne, vntill the very end, despaire not. Let thy end amend all. God judgeth and esteemeth every one, not according to their bigane life, but according to their end. For as death shall finde vs penitent, or impenitent; so shall it render vs vp againe at the last day, to be saued, or condemned. The bigane life of the penitent Theefe was not remembred, when he said to his Lord, Remember me when thou comest into thy kingdome: To whom it was readily and sweetly answered, This night thou shalt bee with me in Paradife. Thy finnes are farre below the mercy of God, and valew of Christs ransom. God cannot receive a greater wrong, nor we our selues cannot more iniure our selues, then to despaire of forgiveness. Christ raiseth one dead, who was newly departed: another in a Coffin: a third, smelling in the grave: declaring that as there is no degree of death so desperate, that can be past helpe: so there are no finnes so desperate (in number or greatnesse) that can be past mercy.

If thy despaire arise vpon a wounded spirit, under the sense of Gods wrath: wander not in a confused gencrality of thy sinnes. Conuict thy selfe in some of thy greatest and personal offences. Begin repentance, or else renew it. Inforce thy selfe to some measure of prayer. Be grieved at sinne: at leaft, be grieved, that thou art not grieved; and that is a great beginning of repentance. Perswade thy selfe that thy sinnes are pardonable. God's mercy

Bb 4
is infinite. God's promises exclude no penitent. Sense of wrath, rather furthers, then hinders actual pardon. Thirst for mercy, and then thou gettest it. Call for grace, and then thou hast it.

And because none can be under this calamity, except har dnefs of heart both procure it, and accompany the same: Imbalme thy heart with the blood of the true Scape-Goate: If thy heart were made of a Diamond, it shall become softened. The Physician's blood was shed, and was made the phrenetick's medicine. Cry incessantly for that Ointment, and oyle of gladnesse, and anoint thy heart therewith, and it shall be quickly softened.

If any discontentment do distemper thy heart with this passion, it is because of some apprehended miserie, and present calamity. Count thy burthen common: with patience make use of thy ills: the cross drives none but fools to desperation: Be not ignorant of the fountaine of crosses: Oppose not thy self impatiently against the author of them: Runne to the Striker, importune his mercy: Make a vertue of necessity: Sweeten thy crofe, by curing thy conscience: Turne thy misery into a medicine, and thy dejection, into the steps to glory: Indeavor to a sweet fruition of God, who alone is a thousand-fold felicity, eclipsing fully all those inferior sparkes of miserie.

Moderate thy immoderate passions: beware of self-love: Divert thy mind to other obiects: be always fully resolute, to pull vp, when thou shou'dst, like a well bridled horse: Morte the thy passions, in Christ's passions: Reverence God's providence, and his will in all things. If thy serufle fear be great, let the filiall fear of God correct it, and use all the remedies against fear. If thy forrow be extreme, use all the antidotes that are prescribed against it. If it come upon a melancholy humour, thy body must be first physically cured. Use all means to be freed from the spirit of flumber, and from a cantemporary conscience, lest thou fall againe in the same snare.

And
And finally learne and indeuour thy selfe to feare God. Make not thy selfe ouer-wit: why shouldst thou destroy thy selfe? Be not ouer-much wicked, neither be thou foolifh: why shouldst thou die before thy time, &c? For he that feareth God, shal come forth of them all, Ecclef. 7. 16, 17, 18.

CHAP. XXV.

Infatiable Avarice.

Pro. 30. 15. Thy Horse-leech hath two daughters that cry, Gine, gine.

DESCRIPTION.

Avarice, is an inordinate love of gaine, or an excesive desire of havings more: He is to be called couetous, that loneth siluer, and is not satisfied with siluer: and hee that loneth riches without the fruit thereof.

From the excesive love, proceedeth excesse desire, exceeding the bounds of piety, equity, charity, honesty, humanity, or of necessity: And it pasteth the just limits either in acquiring, or retaining. In acquiring either vnjustly, as do theiues, deceivers, oppressers: or vnhonestly as was Caligula's and Vespasian's vnjust tribute: whether this be done apterly: or couertly, by defraunding which is called coloured couetousnesse. In retaining by niggardnesse, when he that shoulde giue, either giueth not at
at all, or giueth too little, or with great difficulty: that is so niggardly, that he dare scarcely giue one graine, but a part of it; and doth make a present of a naughty thing and soweth too sparingly. Laban and Nabal (whose names anagramatize each other) are examples herof.

The object of couetousness is gaine, which is not euiill in it self, but only in the abuse, in getting or keeping it. In it self it is indifferent; the use is good, the abuse is euiill, the care is worfe, the conquest filthy.

To be frugal or thrifty, is not to be couetous. For frugality is a vertue, whereby gaine is gotten lawfully, kept circumspectly, and spent prudently upon necessary and profitable uses. The thoughts of the diligent doe surely bring abundance: but whosoever is hafty, commeth surely to poverty. HEE that loueth pastime, shall bee a poore man: and hee that loueth wine and oyle, shall not bee rich. Drink the water of thy cistern, and of thy rivers out of the midst of thine owne well. Let thy fountain s floue forth, and the rivers of waters in the streets, but let them be thine, even thine only, and not the strangers with thee. Hereof is the que\-\fiuyary Art: two extremities are to be eschewed: Carele\-\ness in the defect, without provision: which maketh men worse then the heathen: and careful\-ness in the excess, distrustig God, and distracting the heart. Agur desired neither pouerty (left he shoule steale) nor riches (left he shoule deny God) but food convenient for him. Salomon did pleae God, that he asked not riches, which are the superfluity of gaine. And we must neither pray for them, nor against them: but (continuing in industry and piety) if they come, to be thankful; if pouerty come in their place, to be patient. The sweat of our browses may lawfully be imployed for the winning of our lining, and to eate the labours of our owne hands: Otherwise we liue inordinately, as a fou\-dier out of his ranke. Men must prouide for their families, or else they are worse then insidels.

To be rich, is not to be couetous; if he be rich in God
content with his estate, and is inclined not so much to love his riches, as to possess them: and not so much to possess them, as to use them: and not so much to use them, as to distribute them, for his own good, the good of others, and for the honour of God above all.

But the covetous is like a greedy dog: a he can never have enough; b his eyes and heart are only for covetousness. c He /ereth riches, d and treasureth to himselfe, caring only for himself, and trusting in nothing but in himselfe and in his gaine; e rightly called an idolater, and his avarice idolatry: f Because the covetous preferreth gold to God, and puts his trust and confidence in it, above God: g His eyes and heart are only for covetousness: h And his heart goeth after covetousness, i and is exercised with it. This is hee that k coveteth an evil covetousness.

### Part affected.

The part affected, is that primitive passion of desire: stirring up the heart and mind, to obtain that which is thought to be necessary. If the desire be moderate and lawfull, it harmeth not the soule: but if it be unlawful or exceed, in this case, it is a maladie of the mind and the lights of the eyes. All those interior and secundary good things, cannot fill, nor fully satisfie the hearts desire. The heart of man is but one fillable, one word, a small substance: yet in capacity greater then the world, and so infinite in desire, that this vniuerse and globe cannot fill the triangle of it, untill the time, that by vertue and grace it be settled in true contentment. With present things it cannot but exceed, and disquiet it selfe by seeking more. The thing that is present is grievous, and contenteth not

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Phil 4:21.
Heb. 13:5
Ari. Rhet. I.
I. c. 5:

A description.
ad. Isa. 6, 11.
b. Jer. 22. 22. 17.
c. Mat. 6. 24.
d. Luk. 12. 21.
e. Col. 3. 5.
f. Eph. 5. 5.
g. Pro. 11. 28.
h. Jer. 48. 7.
i. Jer. 22. 17.
j. Ezec. 33. 31.
k. 1 Pet. 2. 14.
l. Hab. 2. 9.

Desire.

I Joh. 2. 16.
Riches
Virg.

Necessity,
Pro. 27. 20.

Durum temp. non necessitas.
God.

Psal. 17. 14.
Psal. 73. 18.
Rom. 1. 29.

Satan.

Math. 26. 15.
Luk. 4. 7.

Completion.

Examples.

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**Riches.**

**Virg.**

**Necessity,**
Pro. 27. 20.

**Durum temp. non necessitas.**

**God.**

Psal. 17. 14.
Psal. 73. 18.
Rom. 1. 29.

**Satan.**

Math. 26. 15.
Luk. 4. 7.

**Completion.**

**Examples.**

**Causes.**

Riches are the covetous man's baits. *Auri sacra famae.*

If they be lying in his way, he is like a Lyon stirred vp at the sight of his prey. The object pierceth the eye: the eye puffeth the heart: the greedy dog is awaked, and so much the more, if he be pricked with necessity, or poverty (contracted by wanty, idlenesse, intemperance, or pastime.)

Because many love the creature better then the Creator: and their desire is lesse to the one then to the other. God most unjustly punisheth men with their owne excessuie and earthly desires; whose bellies he filleth with his bid treasures: He sets them (where their covetous minde desires to be) upon rich places (but slippery) that he may cast them downe into desolation. He permits them to doe those things that are not convenient, being full of covetousnesse.

Satan bewitcheth men, and maketh them to thinke they have lesse, even then when they have more then they neede. *Indas,* when he had sufficiencie, and under the care of a sufficient Prouisor: yet the devill made him to say: *What will ye give me, and I will deliver him to you?* He ayled to tempt Christ, with offering that which was not necessary, saying, *All these kingdoms shall be thine, if thou wilt worship me.* He casts the golden apple before many one, to bewitch them.

The natural compostion stirreth vp the minde to be the more covetous. The melancholike is most greedy and the more cunning. The fanguinian hath the more faire fashions to deceiue and allure. The cholerian is the more malicious and fiery in his purpose. The phlegmatick is the more niggard. Examples move also to avarice: when one seeth another man haue much, he thinks incontinent with himself, he is a man also, and must haue as much as he hath. One example is not seene, but thousands.
Infatiable Avarice.

Avarice begetteth avarice, as too much drink begetteth thirst in hydropickes: Fire kindleth fire: and concupiscence kindleth itself, until it cannot be quenched. The more one hath, the more he loneth to have more. Avarice groweth vp with riches, as luy groweth vp with the Oake. Alexander hearing Anaxarchus disputing of infinite worlds: weeping, said, Have I not cause to mourn, when of so many worlds I have yea scarce conquered one?

The eye cannot at once behold both the heauen and the earth. It is impossible to serve two masters:it is most hard to bend the mind to two things alike: The neglect of heavenly things, makes men inordinate in desire of that which is earthly: A man waxeth in the one, as he waneth in the other.

Self-love begeteth a vehement opinion in the minde, whereby a man thinketh, that nothing can so much content him, as the getting and beholding of his riches. Nature desireth but little but opinion, that which is infinite.

The most part of men are falsely deceived with desire, and cannot say, It is enough: He flattereth himselfe when hee beholdeth his riches. Although the people would mocke me (saith the courteous) yet I doe delight myself when I behold my mony in my cheast. Many there are that have too much, yet hardly will one bee found, that thinkes he hath enough. The sea sufficeth all the fishes: the earth sufficeth all the beasts: but the whole world will not sufficeth one man. Two things trouble the whole world: Mine, and Thine: The which are a hundred wayes diversifie: & the strongest in avarice, thinks he hath the strongest reason on his side.

From within, even out of the heart, proceede evil thoughts, thefts, concupiscence. It ariseth quietly, but
it commeth abroad openly. There is nothing that more betokeneth a narrow, and a little and base mind, then to love riches. If it be thus said by one, pari animi: it may be farre more said, according to the opinion of that most holy One, pari animi: A froward mind.

A heart distrusting God, and forgetful of death: with an unlimited conscience (accompanied either with fear of enmity, of enemies, or of poverty: or with ambition: cannot but cause one become very covetous. To count an evil covetousnesse to his house, that he may set his nest on high, to escape from the power of evil. The too great fear of future necessity (albeit the one foot be in the grave) is still a pure, forcing the eldest heart to be most pregnant in this passion. Simonides being asked why he was so covetous in his old age, answered. I had rather (being dead) leave riches to mine enemies, then (being alive) have need of my friends.

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**Signes and Symptomes.**

Easts are filled, and doe spare the prey: but the avaricious is ever inatable. The avaricious man is like vnto hell, he never faith, It is enough. Having too much, hee thirsteth for more. Ceres was not satisfied with his wealth: Nor Alexander content with a whole world. Like hydropicks, the more hee drinks the more he thirsts. The Uorfs-leech hath two daughters, which cry, Give give. He makes his profit of every thing, and spareth nothing: With Judas he grudgeth the oyle which Mary bestowed: and with fained words, will make merchandise of people: he finelleth this maxime every where: The smell of every gaine is good. He careth only how much, no, how well he must have every thing. He is like Vespasian, who being blamed by his sonne, for his
his vnraile toe; held the money to his nose, asking, if it smelled ill? Who sayd, Not: but he replyed, This is of 

vrine.

Hee feareth all things as mortall, but defireth all things as immortall: As he is never filled, so is he never eased: The greater gaine, the greater paine: He watcheth in the night, he is careful and carefull all the day, and stands in doubt of every bush: knowing the flies doe swarm to the carion. The thiefe (he suspecteth) lurketh at wealths window: With Plautus his Exclio, He feareth that every one shall either rob, defraud, or borrow somewhat from him: He supposeth his dores and chests be vntrue: He judgeth him happy that hath nothing to lose: His mind is like the tempestuous sea in the shotts, betwixt Scilla and Charibdis: agitate with contrary winds and waues: Desire, distrust, care, care, vaine hope, and despair, are his tormenting furics: as if he were in Phalaris burning bull: His dyet is bad and too sparing: He careth more for present need, then future health: At once, he both hath and wants: but another mans trencher increaseth his stomake, and sharpeneth his appetite. He liueth a beggar all his life, that he may be found rich in his death: He gathereth royally, and expendeth mechanically: With Nabat, he will deny to a David what Abigail will gie: He serveth his riches, and they command him: He onuereth his owne servant: He hath his goods as one hath a feauer; they hold and tyrannize over him, not he over them.

If he cannot get Nabaths Vineyard, with Achab, his spirit will be fad, he will go to cares bed: where he will molet him selfe with fretting, for resting: he feareth not God, nor reverenceth man: He spareth no friend, and pitteth no poore. As the Ostrich diggesteth Iron, so his conscience diggesteth gold and silver: Hee careth not where he finds his mettal, whether he pull it out of the poore's mouth, or from Gods Altar: His heart doth follow his lucre: He thinkes that the best Religion, that makes
makes best for his advantage: With Demetrius he will speake for images: He will breed, nourish, and confirm both schismes, factions and treason: that he may fish in troubled waters: When he heareth the Word, his renting cares and deceiving riches choak it: He is made unfruitfull: If the Word please him not, with the Pharises he scoffeth at it: and will part with piety: ere hee part with profit.

He thinkes nothing of lyes, rapines, prodigions, humanity, discord, and flattery: if they can any way make for his wealth. Gebezi will take the bribe which Elisha refused: and with Judas will betray his Lord for a gift: Gaine is his confecrate Diana: Hee subordinates piety, charity, amity, honesty, conscience, fame, and all things both divine and humane, to his wealth: to the which he thinkes no way indirect. He cherisheth his old age, (when other pleasures are ceased) by the onely pleasure of profit: As Smonides sayd of himselfe: That lauing (through age) other pleasures, hee cherished himselfe only with the craft of gaine.

He esteemeth riches his principal good: and feareth pouerty, as the greatest evil. He remembereth the wine: hee eateth and never looketh toward heaven. If hee wash himselfe with a little religion, he turneth againe to his puddle: if he lose or lacke anything, he grunts till hee get it, and gronelleth in the earth till he finde it. There is never good gotten of him till he be dead: He is cherishfull and testie: Hee will justify the wicked for a reward: He will speake of nigardesse: He hath the wicked weapons of the church, and many duties to vsde the poore: His dealing is fall: Hee will shed blood for gifts: and like a succering Wolf he will run to his prey, and destroy fones for their owne: Like the Roman soldiers at the siege of Jerusalem, that did cut in two, two thousand of the Lewes, and ripped their intestines for gold.

Hee preferreth gold to euery ones good will: like vn-
Infatiable Avarice.

To Simonides the poet, who when one offered him thanks for a little Poetic, answered, he had two chests at home; one wherein he put his thanks that he got; another wherein he put his money that he had: when I open this (said he) I find it full; but when the other, I find it empty. His vanity is always biting: he is blithe of dearth, he is weary of the Sabbath: makes a small measure and a great price, and buyeth the poore for silver and shoes: falle balances and deceitful weights are in his house he is given to oppressing and defrauding, and delights in filthy lucre: he thinkes gain to be godliness, and can make true godliness, reason, and piety a pretence to his fraud or violence: he enuieth all true liberality, and judgeth it prodigality: he will say with Judas, Why was not this ointment sold for three hundred pence, and given to the poore?

Prognostickes.

Avarice, where it hath once settled itself, and confirmed by custome, is almost incurable: A fornace that is never extinguished: A tyranny diffanted thorow the whole world: A sickness that goeth thorow the veins, and sticketh fast in the bowels: and being inuerate,cannot be rooted out, is called avarice: It is more innate then prodigality: For there are more coueteous then prodigals: these are easiely cured then the other are. When riches doe cease, prodigality is gone. But avarice is more hardly helped: Both rich and poore are subiect to it. It groweth with age, when intemperancy, prodigality, velerity, and other vices doe cease, it doth begin Many prodigall vouches, haue become coueteous olde men. Avarice is profitable to none, we canot to the avaricious himelfe. Prodigality is profitable to many: and if not honest yet it is pleasant: It is a lingering dis ease, and groweth betimes.
The covetous man should not be eaten with: but abhorred: He is unfit to be a judge: for avarice blindeth the wife, and perverteth the way of righteousness: It is the root of all evil, 1. Tim. 6. 10. The chiefest city of all wickedness: All other sins are Avarices hirelings, tarts, and porters to bring in, and let in her bootie. She cryeth to her slaves, (as Rachel to her husband said, Give me children, or else I die) Give me riches, or else I am undone.

The avaricious is not capable of instruction: He is a horse without a bridle. Golden bridles make not the horse the better: He is an ignorant Ass: yet of the Ass's bones are made fine pipes: By rich men's revenues learning is maintained.

Avarice commeth out of a foule heart, reflecteth backe againe and desileth the man. That which is good in its owne nature, he makes it evil to himselfe. The covetous befor he gaineth, he loseth himselfe: and ere he take, he is taken. Avarice tormenteth like Phaleris burning bull. It is that Megara tormenting with furies: Her revenues want not much trouble to the owner, who shall slake the blood of Aspes, and the Vipers tongue shall slay him: He wounds himself with his own sword. His cares are thorns tormenting, because of riches, whether they be acquirende, acquista, vel amisae. The Camell carrieth but one burthen, but the rich two; a burthen of wealth, and burden of fame: that is shaken off in death: this stickes fast to his backe in death, and after death.

He wanteth as much what he hath, as what he hath not: He procureth carefullnesse to himselfe, envy to his neighbours, a prey unto the cues, curses to his children, danger to his person, pleas to his heirs, and damnation to his soule: In his life he is troubled to please himselfe, in his death to please others: His riches will be thorne to pricke the conscience, the quees to finde the heart, and Satan's snares to intrap the soule. The poore man wants many
many things, the avaricious all: He is good to none, he is woef to himselfe.

Gold is his bait of sinne, a snare of his soule, 1 Tim. 6.9. Hee hath denoued substance, and hee shall vomit it: for God shall draw it out of his belly: His riches are the Peacocks taile. He that trusteth in his riches shall fall, Pro.11.28. He that oppresseth the poore, to make himselfe rich shall come to pouerty: His wife and field shall be given to others. There is an euill fielnes that I haue seene under the sunne: to wit, riches referred to the owners euill. God will smite his hands upon his conscientness, he shall enter in judgement against him, Is.3.14. Woe shall be vnto them that joyne house to house, and field to field, till there be no more roome for the poore. Achan was burned for the wedge of gold: and Gebezt made leper for his changes of garments. What hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

In his avarice (whereby he is toofed to and fro) hee seeketh death: His money shall perish with him, as it did with Ananias and Saphira. Achan and Judas made miserable ends with their avarice. Moguntius, that Bishop of Mentz, burned an inumerable company of poore ones (that did cry on him for helpe in a famine) calling them a company of Rats: Immediately thereafter he was visibly with Rats plagued for his cruell parsimony: Not because hee gave a stone for bread, a Serpent for a fishe, a Scorpion for an egge: but for that hee gave fire for bread, death for life, and most mercileffe cruelty for humane pitie. Balaams wages did cast him away, and he was shamed by the deviull, 1 Tim. 6.9.

Hermon, when he but dreamed, that he lost some money, for griefe of heart hanged himselfe. Dinaricus Phidon at a certaine losse, hee fought death better cheape then by a cord. It is easier for a Camell to goe thorow a needles eye, then for him to enter into 

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<td>Other euils, Iob. 20.15.</td>
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**Motives to contentation.**

1. Effect.
   1. Tim. 6. 8.

2. Effect.

**Curations and remedies.**

Covetousness should not be once named amongst Christians, Ephes. 5. 3. who by all means should endeavour to mortifie the same, Col. 3. 5. and to bridle and rule the affection of desire, by that worthy virtue of contentation: *Be content with that which is present:* Having food and rayment, be therewithall content. Let that be sufficient for thee, that is convenient for thy estate, Prov. 30. 8. Let present things please thee. What lot befalleth thee, take it in good part: and rest in that, that God hath given thee.

Contentation supplieth the defect of that which we want: for godliness with contentation is great gain. It is nature's wealth: It makes an easy and short way to riches, by a moderate contempt of riches, Contention will make thee, without hazard in thy possession: and more pleasantly and peaceably conferre and enjoy what presently thou hast; which the covetous cannot doe: For while he is seeking more, he either loseth or loatheth what is present.

Study contentation, Phil. 4. 11. It is better then riches: It can supply riches, but those cannot supply it, nor alwayes afford it: This is farre more easily attained then those: No man is so fortunate as to haue all: and no man so unhappy as to want all. If thou haue sufficient for the present, it is best, and willingly to want, what is impossible or unlawful to get. If thou canst not frame thy estate to thy minde, yet frame thy minde to thy estate. Be poore in thy desires, and thou shalt soone be rich: It is great riches, not to desire riches. Let necessity of nature, and competency of thy estate rule thy desires: and account that thy good, that doth thee good.
Infatiable Avarice.

Life is short: necessity is soon satisfied. He is rich enough that lacketh not bread: he is stately enough that is not forced to serue.

It is great skill to know what is enough, and greater to care for no more than for that enough.

Desire neither poverty nor riches, but so much as may feed thee with bread convenient for thee and for thy state. Let the feare of God possesse thy heart, and thou shalt find a little, better than great treasures with trouble. Seek God to be thy portion, and godlinesse to bee thy greatest gaine. The world is round, the heart triangled; the circle cannot fill the tryangle; the nookes will bee empty. The heart is a small thing, and a leffe word: but more in capacity then the world can containe. Set over thy heart before that infinit Good, that it may be filled with him, who is the only full contentment to all.

Meditate vpon thy nativity and death: naked camest thou, as naked shalt thou goe: Poore borne, but poorer shalt thou die: Thou wast borne to something, but thou shalt die from all things. Doeest thou not see all things perish with thee? Easily doth he contenmine all things, who euer thinks he is to die, when all that thou art, or haft, shall be diuided in three; thy body to wormes, thy soules to diuels, thy goods to warters. Thy life is short, death approches, what needes so much provision for him that is departing?Line contentedly, and die with a good conscience, that thou maist carry a treasure with thee within thy winding cloth to thy graue which the world lofeth, by seeking and keeping of worldly trash. Thou shalt be richer a thousand times vnder th'earth, then the worldling was aboue the earth. The things thou wilt not need when thou art dead, contenmine them: And what thou wilt neede when thou art dead, aske at God, that he may furnish them to thee.

Nature hath put gold and silver vnder our feete, to learne vs to contenmine them. Anacreon the Philosopher

C 3

Multa petentibus desunt multa: bene est cui Deus, &c. Hor. carm. 3. od. 16.
Pro. 30. 8.
Pro. 15. 16.
Lam. 3. 24.
1. Tim. 6. 6.

Consider life and death.

Facile contentavit omnia, qui semper cogitavit se esse mortuum. Hieron.

Pithagoras
Stob. Ser. 5.

Learne to contenmine riches.
received from Polycrates the King of Samians, three thousand crownes, or five talents of gold: but thereafter he was so vexed with care, and watching, by three nights continually, that he was moved to restore it to the King, and said, it was not worth the pains he had already taken for it. Riches are the burden of a good mind. Riches are the wise man’s servants, and the fool’s master.

Remember it is impossible to serve two masters, Mammona and God: if thou love the one, thou wilt hate the other. Let thy calling (and not thy lucrative) be the scope of thy life. If riches increase, get not thy heart thereon. Pray to God, that he may incline thine ear to his testimonies, and not unto covetousness.

Consider that thy life stands not in riches, Luke 12.15. Cast thy burden on the Lord, and he shall not bear thee, Psalm 55.22. He feedeth the sparrows, and clootheth the flowers. Depend upon his providence and promise. Nothing wanteth to them that fear him. The Lyons doth lacke and suffer hunger, but they which seek the Lord, shall want nothing that is good. Trust thou in the Lord, and doe good, and thou shalt be fed assuredly. Godliness is great gain; it hath the promises of this life, and of that life to come, 1 Timothy 4.8. I have been young, faith David and am old: yet never saw I the righteous forsoaked, nor his seed begging bread. But he is ever mercifull and lendeth, and his seed intoyeth the blessing. And let your conversation be without covetousness, and be content with those things that you have: for he hath said, I will not fail thee, neither forsake thee: So that we may boldly say, The Lord is my helper, neither will I fear what man can doe unto me.

Beware of care, the handmaid of covetousness, Matthew 6.25. Thou art better then the fowles that neither sowe, reap, nor carry into barnes. And better then the lilies, which neither are wearied nor spin, and yet God doeth array these, and feed the other: how much more thee, that art of little faith? Thou art not able to adde one cubit to thy
thy stature, nor alter the colour of one hair. The Gentiles care only for worldly trash: every day hath enough with its own grief. Seek therefore first the Kingdom of God, and all these things shall be ministered unto thee.

Care is an immoderate study in seeking temporal things as our only scope, and beyond the limits of the necessity or our present life: If it be great it is accompanied with fear, sorrow, and distrust: If it be small, it is joined with security. In three respects care is unlawful:

1. When temporal things are chiefly sought.
2. When the care of them rents the heart: both from itself, from God, and from heavenly things.
3. When in seeking of them God is distrusted: and the want of necessary things is feared. Otherwise care is lawful: when the errand and the event is commended unto God: and the ordinary means are diligently and well used.

Godliness and frugality are the remedies of avarice: They stand very well together: It is a lawful thing to vest foresight and prudence. If there be any that proveth not for his own, and namely for them of his household, he demeth the faith, and is worse then an infidel: That they may have sufficiency to themselves, and may discharge that natural duty that the Stork hath taught man. Where er thou want, or covet. The thoughts of the diligent bring abundance, but he that loveth pastime or idleness, shall soone come to poverty.

If thou be one of Gods, it commeth thee to be without avarice: It is a great defect of the mind, to tie to the world, the soul created according to Gods image. The soul is in price above all the world. All those secular riches can neither be true riches, nor thine. It is only grace that makes a man perpetually & properly rich. Be rich in God. Lay up treasure in heaven, Math. 6.19. It is no profit to win the whole world, and lose the soul. He that walkes contentedly and without avarice, shall dwell on high.
Pride may be justly called a Tympanie, not only because it is empty, and foun-desth like a drumme: and like unto that worst sort of Hydropsic, called, Tympanites: But also because it is an inflation and swelling of the minde.

The proud man is fitly called high-minded, or one that hath a high heart: for pride is like a vapour, ascending high, and presently vaniseth away in smoke.

It is an immoderate desire of dignity, power, honour, estimation, and excellency: under the which is comprised all ambition, vaine-glory, boasting, and arrogancie.

Pride is either manifest or couered. Manifest pride is that which is evident and to be seen of all. But couered pride is more hardly perceived: because it is couered with humility, with poverty, with humanity, with civility, honesty, or nobility: many make these things a pretext to their more secret pride. Again, pride may bee either

either called glorious, or base. *Socrates*, when he beheld *Antisthenes* the Cinick, shewing to all, the rift that was in his cloke, said: Thorow the cleft of thy cloke I behold thy vanity. Whereby he declared, that pride in basenesse of clothes, was more filthy then that which is of more gorgeous apparell.

Viler is the pride that is vnder a fordid habite, then that which is couered with filkes. *Plato* was fit and cleanly in his apparell but *Diogenes* was fordid, who trampled vpon *Platoes* Carpers and Cufhions, laying: I trample vpon Platoes pride. To whome Plato quickly replied, saying: Thou tramplest indeed vpon my pride, but with another pride.

Maruellously it falleth out that the minde of man is more proud of false humility, then if hee were more apperently proud. And that is a most deformed pride, that lurketh vnder some signes of humility. Strangely doth filthy vices lurke vnder vertues shew, and shadow. *Diogenes*, when hee saw *Olympias* and her company gorgeously appareilled, with laughter said, This is but pride. When againe he saw the *Lacedemonians* flatfihgly and basely arraied, he said, This is but another pride. *Salaccon*, a poore man, was so proud, as if he had been mod wealthy. *Abafalom*, in the midst of his greatest ambition, conspiring against his father, and aspiring to his Crown, was both humble and humane, and stole the hearts of the people.

Arrogancy is one of the worst forts of pride, whereby a man extolleth himzelfe vaingloriously aboute his merit to be reputed better then he is. It is rightly called a fungosity or swelling vp with winde. Hee thinkes, he hath the thing that he hath not: or if he have it, he thinkes, he hath more of it then he hath: or he hath it, of himselfe, or by his owne merits: or that he alone hath it, or that he is ever to have it.

The highest degree of pride, is that which is against God, with a high hand to oppose against him. As *Pharaoth*.

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*Laert. 1. 6.*
Example of both.

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*Gal 5. 26.*

| Pride against God. |


Differences.

There is a lawful desire of honour: If it be in smaller degrees of honour, it is called modesty; if it be in greater degrees, and more high, it is called Magnificence, or Magnanimity, Stateliness, or Nobleness.

Modesty is a virtue, whereby we desire, acquire, and maintain a good name, a competent estimation, or measurable honours, and that, both lawfully, conveniently, contentedly, and decently. (Here we take the word modestly somewhat more strictly, for that virtue that moderates the appetite of honour.) Humility is modesty sifter, whereby we desire no greater honours or estimation then either we desire, or conveniently can have: And when we preferre our selves to none, but rather make our selves equal to them of the lower sort. Pride and ambition as vices in excess, are oppo'd against modesty. And Baseness, or neglect of fame and convenient estimation, is likewise contrary to it, in defect.

As for Magnificence or Magnanimity, it is a lawful desire of great honours due to our virtues, together with an honourable acceptation, and conformation of them. This virtue craueth a mind that is great, and a heart that is
The Tympany of Pride.

is full of spirit. Here the word Magnanimity is not taken (as sometimes it is) for liberality, patience, or fortitude. There is nothing more like unto pride then this vertue, and yet they are clearely distinguished. For he that is endued with this vertue, seeketh honours, great indeed, yet lawful. He seeketh to be honoured of great men indeed, yet good: He careth not for the calumnies of the unworthy, and regardeth as little to be in estimation with them: He indenureth to have all vertues, and to be one of an absolute and consummate probity: He is moderate, liberal, content, thankfull, just, grave, sweet, slow in attempts, flower in performance, strong in both fortunes, strong and bold in dangers, a declarer of his love, and a declarer of his hatred.

He is neither vindictive, nor a dissembler, nor bilious, nor a flatterer: He is not so busy, nor an admirer of others: He envieth none. His pace is slow, his voice is grave, stable, quiet, and constant. His temperament is of a perfect mixture of blood and melancholy, without any bilious or phlegmatick predominion. It is a most difficult vertue, which easily may degenerate into pride. It agrees very well with Christian humility: one and the same man may be both politickly stately, and Christianly humble. One may magnifically dignifie himselfe in his honourable estate, (but in special, in the office of a Magistrate) and yet before God, and his owne conscience, he may be base, defeated, humbled, and may lick the dust in his presence. He may most lowly deplore his sinnes, and acknowledge himselfe to be but earth, and a most miserable worme, and not a man. Unto this noble vertue is opposed in excess, Ambition or pride, whereby we judge our selves more worthy of honour then indeed we are: And there is opposed to it in defect, base-nesse, and neglect of estimation, as hath been said.
Pride hath the affection of desire for the immediate \textit{feit}: For all that is in this world, is \textit{as the lust of the flesh, the lust of the eyes, and the pride of life.} But because it is a compound evil, vfurps place alto into other affections: For he that is proud and ambitious, hee hates, and feares to be base. Hee envieth that others should match him: He is icous of every one: Hee likewise rejoyceth in the subiect and drift of his pride: He hopes and trusts confidently to attain to his highest Zenith: To the which he hath both heart and mind most languishly addicted: the one to devise and approve all that he doth, or intends and the other to make choyce thereof.

\textit{Causes.}

The two univerfal and externall causes of pride, (common to all other sicknesses of the soule) are, God the one, a most iust deficient cause, leading many to themselves: The other, Satan: who as his own first fault was pride, so he ceaseth not to infect all with that same poiion. Prosperity advanceth pride, and pride feedeth upon prosperity, that it may be the prouder. \textit{Ephraim and Samaria in pride and presumption of heart, said, The brickes are false: but we will build it up againe with hewn stones.} \textit{Ephraims drunkenesse in prosperity, begot the Crowne of pride. They were filled, and their hearts were exalted. In my prosperity (said David) I shall never be moved.} Pride is the worme that is bred of riches: it is hard for a rich man not to be proud: pride is prosperities vice. When the heart is lifted vp in his height, \textit{Eze. 31.10. a conceited hope of prosperities perpetuity exalteth pride, Esa. 47.7. If beauty, strength, or any of Natures, or Arts gifts concurre, pride advanceth it selfe the higher.}
### Chap. 26. The Tyranny of Pride.

Many do compare themselves with others, whom they esteem worse than themselves: as did the proud Pharisee with the humble Publican. He thinkes himself superior to another: whereas the other may be superior to him in many things. He is not circumspect of that which he wants, but of that which he hath, and triumphs to ouer it, as if none other could match him. He is ignorant of his neighbour, but farre more ignorant of himself.

Opinion bringeth forth pride: great ambition proceeds out of the opinion of an euill man. To appeare to thy selfe to be somewhat, is the ground of pride. Self-love and complacency deceiueeth many, making them conceit more, and better of themselves, then they are indeed: and to be greater in their owne eyes, then in the eyes of God, or of man. A young scholar is easily past vp. The spring of all pride is lying, over-gilt with the tincture of truth. Ambition, like a wily Serpent, at a small hole creepeth into the minde, the mother whereof is presumption. We conceit we have the vertues which we want: or we thinke we have them in a greater measure then indeed they are. Hereof are bred Prides two daughters, Oftentation before others, and ambition to refuse them: and so every one hath his owne inbred pride.

Nature corruption is the most neere and conjunct cause of pride. It was the first sinne in heauen, and the first sin in Paradise, and the first sinne that springeth vp into vs. The greatest Moralist cannot be free from it. Socrates disdaining to receive the magnifieke gifts of proud Alcibiades, said. He sendeth these gifts ambition, and this is our ambition, to refuse them: and so every one hath his owne inbred pride. Christ said, from within, even out of the heart, proceedeth pride. The very Saints hardly are free of it whereof doth spring the pride of good things blotting the face of innocency, and staining them with secret hypocrisie.

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Signes and Symptomes.

Pride doth bud, Ezek. 7. 10. and testifie to the face. A high heart hath a proud look: A great shape, and a large shadow, void of an honest mind: like Hercules portraiture drawn upon the sands. The proud doth faine himself to be precise, and playeth the hypocrite in all points. To his worst wine he provideth the fairest garland. He is the Ape of Vrune and Religion. He countersets the grave, the modest, and magnifique; and that only in some externali and ridiculous gesture, voice, and ostentation. He is a fool to make wise men sport.

He delights in his own toys, like the fisherman in Theocritus, who satisfied his hunger with dreams of gold: He is full of complacency and self-opinion: He will have all that he doth cenfure least. He excuseth or exenuates his faults, and layeth over the weight of them on every other thing. He thinketh none is able to match him: like Zeuxes, when he had finished Atalanta picture, admiring his own work, wrote under it, Sooner may Painters envy than imitate what I have done. He is like the Peacock, glorying in his own feathers; and like a bubble of water, puffed up with the wind: or like an empty vessel, the more it is empty it soundeth the more. He is mounted upon his own conceits; and thinks with Antiochus, he is able to sail on the earth, and goe on the seas: His attempts are above his power and estate.

His spirit is ever stirring and unquiet. It is never stayed nor content; it is ever aspiring to a higher altitude: his ambition is a flattering bawd for dignities. Alexander answered Darius his Ambassadors (who intreated for peace, and offered his daughter in marriage;) The heavens could not permit two Sunnes, and the earth could not permit two Alexanders. His heart was inextiable: when he heard Anaxarchus the Philosopher, by the authority
of Democritus the Philosopher his Master, affirme, that there were innumerable worlds, said, Woe is me, miserable man, that haue not yet conquered but one world. He would not content himselfe to be the Monarch of all men, except he had been also esteemed as a God, and divine honours giuen to him.

His arrogancy is onely the scumme of his thoughts, vanishing with fiding pleasures, and fed by foolish objects. His words doe well with vanity: he sheweth his folly in boating of his fortune. His threatnings are more fearefull then hurtfull: his great boaste hath leaft courage: his many words broken small wit. A proud minde is a windy venter, (yca a vaunter) of vertue. His heart is lifted up to brag. He will laugh of purpose with Ignatius, to shew his white teeth, and if he could, he would have his ostentation in his horte hecles, with Poppeia, Nerces Concubine, who shod her horte with pure gold.

Pompey could abide no equal, nor Cesar a superiour. Pompey the great greatly bragged, that he had overcome, put to flight, slaine, and taken twenty hundred, foure core and foure thousand, and caused this to be written in the Temple of Minerva. Iulius Cesar professed arroganly, that hee flew in battels eleven hundred, ninety and two thousand men. Maluit primus esse oppiduli, quam secundus Rome.

He takes advantage of every trifle to be vaine, as Lilia, Augustus his daughter, admonished by one to be more modest, and frugall, like her father, anfwered, My father doth forget himselfe to be Cesar, but I remember alwayes that I am Cesar's daughter. He speaketh proudely with the mouth, he imagineth lies, he is despightfull, he layeth snares for the upright and humble, he makes contention, his company is ill: For better it is to be of humble mind, with the lowly, then to divide the spoyle with the proud.
The care of pride.

Dan. 5. 20.
1. Tim. 3. 6.
Bern.

Prayse is most hardly cured and specially when one is hardened in pride, as was Nebuchadnezzar. Youth is more subject to it than the aged. It is hard to abate the proud with power; farre else with counsell: For pride is a foolish will, a secret venom, a hidden pest, a dileter of fraud, the mother of hypocrisy, the parent of envy, the moth of holiness, the blinder of hearts, out of remedies bringing forth diseases, and of medicine, begetting grief.

Pride was one of the mother sinnes of Sodome. The proud man is forsaken of God; he groweth resolute in impiety. Ingrurtha killed Hemsil, and Aberbal his brethren, that he alone might be King of Numidia. Abimelech killed his seventy brethren all at once, that he might be King of Israel. At the first, in the Church devotion bred wealth: the daughter choked the mother, and ate her thorow, like a Viper, and ingendred the monster Ambition, (a cursed imp of a bastard mother) who in the end, did devour her grandmother Religion. Pride is the beginning, the end, and the cause of all euils. Avarice and ambition are the elements of euil. What wars hath that inatiable lust of Dominion kindled? Alexander in Asia, Cyrus in Ionia. The Lacedemonians did rise against the Athenians: they against the Corinthians. The Carthaginians against the Romans. The Romans against all Nations, and at last against their owne bowels.

When the proud mans thoughts are high, and his state low, he liueth always a pensifue and discontented life. He is like a ship without a Pilot, tossed up & down with tempests and winds. His mind doth from the desire of dignity a canon redness to the minde. O pride, the croffe of the proud, how dost thou torment all! He torments himselfe (as his owne greatest enemy) with de-
Chap. 27. The Tyranny of pride.

fires, cares, and hopes; which easily he might amend, if he would amend his pride.

Whoever loveth the pride of life, the love of God is not in him. When pride is on her saddle, mischief and shame are on the crupper: Fortune cannot be too long a friend to the proud: for God hath decreed to stain the pride of all glory. When honour is spun and woven, the web of life and glory in a moment is rent. Woe to the crowne of pride, it shall be trodden underfoot. The pride of man shall bring him low: God will break the pride of his power, he will put his hook into his nostrils and his bridle in his mouth. Though his excellency mount vp to the heavens, and his head reach unto the clouds, yet shall he perish for ever, like his dung, he shall flee away as a dream: He is exalted for a little, but is gone and brought low, destroyed, and cut off, as the top of an ear of corn: he shall be taken in his pride: The more gold pride eateth, the more blood it drinketh: and the higher it climbs by other men's heads, it breaketh its own neck the sooner. His pride shall deceive him, though he dwell in the clefts of the rocks, whose habitation is high, and say, who shall bring me downe to the ground? though he exalt himself as the Eagle, and make his nest among the stars, thence will God bring him downe: God revieth the proud. And those that walk in pride he will abate: As Vizziah's heart was lifted vp to his destruction.

Curations and remedies.

When extemal occasions are the chief causers of the heart to be proud, they would be either shunned, or else the mind would be diverted from them. Plato mounted upon his horse, and judging himselfe a little moved with pride, did presently light from his horse, lest he should be overtaken with loftiness in riding.
Chap. 26. The Tyranny of pride.

riding. When men are loth to sever the objects from the minde, or the mind from the objects: God commeth in as that great Physician, either to cure the curable, or to confound the incurable. That hee might hide pride from man, he takes away the pride of mans power, euon the occasions whereby they become proud.

The more thou knowest thy selfe, the lesse thou shalt esteeme of thy selfe: consider what thou wast, what thou art and what thou shalt be. Looke to thy selfe in thy na-tunity, in thy life, in thy death: Filthy sperme, a facke of dung, a bait of worms, a prey for devils. Consider what filthy excrements goe forth by thy mouth, thy nose, and the rest of the passages of thy body, and thou shalt see there is not a more filthy dunghill then thy body is. Consider from whence thou commest, and be ashamed; where thou art, and lament; whither thou art going, and be afraid. Whereof should a man be proud, whose conception is sinne, his birth a paine, his life a labour, and his death a necessity?

When King Philip gloried so much in his victories, Archidemus the sonne of Aegicles wrote vnto him; that if he measured (now after his victory) his shadow, he should finde it no greater then before, when he was overcome.

Learne therefore, that thou maist see thy selfe thoroughly, and thou shalt be able to gather many arguments of humility out of thine owne heart: and considering thy humble and base body, thy barren home sinne, thy intricate cares, foolish desires, implicate errors, imminent dangers, trembling cares, anxious straits, daily doubts, piercing necessities, difficulty to good, and preference to ill. A cloud of euils, to eclipse thy greatest glory and light.

Brag not of that which thou hast, sith it may be lost: that which thou hast, it is either not thine owne, or else as nothing. Socrates shewed the worlds Mappe to Alci-biades, (proud of his possessions) and asked if hee could finde

Vinde superbit homo, cuius concep? culpa na?i poena,

labor vita necessa morti?

Επάνω μέν

ωρίαν;

All that thou hast is given, and is either little, or inconstant.
find there his lands in Athens territory. Who answered,
They were not set down there. How is it then, said he,
that thou art proud of that, which is in no part of the
world? If riches increase, let not thy heart thereon, nei¬
ther let it be exalted. In the goods of Fortune, it is great
praise, not to be lifted up. In thy flourishing age, the
flower is withering, while as thou art yet speaking.

Say not that thou art wise, if thou wert wise, thou
wou'dest never say, that thou art wise. If thou be in ho¬
nour, remember thou art but a dream of a shadow.

A short hour will make highest things lowest. The
man that the day saw rising up so proud: a day againe
shall see him lying downe as low. Thou hast nothing of
thy selfe, but all of him who hath as great power to take,
as to giue. The best and wisest is like a wild Asse Colt,
without wit, untill it be taught it. If thou hast received
under change, why dost thou glory? All those things are
common to the most unworthy, & are ebbing and flowing,
easily lost. They are given, not to be gloried in, but
to provoke thee to a better, not a worse life.

Hold thy death and misery in perfect remembrance:
Whilst we are living, wee are but so many images or
shadowes. The earth nourisheth not a more miserable
thing then man. Behold the graves of those that are
dead, and see if thou canst see their ornaments, honours,
joyes, bankeeting pleasures: All is converted to rotten-
ness, nothing is left but dust. But convert thy eyes from
their bodies resolved into dust, vnto their soules lying in
damnation. Goe forth, and looke upon the carcasses of the
men that have transgressed against me: for their worme
shall not die, neither shall their fire be quenched, and they
shall be an abhorring vnto all flesh.

Consider that God giueth grace to the humble, & re¬
fits the proud, whereof both sacred and profane history
affordeth a world of examples. The building of Babylons
Tower, Gen. 11.5. Sodom, Gen.19.24. Ezek. 16.49. Core,
Dathan, & Abiram, Num.16.31. Goliath, 1. Sam. 17.50
David,
**The Tyranny of Pride.**

**2 Pet. 2:4.**

David, 2 Sam. 24. 15. Sennacherib, 2. King. 19. 28. Haman, Hest. 7. 10. Pharaoh, Exod. 9. 34. Nebuchadnezzar, Dan. 4. 19. 20. Herod, Act. 12. 21. But in special, the Angels. Pride is more tolerable in the rich, then in the poore. The euill Angels were proud in heauen; but thou art proud in a dunghill: they were high-minded, because they were high: what will become then of thee so miserable, and yet proud? God spared not his Angels, neither will he spare thee, his judgments are alike.

Set before thy eyes the humility of that Prince of the Kings of the earth: Who being equal with God, and very God, made himselfe of no reputation, and tooke on him the forme of a servant, and was made like unto men, and was found in shape as man. He humbled himselfe, and became obedient unto the death, even the death of the Croffe. The beholding of the Lords erode, is a remedy against pride.

Hee came not to bee ferved, but to serve: none can bee more humble then hee was. The Lord of heauen, and greatest above all the Angels, was made the lowest amongst men. The Lord of all kingdomes preferred a Crowne of thornes to all Crownes of gold, from his inacceisible glory. For thy safety hee descendeth to the earth, to the Croffe, to the graue, and to hell, The most glorious God, the most humble man. God is humble, shall a wombe be proud? God is humble, shall dung bee proud? The head is humble, shall the leaft toe be proud?

This is Chrifts owne recipe to make vs humble, saying: "Learne of mee, that I am meke, and lowly in heart, and you shall finde rest unto your soules." That thou maist learne humility, the true antidote against pride: Consider as it is better, so it is easier to be humble, then proud: The way to pride is difficult: but to be humble it is more easie. The proud haue need of many feathers, to fly aloft with: but the humble need none. The proud haue many aduersaries and dangers, whilest the humble are more secure. As that King said of his Crowne, O Crowne, more noble then happy! Humble...
The passion of joy.

Pro. 22. 4.
Pro. 29. 23.

Dan. 4. 34.

Rom. 2. 17.
1 Cor. 1. 31.
Rom. 5. 2, 11
2 Cor. 1. 12.

D d 3

Make

Chap. 26.

The passion of joy.

It is impossible both to fear God, and to be proud at once. Set the fear of God before thy eyes. The fear of the Lord is to hate evil; as pride and arrogancy, and the evil way. He is that King of heaven, who is able to abase those that walk in pride. He refits the proud. There is no sinne that so directly offendeth God, as pride: and his judgements are most direct against it above all sinnes.

When thou feest anything stirre vp thy heart to pride, incontinently convert thy evils and sins into remedies. Venenum venenopelle. As the Chymists make the best physic of the worst poison. So take thou thy greatest evils of thy body and soule, let them goe into thy heart with remorfe, mixe the sense and sorrow of them with thy pride. Let the Peacockes tye, at the sight of his blacke feet, be detected. Let the white Swan looke to her blacke legs. What guiltinesse & filthinesse is within? and how vile a Carriage thy body is above all beastes. Thy best good is but too base, it is not pure, but mixed with many impurities: one Wasp is able to poyson the whole conuerse: thy sinnes and vices are pure and absolute evils, and aggreaged with many evil circumstances.

Let thy holy gloriation in God, banish thy pride: let thy minde be lift vp, in that thou hast many Prerogatives in the new Jerusalem; in that thou art Gods sonne, and the worlds master; thy calling honorable in heaven, and thy life contented in the earth: thy mind is enlightened, and thy body willing to be dissolved: Here, under Gods favour, & hereafter to abide in his presence. Let thy conscience be thy Theater, thy feast, and thy glorying.
Make thy selfe equall to them of the lower fort, and in meeknesse of minde count better of others, then of thy selfe. If thou maist not stoope with thy calling, yet stoope with thy minde, and let a King learn to feare God, that his heart be not lifted vp above his brethren, and that hee turne not from the Commandement, to the right hand, or to the left. It is a great vertue to a great man, to be humble. Humility in honour, is the Honour of honour. Nature hath made all men alike: None are inferiours to vs by our merits, but by Gods ordination; we are obliged to all men in an honourable duty.

Learne, in a spirituall vnion, to become Christs; and by a daily practice of true mortification. Learne in Christs Cross to crucifie the flesh, with the affections and lusts. Live in the Spirit, that thou maist walke in the Spirit: and thou shalt not be desirous of vaine-glory.
CHAP. XXVII.
The Passion of Joy.

PROV. 14. 13. Euen in laughing the heart is sorrowfull, and the end of that mirth is heavines.

DESCRIPTIOIN.

In joy, the heart, in a sort runneth out; and by the enlarged passages, the cordiall spirits are effunded; whereupon oft times doth follow sudden astonishment, and death.

Joy is an affection of the heart, arising upon the opinion of some present or future good. In all joy the heart is enlarged, and exalted.

Joy is either internall and hid, which doth not appeare; or else externall, which appeareth in the gesture, countenance, laughter, or any otherwise. Joy againe is distinguished according to the diversity of the object. It is either for any good to our seues, or for any good to our friends, or for any euill to our enemies.

Joy in respect of them that reioyce, and their manner of reioycing, is either naturall or spiritual. Naturall joy is common; and is either naturall or unlawful. Joyes unlawful, are either such as arise onely vpon the pleasure of Gods gifts, or vpon the Pleasure of sin. Joy arising vpon Gods gifts, as meat and drinke, men or women, the subjection of spirits, the destruction of our enemies, plea-

This sort of joy, it is in the gift, not in the giver; it is either only to pleasure futility, or else it is immoderate. Joy arising upon sin, is covered with a baite.

Spiritual joys are such as the Spirit worketh, only in the regenerate, as rejoicing for God glory, and the Churches peace, for the conversion of sinners, for the means of salvation, and for the testimony of a good conscience in well doing.

These two sorts of joys, natural, and spiritual, are otherwise called by Diuines. The joy of vanity, and the joy of verity: A joy in the creature, and a joy in the Creator: A joy in a mutable thing, and a joy in a matter immutable. The spiritual joys are called Angelical: the joy of the Palace. The natural joys are called the joys of prisoners, the bastard, worldy, and bitter, sweet joys, that are madness. These are to worldlings that are without God, seeming joys, esteemed to be great, because they know no better. They cannot get Penelope, they will be futers to her maidens. He that is diseased with these natural and bastard joys, he is a mirth-monger, one who studieth mirth: the end of his mirth is pleasure, the end of his pleasure, joy. It reflecteth backe againe upon himselfe till he be wearied, and goeth not directly to God, the final and full end of all mirth. His mirth is either rotten and filthy; or pricking and taunting, or a foolish feather-mirth.

Part affected.

The part immediately affected, is the concupiscible affection of desire, whereby the heart is tickled with a delection, and drawne to delight in some present immoderate or unlawful pleasure. God by nature hath given many pleasures to man, to stir vp his affection unto the actions of well-doing. The functions of the minde, and
and actions of the body, should not be directed to
ingjoy pleasures: but pleasures are to bee joyjoyed to
stirre up the minde and the body, to the functions and
actions of virtue and of grace: When ioyes are fought
directly, immoderatly, or unlawfully, to delight sen¬
tuality: the affection seduces the heart, and the imagination
seduces the minde, and all the faculties almost are snared.

Causes.

Here is no ioy, but in the fruition of that thing
which is joyed. Ioy is the explication of loute and
defire, of that thing that is esteemed to be good. Where¬
in there are three things required. 1. A delighting good.
2. A conjunction with it. 3. A knowledge and a feeling
of that conjunction. Albeit sometime the simple free¬
dome of will maketh some gladness: as our minds
conceive (after trouble) the good or present ease. The
vulgar objects that move ioy, are such as concern the
lust of the eyes, the lust of the flesh, and the pride of life:
And amongst those things, mutation and variety cause
gladness. The change of all things is delightful: Wee
cannot stay but one day in one estate: Nature delights to
wander from vanity to vanity (as Euah did amongst the
trees) what it hath, it lootheth: what it sweeteasse it finds, it
desires to change, that it may find more. It passeth from
pleasure to pleasure, seeking some whole pleasure: like
one that reads a line, he goeth to another line, and so
forth, that hee may know the whole, that is written. To
look long vpon one pleasant colour, dazelleth the eyes:
so the long fruition of one ioy wearyeth the minde,
vntill it finde a new one: New objects changed oft
times with rarities, raish the heart. Too much, is too
loathed.

Prosperity
Chap. 27. The passion of Ioy.

Prosperity.

Prosperity is one of the greatest raisers of the heart with joy, yet if sudden, it astonisheth: if it be lingering and hardly attained or retained, the consequent care croseth the delight. Alwayes wealth affordeth much venting of wantonnesse: As Dines said to his soule, Thou hast much goods laid vp for many yeares, live at ease, eate, drinke, and take thy pastime. Herein there is no sinfull joy spared. It is a pastime to a fool to doe wickedly, who rejoyneth in doing euill.

Calamity of enemies.

Calamity befalling to our enemies, or to them wee hate, breedeth ioy to the heart: Not because that any euill can simply, or of its owne nature make ioy: but by a consequent, because (of our owne selfe-loue) we delight in that, that benefits our selues, by the overthrow of our enemies. This is a most abiect and vile kind of ioy, and is onely proper to weake and base spirits: As Phocion discharged the Athenians to doe sacrifice, at the glad newes of their dead enemie Philip.

A plethorick and iouiall compleotion, goodnesse of blood, and equability of all the humours, with a weaker wit and stronger body, making insolent sensuality to have predominion, and the body affecting the mind, causeth too much carnall ioy. If outward, baits, and inward unbridled affections doe concurre, without the restraint of reason or of grace, the mirth of the mind is the more mad: For foolishnesse is ioy to him that is destitute of understanding.

Laughter is moued by mirth, sudden, and somewhat admirable.

Laughter proceeds from sudden delectation: It is the motion of the mouth and breaste, caused by the midriff. The thing that moueth this mirth, must be recent, stirring vp some admiration, and coarcting the heart, by some sudden suspence: presently the heart is enlarged againe by the delight: Where-through, by a certaine collaction betwixt the coarcting and delating of the heart, the muscles of the breaste and cheekes are moued with a certaine vibration. Sometimes laughter will arise.
Chap. 27. **The passion of Joy.**

Arise without any delegation. So that when one is wounded in some part adjacent to the heart, and those parts touching the midriff (with their palpitations) one will die laughing. Affected laughter, is not natural, it is only in the mouth, & not in the heart. The Sardonic laughter, is either taken for that which is fained, or else for that which is deadly, as when the aged of Sardon past three-score and ten yeares (were sacrificed to Saturne, they died laughing, scorning death, and expecting a better life: Or it is so called from the herbe Sadoa or Sardinia, whereof if any doe eat, they die as it were laughing. Sanguinians doe soonest laugh: but melancholians are flower to it, and flower from it.

**Signes and Symptoms.**

Hee that is given vnto too much joy and mirth, his heart is dilated, the blood is diffused thorow the body. Joy is his chiefest scope: Hee makes all other more serious advos a Parenthesis to his joy: Hee rejoiceth in a thing of naught, and rejoiceth when he hath no cause to rejoice. When God calleth to weeping and mourning, behold, joy and gladness, eating and drinking; for to morrow he thinkes he shall dye: Whilst the godly weepe, he rejoiceth.

He thinkes all things come alike to all, and that there is one condition to all, that it is better to be a living dog, then a dead lyon: Hee eates his bread with joy, and drinks his wine with a cheerefull heart. He delights in his white garment, anointing, oyle, and in a loving wife, and in the middeft of his carnall mirth, hee thinkes himselfe acceptable to God: Hee counts it pleafe, daily to live deliciously. The heart of a foole is in the house of mirth, hee rejoiceth in boastings, and in all such rejoicing as is ill: He praiseth joy, and thinkes there is no
no goodnesse under the sunne, saue to eate and drinke and to reioyce.

Prognostickes

This disease is a kind of madness and fury. The more difficult to bee cured, because of the patients transported wit and will. The rejoycing of the wicked is short, and the joy of hypocrites is but a moment: For the laughter of a fool, a flame vaniseth, like the noise of thornes under the pot. The end of all mirth is heiness. God shall Cross the comforts of the wicked. That man is most worthy to find ever in himself sorrow, who forfaking the Creator, sought joy in himselfe. The judgement of God shall dissipate all his joy. His comforts cannot but change.

The Godly are like the Ant, they are first weareie, then merry; but the ungodly are like the Grasshopper: first they flie, and then they sorrow. Carnall joy consumes the man: as the flame wafteth the candie: He is a fish for the baited hookes: and a bird for the fowlers net. The good creatures of God, giuen for his moderate comforts, become the meanes of his future condemnation: and oft-times for his present confusion. Haman rejoyced in his preferment at the Queens banquet: The immediate preludies of his shamefull fall. Absalom rejoyced in his haire, that thereafter became his halter. The Philistims rejoyced at blind Samson, the visible cause of their ruine.

Very of sudden death hath befallen upon sudden joy: and that, because of the cordiall blood and vitall spirits are so suddenly diffused to the exterior parts; that life goeth out there- with and returneth not. Valerius makes mention of a Romane Matron, who got newes (but false) from battell, of the death of her loving sonne. Shee mourned both long, and most heawily; in the end, her
Chap. 27. The passion of joy.

her sonne returned, unexpect'd: at whose sudden sight she suddenly expired; A thing most marvellous, that joy should kill, where sorrow did spare. Diogoras Rhodius had his three valiant sonnes victors in one Olympiad: who putting all their three Crownes upon their fathers head, through too much joy, he presently died in their arms. Zeuxis the Painter, beholding the vtie picture of an old wife, which he so cunningly did paint, burst forth in laughter, that presently he died. Chryfippus Philemon at the sight of an Asle eating figs, did so laugh that he died. Sophocles that worthy Poet, after his victorie in his last tragedy, at the whole peoples congratulation, through exceeding joy presently died. Philippides the Athenian an aged comicke, overcomming the rest in his poesse, and crowned for his bigane paines, died for his present pleasure.

Curation and remedies.

There is nothing so fit to banish sinfull joy, and to temper all immoderate, naturall, and sensuall joyes, as is that Spirituall joy, which is of God. Ro. 15. 13. 2 Cor. 1. 3. Isa. 9. 3. wrought in the heart by the spirit, Rom. 14 17. 1 Thes. 5. 6. & 1. 6. Iob. 15. 26. Proper to them that seeke the Lord, Psal. 105. 3. and are vpright in heart, Psal. 32. 11. who rejoice in trembling, Psal. 2. 11. and whole joy is furthered by a ministerial helpe, 2. Cor. 2 24. It is joyned with peace in believing, Rom. 15. 13. The Kingdome of God stands not in meat or drinke, but in righteousness, peace, and in this joy of the holy Ghost Rom. 14. 17. in those that rejoice in serving God, Coloss. 1. 11. This spiruall joy, must be in those things that pertaine to God, Rom. 15. 17. As in Gods holy name, Psal. 105. 3 Isa. 61. 10. Phil. 4. 4. In his mercy, Psal. 32. 10, 11. & 41. 7. & 89. 16. Through Christ, for the receivin of the atone-
The passion of joy.

In salvation.

Atonement, Rom. 5.11, and in nothing so much as in the Cross of Christ, whereby the world is crucified to us, and we to the world, Gal. 6.14. In God's salvation, Isa. 61.10, even in Christ, for the salvation of our souls, with joy unspeakable and glorious, 1 Pet. 1.8.

Because our names are written in the Book of life, Luk. 10.20, and for our justification, Rom. 5.1. For our sanctification. It is a joy to the just to judge, and to rejoice in the testimony of a good conscience, 2 Cor. 1.12. For our resurrection, Psal. 16.8, 9, 10. Under the hope of the glory of God, Rom. 5.2, 12, 12, because of that great reward in heaven, Mat. 5.11.

In tribulations and afflictions, Acts 20.24. Coloss. 1.24. Heb. 10.34. 2 Cor. 7.4, 8.2. For that they bring forth patience, and patience bringeth forth experience, and experience begets hope and boldness, because the love of God is shed abroad into our hearts, Rom. 5.3, 4, 5.

That being participant of Christ's sufferings, when his glory shall appear, we may be glad and rejoice: For crosses are temptations, whereby faith is tried, and patience brought forth: that we may learn to be perfect and entire, Lam. 1.2, 3, 4. 2 Cor. 8.2. And God counts us worthy to suffer for righteousness, and for Christ's name: whereupon if the spoil and our goods do follow, we must rest in hope, because we have a better substance in heaven. Our sorrow shall be turned to joy, we shall sow in tears, and reap in joy, Psal. 126.5.

In the Law and Word of God, Ps. 119.77. Jer. 15.16. As in the Bridegroom's voice, Job. 3.29. and as if it were, he found great spoil: Because God's promises comforts in trouble, Psal. 119.50. and is as an heritage for ever, v. 111. above all riches, v. 14. For the marriage of the Lamb, Rev. 19.7. And for that we may draw water out of the wells of salvation, Isa. 12.3.

In Jerusalem, which we should preferre to great joy, Psal. 137.6. and love the stones and dust thereof, better then
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them the places of Babel, Psal. 102. 14. ever wishing peace within her walls, and prosperity within her palaces, Psal. 122. 7. Isa. 66. 10. That her sons may be as growing plants, and her daughters as corner stones, graven like a Palace, Psal. 144. 12. And specially, we should be glad, when they say, We will goe to the House of God, Psal. 122. 1.

In the godly, Phil. 7. before God, Thes. 2. 19, 20. & 3. 9. and in their presence, 2. Tim. 1. 4. To see them agree, Phil. 2. 2. & 4. 1. Acts 3. 3. And when all the land binds themselves to seeke God by an oath, 2. Chr. 15. 15. for the faithfulls deliverie, Psal. 45. 27. Phil. 1. 26. we should rejoice with them that rejoice, Rom. 12. 15. 2. Cor. 2. 3. & 7. 13. At a sinners conversion, and when others doe believe, 3. Job. 8. 4.

In all Gods gifts, Deut. 26. 11. and all the works of his hands, Psal. 92. 4. as to many tokens of his favour, and in speciall in his particular deliveries, Isa. 9. 3.

The joy of faith must be internall, Phil. 1. 25. Rom. 15. 13. Job. 15. 11. & 17. 13. and eternall, Heb. 12. 1. Mat. 25. 21.

This spiritual joy makes all other carnall and natural joyes, to be esteemed nothing, Gal. 6. 14. Phil. 3. 8. 1. Cor. 7. 30. The more one telleth of this heavenly joy, the more he dethers all other joyes.

Consider all evils that come vpon sensuell joy, as at more length is set downe in the Prognostickes. And seeing that of necessity wee must be refreshed by some natural joyes; That they may be both the more moderate and sanctified: Let the conscience within, and the life without be correspondent in good; for a good life makes all earthly joyes good.

When thou art either attempting, or injoying earthly delights; that thou mayest bee the sooner layed, and better tempered, remember death: and that all this life is but vanity; Thinke upon the last Judgement. Let thy minde bee diverted to some other sorrowfull subjects:

In the godly.

In Gods gifts.

It must be both internall and externall.

Vie of this remedie.

Consider the ensuing evils.

Eccles. 3. 12.

Death.

Eccle. 11. 8.

Ecc. 12. 1.
Beware of sudden joy.

Eccl. 7:6-7, 4, 5,

The mind of the wise is in the place of mourning: and it is better to go to the house of mourning, than of feasting, because this is the end of all men: and the living shall lay it to his heart: anger is better than laughter: for by a sad look the heart is made better.

If any exceeding glad news befall to any that are most sorrowfull, they would not be reported to them suddenly, but by degrees, and by process of time; that the hilaritie of the minde may be stirred vp softly, and by little and little: lest upon a sudden the heart be too farre enlarged, and the vitall spirits (which are like imprifoned birds in a cage) in a moment flie away: and returne no more then the dove returned to the Arke.
CHAP. XXXVIII.

The passion of Gluttony.

Phil. 3.19. Whose god is their belly.

Description.

An appetite is threefold. 1. Natural, common with plants, whereby insensibly it draweth nourishment. 2. Animal, common with brute beasts, feated in the brain, and to other parts diffused: it desireth sensibly, that which it needeth. 3. Rational, and proper to man, desiring those things that are agreeable to reason; and is called properly, Voluntas: as the other may be called concupiscence, or voluptas.

The lust of meat, is either more natural and common, wherein few doe faile, except in too much: Or the lust of meat is more proper and affectionate, and more strangely stirred: as lovers of such and such things; whereof they are studious, and doe delight in things not necessary: or more than others, or not as they should, or not to the right end: Herein there is an excess, not so much in the quantity of the meat, as an excess of the quality, or rather perversitie of the vaine appetite.

Gluttony is an inordinate desire of meat, going beyond the limits of nature, whether it be in too great a quantity, Epula sine fine petita: Or into a vaine variety, E e vnder

Appetite three fold.
Natural.
Animal.
Rational.

l.3, cap. 11.
ibid.
Proper.
Gluttony.
Sarm. Sat. 7.
The part affected, is that common affection of natural concupiscence and desire, which is most bent upon that, which agreeeth with that point of sensuality, that concerns meat: If it be ordinate and within measure, both of quantity and variety, it is natural & necessary: But if it exceed, it is a passion that affecteth the soul: The seminal and flame of it is founded in the stomach; it draweth with it, both the heart and the mind: as if it were a thing very reasonable, & worthily choosen. They (being so corrupted) do yeeld themselves as slaves to the senses. The reasonable appetite is captivated by the Animal: They that are thus diseased, are as unreasonable natural beasts.

Causes.

Satan tempted the first Adam by the belly: hee attempted to doe the like to the second Adam: He causteth not to snare every one by their food: He maketh men thinke that to bee unlawful meat, that God calleth lawful; and that to be lawful, that God calleth unlawful (as meats sacrificed to Idols.) He causeth some esteeme that measure to be unlawful, that is lawful; and that measure to be lawful, that is unlawful: as doe belly-gods: he polluteth what God hath purified: he puts darkness for light, and light for darkness: he speaks good of evil, and evil of good.
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pride, abundance, and too much tranquility and idleness, made sodom surfeit: first with fulness of bread, and then with fulness of venery. if enill education concurre, it is the worse: vice and custom are another nature.

if the mechanicke spirits of the stomacke bee too abundant, they helpe to make vp this passion. all our spirits, natural, vital, and animal (whether they be fixed or wandering, running at randome) they eat vp and consume our firmamentall heat: this againe wasteth our primogeniall humidity: and this feedeth vp the whole body: upon whose exinanition and emptiness, proceedeth this natural hunger and desire of meat: the lampe of life wasteth the belf sap and finest oyle of our body: as the burning flame wasteth the candle; which if it be not supplied, doth soone come to an end. by this natural and insensible hunger, the veins sucke the stomacke till it be empty; of emptiness there is sense; of sense there is desire of repletion: upon the which doth arise the animal and sensible hunger. to make this hunger the more sensible (nature spurrie men to nourish and conforme themselves) there is furnished to the stomacke, a natural, sharpe, and vitriolate humour (ca'd, by some melancholions) which pricketh, pinchet, and as it were, nippeth the mouth of the ventricle: whereupon ariseth the more sense of hungry appetite. if these two kindes of hunger, together with this humour abound, or be too far perverted in excess: the imagination therewithall being strong, the wit weake, and the heart disabled of reason and grace: the whole soule is affected with this brutish passion. as for that depraved function of the ventricle of too much exsuffion, by reason of some peruerse humour(wherby diseases do follow) they are to be excused: because they are vnvoluntary, and the soule is not slauishly affected thereby, and are to be cured physically.

the night of ignorance and darkenesse: and sleepe of
Securitie.
Rom. 13. 11, 12, 13.
2 Pet. 2. 13.

Gal. 5. 19, 21.
Rom. 8. 5.

Plautus.
Tuburcina-
tur.

Ingeniosa gu-
la. Senec.
Stob. Ser. 42.
ex Nic. de
mor. Gent.
hist.

Abenett. l. 2.
 cap. 2.

Chrysippus.
Aeneas Sil.
lib. 2. com. in
Panorm.

Vinite lucro-
nes, comedo-
nes, vinite
ventres. Lu-
cil.
Reug. 26.

Chap. 28. The passion of Gluttony.

of securitie: together with a false opinion of pleasure, counting it pleasure daily to live deliciously, cause this passion: As the sonnes of Eli would haue the fat without reason, so without all reason they fed themselves with the far. This is a worke of the flesh and native corruption, in those that are after the flesh, and fauour the things of the flesh.

Signes and Symptomes.

The glutton eateth too much, too hastily or vitimously. He preferreth pleasant meats, to wholesome and necessary. He eats too greedily, or too oft, or aboue his ranke, or not contentedly: for pleasure, not for necessity: He delights in needless varieties: He spareth no forbidden meats: He is ignorant of the measure of his stomake: He is like the Sauromate, who ingorgiate themselves three whole dayes together: and obey their wines as masters in all things.

He hath a profound wit, and a bent inclination in Archestratus Gastrologie; or belly-Art; a great scholler and follower of him, as Epicurus was: He would be well content to be like Squirigalus (Liuania Dux) who when ever he went abroad, wanted neuer his booke of Cookery: he sate fix houres at his supper: his dishes were no fewer than one hundred and thirty: What will not he giue to a deuiler of some daintie?

He is like the Sibaritos, men most giuen to their bel-ly: He is a Gastrolog: The center of his speech is something to sawce and season his appetite: He delights to eat either forbidden meats, as Euab, the Corinthians, Iezabelites, Theenees, or Idle-bellies doe: or else in a for-bidden measure, which a beast will not doe: or else in a forbidden manner, as an Atheist doth: either grudgingly, as a male-content: or impiously, with contempt of God, not praifing the Gius: His body is but a strayner.
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a stranger for meat and drinke to run thorow, and fernes for no other vse, but to be a devourer, recorder, and reporter of the best meate.

His belly is an unthankfull beast, which hath no eares: He fattereth his body, and leareth his soule. Sensuality leadeth him, & he leadeth reason. Eran sold his birth-right for a mess of pottage. His belly is his God: he mindest earthly things: he is prodigall of chastity.

Prognostickes.

The curation is difficill. Men are willingly diseased. It is hard to perwade the belly: it hath no eares. Too much delicat fare (especially to youth) is like fire and flax to powder: in whom there needs no tillage for weeds, they will grow too well in fallow: if this intemperancy nip once the blossome, what hope is there of a good harvest? He that is full, and hath enough to make him fuller, will easily deny God, and be exalted against him: His table shall be a snare to his body, and a snare to his soule: This disease is the port of other vices.

The glutton corrupteth both body and soule: He soweth into himselfe the seedes of many sicknesse: much meate, much maladie. Sicknesse is the just chastifement of intemperate diet. Glutmons are the betrayers of their owne healths. Too much diversity of meates doth defile and not nourish.

He that refraineth not his appetite, is like a City broken downe without walls. The excellency of the soule is stopped by the aboundance of meate: His delight is short: his torment eternall, his pleasure is but little, his punishment is infinite. The glutton shall come to poverty, Pro. 23. 20. and to shame, and endless perdiction.

Senec. Cato.

Phil. 3.

Cafe dangerous.

Pro. 30. 9.
Hos. 13. 6.
Psal. 69. 22.

Multos morbos sferula multaferunt. Valestundinis suae proditores
Pro. 25. 28.
Senec. Epift.

Ec 3 Curation
Follow nature.

Seneca.

Cic. l. 4. Rhet.

Christian abstainence and motives thereunto.

Sundry sorts of abstainence.

Isa. 58. 8.

Hiron in Epist. ad. Paulinum.

Curtain and remedies.

Nature doth teach moderation: It hath given to man a little mouth, and a narrow throate: it is a shame to him, that neither earth, nor sea, nor heauen can suffice it: And although the belly heareth no precepts, as an unthankeful beast, it crueth and seeketh: It is not a cumberome creditor: It will be content with little, if thou giueft it what thou shouldest, and nor what thou maist: Suffice nature, but surfeit it not. As Socrates said to his friends at his moderate supper: If ye be veruous, it will suffice; if not, ye are vnworthy of it. Thou shouldst eate so much, that thy strength may be refreshed, not oppressed: Thou must eate to liue, not liue to eate: Satisfie thy body lo farre as may suffice for health.

Abstainence is a worthy vertue: of it was made the first law in Paradise: It is the food of vertue and prayer. There are many sorts of abstainence: 1. Spirituall, from sinne. 2. Medicinall, in diet. 3. Civil, by the Kings law. 4. Belly-wife, that much more may be eaten thereafter. 5. Abstainence, of necessity in poore ones. 6. Sordid and filthy abstainence in the covetous. 7. Hypocritical, fained persons. 8. Christian, proper to the regenerate, who make conscience of their food, and are moout to this moderation, because they eate Christ. He that eates that bread, he is not curious of how precious meate he makes dung; yet as eating would be moderate, so would abstainence be. It is needfull to restraine thy flesh, not to extinguissh it: to represse it, not to oppress it: that it may surfe, and not be fierce: that it may be humbled, & not a commander. Let the flesh be subject vnto the soule, & the soule to God: Let God command thy reason: Let reason command thy soule: Let thy soule command thy body. Make thy soule like a King, and thy body like an Asse: Give it food, that it faint not, and aburthen,
The passion of Gluttony.

a burthen, that it become not insolent: Vse not thy meate as a peremptory worke, but as accessary to thy worke.

Hunger is a fine pickle: The person that is full, despiseth a honey-combe: but unto the hungry soule, every bitter thing is sweete. Socrates did scorne the gluttony of the Athenians with the like saying: The best cooks to make the finest appetizing lawces, are these two regal recipes of King Alexander; walking before day; and a sparing dinner: the first, as a preparation to his dinner; the second, a preparation to his supper. When to Ptolomie (almost famished in his journey) a morsell of bread was giuen: he thought nothing more pleasant. The temperate man hath a great advantage of the glutton. For through surfeiting, he is made to loath most fine meate: but the other makes the worst meate good, and pleasant enough: and besides this, his temperancy and strick diet disgesteth many humors, cureth many diseases, and prolongeth life. Gorgias 108 yeere old, asked how he came to that age, answered, he never ate nor dranke for pleasure, but for necessity. Hypocrates counsell for preservation of health, was Meate, drinke, sleepe, and Venus, let all be moderate: Non satiari cibo, non refugere laborum, seminis substantiam conservare: haec tria saluberrima sunt. Cirrus said concerning his health, I never sit downe no Table, except I have an appetite: I never fill my selfe too full: What I haue receiued, I disgeft it well, hinc est quod temper valere. Galen liued a hundred and twentie yeeres in health, because he did never rife full from the Table.

Set before thy eyes the manifold examples of great sobriety and abstinence: As of the Persians, theb Arabians, the Grecians, the ancient Romans, Zeno Ceticus was so temperate, that he was called, Abstinence it self; of whom did rife the Proverbe, Zeno ntererum. Men before the flood, the space of 2242 yeeres, liued very temperately upon the fruits of the ground, without any
any vse of wine, or flesh, which afterward were brought in. The Egyptian Kings fed only upon simple meate: there was brought to their table only but a Heifer, or a Goose, together with a certaine measure of wine. The Platonick, Pythagoricke, and Diogenick Suppers were frugal and learned: their provision was moderate and easy: they filled not so much their belly, as their minde: they did not take so much pleasure in the meate, as in the Philosophicke discourses: the next morn they found neither head-ach nor cruditie of stomacke. To divert the minde the more from meate, many great men had reading at their tables: As did Pomponius Atticus in Rome, and Carolus Magnus the Emperour. This fashion there-after came into Monasteries & Academies: Kings did also vse at their tables enigmaticke questions and riddles, as Darin did in his great feast. Christ the Prince of all the Kings of the earth, who with one word did multiply the bread and fishes, yet he was himselfe, the mirror of moderation, and permitted his Disciples in his owne presence to pull the cares of corn, rubbe them with their hands, and eate them like beasts: He fasted forty daies, and after so great hæmorage and effusion of blood, and so with great paine in his greatest thirst, he had propin'd to him the bitterest drink. There is no bread so naughty, which will not become well tasted, if it be tempered with a little of that vineger, that was giuen to Christ.

This more then beastly euill, is no wise so well repressed, as by a generous indignation, conceived against the sinne: and that to be done at leasure, as Cicero thought: or sudden as Aristotle thought. The issue and end of this vice would be considered: what is eaten for the most part, is filthily loft. Our bellies are the burials and graves of all other liuing creatures. One forrest will suffice many Elephants, but both sea and land are not able to feed one man.

\[\text{Bee instructed in the grace of God, which will teach thee}\]
Chap. 28. The passion of Gluttony.

Thee to live godly, righteously, and temperately. Put on the Lord Jesus, and thou shalt have no care to fulfill the lust of the flesh. Crucifie thy flesh in Christ's Cross. Establish thy heart by grace, and thou shalt move the least to stuff thy belly with meat: crave, and delight thy selfe in that Bread of life, that came downe from heaven, and give life to the world: consider how unworthy a thing it is, with the one and the selfe-same mouth and stomake to eate Christ sacramentally as a Christian, and common meat intemperately as a glutton; by one dore to bring in both life and death, and to take the organe of grace, and make it the instrument of sin. Thy conscience may say to thy mouth, Destroy not him with thy meat, for whom Christ dyed: and destroy not the work of God, for meats fake. Let thy mouth and thy belly answer againe; It is good neither to eate flesh, nor to drink wine, nor any thing whereby my brother stumbleth, or is offended or made weak. For the Kingdom of God is not meat nor drinke, but righteousness and peace, and joy in the holy Ghost.

Take heed of surfeiting, lest that Day come on you vnawares. Feare God, for better is a little with the fear of God, then great treasure and trouble therewith. Vie the prayer of Agur, c Feed me with food convenient for me: my life, my estate, my health, and my strength: and not convenient for my excess. d CRAVE that thy table be not a shame to thee: e that thou maist be satisfied with God's favour, and filled with his blessing: f Esteeme the words of his mouth more than thy appointed food. g Receive thy meat with thanksgiving, h and eate it to GOD's glory. I So thou shalt eat with contentation of minde: k and all that thou eatest, shall be cleane to thee, and thou shalt not vse thy meat as an occasion to the flesh.
CHAP. XXIX.

The Passion of Drunkenness.

EPHES. 5. 18. Be not drunken with wine, wherein is excess.

DESCRIPTION.

Strong drink is the good creature of God: pure to the pure: which serveth, 1. Naturally, for the bodies nourishing, and strength, and to be vied with sobriety. 2. Physically, for the corroborating of the body, and refreshing of the mind. 3. Civility, for maintenance of amity, and for shew of honest gladness.

Drunkenness is not only when wine hath banished wit, (which may soonst overtake a weak brain) but also when one doth sit long at drink, albeit their brain were never so strong to bear it: Such a one tarryeth long at wine, and goeth and seeketh mixt wine. Drinkings are as well condemned, as staggering ebriety. Such like drunkenness is called a boiling, chafing, or a waxing too hot with wine.

Some delight to be drunk there alone: some provoke others to do the same: Some drinks by measure, (wherein there is no measure) the drunkard faith, Doe me reason, while as both his demand, and the others grant is altogether reasonless. All these sorts are affected with this malady, and with this vilest vice diseased.
The part affected, is that same that is affected in gull
lofty: And although that both this, and the other,
appears to be but one only external facts and vices; yet
the hid disease lyeth within, as a root within the heart,
out of the which they spring. As in the other, the object
is meat, in this it is drink: not that natural, vulgar, or
necessary drink, that is brought forth to the use of man
without the use of man: but that, which inebriates
whether it be wine, ale, beere, or such like.

Causes.

Custome maketh this disease contagious to many:
for custome bringeth idle superfluity to urgent nece-
sity. First, the drunkard drinkes for thirst, then for de-
light, at last for wantonness; and finally, without mea-
sure, by an unsatiable voluptuousness.

Imitation bewitcheth the weak minde, drawne so
easily by the fashion of the multitude to do euill; men
fashoning themselves like the world, and following ob-
ferued examples, as of Noah and Lot, and such like.
Whereas the adulterer, murderer and Apostata, might
as well defend themselves with examples of David, and
Peter.

One drunkard is the cause of another, saying: Come,
I will bring wine, and we will fill our selves with strong drink,
and to morrow shall be as this day, and much more abundant.
As the challenged drunkard doth allege, that company
causeth him: who forced him with \( \text{πίστις} \) and \( \text{ἀμητίστι} \), and
\( \text{bibe aut abi} \), whilst as they are expressely forbidden to
keepe company with drunkards and gluttons, and to
have fellowship with the unfruitfull works of darke-
nesse.
A graceless heart, turning the grace of God into wantonness, and having the mind feeble and weak, suffereth sensuality to reign over reason and grace, Galat. 5:23. Jude 19. Compared with ver. 12, 16, 18. A corrupt and uncomposed mind, 1 Pet. 4:7, 8. And without a false opinion of pleasure, 2 Pet. 2:13. With foolishness, Ephes. 5:15, 17, 18. 1 Thess. 5:7. And brutish and senseless blindness, like swine fed to the shambles.

Drunkards (mad in their foolish conceit) forge to themselves some dreamed excuses, thinking it lawful to drink as they list; if so be they be not overcome: And do not consider that they are cursed, that are strong for strong drink; or that drink, for drinks fake: or are too visial at drinkings; who are (as Demosthenes said to King Philip) Sponges; who want but a wide womb to their wanton will, to exceed the capacity of a Cask; who also in overcomming are overcome. Some again thinke that drink is given of God, not only for necessity, but also for delperation, thinking thereby they may exceed as they please. They consider not, that strong drink was given to man, to cheere, and not to oppress the heart, and to praise God for, and not offend him. Some do pretend that drunkennesse is physica; wherein they foolishly erre, esteeming the cause of a hundred sicknesses, to be the medicine of one: and the poison of the soul, to be good physicke for the body: no bodily Physician will preferue it, no spirituall Physician will allow it.

Signes and Symptomes.

Drunkard is like a Leech, that still sucketh, and cannot be satisfied:His delight is in that wine that answereth best to all the fine fences, according to the word Costa: when nature faileth, he runneth to Art and skill.
The passion of Drunkenesse.

To naturall corruption, he ioyneth artificiall impieties, when necessitie is satisfied, insolence saith his appetite.

Anger is a madnessse, short and vnvoluntary: but this is both customeable and voluntary, and an infaitleable evil. Philoxenus wished a Cranes crag: and Melanchius a Swans necke of three cubits long, that they might, by the longer space, enjoy the pleaure of their drinke. Frogs love to live in moist places, he in pots, like Flies, he liueth by suckinge; Wine is the mirrour of his minde. He is like Bono#us, who was borne not to liue, but to drinke, said Aurelianus.

He drinkes for delight, for company, for brauery, for contention, and for inflamed charitie, to absent friends. His belly is his god, Phil. 3. 19. and is vnfit for the service of that high God. Hee abuseth his creatures, shameth himselfe, and is inable to sinne. When he should mourne, he is merry, saying, To morrow we shall die. He drinkes Wine in bolles, when he should be sorry for the affliction of Iofeph.

He can neither rule himselfe, nor others: Wine doth to banish his wit. The poore woman appealed from drunken King Philip, to sober King Philip. As drinke makes his body lighter, so also his mind and his tongue more voluble. As that drunken inveigher against King Pyrrhus said, We speake all this whereof we are accus#ed, and were purpofed to speake much more, had not our wine failed vs.

Hee is a disturber of peace, a deowner of good creatures, a corrupter of manners, a vermine to Garners.

His wit, foot and hand goeth palfie-like; His belly buryeth his drinke, his drinke buryeth his wit. He is swallowed up with wine. His lea#t enemie may overtake him: he is like a drunken Trojan. He disgraceth his profession, and disableth his calling: he stumbleth in judgement: nothing is left of a man but a shape. He is like a beast in his gone understanding and worse than a beast in his gone standing. He
The drunkard is hardly cured, he finds his disease so pleasant, and suffers his malady to become habitual. He regardeth not the worke of the Lord, neither considers the workes of his hands. He contemneth all corrections. They have stricken me, saith he say, but I was not sick, they have beaten me, but I knew not, when I awoke: therefore will I seek it yet still.

Drunkenness is the mother of all vices. It is a faining fiend, a sweet poison, a pleasant sinne: who hath it, hath not himselfe; who doth it, doth not sinne, but is altogether sin. In drunkenness Alexander killed his friend Clitus; for the which when he was sober againe, he attempted to kill himselfe. To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes? Albeit wine in the beginning goe downe pleasantly, in the end thereof it will bite like a Serpent, and hurt like a Cockatrice. It bringeth forth Venery. Neuer esteeem a drunken man to be chaste. The examples heerof are, the Sodomiter. And as David thought to have done with Uriah.
The Passion of Drunkenness

Uriah. Drunkenness is the nourishment of lust. Hee is to be punished, for that hee serveth the diuell willingly: By Pittacus law, hee that doth enue in his drunkenness, should be twice punished. By Solon's law, a drunken Prince should dye. The Indians allowed a woman to kill a drunken King: and for her reward, to have his successor to her husband. The drunkard, by Moses Law, is to be stoned to death, Deuteronom. 21.20.

Drunkenness begetteth the wit; as young Cyrus gave his answere to his grandfather Alcyages, why hee refused to drink wine: Because (saith he) I took it to be poisons: for I haue seene it spoyle men both of wit and sense. As it is said of Lot, Drunkenness deceived him whom whole Sodom could not deceive: wine is a wise warriffer. Alexander the victor of all, was overcome of wine.

It turneth strength to weakness, and health to sickness. Drunkenness doth recompence the merry madness of one hour, with long weariness: drunkards grow soone old, and shall come to poerty.

He depriseth himselfe of Regeneration; Galat. 5.21. Rom. 6.16. and of Christ, Rom. 19.13. The Spirit is quenched, Ephes. 5.18. The flesh and body of sinne is strengthened, 1. Pet. 2.11. and the soule is made like a City, broken downe, and without walls; hee incurreth shame; the examples whereof is Lot, Nabal, And Famine, Joel 1.5. Wine in youth, turneth to water in age.

He is exposed to all danger, and hath no skill to prevent any: for he shall be as one that sleeppeth in the midst of the sea, and as he that sleeppeth in the top of the mast. Lot was surprized with drunkenness: It bringeth on sudden death: It soweth the seeds of deadly & heritable sicknesses. More perish by surfeit, than by the sword.

"Elah & b Belshazzar were killed in their drunkenness. In the end, as Efan told his birth-right for a messie of pottage, so the drunkard, his grace & glories right, for a belly full.

Laert. l. 1.c. 5. Patric. de Regn. l. 6. tit. 26. ex Laert. Alex. ab Alex. l. 3. c. 11.

Orig. hom. 5. in Gen. Luciator dolorosus, Aug.


Prou. 25. 28. Habak. 2. 15.

Prou. 23. 34, 35.

Gen. 19. 35.

a 1. King. 16. 9. b Dan. 5. 2. 30. 1. Cor. 6. 10. Gal. s. 21.
full of drinke: for the which he is excluded out of heaven. So that, when that shall be fearfully accomplished, he may miserably say with Lysippeus (who was forced by thirst to yield himselfe vnto the Scythians: and when he had drunken his cold water, said) O God, for how short a pleasure haue I giuen over to great a felicitie? when with the rich Glutton in his fiery torments, he shall not be pitied with one drop of cold water, to quench his endless and vnquenchable thirst. Hee shall drinke no more wine with a song: strong drinke shalbe bitter to him, 

Esa 24. 9.

Curation and remedies.

It is hard to cuie a man that is giuen to drunkennesse: It is difficult to speake to the belly, which hath no eares. It is folly to rebuke a drunken man. The fittest time to cure a drunkard, is, when the drinke is gone out of him.

The occasions of drunkennesse would be eschewed. Lycurgus, to cure the peoples drunkennesse, caused all the vines to be cut downe: but he had done better, to have caused them to make a Well in every vineyard: and in every cup to have married a matry nymph vpon fiery Bacchus. Diogenes, when he was urged to drink beyond measure, did cast the drink down on the ground: saying, If I did drinke all this, not so much the liquor, as my feife should I wracke. The company also of those that are thus diseased, would be eschewed.

The Lacedemonians fearing their children from drunkennesse, by shewing to them the deformitie of their drunken flanes. The consideration of the filthy manners of drunkards, is a great preservative to an honest heart. This was the remedy that Anacharsis used, having ever before his eyes the most filthy and vnseemely manners of the intemperate. Call also frequently to minde,
minde, when thou art sober, those filthy things that thou hast either said or done, when thou wast drunken Plato willed his Disciples when they were drunk, to behold themselves in a mirror: that they might the more detest their own manners.

If thou couldst fall into a wonderful thirst for the Fountain of life, and wouldest replenish thy heart with the rivers of the same; in that case thou wouldest easily bridle thy selfe from that bodily (and more then beautify) drunkennesse. Toyne herewithall prayer, hearing of the Word, holy use of the Lords supper, meditation of Gods love, of Christs death, and union with vs: and how that our bodies are the temples of the holy Spirit: and that God beholdeth vs as a Judge, whose wrath is strong; remembering always, upon the last day of our life, and of the worlds end, and Judgement to come.

Looke to thy particular calling, that by no means thou disgrace it by drunkennesse, nor hinder it: but rather dignifie it by temperancy. To this purpose it is said, It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes strong drinke: lest he drinke, and forget the Decree, and change the Judgement of the children of affliction. Consider also thy Christian calling: A childe of the light should walk in the light, and not in darkness: honestly, as in the day, and not in drunkennesse: For the grace of God, that bringeth salvation unto all men, hath appeared, and teacheth us to deny all ungodly and worldly lusts; and to live righteously, godly, and temperately in this present world.

Ciuill Lawes, well set downe, but better executed, would be great helpe against this malady, to correct it. At least, the Persian law authorized by King Ahashuerus, was exceeding good to re-straine some degrees of this impiety: which was, that none should compell another to drinke. That drinke is most pleasant, that sufficeth a mans selfe. Plato his law was, Not to drinke to other.

As drunkennesse groweth by custome, so it fadeth by the
the consuetude of abstinence. Many of their owne accord have abstained from drinke all their life time. I haue seene many cured of a deadly hydropfie, by continuall abstinence from all liquor, vntill they were whole: they haue confessed they found it most easie: and professed, that they could liue all their dayes without drinke. This may be easily enterprized by a constant resolution: As did the Rechabites in their constant abstinence from wine, at the commandement of one Ionadab.

Consider that sobriety, hiliarity, and ebriety are neere, that thou maist be circumfpect. When the drinke is in the cup, it is in thy power: when it is in thy body, thou art in the power of it: when thou drinkeft, thou wilt the wine as thou pleasest: but after thou hast drunke, it will handle thee as it pleaseth. Herein thou art to be very wary. Sobriety, and ebriety are easily discerned: but it is hard to know to which of them hiliarity inclineth, which is an easie entry, yea a most slippery step to drunkennesse. It is best to incline to sobriety. Consider also that God and nature haue giuen thee the narrowest wombe, and the straitest throat above all living creatures, that thou maist learne thereby to be most sober.


As for those bodily helps against drunkennesse, because they directly cure not the soule, they are more pertinent to be set downe in the treatise of corporall medicine. As that liquor that the Ancients found in the beaft Orix, the wild Goat in Africke, most wholesome against all
Chap. 3°  Burning Lust.

all thirst, desire, and delight of drinke. The Amethyste stone borne, is thought to cure ebrity: and such like other externall and physicall remedies.

Chap. XXX.  Burning Lust.

1. Cor. 7.9. It is better to marry, then to burn.

Description.

His is a rooted tree, growing vp with many branches: As deflowring of Virgins: the ordinary abuse of the fame Concubine, which being once or seldom done, it is called Fornication: and it is properly lus. If it be commonly practiced, it is called Scortation, or whors hunting. Adultery is, when one of the parties, or both are married: It is either single, or double. Incest is, when as copulation is betwixt parties that are within the prohibited degrees of consanguinity or affinity. As for other sorts of filthy lust that are against nature, they are unworthy to be named.

Burning lust (exceeding the limits of reason and of grace) is a brutish passion, which maketh men like fed horses, nereing after their lust.

Some suffer this inflaming lust to boyle within them: some do vomit and put it forth by some secret filthiness: some become fornicators onely, and proceed no further: as did Alexander, when they brought to him another mans wife to be abused: and knowing her to be such an one, said to his servants, Take this woman back againe.
againe from me, let yee giue mee an occasion of adultery. Some goe further, to adultery and incest in the highest degrees: making no difference, neither of persons, nor degrees of sinne, that they may finish their bad voluptuousnesse.

Part affected.

The immediate state of burning lust, is in the concupiscible affection: The seminary of it lyeth in the privie members. All the affections almost concurre in the forming and furthering of lust: feare, sorrow, joy, anger, emulation, truft, doubt, distrust, &c. conspire in one, (but diversly) to kindle the sparkes, and increase the burning, till it come to a filthy flame. The generative pregnant spirits, make an ebullition: which affects the sensible appetite, and imagination: both these againe affect and move the minde to approve, and the heart to delight, and make choyce of the filthy action, as if it were a most reall and excellent good. The heart becommeth to imprisoned to lust, that no lawes, reason, conscience, feare or honesty is able to bridle it.

CAUSES.

Occasions of objects together, with circumstances of time and place, stirre this passion. The woman, whose heart is as nets and snares, and her hands as bands: the sinner shall bee taken by her. Sichem looked on Dinah, Genef 34. 2. And David on Bathsheba, and were both snared. lascivious dancing betweene men and women, with inticing gestures, are the bellows of lust: As also kissing and imbracing, proceeding from a polluted and impure heart, are inflaming sparkles to this gunpowderd passion. Immodest apparel, lascivious ornaments,
ornaments, and naked breasts, are both signs and causes. Who soever do behave themselves that way, they bring the venom with them; if any were to drink it. Beautiful faces, painted by nature or art, are baits. Seldom is it found that beauty and shamefastness do agree: and if they doe, it is like a rare bird on the earth, and as rare as a blacke Swanne.

The euill examples of foreign Countries (more learned then their language, or their vertues) inflame the minde to this vanity, as also those things following, to wit, mildness and dispensation of Lawes Ecclesiastick and politicke. Toleration of Stewes publickely created, where looking lust is made open; and the seare & shame thereof is converted unto allowance, and auowance: The papistical leauen dispensing with this fault, as a tricke of youth, and pardonning the same, by a little penance after auricular confession. And euill words corrupting good manners: Together with vnchristian company, which as a little leauen doth leaven the whole lump, 1. Cor. 5. 6.

Amatory potions are vied by some to stirre vp them. felues, and others, to a madness of love. To this effect, some have vied filthy Hipomanes: some do vse intoxicating rings: As their diabolical devices in the casting of the knot, to stay lust altogether, toward some party: so there are as vnhappy inventions to vndoe the knot too farre to others, by enchanted drinks, rings, characters, words, images, and such like.

The which things were once more frequent amongst the Grecians and Latines: and yet are vied by some most peruerse. But who doth not evidently see, that the devil is the author of those things, which are condemned by most ancient and frequent famous lawes, and recorded by some ancient Doctors? Lucilla the wife of Lucretius the Poet, propined (out of her love) a potion of love to her beloved husband, to make him love her the more: with the which he was so demented, that he did
put violent hands on himself.

God, in his just hatred, for contempt of himselfe, and of his Word, Amos 7.16,17. punishing sinne by sinne, maketh this burning lust a deep pit of destruction, that he with whom God is angry, may fall therein: The sinner shall be taken by the whorish woman. Satan also that spirit of whoredome, dwelleth in the minds of many. He is cunning: he beginneth a little, and maketh it grow so great, that as a big fruit growne within a narrow-mouthed glasse, it cannot be pulled out againe: he maketh it both so customary, habituall, and strong.

The seminary of this malady is in the secret and seminary vessels, in the abundance & heate of the generative spirits: specially in those whose temperament is hot and humid. The venome that stirreth the impregnation and ebullition of their spirits, comes in by the eyes, eares, and touching. They are ingendred by idlenesse.

Too much sleepe and rest, as David rose from his bed towards the evening, and then he looked, and lusted after Urias wife. And strong feeding: I fed them to the full (faith the Lord) and they committed adultery. Fulnesse of bread was one of the causes of Sodoms filthinesse, and fall.

The ignorance of God causeth many to be overcome by this passion, 1. Thef. 4. 3,4,5. Hof. 5. 4. venerious matters, are so many foolish ignorances. Hypocritical devotion benumming the conscience, encourageth the heart to whoredome, whereby the adulteresse wipeth her mouth, and faith, I have not committed iniquity. That inherent unmortified corruption of nature, is the greatst fountaine of this impurity: for, every man is tempted, while he is drawn away by his own concupiscence, and insinuated.
Chap. 30. Burning Lust.

Signes and Symptomes.

He that is thus diseased, his heart is taken from him, Hotea 4. 11. he is foolish, Prov. 7. 7. and destitute of understanding. Both the Word, Reason, & Grace are choked, Prov. 6. 32. Luke 8. 14. Venus is a stealer of hearts. The Poets wisely did hieroglyphicke Cupid to bee a boy, because of impiudency: naked, for his infelicity, or that it cannot bee hid: blinde, because of his ignorance: winged, for that it commeth and goeth with a flight: full of cares, that doe accompany: with bow and arrows, to wound with much griefe: begotten of Vulcan and Venus, for that he is of a hot and humid temperament (the libidinous temper) or according to some, insipie & copic filius. It is a great folly, and the party affected, is like an Ox led to the slaughter, for the destruction of his owne soule: And consequently hee cannot repent; for that he is by this Circe, made so effeminate: yea rather brutified.

By this monster with many heads, Salomon, the wifest, was befotted in his wisdom: Samson the strongest, was devoted to Dalilah: Hercules, the overcomer of the monster, is overcome by his monster, and changed his club and Lions skin, into the distaffe and spindle. That prudent Lucius Vitellius imprudently and publiquely anointed his throte with the spittle of his harlot. Sardonaipalus that mighty King of Assyria, did weare womans apparell, and span amongst his harlots. Wife Antonius was so bewitched with Cleopatra.

He imagineth he doth no wrong, Prov. 30. 20. and 7. 14. while as hee is still most offending God; and tormenting himselfe with painfull and perplexed passions, hopes, feares, doubtings, desires, ieloufie, and secret terrors of conscience.

He is either a secret or professed Balamite, Nicholaitan, or Iezabelite. He defends his lust to be lawfull: or (like a Papist,
His eyes.

Lucret. 1. 6.


His spending.

Prou. 29. 3.

Prou. 31. 3.

His bondage.

His rauhneffe.

Quercet.

Dist.

His griefe.

Aneas Sil.

Quercet.

Dist.

The cafe.

Enfuing great

fires.

Prognostickes.

This disease is a tree with many branches, and a net of many vices; the harder to be cured, for that it is supported with so many passions. He that is thus diseased,
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fed, he must share some other; for he cannot performe his lust alone: He soweth his corne in vncond fieldes, and leaveth nothing but chaff for his owne ground: He sineth against his owne body, both abusing the outward object (as in other sinnes) and his owne body too (which is peculiar to this sin:) shamefully abusing the member of Christ, and making it the member of a whore: and converting the holy Sprits Temple into a filthy stew: He defileth himselfe, and the whole land, Levit. 18. 25, 27. He extinguisheth sanctification, 1.

The 4.3.

This malady is the mother of much mischief. John the Baptist, Urza, Ammon, and the Sichemites are killed. It bringeth on spiritual whoredome; The examples whereof are Salomon, 1. King. 11. The iewes, Hosea 4. 14. The Gentiles. The whore of Babylons cup of carnail fornication, allureth the Kings and inhabitants of the earth to drinke of her cup of spiritual whoredome. It tendeth farre to Gods dishonor, specially if it be within the bosome of the Church; As Ammons folly, and Davids adultery: For he takes the members of Christ, and makes them the members of an harlot: He is like a fly drowned in honie, & lickseth poison within the taste of sweetnesse.

The delight that the whoremonger hath in his owne malady, brings on Gods wrath and judgments on himselfe, and on the land. The Bee detects those that are too much given to Venery, because of their strong fauour which they sinell in them: how much more doth God abhorre them, that fauour so much of the wisedome of the flesh? Whoremongers and adulterers God shall judge: whereof 24000 were killed in Israel, Numb. 25. God shall bee a witnesse betwixt the adulterer and the wife of his youth. To be deceived by a woman, or to lie in wait at thy neighbours doore, is a wickednesse to bee condemned, and a fire which shall devour destruction, and which shall root out all his increas: It shall

1. Cor, 6.18.
Pro. 5. 8,9.
Mat. 15. 19, 20.
Rom. 1. 24.
Marke 6.
2. Sam. 11. 17.
13. 16.
Gen. 30. 4.
Rom. 1. 23, 27.
Gen. 34. 7.
2. Sam. 13. 22.
23, 24. 8. 12, 14.
Gods wrath.
Ephes. 5 3, 6.
Hof. 7. 4.
Levit. 18, 25, 28.
Judges 10.
Iere. 23. 10.
Judges 20.
And judgments.
Mal. 3. 5. Heb. 13. 5. 1er. 5, 7.
Mal 1. 14.
Iob 31. 9. 12.
Hof 4 10.
Iob 24. 18.
Iudees 9. 5.
Di Cesars.

This burning lust spendeth the spirits and balsame of life, as the flame doth waste the candle: Whereupon followeth corruption of humors, rotting of the marrow, the joints ake, the nerves are resolved, the head is pained, the gout increaseth, & oft times (as a most just punishment) there infueth that miserable scourge of harlots, The French Pockes.

The adulterer's husband or friend, is stirred to rage of icloufie, who will not spare in the day of vengeance. Men doe not depise a thief when he steeleth to satisfy his hunger: but the adulterer destroys his owne soule.

The Law of God puniseth adultery by death: To this purpose was appinted the extraordinary cursed water for trial. It is a moral law, that the adulterer should die, as may be seen by the example of Judah against Tamar.

Of Abimlech, Genesis 20. 3, 7. Nebuchadnezzar caused the two adulterous Prophets Zedekiah and Achaib to be burnt. So was the law of a Salath the Prince of Crotone, a city in Greece: as also Draco his law. The law of the twelve Tables, and Lex Julia, made by Augustus Caesar amongst the Romans, made it capicall. So was it amongst the Arabians. The Egyptians cut their noses. The Germàs scourged them with cudgels throrow the Towne. S Aluchus, King of the Locrænus law, pulled out both their eyes without mercy: who to spare one of his adulterous sons eyes, and to keepe the law, pulled out one of his owne. When man doth faile in punishment, God vfeth his law of requitall; as may appeare in the examples of David.
Curative and remedies.

Vnningly did the heathen Physicians rip vp this hid disease, which they never regarded, vntill they found it make the body languish. Hippocrates observed K. Perdiccas in a chronical sickness: after long inquiry, hee perceived his pining away, to flow from a spirituall disease, for the loue he had to Phila his fathers concubine. Hee prescribed him to bee cured, by causinge Phila to giue Perdiccas some meeting. The like did Erasistratus the Physitian, with Antiochus, curing his languishing ague through lust to Stratonice. And Saluchus, by causinge the father, to giue the wife to cure the Son: These two Physicians cured the body, but killed the soule; a bad kind of curing: They had done better to haue cured the lust first, that the body might of its owne accord become whole. Euell should not haue beene done, that good might come thereof: A Christian hath many better wayes to cure this passion.

Consider it is directly prohibited, Deut. 23. 17. 1. Cor. 6 18. Heb. 12. 16. It should not be once named amongst Christians, Ephes. 5. 3. The commiting of it wounds the conscience, and brings on Gods wrath, and all the euils. The penance of it is too deare for the pleasure: That wound is to be eschewed that cannot be cured, but with a value of sorrow and dolour. Aristotle counsell was, to behold pleasures, not as they come with pleasure, but as they goe with paine. A thousand pleasures are not so perfect as one of those torments: but how farre more exceed the torments of hell? Where for one pleasure, shall be a thousand torments, perfect, total, and final. Eschew therefore this so beastly a pleasure, to be at so high a rate: and shunne the wares that are so deeply bought: The remembrance of the burning in hell, quencheth the burning lust of luxurie.

It wounds the conscience to hell.

Efchew all the occasions that doe infect the heart with this maladie. Pro. 5. 8. Let thy heart be chaste, shun filthy company, and inticing objects. Make a covenant with thy eyes: Beware of solitary places; and the all-lijbidinous circumstances, of person, time, and place. It is not lawful to behold what we may not cont. Efchew lascivious pictures and bookes, filthy Stage-plays, and all such other inticing objects.

Consider the infelicity and facility that doe accompany this disease, and that in the person of others: Remark the dolour, consumption, filthiness, stroke, cankers, venereal botches, seelingness, faintness, effeminateness, infamy, and secret terrors of conscience that doe (with many mo) follow in a trine after the heels of burning lust. That beautiful and honourable Hypatia, (famous because of her erudition and publick teaching) perceiving one of her disciples, for her love languishing to the death: after many assayed remedies without effect; at last she devised a way to divert his imagination with a filthy spectacle of her self. Raimundus Lullius (that great Physician) fell in vehement lust with a most beautiful woman; he importuned her to appoint a diet; at meeting she displayed her breast, & made him see a large and profound vilerate canker in her pap: at the which filthy spectacle, he found a present remedy of his passion: He turned his lust into love, and his love into pity, and used all means to restore her to her health. The Poets did acknowledge this remedy to have some force, which worketh by diversion, and drawing of the imagination to mislike the pleasantness of the object, because of some exceedine cuill in it.

Vie all the remedies to cure ebriety and gluttony: Diet the pampered horse. Either quench the fire, or take away the fewel. Vie that Pythagoric Lacedemonian diet of the Spartan Kings, Sobriety and Exercise; or that slender diet that Cyrus did willingly vie. Crates the Theban prescribed Hunger, Time, a Halter: whereby hee did shew,
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... that either present hunger, or length of time should quench this flame in any man; or else he were fit only for a rope: A remedy favourable of a Cynicks cruelty; yet this it imports: that sobriety is the quencher of lust, as intemperancy is the feeder of it: Diligent labour in one's calling, diverts the mind from filthy objects, and vnableth it from such vanity.

Moderate sleep and watchfulness are profitable herein; with a diligent care of the mind upon serious doces. Marriage is a remedy against fornication. I. Cor. 7. 2, 9. I. Tim. 5. 14. Love amongst married persons, is a remedy against adultery: For he that esteemeth his wife to be to himselfe as a loving Hind, and a pleasant Roe, and is satisfied with her breasts, and delights in her love continually: he will not delight in a strange woman, nor imbrace the bosom of a stranger.

To be an Eunuch or gelded, is a bridle of lust: Some are so borne, there be some made so by men, and some which have gelded themselves for the Kingdom of Heaven: The former two have that benefit to be free of the practice of any lust: but the third is voluntary, a special gift of God, springing from the sauing power of grace, and is praise-worthy before God: There are other physical remedies which are thought to bridle lust: As Agnus Castus, Ruta, narcoticces, persalaca, nymphea, Semperivm, laetica, camphora, citrata emplastrata, lamina plumbra adhibita: which all doe either exciccate, stupifie, or evacuate the spermaticke spirits: but what they cure not the mind: it remains apostumat in its own impurity, it lacketh only a new occasion, and a recent pregnant seminary. But the surest, and most infallible remedy to this malady, is true mortification. 10. 33. Ro. 8. 1, 13, 1. Pet. 2. 11. 18. 4. 1. Considering that our bodies are the members of Christ, set thy selfe always in the presence of God, as the searcher of hearts: Beate downe thy body, and bring it in subjection: Ictis Tarentinus, Asbylus Crotoniates Cistomachus, all three most worthy wrestlers, ied a most...
continent life, in great abstinence from Venery, that they might remain the more able for Palaestrique games. Every man that prooveth masteries, abstineth from all things, and they doe it to obtaine a corruptible Crowne. And what? Should we not abstain farre more from prohibited lusts, for an uncorruptible? Modesty in heart, and shamefastness in behaviour, in words, speech, lookes, silence, pure communication, and apparell, not onely doe keepe the heart continent: but affray others to give an assault. It is hard to one both to lust and to feare at once; for feare expelleth lust: there is no feare hath force in the heart, as the feare of God: This was Hieroglyphickly adumbrate by that great steepe deepenesse, hard by the promontory Leucia, toward the temple of Apollo: which had that force, that whosoever did leape into that deep, had the fury of flaming loue presently quenched, and themselves salted. So did Deucalion to quench his lust toward Pyrrha; and Cephalus for his lust toward Pterela: Their attempt was searefull, whereby it was notified that feare and care, study or anxiety are remedies for lust: Vexatio dat intellectum: There is nothing more sure to bridle lust in the heart, then to set the feare of God before thy eyes, and to walke in feare and trembling before him.
CHAP. XXXI.

The Leprosie of Ingratitude.

2. Tim. 3.2. Men shall be unthankful.
Luke 17.17. Were there not ten Lepers cleansed, but where are the nine?

Description.

A S Leprosie is an universal (Cancer) Cancer of the whole body, full of venome and contagion, arising of the putrid blackest humour of the body: so Ingratitude is an universal sicknesse of the Soule, proceeding of an inbred & acquired corruption and vicious constitution of the heart.

That it may be the better knowne; the opposite vertue of gratitude and thankfulness, must bee a little touched.

Benevolence is the parent of beneficence, and beneficence provoketh another to gratitude. Ungratefulnesse receiueth the benefit, but regardeth not the beneficence of the benefactor.

The benefit is the subject of our desires: It may depart from vs, while as the benefactors beneficence doth remaine. Accidents may spoile vs of the use of the gift; while as the affection of good will hath still a relative subsisting in the minde: The benefit is but the print and character

Benevolence.
Eurus.
Arist.
Eudoxia.
Paul.

Beneficence
Eusjesta.
The benefit
Eusjesta.
Beneficence is a willing endeavours in giving gifts to others, for their commoditie. Every affording of a commoditie is not a beneficence, unless it come from a willing minde. A stone, a beast, the earth, the sea, an enemy, may give commodities through occasion; but they cannot be said, they have, or they vie beneficence: One may profit another ignorantly, or unwillingly; That is neither to be esteemed a benefit nor a beneficence: It is too little, to have profited any, vnlesse it bee done willingly.

Beneficence is either worthy or unworthy. A worthy beneficence craueth, 1. A cheerefull giveme. 2. The chooing of a fit receiver, either worthy or indigent. 3. A convenient time: the timelier the better: Siftt benefices are sweet: he giveth twice, that giveth soone. 4. A convenient place: publike places are for an honourable beneficence: a priuate place is fittest, when ones necessity or povertie is to be helped. 5. A fit matter, fit in regard of the giveme. A princely gift fits the hand of a Prince, not the hand of a poore man: the mite befiteth the hand of the poore widow, not the hand of a King. The matter must be also fit in regard of the receiver: for his good, and for his vse. A benefit may be little worth in it selfe: but great in vse and consequent. Oft times the thing that is given, is little: but that good which followeth thereupon, is great.

Beneficence must ever ayme at the owne proper end: which is the vtilitie of the receiver: howsoever the entry and beginning of the benefit be grievous: As David faith, It is good for me, O Lord, that thou hast afflicted me, that I may learne thy Statutes. A Chirurgion may cut and burne, that he may heale. An unworthy Beneficence and benefit, is that which is either, 1. Naked, without any good deed or indenour to doe the same: hauing only a professed beneuolence, and nothing...
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nothing further: To will is little, unless it profit. 2. Or Naughty, both to the giver to give, and to the receiver to have. Like unto the dishful of bones that Alexander sent Diogenes: who said, It is meete indeed; but a gift not Princely. 3. Or Casually, as when one doth good to another, more by good hap, chance and occasion, or by some secret providence, then of any set purpose to benefit. 4. Or Corrupt, as when the giver is forced to give by importunity, or giueth ambitiously, irefully, disdainfully, frowardly, after too long and wearisome expectation and suitting; more also for his owne sake, then, for the receivers; giving the benefit with the receivers dishonesty & disgrace; or for his owne praise: giuing that publikey, which shou'd be giuen privately; and giuing that privately which should be giuen publikey. 5. Or Hurtful to the receiver, that though the receiver for the present doth desire the benefit, and acceptably doth account of it; yet, if the giver knoweth it will harme him, his beneficence is nothing worth: but rather a cruell kindnesse, a frowning and affable hatred: which not to giue, were a greater benefit then to bestow it: For what could an enemy doe more then to share him with a gift, whom his heart doth hate. 6. Or Malicious, as when the giver is a very real enemy; yet, under dissimulation, giueth a gift to harm whom he hateth: As when he maketh him drinke, that he may the more easily be killed: And as was the Horse of Troy: Or being of purpose to kill him whom he hateth, by causing to giue him secretly poyson: the poyson being weake, it purgeth him greatly, and cureth by accident some hidden sickness, which otherwife was incurable: the poyson became a medicine, and the hatred a remedy: this is to be accounted no beneficency, nor no benef it; because by injuring he healed: or being of purpose to kill him, woundeth his body, and by accident openeth an apostume, and so healeth him. This is not to be esteemed a benefit; for many may profit others against their will. Not the event, but the minde maketh a benefit different.
Gratitude is provoked by the worthy beneficence and worthy benefit of another; and these are the sparks that kindle that flame: It is grounded on *verity* and *equity*. *Verity* acknowledgeth and professeth the benefit, by giving thanks to the benefactor, by publication of the benefit before others also, and by promise and purpose to requite according to power. *Equity* studieth to make recompensation so farre and so soone as is possible: both oblige the heart to thankfulness. Gratitude hath three degrees: 1. In heart. 2. In word. 3. In deed: As shall be specified more amply hereafter in the remedies.

As for *unthankfulness*: Some are ungratefull in a part onely: Some are meerely and altogether unthankfull. Fained, restrained, and forced thankfulnesse, is a kinde of ungratefullnesse. Some doe faine themselves to bee thankful, while as they have no such thing in their heart. Some are ashamed to publish their thankfulness: and if they utter it, it is privately in a corner, and whispered in the ear: They blush that any should know, that they are obliged debters. Some are forced by shame, by feare, by necessitie, by imitation, or by occasion to be thankful: These are not truely thankful in heart: They finde themselves bound to a duty, which is against their will, and to they willingly remaine ungratefull. Some againe are meerely unthankfull: As, 1. He who acknowledgeth not within himselfe, the benefit and the greatnesse of it. 2. He that professeth it not before others, or dissembleth or deneyth it.
it. 3. Hee that endeuours not to requite it as hee may
4. He that altogether forgetteth it. 5. But most of all, he
that requiteth good with euill, and meeteth the benefit
with an injurie.

Part affected.

The whole faculties of the soule are affected and
infected by this maladie, none of them are found.
The vngratefull mans minde doth not acknowledge the
giuers beneficence, nor the greatnesse and goodnesse of
his gift: His memorie forgetteth what kindnes he hath
shewed him: His heart is in a perplexitie of secret pas-
ions; rejoicing in the gift, and forroweing to be obliged;
fearing to be detected, and fretting when he is twitted.
His confidence is vnjust, that should suffer him so falsely
to deny what he hath gotten, and to refuse, what requi-
ting equitie doth craue.

Causes.

VvV Hen either the benefit is vnworthy, or when
a worthy benefit is giuen vnworthily, the receiuer of the gift is mooved thereby to become vngrate-
full: As if the receiuer hath gotten the benefit: 1. By
wringing it out of the giuer by importunitie; he thinketh
he hath bought it at a deare rate, as by the price of his
prayers. 2. Or if the receiuer hath gotten it with vexa-
tion, with long delay and wearisome hopes. 3. If the
giuer gave it with anger, with ill will, or with lingering,
or with ambition, or disdainfully (his gift being stony
bread, which for a hungry man is hard to want, and as
hard to take and eate.) 4. Or with upbraiding, reproa-
chinh, and vp-castim, or by occasion. 5. Or if he know
Gg 2 the
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Obligations of the benefit, & the benefit to be hurtful. 6. As also, if the gift were not for a good or worthily given, if the giver corrupt it with frequent injuries, the benefit his beneficence is lost, & the receiver's obligation to thankfulness is free. 7. Or if the giver corrupt his beneficence with repenting after that he gave it. 8. Or if he vaunt and boast of his gift, or glory therein, or caft it up in the receiver's teeth, and thereby tear between him and the benefactor, it is sufficient that the receiver pardon the benefit of the vnworthy giver, although he require it not.

The forgetting of the giver, and of his kindneffe, maketh many become unthankful, the benefit living in their hands, but dying in their memory. As Israel remembered not the kindneffe of Deliverance: The chief of Bordered did not remember Johannah. The people of Israel forgo their benefactors, which had done great things for them in Egypt. The Oxe knew his owner, and the Ass his master's crib. But Israel did not know God: What could I have done (say the Lord) any more to my Vineyard? I looked for Grapes, and it brought forth wild Grapes. Israel laid not, Where is the Lord? They forgat him that was so kind to them. Israel was filled, and they forgave God: Nothing grew f... men are forgetful.

There are many sorts of unthankfull men: Some deny they have received the benefit, some difficultly, some require not it, but most unthankfully are they that for... three, but what can amend the last four, when so willingly they forget?
duty, thinking himselfe worther then he is; and more worthy, then if he should have bene matched with such a naughty benefit, and such a trifle as he taketh it: So prizing himselfe at too high a rate, and the benefit at so low a worth, he disdaineth the givers beneficence, and maketh himselfe unthankful: or when he is ignorant of the giver, and knoweth not his kindnesse, his gratefulnesse, his wisedome, his power and such like properties of the giver: and doth not collect them out of the benefit, and to become ungrate: The Gentiles, when they knew God, they glorified him not as God: neither were they thankful: because they became vaine in their thoughts, and their foolish hearts were full of darkness.

There is no benefit which can eschew an evil construction: and the suspicion of the givers affection: The receiuer, either in himselfe, or in the gift, in the giver, can subtilly excogitate abundance of extenuations. Gifts may easily be misconstrued, if they be beheld, wherein we thinke them deficient; but not wherein they profit: or wherein we deserve them not: We shall never want causes of complaining, if we behold the worst and weakest side of benefits. Some can never bee content, they are ever quarrellous murmurers against God and man. They will thinke the benefit vulgar and not rare: that the giver might have giuen much more, and much better; that he hath giuen more, and better to worse; and that he gave it not heartily, or timely, &c.

Many are so hard and stiff-hearted, that no benefit can mollifie them and win them; and so inflexible, that nothing can make them kind; as God complaineth of the Iewes: What could I have done any more to my Vineyard? I looked for grapes, and it brought forth wilde grapes. Hence ariseth that despifing of the bountifullenesse of God, that should leade men to repentence.
As there is nothing more forcible, to make a man both speak the truth, and doe the thing that is most inst, then a good conscience: So there is nothing more able to make him unmindful of his duty (to ready to dissemble the givers beneficency, and to unrighteous, never to requite,) then is an ill conscience, that is either blinded, sleepe, is dead or cauterized.

When men are too favourable judges of themselves, admiring too much their owne merit they thinke they have deserved more at the givers hand: The giever hath valued them at too light a price: The receiver thinketh hee might have gained more, if his paines and labours had beene bestowed upon any other. The selfe- louer, as he loueth none so much as himselfe; so hee cannot loue his benefactor as hee should.

Avarice maketh a man vngratfull: There is no satisfaction of his greedie appetite: The more he getteth, (unlesse he yet get more,) hee is the more discontent: And if he get no more, he thinkes all he hath gotten, is nothing: Hee forgetteth what he hath, and combineth it an injurie, if anything bee with-holden that hee craveth, Greedinesse of things desired, makes vs forget what wee haue receiued, and avarice is ever vngratfull.

Envy commeth in with her comparisions, disdaining that others should have bene equalized or preferred to the receiver, in receiuing of gifts. Envy disquieteth the receivers heart with comparisions. Hee that envyeth, sorroweth: but the gratefull reioyceth. No man can both envy a man and give him thankes.

Ambition and pride permit none to be thankfull: The proud remembreth not his owne beneficence, hee considereth not his present estate, now under the benefit, which once he most desired. Hee beholdeth not where
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where he was, whence he came, what he was, where he is; but where, and what he would be: He reacheth himselfe out of himselfe. The pride of King Hezekiah, (whereby his heart was lifted vp) suffereth him not to render thankfulness to God; according to the benefit done to him, in restoring him to his health, when he was sicke to the death. God complaineth of the people of Israel, that when they were filled, their heart was exalted, and forgat God.

By nature we are more sensible of evil, then of good. The paine of one finger is more felt, then the health of the whole body: And by the corruption of nature, injuries make a deeper impression in the mind then benefits doe, and these slip sooner out of memory then the other. We are so poison'd by the venome of the inherent body of sin and death, that we devise and invent occasions of unthankfulness. They that are of a peruerse disposition, are neither overcome nor changed by benefits; As it is said of the Wolfe, so kindly fed with milke: that a benefit cannot change nature.

Signes and Symtomes.

The ungratefull counteth the benefit but light; and thankfulness a burthen: The benefit delighteth him no longer then it lasts; if he bee unthankfull to God, he forsaketh the fountain of living waters, and diggeth to himselfe broken pits that can hold no water: He can say, Heere is the benefit; but will not once say, Where is the Lord? He casteth God away, and rebelleth against him: Hee despiseth the bountifulnesse of God: Like the Gentiles, who knew God, and yet were not thankfull: Hee never thinketh on God but in euils: He hath the Art of memorie for wrongs, and can as well name them all, as Cyrus could name his Souldiers.

Gg 4 And
And as for benefits, and beneficence: he is as obilious as Messala Corninus the Orator, who forgave his owne name: Wrongs he writes on glasse, with the point of the Diamond of his hard heart: benefits he painteth on the dust: Benefits with him are as light as feathers, and meeteth wrongs with leaden anger: Hee extenuates his received gifts, and aggravates his injuries. Hee is a Mule, (as Plato called Aristotle) that sricketh till it bee full; then it flingeth at the mother: Hee is like a Viper that killeth the mother that bred it: And like a carion anointed with a costly ointment: His actions are like the service of a Ramme, that with his horses stricketh his Pastor: Hee eateth ones bread, and lifteth vp his heele against him: Hee weigheth his benefactor at a small rate: The more hee findeth himselfe obliged, the more he hateth, being as unwilling to bee thankful, as he is unable to requite: Hee maketh vs, of his benefactor, so long as hee can serve for his vs, as men doe with horses, who cherish them when they serve them, but reject them when they become inuill; Hee becommeth impudent under the greatest blot: He is rightly figured in Swine, who eate Acornes, but never looke vp to the tree: He is neither noble, honest true, nor just: He is a bored barrell, wherein costly liquor is in vaine put: Benefits are ill bestowed vpon him; he cannot retaine the memorie of his benefactors kindness.

Prognostickes.

This is a frequent and vniversal sickness: Are there nor ten Lepers clended (said Christ) but where are the nine? None have returned to give God thankes but a stranger. It is to be reckoned amongst the worst diseases, which wanteth no cuill: And the earth can produce no
The Leprosie of Ingratitude.

no worse thing then an ungratefull man. He is euer either devising euill, or doing euill. He flattereth himselfe, and detracteth others. As he hateth all men, so he regardeth his benefactor, onely for the benefit. The worse hee groweth, he is the more bold to commit any vice. Ingratitude is a monstrous sinne, and the seminary of many vices. There is no vertue that is not blamed and discommended of some, but onely Gratitude: and there is no vice, that some will not commend, except onely ungratefulness. There is no vice so condemned of all; and yet so farre imbraced of many. Serpents containe venom within themselves, which they put forth to the hurt of others: but the ungratefull is tormented with his owne venom. There is nothing so great an enemy to concord and humane societie, as ungratefulness. It is the Epitome of all vices. It is a vice that daily doth increafe. For in the leaft dayes shall come petrifious times, men shall be unthankfull. Any wrong may be pardoned by a gentle nature, except unthankfulness: it is hardly digested. The Lawes of Persia, Macedonia, and Athens, condemned the ungratefull to death. And he that rewardeth euill for good, euill shall not depart from his house. God will be unto them that by unthankfulness forget him, as a Lion, a Leopard, and as a Beare robbed of her whelpes. Jerusalem for her unthankfulness, had great destruction threatned, and executed against it. When Israel forgot the Lord, he sold them into the hand of Sisera, And God querelkth his people for their great ingratitude. Ingratitude prouoketh reuenge by perpetuall custome, both with God, and with man.

Curation and remedies.

It lyeth much in the benefactors hands, to make the party benefitted, thankful. He would not taleke much of his benefit: neither should he grudge, if at the first he finde

Omnia dixit, si ingrati dixeris.
2.Tim 3:2.

Prov.17.13.
Hos.13.6-7,8.
Luk 13:34.
Mi.6:2.

The benefactors discretion, patience, and loue testified.
Chap. 31. The Leprosy of ingratitude.

Confider the benefactors beneficence. Crispus Passianus, ex Sen. l. d. B. l. i. c. 15.

Remembrance of the benefits. Psal. 103. 2.

Confider that thankfulnesse procureth more benefits. Psa. 40. 9, 50, 11.

funde not a meeting, but with great patience and care he must expect the harvest of his husbandry. It is not enough to help any with a gift, unless he helps him also to be thankful for his gift: He must not only give, but also testify his love; let him not cavil, nor call the gift in the receiver's teeth: let his gift speak, and not his mouth: And though the party defend not such beneficence, yet it is best, in such a case, to imitate God: to benefit the well, for their sakes that are good, rather than to be deficient to them that are good, for those that are evil.

That the receiver of a benefit may become thankful, let him consider the benefactors beneficence, more than his benefit. Some men's good will is to be preferred to their good deed, and other some good deed is to be preferred to good will. As one did say, He had rather have Augustus good will and approbation, than Claudius gift. Whose judgement of liking is naughty, their benefit is not to be sought but: if it be given, it is to be taken as from Fortune.

Let him also call to minde the benefits received. And this should be a law betwixt the giver and the receiver: the one should never forget what he hath gotten: the other should never remember what he hath given. As forgetfulness causeth unthankfulness; so remembrance procureth the same. This made David stirre vp his owne soule to be thankful to God, when he said, Bless the Lord, O my soule, and forget not all his benefits.

He must confider, that thankfulnesse in it selfe, is a thing both godly, honest and just. Unto the giver it is most acceptable, and unto the receiver most profitable: It conciliates favour with the giver, and procureth new benefits at his hands. When ungratefull silence obturceth the benefits and the beneficence of God: it closeth vp the fountain of his bountifalnesse: The thankful acknowledging of the same, procureth new benefits. This David profeseth of himselfe, when hee said, I have preached
preached thy righteousness, &c. I have not hid thy righteousness within my heart, &c. I have not concealed thy loving kindness, &c. With-hold not thou thy tender mercies, O Lord.

The manifold examples of thankfulnesse would bee considered, both toward God, and man. Noah, after his deliverance from the Flood, built an Altar to the Lord, and offered thereon. Abraham's servant blessed the Lord, for guiding him in his way. Isaac built an Altar to the Lord for his blessing. Moses and the people sing praise to God for their deliverance. Deborah sings a song of praise to God for the people's victory. Hama for Samuel, giueth both him, and praise to God. The blind man praifeth God for his sight. The two blind men, so soon as Christ made them see, did follow him. The dilpofed Maniacke thankfully published Christs compassion in Decapolis.

Israel spared Rahab, for hiding the Spies. The Israelites made Gideon their head, for killing their enemies. David restored and advanced Mephibosheth, for his father Jonathan's sake. David willed Salomon his sonne, to be kind to the sonnes of Barzillai, who kindly attended him when he fled from Absalom. Naomi the Syrian is kind to Eliensa, for his health. Priscilla, and Aquila laid downe their neckes for Paul's life. The Gaatians would have plucked out their owne eyes to have gien Paul. And Paul having nothing to recompence the kindnesse of Onesiphorus, belought God to give mercy to him and his house.

There is none who more deserveth that our hands thankfulness, then God in Christ. And to stirre vs vp there-to, we should consider his rich beneficency and manifold benefits: so that our mouth should be filled with his praise, and with his honour all the day. For all the day, and every day. In prosperity he comforts, in adversity he corrects: before we were, he made vs: when we were, he sinned vs when we sinned, he forgave: when we were converted, he
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- **Psal. 103.2, &c.**
- **Motuiues in Chrift.**
- **2. Sam. 1. 26.**
- **1. Sam. 20. 17.**
- **Eras. I. 4.**
- **apoph. ex Suet.**
- **Luc. 1. 74.**
- **Consider how men have been thankful to beasts.**

The Leprosie of Ingratitude.

- He strengthened us: and if we perseuer, he will crowne us. He conferreth benefits innumerable, he forgiveth all our iniquity, he healeth all our diseases: he redeemeth our life from destruction; hee crowneth vs with loving kindnesse: his mercy toward vs is as great as the heauen is high above the earth.

- In Chrift consider his passion, and his gifts: Greater loue cannot be, then when a man giueth his life for his friend. He induced torment, (extensive in paine, and infinite in dignity) to deliever vs from all our miseries endless & infinite in perpetuity. In his gifts, we have to consider the Giver, the giving, and the gift it selfe. The Giver so great, so gracious, so powerfull, so wise, so excellent, and so innocent: whose loue was wonderfull, passing the loue of Jonathan, who loved David, as he loved his owne soule. His giving with such indamaging acriety, readiness and kindnesse. A gift so deare, so great, so unprizable, so profitable, and so irrecompensable: his gifts so stamped with his paines, marked with his wounds, and imbroydered with his bloud. When the fouldier shewed Augustus the wounds he suffered for his sake, he was presently moved kindly to befriend him. Much more the consideration of Chrifts kindnesse to vs, in giuing himselfe to the death, should stirre vs vp to perpetuall thankfulnesse.

- Our thankfulnesse to God should proceed from a heart both pure and true. Pure and cleane from sinne: true and sincere from hypocristie. Our thankfulnesse should be testified in a threefold duty: by loue in affection, by thanksgiving in praifes and words: and most of all by service in deeds: that we might serve him without feare, in holinesse and righteousness before him, all the dayes of our life.

- Consider how men have been thankful to beasts, of whom they have gotten any good. As Romulus and Rheus set vp in Rome the image of a Wolfe: for that kind remembrance of that Wolfe that did feed them with her milke.
Chap. 31. The Leprosie of Ingratitude.

But by God's direction (to move us to thankfulness) we should consider the example of beasts, how far they have been thankful. *The Ox knoweth his owner, &c. The beast of the field shall honour me.* How much more should not they whom God hath formed for himselfe, shew forth his praise? The Storkes doe both feed and carry their old ones that have brought them forth. How much more should man be thankfull to his benefactors, when as both God, and man, and beast, and his owne conscience, proclaime the same in his eares and eyes?

But what if one be not able? what can he doe to be thankfull, though he would? Or if he lacke the occasion, what should he doe?

*Answer.* Thankfulness is either in affection, in profession, or in action. Thankfulness in affection is, when heartily we accept the benefit, and heartily thinke our selves indebted for it, and heartily we indevouer to make recompence, although both power, opportunity, and occasions of performance doe faile. One may be a cunning Artificer, and yet can doe nothing through lacke of instruments, or for want of a fit matter and subject to work upon. So he is thankfull, who can doe no more, but is willing to be thankfull. He is thankful in his conscience: he hath no other witnesse but him selfe. Wee must not thinke that an idle will is thankfulnesse: but hee that willeth and indevouereth. An indevouer is oft times better then a greater recompence. The will must be accepted for the deed, the affection, for the action; in such an one that hath hunted all occasions of recompensing, and could not overtake them.

Thankfulness in profession is when not onely we are thankful in affection, but also make publication of the benefit, and commendation and praising of the givier promising and vowing to require according to power.

Thankfulness in action is, when any convenient recompence is made for the benefit, (though the recompence be more or lesse, or equall to the benefit,) if we recompence
recompence what wee should, or what wee may. To whom, when, where, & how, must be, as discretion shall think it expedient. If the treasure of the heart be filled with true and mutuall benevolence, the hand shall not be voyd of reall requiting beneficence.

It should therefore be the care of one who would be truly thankfull, to be the same, all these three wayes. To be so in action only, or in profession, without the affection of the heart, it is but mere hypocrisie. To be so in affection only, when no more is in our power, it is true thankfulness: which hath ever a care to profess and performe so farre as we can.

The Ancients haue let forth thankes, and thankfulness, and mutuall favours, hieroglyphically under three sisters begotten of Jupiter, to shew that it is a vertue divine, and from God, to be thankfull and bountifull. They are called γατις, Gratia; for that giving, receiuing, and requiting should be with mutuall lov. Three they are, to declare those three actions of giving, receiuing, requiting. One of them hath her face turned from vs: shewing the giuer, who should forget: but the other two have their face to vs, to shew that the receiver should remember what he hath gotten, and remember to requite. They are naked, declaring that in beneficence and thankfulness, there should be no hypocrisie, but simplicity and sincerity. They are coupled together, for that betwixt the giuer and receiver there should be a reciprocall love and concord. They are merry and smiling, for that hilarity should be amongst them: and they are yong virgins, for that the memory of beneficence should never grow old.
CHAP. XXXII.

The poisonous Tongue.

I Am. 3. 8. The tongue is full of deadly poison.

DESCRIPTION.

The throats top and cover thereof, do make and modulate the voice. But the instrument to frame & articulate the words, is the Tongue: It is the messenger of the mind, the character of a man the buttery of reason, the former of words, and discernor of tastes: And though it be a little fire, it can kindle a great matter, and boast great things. It is in substance, of a small quantity; yet it consists of as many parts, almost as there are letters in the Alphabet. It hath a bony root: with kernels on both sides, and some large quantity of fatness. In the lower part it is tied with a bond, as with a reine, to bridle the volubility of it. It hath two large veins to give it nourishment, with two arteries to give it life: It hath two nerves spread thorough it all; the one serving for motion, the other for tasting. It consists of nine muscles, four on either side, serving to move it every way. The ninth muscle is the midst of the eight, serving to put forth the tongue in length, and to draw it in againe, (two contrary motions, a work only proper to this muscle, above all the rest of the muscles of the bodie.)
The substance of the tongue is a muscular and fibrous flesh, and all covered externally with a membrane and skin. It is as the pen of a swift writer: and, as an Eel, it can turne and returne it selfe into all formes, and revolve it selfe into all sortes of motions. It is one of the least members, most moueable, and least tyred: whereby man naturally runneth out in language the image of his life.

Anacharsis being asked what was word, and best in a man: answered, The Tongue. If it be not ruled, it is the worst; if well ruled, it is the best. Death and life are in the hands of the Tongue. The one, if it bee whole and rightly vied: the other, if it be infected and abused. A wholesome tongue is as the tree of life. And, The tongue of the wise is health, to himselfe, and to others. Speech (if the tongue be wholesome and well ruled) is a remedy for sorrow, anger, and for a sicke soule.

The disease of the tongue is a fierce malady, and hee that is affected with it, either can never hold his peace, or else never speake well. It is the diuels coach if it bee not bridled: and a most filthy channell, saith Chyrostome. Naturally it is (as the lips are) uncircumciufed, polluted and unclean, and becommeth at the last, an unruely will, full of deadly poynson: to inflamed thereby, that it is set on fire of hell, and setteth on fire the course of nature. This poynson maketh the tongue to be fo poysnous, that it is both in it selfe poysnoned, and a poysner of others. It is both paffiue, and actiue: it is inflamed, and inflameth others. It is paralytiske to all good, and furious to all euill. It defileth the whole body, and harmeth those that heare it, or of whom it speakeh: spowring out Adders poysn from vnder their lips. A disease both noisome to others, and as dangerous to himselfe, as if hee had sucked the poynson of Aphi's.
His poysnon of the tongue is not bodily, but spiri-
all. The tongue itfelfe is not properly affected with
this poysnon, as fixed and inherent within it. Neither is
this difeafe Idiopatheticke, and proper to it: but Sympa-
theticke, and by consent to the euill disposed, and poys-
nonous foul. For, Of the abundance of the heart the mouth
speaketh. And, Out of the heart proceed euill thoughts, fafe
witneffe, blaftphemies, &c. The wicked heart fendeth no
gracious imploiment to the tongue: and in place there-
of, many foolish imaginations, and godlesse passions are
vented.

The moft generall caufe of this poysnon of the tongue
is a poysnonous, and poysnoned heart, full of the ve-
ome of raigning corruption, and the power of that bo-
dy of sinne. That rauing and frantick e old man, that can
speake nothing but euill. The heart that is wicked aboue
all things, and that gathereth iniquity to it felfe: With
Grapes of gall, and gall of bitterness. A heart loaden with
sinnen, Efa. 1. 4. And as a full preffe, and an overflouing fat,
 fendeth vp the superfluity of many poysnonous and cor-
rupuing thoughts to the tongue, to be proclaimed to the
world: whereby it becommeth full of deadly poysnon to
it felfe, and to others.

The vanity and ignorance of the minde, hindereth the
right consideration and ponderation of the matter and
necessity of speaking. The greatnessse, and goodnessse, and
euill, and secrecie, and end of things to bee spoken of,
are not weighed. The tongue is ready to sympathize
with the carelesse and inconsiderate minde: Whereupon
proceed blaftphemie, swearing, cursing, raling, revealing.
Chap. 32. The poynsonous Tongue.

Neglect and want of prayer

Psal. 14. 4.
Psal. 141. 3.
and 51. 7.
Esa. 6. 5-6, 7.

Foolishneph and madness of conceit

Eccl. 10. 14.
Prou. 29. 11.
and 15. 2. 14.
and 13. 16.
Eccl. 10. 3.
Prou. 7. 5.
Iob. 6. 6, 17.
A heard heart.
Esa. 63. 17.
a Iob 11. 2.
b Eccl. 10. 11
c Psal. 12. 4.
d Psal. 58. 4, 5.
e Psal. 140. 3
f Eccl. 10. 11.
g Mat. 3. 7.
h Iob. 20. 16.
i Mat. 7. 6.
j Psal. 59. 6, 7.
k Ier. 12. 8.
m Psal. 22. 1.

of secrets, selfe-praying, back-biting, with many more. Neither do many consider the necessity and expediency, when, where, before whom, what whereto, how much, &c. they should speak: whereof commeth rash, impertinent, idle and wanton speaking.

They that are not accustomed to walk with God, can never talk well with the world. They that call not upon the Lord, will never get their tongues cleansed from the poison thereof. And God will not set a watch before their mouth, nor keep the door of their lips, nor open their lips: nor send a live-coale of grace from his Altar, to touch their lips, that their iniquity may be taken away, and their sin purged: Because as they did not call upon God: so they did not acknowledge the Lord to rule their tongue.

The want of true wisdom, and the heart possessed with foolishness and madness of opinion (procured through want of instruction, evil examples, a disordered brain, passions, complacency, or natural corruption) greatly poisons the tongue with much foolish speeches. A fool is full of words. He uttereth all his mind: And the mouth of fools believeth our foolishness, and his mouth feedeth on foolishness, and spreadeth folly: and the end of his talk is malicious madness. The song of fools (in flattery and mirth) is oft in his tongue. And for the most part, his tongue is tasteless of grace & sweetness of nothing but of foolishness and wickedness.

The heart hardened from God's fear, maketh men bold to speak what they will, as men of lips a, and as masters of the tongue: b to say, With our tongue we will prevail, our lips are our owne: who is Lord over us c? As deafe Adders, that will not be enchanté d: they want no poison under their lips e: they bite without enchantment f: They are a generation of Vipers g: and have the Vipers sharpened and killing tongues h: As vile dogs, they barke as dogs k: And as Lions of the Forrest l: they have a Lions mouth to devour m.

There
There are many that out of their selfe-love and pride, 
voyd of all charity, have no care of others good name, 
(which is to them better then riches a, and precious oyntment b) out of the which contempt of the good name of others, proceede railing, reuiling, tale-bearing, 
false witnessing, &c.

When the heart is chafed with anger, inured with hatred, and fixed in malice; then the tongue uttereth bitterness, and is bended like a bow, to shoot the arrows of bitter words. It is fierie, with lips of burning fire: prating with malicious words, and smiting with the tongue.

Diffimulation in the heart, maketh one to be double-tongued; with a butter-like mouth, and a warlike heart: and out of a deepe heart, to vse words softer then oyle, yet sharpened like swords. Burning lips, and a wicked heart, produce the crafty, dissembling, deceitfull, flattering and lying tongue.

They that are of a turbulent and contentious spirit, utter grievous words which stir vp anger: railings, and surmisings about questions: clamour and chiding, which are the worke of the flesh, and make men not to inherit the Kingdom of God.

When filthinesse rainghe in the heart, rotten speech buddeth forth in the tongue: filthy commincation, filthy and profane songs & ballads, and all such other vnseemly speech, and foolish talking, that is not convenient.

There are many whose mindes are hafty, light, and of small capacity; which make them subject to the vice of loquacity and talkativeness, whereby they are so with chid of their owne conceits, that they must either be delivered, or else burst in the middest: whereupon proceed all rash judgement, inconsiderate and idle speeches, and multitude of words, and windy speeches.

The impatient heart maketh one to be like a mad dog, sparing none, but biting all with his tongue, be they absent: or present. He curleth, murmureth, & complaineth.

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<th>Lightness of minde.</th>
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<td>Exod. 11. 7</td>
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Out of pride, when men have a proud conceit of their owne conceits, spring Perianautologie (too much good speech of themselves)boasting, vaunting, oftentive and affected words, hard things spoken proudly, swelling words of vanity, wrangling about matters exceeding the disputers capacity: words of contradiction, and many such like.

From drunkenesse proceed quarrellous, foolish, furious, vaine and passionate speeches; revealing of secrets, scolding, cursing, swearing, shamelesse and filthy speaking, and such like.

**Signes and Symptomes.**

The poisonèd tongue accuseth the servant to the master, Prov. 30. 10. 1. Sam. 22. 9. 2. Tim. 3. 4. with false accusing, Tit. 2. 3. and is set against God, Eph. 5. 8. and against man, as an arrow shot out, Jer. 9. 8. In a bad servant it answereth againe, Tit. 2. 9. but in a rich man it answereth roughly, Prov. 18. 23.

It babbleth, Pro. 9. 13. Mat. 6. 5. 7. Ecc. 5. 3. 7. Judg. 5. 28. 29. 30. Act. 17. 18. vaine and profane things, 1. Tim. 6. 20. which increaseth to more vngodliness, 2. Tim. 2. 16. Act. 17. 18. It backbiteth, 2. Cor. 12. 20. and killeth further off then the Basilisk doth with his eyes, Prov. 30. 14. It barketh at mens persons, and is dumb at their sins. It is bended like a bow, to shoot the arrows of bitter words, Psal. 64. 3. and 57. 4. and 122. 4. Jer. 9. 4. 8. It biteth as a Serpent, Ecclef. 10. 11. It is bitter, Ephes. 4. 31. Rom. 3. 14. It blasphemeth God and man, Ephes. 4. 31. Col. 3. 8. 2. Tim. 3. 2. 4. Tit. 3. 2. Reu. 13. 6. Leuit. 24. 15. 16. It blesteth God, but hypocritically: and blesteth a friend with a loud voyce, which is turned into a curse to it selfe, Pro. 27. 14. It boasteth in mischief, Psal. 5. 2. 1. and of great things, 1. Sam. 3. 5. 2. Tim. 3. 2. Rom. 1. 30. It babbleth or belcheth out foolishnesse, Prov. 15. 2.
Chap. 32. The poisonous Tongue.

It chideth, Ephes. 4.31. and condemneth others, Iam. 5.9. and contendeth with others, Prov. 18.6. Gal. 5.20. 1 Tim. 6.4. It is full of cursing, Rom. 3.14. Iam. 3.10. It causeth it selfe, and wisheth a curse to the soule of another, Job 31.30. It curseth father and mother, Prov. 20.20. and 30.11. and curseth God, Leuit. 24.15,16. It is crafth, Iob. 15.5. It is clamorous, and heard abroad, Ephes. 4.31. Prov. 9.13. It is euere complaining, and euere content, Jude 16.

It deceiueth, Rom. 3.13,2. Sam. 16.4. Psal. 36.3. and is deceitfull, Psal. 120.2. and 52.4. It deuiseth mischief: and like a sharpe Razor cutteth deceitfully, and devoureth others, Psal. 52.2,4. It soweth discord, Prov. 6.14. and 15. 18. and 16. 28. and 26. 21. and 29. 22. It dissembleth with burning lips, and a wicked heart: as a pott-hard covered with siluer droste, Prov. 26.23, 24, 25. Like the Crocodile, when he smileth, he poisnoteth; and when he weepeth, he devoureth. It ressemblith the Panther, which with the sweetnesse of his breath, and beauty of his skynne, allureth beasts to approach, that he may kill them. And with the Hiena, it hath the voyce of a man, as a friend; and the mind of a Wolfe, devouerith like a fiend. It maketh a noyfe as a dog about the City, Psal. 59.6, 7, 14. But the greatest barkeres are not alwayes the shrewdest biters. It disputeth where there is no doubt nor question, 1 Tim. 6.5. It is double, and winnoweth with every winde, Ecclef. 5.9. It is drawne out (to contumelie against God and man) Esa. 57.4. As a dreamer, it uttereth a multitude of idle words, Ecclef. 5.3. It detracteth and disgracceth others, and is dumbe where it should barke, Esa. 56.10. It defendeth euill causes, and impugneth those that are good. It droppeth as a hony combe, and in the end it is bitter as wormewood, Prov. 5.3. It is a deepe pit, wherein the abhorred of the Lord doe fall, Prov. 22. 14.

It uttereth much euill talke, which corrupteth good manners, 1 Cor. 15.31. It inticeth sinners, Prov. I. 11. Hh 3
and 16. 29. It will speake euill of the way of God, Act. 19. 9. as also of others, Lam. 4. 11. Tit. 3. 2. And as brut beasts haue teeth to denoure men: so wicked persons haue tongues to defame men.

It is fained, professing loue, where is nothing but hatred, faining and inuenting all euill, Rom. 1. 30. whose faire speech is not to bee beleued, Pro. 26. 25. for it is faithlesse, Pro. 5. 10. and false, Pro. 17. 4. It is filthy, as when on fifteth with a flue, the refuse remaineth: so the filth of a man in his talk, Eccles. 27. 4. Colos. 3. 8. Ephes. 4. 29. It is fiery, Lam. 2. 5. 6. with lips of burning fire, Pro. 16. 27. and with coles of Lymiper, Pfas. 120. 4. It flattereth, to please others for profit to it selfe, Pro. 20. 19. and 26. 28. and 27. 6. and 28. 23. and 29. 5. 6. Thef. 2. 5. It is a fountaine, both bitter and salt, sweet and fresh, of a lymie-wolfe matter, in a mixt constitution; inclined to euill, and seeming to bee inclined to good; ready to blesse; and to curse, Lam. 3. 11. 12. It is foolifh, and spreadeth folly, Pro. 13. 16. and bubbleth out foolishnesse, and feedeth thereon, Pro. 15. 2. 14. and uttereth such foolishnesse as is not conuenient, Ephes. 5. 4. Pro. 10. 8. 10. 14. It is froward, Pro. 6. 12. 14. and 4. 23. and 10. 31. 32. and 15. 4. and full of words, Eccles. 10. 14.

It gainfaith others, Jude 11. Tit. 2. 9. and galleth them, 1. Tim. 6. 5. It vieth great fwalling words, Jude 16. and grievous words, stirring vp anger, Pro. 15. 1. and grieving others, Lam. 5. 9. It is full of ambulatory garrulity: a foole uttereth thereby all his minde, Pro. 29. 11. and yet it is very guilefull, Pfas. 34. 13.

It is hafty, and returneth a word before it bee heard, which is folly and shame to it, Pro. 18. 13. Pro. 29. 20. Eccles. 4. 29. It is a tongue of hiding, Pro. 25. 23. Back-biting secretly, and hiding what it speaketh, Pro. 24. 23. it would seeme, in the meane time, to be as a honycombe, Pro. 5. 3.

It speaketh idly, Math. 12. 36. vsing words that haue neither
neither matter, good purpose, necessity, nor utility, such as tend to poverty, Prov. 14. 23, and such as must be made account of at the last day, Matt. 12. 36. It is sted vul- 
fully, unhonestly, filthy, vainly, offensively, tantly, 
contentiously, contumeliously, with scurility, Eph. 5. 4. 
and so becometh as a mercenary fool to all. It is impa- 
ient, Psal. 39. 1, 2, 3. It judgeth rashly, Matt. 7. 1. 
and 5. 9, 11. Sam. 1. 14. Job 1. 9, 11.

It kindleth much cuill. Behold, how great a matter a 
little fire kindleth, Lam. 3. 5.

It hath a Lion's mouth, tearing cruelly whom it can 
denounce. It lyeth, and is taught for lies, Jer. 9. 5. which 
thing God hateth as an abomination, Prov. 6. 16, 17. 
and 12. 22. Lam. 3. 12. Which thing also the righteous 
man hateth, Prov. 13. 5. as a fruit of our old man, Colos. 
3. 9. Under which may be comprehended cogging, 
smoothing, dissembling, glozing, 1. King. 5. 25. But three 
things make up properly a lie: 1. Speaking of an un-
truth. 2. Speaking it against our thought. 3. Speaking it to deceive. And above all liars, they are the worst that 
have taught their tongues to speak lies, Jer. 9. 5. and to 
trim and plaster up lies, Psal. 119. 69, 106. 13. 4.

It is a make-bate, Tit. 2. 3. Prov. 16. 28. The beginning 
of whose words is foolishness; and the end thereof is mischievous madness, Eccles. 10. 13. It mocketh and 
spareth neither father nor mother; nor Christ, Joh. 
19. 2. 2. King. 2. 23. It multiplyeth words, Eccles. 10. 14. 
and for floods of words, it hath scarce one drop of rea-
on. This multitude of words wanteth not sinne. Prov. 
10. 19. and in many words there are divers vanities. The 
best of it is, that it is like the tongue of a pipe, which be-
ing taken away, the pipe sterneth for no more use. And 
like an unskillful Shoemaker, that maketh a great show to 
a little foot. It is mischievous, and talketh of mischief, 

It is naughty and little worth; hurtful to it selfe, and 
to others, Prov. 17. 4. It is most ready to vent out all 
Hh 4. cuill
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euill newes, Act. chap. 17. verf. 21.
It openeth the mouth wide to destruction, Pro. 13. 3.
and maketh it as an open sepulchre, Ro. 3. 13. It is full of
othes and cursing, Rom. 3. 14.

It is bent to perjury, Leuit. 19. 12. It hath peruerse
lips, Pro. 19. 9. whose peruersenesse is a breach of the
Spirit, Pro. 15. 4. The poyson of Aspes is vnder their
lips, Rom. 3. 13. Psalm. 104. 3. 9. 11. Iam. 3. 8. It praifeth
others rashly, Eccleif. 27. 7. and praifeth too farre a mans
felfe, Pro. 27. 2. compared with 2. Cor. 11. 21. It pra-
teth, as a prating foole, with malicious words, Pro. 10. 8.
3. Ioh. 10. It breaketh many promises, Psalm. 15. and
maketh as many rash, hurtfull, and fnaring promises,
Pro. 6. 1. 2. It speaketh proud and hard things proudly,
with many swelling words of vanity, Pro. 14. 3. Psalm.
31. 18. 2. Pet. 2. 18. It quippeth, and with taunts and
quips toucheth too roughly the good name of others
Effeft. 5. 4.

It raieth, 1. Tim. 4. 14. 1. Pet. 3. 9. and the raiere is a
man of lips, Job 11. 2. and a master of the tongue, Eccle-
ifafi. 10. 11. It rageth, Hoef. 7. 16. Psalm. 73. 9. and
is like a sharpe Razor, working deceitfully, Psalm. 52. 2.
It rashly vtteth what is not convenient, Eccleif. 5. 1. It
rebuketh where it hath neither caufe, nor a calling, Ier.
29. 27. and reprocheth where it shoule not, and as it
should not, Pfal. 69. 9. and 102. 8. and 42. 10. and 44. 16.
It revealeth secrets which should not be revealeth, and
whose revealeing is not profitable, Pro. 11. 13. and 20.
2. King. 6. 8. It revealeth others, and meeteth reveiling with
reveiling, 1. Cor. 6. 10. 1. Pet. 3. 9.

It corneth and scoffeth, Genef. 21. 9. Gal. 4. 29. and
thereby is able to set a City on fire, Pro. 29. 8. It scour-
geth mens good names, Job. 5. 21. It is sharpened as a
Serpent, Pfal. 104. 3. to bite as a Serpent, Eccleif. 10. 11.
It is filent where, and when it should speake, Pfal. 38. 13,
14. and 49. 1. 9. compared with Pro. 23. 9. and can
sing
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The poyfonof Tounge. fing the song of fooles, of flattery, and mirth, when and where it should not, Pro. 7.5. It flandereth, and as the Cameleon, can turne it selfe into all colours except white, so it can turne into all fashions, except honesty: and as Rats and Mice gnaw vpon other mens meate, so it gnaweth vpon other mens good name (which is to be chosen aboue riches, and better then precious oyntment,) Ecclef. 7.1. It smiteth, Jer. 18.18. It is smoothed, Jer. 23,31. It is full of strife, Pro. 16.28. Tit. 1.6. Tim. 6.4.2. Tim. 2.14. whose words appeare softer then oyle or butter, yet are as drawne swords, and warre in the heart, Psal. 55.21. and 57.4. and 59.6. 7.and 42.10. and 64.3. 4.Pro. 12.17. It sporteth with anothers good name: & (as a mad man) callefth flames, fire-bands, arrowes and death; & when he hurteth his neighbour, sayth, Am not I in sport? Pro. 26.18.19. It sweareth, Ecclef. 21.11. and laufily breatheth nothing but oathes in leaft matters, and vpon smallest occasions.

It telleth tales, Leuit. 19.16. and thereby revealeth secrets, Pro. 11.13. whose words are as wounds, and they goe downe to the innermost part of the belly, Pro. 18.8 and 26.20. 22.and 15.18. and 29.22. It either whispe-reth abroad the thing that is true, Rom. 1.30. Gen.9. Or it altereth the fame, by adding something to it, or changing the meaning of it, Mat. 26.60. Or it furmiseth what is not true, Jer. 37.13. or coloureth the tale-telling, with prefaces of pittie and sorrow; and with pretences of good will, of necessity to speake, and of freedome from malice, and with protestations of secrecy, of that which he would all the world might know. It is tafte-leffe,like the white of an egge(it is so foolish)Job. 6.6.7. It tattelleth like a busie-body, speaking what it ought not. 1. Tim. 5.13. It taunteth whom it should regard, and is a third tongue indeed, Ecclef. 28.15. In backbiting it hurteth three all at once, it selfe, the hearer, and the person back-biteth,

It is full of vaine talking, Tit.1.10. and vaine iangling,
It produceth many finnes.

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1. Tim. 1. 6. It is a Vipers tongue, Iob 20. 16. It is vn-favorie, Iob. 6. 6 It is full of such rash vowes, as a man should not make, or will not keepe, or cannot keepe, Deut. 23. 21. It vpbraideth others, and caleft iniquitie (diligently searched out) vpon them, Psal. 55. 3. and 64. 5. 6. It vtereth finne, Iob 15. 5. and foolishly vtereth all the mind at once, Pro. 29. 11. It vuanteth vaine-gloriously, ascribing more to it selfe then is true.

It hath whetted teeth, Psal. 12. 10. and it selfe is whetted like a sword, Psal. 64. 3. 4. It whispereth by priuy rai-ling, and backbiting, and separateth chiefe friend; and it selfe is separate from God, Prov. 16. 28. & 26. 20. 22. 2. Cor. 12. 20. Rom. 1. 29. It is windie and proud, Iob 8. 2. with words of wind, Iob. 16. 3. & 15. 2. and is North-winde through stormie rayling, Pro. 25. 23. It witnesseth falsly, and is a mawle, a sword, and a sharpe arrow, Pro. 25. 18. 1. King. 21. 13. Pro. 19. 5. 9. and 21. 28. It woun-deth and can never make whole againe, Pro. 26. 22. and 18. 8. It furnisheth wood to the fire (of contention) Pro. 26. 20. And in a word: the euill and poisoned tongue, is a world of iniquitie, Iam. 3. 6.

Prognostickes.

The poysnonous and poysnoned tongue, full of deadly poysnon, as hard to bee cured, as it is hard to bee ta-med, being an vrtily euill, Iam. 3. 8. It produceth many moe euils, and in many words there wanteth not finne, Pro. 10. 19. As prophane babbling, increasing to more vngodlinesse, 2. Tim. 2 16. and foolish lips, making con-tention, Pro. 18. 16. The end of a fooles talke, is mischie-vous madnesse, Ecclef. 10. 13.

If a strange woman be affected with this maladie, her lips are as a deep pit, wherein they that are abhorred of the Lord, doe fall, Pro. 22. 14. If he be a scorne, hee is able to set a citty on fire, Pro. 29. 8. If a tale-bearer, his
words are as wounds, Pro. 18. 8. and 26. 29, 22. If he be a whisperer, he separateth chiefe friends, Pro. 16. 26. and is marked with one of those sinnes of a reprobate minde, Rom. 1. 29.

This poifoned tongue greatly harmeth the owner thereof; for hee that bridleth not his tongue, deceiueth himselfe, and his religion is vaine, Jam. 1. 26. The talke of his lippes tendeth onely to pouerty, Pro. 14. 23. And hee that hurteth his neighbour by his tongue, woundeth his owne soule by his words, Pro. 18. 7. And juftly were flanclerers in old time marked in the fore-head, with a hot yron, as infamous: And scoffers deferue the reward of disdain. True wisedome hateth the froward mouth, Pro. 8. 12. The lyer and the fcorner are an abomination to God and to men, Pro. 12. 22. and 24. 9. and he that speaketh what he will, shall heare what hee would not. A ffooles lippes enter into contention, and his mouth calleth for strokes, Pro. 18. 6. His mouth is his destruction, and his lips are the snare of his soule, Pro. 6. 7. and curfers of God and of their parents, deferue the punishment of death, Leuit. 24. 16. Exod. 21. 17. For the rage of the tongue, the prater shall be brought to derifion, Hos. 7. 6. The fools mouth is neere destruction, Pro. 10. 14. and he that openeth wide his lippes, shall haue destruction, Pro. 13. 3. His owne tongue shall fall vpon him, Plat. 64. 8.

His owne breath, as fire shall devoure him, Efa. 33. 12. His belly shall be filled with the fruit of his mouth, Pro. 18. 20. The lips of a foole will swallow vp himselfe, Eccl. 10. 12. and he shall be snared with the sinnes of his owne lippes, Pro. 12. 13. By his owne words he shall be con-demned, Mat. 12. 37. Iob 15. 6. He cometh out his owne, and other mens shame, Jude 13. A flatterer worketh ruine, Pro. 26. 28. and spreadeth a net for his feet, Pro. 29. 5. A froward and proud flattering tongue shall be cut off, Pro. 10. 31, 32. And pueruseness thereof is a breach in the Spirit, Pro. 15. 3, 4. And the Lord shall cut off all flattering
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tering lippes, and the tongue that speaketh proud things, Psal. 12:3.
A man that vfeth swearing, the plague fhall never depart from his houfe, Ecclef. 23:11. The flying booke of Gods wrath fhall consume him and his houfe, Zech. 5. The Vipers tongue fhall slay him, as he went about to slay others therewith, Job 20:16. and a false witneffe fhall not be unpunished, Prov. 19:5,9. but fhall perish, Prov. 21:28. He that openeth wide his lippes to speake (as hee pleaseth) fhall have destruction, Prov. 13:3. Deceit, for that he looxed all denouncing words, and the deceitfull tongue, is threatened by God to be destroyed for euer, Psal. 52:4,5. The venome and mischiefe of the euill speakers lippes fhall couer him, burning coales fhall fall upon him, hee fhall be caft into the fire; into deepe pits, that he rife not vp againe; and the euill speaker fhall not be established in the earth, Psal. 140:9,10,11.

Backbiters are counted amongst those that are given vp to a reprobate mind, Rom. 1:24. He that rashly judgeth another, fhall be judged him selfe, Matth. 7:1. And he that condemneth another, fhall be condemned him selfe, 1 Sam. 5:9. and of euery idle word that men fhall speake, they fhall giue account thereof in the day of judgement: and by their words they fhall be iustified, and by their words they fhall be condemned, Matth. 12:36, 37. Reuilers fhall not inherit the Kingdom of God, 1 Cor. 6:10. and liers fhall haue their part in the lake which burneth with fire and brimstone, which is the second death, Rev. 21:8. Neither fhall the contentious tongue inherit the Kingdom of God, Galat. 5:21. For as life, fo is death in the power of the tongue, fo that the euill speaker fhall eate the fruit thereof, Prov. 18:21. The tongue is a little member: and boasteth great things: behold, how great a matter a little fire kindleth. The poifoned tongue is a fire, a world of iniquitie, it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell. No man can tame it, it
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it is an vuruly euill, full of deadly poysnon, James 3.5: &cc.

Curation and remedies.

The healing of the tongue is a tree of life, Pro. 15. 4. and the healed and healing wholesome tongue, is most profitable and comfortable for it selfe and for others. And because the impure and poysnoned heart (by native and inherent corruption) abounding with secret venom, produceth both poysnoned deeds, Deut. 32. 33. and poysnoned and corrupt talke, Rom. 3. 13. Eph. 4. 29. It would be first purged: And nothing is fitter then faith: for faith purifieth the heart, Act. 19. 15. By faith we apply Christ crucified, to our hearts, to the mortification of sinne and of all our earthly members, Col. 3. 5. (whereof the tongue is one of the principall for vise) and to the quickening of the Inner man: And they that are Christs, doe crucifie the lusts and affections, which bud forth in those members and chiefly in the tongue, Gal. 5.

Prayer is a fit remedy to cure the poysnon of the tongue: And if it be fervent, constant, and effectuall, it auaileth much, Iam. 5. 16. In two respects: 1. It maketh acquaintance with God, Job. 22. 21. and accustomed a man to take words with himselfe, in turning to God, Hos. 14. 2. Even that holy secreet speech, Elai. 26. 16. Job 15. 4. He becommeth at last so circumpect and so holy, in his talking with God, that thereby he is taught by time, to be wise and grave in his speech with men.

2. By prayer, he becommeth a begging petitioner: because God can best cure and rule the tongue: (for the answere of the tongue is from God, Prou. 16. 1. and the tongue of the learned, to speake a word in season, is from him, Elai. 50. 4.) Hee intreateth him by prayer, that hee would set a watch before his mouth, and
and keepe the doore of his lippes, Psalm. 141. 3. and would open his lipes when neede requireth, psalme. 51. 17. Ephes. 6. 19. and as he prayeth, so God doth grant the desires of his owne; and when they call, hee answereth, Esa. 58. 9.

Wisedome is most necessary for curing of the tongue specially that wisedome that is from above, Iam. 3. 17. Wisedome weigheth words, as men doe gold and silver: And the heart of the wife teacheth and moderateth their mouth, Pro. 16. 23. They have the key of their tongue, lying in the cup-board of their heart. Fools carry their hearts in their mouthes, but a wise man carryeth his mouth in his heart. As he looketh on his meat, before he eateth; so he pondereth the matter of his words, before he speaketh: He considereth, God hath given him two cares, but one tongue, walled with teeth and lips, to barre and bridle it, Ecclef. 28. 28. He chooseth rather to be a loner of knowledge of things, then to be talkative, and a loner of worlds.

This moderation of the tongue, refraineth and directeth it: The refraining of the tongue, Prov. 10. 19. is the bridling of it, Iam. 1. 26. Psal. 39. 1. and keeping of it from euill Psal. 34. 13. 1. Pet. 3. 10. with a diligent observation, and taking heed to the same: And he that keepeth his mouth & his tongue, keepeth his soule from trouble, Pro. 21. 23. and he that keepeth his mouth, keepeth his life, Pro. 13. 3.

This wisedome of refraining of the tongue, maketh it either to conceal, and hold peace of that which should not bee vttered: for a prudent man concealeth knowledge, but the heart of fools proclaimeth foolishness, Pro. 12. 23. and 15. 2. and a man of understanding holdeth his peace, while as a tale bearer revealeth secrets, Prov. 11. 12. 13. Or else it maketh it slow to speake, Iam 7. 19. and hee that hath knowledge, spareth his words, Pro. 17. 27. and uttereth none, but such as he pondereth well before in his minde: He speakeith sparingly of himselle,
felfe, 2. Cor. 12. 6. and more sparingly of things not needful to be spoken, Mat 1. 19.

The other part of the wife moderation of the tongue, is in directing of it to speake that which is good, true, and expedient: wherein he hath a care, that his words be gracious. Eccles. 10. 12. and powdered with the salt of gracious wisdom, Col. 4. 6. and gracious they must be, both to others and to himselfe: for the lippes of the righteous feede many, and know what is acceptable, Proverbs. 10. 21. 32. and a man shall be satisfied with good by the fruit of his mouth, Proverbs 12. 14. and 13. 2.

He fitteeth his words to all circumstances of matter, persons, times, places, occasions, opportunities, and events, and circumspectly considereth what, before whom, when, where, how of whom, to whom, wherefore, and to what end he speaketh. He maketh his words runne fitlely upon their wheelles, and seeme to others like Apples of gold, in pictures of fliuer, Pro. 25. 11. He findeth joy by the anfwer of his mouth, and how good a thing is a word spoken in due season, Pro. 15. 23. He hath a care that the lips of his knowledge bee a precious iemell above gold, and a multitude of Rubies, Prov. 20 15. and for good vse, that his words be profitable: For the lips of the wise shall preuerue them, Pro. 14. 3. and that his tongue be health, Pro. 12. 18. and pleasant words are as an honey-combe, sweete to the Soule, and health to the bones, Pro. 16. 24.

The feare of God maketh the righteous to forbeare all sinne, and to doe that which is lawfull: It cureth all to the vineome of the tongue, and moderateth it fitly: It is wisenedomes instruction, Pro. 15. 33. and as it is medicine for the nauell of understanding, Pro. 3. 8. so it is fit physiske for the poiyfoned tongue: And as it is a fountain of life, to depart from the fnares of death, Pro. 14. 27. So it is a physisal well-spring, to cure the ma-ladies of the tongue. The Preacher, after he hath set downe
downe the sinnes of the rashnesse of the mouth, and of the multitude of words (wherin there are many vanities) as a fit remedy for all those, he prescribeth his physical counsel, and layth, But feare thou God, Ecclef. 5. 2. to the 7. verse. and David setteth downe, as an effect and fruit of Gods feare, the keeping of the tongue from euill. Psal. 34. 11. and as Cornelius said, We are in Gods preence to heare, Act. 10. 33. So the feare of God, by the persuasion of Gods presence, maketh men to say, We are in Gods sight to speake. The lips of the righteous, that feare God, know what is acceptable to speake, pro. 10. 31. We should speake with men, as if God were hearing and speake with God, as if men were hearing.

Reuerence dependeth upon true feare. We should learne to serve God with reuerence, Heb. 12. 28. and religiously, and reuerently regard in our speech, all those things which belong to God directly. We should feare this fearfull and glorious name, The Lord Our God, Deut. 28. 58. and reuerence his Word and Sanctuary, Leuit. 19. 30. and his servants. 1. Thef. 5. 13. We should also reuerence all men generally, 1. Pet. 2. 17. as created to Gods image, but specially those that excell others in godliness, Psal. 15. 4. virtues, gifts, authority, or age, and to preferue in our speaking, the reputation and good name of others, which is better then precious ointment, Ecclef. 7. 1. and better then great riches, Proverb. 22. 1. and a good report maketh the bones fat. Pro. 15. 30. In honour we ought to preferre one another, Rom. 12. 10. and by no meanes hurt the fame of another, Tit. 3. 2. This right reuerencing of God and man, cureth and amendeth in the tongue, all blaspheemie, taking Gods Name in vaine, jesting in Scriptures, cursing, slanderings, backbiting, railing, reviling and such like.

The vertue of veracitie, whereby a man speaketh the truth in his heart, Psal. 15. 2. maketh the tongue speake every thing as it is, and as the heart thinketh it.
Chap. 32. The poisonous Tongue.

It is a fruit of the Spirit, Ephes. 5:9, and carefully to be sought, Phil. 4:8. It is the badge of a godly man, who shall inherit the Kingdom of heaven, Prov. 15:2. It maketh a man acceptable to God, for they that deal truly are God's delight, Prov. 12:22. The practice of this worthy virtue of veracity must be tempered with prudence, that the liberty of it preclude not the virtue of taciturnity, nor disclose the secret caunernes and mysteries of wife silence. We need not therefore speak such things as are futile, impertinent, needless, filthy, odious, hurtful to God's glory, or to our neighbours, scandalous, offensive, secret, tedious, or such like, though they be never so true: We should not speak every truth before every one indiscriminately; we must not cast pearls before swine, nor give that which is holy unto dogs, Matt. 7:6. and 27:14. nor answer a fool according to his folly, lest it be to hinder him to be wise in his own conceit, Prov. 26:4, 5. and 23:9. We should be sparing to speak before the aged, Job 32:6. before Magistrates and honourable men, or that are in authority, Tit. 2:9. Acts 20:10. or in the ears of angry, malicious, and dissembled persons. This virtue of veracity cureth all lying, disguising, glozing, smoothing, coggings, &c.

Learn to be of a meek and quiet spirit, which in God's sight is of great price, 1. Pet. 3:4. which consists in studying to be quiet, and a man to do his own business, 1. Thes. 4:11. To live in peace with all men, so far as is within you, Rom. 12:18. To forbear others in love, Eph. 4:2. Suffering men's manners, by which thou canst not amend, Acts 13:18. ex conseq. Covering sinnes with love, Pro. 10:12. and (as both prudent and peaceable) to cover the shame of others, Pro. 12:16. To forbear all strictness and rigours, to use moderation toward all men, Phil. 4:5. and to eschew all occasions of discord and strife, Gen. 13:7. The customs and practice of this virtue, doth cure all chiding, jarring, false rumours, blasphemie, cursing and all evil words, that arise upon discord and debate.
Study the virtue of \textit{taciturnity} & wise silence, whereby those things that are to be kept silent and secret, and such things as are not necessary to be uttered, are not spoken, and such things as are necessary, are spoken sparingly, and into tolerably, as may serve for the good of others. This virtue cures garrulity, incontinence of speech, futility, divulgation of secrets, flattery, calumnies, contumelies, opprobries, and such like.

Our judgement of others and of their doings, should neither be too high, nor too hard. We should not have men's persons in admiration for advantage, Jud 16. Neither should we too rashly, nor too farre, condemn others, when we think they offend. Suspect not where there is no ground, and judge not things to be worse than they are, nor turn them to the worst part, by giving them a wrong construction, Matth. 7:1. Such as thou esteemest of, judge truly of them, according to that which thou certainly knowest: as for such as thou mislikest, (whose actions or sayings thou dost not approve) either suspend thy judgement of them, or what is doubtful, interpret it to the best, and what thou knowest and mislikest in another, execute it either by his intent, which may be good, or by his ignorance and weakness, which is to be pitied, or by his inclination, which is common to many, or by his temptation, which hath been great, or by his necessity, which was unavoidable, or by the circumstances of his action, which may lessen the fault, or by the hope of his repentance, which may be to morrow, or by thy selfe, that may be at some other time, as he is now. This is the right sobriety and moderation of our judgement of others, and doth amend the words of flattery, & suffers not men to bless with a loud voice, Pro, 27:14. nor to give flattering titles, Job 32:2. but much more it amendeth all backbiting, upbraiding, blaspheming, and all such words, as favour of rash judgement.
Meekness and patience fitly serve for the curing of the tongue: both are exercised with injuries. Patience calmly suffereth the wrong: meekness quietly moderates anger, conceited for the wrong. Paul prescribed these two to his Timothy: who had much to do with his tongue, to reach, to reason, and dispute, to reproove and answer those that greatly gainesayd and gainestood him, and lest he shoulde exalperate, to utter his passions in words; he recommendeth to him, the virtues and graces of patience and meekness, saying, The servant of the Lord must be patient, in meekness, instructing those that oppose themselves, 2. Tim. 2.24, 25. and willeth him to put every one in mind, in following his example, to speak evil of no man, and to be no brawlers, he willeth them to be gentle, shewing all meekness unto all men, Tit. 3.2. These two virtues joined together, make the tongue silent, 2. King. 18.36. the answers soft, Prov. 25.14, 15. and doe allay the bitterness of words, Prov. 15.1.

These two virtues made Gideon so softly to answer and appease the angry Ephramites, Judg. 8. 3. and Abigail so sweetly to answer angry and threatening David; 1 Sam. 24. 7. and patient and meek David, at his enemies injuries, was a deaf and dumb man, that opened not his mouth, and in whose mouth were no reproaches, Psal. 38. 13. 14. These virtues make men courteous, not rendring evil for evil, or railing: but contrariwise, blessing, 1 Pet. 3. 8, 9 and not cursing, Rom. 12. 14. These make men defend their innocency, with great moderation of words: as Paul did before the Council, Acts 13, 1 Anna before Eli, 1 Samuel 1. 15. Christ before the Jews, John 8. 48, 49 Daniel before Nebuchadnezzar, Daniel 6. 22. and David before Saul, who patiently commended his cause to God, and sayd, Judge me O God, for I have walked in my innocency, Psalme 26. 1 By these virtues also, reproaches are moderated, and such as fall, are restored
restored by them that have the spirit of meekness, Galat 6. 1. Reproofs are wisely wrapped up in some grave sentence, or with some preface and insinuation of love, of pity, respect and reverence; or with an application of the reproofs to himselfe, 1. Corinthians 4. 6. or with some exhortation or prayer, 1. Tim. 5. 1. and either in some gentle words, or in some sensible parable, 2. Samuel 12. 1. By these are cured all cursing, railing, sharp rebukes, answering againe, chiding, contention, gallings, and all bitterness in speech.

Modesty and humility make a man, when he seeketh his owne reputation, doe it with great moderation, Philippians 4. 8. and hee (out of the sense of his owne unworthinesse) arrogates nothing too much to himselfe: nor derogates any thing from another, Eph. 4. 2. Col. 3. 12, 13. Hee doeth nothing through strife or vaine-glory, but in lowlineffe of minde, esteemeth others better then himselfe, Philippians 2. 3. Modesty maketh a wise man spare his words, because hee is of a coole spirit, Proverbs 17. 27. He spareth to speake any euill of another, or of himselfe, 1. Timothy 1. 13, 15. 2. Corinth. 15. 9. Hee spareth to speake any good of himselfe; or if he doe it, he doth it with a wise conuoy, as in the person of another, 2. Corinth. 12. 2. John 19. 26. Hee chooseth seemly words to vnseeme-

Fidelity.

Bee faithfull in words and promises: for they that deal true, are Gods delight. Pro. 12. 22. and he that speaketh the truth from his heart, and sweareth to his hurt, and changeth not, shall dwell in Gods holy hill of eternall happiness, Psal. 15. 4.

Bee slow to promise, and swift to performe: and before thou promis, forsee that the promise be both lawfull to be made, and possible to be performed. This
This virtue and grace, with wisdom joined thereto, prefereth the tongue from rash promises, and maketh them careful to perform those that are made.

Let gravity temper thy urbanity and hilarity, Tit. 2.2. Phil. 4.8. Ephes. 5.4. For as there is a time to laugh with delightful words: so they would not seem mad, Eccles. 2.2. in excess or impertinency, but suitable for thy estate, and calling. Merry words and jests should not be offensive to others; but as they are pleasant, sportful, and sweet, for recreation of the mind, Prov. 23.8. So they must offend none, but rather edify. Ephes. 24.5. Acts 2.4, 6. They must be convenient, in season, in things indifferent and moderate: and if need be, and thy calling so require it, thou mayst wrap up a sharp reproof within a merry jest, 1. King. 18.27. This urbanity of speech, tempered with gravity and wisdom, will cure all idle and hurtful jesting, taunting, girding, scorning, unseemly and immoderate laughter and merriments.

And finally, because all the poison of the tongue floweth from ungodliness and worldly lusts, in due course to be partaker of the grace of God, that bringeth salvation to all men, and it will teach thee to deny ungodliness & worldly lusts, and to live soberly, righteously, and godly in this present world, Tit. 2.11, 12. and consequently to forbear all ungodly, vain, passionate, and idle words, and to utter none, but such as favour and smell of godliness, righteousness and sobriety, or at least such, that are not prejudicial or contrary to the same: Looking for that blessed hope, and the glorious appearing of that great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works, and good words, Tit. 2.13, 14.
CHAP. XXXIII.
The deafeness of the Eare.

ESAY 42. 18. Hear ye deaf.
ESAY 43. 8. Bring forth the deaf that have eares.

DESCRIPTION.

O D hath planted the eare, Psal. 9. 4, 9. and as it pleaseth him, he maketh the deaf, Exod. 4. 11. The hearing of the eare, and the seeing of the eye, God hath made them both, Prou. 2. 12. The eare is of an excellent frame, set in the highest part of the body, for that sounds goe highest: they are ever open, that we may the more readily heare.

Within the eare there is a thin membrane, called Tympanum, with three little bones grown to it, called incus, malleus, stapes, which maruellously serue to make hearing. The eare tryeth words, Job 12. 11. and 34. 3. The eares are called the daughters of musicke, for that they delight therein, Ecclef. 12. 4. The eare is the port of the royall way of reason, and the port of faith, Rom. 10. 14. But vnlesse it be digged by God, it will never be sanctified for that use, Psal. 40. 6.

The deafeness of the eare, is either bodily or spiritual:
Chap. 33. The deafenesse of the Eare.

The bodily deafenesse vnuoluntary, is rather to be pittied and cured, than cursed, Leuit. 14. 19. But the spirituall deafenesse, is to be pittied and cured, otherwise it is accursed, because it is voluntarie; like the deafenesse of the Adder that toppeth her eare, which wil not hearken to the voyce of charmers, charming never so wisely, Psal. 50. 8. This is the heavy eare, with the fat heart, Esa. 6. 10. Zech. 10. 11. and the uncircumcised eare, through hardnesse of heart, Jer. 6. 10. and 7. 26.

This spirituall deafenesse, and vnwillingnesse to heare what is most profitable for the Soule, is either natural, and common to our corruption; or acquired by custome and time: as when the heart is more and more with-drawne from God, and from his will. And when through the stubbornnesse of the heart, and hardnesse of the necke, the eare is not inclined to hearken vnto God, Jer. 7. 24, 26. and the necke made more and more stiffe, that the eare cannot heare, nor receive instruction, Jer. 17. 23. Contrary to Gods owne direction, saying: Incline your eare, and come vnto me; heare, and your soule shall live, Esa. 55. 3.

Part affected.

His deafenesse of the eare, is not Idiopatheticke and proper to it, but Simpatheticke, and by consent with the euill disposed, and dead soule, which implanteth it not to good vses, but rather withdraweth it from the hearing of all things that are most profitable, and inclineth it vnto those things, that are idle, vaine, and hurtfull.

Causes.
### Causes

<table>
<thead>
<tr>
<th>Satan inducing</th>
<th>Externall occasions</th>
<th>Prosperity</th>
<th>Foolishness</th>
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<td>God desertsing and punishing.</td>
<td>Satan induceth all enuill that he can, to stop both the heart and the eare. The Diuell is called a deaf spirit, Mark. 9. 25. for that he goeth about to stop the eare from hearing of Gods Word, and from all godly and wise counsel.</td>
<td>Externall auocaments withdraw the eare from hearing of Gods counsels: The churlish ghefts, for other a-does, alleaged thy could not come, Mar. 22. Sometimes the eare is withdrawne by the absence of the body: other times the body being present, the eares are withdrawne and withhelden by other obiects.</td>
<td>Men are loth to lend their eare to the Word, when they abound in prosperity: as God sayth, I spake vnto thee in thy prosperity: but thou saidst, I will not heare, Jer. 22. 27.</td>
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Chap. 33. The deafenesse of the Eare.

For the which foolishnesse, he vpbraydeth his people: saying, O foolish people, and without understanding! which haue eyes, and see not, which haue ears, and heare not, Jer. 5. 21.

Some are most impatient and unwilling to heare, Mic. 7. 16. They harden their hearts, Psalm 95. 8. and thereby make vnto them selues an uncircumcised eare. As God complaineth of his people, saying: To whom shal I speak and giue warning, that they may heare? Behold, their eares are uncircumcised, and they cannot hearken: Behold, the Word of the Lord is vnto them as reproch, they haue no delight in it. I set watchmen ouer you, saying: Hearken to the sound of the Trumpet: but they said, We will not hearken, Jer. 6. 10, 17. And I haue sent vnto you all my servants the Prophets: yet they hearkened not vnto me, nor inclined their eare, but hardened their necke, Jer. 7. 24, 26. and (as a just cause of their threatened punishment) he setteth downe the hardening of their necks, that they might not heare his words, Jer. 19. 15. And of the house of Israel, hee faith to the Prophet: The house of Israel will not hearken vnto thee, for they will not hearken vnto me, for all the house of Israel are stiffne of fore-head, and hard-hearted, Ezek. 3. 7.

And againe it is said: The people refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare: yea, they made their hearts as an Adamant stone, left they should heare the Law, Zach. 7. 11, 12. They are called, A rebellious people, Lying children, Children that wil not heare the Law of the Lord, Esa. 13. 9. Whereupon commeth a stubborn refusinge to heare Gods Word, Jer. 11. 8, 10. preferring the imagination of their heart vnto Gods precepts, Jer. 13. 10. and 16. 12. and 17. 23. The preaching of the Word, meeting with a fat and obstinate hard heart, irritates the same, and it becommeth harder; and the thundering of it dulleth so the eare, that it is made heauie and deafe, Esa. 6. 10.
Many sorts of deaf hearers.

AS Dauid, (though otherwise hee naturally heard) willingly was deaf at his enemies reproches, Psal. 38.13, 14. hearing them, he hearkened not unto them, and regarded them no more, then if hee had not heard them: so those that are spiritually deaf, heare voyces, words, and sentences, but marke them not; as if they were bodily deaf. They haue eares, but heare not, as I-dols, Psal. 114.6. Though it be said to them, This is the refreshing, yet they will not heare, Esa. 28.12. If they heare, they doe not according to that which they heare and as fools, they build their house on the sand, Mat. 7. 26. and hearing they heare, and doe not understand Esa. 6.9. because they incline not the eare to understand: their idle and vaine hearing, is eare-labour.

Some heare, and mocke, Act. 17.32. Some delay their hearing till another time, Act. 24.25. Some gaze, some muse, some wonder, and some wander with their minds. Some simpily applaud, and heare gladly for a time, onely as Herod did, Mark. 6.20. Some are like to the Athenians, itching for newes, Act. 17.21. Some, like the Pharifes, watching to censure, and wresting what is spoken, Luk. 11.53, 54. Some are curious to know all things, that they may be able to talke of them, Act. 17.18, 21. Some crave nothing but eloquence: some, variety of matter, and that which is fit for their humour. Some are too nice and delicate; they will heare none, except they please them well: in their famine they refuse their food, because they thinke a Rauen is the carrier of it; which Elias would not haue done, 1 King. 17.6. Some heare, as the way-side received the feed: they understand not what they heare: the wicked one cometh, and catcheth away that which was sowne in his heart. Some heare, as the stony places received the feed: they heare the Word, and anon with joy receive it: it hath no root, it dureth for a while, and
they are soon offended. Some hear, as the thorny ground receiveth the seed: cares and desires choke the Word, and they become unfruitful, Math. 13. 19, 20, 21, 22. Some hear for the fashion, or upon custom, or for favour, or for fear, or for shame, or for attendance, or for a name, or for that they are idle, having no other thing to do but to spend time. All such are occasionall hearers, and hear with a deaf ear.

Some, when they hear, are filled with anger, Acts. 19. 28. Some are cavillers, and trappers of speeches: like the Scribes and Pharises, who thought by Christ's words, to make him Caesar's enemy, Job. 22. and 19, 12. Some are like the foolish Virgins, careless, Math. 25. Some are hearers only, deceiving themselves. They behold their natural face in a glass, and straightway forget what manner of men they were: being forgetful hearers, and not doers, Iam. 1. 22, &c. They are like ciphers, which keep a room, but signify nothing. They will not hearken to man, because they will not harken to God, Ezek. 3. 7. Their care is like a bad Porter, who suffereth everybody bad one to enter in, if they be but bravely apparelled; and debarreth the good, if base arrayed. It admits every evil, and debarreth every good thing: because it savoureth not the things of the Spirit, but of the flesh.

They that are thus affected, are like the deaf Adder, who stoppeth his ear at the enchantment of the Charmer, Psalm. 58. 4. They prefer all unnecessary vanities, to that one necessary thing, Luke. 10. They come as to a Theater, more to behold, than to learn; and are like those old women which were always learning, and never the wiser, 1. Tim. 3. 7. They despise that Book wherein they should meditate both day and night. They love that heavenly Manna, that should feed them. They runne from that Ladder that should mount them to heaven: And they winke at that Starre that should lead them to Christ. Their cares are deaf at the Word, but itching for other things, 2. Tim. 4. 2, 3. They loathe the Word,
Chap. 33. The deafeness of the Eare.

Word: and little of it maketh them soone full, 1. Cor. 4. 8. They count the Word a strang thing, Hos. 8. 12. Act. 17. 18, 20. It becommeth to them a reproch: they cannot hearken, because they haue no delight in it, Ier. 6. 10. and 20. 8. They set not their heart thereon, Exod. 9. 21. but recea"e it, 1. Sam. 15. 26. Luk. 7. 30. and cast it behind their backes, Psal. 50. 17. And when thy heare, they are like siefues, which retain no longer water, then they are in the rivers.

The manifold euils that follow the deaf eare.

Few heare with obseruation for the after-time, Esa. 42. 20, 23. And he which heareth not instruction, goeth out of the way, Prou. 10. 17. An idle and forgetful hearer is not blessed: he deceueth himselfe, and his Religion is vaine, Iam. 1. 22, 25. The deaf eare is much more worse then the euill eye, or the poysonous tongue. This begetteth strife without; the other begetteth luft within: it debarreth all wisedome, comfort, grace, and salvation; and begetteth Atheisme, heresie, and hypocrifie. And he that is afflicted with it, is to be reputed a Swine, before whom Pearles should not be cast, Math. 7. 6. And as he is a cipher of grace, so he shall become a cipher of glory.

If he obstinately refuse to heare, he is worse then the worst grounde; yea worse then the barren, stony, and thorny ground. And if he be a carelesse hearer, he is also carelesse of his owne salvation; and makes the Preacher carelesse of his preaching. The Queene of the south, that came so farre to heare the wisedome of Salomon, shall condemne them, that will not moue one foot to re-paire to a Sermon, Luk. 11. 31. Beasts and Fowles came to the Arke to save themselves; but many runne from the Church, to condemne themselves. Preachers are fishers, they catch but few fishes, because few come to heare.
Chap. 33. The deafennesse of the Eare.

heare, within the net of the Word. Hee that eateth, and keepeth not his meate in his stomake, his body is in an euil case: but hee that heareth, and keepeth not the Word in his heart, his soule is in a farre worse case. For he that receiveth not the Word, hath one that judgeth him: and the Word shall judge him at the last day, Joh. 12. 48. It becometh vnto him a fauour of death vnto his death, 2. Cor. 2. 15, 16. And he shall bee cut off, because he hearkneth not vnto God, Hos. 9. 17. They that will not heare, and obey, God (against them) biddeth the heauen and the earth heare, Deut. 30. 19. and 31.28. and 32. 1. He preferreth those naturally deafe creatures, to men and women who are willingly deafe at his Word: and hee maketh those dumbe and deafe creatures, to beare witnesse against their obstinacy and ingratitude, Esa. 1. 2. and 34. 1. Ier 6. 19. and 22. 29. &c. As Ioshua said to the people: The great stone vnder this Oke, shall be a witnesse vnto vs: for it hath heard the words of the Lord which he spake vnto vs: it shall be a witnesse vnto you, lest ye deny your God, Josh. 24. 27.

Fearefull are the plagues that God threateneth against those that are willingly deafe at his Word. As the Word, famine, and vexation of spirit, because when God spake, the people did not heare, Esa. 65. 12, 14. He threateneth to bring their feares vpon them, Esa. 66. 4. and to cast the people out of his sight: because hee spake vnto them, and they heard not: he called, but they answered not, Ier. 7. 13, 15. Hos. 9. 17. And all those evils hee hath pronounced against them, because they haue hardened their neckes, that they might not heare his Words, Ier. 19. 15. The Lord sweareth by himselfe, that the house of Iudah shall become a desolation, because it would not heare his words, Jerem. 22. 5. And because they would not heare, and lay that which they heard, to heart; that he would send a curse vpon them, and would curse their blessings, Mal. 2. 2. The tingling eare, through sudden and great terrours and sorrowes, is inflicted instly by God,
God, upon the deaf eare, that would not heare his Word, 1.Sam.3.11.2. King, 21.12. Jer.19.3. He threateneth to send a famine in the Land: not a famine of bread, nor a thirst for water, but of hearing the Word of the Lord. And they shall wander from sea to sea, and from the North, even to East, they shall runne to and fro, to seeke the Word of the Lord, and shall not finde it, Amos 8.11, 12. The people of Judah refused to heare, stopped their eares, and made their hearts as an Adamant stone, lest they should heare the Law: therefore came a great wrath vpon them. And as God cryed, and they would not heare: so they cryed, and God would not heare; and scattered them with a whirle winde among the Nations, Zach.7 11,14. They that willingly stop their eare when God speaketh, shall (against their will) both heare and feele his fairefull Judgements: and the deafe shall feelingly heare the words of the Booke, Esa.19.18,11,12.

**Curation and remedies.**

Diligent instruction, together with private and publike admonition, availe greatly to amend the deaf eare: and of an unwilling eare, to make it a willing and ready eare: and to make the eares of the deaf eare to be unstopped, Esa.35.5. And the eares of them that hearken, Esa.32.3. And the deafe that hane eares to heare the Word, and to say, It is truth, Esa.43.8,9. It may be objected: What needs preaching, or teaching to deaf men? It may be as well answered: God may ioyne such a blessing with instruction, that they who are not onely simply deaf, but they that are in the grave (fully dead in sinne) may be made to heare, Joh. 5.28. The Preacher must proceed in teaching, and leave the successe to God, The Word will either generic for conversion, or for conviction. The deaf must be instructed, whether they will heare.
heare, or whether they will forbear, Ezek. 2:5. And it still thou must say, He that heareth, let him hear: and he that forbeareth, let him for bare, Ezek. 3:27. Though thou labour and spend thy strength in vain; yet, thy judgment and works is with God: and though all be not gathered yet shal thou be glorious in the eyes of the Lord, Esa. 49:4,5.

To remove all wilfull deafeness; and in place thereof to beget in the heart a willingnes to hearken vnto Gods truth, shall be the chiefest intention of the remedies following, digested in this order. Some are for preparation before hearing; some for disposition in hearing; and some are for vse after hearing.

When thou art to heare the Word, say in thy heart as Cornelius said to Peter, I am in Gods presence to heare all things that are commanded by God, Act. 10:33. Call to minde that Gods all-seeing eye is looking upon thee, and seeth, and heareth thy hearing: And judge with thy selfe what great offence it were in a Kings sight, to stop thy eare when he or any for him speakek to thee.

Consider the opportunity that thou hast to heare, which many want, and which thou thy selfe may foone lose, and never finde againe. So that if thou wouldst to day willingly heare Gods voyce, harden not your heart, Heb. 3. Remember, the Word is not hidden from thee: neither is it farre off. It is neither in heaven, nor beyond the sea, but is very neere vnto thee, even in thy eare: and in thy heart to receive it, and to keepe it, Deut. 30. 14. Rom. 10.6. Christ, with weeping eyes, lamented ouer Jerusalem, that they neglected the opportunity of grace, saying: 0 if thou hadst knowne, even now, at leaft in this thy day, the thing which belongs vnto thy peace! Luk. 19:42.

Consider the dignity and excellency of the Word: and take heed what you heare, Mark. 4. 24. Such are the things that thou dost heare: as Wisdome calleth excellent, for dignity; right, for equity; True, for certainty: and Plaine for

Three things required for right hearing.

Preparation considering Gods presence

The opportunity of grace.

The excellency of the Word.
for thy capacity, Prov. 8.6. It is the Word of the Spirit, and of eternall life, John 6.63, 68. Phil. 2.16. It must not be received and heard as the Word of men: but as it is indeed the Word of God, which worketh in them that believe, 1. The 2.13. It is worthy of the ears of Angels, into the which the Angels desire to look, 1. Pet. 1.12.

Let thy ear therefore be opened, and in God praise his Word, Psal. 56.4, 11, and when thou hearest, ascribe greatness unto God. Deut. 32.2.

Esteeme of it more then thy ordinary food, Job 23.12.

And that the ears are blessed that hear it, Matthew 13.16. And blessed are they that hear and keep it, Luke 1.11, 28. Prov. 8.34. The care that heareth the reproofs of life, abideth among the wise, Proverbs 15.31. Heareth (faith God) and your soul shall live, Isaiah 55.3. They that are Christ's sheepe, heareth his voice, John 10.3. And that they hear, more shall be given them, Mark 4.24. It is the port of faith, and the way to life, Romans 10.14, 17. And remember now, the hour is come that the dead, (and deaf) should heareth the voice of the Sonne of God: and they that hear, shall live, John 5.25.

By a true and sensible thirsting and longing, Psal. 119.20, 40. for the truth, prepare the ground of thy heart, before the seed be sown there in. And let thy prepared heart make the care (whereby that seed must enter) ready, left in the very entry the Word be lost, and never enter further. Strive to have ears to hear with a ready mind, Matthew 11.15. and to have digged ears, ready to hear, and to be employed to serve God, Psal. 40.6. That thou mayst be swift to hear, Isaiah 1.19. and say with Samuel, Speake, Lord, for thy servant heareth, 1. Sam. 3.10. and with David, I will hear what the Lord will speake, for he will speake peace to his people, Psal. 85.8.

Thou must give all diligence to hear and give ear, Jer. 13.15 that is, with a well disposed soule, inclining the care, as a fit organ and messenger of God's will. Lay aside all filthinesse, and superfluity of maliciousnesse: and
and with meeknesse receive the Word, which must be grafted in thee, and which is able to save thy soule, Iam. 1.21. And as standing in Gods presence, heare his will: And put off thy shooses, Exodus 3.5. that is, all idle thoughts, renting cares, worldly businesse, fond fancies, and wicked lusts. Receive the Word with all readinesse of minde, as more to be desired then gold, and sweeter then the honie-combe. Psal.19.10. Receive and retaine it with an honest heart, as the good ground receiueth the feed, Mat.13. In the hearing of it let faith be mixed therewith, else it will not profit, Heb. 4.2. Make it thy only business, Mat.20.2. Ponder what thou hearest, and lay it vp in thy heart, Luc. 2. And where thy treasurc is, and should be, let thy heart and thy eare be there. And while God speake this to thee in the Word, let thy heart burne within, as the two Disciples sayd that went to Emmaus. These things well considered, and rightly vfed, ferue to open the eare attentively to heare Gods Word.

As the Word should be heard and receiued with a right disposition of the soule, and with all readinesse of minde: so the Scriptures should be dayly perused, and searched whether those things be fo,for the further confirmation of faith, Act. 17.11,12. And what is heard, should be kept in memory: else our beleuing is in vain, and we cannot be saued, 1 Cor. 15.2. We should labour to understand it, for the increase of more knowledge, faith, repentance, feare, joy, sorrow, and such like godly affections, 1 The. 1.5. Ne.8.11,12. Act. 2.37. Immediately after hearing, meditation on that which hath bin heard, is most profitable and comfortable: and we should observe the thing we finde best for our vse: as Iacob did, who noted Josephs dreame, when the rest of his brethren contemned it, Gen.37.11. The Word is called meate: as we should be prepared with hunger to heare it; and with a good disposition and appetite to receiue of it: so to make vse of it, we should digest it, and distribute it, with application of it to our vnbeliefe, of warning and wakenings.
wakenings to our security: of threatenings to our presumption: of comforts to our fears: of eye-salve to our blindnesse: of gravity to the eye: of moderation to the tongue: and of grace and sanctification to the whole faculties of the soule, and senses of the body. So what things are spoken to thy conscience, and against thy sin, or to thy heart for comfort, sensibly feel those things, and send them thorough all thy person, for reformation, and for practice thereof. We must hear and receive Wisedomes sayings, Pro. 4. 10. and 19. 20. and heare instruction and become wise, Pro. 8. 33. and 23. 19. A wise man will heare and increase in learning, Pro. 1. 5.

The people are desired to be gathered together, that they may heare, and that they may learne, and fear God and observe to doe his Word, Deut. 31. 12, 13. Jer. 26. 3. They that heard Peters Sermon, were pricked in their heart, and said, What shall we doe? Act. 2. 37. This is that good use that men should make of the right hearing of the Word: to be inlighted by it, to be perswaded of it, to apply it to themselves, and to their conscience: to be throughly resolved to believe and obey it; and to say in their heart, as the people, and Publicans, and soldiers said to John Baptist after his Sermon: What shall we doe? So ready were they to doe what Gods Word would bid them doe, Luke. 3. 10, 12, 14.

And for thy better preparation, disposition and fruit-reaping of the hearing of the Word: As Moses said to all Israel, Ye have heard and seen all that the Lord did, &c. Yet the Lord hath not giuen you an heart to perceive, and eyes to see, and ears to heare, vnto this day, Deut. 29. 4. When thou hearest, thou haft need to beg a perceiving heart, and a ready ear, and that he would open thy heart, as he did the heart of Lydia, that thou maist attend the things that are spoken, Act. 16. 14. and that he would make morning by morning, thine ear to heare, as the learned, Esa. 50. 4.
CHAP. XXXIV.

The evil Eye.

Mark. 7. 22, 23: The evil Eye, &c. commeth from within, and defileth the man.

DESCRIPTION.

He Maker of the Eye is God, Prov. 20. 12. Psal. 94. 9. Exod. 4. 11. Nature attendeth and serveth as an hand-maid. The eye, (as some thinke) amongst the rest of the organick parts of the body, is first begun to be formed, and last finished, because it is the last part in quantity, and the most in variety, and in composition, more admirable then the rest. It is of a finely, cleere, and shining beauty: by reason of the subtilty of so many small pieces: It is more divine then any other part. It is a little globe, full of visoral spirits, and resembleth the round animated world. Some prints of the invisible Deity and Trinity, are cleerely seene in it, as in any other creature, Rom. 1. 20. In one and the selfe-same eye there are three colours, three humours, three common tunicles, and the three particular lefle tunicles.

The eye is filled with visoral spirits, begotten and in-gendered of the animal spirits, which flow from the braine, into the eye, by the nerve Optike. From thence, Kk 2 proceed
It excelleth the rest of the senses.

It hath the highest place.

proceed the visible and reflected rays in the eye, as in a mirror, which quickly forme an image of the thing scene, and is receiued in the Cristalline humour, and by the visfory spirits thorow the nerve opticke, is sent into the braine, to be considered in the common sense and imagination.

Of all the parts in the body, it is most precious, whose sense of Seeing, of all other senses is the surest of the object and sensation. It is the more exquisite, and more particular then the rest, and worketh in the leaft and finest things that are. It hath many feet, and most variety of objects to feed, and to delight on. It rangeth thorow the world, and pierceth the skies, even to the fixed stars. It maketh light, to rejoyce the heart, and beare a man company when he is solitary: whereas darkenesse breedeth him fear, finding himselfe robbed of so excellent a guide, Proce. 15. 30. So that better is the sight of the eyes, then the walking and wandring desires of the soule, Ecclef. 6. 9. For the light is sweet, and a pleasant thing it is for the eyes to behold the Sunne, Prou.i 5.30. Ecclef.11.7.

It hath the most conspicuous, the highest and most royall place of the body, farre, aboue the rest of the senses, and looketh out as at a window, Ecclef.12.3.

By the little hole of the eye, as a Port, this great visible world, and every thing therein enter into the minde of this little world of our body: by apprehension of the similitudes of things: by objectation in the abstracted similitudes: and by adjudication and discerning one from another. It is, of all the senses: ofteft put in action: and swiftest, having need of leaft time, making sight in a moment:most promptly, in a moment it can apprehend even the heauens themselves. With such liberty (which other senses want) of eye-lids ready to open and shut, to see, or not see, as it pleafeth. What it apprehends, it quickly imprinteth the forme thereof in the imagination. If it be single, it maketh the whole body light, Mat. 6.22.
6.22. And by looks (as by a silent speech) it signifieth to others, our wills, thoughts and affections. Other senses are merely Passive: it is also active. The mind seemeth to dwell in the eye: the eye is such a manifestor of it. And mens hearts may be seene through their eyes: and therefore it is that a good eye quickly is able to ruifh the heart of them that behold it, as Cant. 4.9. and that weake spirits doe bluifh, when their superiours behold their eye.

It is so delicate by nature, that since it was the first sense that offended, it is, above all the rest, made subject (as a condigne punishment) to as many maladies, as there are weeks in a yeere.

If it be well affected, and rightly guided, it profiteth the foule most: but evil affected and misguided, harmeth most. It is said to be evil, when it is the conduit, closely to convey much evil into the heart, and an instrument to stirre vp the heart, to much more evil; as also when it uttereth and deeclareth the bad passions of the minde.

The evil eyes are fprings and streams of lusts, 1. Joh. 2. 16. Their evil nature is well resembled by that fit name they get in the holy Tongue, to be called springs, pro. 28. 22. Psal. 87. 7. comp. with Cant. 7. 4. When therefore the eye is an instrument of sinne, it may be then said, It is an evil eye: subject to an evil disease; which the Ethniks acknowledged. As Ifaies, made to behold a most beauti-

full woman, was asked if she was not most faire: answered, I have ceased from being diseased in my eyes.

Part affected.

The part affected, is the eye: The malady is not bodily, but spiritual. And as in sorrow the eye affecteth the heart with weeping, Lam. 3. 49, 51. and the heart affecteth the eye with sorrow, by a circular course: even so in this disease, the evil eye both affecteth the heart, and is affected of the heart.
The eye itself is not principally affected with this evil, (as fixed and inherent within it) neither is it altogether Idiopatheticke, and proper to it: but rather Sympatheticke, and by consent to the evil heart: for out of the heart proceedeth the evil eye, Math. 15.19, 20. And it is then to be called evil, when as it is an unclean and member of the body: not only yielding itself to the heart (as a weapon, and instrument of unrighteousness unto sin, Rom. 6.12, 23, 19.) but also seducing the heart by reflection, whereby the heart walketh after the eye, Iob 37.7. Gen. 3.6. Num. 15.39.

Causes.

External objects presented to the eye by occasion, or inquired by sensual appetite, or exhibited to it by Satan's stratagems, stirre vp this evil disposition of the eye, to regard that deceiving vanity which is in the visible object; and whereby is kindled the lust of the eye toward those things it delighteth in, 1. Ioh. 2.16. So the woman seeing (with the eyes of her mind) that the tree was good for meat, and that it was pleasant to the eyes (of the body) to take of the fruit thereof, and did eat, Genef, 3.6. And the sons of God saw the daughters of men, that they were faire, Genef. 6.2. And when Cham saw the nakedness of his father, he told his two brethren without, Gen. 9.22. And David, from the roofe, saw a woman very beautifull, washing her selfe, 2. Sam. 11.2. This is not a simple looking on the object, but a looking with Lusting, as Christ faith, Whosoever looketh on a woman to lust after her, hath committed adultery, Math. 5.28. and 1. Ioh. 2. comp.

Drunkenneffe, as it maketh the eye red, Genef. 49.12. So it maketh the minde mad, and causeth the eyes to behold strange women, Prou. 23.33. And many more intriguing vanities in the world.
Chap. 34. The evil Eye.

As wise done is seen in the face (and eyes) of him that hath understanding: so the eyes of a fool are in the corners of the world, hunting for every vanity, and not in his head, as the Wise man's eyes are, Prov. 17.24. Eccl. 2.14. A light wit, and a wanton wandering mind, maketh a rolling eye, quickly and inconsiderately carried about to every object, gazing idly upon every thing, and hastily turned from one thing to another.

An evil heart maketh an evil eye: for the evil disposition of the eye, commeth from the heart, and deceiveth a man, Mark. 7.22, 23. compared with Math. 6.23. and 20.15. and 5.28. The heart maketh a strong impression in the eye: and much of a man's heart may be seen in his eye: That as an honest heart hath a good eye; so a wicked heart hath an evil eye to serve it, and to resemble it.

Passions make the eyes look like themselves. Lust within, maketh lusting eyes without, 1. Joh. 2.16. Pride hath a proud look, Ps. 101.5. and lofty eyes, psalm. 131.1. Prov. 6.17. and high-looking eyes, Esa. 2.11. Envy is seen in the eye, and maketh the eye, that it cannot with patience see the good hap of another, Prov. 23.6. and 28.22. A merciless and malicious heart hath eyes bent even against the poor, Ps. 10.8. A scornful heart hath covetous eyes, Jer. 22.17. And the lecherous heart looketh out at the windowes of adulterous eyes, 2. Pet. 2.14.

When God deserts a man, his eyes, and the rest of his senses are given over to his heart and lusts: and his heart is given over to Satan, to misguide all at his pleasure: so long as that Strong man keepeth the whole Castle, and till he be overcome, and put out of it, by the power of Regeneration.

Kk 4. Signes
Mens actions are like their eyes, and like that which they see: as Iacobs sheepe, looking on the rods, brought forth sheepe like the rods, and not like themselves. What is beheld rashly and reflectively, willingly cannot bee forsaken: and that liketh the heart best, which pleaseth the sense most. For where the lust is fixed, there is also the eye fixed. The silent wicked thoughts are pronounced in the eyes; and Peruerse passions are easily discovered in looks. The euill eye misguideth the heart, Job 31.7. and hath not the fear of God before it, Psal. 36.1. and is the eye of vanity, Psal. 119.37.

Many are the speciall symptomes of the euill eye. As the fooles eyes that are in the corners of the world: that is, fond, and gazing after things vnprofitable and unnecessary, and letting passe things more needfull, Prov. 17.24. The euill eye delighteth to see and behold sinne, which is most contrary to God, who is of pure eyes, and cannot see euill, and cannot behold wickednesse, Hab. 1.13. The proud man hath eyes like himselfe; proud, haughty, lofty and high-looking eyes, Psal. 101.5. Prov. 6.17. and 21.4. and 30.13. Psal. 131.1. Isa. 2.11. and sometimes painted, as Iezabels were, 2. King. 9.20. comp. with Jer. 4.30. Esa. 23.40.

The couetous eye is cast upon that which is nothing: that is, riches, Prov. 23.5. And he that hath an euill eye, hasteth to be rich, Prov. 28.22. and his eye cannot be satisfied with riches, Eccles. 4.8. And what it looketh upon, and liketh, must be had: as Ahab looked upon Nabobs Vineyard, and coueted it: such an eye is never satisfied, and is like hell, Prov. 27.20. Jer. 22.17.

The lulling eye lusteth for many things, 1. Ioh. 2.16. The eye of the adulterer waiteth for the twy-light, and faith, No eye shall see me, Job 24.15. Such was the eye of
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of David, and Sichem, and Judah, Gen. 34:2 and 38:15. and Potiphar's wife, who cast her eyes upon Joseph, and said, Lye with me, Gen. 39:7. Thus was Olophernes heart ravished with the beauty of Judith, Judith 12:16. The two Elders, when they saw Susanna, their lust was inflamed, Sus. 13:8. Thus also the vniust, referred unto the day of Judgement to be punished, are said to have eyes full of adultery, 2 Pet. 2:16. and as grave Matrons are discerned by their chastified looks: so impudent harlots, by their light and wanton vnchaste eyes: for the whoredome of a woman may be known in her haughty looks, and eye-liddes, Eccles. 26:9. Diogenes perceiving an Olympianick Victor and Wrestler, fixing his eyes on a very beautifull harlot, said, Behold, how a stately Ram, by a common whore, is led away with a writhed neck; noting the mans most intemperate eyes.

The evil eye is bent against the poore, Ps. 10:8. The niggard & envious eye (called Synedochically the evil eye) may not behold the good of another: It grudgeth also, and is discontent at others; even at those that are more deare, as at wife, children, brethren, Pro. 28:22. and 23:6. Deut. 18:5.4. The evil eye will also become (upon occasion or temptation) an idolatrous eye, lifted up to the abomination of the eyes, Ezek. 20:8. and 23:27.

It is oft times also a winking eye, Pro. 6:13. The badge of a naughty person and a wicked man, in whose heart there is frowardness, who causeth mischief, & soweth discord, Pro. 6:12, 13:14. He also causeth sorrow, Pro. 10:16. and is contumacious, Mat. 13:15. and by his winking maketh a signe to others to commit wickednesse, vanity, or scorning, Psal. 38:19.

It is a cenfuring eye, and can see the smallest mote in another's eye, and cannot perceive the beame that is in it selfe, Mat. 7:3. It is insatiable with curiosity, Eccles. 1:8. and 4:8. It can neither be satisfied with seeing, nor satisfied with riches.

The sleeping eye is careless and heavy, slow and dull.
Wandering.
Drunken.
Too pitiful
Staring.

The evils of an evil eye.

Prognostickes.

As the eye is, so is the whole body, said Hippocrates; but farre better saith Christ. The light of the body is the eye; if the eye be single, the whole body shall be light; but if the eye be wicked, then all the body shall be darke; and if that light bee turned to darkenesse, how great is that darkenesse? Matth. 6.22,23. From the first evil eye, (beholding the tree in the garden, to be faire and beautifull) came the first and greatest hurt to all mankind. God hath therefore wisely and justly made it subject to more diseases, then any other part of the body, and above all other parts, to sympathize most in sorrow with the heart. There is no part in the body that beginneth more sicknes vpon leffe occasion, then the eye, Ezek. 23.16. In the eye there is great facility in sinning: an impudent eye, hath need of one to watch ouer it, and marucile not if ittrespasse, Eccles. 26.11.

The evil eye is easily deceived by objects: My countenance, said Indeth, hath deceived Olophernes to his destruction, Indeth 13.16. Her sandales raufhed his eyes, & her beauty tooke his mind prisoner to lust, Indeth 16.9. The evil eye defileth the whole man, Mark. 7.22,23. and the offending eye (that is that eye that causeth a mans selfe to offend) maketh a man to be cast into hell, Mar. 18.9. and Samfon, who fed his eyes too much in dallying with Dalila, had his eyes put out, Indg. 26.21. and
Zedekiah, who offended God so greatly with his eyes, had his fonnes slaine before his eyes, and his owne eyes put out. 2. King. 25. 7.

The eyes that are so insolent, and so readie to offend God, he maketh them to faile through sorrow, Deut. 18. 65. 1. Sam. 33. Job 17. 5. The haughty eyes the Lord hateth, Pro. 6. 14. and are detested by men, Psal. 101. 5. and the lofty looks of man shall be humbled, Isai. 2. 11. and 5. 15. The eye that mocketh his father, and despiseth the instruction of his mother: let the Rauens of the valley pick it out, and the yong Eagles eate it. Prov. 13. 17. And wandering eyes are threatened with shame and sorrow, Isai. 12. 16.

Jutly is the euill eye deprivaed by God, of the objects wherein it sinned and delighted it self, even the pleasur of the eyes. Ezek. 24. 16, 21, 25. or els, if he spare the object, he maketh them to become pricks in the eye to vex one, Num. 33. 55. or else matter of grudging, and of wonderfull discontentment, so that the eye shall be euill towards the brother, wife (or husband) and children, and through the extremity of Gods plague, Deut. 28. 54.

Curations and remedies.

Remember, Gods all-seeing eyes are in every place, Pro. 15. 3. They run to and fro, thorow the world, 2. Chro. 16. 9. They are alwayes vpon the ways of man, Job 32. 19. They did also see vs, when we were without forme, Psal. 13. 19. His eye-lids try the children of men Psal. 11. 4. Lift vp thy eyes with teares to him, Job. 11. 41. Job 16. 20. Intreating him earnestly, as David did, that it would please him, by his speciall grace, and power of his Spirit, to sanctifie both the heart and the eyes, that they may be turned away from regarding vanity, Ps. 119. 37. and as Moses, while he talked with God, his face did shine, Exod. 24. 29. So as long as thou art accustomed to speake...
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oba. remedie.
A covenant with the eyes.

Iobs remedie.
A covenant with the eyes.

Christ's remedy, to pluck out the eye.

Noster, qui vere a nobis est, dum voluntas minus castam im-
portunae ingruit intentionem. Bern. f. 2. de Aug.

Christ's physical counsel for the evil eye, is, that if ones right eye offend him, it must be plucked out, Mat. 4.29. It is called the right eye, presupposing it were ne-
er so excellent or dear to vs, it should not be spared. It is called our eye, as it is of our selves, evil disposed and vnregenerate; and it is said to offend, because it is as a rocke or a stumbling stone, in the way of Gods service, wherein we are walking, by making vs to fall. If it be plucked out and cast from vs, it is certaine, it will neuer offend vs any more: If it be objected, that this is a most hard remedy to pull out the eye, and who can follow such a counsell? The answere is, As Christ commands vs to forsake all that we had, Luk. 14.6,33. and to hate father, mother, brother, and sister, and our life also, Ioh. 12.25. So to plucke out the offending eye, is commanded. But the former (though they be peremptorily pro-
posed, and necessary) to bee obeyed, vnder the paine of eternal!
eternall condemnation) yet they are not properly and simply to be taken, but tropically and comparatively to be understood: as Christ expoundeth himself, saying: 

*He that loueth father or mother, sonne or daughter, more then me, is not worthy of me,* Mat. 10.37. We must rather hate father or mother, then Christ; and we should rather pluck out the eye, before that we offend God by it.

Christ in that place expoundeth the seuenth commandement, and showeth that adultery is committed three ways: by lusting, looking, and lying with a woman. He condemneth not simple looking on a woman, but looking with lust after her, even a lusting looke, to lye with her. If the eye be made an Organ of sinne, it is an abuse of the eye, and a breach of the seuenth commandement: and either this abuse of the eye, in looking on a woman, and to lust for her, must be forborne, and so plucked out of the eye, for the eschewing of the everlafting fire of hell: or else the eye itself must be plucked out, but to pluck out the eye, nature abhorreth: therefore the abuse of the eye must be plucked out, which the Lawe commandeth.

So that Christs remedy against the euill eye, is, to hold alwaies in remembrance the fire of hell, which will befall to the whole person, if the eye be abused to lust, and that the consideration of hell, and of that everlafting fire, and of that worme that never dyeth, may restrain the eye from being the Organ of iniquity, and a transgresor of the Law, and may become no more our (unsanctified) right eye (deare to our corrupt minds:) but rather a simple eye, the eye of *Gods Spirit:* an eye of the new creature in Christ.

Learne to be truly wise, not with that wisedome, that is earthly, natural, diuelfh: but with that wisedome that is from aboue and pure, Jam. 3.17. This wisedome maketh the wise-mans eyes to be in his head, Eccl. 2.14. that is, he circumpectsly and prudently espieth, findeth out, and tryeth all things, that he may imbrace, and doe those...
those things that are good, and to forsake and eschew all things that are evil and hurtful. Thus is he moved to cast away the abominations of his eyes, Ezek. 20.7. and to hold a vile person despised in his eyes (which hath the promise to dwell in God’s Hill) Psal. 15. 1, 4.

He will vse his eyes discreetly: and as Hunters will not suffer their dogs to sent or bite every thing, but keepe them sound, only for the prey which they seek: so the wise-man suffereth not his eyes to stray, but referreth them to things necessary: If the vanity of any objects begin to intice his eyes, he is like one that toucheth burning coales, who for feare of burning, quickly pulleth back his hand. He that is truly wise, finding that if he cannot looke on any thing, without a wound to his conscience presently withdraweth his eyes from the objects, and still cryeth, My eyes are ever toward the Lord, Psal. 25.15, and still thinketh as Salomon sayth, He that hath a good eye shall be blessed, Pro. 22.9.

And because inordinate passions greatly infect the eye with an euill disposition, study to mortifie thy passions: as, if thy eyes be lofty, say with David I will be yet more vile then thus, and will be low in my owne eyes, 2. Sam. 6. 22. and protest to God, that thy heart is not haughty, neither are thy eyes lofty, Psal. 131. 1. Do so with all the rest of thy passions, crucifie them with Christ, and mortifie them in his death.

Vse all means to shun the beholding of the inticing vanity of the world, as the lust of the eyes, 1. Ioh. 2. 16. and remoue from thee all such enticing objects, and say with David, I will set no wicked thing before my eyes, Psal. 101. 3. and shut the eyes from seeing euill, and thou shalt dwell on high, Isa. 33. 15, 16. Not as Cham, who fixt his eyes vpon his fathers nakednesse: but as Shem and Japheth covered the nakednesse of their father, with their faces backward, Gen. 9. 23. So must we either with-hold the object from our eyes, or else we must with-draw our eyes from the object.
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Set thy eyes upon the best objects: and as those that are runners in a race, will not wander with their eyes, this or that way, but carefully will set their eyes upon the right way, to hold ever right forward: Even so let thy eyes behold the right, and let thy eye-lids direct thy way before thee, Prov. 4:25. Let thy eyes take pleasure in the ways of God, and be ready to serve the soul, in all things, wherein the soul should serve God, and give thy heart to him that made it, as that essential wisdom faith: My son, give me thy heart, and let thy eyes delight in my ways, Proverbs 23:26. Let thy eyes be unto the faithfull of the land, Psal. 101:3, 6. Set the fear of God before thy eyes, Psal. 36:1, and let his loving kindness be before thy eyes: that thou mayst walk in his truth, Psal. 26:3, and let thy eyes (above all) be toward the Lord: lift up to him by prayer, faith, & confidence, Psal. 25:15, 2. Chron. 20:12.

And as light naturally rejoiceth the eye; God himself, that perfect Light, 1. Jo. 4:8, shall graciously lighten, cheer, and cure thy evil eye, and so sanctify it, that it may be a blessed Organ, for the soul's good, and for God's glory, that thou mayst say confidently with Job, I know that my Redeemer liueth, and that he shall stand at the latter day upon the earth: and though the worms ate vp this skin, yet in my flesh I shall see God, whom I shall seek for my selfe, and mine eyes shall behold, and not another, even though my reins be consumed within me, Job 19:25. and so in the resurrection of the just, thou shalt obtaine from God a Crowne of righteousness.

FINIS.
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THE PRINCIPALL THINGS
IN THIS BOOKE.

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God's great, not in his creatures, but in the Church, in the Word and in Christ.

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