

THE Gallants Burden.

A
Sermon preached at
PAULES CROSSE,
the twentieth nine of March,
being the fift Sunday in
Lent. 1612.

BY
THOMAS ADAMS, Preacher of Gods
Word at *Willington* in *Bedford-shire*.

Published by Authoritie.



L O N D O N:
Printed by T. S. for *Clement Knight*, and are to be
sold at his Shop in *Paules Church-yard* at the
Signe of the Holy Lambe. 1614.

(313) 761-4700

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Gallant's Garden.

General wains that lead to seeming honour exclud-
ing virtue.

The world is to the great a heavy burden.

The ministry bears a mine both of honour & burden.

The judgment is a heavy burden.

Sin made lighter by a heavy burden.

At the end of the world.

At the end of the world.

At the end of the world.

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TO THE HONORABLE

Sir WILLIAM GOSTWICKE, Baronet,

and his worthy Lady; the Lady

Iane Gostwicke.



Honorable Sir, I acknowledge freely that the
World is oppressed with the Presse, and the
confluence of Bookes hath bred a confusion of
erreurs, of Vices; so hard is it to distinguish
betwixt profitable and vaine writings; and hauing culled
out the best, so easie is it with much good Meate to surfeit;
yet is not therefore Meate unnecessary: It is no sober in-
ference, because both Text and Readers haue beene cor-
rupted with false Glosses, to reiect all Expositions, all
Applications: both are fit, this latter most necessary; for
our Vnderstanding is better then our Conscience: there
is some light in our Mindes, little warmth in our Affec-
tions: So against Nature is it true in this, that the essen-
tiall qualities of Fire, Light, and Heat, are denuded; and
to say, whether our light of Knowledge be more, or our
heat of Denotion lesse, is beyond me: Let this (considered)
plead for me, that I (doe but) rubbe this forning Know-
ledge in vs, to bring it backe to some life of Obedience:
If any feeble their thicke eyes hence to receiue any cleare-
nesse, or their nummed Affections to gather (the least)
Spirit, let them at once, giue God the glory, and take to
themselves the comfort. Sin hath got strength with age,
and

and the naturall order, is more powerfull, subtile,
and active dexteritie now in the dotage of it,
then in the monage: Both Pulpit and Presse are
weake enough to resist it. If therefore this small Arrow
of Reproofe can wound (but euen) one of his Limbes, it
shall a little enervate his tyranny. Whatſoeuer this Ser-
monis, it is wholly yours, and he that made it: whose Pa-
tronage, I could not be ambitious of, if I should onely fixe
my eyes on my owne deservings: but in the affiance of
your good natures, mature iudgements, and kind constru-
ctions of my weake endeouours, I haue presumed to make
you the Patron of my Labors, who was freely the Patron
of my selfe. I know, that Gods word can countenance it
selfe, and needs not the shelter of an humaine arme, not,
though it had as many Edomites to deride it, as it hath
Patrons to defend it: But I finde not onely the best wri-
tings of the best Men, but euen some of those holy Bookes,
inspired from Heauen, bearing in their foreheads (as from
the Pen-men) a Dedication. I confesse, it is not all for
your Protection, somewhat for your vse; and you are
blessed in fauouring that, which shall be best able to fa-
uour you: May I therefore intreat your Honours, to giue
it happy entertainment to your owne hearts, fauourable
protection to the worlds eyes; so shall that, and my selfe
be (yet more) yours. The God of all power and mercy,
be as faithfull a shadow of refreshing to your soules, as
your kindnesse hath beene free to my wants, who must
euer remaine

Your Honors in all
faithfull obseruance,

THOMAS ADAMS.

THE GALLANTS BURDEN.

Esay 21. vers. 11. 12.

*The burden of Dumah. He calles vnto me out of
Seir, Watchman, what was in the night? Watch-
man, what was in the night? The Watchman
said: The morning commeth, and also the night.
If ye will aske, enquire: returne, and come.*



*Q*uo breuior, et obscurior: the
shorter this Prophecie is, the
more mysticall. In holy Writ,
these two things euer concur:
(*Sententia brevis, res ampla*)
a finite Sentence, an infinite
Sense: As in a little Map we see
a world of Countries, and what
the Foot cannot measure in ma-
ny daies, the Eye peruseth in a moment: this is the little
Mappe of Idumea or Edom, (wherein we may suruey the
state of that whole Region) not much vnlike the situation
of it, standing in this Chapter betwixt Chaldaea and A-
rabia: The Burdens against them both are heauie, and
the Plagues aggravated with more circumstances: *The
burden of Dumah*, (though short) shall weigh with them
graine for graine.

As you trauaile with me into this Countrie (by the
guidance of that inlightning spirit) tye your considera-
tions to two especiall things; the Mappe, the Morall.
In the Mappe you shall finde 1. an Inscription, 2. a De-
scription: In the Inscription obserue, 1. the name of the
A 3 Country:

Diuisiō.

Mappe.

Morall.

Countrie : 2. the nature of the Prophecies. The Description restes it selfe on 3. Obiects; 1. a Mountaine, 2. a Watchman, 3. an Edomite : vvhere is shadowed 1. vnder the Mountaine, Securitie : 2. vnder the Watchman, Vigilancie : 3. vnder the Edomite, Scorne. Now, if you aske (as they did the Prophet *Ezekiel*) vvhat these things meane? the Morall directs you, 1. by a Question, 2. by an Answer : The Question would know, what was in the Night : The Answer declares it, 1. by a Resolution, 2. by an Aduice : The Resolution (*Veni mane & vespè*) *The morning comes, and also the night*: the Aduice, *If ye will aske, enquire : returne, and come.*

Dumah.

In the Inscription we propounded to be considered 1. the name of the Country, 2. the nature of the Prophecies: For the Country, there is some question what this *Dumah* should be: some affirme it to be the Country of the *Ishmaelites*, and to receiue the name from *Dumah*, that sonne of *Ishmael*, mentioned *Gen. 25. 14.* but that *Dumah*, vvith other the sonnes of *Ishmael* inhabited *Arabia*, vvhich is burdened in the Prophecies following, distinctly seuered from this: This *Dumah* then was the Countrey of the *Idumeans* or *Edomites*, the place where *Esaü* and his generation dwelt : this is cleare by the Mount *Seir*, vvhich was an Hill of the *Edomites* : *Ezech. 35. 13.*

Pearphæresin.

This *Idumæa* is heere called *Dumah* : Thus God insinuates his contempt of that rebellious and accursed nation, by cutting short the name, as vnworthy to stand in his Booke, graced vvith the full length : the estimation which the wicked beare with God is heere expressed : he thinks the mention of them a blurre to his sacred leaues : how shall their persons sit in his Kingdome with honour, whose names may not stand in his Booke without disgrace? Sometimes they are concealed, as *Dives*: that reall Parable giues no other title to the condemned

Luk. 16. 19.

demned churle : Christ allowes the Tyrant *Herod* no other name then a Foxe : *Goe tell that Foxe, &c.* God calles those Princes, the *Bulles of Bashan on the Mountaines of Samaria* : they vvould be blottes to his holy Booke, if they were expressely named. Sometimes they are named, (but) vvith abbreviations; *Dumah* for *Idumæa* : Thus *Aram* is called *Ram* : *Ephestdammim*, a coast of the *Philistines*, neuer spoken of without contempt, is twice thus curtailed. *1 Chro. 11.* it is called *Pas-dammim* : and *1 Sam. 17. Dammim.*

Let not this Obseruation slippe from vs vvithout our vse : If God take letters from the name, he intends to take blessings from the person, vvhen *Ieconiah's* curse is written in the cutting off his Posteritie from the throne of *Dauid*, and himselfe from the prosperitie of the earth, he is called *Coniah* : the reason is added, *He is a despised person*, let him haue a shortned name: *a broken Idoll, and an vnpleasant Vessell, &c.*

Thus God crosseth the worlds fashion, by putting them in his Chronicle, which are not heere thought of, and leauing those out, which the world boasts of as her glory : to a soule that hath more Affection in her, then Religion, it seemes a great matter of pittie : that *Plato*, *Cato*, *Alexander*, and some of those mightie Romane *Cæsars*, honoured with the graces of Nature, the bounties of Fortune, and the greatest glory, the forc'd world could yeeld them, should yet want a name in Gods booke, a place in his Kingdome. Greatnesse is the fairest obiect to the eye of the world, Goodnesse to the eye of Heauen: There is a glorious splendour in pompous Honour to draw the eyes of admiration after it; it little affects the sight of God, if Vertue giues it not a Lustre : he that is goodnesse and greatnesse it selfe (when others haue it in the concrete, good and great, he hath and deserues it in the abstract) is pleased (to preferre his title of *Optimus*, before that of *Maximus*) and first to be called Good, and

Luk. 13. 32.
Amos 4. 1.

Ruth. 4. 19.

1 Chro. 11. 13
1 Sam. 17. 1.

Ier. 22. 28.

Exod. 14.

and then Great. His affections should be ours: he is the absolute precedent of our imitation.

There are infinite vvayes that conduct to seeming Honour, excluding Vertue; the end of them all is shame: since of a naturall man it is true, that (*Quanto ornatio, tanto nequeor*) The more adorned, the more wicked: our Bonnets vaile, our Knees bow to many, vvhom the sight of Heauen and Vertue, scornes: This imparity of men liuing, is made euen by death, who sweepes all (Beggar and Prince) with his impartiall Beesome, into one Bagge: and when Iudgement comes, they are made odde and vnequall againe; for then, the least in the vvorlds estimation, shall sit downe vvith the blessed Kings and Patriarches in Heauen, vvhen Kings and Patriottes without grace, shall be excluded. If you desire your names to be registred with the pen of Eternitie, write them your selues with the pen of Charity: the Booke of Grace, is the counterpaine to the Booke of Election: they are written in Heauen first, and there God reads them: VVee cannot see into this Booke through the thicke cloudes of the Ayre and Sinne; let vs write them in the leaues of Obedience, and there read them: they stand sure with God before, not sure to vs till now: VVrite them in the entrals of the Poore, in the ruines of the Church, by you bettered, repayred, maintayned, (*Non norunt hac monumenta mori,*) and you shall one day heare the Iudge himselfe, read them in the audience of all the vvorld, to your ioy, crowne, eternitie of blisse.

Christ diuerted his Apostles triumph to an other honour: they were little lesse then proud, that the Devils were subdued vnto them through his name vvhom they serued: True (saith Christ) *I saw Sathan fall from heauen like lightening; neuerthelesse reioyce not that the spirits obey you, but reioyce that your names are written in Heauen.* Reioyce not of your innobled blood, admired with liuing praises,

2 Tim. 2. 19.

2 Pet. 1. 10.

Math. 25.

Luke 10. 17.

Vers. 20.

praises, and rescued from the iawes of obliuion by sumptuous Sepulchers: there is small matter of ioy, that the name liues in bright honour on Earth, when the Soule lyes in the rusting miseries of Hell: but reioyce on your assurance of memoriall with God: *The memorie of the iust shall be blessed; but the name of the wicked shall rot.* A great name commonly ariseth eyther from Blood, popular applause, or Golden trappings: the last vseth a man like a Counter that stands now for a Million, instantly for a Penny: The first findes Honour, perhaps deserues it not, leaues it by succession: The middlemost is vnconstant, as the causes are: the vulgar opinions, vvwhose distracted voices seldome hit on the same tune, or neuer keepe it long. The Monarches of the world haue large and tedious Titles, according to their seuerall Dominions: good lucke haue they with that Honour, vvwhich the hand of God reacheth forth vnto them: there is a Title that betters all theirs; those are fouled vp in time, that perisheth; this brings Honour vvithout end or limits, to bee a Christian; such haue their names produced in Gods booke, to shew that they stand written with Golden letters in the Lambes booke of Heauen: Abram shall be called Abraham: Jacob, Israel. The Hebrewes well obserue, that God to those he loued, added a letter of his owne name (that tetragrammaton) *Iehouah*: as the letter He, to Abrahams and Sarahs name: the letter Iod to Iehoshua's, vvho vvvas before called Hoshea.

It was happy for Mordecai that his name stood in the Persian Chronicles, that Ahasuerus might read him: his seruice shall be found out vvith rewards, array him vvith the Kings Robe, set him on the Kings Chariot, and proclaime his name through the popular streets, *This is the man, whom the King will honour.* It is more blessed to stand in the Chronicles of Heauen, registred by the Penne of that eternall Spirit; we shall one day sit vvith the King in his Throne (*Vnicenti dabitur sedere, &c.*) and

Prou. 10. 7.

1 Descent.

2 Honour.

3 Wealth.

Ester 6. 9.

Reuel. 3. 21.

Philip. 3. 11.
Psal. 149. 9.

put on his robe of Glory; (*Be fashioned like his glorious body,*) *Such honour have all his Saints.* It is the decree and promise of him, whose word is more stable then the foundations of the Earth: *These that honour me, I will honour.* Reuolue then his sacred name in your sanctified mouths: sing *Hosanna's* to it heere, that you may sing *Halleluia's* hereafter: and hauing drunke hartly draughts of his Waters of Mercie, bleſſe with *Dauid* his great and glorious Name: the honour of your owne names is attained, nay consists in this: maintaine the glory of it with your strengths, found it with your praises, and (if need be) seale it with your bloods; and God shall write your Names (not shortened like *Dumab's*;) but at full length, in a Booke neuer to be blotted out.

Burthen.

The nature of the Prophecie followes, being that other branch of the Inscription; *A Burden*: a matter not easily portable, but will weigh heauie on whom soeuer imposed: the Burden is in 2 respects: 1 of the Prophets that beare it: 2 of the People that were to suffer it.

1 The Word of the Lord is to the Prophets a heavy Burden till they are deliuered of it: there is no rest in the bones to the furcharged Conscience, no more then to the pregnant Woman till shee bee eased: I confesse, that Securitie, Vanitie, abundance of Wealth, setting their shoulders to this Burden, make many a Prophet forgoe all sense of the weight: *Ionas* loden vvith his Commission for *Niniveh*, lay as securely in the sides of the Ship, as if the God of *Israel* had layd no Burden on him: but himselfe was a Burden to the Ship, and the fury of the Waues, Windes, and his Anger that mooues all, was not appeased, till the Ship was disburdened of *Ionas*, that had disburthened himselfe of the Message of God. Let mee speake it with griefe and feare; We are the sonnes of those Prophets, (I meane) their successors in Gods Ministeriall worke: and the Word of the eter-

nali

nall G O D is no lighter a Burden to vs then it vvas to them: nay, let me adde (that, which is not to be thought of without trembling) there is the Burden of a Curse threatned to them that neglect this Burden; *Cursed is hee that doth Gods businesse negligently.* Least I should seeme bitter in applying this too generally, let me freely speake vvhath *Paul* applies to his owne person, if hee slighted this ponderous charge: *A necessity* (which is no lesse then a Burden) *is layd upon mee, and woe unto me if I preach not the Gospell.*

I know that our Haruest abounds vvith plentifull and painefull Labourers, that beare the heat and Burden of the day, and according to their seuerall offices (whether in Ouerſeeing, Planting, or Watering) with the sweat of their browes, they labour in Gods Vineyard: but to complaine of the euill that is, is no wrong to the good that is: *Many excellent things are spoken of thee, Oh thou Citie of God; Oh thou Church of England: Oh might it be no wrong to thy Perfections, no stain to thy Beauty, to condole some wants in thy Sonnes: It is sinne to be silent, vvhere an impartiall speach may take good effect; the sweet deawes of holy Admonitions may from this place, (as the Liuer) spread into all the Vaines of the Land.*

The Ministerie is a matter of both Honour and Burthen: Are there none that catch at the Honour, will not meddle with the Burden? whose pined Flockes must cyther content themselves with a bare Pasture, or else stray forth into neighbouring Commons, vvholes they forget to breake their Masters bread; yea perhaps to set the whole Loafe before his guests: Are there none that load their mindes with the Burden of Cares, too heauie for a Christian soule to beare? the loade of Ambition, the burden of Couetousnesse so pressing them downe, as if they were exonerated of the Burden of the Gospell: But if any soule be sensible of this Burden, (as

B 2

one

Esa. 62. 1.

Iob 32. 18.

Ier. 20.

Ezek. 20.

one, into whose bowels God hath put the compassion of distressed soules,) for *Zyons* sake he will not hold his peace: yea, let me speake it of him, that *Iob* of himselfe; *He is full of matter, & the Spirit within him, compelleth him: the word is in him, like new Wine in Bottles, which must be vented, or will burst forth:* And if we slippe our shoulders from vnder this Burden, God can make the vvhole vworld too hot for vs, and at last impose a Burden of another nature, on our then weaker and more vnable soules (the Mountaines and Rockes (if weighed in the balance) will bee found lighter) the Burden of all their sinnes, whose soules haue bled to death by our negligence: We may, through our impatience and weakenes with *Jeremy*, curse the dayes of our Natiuitie, and cry, woe worth the time, that euer wee were borne, to so troublesome an Office: but a greater woe and curse attends vs, if wee attend it not: passiue Corruptions in our selues, actiue Reproches, Iniuries, Oppositions of others, impulsie temptations of the Deuill, may make vs wearie of our callings: but his Word is in our hearts, as fire shut vp in our bones, and wee shall bee vweary of forbearing; wee cannot smother the flames of it, but with tearmes of defiance to the stoutest that beare a forehead, we must declare it: God giues vs the prouision of this Burden, before hand, that wee may stoop the shoulders of patience and zeale to it: Thus to *Ezekiel*: *Sonne of man, I send thee to Israell; What are they? I will not dissemble with thee: They are a rebellious house: contumelies against thy selfe, blasphemies against thy maker, the birings, smitings, woundings of tongues, hands, and swords: this is the Burden thou must beare; if any lighter and better things come, let them be (prater spem) beyond thy expectation: Thus is the Word a burden to the person that beares it.*

2 It is no lesse to them that must suffer it: the Iudgements of God are heauie on whomsoever they light: a Mil-

Mil-

Millstone bound to the sinner, and throwne with him into the Sea, will not sooner sinke him to the bottome, then these bound to the soule vwill sinke it to the depth of depths; therefore Christ sayes, *Better a Millstone*, because lighter, The wrath of the Lambe, at the consummation of the world, is acknowledged more heauy then Rocks and Mountaines; and happy were it for those reprobates, if such intollerable prestures could dissolue them into emptinesse: These on the body are more sensible, on the soule more miserable. In the infancy of the vworld, Gods blowes were most outward; in this ripe (or rather rotten) age of it, they are most inward and spirituall: VVe haue no Beares to deuoure the Mockers, no fiery Serpents to strike the Murmurers: Gods punishments reach most to the Conscience: (*Triplex circa precordia ferrum*), a sensuall and senselesse heart without apprehension of Gods incensed anger, (*Corn nullis violabile telis*) not made of penetrable stuffe: if Gods finger touch the body, we grieve vnder the weight; let his whole hand lye on the soule, we feele nothing: If this be not our Burden and Miserie, what is? Like curious Visitors, will ye not belecue this age to labour of this Sicknesse, vnlesse you behold some Symptomes? Let your eyes take notice (and that not without grieve of soule) of the deadnesse of heart among vs: We ply the World hard, dally with Religion: We serue God in iest; our selues, vvith all respect and earnest: Our Deuotions are like Winter, frosty, misty, and windy, of many natures, none other then cold: Nothing armes, charmes, and confirms our senses vvith attention, spirits with intention, actiue powers vvith contention, but vanitie. Are not the Benches in Taernes, and Theaters, often well replenished, when these Seates are thinne and almost empty? Are not the Allies in this Temple often fuller of Walkers, then the Quire of Petitioners? Conference with prophane ostentation of Cloathes, perhappes plottes of mischiefe, as frequent,

Math. 18. 6.

Reuel. 6. 16.

quent, as sutes to God: (making it little lesse then a den of Theeues:) If men stumble into the Church, as company, custome, recreation, or (perchance) sleepe inuities many, they feed their eyes vvith vanities; if any drops be admitted into their eares, they are entertayned vnder the nature of conceits: Iudgements (they thinke) be none of their lessons, they vvill not suffer their consciences to apply them: Mercies they challenge and owne, though they haue no right to them: If this estate be not a miserie, iudgement, burden, there is none: The fire of the Pestilence is well quenched, the rumours and stormes of VVarre are laid, the younger brother of death, Famine, doth not tyrannize ouer vs: But here it is; our sinnes and Gods wrath (for them) meet, and the heart is hardned: this is the forest iudgement. Let me speake a Paradoxe, but a truth; it is the plague of many, that they are not plagued: euen this is their punishment, the want of punishment, and the hand of God is then heauiest, vvhen it is lightest: heauiest on the Conscience, when lightest on the Carkase: it is true on them, what the Philosopher said of himselfe (*Perieram nisi perissem*) they are vndone, that they are not vndone: God suffers their bodies to possesse, and be possessed of rest: they sing to Viols, daunce to Measures: their Heads ake not, Much lesse their Consciences: But (as to *Israel*, fat with Quails) God withall, sends Leane- nesse into their soules: the present indulgence, giues sufficient argument of future woes: they surfet on pleasures, till death puts them out of breath: that vvorthie Father saw this their (selfe-commended) estate, and prayed against it; *Lord, beere plague, cut, massacre, burne me, so that for ever thou wilt spare and saue me.* This is (*Onus grauissimum*,) the most gricuous Burden. Securitie is the very suburbs of Hell: (*Miserius nihil est misero, se non miserrante,*) there is nothing more vvretched, then a vvretched man, that reckes not his owne miserie: an in-

Aug. Domine,
hic vire, hic se-
ca, vt in æter-
num parcas.

insensible Heart is the Deuils Anuile, he fashioneth all sinnes on it, and the blowes are not felt.

You wonder at the frequencie of Burdens, and that the Turtles of this Land grone out of this place, the sad tunes of woe and miserie. Alasse, how should wee sing the songs of *Sion* to a strange people? The Pulpit (I confesse) should be the *Mercie-Seat*; but your sinnes haue made it a *Tribunall*, or Bench of Iudgement: Nothing but the thunders of *Smai*, (and scarce those) can weaken vs from our dead sleepe: this is (*Ima securitas*) deepe Securitie, fitly applied to vs, whose is (*Sine cura atas*) an Age without care; or rather, if you vvill, (*Securans atas*) that loue none but our selues, and that not enough to seeke our owne peace: Let me speake it in the tune of *Ieremie* (*Non habet ulterius, quod nostris moribus addat posteritas*) we flow with those sins, to which no following posteritie shall be euer able to adde; so spreading an infection of sinne is among vs, that, as in a great Plague, we wonder not so much at them which die, as at them vvwhich scape; so there is nothing a Wonder, a Mirror, a Miracle in Nature, but he that liues vnspotted of this world. If you thinke I speake too bitterly, I vvould to God, it were not vvorse then I speake: I vvould your reformation might conuince our shame, and giue vs cause to recant this in the Pulpit: this turnes the Message of *Edome* vpon vs; the Burden of *Dumak*, the Burden of *England*: we cast from our shoulders the Burden of the Law, God layes on vs the burden of Iudgement: we load God with our sinnes, and presse him as a Cart with Sheaves: we packe vp a bundle of Lyes, Blasphemies, Adulteries, Periuries, Extortions, Frauds, and then hasten to the Crosse of Christ to vnload them; as if pressing our soules to Hell with wilfull sinnes, yet Christ on the least vvarning must ease vs: But the Promise is not to men laden with sinne, but with sorrow for sinnes: It is such a load as must make

Amos, 2. 13.

Math. 11. 28.

make vs wearie, or we haue no promise to be eased.

But alas!e, sinne (which is Burden enough to sinke the world) is made light by custome; as it resting in mans heart, it did (*Quiescere in propriam sedem*) settle it selfe in the owne naturall place: It is a philosophicall Axiome (*Nullum elementum suo loco ponduratur*) no element is heauie in the proper place: Though Sinne bee as weightie as a Talent of Lead, (sayth the Prophet) yet it is at the Center, (when) got into the corrupted heart, and weighes light: and except the vvrath of God fall vpon the naked Conscience, Sinne lyes at the doore, and Cain neuer cries, *It is greater then I am able to beare.* *Indas* had Burden enough of treason, hypocrisie, malice, couetousnesse, to sinke him downe; it vvas no Burden, till the finger of Gods wrath touched the tender heart-strings, and then it pressed him downe to his owne place. How many haue incuruat and oppressed soules, bowed downe with the (*spirit of infirmitie*) (nay of ranke iniquitie) more then eightene yeares, that are not yet sensible of their owne crookednesse, nor the cause thereof? for it cannot be, but the deuoured Patrimonies of many Orphans, the ruines and depopulations of Townes, the deuastation of Holy things, should be Burdens too heauie for a poore crasie Soule to stand vnder: Piles of Vsurie heauier then *Aina*, Burdens of Bribes out-ballancing the Axeltree, are more then the Gyants, *Gomaxoi*, Monsters of Men, and Prodegies of Nature, vverable to beare. We could not see a corrupted Lawyer, Citizen, Cormorant, goe so nimbly, and so bolt vpriight vnder such a masse of sinne, if they had not some helpe: Heere it is, the *strong man Satan* (so it pleaseth Christ to tearme him) puts vnder his shoulder, and makes the Vessell goe tight and easie, vvith an equall Ballance, which could not else swimme vpon the VVaters vvithout sinking: Pride could not else carry a whole Towneship on his backe, which his father Couetous-

Zachar. 5. 7.

Act. 1. 25.

uetousnesse had (but newly) deuastate, clambring vp to Monour, (as *Jonathan* to the Garrison of the *Philistins* by the raggednesse of these two Rockes, *Bozez* and *Seneh*; so these) by the desolation of our two maine Rockes, the Church, and Common-wealth. The vnmmercifull Monopolies of Courtiers, the vnreasonable Prices of Merchants, the hoordes (if not transportation) of Graine with Cormorants, the aduantages made of the poores necessities, vnconscionable sinnes, and Rents, wringing the last Penny from their Purfes, and drop of Blood from their hearts, (*Oh durum & importabile pondus*) an intollerable weight. These wretches were neuer able to beare it without the ayde of the Deuill, who, whiles they draw with him in the same yoake, is content to beare all the Burden.

At last, when Presumption hath left the Stage, and Desperation begins to knit vp all with a direfull catastrophe, the Pulses beating slowly, the Head aking vehemently, Body and Soule refusing all proffered comfort, then the Deuill casts the whole Load on them, that at once they may despaire and die: then that which was lighter then Corke and Feathers, becomes heauier then Lead and Earth: God hath often stroue with them by his Word; they would neuer yeeld (*Auinces*) Thou shalt overcome *Oh Lord*: Now (perhaps with *Julian* too late) they pant out (*a vicisti*) Thou hast overcome: Our crying, in the day, could not vvake them; that cry at midnight, shall fetch them vp, *With the Burden* of Enuie, Couetousnesse, Drunkennesse, &c. And as it was doomed to *Babilon*; *Looke how much her glory and pleasure hath beene, giue her so much torment and sorrow.* Nay, then the Deuill gets vp too (like a mercilesse Iaylour) with the addition of his owne weight, to aggrauate their vvoes. Striue then euery one to abate the Burden of Iudgement, by lessening the Burden of Sinne: Euery repentant Teare that falles, washeth a Talent from this

Reuel. 18. 7.

2 Cor. 4. 9.

this Burden: euery remorsefull sigh, and faithfull Prayer, diminisheth the Load; that vvhich remaines may presse, shall not oppresse: Christ vwill put vnder his shoulder; *Come all yee laden (exonerate animas)* vnload your soules: he bore them on his Crosse, and our beleeuing soules shall neuer feeble the weight of them: the Crosse onely is left heauy to blood and flesh, but to a heart (made) spirituall, *Thy yoke, O Lord, is easie, and thy burden light*: our owne heauy, but thine light.

Matth. 11. 30.

Wee haue perused the Mappe, to the end of the Inscription, the Description stands next to our speech; where wee haue an *Edomite* standing on Mount *Seir*, and calling to the *Watchman*, with the voyce of derision, *What he saw in the night, &c.* A proud *Edomite*, securing himselfe in the strength of his owne armes, deriding the Prophet of God, which came against him with the burden of Warres: this is the sense I fasten on. I haue read other Expositions, as if it was a question of feare: I approue and dwell on the former: from the perswasion then of immunitie, impunitie, and safe standing out of the reach of Earth, of Hell, of Heauen, proceeds this Question. *Edom* hath shaken off the yoke of *Israel*, and begins to crowne his dayes with the Rose-buddes of Peace, and not to feare the Sword of *Egypt*, nor *Assur*, nor Gods himselfe in Heauen: their conceit was (though fainedly) as strong of this Mount *Seir*, as the promise of God was really true to Mount *Syon*, neuer to be moued, though the battlements of Heauen shot Thunder, and the pillars of the Earth quaked.

Seir and Securitie.

Hierom.

Gen. 36. 9.

There is question about the name of this *Seir*; some affirme it deriued from *Esaui*, as being the place where he and his generation dwelt: Indeed the nature of *Esaui* and the name of *Seir*, agrees fitly, for both signifie *Brisled*, or *Hairy*: but it had the name of *Seir*, before *Esaui* came thither. Some *Hebrewes* thinke the Mountaine

was

was called *Seir*, from the apparition of *Deuils*, who shewed themselues in the shapes of hairy men, such as the *Fannes* were imagined to be. But most like to take denomination from *Seir* the *Horite*, Gen. 36. 20. who inhabited there long before *Esaui*: And the *Horites* in their mount *Seir*, vnto the plaine of *Paran*; it being the Countrie of the *Horims* or *Horites*: *Esaui* was drawne hither for many reasons; 1 because that corner of *Canaan* about *Hebron*, where he and his brother *Jacob* dwelt, were too scant for their Flockes: 2 because Mount *Seir* fitted *Esaui's* minde, being a place of excellent hunting: 3 his Wiues were of that Countrie: 4 Gods prouidence so disposed of *Esaui's* remouall, that *Jacob* might liue in safetie: And euen in this, God wrought *Esaui's* good, by putting him out of *Canaan*; for then with the rest of the *Canaanites* they had beene destroyed by *Israel*; but God made good that temporall blessing vpon *Esaui* and his seed, which his father *Isaac* gaue him. Indeed the *Amalekites* (though deriued from *Esaui*) were destroyed by *Israel*; but the reason may be thus gathered, because *Amalek* was the Sonne of *Eliphaz* (the sonne of *Esaui*) by a Concubine: the *Idumeans*, that were legitimate successors, were preserued: such was the different respects to the right, and to the bastard seed; for God is sayd to giue Mount *Seir* to *Esaui*; *I gaue vnto Esau mount Seir to possesse it*; therefore the *Israelites* among their spoyle of *Canaan*, were expressly forbidden to destroy it. *Yee shall not prouoke them; for I will not giue you of their Land, so much as a foot breadth, because I haue giuen mount Seir to Esau for a possession*: Such was Gods mercy to *Esaui* for his Fathers sake, that his posteritie was made great and honourable: But if the *Horites* first inhabited Mount *Seir*, how comes the posteritie of *Esaui* to enioy it? It is answered in the 2 of *Deut.* *The Horims dwelt in mount Seir before time, whom the children of Esau chased out, and destroyed them before them, & dwelt in their stead*: So doth sin

Mercer.

Gen. 14. 6.

Mercer.

Peter.

Gen 27. 39. 40.

Mercer.

Iosh. 24. 4.

Deut. 2. 5.

Deut. 2. 12.

quench the very cinders of naturall affection, after it hath put out the flames of Religion, that the children of *Esa* ceased not till they had extinguished their owne kinred: the respect of blood must giue way to Rapine and Malice: too weake is Nature to restraine the fury of Sinne, when it is stung by that fiery Serpent, the Deuill. The *Romish* Mountaine dorth claime some kin of this *Mount Seir*, (at least in the opinion of the Iewes:) There is one place in *Edom*, called *Magdiell*; this the *Rabbines* take for *Rome*, and say, that of the *Idumeans* came the *Romanes*: it is not so locally, it may be well spiritually; For, for persecution of the Saints, there is no such *Edom* in the world, as *Rome*: But *Magdiell* signifies, *Praising God*: Oh blessed were *Rome*, if in this, shee could be called *Magdiell*. This *Seir* was a Mountaine of great strength, not infertile; and as great probabilitie giues it, graced with either one or many goodly Cities: *Who will bring mee into Edom, who will lead me into the strong City?* Neither may we thinke, that the off spring of *Edom*, when once made Dukes, nay Kings, contented themselues to dwell in Tents.

But what if a Mountaine, what if a Citie, or the strength of *Edom*, is it able to grapple with the vvrath of God, or buckle with his Iudgements? If any peece of the broad Earth were shot-prooffe against the Anger of God (as they faine the Garden of *Hesperides* against the Planets) it would not be vnslought, vnought: there haue beene Mountaines and Cities before and after *Seir*, prouder and stronger then shee, that haue measured their length on the ground, and beene dissolued to dust and rubbish; and *Edom* her selfe hath daunced the same measure. The world hath gloried in her seuerall ages of many goodly Cities; *Nineveh* the pride of *Assyria*, *Troy* the pillar of *Asia*, *Babylon* more a Region then a Citie, *Carthage* graced with 17. tributarie Kingdomes; and let not *Ierusalem* be shut from both the glory and

Psal.

sadnesse

sadnesse of this relation: may we not say of them all now (*Etiam periere ruina*) That title of them is dissolued to nothing. Thus God cooles and dampes the glory of *Israel*: *Goe you unto Calneh, and see: and from thence goe unto Hamath the great: then goe downe to Gath of the Philistines: be they better then these Kingdomes, or the border of their land greater then your border?*

Amos. 6. 2.

Constantinus spake of old *Rome*, that Nature had emptied all her forces on that one Citie: the time came, she was ouerthrowne, and her VValles made euen vvith the ground. The titles of new *Rome* are greater, not her Priuiledges: (she is called, *Urbs aeterna*,) yet that Eternall *Babylon* shall fall, and her honour be laid in the Dust: her doome is past, and in the decree of Heauen, she is alreadie fallen for the more surenesse; and all her Marchants (petty Leases taken out of her graund Lease) shall mourne bitterly for her: she shall bee made a Cage of vncleane Birds, Owles and Vultures; as she is now a Denne of vncleane Beastes, Lyons and Tygers. If any Citie on earth might boast her Priuiledges, let *Ierusalem* speake; she vvas called the *Holy Citie*, and the *Citie of God*: the Temple in her, a figure of the Church militant; as *Salomon* the builder of it, was a type of *Christ*: *Behold, her House is left vnto her desolate*: Sinne laid her Pinacles in the dust: At the murther of his Sonne, God vvith his owne hands, rent the Vaile, and after gaue the vvhole Fabricke a spoyle to the *Gentiles*: They that haue trauayled the lower Prouinces, testifie, that the rude heaps of ruined Churches, Monasteries, and Religious places, are no lesse frequent then pittied spectacles: Deuotion built them, kept them; Sinne polluted them, Hostilitie, subuerterd them: Sinne prepared the way for Ruine and Bloud: the Idolatry within ouerthrew the Walles without they could plead more then *Dumab*, they and their pleas are perished.

C 3

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Let me not speake as a Prophet, but as an Admonisher: It is impossible for the sinne of *England*, to haue the like effect? Wee are readie to say in pride, vvhath *Dauid* spake in the assurance of Faith, *I can not fall, thou ob Lord of thy goodnesse, hast made my Hill so strong*: Let vs praise God for that vvee haue, and pray that our sinnes auert it not: Let *Dumab* speake vvvith his pride; though our Priuiledges be more, let our Presumption be lesse: it is vvise and safe, to possesse more then vvee boast of: though Nature hath bound vp the loynes of our Kingdome with a girdle of Waters, and Pollicie rayfed another fence of vvoodden Walles, yet God must put about vs a third Girdle, the bands or circle of his Providence, or our strength is vvaker then the vvaters. It is an old and sure rule against the Atheist, against the Worldlings, that whole cannot be perpetuall, whose parts be alterable: If the members of this great body, the World, change, faint and grow old, it argues a creeping decay to the whole: Let the Cormorant know (that would build his nest heere for euer) that parts of this land are alterable, therefore the whole not permanent. If the Plague takes away men, the fields grow barren; nay, the vvearied earth (after much industrie) is dull in her fruits; like an vnnaturall Stepdame, she produceth not good things of her selfe: if a Deluge ouer-runne vs, we and our glory vanish: God hath more meanes then one, to inflict his iudgements. It is with no lesse admiration then truth reported, that a whole field in *England*, is turned in one moneth from a fertile soyle, to a most Barren vvaist: It lyes from the danger of inundation, from the reach of the hand of warre; what then can turne it to a perpetuall barrennesse? Thus God raiseth a mightie vvinde, that vvicouers a mountaine of sand, which ouerspreads the fruitfull valley to a great thicknesse; and it is made worse then *Carmell*, which God thus threatens: *I will turne Lebanon into Carmell;*

mell, and Carmell into a Forrest: it lies in the power of mans sinnes, to make God curse his very blessings.

The Burden of *Dumab* is warre, Mount *Scir* feares it not: if the booke of our hearts lay open to be read, I thinke our feare of warre is lesse then theirs. God grant our presumption, our securitie be not as great: *We sit under our owne Figge-trees, and eate the fruits of our owne Vineyards: Our Children goe out by flocks and dances, and flourish like the Olive branches round about our tables: Our Oxen are strong to labour, our Sheepe bring forth thousands and ten thousands in our streets; There is no leading into captiuitie, no dashing of our Children against the stones, no complaining in our streets.* If this one blessing exceed not our thankfulness for all, my obseruation is deceiued; but what a bold inference is this? there is no warre, therefore may be none, nor can we be ouerthrowne: It is a speech as common as the stones in our streets, vvhen consideration of warre is offered: *We need feare no Enemies, if we be true amongst our selues*: Vaine security, that is built vpon *ifs* and *ands*: VVho shall make vs true to our selues, that haue beene false to God? Are there no sonnes of *Belial* amongst vs, that curse the prosperitie of *Sion*, and gape for the day, to crie downe with it, downe with it, euen to the ground? we know they haue openly and priuately vvith coat of Armour, and coat of Maile, assailed the peace of *Ierusalem*, but (praise to our God) receiued shame in putting off their Harnesse: Let this make vs thankfull, not secure; as if God could not reach his arme ouer our narrow Seas: Behold *France* made a Cock-pit for massacres, by the vnciuill ciuill warres thereof: Thinke of the vnquiet bread long eaten in the *Low-countries*: and when thou sayest, vve lay our heads on the Pillowes of peace, and eate the Bread of plentie, kisse his hand vvith praises that feeds thee vvith these blessings, but let not thy owne strength make thee carelesse. The Papists thus re-hearten themselves

Esay.

selues against all their ouerthrowes giuen them by this little Iland, that our time is not yet come, our sinnes are not yet full: That *Ignatian Sectarie Pererius* so notes in *Gen. 15. The wickednesse of the Amorites is not yet full. &c.* He giues it by way of Comment; but it is a false glosse, I trust, and carries no more truth vvith it, then other the fictions of *Rome*; his words are these: *Let no man wonder why God suffers the persecution of the Catholikes in England, (the sinnes of the Amorites are not yet full) their wickednesse is not yet compleat; when it is, the diuine reuenge shall fall*: They expected this day at the last change; God changed their expectation to folly: and as it vvas our grieffe, that (*Sol occubuit*) our Sunne-set, so it is our ioy, wonder, (*Nox nulla secuta est*) no night followed. I hope his Prophecie is as false for the euent, as I am sure his application is for the thing: vvee are neyther those vncircumcised *Amorites*, vnchristened *Pagans*, nor doe we persecute the Catholikes; except to haue libertie of Law, grow rich, purchase Lands, beard and braue the Ministers of God to their faces, be called Persecution: (Heere I cannot but mention, vwhat is well obserued by a most reuerend and honoured Iudge of this land, that) whereas there haue beene three hundred burnt by Queene *Mary* for Religion, there haue scarce thirtie Papists beene executed by Queene *Elizabeth* for Treason: yet, I hope, there is some difference betwixt three hundred and thirtie. Religion and Treason; betwixt the fve yeeres raigne of the one, and the fortie foure of the other. I know their rebellions, treasons, conspiracies, meete with execution, no persecution to their religion: Happy would our Martyrs haue thought themselves, if on such termes they might haue redeemed their consciences: no, the iniquities of *Babel* haue filled vp their measure rather, & their iudgement long agoe was not farre off, and their damnation sleepeth not. *Pererius* is his owne Prophet against vs, we speake not against them of our selues, the Holy Ghost

speakes

Mira cano: sol
occubuit, nox
nulla secuta est.

L. Cooke.

speakes for vs, Who shall shortly consume that man of sinne with the breath of his nostrils: Let their eyes stare for our ouerthrowes, till they fall out of their vnfortunate heads; God hath blest, and the *Balaam* of *Rome* shall neuer be able to curse: only let not our zeale be wanting to our God, to our Church, to our selues, and God shall not be wanting to vs, nor all the hostes, which he fights with: and once againe, if need be, (*Coniurati venient in classica venti*) the Windes and Seas shall take our part: Let not our Peace make vs wanton, nor our Wealth proud; our helpe stands in the name of *G O D*, not in Forts and Swords.

To speake more particularly, Be not too confident (who so euer) in thy *Mount Seir*; euery wicked soule hath her *Mount Seir* to trust in: they that haue no assurance of rest in Heauen, haue their Refuges and Mountaines of helpe on Earth; *David* so returns it vpon the wicked; In the Lord put I my trust, how then say you to my soule, flee as a Bird to your Mountaine: Why should I seeke to forraine helpes, that haue serled my selfe in the bosome of Rest it selfe? Riches are a *Mount Seir* to the Couetous, they rest on them, as the Arke on the Mountaines of *Armenia*: Honour is a *Mount Seir* to the Ambitious, against all the beliegings of riuals: Sensualitie to the Voluptuous, against all the disturbances of a clamorous Conscience: Pride, Fraude, Drunkenness, is a *Mount Seir* to the louers; but alas, how vn safe? if stronger against, and further remoued from the hand of man, yet neerer to Gods hand in Heauen: though we acknowledge no place (*Procul à loue*, or, *procul à fulmine*) farre from God, or from his thunder: But wee say, it is not safest sailing on the toppe of the Mast; to land on the mountainous height of a temporall estate, is neither wise nor happy: Men standing in the shade of humble Valleys, looke vp and wonder at the height of Hilles, and thinke it goudly living there, as *Peter* thought *Tabor*,

D

but

Deut. 28. 32.

Psal. 111. 1.

Bonum est esse
hic.

Amos. 6. 1.

Ier. 22. 15.

Watchman,
and Vigilancy.

but when with weary limbes they haue ascended, and finde the beames of the Sunne melting their spirits, or the cold blasts of Winde making their Sinewes starke, flashes of Lightning, or crackes of Thunder, soonest endangering their aduanced heads, then they confesse (checking their proud Conceit,) the low Valley is safest: for the fruitfull Deawes that fall first on the Hilles, stay least while there, but runne downe to the Valleys: and though on such a promontorie a man further sees, and is farther seene, yet in the Valley, where he sees lesse, he enioyes more: Take heede then, least to raise they Mount Seir high, thou deiectest thy soule low: *Woe vnto them that are at ease in Zion, and trust in the Mountaines of Samaria*: If wee build our houses by Vnrighteousnesse, and our Chambers without equitie, though as strong as Mount Seir, they shall not be able to stand in the Earth-quake of Iudgement: God so threatens *Iehoiakim*: *Shalt thou reigne because thou closest thy selfe in Cedar? did not thy father eate and drinke and prosper, when he executed iudgement and iustice? &c.* Thinke not your houses, Fortresses; when your Soules are vnarmed of Christian weapons, Faith and obedience: You had, and shall haue peace, whiles you pursue it with righteous liues, whiles you guide all your actions by the line of the Sanctuary, and stirre your Attempts by the compasse of the Gospell: Plentie shall spread your Tables, whiles Charitie takes away, and giues to the Poore. These holy courses, shall make you continue, in despite of Hell and Rome, your Mountaine shall be hedged about with the Mercies of God, and your Children shall defie their Enemies in the Gates.

The Person must not be omitted, to whom this scoffing Question is mooued; *The Watch-man*. It seemes the Prophet had denounced against *Edom*, Warre; they deride his message, as a leasing, and his person vnder the name of a Watch-man: nay, therefore they scorne him,

Greg.

him, because a Watch-man. I will not insift on the duties of Watch-men: euery common Souldier can schoole the Watch-man: Many presume to teach vs our duties, that will bee ranged within no order themselves: that which a Watch-man is to the Citie, or Centinell to the Leagure; a Minister is to the people: to Watch ouer your selues, is euery particular mans duty; to watch ouer all, (*Opus Ministri*) is the worke of the Ministrie: If our Eyes be blinde in descrying Dangers, our Tongues dumbe to giue Warning, the Citie or Fort is easily taken: Now, (*Quam clamoris vocem daturus est praeo militis?*) What warning shall a dumbe Watch-man giue? some will not speake, the Fountaine of their knowledge is shut vp, like *Labans* Well, with a great Stone of securitie, faturitie, statelinitie: others will speake too much, making the Pulpit a Pasquill, to ease their spleenes, to traduce superiours: (*Medioturissimus ibis*) The meane and honest way, is the safest.

But what say we to Vsurpers, Wolues, Tyrants, that call themselves Watch-men? that (*Bi-nominis, bi-linguis*) Double-named, double-tongued, double-sworded; and not single hearted. *Demi-god of Rome*, calles himselfe sometimes a Watch-man, sometimes a King, the Seruant of seruants, the King of Kings: as if there was no difference betwixt the seruiceable Watch-man, and the commaunding Prince; betwixt the Centinell of the Leagure, and the Generall of the Armie, (*Ad duo qui tendit, non unum, nec duo prendit*) While he claimes both, vsurpes one, truth allowes him neither? His actions shew him no Seruant, (*Feriendo non ferendo agit*) Hee giues blowes, but takes none. To be such a Watch-man as hee desires, possibilitie is denyed him, since his eyes can not looke so farre, as hee would extend his arme; not to watch ouer *Rome* onely, but so farre as the world is Christned: *Behold*, sayth he, *I haue two Swords*,

Luke 19.27.

one of them he lets rust, I meane, the sword of the Spirit: the other, hee keeps bright with the blood of Saints, and makes it shine with the Gall of Martyrs: (*Principalis principatus à triplici corona*) the principall principallitie is from the triple Crowne: As the Sunne exceeds the Earth, so the Pope all Christian Princes; other Kings are but his Bayliffes. Did you euer heare a Watch-man speake thus? or arrogate to himselfe such a reigne (*In foro poli, in foro pluri, in foro conscientie*) In the court of Heauen, in the court of Hell, and in the court of euery Conscience? If any resist his tyranny, he snatcheth from Christ that his Word, and vlturpes it: *Bring those mine enemies, that would not haue me reigne ouer them, and slay them before me*: If he can not behold it in action, he will see it in picture, as the massacre of *Paris* on *S. Bartholomewes* night, was pictured in the Popes Pallace, to entertaine his holy eye with pleasure: so would the Powder-treason haue bene, if the matter had hit right: as horred, as the thought of it is to an honest minde, the hoyting vp of Buildings, shiuering of Bodyes, tearing vp of Monuments, dissipation, massacre, murder of olde, young, Prince, people, Senators and Senate, drawne to the life by the art of a Painter, would haue bene a contenting spectacle, for so holy an eye to contemplate: sure there is honesty in Hell, if this be Religion: if the Deuill can deuise more execrable stratagemes, let him change Seates with the Pope. Christ medled with neither *Herod*, nor Emperour, King nor *Cesar*; no Emperours held his Stirrop, no Kings kissed his blessed feet; hee on ly fought with the weapons of the Spirit against Sinne and Sathan. This is a Watch-man indeed; but he watcheth to inuade, besiege, enter and spoyle the Citie of *God*, hee hath other Watch-men vnder him, Vncleane birdes, fluttering from that Vulture of *Babylon*, and flying like Battes and Owles vnder the eues of night, to vomit the poysons of Heresie and Treasons

Treasons from their swolne gorges: Watch-men like the Chaplens of *Mars*, at *Rome*, in the daies of Idolatrie, that practised to tolse Fire-brands from Campe to Campe, to inflame euill affections; that care not whose bloud they sacrifice to their *Romane* God, vvithout distinction of *Troian*, of *Tyrian*: nor out of whose Sepulchers they digge themselues an estate: They watch indeed, for they keepe a Register of all our proceedings against them, in these *Halcyon* daies of ours; and if euer the Sunne of Alteration shine on their faces, they vvill repay vs tenne blowes for one vpon our Burgonets: meane time (our Prayses to Heauen) they watch their owne banet and (as one writes of *Parry*), so I may of the end of them all (*Itala gens scelerite dedat, Angla cruci*) *Italy* giues them their villany, *England* their Gallowes; this is (their *malus*, but *meritus finis*) the euill, but deserued end of them all: *England* is sinfull enough, but she professeth not her selfe a Schoole-mistress of Sinne, as *Rome* doth of Treason: there it is professed, taught, learned, and (as on the sandy Theator) exercised before it come to the fatall execution.

The Priests of peruerterd *Israel*, were but shadowes of these of apostate *Rome*: *A. theeues waste for a man, so the company of Priests murder in the way by consent*. Hence that Prouerbe carries no lesse truth, then antiquitie with it: *An Englishman Italianate, is a Deuill incarnate*: these are those Iesuites, Iebusites, Incendiaries, Traytors, and not lesse then Deuils, but that they haue bodies. God bleesse vs from such Watch-men: if these bee Watch-men, who are enemies?

We see then the vanitie of their labours, that vvould vndertake to bring vs to a composition; if Heresie can be made Sinceritie, Idolatrie true Religion, Treason Obedience, vve may be vnited; but it is a sure rule, Contraries in the abstract, can neuer bee reconciled; God put an vnappealable Contention betwixt the

This their Chamber of meditation doth testifie.

Hof. 6.9.

two Seeds of the Woman, and Serpent, when hee put *Enmitie* betweene them: for an Enemy may be made a Friend, but Enmitie can neuer be made Friendship: the Ayre that is darke, may be made Light; but Darkenesse cannot be made Brightnesse: a Papist may be conuerted to a Christian, but Papistry can neuer be made Christianitie, no more then Antichrist can become Christ: our strife with them is not for the extention of Limits, but for the possession of the Inheritance, vvhether Grace or Nature, the Popes Law or Gods, shall take place in the Conscience: So I haue read of that audacious and sottish *Hermite*, that vvould vndertake, to make God and the Deuill friends: the impossibilitie of vvhich attempt, the Deuill could tell him; God is all Light, and I am all darkenesse, that my foule nature can not be hidden: our affections, seates, persons, are so opposed, that I haue no hope of peace. They will not, vve may not yeeld; except the Sheepe shall compound with the Wolfe, or the Mife with the Cat; vvhich the old tale forbids, though the Cat get on a Monks Cowle, and cries demurely through the creuices,

Quod fueram, non sum, frater, caput aspice consum.

Good brother Mouse, creepe out thy house, come forth, & let vs chat. Behold my Crowne is shauen downe, I'm now a Priest, no Cat. When Cats say Masse, the Mife (alas) must pray against their will: Kinde Pusle, your pate is smoth of late, your heart is rugged still.

Experience would teach vs the answer of the verse, though we had neuer read it.

Vix tibi, praesto fidem, cor tibi restat idem.

To leaue the incorrigible Watch-men of *Rome*, since we would haue cured *Babel*, and she vvould not bee cured, let vs looke home to our selues. The Wolues of *Rome* haue not more honour, then the Watch-men of *England* scorne: the *Edomites* of the world cannot abide Ministers: the best is, they are but *Edomites*, heires of

Esa.

Esa, and as prophane as their Father; that make Religion their Minstrell, to giue them sport and sleepe, no iest in such laughter, as that which is broken on a Priest; the prooffe is plaine on euerie Tauerne and Theater. Vve serue indeed contrarie Maisters; vvee Christ, they Lust and Sathan: and (*Hinc illa rixa* of theirs, *hinc illa lachryma* of ours,) hence their flouts, and our teares: we bite them with the salt of Reprooffe, hence they storme: vve cast Inke and Gall on their Tettors, hence they startle: (*Veritatem lucentem multi diligunt, arguentem reijciunt: dum se ostendit columus, dum nos ostendit, odio habemus*.) The truth shining, many loue; reprobuing, they reiect: vvhiles it shewes it selfe, vvee imbrace it; vvhiles it shewes vs, vve cannot endure it: euen in this consists at once, our Happinesse, their Damnation: our Happinesse, *Blessed are ye, when for me persecuted:* their damnation, *That Light being in the world, they imbrace and are glad of Darkenesse*: though their wrongs done vs, bee against the Law of Armes and Nature; for an Ambassadour should be (*Inter hostium tela incolumis*) safe among the Weapons of the Enemies.

But doe the *Edomites* onely take vp these Weapons of scorne against vs? No, I speake it betwixt shame and grieffe, euen the *Israelites* scorne the Prophets. There are some sicke of a wantonnesse in Religion, so hot about the question, *De modo*, that the Deuill steales the matter of Religion from their hearts: if we cannot wrangle vvith Formes and Shadowes, and shew our selues refractarie to established Orders, vve shall, *Male audire*, our Sermons shall bee slighted, our persons derided: thus, this is the mischief; men of name, professors of note, vvhen they speake bitterly of vs, their credit carries it strong with our scandals: one Arrow of these *Israelites*, wounds deeper then a hundred Canon-shot of

of the *Edomites*: I confesse I speake Stones, but if they hit, as they are intended, they shall heale some, hurt none (*Dicatur veritas, rumpatur invidia*) Let Truth be spoken, and Enuie burst her Gall: let all these Scorners remember, that the contempt done to vs, redounds to God himselſe: *He that deſpiſeth vs, deſpiſeth men: he that Chriſt, deſpiſeth his Sauour*: Is all this nothing? But he that deſpiſeth mee and you, deſpiſeth him that ſent me and you: It comes to ſome what then, and more then euer mortall man ſhall be able to anſwere: is it not enough for them, that they haue drawne out the life-bloud of our Liuing, but they muſt expoſe our perſons to contempt? So the *Iewes* ſpoyled Chriſt of his Veſtments, and then mocked him with baſeneſſe. Our pouertie is flouted by them that haue our Liuing: ſurely, if repentance and reſtitution prevent it not, they ſhall haue a Tithe one day, which they haue more right to, the tenth Sheafe of that Harueſt, vvhich is reſerued for reprobates in Hell. The *Turks* lay it as an imputation on our Religion, that we ſpoyle our Gods: for ſhame, doe not the *Turkes*, and ſhall the Chriſtians? *Dauid* would not haue *Arcunah's* Threſhing-floore without money; if theſe men ſhould haue no roome in the Church, but what they pay for, I thinke they would quietly ſuffer themſelues to be turned forth of dores.

The laſt branch of the Mappe, and firſt of the Morall, are not vnſitly conioyned, the *Edomite*, and his Queſtion: the Queſtion then calſ me from the Watchman, *What is in the night?* And to make the Deriſion fuller and fowler, it is doubled, like *Pharaoh's* Dreame, *What is in the night?* Did they ſeek for ſome prodegie or portent? Some diuine Reuelation, vvhich ſhould be receiued by Viſion? VVere they like *Iſrael*, of whom Chriſt thus teſtifies; *This adulterous generation ſeekes for a Signe?* Thus *Dines* deſpayred of his brethrens helpe, except one roſe from the dead. I confesse wee haue

Edomite, and
Queſtion.

Math. 12. 39.

haue ſome in the world ſicke of this diſeaſe, a Iewiſh infection, *The Iewes require a ſigne, &c.* (*Plus oculte, qu'au oraculo*;) miſeries ſhall vvorke more on them then miſteries: palpable actions of Gods mercie, iuſtice, power, ſhall conuince them, the contemplation of them all in the theory of the word mooues them not: aſtoniſh them with wonders, heale their diſeaſed, open their blinde eyes, raiſe their dead, and they will belecue: Are there none among vs, that couch a willing and cloſe eare to the charmes of *Rome*, in admiration of their feigned miracles? lying Apoſtles, that worke ſtrange things by exorcismes? but our Church now is not in the Cradle of her infancie: One cup of wine brought by Chriſt, is worth all the cups of colde water by *Moses*: as *Saint Auguſtine* alluding to that Marriage in *Galile*, ſayes, *All the adumbrations, types, figures, ſignes, were but that cup of cold water, Chriſt reſerued the good Wine* (of the Goſpell) *ill he came himſelſe*: and they that will not belecue without a Signe, without a Signe muſt periſh. But I trauell no further in this, leaſt it bring me out of my way.

It was no Signe they inquire for, no Prodegie they ſeate; they are onely pleaſed to make ſport with the menaces of God: *You talke of a Night, and an houre of Calamitie; but threatned men draw long breathes: You pretend Viſions in the night, which portend our ruines; come tell vs the tale of the night: What is in the night?* There haue beene in all ages, ſome of theſe Frogs, to throat it out againſt God, ſo long as the weather was fayre, as if hee could not ſend a ſtorme: the tempeſts of Gods Wrath haue beene derided to the laſt moment of a calme: the venime of *Proſperitie* ſo impoyſons a carnall minde, (*Filia diuitiarum ſuperbia*) the daughter of Riches is Pride: the Philoſopher could teach vs that (*Falſitas & humilitas diuiduum habent contubrinum: raro bonamens & bona fortuna homini datur*;) Happineſſe and Humbleneſs are not chamber-fellowes: ſeldome a good

1 Cor. 1. 22.

S. Thomas.
vnles he felt.

Ioh. 2.

Deut. 8. 13. 14.

Job 22. 15.

Psal. 10. 5.

Mal 3. 14.

2 Pet. 3. 4.

Imus gradus &
Limen inferni.

Psal. 1. 1.

Minde, and a good Estate, is given to the same man: God seemed to mistrust this in *Israel*, that the increasing of Goods, and multiplying of Cattle, would lift up their hearts against him: The peaceable dayes of the Wicked, and their luckily proceedings in this World (by the testimonie of *Iob*,) durageth their impudence against Heaven: *Who is the Almighty, that we should serve him? depart from us, we will none of thy wayes.* That of the *Psalm* is of full strength to this: *His wayes prosper: thy iudgements are farre above out of his sight: therefore desiest he all his enemies: Man onely? no, God himselfe: I shall neuer bee moved.* Let *Malachie* for all the Prophets, *Peter* for all the Apostles, make up this cloud of witnesses: *It is in vaine to serve the Lord: and where is the promise of his coming?* All things are still (*Statu quo*) continued in the same course: there is no alteration, no new thing done (*Quacunq; sub axe*) vnder Heaven. We say (*Non bonum ludere cum sanctis*) it is no safe iesting with holy things: It is dangerous for an *Edomite* to make himselfe merry with God; this is the way to come short home: thou hadst better haue mourned all thy life, then made God thy play-fellow. When the vessell of Dust shall encounter with the arme of Omnipotence (*Sine percutiat, sine percutiatur, frangi necesse est*) whether it smite, or be smitten, it is sure to be broken: The Chayre of the Scorne, is the seat of *Sathan*, the lowest staire and very threshold of Hell, as *Danid* describes it: *Blessed is the man that doth not walke, &c.* His first plot is, to get vs to walke a turne or two with him: hauing perswaded this, hee moues vs to stand still a little; but so long as we are standing, wee are going, therefore at last he intreats vs (for our ease) to sit downe: but if wee take our seat in that inchaunted Chayre, we grow to that impudence to deride God, and his iudgements. I will single you out foure sorts of these *Edomites*, Scorners (for I iustly paralell them) and propound

propound their natures and conditions to your pittie and detestation.

1 *Atheists*, such as haue voluntarily, violently, extinguished to themselves, the Sun-light of the Scripture, Moone-light of the Creature; nay, the sparkes and cinders of Nature, that the more securely (as vnscerie and ynchidden of their owne hearts) they might prodigally act the workes of darkenesse, not *Athenian*-like, dedicating an Altar to an vnknowne God, but annihilating to themselves, and villi-pending to others, Altar, Religion, God, and suffocating the breath of all Motions, Arguments, manifest Conuictions, that Heaven and Earth haue produced: for the reasons of Hell only shall one day euince it (*Deum esse*) that there is a God: they affirme it impossible, that flesh should be turned to rottenesse, rottenesse to dust, and dust to glory: Against whom, well, *S. Augustine*: *He that could forme vs of nothing, can reforme vs decayed: it is easier to repaire, then prepare.* That *Atheisme* in the dayes of *Salomon* was the same in opinion that ours is in practise: we do (not say but) liue, as if it was better to be a lining Dog, then a dead *Lyon*: which I would yeeld true among Beasts, but among men, a dead Beast is better then a lining *Atheist*: let them aske Nature, it will tell them, (*Insculptum est omnibus esse deum*) It is ingrauen in all hearts, that there is a Deitie: let them aske the Creatures, they will witnesse, they had a Creatour: nay, let the Deuill speake, to shame and conuince the *Atheist*, who belceues a God, and trembles at his owne beliefe: the nature of his essence proueth it: so know there is a Witch, may satisfie vs that there is a God: for if the destroying power were not controlled, manacled, mastered, how stand wee vndeouored? Let them aske (lastly) their owne dying hearts, for the eyes that sinne hath shut, Damnation shall open.

2 *Epicures*, that deny not a God, and a day of Iudgement, but put it farre off, with (*ἄρα σοι το μέλλον*) giue

Qui potuit formare nouum, non poterit reparare mortuū? Faciliore est restitutio constitutione. Sect. 9. 4.

Qui negat esse deum, mihi negat & tibi, non sibi, &c.

Oculi, quos culpa clausit, pena aperiet.

Amos 6. 3.

1 Cor. 15.

me the present, take thou the hope of future ioyes : these see a night comming, and therefore make haste to be drunke with Pleasures: *Let vs eate and drinke, for to morrow wee shall die :* (*Cras ridendo moriuntur, hodie bibenda sepeliuntur*) they will not die till to morrow, but be buried in Riot to day. They sleep on their beds of Downe, rise to their Tables of Surfet, and from thence to their sports of Mischiefe ; sleeping, playing, eating, dauncing, drinking, dallying, (*Mors circulari*) they runne round in a Ring : onely (*Nulla intervalla piando*) no time must be spared from Sathan : they inuert the Order God hath disposed to the times preposterously, making the night day, and the day night ; at midnight they reuell, at noone they sleepe : though the day was created for labour, the night for repose: The Sunne is scarce beholding to their eyes to looke vpon him : the Moone and Starres haue (onely) their attendance; the workes and the houre of darkenesse meet ; they will be contrary to all men and all things but themselues, because they will bee contrary. If euer they begin any worke with the day, they dispose it on this fashion ; First, they visit the Tauerne, then the Ordinary, then the Theater, and end in the Stewes : from Wine to Ryot, from that to Playes, from them to Harlots.

Iste dies pulchro distinguitur ordine rerum.

Here is a day spent in an excellent methode : If they were Beasts, they could not better sensualize, it vould be but lost labour to tell them, that their course shall be so proportioned below : from Snakes they shall turne vpon Adders, from both to Scorpions, from all to vnquenched flames ; where they shall spend not houres but ages, nay, that eternitie of time, in waylings and howlings, grones and torments; when for every ounce of Vanitie, they shall receiue (downe-weight) a whole pound

of Sorrow & Snakes, blacknesse, boyling Caudrons, fiery burnings of Brimstone and Sulphure, kindled and continued by the breath of an offended God, shall haue, their interchanged courses : oft this torment, and then that and indeed all, that a soule and bodie made immortal, can suffer :

Iste dies misero distinguitur ordine rerum.

Heere is a day to be spent in a miserable methode : Oh how (yet) vvas it some happinesse, if in a day or set time, these woes could be determined ? these are the Epicures, not so impudent as to denie the night, not so honest as to part with their sinnes.

3 Libertines, that neyther affirme no night, nor put it farre off ; but onely the strength of sinne preuailes ouer all : and come Sorrow, Death, Graue, Hell, they must haue their pleasures : they haue a pride in accomplishing their owne wils as he in the Poet ;

I see the good, and giue allowance to it :

The euill is my choyce, I loue and doe it.

They cannot be noted for Vertuous ; but they vwill be Famous, though for infamie : as that wicked Church-robber, that to doe some memorable act, pulled all the Lead off the Churches rooffe, and thacked it : they must be mentioned, though like a Traytours name in the Chronicles. These swaie away all reproofes, and drinke away all the chidings of their owne Conscience : it shall be the worse for them, that euer they had a conscience : their Hell shall be the hotter for the multitude of their neglected motions to good : their Mercies haue not beene more numerous, then shall be their Miseries ; their Nurture or Learning (to omit those, that neuer read any other Booke then Vanitie) at once makes them better and worse ; better in vnderstanding, worse in manners ; vvhiles their contemplation is a Theater, and their studie, new sports, new fashions : Oh how farre better is the simple, honest, innocent Soule without

Video meliora
proboq; ,deteriora
sequor,
metam.

knowledge, then that which is beautified with learning,
and debauched with vices ?

Horace.

Beatus ille qui procul negotijs,

Paterna vura bobus exercet suis.

More happy are those poore vretches confined and
contented vvith a rurall charge ; vvhiles they know not
so much of good, they know lesse of ill : they skill not
what the studying of oathes, the trickes of pride, the
pollicie of Atheisme meanes : they make not sense the
rule of their beleefe vvith the Gallant, but their Cate-
chisme : Religion is their Queene, the Gallants drudge :
they haue not so much of reason, therefore abuse the
lesse : their sinnes proceede most from ignorance, the
Gallants from knowing vvilfulnesse : Now, vvich of
these shall be beaten with most stripes ? they worke out
a poore living with the sweat of their browes and actues,
these can play out a rich one from the quickenesse of
their vvits : they know not the detractions of flaunder,
vnderminings of enuie, prouocations, heats, en-
lurings of lusses : the foule secrecies of Idolatrie, hy-
pocrisie, sacriledge, cleaue not to their consciences :
they haue a kinde of happinesse, in that they are not so
miserable : our impudent, imprudent, insolent Young-
sters looke on these, berwixt contempt and anger, call
them Clownes, Idcoits, and the drugges of Nature, and
thinke themselves Angels, if these be men ; (*Quorum*
præcordia Titan de prioribus finxit) as if God had tempe-
red them of a baser mould. But vvhiles *Althous* Bond-
slauē grinds securely (though laboriously) at the mill,
his braue, riotous, gallant Hunting-master, is turned
to a beast, and for his sensualitie caren vp of his owne
lusts : you all know the storie, this is the Morall. Thus,
this is the proper cause, that the ancient Houses fall,
and vvhat the long Industrie of the progenitors haue
gotten, the short Ryot of the Gallant, vvaistes : We are
loth to heare of this ; but it is too true, hee needs not
drinke

Hart.
Hounds.

drinke vp all the Sea, that will iudge of the taste : hence
Young gentlemen by wilde vnchristianesse become sports
to Theatours, and cannot sit on their Fathers seates to
doe good in the Commonwealth : they abound with
the gifts of Nature, but like Fig-trees growing ouer
deepe Waters, full of Fruite, but the Iayes eate them :
Ruffians, Harlots, vicious Companions enioy those Gra-
ces, that might honour God.

4. Common Prophane persons, that vvill suffer
themselves to vveare Gods Liuey, though they serue
the Deuill : these are they, that make the profession of
the Gospell haue an euill name : hence that Prouerbe,
Pater noster, let vp Churches, *Our Father*, puls them
downe. I will not fauour (with a partiall conuience)
these Scorners, though they nussell themselves in the
Churches bosome : nay, I vvill speake most plainly ;
these are the worst *Edomites*, if not to themselves, to vs.
Let the Atheist denie, the Epicure remoue, the Libertine
forget, that there is any other Day of peace or sorrow,
besides or beyond the present ; vvhat is this to belee-
uers ? Wee are readie to brand and hoot at them (as
they did to the Lepers in *Israel*,) nay, to raine them to
death with a showre of Stones, (as they serued Idola-
ters and Blasphemers :) But be our owne hands vnde-
filed, that take vp these weapons of Death against o-
thers, as Christ charged the *Jewes*, that charged the
adulterous Woman ? If we be sicke, our sicknesse is more
dangerous then theirs : The other Discales are vvith-
out the bodie, but this comes neerer the heart of the
Church : we know what it is, to haue a Sicknesse come
neere the heart : there is more griefe to the Mother of
the Family, in the miscarying of one of the Children,
then of many Strangers, *Edomites*, vnbeleeuers, or mis-
beleeuers : these haue learned to speake the language, to
scorne the manners of *Canaan* ; for, their liues testifie,
that they beleeue not our report.

We

Interius, & in-
cute malum.

The Answer.

We haue gone the better halfe of our Iourney, let not your attentions fayle to the end : VVee haue scene the nature of *Edom*, and *Mount Seir*, Atheisme, Scorne, Abomination ; vve are now entring an other Mountain, the Hill of *Sion*, the Citie of God. The Question of the *Edomite* was not more peruerse, then the Answer of the Watch-man is graue and sober. The Answeres of God are not doubtfull, like the Heathen Oracles ; nor obscure and reticall as *Mahometts* Riddles ; nor ambiguous, like the mixt, the motley, epicæne, equiuocating conclusions of *Rome*, but plaine, sweet, profitable : I call therefore the first part of it, *A Resolution* : They aske as if they dispised to know ; he resolues them iustly, as if hee would force them to know against their vvils. They aske him what is spirituall scene in the night of Vision ? He tels them, vvhat shall really come in the night of actuall Desolation : *The Morning commeth, and also the Night*. Let your vnderstandings keepe pace with me through these foure Circumstances. 1. The length of their Peace ; one whole day, the space betwixt morning and euening : a short time. 2. The certaintie of their Iudgement ; *The night* (infallibly) *commeth*. 3. The qualitie of it, vvhen it is come ; (*Nox dicitur*) it is called, *a Night*. 4. The inuersion of this, to the Righteous.

Finitum pro indefinito, breuitatem temporis, dies exprimit.

1 The Happinesse of *Edom* is but a Day ; *The morning comes, and the Night* followes : It is but the distance of the Sun-rising from the setting. There is to all things liuing, such an alteration decreed ; a morne, a noone, a night : a beginning, a strong age, a declination or full point : as the Historians vvrite of certaine Flyes bred by the Riuer *Hispanis*, that are generated in the morning, at noone in full strength, and at night make their ends, and are gone : *Paul* sayes : *Our life is but a Tabernacle*, it is all, if this stands a yeare : *Esay* calls it *Grasse* ; vvhich growes but in Summer : *David* a *Flower* ; that

that hath but his moneth : here it is called, *a Day* ; that hath but the Sun-rising and setting : Nay, *Iob* compares it to a *Shadow* ; that hath (neither Yeare, nor Summer, nor Moneth, nor Day,) but an Houre : Nay, *Moses* to a *Thought* ; whereof there may be a hundred in an houre. This is none of the shortest Comparisons, (*Manè & vespere*) the measure of one day.

What then meaneth those *Greedy Dogs* in this Prophecie, to barked so madly, *Bring more Wine, for to morrow shall be as to day, yea, much more abundant* ? Me thinks, I heare the gallant Epicures (the christned Atheists) of this Citie, knocke thus in *Tauernes*, for yet more Wine, crowning the day with Riots, and blessing the morrow with promised Surfeits, as if the Night should neuer come : alas (*Nescis quid serus vespere ferat*) thou knowest not what sadde newes the Euening will bring : thou braggest with *Cesar*, the Day is come ; Wee tell thee, as *Cesars* friend, It is come indeed, and begun ; it is not ended : the Lease of Vanitie, is but a Day ; it may be not a moment, the tenure of this world is vncertaine.

Medio de fonte leporum surgit amari aliquid : From out of the midst of the fount of Delicacies, ariseth euer some Bitternesse : when you haue spent your strengths, your estates, bloods, soules, vpon Vanitie, all is but (*Vnius dies hilaris insania*) the merry madnesse of a day ; which to buy with the eternitie of insufferable Torments, is a deare purchase : If they be not short of content and satisfaction, I am sure, they are of continuance : They doe not alwayes follow a man liuing, euer forsake him when he dies.

2 You haue measured the shortnesse of their day, heare the certaintie of their night ; *The morning comes, and* (without preuention) *night followes*. You shall shake off the yoake of *Israell*, but put on you the yoake of *Persia*. The *Edomites* were long tributaries to *Israell*, according to *Ishae's* prophecie and blessing of *Esay*. *Thou*

F

shalt

Esa. 56. 12.

Non semper sequuntur viucentem, morientem nunquam.

Gen. 27. 40.

Ambr.

2 King. 8. 20.

Ioseph.

Col. 3. 3.

Iosh. 10. 12.

Shalt be thy Brothers Seruant; but it shall come to passe, when thou shalt get the masterie, thou shalt breake his yoke from thy necke: The Prophet heere assures them of this masterie. (*Israel* rebels against God, therefore *Edom* against *Israel*.) *Ishac* as Gods Prophet, subiects *Edom* to *Canaan*, the seed of *Esau* to the seed of *Jacob*: (*Intemperanti praeferat sobriū*) hee sets the sober man ouer the intemperate: and this seruice of the elder Brother to the younger, lasted in the posteritie 700. yeares. Yet twice after, they shooke off this seruitude: the first in *Ioram*s time, which libertie they made a troublesome shift to hold till *Hircanius*, who subdued them, and made them be circumcised: this slavery they overcame againe, and held it, euen till *Herod*, the sonne of *Antipater*, an *Idumean* borne, obtained to be King of the Jewes: heere *Edom* got the full masterie. The first, was this Morning the Prophet speakes of; this Morning of freedome shall come, but last for a Day, and then be ouerclouded with a Night, a worse Captiuitie, because to a worse people, (*Qui Deum & misericordiam nesciunt*) that know neither God, nor Mercie: as those priuations are inseperable, there is no Mercy, where no Religion.

Edom is but a particular instance of a general doome, which all the Sonnes of *Adam*, as the daughters of *Eue*. I meane, all the Glories of this World shall beare; as sure as the Euening succeeds the Morning, Death shall seaze on Life: Iudgement on Sinne: you haue the sappe of Health in your Bones, the Riches of the world in your Coffers. your Life is in the Noone of pride, but (we say) praise a faire day at Night. (Happy are they, vvhose life is hid with Christ in God, that this Night may not finde them out:) your Sunne shall set, Beautie, Riches, Glory, shall decay, as by the inuiolable law of Nature, night succeeds day; so by the eternall law of God, Death Sinne. If you could indur with the Sunne to stand still, as in the dayes of *Ioshua*; or to goe backe ten de-

rec.

grees as to *Hezekiah*; or with his Orbe to mooue slowly, yet it shall set: Be the day neuer so long, yet at last comes euening song. The Sonne of God himselfe, in this condition of mortal descent, was equall to his Brethren. That great Sunne of Righteousnesse, had his rising and his setting: Wee must all walke into the West, as well as he; and be our Day longer or shorter, Night must come, our Priuiledges are not beyond others.

Hearer this yee *Edomites*, that flout our presagings of a Night: you speake of a Night, and houre of Iudgement; When comes it? We tell you againe, *The Morning cometh, and also the Night*. You haue had a time of Light & delight, and what your hearts could wish; you shall haue a time of Sorrow and Darkenesse: Your Noone shall be turned to Midnight. Tender and delicate *Babilon*, that boasted her selfe a *Queene*, and free from mourning, shall weepe in the wydow-hood of her glory; and heere at last, (*Aduenit finis tuum*), thy end is come. You that will not set your mindes to these things, nor remember the latter end, miseries shall come on you in their perfection; so absolute as the Iustice of God, and the Malice of *Sathan* can make them. So *Salomon* schooles the art-lesse, heartlesse, supine courses of vaine Youth: *Reioyce, O Youngman, &c.* Reioyce in your day of Pride, let pleasure rocke you on her indulgent knee, you shall be brought to the night of Iudgement: The Surfers of the olde World, the Mirth of the *Philistins*, (when *Sampson* was their laughing-stocke) the carowlings of that *Caldean* Monarch in the sacred Bowles of *Ierusalem*, had their Night: *Solomon* with his 1000. Wiues and Concubines, *Belshazzar* with his 1000. Princes, *Abashinoresh* with his 27. Prouinces. had their Night: High-looking Honour, and pursie Riches; the one diseased in his Eyes, the other in his Lungs, shall haue their Night: The fauour of Noble men, is the fauour of moueable men; the *Ignis fatuus* of Riches is long ingendring, soone

Esa. 47. 7.

verf. 9.

Eccles. 11. 9.

Fauor nobili-
um, fauor mo-
bilitum.

As poore as
Iob.

Hiatus labo-
rantes.

2 Esdr. 14.9.

extinct: let *Iob* and *Iob*, be our precedents in both these: the first, was great and euill, the chiefest Capitaine about *Dauid*; yet by *Dauid* designed to execution: The second was great and good; yet behold, the mightiest man of the East, is poore to a Prouerbe: What euer flourished, & had not this night? The rich Churle enlarging his Barnes proportionably to his desires, had his Night; hee heard that soule-knell, *Thou foole, this Night shall they fetch away thy soule.* The World it selfe shall haue this Euening: the Morning was in the dayes of the Patriarches; Christ bore the heate and Noone of the day, and wee are those vpon *Whom the latter endes of the world are come.* The World groweth old, and we grow olde with it: the bodies of men in old age, waxe colde and want the heat of nature; the soules of men in this decrepite age, grow cold in zeale, (*Deficiente feruore charitatis*) the nourishment of olde age turnes into cruditie, through want of heat to concoct, digest, and driue it into the Vaines; the nourishment of our soules turnes into Vanitie, because we want the heat of Grace to digest it: By all these symptomes, you see the Sunne of this World ready to set, and the Night drawing on: the declination of Goodnesse, the fainting of Religion, sayes, that the World lyes bed-rid, drawing on, looking for the good houre (to some,) and fetching a thicke, sicke, and short breath: I am no Prophet (or what if I were, yet vnable) to define the time: but this I conclude (though more particularly) from the rule of my Text; *Wee had our Morning at the first preaching of the Gospell: it now flourisheth with vs, as at high Noone; Who shall say the Euening will not follow, or our Sunne is without setting?*

3 That it shall come, you heare; heare shortly the qualitie of it, when it is come: *A Night.* Misery is not fitlyer shadowed, then vnder the name of a Night: *Sorrow lastes for a Night,* sayes the Psalmist, *but ioy comes in the Morning.* A sad, heauy, and disconsolate time, full of

of horroure and amazement; vwhen there is no obiect to withdraw the eye, thereby to diuert the minde from the thought and meditation of bitternesse. Sathan himselfe is not said to be bound with any other Chaines but these of darknesse: as the Ioyes of Heauen are described by that eternall day-light of glory and Sun-shine of the Lambe, and it is added in expresse words; *There shall be no Night there:* So the torments of Hell are called by Christ, *σντος εσπερας,* Viter Darknesse: No maruell, if there ensue, weeping and gnashing of teeth, when misery shall be extreame, and no day-hole of hope, to afford one glimpse of comfort: this is that *Night of night*, worse then the palpable Darknesse of *Egip*; as full of intollerable horroure, as *Calixtus* blacknesse: I finde not onely the time of Iudgement generall, but of temporall and particular calamities, termed by the *Night of horroure*: the downfall of *Damab*, a night; the destruction of *Israel*, *A season of blacknesse, darknesse, clouds and obscurities.* Therefore (as Christ to the *Iewes*, *Pray that your flight be not in the Night,*) pray that your departure out of this life, be not in the Night of your security and ignorance; and then feare not this Night, for you are redeemed from the land of eternall Darknesse.

* It was the foolish pride of that *Romane* Emperour, hauing made a Bridge of grappled Ships ouer a narrow Arme of the Sea, and triumphing at midnight with innumerable torches, to boast that he had (wrought two Miracles,) made the Sea drie Land, and the Night Day: but our Emperour of Heauen and Earth, did performe it indeed, when he dried vp the Red Sea of his Fathers wrath, and changed our present Night of Ignorance, and future of torment, into the eternall day-light of his Grace and Glory.

4 The last part of this Suruey, is the inuerting of this vpon the Righteous: Where, behold the different beginnings and ends of both Holy, and Vnholy: to

Reuel. 21.

Math. 1. 12.

Nox noctium
Ioc. 2. 2.

* *Caligula* (in imitation of *Zerxes*, that passed his Army ouer the streight of *Hellepont* vpon a wooden bridge) vpon ships moored together with Cables & Anchors, made a bridge of boords, with so much earth on it, that it seemed firme ground, like one of the streets in *Rome*. *Dion.*

Gen. 1.

Leuit. 23. 32.

Dan. 8. 14.

Vers. 26.

Esay. 17. 14.

Per varios casus,
per tot discrimina rerum,
tendimus in
cælum.

the children of Disobedience, the Morning is before the Evening; and this is *Dumahi* woe at Sun-set (*Fuisse totalem*) that she had her Day: To the Faithfull, the Evening is before the Morning; as at the Creation, *The Evening and the Morning were the first day*. The *Jewes* were commaunded to begin their Feast of Reconciliation at Euen; and, *From Evening to Evening, shall you celebrate your Sabbath*. It was Christs comfortable Answer to his Church, intending the date vwhen the prophanation of the Temple should cease, to set the Morning of their peace, after the Euening of their troubles, by a sweet and mysticall allusion: *Unto the Euening, and the Morning, two thousand, and three hundred: then shall the Sanctuary be cleansed: and the vision of the Euening and the Morning is true*: The Euening of their sorrow precedes the Morning of their ioyes. Our Prophet so compares the tempest of the *Assirians* rage, to a Storme in the Night, which vanisheth at the rising Sunne: *Loe, in the Euening there is trouble, but before the Morning it is gone*. Our Night lastes during this wretched life: the troubles of Miseries, stormes of Persecutions, and rage of that great *Leuiathan*, disturbes our Ayre, darkens our Day, and makes it a gloomy Night; clouds, tempests, obstacles, stumbling-blocks, temptations, machinations of Enemies, deceiuings of Friends, through so many dangers and difficulties sayle we to our haven of Peace: our assurance is, that ioy comes in the Morning, when we shall rise in the East, and behold the Sonne of Glory shine in our faces. The Morning of the *Edomites*, *Atheists*, *Reprobates*, comes first smiling on their browes; but (*Nox sequitur*) they haue a Night behinde.

This disparitie consists not onely in the counterposition of their order, but in the circumstantiall difference of their length and shortnesse: Our Night is irkesome, but short; (*Compensatur acerbitas breuitate*) What is ill in the bitternesse, is eased by the shortnesse: But our Day

is

is euermlasting, from new Moone to new Moone, from Sabbath to Sabbath, we shall praise the Lord: Myriades of yeares and ages, shall bee expired, and our Sunne as farre from setting, as at our first entrance; for time and mortalitie, and distinction of age, shall cease: there is nothing but eternitie aboue: It is not more blessed in being a Day, then in being endlesse: Their Morning is short, their Night euermlasting, their Debt neuer paid, their Fire neuer quenched: Here is their unhappinelle, (*Florent ad tempus, pereunt aeternum: florent falsis bonis, pereunt veris tormentis*;) They flourish for a time, they perish for euer: the flourish with false ioyes, perish with true and substantiall torments: things that are soonest bred, haue the shortest continuance: a puffe of Winde rayseth the Chaffe from the earth, and a puffe scatters it away: the Wicked are soone raised, and with like speed depressed: How quickly is *Esau's* posteritie aduanced to a Kingdome? how immaturly cast downe? The Crowne is scare warme on their temples, their eyes haue scarce taken a passing glaunce of their glories, but all is dispersed: the God are long kept vnder couert; but when they doe rise, their eleuation is permanent.

Loe, now cast a sober and intelligent eye on this strange opposition, and let the very enemy of Heauen and Grace, iudge whether the vaine shadowes of Ioy, and those for a Day, liable to true and substantiall torments, and those for euer, be comparable with, or desirable before, a momentany Affliction (and that not without the best of comforts) followed with an excellent and eternall weight of glory. It's confest, I speake for you I thinke your Consciences are conuinc'd: but (*Vbi signa?*) Where are the signes of it? If this be so, and you so acknowledge it, vwhy leade you so dissonant liues? shall the voyce of your owne tongues, censure of your owne hearts, witnesse against you? *Tacitus* reports that in the ciuill vvarres betwixt *Vitellius* and *Vespasian*, a Souldier

Psal 73. 18. 19.

Souldier had killed his owne Father, which was of the enemies Army; no sooner was this published, but euery man beginnes to abhorre, condemne, execrate that Warre, the cause of such an vnnaturall fact; yet how little effect this wrought in their proceedings, that Author describes; for their rage, rapine, cruelty, was not lessened, in spoyling Neighbour, Friend, Kinsman, Brother, Father, when they had slaine them. We abhorre the miseries and sinnes incident to this life; we loue it still, nay preferre it to Heauen: our condemnation will be easie and iust, what need is there of more Witneses (*Ex ore tuo*) thy owne lips haue spoken against thee? For shame let our hearts and tongues be cut out of one peece, that what we allow in opinion, we may prosecute in practise.

Esay. 57. 2.

You heare how the Day slips from vs, and the Night steales on; what remaines, but in the Day to prepare for the Night? No maruell, if men sleepe in the Night; but in the broad day, to shut our eyes (vwith the Dormouse) is vnnaturall. There is a Night, when thou shalt rest, *euen on thy bed of peace*: onely vvalke, worke, loyter not in thy Day. Christ taught and obserued the Rule himselfe, to trauell his Day and all his Day; *For the Night comes, wherein no man can worke*. There are things, vvhich if the Night findes vndone, vve are vndone, because vvee haue not done them: if we deferre to provide lodging, sustenance, safetie, the Night findes and leaues vs destitute. How mad is hee, that bound to some speciall delignement, confined to his day, and then furthered with light, ayde, company, and conueniency of all things, spends one houre in catching Flyes, another after Feathers, and all the rest in seuerall toyes and leasings, that on a sodaine the Sunne sets, and his chiefe worke is not done, nay not begunne.

The worke of our day, is the vworking vp our saluation; it is a speciall worke, Heauen and our Soules are vpon it, and we haue but our day to worke it; (*Tempus*
vita,

vita, tempus poenitentiae) The time of life, is the time of Repentance. Wee spend one peece of our Day in Courtious scrapings, another in adoring that vve haue scraped; some houres of our Day in working vanitie, and some in sleeping security; instantly the Night of death comes, and wee haue neglected the maine chaunce: our *Saluation is not finished*; like Courtiers, that hauing light to bring them to bed, play it out at Cardes, and goe to bed darkeling: Woe to them that goe to their last rest thus. Ho vvnworthy are wee of a Day, thus to spend it? It is pittie that euer the Sunne of Grace shoone on our faces: *Wake and feare*, whatsoeuer thou art, to suffer the sinne of thy soule, and the end of thy life to come so neere together: If men stumble in the darke, it is not strange; to fall at euery stubbe in the day, argues wilfull neglect, or want of eyes. It is enough for those poore *Romanists*, that liue vnder that *Egyptian* darkenisse of the Inquisition, to fall into grieuous absurdities, where the Sunne shines, to see men fall in heapes, is astonishing: Oh that euery bait of drunkenesse, obiect of Couetousnesse, presented glaunce of vanitie, should make vs wander and stumble, stumble and fall, fall and content our selues therein without rising: What (would we? what) will we doe, if our Sunne sets? For shame cast away the deedes of darkenisse with the time: *Awake and stand vp, the light of Iesus Christ shines on thy face*. As men from sleepe opening their eyes, & seeing day broke, cast away their clothes, vvherein they were wrapt vvarme, and start vp to their seuerall callings; the Sinnes and Vanities of this World haue kept vs vvarme as *Cataphas* kept *Peter*, whiles wee vvere folded in them; but our maine worke lay dead for want of execution: Provide then for this Night, Oh thou whose checke the Sunne of mercy and forbearance, kisseth: *The sleepe of him that trauesth, is sweet, whether hee eat little or much: but the satietie of the rich will not suffice*
him

Ephes. 5. 14.

Psal. 118. 27.

Eccles. 5. 11.

him to sleepe. If the Day be well spent, the wearied bones reioyce in their earned repose; and the contented Conscience, applaudes it selfe in the thought of her carefull obedience, body and soule receiues rest. Whiles the Day is slouthfully spent, Night brings no reioycefull ease to either spirits or corps: The Day of thy life worne out into the well disposed houres of a religious obedience, thy body shall rest in a perfumed Graue, and thy soule in the bosome of *Abraham*, when Night comes: but whiles pride, surfers, oppressions, wantonnesse, haue shared the Day, the Night comes with no lesse suddenesse then sorrow; thy rest shall be vnrest, neither easier then smoake and thornes, and flames, nor shorter then the eternitie of all these can make it: Oh then, what folly, madnesse, selfe-enmitie is this, to play out our short Day, and howle vnder the pressure of working torments for an euerlasting Night?

The Advice.

We are come to the last fruit that I shall gather you from this Tree, and it growes on three braunches: the whole body of it, being applyed to the manner, not the matter of the Question: the matter is first satisfied, *The Morning comes, and the Night*; the manner is now touched: *If yee will aske, enquire, returne and come*. You aske in derision, keepe the Cloth, but reiect the Fashion: Aske still, but to repentance: Let your demaunds manifest your desires of resolution: If yee will aske, and needs be acquainted with your sorrowes, *Enquire*, vvith humilitie, reuerence, faith: Returne from your sins, by repentance, and come home to God by obedience, (*Triplex ex arbore fructus*) here is a threefold fruit from this Tree; whereon let your soules feede, and then depart to refresh your bodies.

Enquire.

1 King. 19. 5.

Enquire: We must not looke that God should seeke vs with his blessings; as *Elias* was charged to runne by the way of the *Wildernesse*, in quest of *Hazael*, to annoynt him: No, *Seeke yee the Lord whiles he may be found*: the rule

rule of the Prophet is iust: the Rich man comes not to the Beggars dore with reliefe in his hand; but the Beggar to his for it: there is small reason, to expect it from God, that he should both giue, and seeke: I confesse he doth, as Christ testifies of himselfe, *I came to seeke and to save that which was lost*; but withall hee conueyes into our hearts, a (preuenting) Grace to seeke him: Hence the Condition is annexed to the Graunt, by the giuer himselfe, *Aske, and you shall haue*: Enquire, and you shall be satisfied: But if any will be ignorant, let them be ignorant still.

Luke 19. 10.

Resonant responsa roganti.

Esa. 8. 20.

If you aske mee, 1 Where you should Enquire? Our Prophet directs you; *To the Law, to the Testimonie: Where should a people enquire, but at their God?* 2 If how? With Humilitie, Reuerence, and desire of Knowledge: (*Inter Iuvenile iudicium, & senile preiudicium multa veritas corrumpitur.*) There must be in vs an equall auoyding of both, Rashnes, and Preiudice: Yong men apprehend not the necessitie of Knowledge; Old men presume of a plerophoric and abundance: hence neither young nor old enquire. 3 If when? The *Wise-man* answers, *Enquire, seeke, Remember thy Creator in the dayes of thy youth*: Begin this search in the Morning of thy yeres: (*Alane*, is the Lords Aduerbe, the Deuils Verbe:) the Lord sayth, *Early*; the Deuill sayth, *Tarry*: to whom you hearken, iudge your selues: One thing onely, take heed you stay not too long; the Deuill is a false Sexton, and sets the Clocke too slow, that the Night comes ere we be aware: tarry not then till your piles of Vsuries, heapes of Deccits, mountaines of Blasphemies, haue caused God to hide himselfe, and will not bee found. There is a (*Sera nimis hora*) time too late, which *Esa* fell vnluckely into, when he sought the blessing with teares, and could not find it. It may be the Statues, or the Guides, or thy owne Eyes, may be denied thee, and then too late thou enquirest. Whiles the Booke of God is not perused,

G 2

his

Word, Minister, Understanding.

his Temples not frequented, nor his Throne solicited by Prayers, hard heartednesse steales on vs, and like *Sampson* bound by the *Philistines*, wee would breake their Bonds, and cast their Cordes from vs; but our *Dalilah*, our Folly, hath beguiled vs.

Returne

Matth 22.12.

Is this all? no, there is second Fruit growing on this Tree, of equall necessitie, greater vse. After Enquiring, followes Returning: you are gone wrong, returne into the way of Peace; Enquire it first, and having found it, *Returne*, put your feet into it. God warnes you by the reuelation of his word, (as the *Wise-men* by the vision of a Dreame) to *Returne into your Country*, whither you would arriue, and where onely is your rest, another way. If euer this exhortation was necessary for *Edom*, let me thinke it fitter for *England*, : (as sin-full as wee are, let mee yet say, there is more hope of our repentance, then of *Edoms* :) our Iniquities as great, our Instructions greater then theirs; what remaines, but our Repentance? neuer more need: Our sinnes are not low, slow, few, or sleightly done; negligence sinnes, securitie sinnes, contempt sinnes, presumption and hard-heartednes sins: here is the Scorners Chaire: the Drunkards Bench, the Idle-mans Cushion, the Vsurers Studie: Oh where is Repentance to rouse these? God is angry; we haue bene smitten, not in the Skirts and Suburbs of our Common-wealth onely, our Citie, Body, and whole vnitie hath bene pearced to the soule, *The whole Head hath bene sicke, and whole Heart heavy*: Where is the Phisicke of Repentance? I can shew you many Actors, presenting themselves on the Theator of this World; I see not Repentance play her part: I can point you to Vsurie, robbing grinding, sucking blood, cutting throates, whiles hee sits in the Chimney corner, and heares of his Zani's, whelpes, vnderling-Theeues ending their dayes at the Gallows. I can shew you Couctousnesse, sweating for gaine, crouching, ramping,

playing

playing Ape, Lion, or Deuill, for Money: I can discouer to you Drunkenesse, rising early to the Vine, Malicemaking hast to the death of *Ammon*, Ambition running after honour, faster then *Peter* to the Sepulchre; Pride whirling in her Charriot, Wantonnesse, shutting vp the windowes; Bribery creeping in at the Key-hole, euen vwhen the doore of Iustice is locked vp against her. Among all these I see not repentance: Doth she stay till the last act? I feare the tragedy of many Soules ruine vwill bee done first. This land is full of sinnes, (let me speake impartially) this Citie: as many Lines meete at the Center; so all sinnes by a generall confluence to this place: *Glomerantur in unum innumera pestes Erebi*: The mischiefes of Hell are swarmed to one Crowd, and we haue it. I know there are some names in *Sards*, some that make Conscience of their vvayes: the same ayre is drawne by men of as contrary dispositions, as is the opposition of the two Poles: that I may say of the liues of this Citie, as one doth of *Origen's* vvritings: (*Vbi bene, nemo melius: ubi male, nemo peius*.) Those that are good, are exceeding good, and those that are euill, are vnmeasurable euill: nothing was euer so vnlike it selfe. You are as contrary as fire to water; but all the water of the one's deuotion, will not quench the Fire of the others wickednesse: This latter is so monstrously growne on vs with the times, that it is all, if the Idolatrie of *Rome*, or the Atheisme of *Turkey* can goe beyond it. They are rare hearts, that care not more to seeme, then to be Holy, if perhaps, they will eyther seeme or bee: Rare hands, that are free and cleane from eyther bloud or filthinesse: rare Tongues, that doe not vie Oathes with Words; making scoffes, scornes, flatteries, vaine speaches, the greater part of their tongues exercise, that if their Words could be weighed, their Prayers of a yeare, are not so substantiall and ponderous, as their Oathes of one day: It were no wonder to see these

Nil fuit vn-
quam sic impar
sibi. Hor.

Essay.

abominations in *Damah, Egypt, Babilon*; to finde them in *England* is matter of amazement. It was an admirable and astonishing speech (the Prophet himselfe thought, by his aduertisement prefixed,) *The virgin Israel hath done filthily*. If Harlots and Brothels be vnchast, they doe not degenerate from their kinde; in so pure a Virgin, no imagination would haue dream't it. It is no newes to find the Deuill in Hell: to haue him thrust into Paradise, tempting and preuailing vvith our first Parents, is horrible. Let *Rome* and *Turkey* swell vvith the poysons of Sathan till they burst, vvho wonders? to finde the sputterings of his venime in the Church is gricuous: If we be accused for accusing of sinnes, let the Physition be blamed for discovering Diseases in the sicke bodie: wee must speake; Oh yet—*Sinistra sperem prece posse moueri*, that we could hope vvith any sayings to moue you: If the worst come, I can but speed as others before me. Be there no Vsurers, that say to the Gold in secret, You are my Confidence? (*Populus me sibilat, at mihi plaudo ipse domi*;) the world hisseth at me, but I hug and applaud my owne soule, and sat my spirits in the sight of my Bags. Is there neuer a Broker to comfort this sinne of death, in the distresse of his Conscience with? *Vsury is no sinne, many learned men are of this of opinion*: But I aske him, if his Conscience can be so satisfied: would he not willingly giue one hundred pound bagge, to be secured in this poynt? Sure, it is (at the least) not safe wading farre in a questionable Water; if it could be safe to some, yet how many haue beene drowned in this Whirl-poolle? I confesse that flesh and bloud puts the Bladders of Wealth and Promotion vnder their Arme-holes, and the Deuill holds them vp by the Chinne, till they come to the deepest, and then, as the Priests serued *Judas*, they bid them shift for themselues; and wanting the helpe of Repentance to swimme, downe they sinke (*In profundum inferni*) to the bottomlesse bottome of Hell. These two,

are

are not vnfitly compared to two Millstones; the Vsurer is the nether Stone, that lyes still; he sits at home in his warme Furies, and spends his time in a diuellish Arithmeticke, in numeration of houres, dayes, and mooneyes, in subtraction from others estates, and multiplication of his owne, till they haue diuided the earth to themselves, and themselves to Hell: The Broker runnes round like the vpper Mill-stone, and betwixt both these, the poore is grinded to powder.

Vsury (you say) is exploded among Saints, I vvould you vvould deale no vvorse with couetousnesse: But alas, this is too generall a fault, to giue any hope of amendment: Hee that railed on *Beelzebub* pulled all *Egypt* about his eares: He that sleighted *Melchom*, prouoked the *Ammonites*; But he that condemnes *Mammon*, speaks against all the world. This is the delight, the loue, the solace of many, the God of some; Pouertie, sicknesse, age, are all the Devils they tremble at, and *Beliall*, *Melchom*, *Mammon*, Pleasures, Honours, Riches, all the Gods they vvorship: These three vsurping Kings, like the three seditious Captaines in *Ierusalem*, or those three *Romane* Tyrants, *Cesar*, *Crassus*, and *Pompey*, haue shared the vvorld amongst them, and lest God least, who owes all. *Lactantius* speakes of one *Tullus Hostilius*, that put *Feare* and *Palenes* into the number of Gods: It is pittie that euer his Gods should go from him, it is (not pittie, but) iustice, that these Gods, and the true God to, should forsake such reprobates, that idolatrize the honour to Creatures, wherewith they should vvorship the Creator. But alas, how is *Pharaohs* Dreame verified among vs? *The leane kine ate up the fat*: Gods leane blessings, riches, and pleasures, deuoure his fat ones, Grace and Religion; How it dishonours God, disparageth our selues, and our creation, to put Lead in a Cabinet of Gold, base desires in a faire and precious soule. We neuer yet attained the top of *Mount Sion*;

Hee

Ignoti nulla
cupido.

Præpostera
dissimilitudo
vultus & ani-
mæ. &c.

Sen.

Math. 17. 16. 21

He that stands on the Towre of Diuine meditation, will iudge those *Pigmeys*, which below he thought *Giants*: but we desire not Heauen, because we know it not; vve neuer looke beyond our Horizon: vve liue in our contented slavery of *Egypt*, and neuer dreame of the freedom of *Canaan*. (*Ves amor, ibi oculus*;) where the loue is, there is the eye. This *S. Augustine* shortly and soundly reproues: (*Si sursum os, cur deorsum cor?*) hath Nature giuen vs an vpright face, and a groueling heart? this is a preposterous dissimilitude of the minde and countenance: doe but compare (as lifting vp thy soule vvith thy eyes) heauen with earth, and thou vvilt change thy opinion: Through vvant of these meditations, these earthly vanities carrie away our inchaunted hearts, to neglect those better things of our eternall peace: and by the testimony of our Sauour, *It is hard for a rich man to get into Heauen*: The Prouerbe saith, *There is no earthly Gate, but an Ass laden with Gold can enter*: and this onely loding, hinders our entring the gates of Glory. A wealthy and great man, sequestered vp to Gods table in his kingdom, is as rare as Venison at our Boards on earth: there are sometimes such seruices, not often.

Is this all? no, (*Vidi Ebrisorum sitim, & vomentium famem*) I haue scene Drunkenesse reeling from Tauerne to Tauerne, (and not seldome,) from thence to his Stewes. It was the sinne, nay the shame of Beggars; it is now the glory, the pride of Gallants: They should daily be transformed to the image of God, they come neerer and neerer to beasts; (let me say) to Devils: For Saint Bernard saith, (*Ebrietas est manifestissima Demon*) Drunkenesse is a most manifest Deuill; they that are possessed with Satan, or vvith drunkenesse, fall alike into the fire, into the water, they gnash alike, alike they foame; And as all the Disciples could not cast out that one sort of Devils; so nor all the Preachers this.

Gluttony is not much lesse generall, no lesse euill; Drunken.

Drunkenesse makes a man so giddy hee cannot stand, and Gluttony so purse that he cannot goe: That olde Verse and Rule is forgotten in our Feasts:

Too soone, too fine, too daintily:

To taste too much, is gluttony.

There is an appetite naturall, when the stomach can extract no more iuyce from meates receiued, it couets more: There is an appetite sensuall, when the rich sayes, *My soule eate, not my Body*: nay, are not some in this Citie, like those *Horace* speakes of? when their estate can reach but to Herrings, they long for fresh Samon. Wee desire the strength of bodies, and the length of dayes; our full Dishes forbid it: If euer that Verse was true, now is the time:

Non plures gladio, quam cecidere gula:

The enemies Sword kills not more, then their owne Throat.

Swearing and Whoredome I will ioine together, (as most sinnes goe by couples) so the Prophet, *The Land is full of Adulterers, and for Oathes the Land mourneth*. Adde vnto Swearing, (the twin-borne brother of it) Cursing, a sinne that makes God (the *summum bonum*) the base executioner of our reuenge: How strange? when men grieue vs, to turne our teene vpon God, and rent him to peeces. Blasphemers against mortall Princes are killed with the sword, and all their estates confiscate: against the Prince of Heauen it is not regarded.

I must not forget my *Edomite*, the Gallant: If you would see an Impostume conflate and swolne vp with all these rancke corruptions, all the former mischiefs, reconciling themselves to a wretched vnitle in one soule; a packe and bundle of sinnes snatched from their seuerall owners, (Enuy from the Malitious, Haughtinesse from the Proud, Derision from the Scorne, &c.) and engrossed to one heart, an Embleme, a Pageant, a short Commentarie of all the Devils proceedings, a Mappe of his walkes, plots, and actions; behold the Gallant:

H

Sed prohibent
grandes pa-
tinae.

Carnificem &
Licetorem vin-
dictæ nostræ.

Gladio feri-
natur, bonis
filco datis, &c.

I taxe not the generous Spirit, whose birth and accoutrements are worthy and high, his minde humble. Oh how comely are good Cloathes to a good Soule. when the Grace within, shall beautifie the Attire without; and not gay Ragges, impudently beare out Wicked actions: Farre be it from me to thinke these *Edomites*, or any other thing, then the Diamonds, that grace our Ring, no, they are the gallant *Esausites*, the profane Roysters, to whom I speake, and that from a Text of Repentance, desiring from my soule, that they may scape the Burden of *Dumah*, by reiecting the manners, and make more account of their Birth-right, then sell it for messes of Pottage, Lusts, and Vanities: But if they will note themselves with the Cole and Brand of Prophanenesse, they must not looke to escape our Censures: wee cannot heare their Oathes, beating the invulnerable breast of Heauen, nor see their Pride, testifying to their face, if they should plead innocence; nor be vnwillingly conscious of their Atheistickall Iestes, Libertine Feastes, worse then *Pagan* Adulteries; and charme our tongues with silence, when the glory of our God, the price of their Redemption, and the danger of their owne soules lye at the stake.

There are other open, and infinite secret sins, which they thinke they secrete: But there are witnesses, the Angels good and bad; the Conscience of the committers, and the iudge of the Conscience: (*Si nemo, non tamen nullus*) if no man, yet not none: therefore what thou'darest not to doe thy fellow seruant looking on thee, that dare not to thinke thy heauenly Master looking in thee. I confesse, we haue a face of Religion, and lookes of profession, making toward *Ierusalem*; but how many make the noule Liberty of our Master, a shelter to these abhorred corruptions? and till the tryall comes, it is not knowne whom many serue: A man that followestwo Gentlemen, is not discerned which to serue, till they part company:

Hos. 7. 10.

Quod non
audes facere
aspiciente con-
seruo: hoc ne
cogites, inspi-
ciente deo.

pany: so long as wealth and religion goe together, it is not apparant, to which of them most adhere, till the crosse parts them, and then it is plaine and easie.

Were these the sinnes of *Edom*, and are they not the sinnes of *England*? The sinnes said I? nay, the Gods of *England*: For the Vsurer adores his mettals, the Epicure his Iunkets, the Drunkard his Gallons, the Voluptuous his Lusts, the Adulterer his Harlots, the Proud and gallant *Edomite* his gay Cloathes, and studied carriage: And as the *Israelites* cried to their Calf made of golden Eare-rings. *These are thy Gods oh Israel*: So we may speake it with horror and amazement, of these foolish, beaustiall, diuelish sinnes, *These are thy Gods oh England*: weake, wretched, vnhelpfull Gods. For shame, vvhathere are vve? could *Edom* euer be worse? Haue we deuoured so many yeeres of peace, ease, plentie, and satirietie, (if I may so call it) of Gods word; and are we still so lame, leane, and ill fauoured in our liues? What shall I say? hath the sweet Gospel, and the sober Preaching of it, made vs sensuall, senseles, impudent, franticke? as the nature of that Countrey is wonderfull, if true, that Raine causeth Dust, and Drought Durt. Haue the sweet Dewes of *Hermon*, made the Hill of *Syon* more barren? Hath the Sunne of Plenty, from the filth of our Security, bred monsters of sinnes? Haue Gods mercies made vs worse? What shall I say?

Fathers and Brethren, helpe: Pittie the miscarrying soules, that haue no mercy on themselves: our Wordes are thought ayre, let your Hands compell them to the seruice of God: The word of Information hath done his best: Where is the rodde of Reformation? Let *Moses* Rodde, second *Moses* Word. The loues of Sinners, the strength of Sinnes; nay, Principalities and Powers are against vs, and wee come armed with a few leaues of Paper: the keenest Sword is with vs, but it is in our lips onely, *The sword of the Spirit*; and though it can

H 2

deuide

Exod. 32. 4.

Sic citas dat
Lutum, imbres
pulucrem. *Plin.*

Verbum in-
formans, virga
reformans.

Hebr.4.

deuide the *Marrow and the bones*, of an awaked Conscience, alas, it moues not the stony hearts: it shall sooner double vpon our selues, then enter such Mayled Consciences: our blowes are filliped backe in contempt: be not wanting ye that haue the ordinance of God. You are his surrogates, and the Preachers hopes: good lawes are made, the life-blood of them is the execution; the Law is else a wodden Dagger in a faire Sheath: when those that haue the charge imposed, and the Sword in their hands, stand like the picture of *S. George*, with his hand vp, but neuer striking: we complaine not of the higher Maiestrates, from the benches, of whose Iudgement, impietie departs not without disgrace, without stroakes: the blame lyes on inferiour Officers, who thinke their office well discharged, if they threaten offenders: these see, and will not see: Hence Beggars lase themselues in the fields of idlenes; hence Tauernes and Tap-houses swarme with vnthrifs; of whom, whether they put more sinne into their bellies, or vomite more forth, is a hard question; I meane, whether their oaths, or ebrieties exceed: Hence wee looke to haue Vagrants suppressed, Idlenesse whipt, Drunkenesse spoke withall; but the execution prooues too often like the Iuglers feast, the Guests set, the table's furnished, meate in dishes, Wine in flaggons; but putting forth their hands to take them, they apprehend nothing but ayre.

The medecine to heale all this, both for Patient and Physitian, is repentance; not a iaculatory cry of *Lord forgive me*, nor the flash of a melancholy passion, but a sound, serious, and substanciall repentance. *Rome* hath an holy water of vertue, they say, to purge and wash away all her spots: *England* hath her holy water too, which, too many trust in for sufficient, we looke vp and cry, *Lord thy mercie*, and wipe our lips, as if wee had not sinned: yet by and by to our former vomite. But the repen-

repentance, that resolues for Heauen, throwes away all impediments; if Gold, if pleasure, if a Throne were in the way, she would sling them aside; she hath an eye bent on the Mercy-seat, and a foote that runnes straight to it: she turnes not into *Samaris*, because she is offered lodging there, nor into the Court of *Egypt*, to be called the Son of *Pharao's* Daughter: the pleasures of *Babylon* stay her not, the Good-fellowes of *Sodome* make her not looke backe: she forgets what is behinde, and neuer rests, like the King that caried the Arke, till she comes to the fields of *Beith-shemess*, the haruest of grace and goodnesse; nor ceaseth lowing with sorrow till she be sped of the mercies of God: she hath felt the weight of sinne and sorrow, and abhorres the cause of them both: she hated not the Deuill worse then her former iniquities, and if it were possible, she would neuer more offend: Thus, this is to returne; what you want of this, you come short of repentance.

The third degree followes to make vp our perfection: If *Returning* might serue as a labour of (but) indifferent trouble, we could afford it, but we must come: You haue heard the *Whence*, heare the *Whither*. Thou hast not done vvith *Enquiring*, vvith *Returning*, *Vp and eate Elias*, thou hast a greater iourney to goe: strengthen thy heart, Oh Christian, (*Restat tibi tertia meta*) thou hast a third marketo ayme at. Come, home to thy God, by a Chast and Holy life; it is not currant pay with God, to part vvith our Vanities, except we imbrace a Religious conuersation. *Paul* makes it as necessary a part of Christianitie, to *Put on the New man*, as to *put off the old*: It is not enough to cease doing euill, but it is damnable not to doe vvell: *He that gathers not vvith Christ, scattereth*. It was the threatening doome in *Iohn Baptists* Sermon, not to the Barren, but to the Euill-fruited Tree. Christs speech carries the same sense and force against the *Pharises*, though spoken to his Disciples: *Except your Righteousnesse*, &c. he saies not, Vnlesse your vnrighteousnesse be

Come.

Vnde & quo.

Summa iniuria, summum ius, & misericordia.

Iam. 2. 13.

lesse then theirs; but, *Except your righteousness be more, exceed, you shall not see heaven.* He that inquires the way to Heaven, and turnes toward it, hath past two degrees of my Text, and his owne Pilgrimage; but he gets little of eyther praise or comfort, except he come home to it: Heere is not so much perseuerance lessened, as perfection: there is extreame wrong, extreame right and mercie. The two first shall be shut out of Heaven; the last onely, hath a promise of entrance. *Judgement without mercy, shall be to him that shewes no mercy;* not to the cruell onely, but to him that is but meerely iust: The want of Iustice is not onely damned, but the want of Mercy: the Rich Churle went to hell for not relieuing *Lazarus*, though he wronged him not. If the vsurer part with his extortions, the Wanton vvith his Minions, the Cheater with his Frauds, the Tradesman with his Oathes, he thinks himselfe by this time a high Christian, and that God must needs blesse him, he is so repentant. If the long perswasions of many Sermons, can worke this on vs, that vve abate of our former outrageous licentiousnesse, vve strait sponge vp our selues; and with a conceit, that we haue done much for God, out-face all reproofes: but *he that hath much forgiven him, loves much.* The Prodigall does not onely turne from his Harlots and vices, but comes home to his Fathers house: There vvas no stint in that sinfull Womans penitence, till she had powred floods of teares on the feete of our Sauour: The conscience of *Zichem* was not disburdened, by ceasing his extortion, but by restitution to the wronged, commiseration to the distressed, euen to one halfe of his goods, and these are the commended penitents.

How sorts our practise with this Doctrine? shew me a sacrilegious Patron, a Pyrate of the Church, that (if his hand cease from spoyling God of his Tithes, yet) will repayre the breaches his rapine hath made: shew me a Bribe-guilty Officer, seeke out vvith wet eyes, and reward

reward with a full hand, the wronged Suitors: how many are more cruell hearted then *Judas*, that neyther on repentance nor despaire well bring backe the price of the Poores Bloud, vvich they haue sucked? Behold the earthly Churle, to make his sonne a Gentleman, prostituting his honestie, conscience, soule, and forsaking his owne mercy: (as the Prouerbe is vile, if euer true, *Happy is that Sonne, whose Father goes to the Devils*.) After he hath mowed Corne, or fattened his Oxe, on the very place, (*vbi Troia fuit*) where the Towne stood; nay, kenneled his Dogs vvithin the walles of the Sanctuarie; and turned the Hall of Charitie into the Parlour of Pride; his Body linkes to the Graue, and (it is to be feared) his Soule to Hell, being rung thither vvith the peales of Belles and curses. The better instructed Heire, (to omit those that exceed the tyranny of their Fathers) seeing and detesting his dead Fathers deader courses, vvithdrawes his hand from extortion, from depopulation, but what reasons can make him a restorer? it is enough (he thinkes) to cease wronging. But *Curse ye Meroz, saith the Angell of the Lord, curse the inhabitants thereof, because they came not forth, to helpe the Lord in the day of battaile:* Did they fight against God? No, they helped him not: that Seruant was condemned for clayming his owne debt: the Prayers and Fastings of the *Iewes* were despised, for clayming their owne debts; and standing vpon Sacrifice with men, Whiles they would haue mercy with God. *Nehemiah* threatned the same people with a stricter taxation: *They must restore the extorted Lands and Houses of their brethren; nay, remit some part of the debt, or they were cursed with that fearefull Sacrament, the shaking the lap of his Garment, so to be shaken out of Israel, all the congregation crying, Amen.* Lastly, beyond all exception, the manner of the Lambs coming to Iudgement, testifies as much; *Goe ye Cursed:* For what cause? Because ye denied the Labourer his hire, or tooke

Non ignota cano.

Quis talia fando temperet à lachrimis?

Iudg. 5. 23.

Math. 18.

Esay. 58. 3.

Neh. 5.

tooke Bread from the hungry, &c. No, these are crying sinnes, and *Hasten before unto Iudgement*: But, *You gaue them not, therefore, (Ite maledictis)* Goe ye cursed; so *Come ye blessed*. What, because ye dealt iustly, and gaue euery man his due? no, these vertues may be in morall men that want Faith and Christianitie: But, *You gaue them your owne bread; Hungry, and clad them Naked with your owne cloathes*; therefore, *Come ye blessed*.

What vse you vwill make of this, I know not; what vse you should make, I know: If the Tree vvithout good fruit shall be burned, vvhat shall become of the Tree that hath euill? If Barrenesse be cast into the fire, what doth Rapine and Robberie deserue? If it be damnation enough to denie our owne Bread, vvhat is it to take away the only Loafe, Coate, or Cottage of our poore brother? Woe to the Backe that vveares the Garment, to the Bellies that deuoures the Food, they neuer sweat for; I meane, that by force or fraud, tookethem from the owners. If *Nabal* and *Dines* burne for not giuing their owne, vvhat shall become of *Ahab* and *Iesabel*, for taking away the Vineyard of *Naboth*? If the righteous be scarcely saved, where shall the vngodly and the sinner appeare?

Now if after this Phisicke giuen, I should aske many, how they feelee the Pulses of their consciences beate? I presume on this reply: (*Notum loqueris*) you but guild Gold, and minister to vs such Phisicke, as vve haue taken before. All this wee know; (we doe not euermore plie your vnderstandings vvith new things; but lay old, almost dead and forgotten, fresh to the Conscience:) I aske further, how much of this haue you practised? and still looke for an affirmatiue answer, All this, *hane I kept from my youth*.

Let vs reason and discusse this matter a little. To Enquire, is hearing, or rather harkening to the word: to Returne, is repenting: to Come, is beleeuing, or rather looking

1. Pet. 4. 18.

king more toward perfection, proceeding into the ripeness of Faith. This latter is so necessary, that we cannot come to God with his acceptance, our comfort, if we leaue our Faith behind vs; without this, *impossible to please him*, to be rewarded of him: This our Charter whereby we holde all our Priuiledges, our Title in Capite to Earth and Heauen: But (*Sub Iudice Lis est*) the great Iudge of Heauen shall one day censure it: meane time, giue me leaue to helpe thee, peruse this euidence of thy Faith, vvhereon thou so presumest. Christ dying, made a Will, sealed it with his owne Blood, wherein he bequeathed a certaine Inheritance to his brethren: the Conueyance is the Gospell, (this his Testament:) the executor of this Will, is the holy Ghost: our Tenure and Euidence, is our Faith. Now, thou layest title to *Ierusalem* for a Childs part. What's thy title? in Christs name and right: vvhat conueyance did Christ euer make thee of such a portion? Yes, hee conueyed it to mee by Will: What, by a speciall name? no, but by a generall title to all beleeuers: That I am one of these heires, my euidence, my Faith. Let God alone to try thy Faith: If thou comest to mee for counsell, sayth *S. Iames*, thou must shew me another euidence; *Shew mee thy faith by thy workes*.

If thy heart be corrupt, thy hands filthy, thy tongue false, thy euidence is but counterfeit. Christ giues not title of inheritance in Heauen, to such as haue no holiness on Earth: *Know ye not that the vnrightheous shall not inherit the kingdome of God? Be not deceived, neither Fornicators, &c. And there shall enter into it no vncleane thing, nor any thing that worketh abomination, or lyes*. Perhaps thou wilt yet stand vpon it: produce thy witnesses; they are onely two, thy Life, thy Conscience: they cannot speake with thee, against their maker and thine. Thy life speakes lowde, and plaine: Thy pride, drunkenness, oppression, couenage, lusts, blasphemies, manifest

1 Cor. 6. 9.

Reu. 21. 27.

Tit. 3. 8.

manifest thou hast but a broken title: and *Paul* pleads against thee, from this cleere aduantage: *Protest to them yee beleene in God, that they be carefull to shew forth good worker.* They that haue the euidence of Faith, must haue the witnesse of workes: It is a poore deed, without witnesse. Thy conscience speakes plaine too, that thy faith is but a carnall perswasion, bred of securitie; a forged Euidence, made by a false Scriuener the Deuill, to deceiue thy owne eyes and the worlds, not Gods. Now, where is thy claime? stand vpon good assurance, lest when that subtil winnower *Sathan* comes to sift thee graine after graine, thou prouest Chaffe: wee may come with this carnall perswasion, little better then reprobate hope, to the Temples, to the Pulpits to the Sacraments, but if we come so to the tribunall of CHRIST, vvoe vnto vs: the too much trusting to a verball, leane, sicke, starued faith, deceiues many a Soule: whiles we couet to be solididians in opinion, wee prooue nullidians in practise: no matter for wisdom in the Soule, grace in the conscience, honestie in the life, if the profession of faith be in the tongue: but the Poore may say as hee in the Comedie: (*Oculata mihi sunt manus, credunt, quod vident:*) My hands haue eyes, and they belecue what they see: wee carry the formes and outsides of Christians, and thinke God beholding to vs, for gracing his materiall, earthly Temples; when in the Temples of our owne hearts, we set vp the Idols of our owne affections, yet are these the Temples, wherein hee is best pleased to dwell: but if wee be come to God by faith, hee is also come to vs by grace: *The spirit of Christ is in vs, if wee be not Reprobates. And if this spirit be in vs, the body of sinne is dead.* At least hath his deaths-wound: But alas, in how many of vs doth sinne liue, dwell, (I would I might stay there, nay euen) raigne? as if Christ had come to destroy the Diuell, and not the workes of the Diuell, to free vs from the damnation and not the domi-

Hicce Deus
templis gau-
det, &c.

2 Cor. 13. 5.
Rom. 8. 9. 10.

Dominandi
vim,
Damnandi
vim.

nion

nion of sinne: but he that tooke from sinne the power to condemne vs, tooke also the power to raigne in our mortall Bodies. And the second is but a consequent of the first, postscribed with that word of inference, now then, &c. Thus Christ came not onely to binde the Deuill, but to loose and dissolue his workes.

I haue read and obserued in the Historie of *Scotland*, a certaine controuersie betwixt that Kingdome and *Ireland*, for a little Iland that lay betweene them; eyther claimes it as their due, and the strife growing hot, was falling from wordes to blowes: but reason moderated both sides, and they put it to the decision of a *Frenchman*; who thus iudged it: hee caused liuing Serpents to bee put into that Iland; if they liued and thriued there, he iudged it *Scotland*; if they pined and died, hee gaue it for *Ireland*. You can apply it easily: If the venomous Serpents, poysons, and corruptions of our natures batten and thriue in vs, wee are Satans; if they languish and consume, wee are Gods: thus is the title ended for the freehold of our Soules, by what sure rule vvee may know, whether they belong to Hell or Heauen. If our hearts be vnstabled of these beaustiall lusts, and trimmed vp with Sanctimony to entertaine our holy Guest, there shall be a reciprocall and enterchangeable comming of vs to Christ, and Christ to vs: and we shall as surely suppe with him in his Court of glory, as he hath supped with vs, in our house of Obedience.

Let vs onely feare, least our want of Repentance hinder this. I should haue earst obserued it, as a materiall instruction from this place, I could not finde a fitter time to insert it, then heere, to draw your comming with more alacritie. There is a reseruatiō to repentance, euen to abhorred *Edom*: let the sonnes of the prophane *Esau* repent, and they shall not be forsaken of mercie: *Returne and come*, and your night threatned, shall be made a ioyfull warning, though it had as cer-

I 2

taine

Rom. 7. 25.
& 8. 1.

1 Ioh. 3. 8.

Reu. 3. 20.

taine and defined a time, as euer had *Jonas* doome against *Nineveh*, the set bounds of 40. dayes, with a *Non ultra*: yet be you humbled and this iudgement shall be dispensed with: If there be such mercy to *Edom*, let mee say boldly, repenting *Israell* shall not faile of it: the night shall linger, and the Sunne bee kept from setting, if vvee will returne in our day: the threatnings of God haue a condition included; that generall, that promised, that neuer refused interposition of repentance. As absolute as the speech might seeme to *Abimelech*, with-holding *Abrahams* Wife, *thou art but a dead man*, yet it had an implicite condition, *except thou restore her undefiled*, as appeares by the sequell. It is a common Fountaine where at euery repentant soule may drinke, *at what time soeuer, what sinner soeuer, repent of what sinne soeuer, &c.* And if yet any feele themselves thirsty, weake, and not througly resolu'd, let him for euer confute the distrust of his owne heart, the malice of *Sathan*, the present difficulties, vvith that of *Ieremiah*, vvhere in expresse wordes, our repentance is said to make God repent, euen of his threatned, and intended Plagues.

God hath threatned to all sinners, a Night of sorrow, and it shall as surely come, as euer Euening succeeded day: but there is an *Except*, that shall saue vs, a seasonable and substantiall repentance: if wee turne from those winding Labyrinths of sinne, and come home to God, he will saue vs from this Night, that we perish not: there is no coming to G O D, but in and by Iesus Christ; through his Sonne must God looke at vs, and wee at him; that he may be mercifull, we hopefull.

Come then beloued, to Iesus Christ: behold him with the eyes of Faith, standing on the Battlements of Heaven, and vvasting you to him: come freely, come merrily, come with speed; come betimes, least when you would, you cannot for want of direction, dare not for

for want of acquaintance with him: he that comes not till the last gaspe of extremitie, knowes not how to come, because he begins but then. How prone are our secte to forbidden pathes? the Flesh cals, vvee come: Vannitie cals, vvee flocke: the World cals, wee flie: Let Christ call early and late, and eyther vve not come, or vnnwillingly, or late, or vvith no purpose to stay. How iustly may hee take vp that complaint against vs, that against the *Iewes*; after all my Promises, assurances, reall performances of Mercies; *You will not come vnto me, that you might haue life*; Perhaps, when we are weary of sinne and sinne of vs, then let God take vs; he will none of the Devils leauings. Some vvould come, but for some impediments; that eyther Childes Portion to be made vp; such a House to be builded, such a Ground to be purchased; this same *But*, marres their coming, as hee in the Gospell, *But* for burying his Father; and that other, *But* for bidding his Friends farewell; so, *But* for *Mammon*, and that wee cannot be rich vvith a good conscience; *But* for Pleasures, that wee cannot be vvanton, yet nourish the hope of saluation. *But* for these (*veruntamens*) *But's*, they vvould come, (*Sed vix sunt visi, qui carere nisi*;) we haue all one *But*, one exception or other, to keepe vs from our Christ: yet *Paul* counts all these but drosse, but dung: And if any thing seeme fayrer in thine eye then Christ, (*Detur digniori*) giue thy soule to the worthier: Wee can extreamely affect no earthly thing, but the Deuill (at one time or other) will bring it into opposition with Christ, as the Moone and the Sunne, to see which of them shall be eclipsed. Alas, how ordinary (yet how vile is it (*Post-ponere Christum bonibus, qui nos aquauit angelis?*)) to set Christ after our Oxen, that hath made vs equall to the Angels? yet all those Friends, whom we so trust, shall soone faile vs, and at our most need runne from vs, as Vermine from an house on fire. Giue me leaue to shew you this indig-

Ioh. 5. 40.

nitie offred to Christ by a *metaphor* ; familiar comparisons giue the quickest touch , to both vnderstanding and conscience.

A certaine Gallant had three Friends : two of them flatter'd him in his loose humours ; if in this, I may not rather call them Enemies : The third , louingly dissuaded him from his follies : on the two flatterers, he spent his Patrimony ; the third he casts off with contempt : his ryot and wealth gone, his Friends went too ; for they were friends to the Riches, not to the Rich man : Debt was required, he arrested, and the Prison not to bee auoyded : in this calamitie, he studies refuge ; hence bethinks himselfe of his two Friends, of whom he desires reliefe : the first's answer is cold and short, *Alas, I cannot spare it, you should haue prevented this earst* : The other speaks a little more comfort ; *I haue no Money to help you, yet I will beare you company to the Prison doore, and there leave you* : The distressed man findes small satisfaction in all this ; therefore as his last refuge, he calls to minde his third Friend, whom he had euer scorned, wronged ; and after much wraffling betwixt shame & necessitie, he sends to him, with no lesse earnestnesse, then humilitie, discouers his exigents, requires helpe : the Message scarce deliuered, he comes with speed, payes the Debt, sets him at libertie, nay repaires the ruines of his estate. The Rioter, is Man ; two flattering Friends , are Riches and Pleasures ; these the soule of man embraceth , spends her strength and time, most precious Riches, on them : The third Friend, that rebukes his sinnes, is Christ ; this because distastefull to bloud and flesh, without regard to his sauing health, is reiected : at last, all the time of Grace spent, the soule (so farre) in Gods debt, is arrested by one of Gods Sericants, Sicknesse, or Calamitie, or an afflicted Conscience, then those Friends begin to sinke ; Pleasure is gone sodainely, so soone as the Head begins to ake : Riches (perhaps) will offer to goe with him to the Prison doore, the gates of Death,

Death, the preparation to the Graue : the fainting Soule fore-seeing their falshood, weakenesse , aggrauation of his miseries ; with an humbled Heart, remorsefull Conscience, Teares in his eyes , Prayers and Cries in his tongue, sollicites his neglected Sauour, to pittie his distresse , and haue mercy vpon him : these Messengers haueno sooner pierced the Heauens , but downe comes the Spirit of Grace and Mercy, with Pardon and free Remission , payment of all Debts , and discharge of all Sorrowes.

If euer you meet with Friend more able, more willing, more certaine, to doe you good, reiect this counsell ; *The breath of all men is in their nostrils, and there is no helpe in them, though they were Princes* ; when not onely their materiall parts, Flesh, Bloud, Bones, and Marrow, but euen part of the inward man, so farre as their worldly intendments went, *Their Thoughts perish*. But God was, is, and is to come ; not onely in Power, but in Mercy, Sweetnesse, Protection. *Iesus Christ yesterday, and to day, and the same for euer*.

That Iesus Christ put into our mouthes a tongue to Enquire, into our hearts a purpose to Returne, into our liues a grace to Come home to holinesse , and himselfe,

This God grant for his mercies sake , Iesus Christ for his merits sake, the Holy Ghost for his names sake, to whom be ascribed all honour and praise , for euer and euer. *Amen*.

FINIS.

Psal. 146.

Heb. 13.8.