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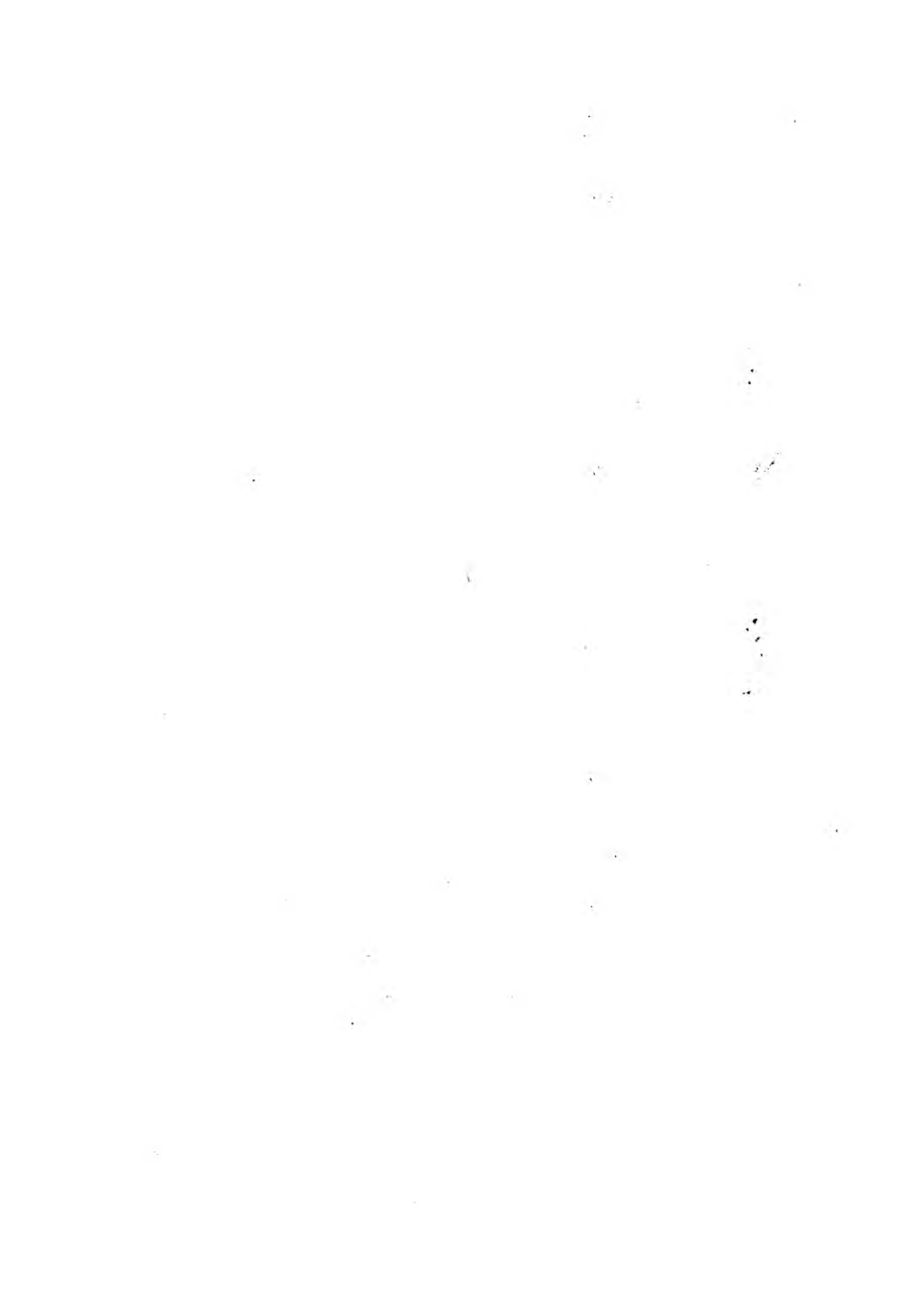
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THE  
WISDOM  
OF OUR  
FATHERS  
FULLER.







THE WISDOM OF OUR FATHERS.

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SELECTIONS

FROM THE

WRITINGS

OF

THOMAS FULLER.

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WITH A MEMOIR.

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## MEMOIR.

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CHRISTIAN wisdom is many-sided. It combines “diversities of gifts” with unity of spirit. The gospel neither requires nor produces a monotonous uniformity of character; but gives free scope to, and affords an ample field for, the exercise of all the faculties of our manifold nature. The Apostle Paul, writing to the Corinthians, shows that the Church, which is the body of the Christ, is like the human body in this, that “as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit we are all baptized into one body. \* \* \* If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? And if all were one member, where were the body?” The “Wisdom of our Fathers” has already been illustrated by the devout spirituality of Leighton and the profound philosophy of Bacon. We have now to see it displayed in the “wit and wisdom of Thomas Fuller.”

Coleridge, from whose critical *dicta* few will be bold enough to dissent, said of Fuller: "Next to Shakespeare, I am not certain whether Thomas Fuller, beyond all other writers, does not excite in me the sense and emotion of the marvellous;—the degree in which any given faculty or combination of faculties is possessed and manifested, so far surpassing what one would have thought possible in a single mind, as to give one's admiration the flavour and quality of wonder! Wit was the stuff and substance of Fuller's intellect. It was the element, the earthen base, the material which he worked in; and this very circumstance has defrauded him of his due praise for the practical wisdom of the thoughts, for the beauty and variety of the truths, into which he shaped the stuff. Fuller was incomparably the most sensible, the least prejudiced, great man of an age that boasted a galaxy of great men. He is a very voluminous writer; and yet, in all his numerous volumes on so many different subjects, it is scarcely too much to say, that you will hardly find a page in which some one sentence out of every three does not deserve to be quoted for itself as motto or as maxim."

Nor did Coleridge stand alone in this high estimate of the value of Fuller's writings. Similar passages, scarce less glowing in their eulogium, might be quoted from the pages of such critics as Charles Lamb, Henry Rogers, Professor Craik, and others. Let it, however, be granted that the praise is somewhat exaggerated and excessive; yet, when all due abatement has been made,

it must be admitted that the writings of Thomas Fuller deserve to be more generally known than they are at present.

Though Fuller was by no means a recluse student, and though he lived in one of the most eventful periods of our history, yet the recorded facts of his history are neither numerous nor important.\*

He was born in the year 1608, at Aldwinckle, in which village his father, a man of considerable learning, was rector. In his own quaint style he thus speaks of his birthplace. "God in his providence fixed my nativity in a remarkable place. I was born at Aldwinckle, in Northamptonshire, where my father was the painful preacher of St Peters. This village was distanced one good mile west from Achurch, where Mr Brown, founder of the Brownists, did dwell, whom, out of curiosity, when a youth I often visited. It was likewise a mile east from Lavender, where Francis Tresham, so active in the Gunpowder Treason, had a large demesne and ancient habitation. My nativity may remind me of moderation, whose cradle was rocked between two rocks. Now, seeing I was never such a churl as to desire to eat my morsel alone, let such who like my prayer

\* The chief sources of information for the following Memoir are the autobiographical notices scattered so plentifully through his voluminous works, the anonymous biography published at Oxford shortly after his death, and the very full and exhaustive *Memorials of the Life and Works of Thomas Fuller, D.D.*, by the Rev. Arthur Russell, B.C.L. London: Pickering, 1844.

join with me herein—God grant we may hit the golden mean, and endeavour to avoid all extremes; the fanatic Anabaptist on one side, the fiery zeal of the Jesuit on the other, that so we may be true Protestants, or, which is a far better name, real Christians in deed.”\*

At the early age of twelve, having attended a village school for four years, he was sent to Cambridge, and entered at Queen’s College. Dr Davenant, afterwards Bishop of Salisbury, his maternal uncle, was the master, and his cousin, Edward Davenant, one of the tutors. He took his degree of B.A. in 1624 $\frac{4}{5}$ , and M.A. in 1628. His relatives used all their influence, which was considerable, to secure his preferment, and he speedily became Perpetual Curate of St Bevis, Fellow of Sidney Sussex College, and Prebendary of Salisbury. Whilst incumbent of St Bevis he delivered a course of lectures on the Book of Ruth, which he subsequently printed. In the year 1631 he published his first book. It was a poem, with the quaint alliterative title of *David’s Hainous Sin, Heartie Repentance, and Heavy Punishment*. It is now quite forgotten, as, indeed, it deserves to be. Fuller did not possess the poetic “gift and faculty divine.”

In 1634 he preached, and subsequently printed, a sermon on *The Doctrine of Assurance*. It affords an admirable illustration of the calmness, moderation, and

\* Aldwinckle was likewise the birthplace of Dryden: and Dr Haweis, one of the founders of the London Missionary Society, was incumbent of the parish.

scriptural soundness of his views. Fanatical extravagance on one side, and ritualistic, Romanizing tendencies on the other, had brought this doctrine in discredit. The one party spoke of assurance as essential to salvation, and as conferred by a special Divine illumination : the other rejected it altogether as mere enthusiasm. Steering between these two extremes, Fuller lays it down as the plain teaching of his text (2 Pet. i. 10), that assurance may be attained in this life without any miraculous revelation. But he strenuously insists that it can never be enjoyed by those who make their Christian profession a life of worldly conformity or luxurious ease. "The grace of assurance," he says, "is not attainable with ease and idleness. Christianity is a laborious profession."

Whilst he urges all his hearers to strive after its attainment and enjoyment, he is careful to show that true saving faith may be possessed without it. The two things are separable from one another. "I say, separable, to manifest my dissenting from such worthy divines, who make this assurance to be the very being, essence, life, soul, and formality of faith itself. Whence these two opinions, as false as dangerous, must of necessity be inferred, first, that every one who hath true faith and is eternally to be saved hath *always* some measure of this assurance : secondly, that such who are devoid of this assurance, are likewise deprived of all sincere faith for the present. But God forbid any preacher should deliver doctrines so destructive to Christian comfort on the one side and advantageous to

spiritual pride on the other. Such will prove *car-nificinæ*, the racks and tortures of tender consciences. And as the careless mother killed her little child, for she overlaid it, so the weight of this heavy doctrine would press many poor but pious souls, many faint but feeble infant-faiths to the pit of despair; exacting and extorting from them more than God requires,—that every faith should have assurance with it, or else be ineffectual to salvation.”

Following the scholastic method then so popular, he proposed his argument in the form of a syllogism.

*The Major*—“He that truly repenteth himself of his sins, and relieth with a true faith upon Christ, is surely called, and by consequence elected before all eternity to be a vessel of honour.”

*The Minor*—“But I truly repent myself of my sins, and rely with a true faith on God in Christ.”

*The Conclusion*—“Therefore I am truly called and elected,” etc.

He shows that in order to attain this assurance we must have first the testimony of a good conscience to the reality of our repentance and the sincerity of our faith; and secondly the witness of the Holy Spirit (Rom. viii. 16).

In meeting some of the objections which were urged against this doctrine, he uses the following striking and characteristic illustration: “Now we must with sorrow confess that this doctrine of the Spirit dwelling in the hearts of God’s servants, is much discountenanced of

late, and the devil thereupon hath improved his own interest. To speak plainly, it is not the fierceness of the lion, nor the fraud of the fox, but the mimicalness of the ape, which, in our age, hath discredited the undoubted truth. But what if the apes in India, finding a glow-worm, mistook it to be true fire, and heaping much combustible matter about it, hoped by their blowing of it, thence to kindle a flame ; I say, what, if that laughter-causing animal, that mirth-making creature deceived itself, doth it thence follow that there is no true fire at all ? And what if some fanatics by usurpation have entitled their brainsick fancies to be so many illuminations of the Spirit, must we presently turn Sadducees in this point, and deny that there is any Spirit at all ? God forbid.”

In replying to those who pretend that assurance of salvation would tend to a carnal and presumptuous security, he shows that the very reverse is the fact, and that the blessed effects of a well-founded assurance are amongst the proofs of its truth.

“The third and last witness we will insist on is that comfort and contentment the conscience of the party takes in doing good works, and bringing forth the fruits of new obedience ; that though he knows his best good works are straitened with corruptions and many imperfections, yet because they are the end of his vocation, and the justifiers of his faith ; because thereby the gospel is graced, wicked men amazed, some of them converted, the rest confounded, weak Christians confirmed, the



poor relieved, devils repining at them, angels rejoicing for them, God himself glorified by them ; I say, because of these and other reasons, he doth good deeds with humility and cheerfulness, and findeth a singular joy in his soul resulting from the doing thereof.”

He admits that many true believers never attain to this comfortable assurance, and that some who are self-deceivers never doubt their safety ; but he maintains that godly sorrow will, as a rule, be accompanied by inward peace, that it will be followed by spiritual joy, and that it will fill our hearts with gratitude, our lips with praise. He admirably says, “All heavenly gifts, as they are got by prayer, are kept, confirmed, and increased by praise.” Excellent, too, is the following caution against presumption and false security : “Presumption is hot poison ; it kills its thousands, makes quick riddance of men’s souls to damnation. Despair, we confess, is poison, and hath killed its thousands, but the venom thereof is more curable, as more cold and faint in the operation thereof. Take heed, therefore, of presumption, lest the confidence of the assurance of thy calling betray thee to spiritual pride, that to security, that to destruction.”

If controverted doctrines had always been defended in this temper and spirit, polemical theology would not have been the opprobrium of the Church.

In the year 1634 he received, through the kindness of his uncle Davenant, the Rectory of Broad Windsor, in Dorsetshire, and in the following year returned to

Cambridge, to take his degree of Bachelor of Divinity. It illustrates the affection with which his parishioners regarded him as well as the charm of his society that, "at his setting forth, he was acquainted that four of his chief parishioners, with his good leave, were ready to wait on him to Cambridge, to testify their exceeding engagements; it being the sense and request of his whole parish. This kindness was so present and so resolutely pressed, that the Doctor, with many thanks for that and other demonstrations of their love towards him, gladly accepted of their company, and with his customary innate pleasantness entertained their time to the journey's end."

On his return to Broad Windsor he set himself to complete the works which he had planned and commenced at Cambridge. The first of these was the *History of the Holy War*, the dedication of which, to Lord Montagu and Sir John Powlett, is dated March 6th, 1639. It is a clear, well-written, and learned history of the Crusades, and, at one period, was very popular.

It abounds with his peculiar quaintnesses of style, which enliven what in other hands would be a dry catalogue of names. Thus in enumerating the important towns in Palestine, he says: "Aphek, whose walls falling down, gave both the death and grave-stones to twenty-seven thousand of Benhadad's soldiers." "Sisera, who for all his commanding nine hundred iron chariots, was slain with one iron nail." "Gibeon, whose inhabitants cozened Joshua with a pass of false-dated

antiquity : who could have thought that clouted shoes could have covered so much subtilty!" "Edrei, the city of Og, on whose giant-like proportions the Rabbies have invented more giant-like lies." "Gadara, whose inhabitants loved their swine better than their Saviour." "Pisgah, where Moses viewed the land; hereabouts the angel buried him, and also buried the grave lest it should occasion idolatry." "The fountain where Bathsheba's washing her body occasioned the fouling of her soul."

Whilst at Broad Windsor he married; the precise date is uncertain, and of his wife little is known. His wedded life soon terminated by the death of his wife, probably in child-bed, about a year after marriage, leaving an infant son, who survived his father.

The strife between the King and the Parliament was now rapidly becoming embittered, and the clouds were gathering which were soon to break over the land in storm and tempest. In the year 1640 the memorable Convocation met at Westminster, which did so much to alienate the different parties in the Church. Of this Convocation Fuller was a member, and acted during part of the time as secretary. Dissatisfied with the course of events, however, he joined with a number of members who protested against the course of the dominant party, and withdrew. In his *Church History* and *Appeal of Injured Innocence* he has left a minute account of the proceedings of the Convocation, and of his own share in them. These transactions, however,

belong rather to ecclesiastical history than to the biography of Fuller, and need no further notice here.

In the same year (1640) he contributed a sermon to a volume of funeral discourses, entitled *Threnikos, The House of Mourning furnished*; and a volume which he called *Joseph's parti-coloured coat*. In the sermon, which is upon Rom. xii. 2, occurs the following passage, the fidelity of which is worthy of all praise:—"I know, and see by daily experience everywhere, how few there be that in their lifetime deserve the praise of religion in their death. For my part, I never did, nor never will gild a rotten post or a mud wall, or give false witness in praising, to give the praise of religion to those that deserve it not. I desire those of my congregation would make their own funeral sermons while they be living, by their virtuous life and conversation. As the Apostle saith, 'He hath not praise that is praised of men, but he that is praised of God.'"

*Joseph's parti-coloured coat* is a volume of expository discourses, distinguished by all Fuller's vigour, piety, and wit. It abounds with quaint, pithy, epigrammatic sayings, such as "Practice without knowledge is blind; knowledge without practice is lame." "To him, to whom the sacrament is not heaven, it is hell." "What was pride in the builders of Babel will be piety in us, to mount and raise our souls on high till the top of them reach to heaven." Longer extracts from this work will be found amongst the selections in the present volume.

In 1641 Fuller removed to London, where he was

appointed to the Lectureship of the Savoy. His preaching seems to have been very popular, especially amongst the lawyers and barristers at the Inns of Court. In the numerous dedications prefixed to the chapters of his *Church History*, *British Worthies*, and *Pisgah-sight of Palestine*, he commemorates the names of many, eminent for learning and piety, whose friendship he had formed at this period.

It was whilst preacher at the Savoy that he published the *Holy and Profane State*, perhaps his best known and most popular work. It consists of a series of brief biographies and sketches of character, admirable for their vivacity of style and accuracy of delineation. Extracts are given from this work in the following pages.

Hitherto he had quietly pursued the "even tenour of his way," faithfully preaching the gospel, and avoiding all cause of offence with any party in the State. But it was difficult, perhaps impossible, in those stormy and troubled times to remain on friendly terms with the opposing factions. Fuller, though both by nature and from conviction a lover of moderation and of peace, was not the man to conceal or modify his own views of truth and duty. And it happened to him, as it commonly happens to those who in times of revolution "seek peace and ensue it," that he gave offence to both parties. In the year 1643 he preached at Westminster Abbey, on the anniversary of the King's accession. He chose as his text the words in 2 Sam. xix. 30, "And Mephibosheth said unto the king, Yea, let him take all,

forasmuch as my lord the king is come again in peace unto his own house." The sermon was a characteristic exhortation to mutual confidence and good feeling. He urged upon the contending parties the duty of seeking peace as the object of all their endeavours. "There must," he says, "at last be a mutual confiding on both sides, so that they must count the honesty of others their only hostages. This the sooner it be done, the easier it is done. For who can conceive that when both sides have suffered more wrongs they will sooner forgive, or when they have offered more wrongs be sooner forgiven? For our King's part, let us demand of his money what Christ asked of Cæsar's coin; Whose image is this? *Charles's*: and what is the superscription? *Religio Protestantium, Leges Angliæ, Libertates Parliamenti* :\* and he hath caused them to be cast both in silver and gold, in pieces of several sizes and proportions; as if thereby to show that he intends to make good his promise both to poor and rich, great and small, and we are bound to believe him.

"Nor less fair are the professions of the Parliament on the other side, and no doubt but as really they intend them. But these matters belong not to us to meddle with, and as for all other politic objections against peace, they pertain not to the pulpit to answer. All that we desire to see, is the King re-married to the State; and we doubt not, but as the bridegroom, on

\* The religion of Protestants, the laws of England, the liberties of Parliament.

the one side, will be careful to have his portion paid, *his prerogative*; so the bride's friends, entrusted to her, will be sure to see her jointure settled—*the liberty of the subject.*”

Towards the conclusion of his sermon he enforced the duty of prayer—special, fervent, importunate prayer—that God would overrule the events of the time for the nation's welfare and His own glory. “Let us pray faithfully, pray fervently, pray constantly, pray continually. Let preacher and people join their prayers together, that God would be pleased to build up the walls and make up the breaches in the application, that what cannot be told, may be foretold for a truth; and that our text may be verified of Charles in prophecy, as by David in history. Excellently St Austin adviseth, that men should not be curious to inquire how original sin came into them, but careful to seek how to get it out. By the same similitude (though reversed) let us not be curious to know what made our King to leave this city, or whether offences given or taken moved him to his departure; but let us bend our brains, and improve our best endeavours to bring him safely and speedily back again. How often herein have our pregnant hopes miscarried, even when they were to be delivered! Just as a man in a storm, swimming through the sea to the shore, till the oars of his faint arms begin to fail him, is now come to catch land, when an unmerciful wave beats him as far back in an instant as he can recover in an hour: just so when our hopes of a happy peace have

been ready to arrive, some envious unexpected obstacle hath started up, and hath set our hopes ten degrees backwards, as the shadow of the sun-dial of Ahaz. But let us not hereat be disheartened, but with blind Bartimeus, the more we are commanded by unhappy accidents to hold our peace, let us cry the louder in our prayers, the rather, because our King is already partly come, come in his offer to come, come in his tender to treat, come in his proffer of peace. And this very day, being the beginning of the treaty, I may say he set his first step forward: God guide his feet, and speed his pace. O let us thriftily husband the least mite of hopes that it may increase, and date our day from the first peeping of the morning star, before the sun be risen. In a word, desist from sinning, persist in praying, and then it may come to pass that this our use may once be antedated, and this day's sermon sent as a harbinger beforehand to provide a lodging in your hearts for your joy against the time, that 'my lord our king shall return to his own house in peace.'"

These were wise and weighty words. But we, who judge after the event, can see how hopeless were all such attempts at pacification. The disease in the body-politic was too severe and too deeply rooted to be eradicated without some violent measures.

The discourse gave great offence to the more extreme partisans who heard it. Shortly after this he was called upon, together with the other London clergy, to take an oath of allegiance to the Parliament. "This," he



says, "was tendered to me and taken by me in the vestry of the Savoy Church, but first protesting some limitations thereof to myself. This, not satisfying, was complained of, by some persons present, to the Parliament; where it was ordered, that the next Lord's day I should take the same oath *in terminis terminantibus*, in the face of the Church; which not agreeing with my conscience, I withdrew myself into the King's parts."

He seems to have found himself as little at home with the Royalists in Oxford as with the Parliamentarians in London. Being called upon to preach before the King, his sermon gave great offence to the zealots of his own party, to whom his moderation and impartiality were very distasteful. After a stay of only three months in Lincoln College, Oxford, he applied for and received a chaplaincy in the army, under Lord Hopton. There were few of the officers in the King's service to whom a man of Fuller's character would have been acceptable, or under whom he could have served. Lord Hopton, however, and his Chaplain seem to have been in perfect accord. Fuller's anonymous biographer says of him, "This noble lord, though as courageous and expert a captain, and successful withal as any the King had, was never averse to an amicable closure of the war upon fair and honourable terms, and did, therefore, well approve of the Doctor and his desires and pursuit after peace. The good Doctor was likewise infinitely contented in his attendance on such an excellent personage, whose conspicuous and noted loyalty could not

but derive the same reputation to his retainers, especially one so near to his conscience as his Chaplain."

We do not need the testimony of his admiring biographer to assure us that Fuller was indefatigable in the duties of his chaplaincy, that he read the liturgy with the troops under his charge daily, and preached every Sunday. Whilst attached to Lord Hopton's regiment he formed part of the garrison of Basing House at the time of its celebrated siege by Sir William Waller. The successful defence against the Parliamentary forces seems to have been in great part due to the animating and vigorous exhortations which Fuller addressed to the troops.

Fuller turned to good account the constant change of place which the duties of his chaplaincy involved. Marching and counter-marching through the southern and eastern counties of England, he employed himself in collecting materials for his great work, *The Worthies of England*. It was not published till 1662—the year after his own death, when it appeared as a folio, edited by his son. It is a work of great research and permanent value, though the whimsical episodes and antiquarian gossip in which it abounds often raise a smile at the author's expense.

In the year 1644 Fuller left the army, and took up his abode in Exeter. He here received the honorary appointment of Chaplain to the infant Princess Henrietta Maria, was presented to the living of Dorchester, and published his *Good Thoughts in Bad Times*, and

two years later (1647) his *Good Thoughts in Worse Times*. These are perhaps his most generally popular treatises, and are given almost *in extenso*. (pp. 31—133.)

In his *Worthies of England* he records the following remarkable occurrence as having happened whilst he resided in Exeter during its siege by Sir Thomas Fairfax :—

“When the city of Exeter was besieged by the Parliament forces, so that only the south side thereof towards the sea was open unto it, incredible numbers of larks were found in that open quarter, for multitude like quails in the wilderness, though (blessed be God) unlike them both in cause and effect, as not desired with man’s destruction, nor sent with God’s anger, as appeared by their safe digestion into wholesome nourishment. Hereof I was an eye and mouth witness. I will save my credit in not conjecturing any number; knowing that herein though I should stoop below the truth, I should mount above belief. They were as fat as plentiful; so that being sold for two pence a dozen and under, the poor (who could have no cheaper, as the rich no better meat) used to make pottage of them, boiling them down therein. Several natural causes were assigned hereof. \* \* \* However, the cause of causes was Divine Providence, thereby providing a feast for many poor people who otherwise had been pinched for provision.”

When Exeter fell into the hands of the Parliament Fuller returned to London, and became Lecturer, first

at St Clement's, Lombard Street,\* then at St Bride's, Fleet Street. He did not hold these appointments long, for, as a known Royalist, he was silenced by the dominant party in the State. But he could not be idle, and he employed his enforced leisure in preparing his *Pisgah-sight of Palestine and the Confines thereof, with the history of the Old and New Testament acted thereon*, forming a folio of about 700 pages, which appeared in 1650.

After a brief interval we again find Fuller preaching without let or hindrance, the prohibition being meant to apply chiefly to political offenders. Being summoned to appear before the Court of Triers, who were appointed to examine all ministers and remove such as they found ignorant, incompetent, or vicious, Fuller was in some doubt as to how he should succeed in passing the scrutiny of the examiners, and applied to John Howe for help and advice. Howe gave him all the assistance in his power. When called before the Triers, they asked him "Whether he had ever had any experience of a work of grace in his heart?" Fuller replied that "He could appeal to the Searcher of all hearts that he made a conscience of his very thoughts." This answer was deemed so satisfactory that, backed as it doubtless was by the friendly support of Howe, no further ques-

\* Mr Russell has disinterred from the Churchwardens' accounts for April, 1647, the following entry, which is curious as illustrating the scale of ministerial remuneration at that period: *Paid for four sermons preached by Mr ffuller, £001 06. 08.*

tions were asked him, and he was duly authorized to preach. The examiners requested him, before he left, to give them some proof of his extraordinary memory. With the quaint humour which never forsook him, he replied, that if they would restore a poor sequestered minister he would never forget their kindness as long as he lived.

It speaks well, both for the courage of Fuller and for the moderation of the Parliament, that one use he made of his restored liberty of speech was to preach, at Chelsea, a funeral sermon for the King. He did not, it is true, mention the name of the Monarch, but no one could mistake the reference to Charles. The sermon was entitled *The Just Man's Funeral*, and was "a vindication of the Divine Providence in the misfortunes and deaths of the righteous." His explanation of the word righteous may serve to show how thoroughly Scriptural and evangelical were his views. He says the word is used of good men, *comparatively* in reference to the wicked; *intentionally*, inasmuch as they desire and endeavour after righteousness with all their might; *inhesively*, as having implanted within them heavenly graces and holy endowments, which are sincere though imperfect; and *imputatively*, as having the righteousness of Christ imputed to them.\*

\* The same thought is carried out at considerable length in a sermon preached a few years afterwards from Psalm xxxvii. 37, in which he lays great stress upon the imputed righteousness of Christ. The discourse will be found in the present volume.

He now settled at Waltham, to the perpetual curacy of which he had been appointed by the Earl of Carlisle, whose Chaplain he was. Whilst at Waltham he passed through the press his *Pisgah-sight*, to which reference has already been made, was a large contributor to a volume of biographies of the martyrs and confessors, called *Abel Redivivus*, and published many discourses, expositions of Scripture, and small treatises, amongst which was a defence of the baptism of infants, under the title of the *Infant's Advocate*. In 1654 Fuller married again. His second wife was a sister of Lord Baltinglass, and a great-granddaughter of Bishop Pilkington, by whom he had one son.

Two years later he published his great work, *The Church History of Britain from the birth of Jesus Christ until the year 1648: Endeavoured by Thomas Fuller*. It originally formed a large folio, and has frequently been reprinted. The last edition consists of three octavo volumes of between 500 and 600 pages each, with a supplemental volume, containing the *Histories of Cambridge and of Waltham Abbey*, and the *Appeal of Injured Innocence*, making nearly 700 pages more. These books, poured forth in such rapid succession, were all of a nature to require immense research, and they display the varied knowledge and indomitable industry of their author. Even had they been produced by one who had no interruption to his studies, no anxieties upon his mind, and who enjoyed

all facilities for prosecuting his researches, they would still remain a marvellous monument of indefatigable diligence. But his position was the very reverse of this. Often and pathetically he laments the difficulties with which he had to contend. Yet even here his quaint humour constantly breaks through. Thus, in the preface to the *Appeal of Injured Innocence*, he says, "For the last five years, during our actual civil wars, I had little list or leisure to write; fearing to be myself made a history, and shifting daily for my safety. All that time I did not live to study, but did only study to live." Again, in the preface to his *Church History*, he says, "This history is now, though late (all Church work is slow), brought with much difficulty to an end. The first three books of this volume were for the main written in the reign of the late King. The other nine books were made since *monarchy* was turned into a *state*."

The *Church History* was written by Fuller in a spirit of true charity, and with a warm sympathy for evangelical teaching. It, in consequence, gave great offence to the Romanizing party in the Church, who denounced Fuller as a puritan in disguise, and charged upon him as a fault that he held up to condemnation the superstitions and malpractices of the papacy. Heylin especially made a very fierce attack upon him on this ground. He, however, found more than his match in Fuller, who replied in one of the most remarkable controversial pamphlets in the language—*The Appeal*

*of Injured Innocence.* It is brimful of wit, learning, and logic, and leaves Heylin utterly discomfited.

The restoration of Charles II. to the throne ended the troubles of Fuller, and placed him in the high road to promotion. But it came too late to enable him to reap the full rewards of his labours. He was restored to his lectureship at the Savoy and to his Prebendal stall at Salisbury, was appointed Chaplain extraordinary to the King, and received the degree of D.D. by royal mandate. There was little doubt that he would have been speedily raised to the bench, but his end was near.

In August, 1661, he engaged to preach a wedding-sermon at the Savoy for a relative who was to be married the next day. At dinner he complained of feeling unwell. On being pressed by his son not to preach, he replied that he had "often gone up into the pulpit sick, but always came down well again, and he hoped he should do as well now, through God's strengthening grace." Whilst in the pulpit he felt himself growing worse, and became apprehensive of danger. With a foreboding of the result, he said to the congregation, "I find myself very ill, but I am resolved by the grace of God to preach this sermon to you, though it be my last." Bracing himself up to the effort, he offered prayer and preached extemporaneously, as was his custom, with his usual point and vigour, except that once in the middle of the sermon he faltered, but speedily recovered himself. The effort was his last. He was unable to rise from his seat in the pulpit, and



was with some difficulty conveyed home. He soon after became unconscious, but the day before his death "it pleased God to restore to him the use of his faculties, which he very devoutly and thankfully employed in a Christian preparation for death, earnestly imploring the prayers of some of his reverend brethren with him, himself most intently joining with them, and commending himself to the will of God. Nay, so highly was he affected with God's pleasure concerning him, that he could not endure any person to weep or cry, but would earnestly desire them to refrain; highly extolling and preferring his condition, as a translation to a blessed eternity. Nor would he revert to subjects of a literary or purely secular kind: nothing but heaven and the perfections thereof, the consummation of grace in glory, must fill up the room of his capacious soul, now ready to take its flight from this world. On the morning of Thursday, the sixteenth of August, his sufferings were at an end, and he entered into rest."

In person Fuller was tall and robust, with bright blue eyes, fresh ruddy complexion, and light curly hair. In diet he was sparing and temperate, in "drink very much abstemious, which, questionless, was the cause of that uninterrupted health he enjoyed till his first and last sickness." He allowed himself little time for recreation, and was especially moderate in sleep. Had he not carefully husbanded his time it would have been impossible for him to have produced a succession of volumes which form a library of themselves.

Reference has been made in the preceding pages to Fuller's extraordinary memory. Many of the mnemonic feats recorded of him almost surpass belief. It is said, for instance, that he could repeat five hundred strange words after once hearing them ; that having once heard a sermon he could preach it over again verbatim ; and that, on one occasion, he undertook, "in passing to and fro from Temple Bar to the furthest conduit in Cheapside, to tell on his return every sign, as they stood in order on both sides of the way, repeating them backwards or forwards as they should choose, which he exactly did, not missing or displacing one, to the admiration of those that heard him."

In a passage already quoted, Coleridge remarks that Fuller's reputation for wit has "defrauded him of his due praise for the practical wisdom of his thoughts." The justice of this observation will be apparent in the following selections. Passages of rare beauty, of deep insight, of devout piety, and of tender pathos, will be found in all his writings. This is especially the case in his *Cause and Cure of a Wounded Conscience*, a treatise of great value, though little known. The concluding sentences have a tender beauty, a soft and pensive rhythm, which have been seldom surpassed. Another passage, scarcely inferior to this in pathetic beauty, may be found in the same treatise, describing Adam in Paradise after his fall.

Professor Rogers, in his essay on the *Life and Writings of Thomas Fuller*, after quoting Barrow's

comprehensive definition of wit, proceeds to show how all its forms and varieties are exemplified by Fuller, and gives us amongst others the following instances :—

“Speaking of the Jesuits, he says, ‘such is the charity of the Jesuits, that they never owe any man any ill-will—making present payment thereof.’ Of certain prurient canons, in which virtue is in imminent danger of being tainted by impure descriptions of purity, he shrewdly remarks—‘One may justly admire how these canonists, being pretended virgins, could arrive at the knowledge of the criticisms of all obscenity.’ Touching the miraculous coffin in which St Audré was deposited, he slyly says—‘Under the ruined walls of Grantchester or Cambridge, a coffin was found, with a cover correspondent, both of white marble, which did fit her body so exactly, as if (which one may believe was true) it was *made* for it.’ On Machiavel’s saying, ‘that he who undertakes to write a history must be of no religion,’ he observes, ‘if so, Machiavel himself was the best qualified of any in his age to be a good historian.’ On the unusual conjunction of great learning and great wealth in the case of Selden, he remarks, ‘Mr Selden had some coins of the Roman emperors, and a great many more of our English kings.’ After commenting on the old story of St Dunstan’s pinching the devil’s nose with the red-hot tongs, he drolly cries out—‘But away with all suspicions and queries. None need to doubt of the truth thereof, finding it in a sign painted in Fleet Street, near Temple Bar.’ The bare, bald style of the schoolmen, he tells us, some have attributed to design ‘lest any of the vermin of equivocation should hide themselves under the *nap* of their words.’ On excessive attention to fashion in dress, he says—‘Had some of our gallants been with the Israelites in the wilderness, when for forty years their clothes waxed not old, they would have been vexed, though their clothes were whole, to have been so long in one fashion.’ Speaking of the melancholy forebodings which have sometimes haunted the death-bed of good men, he quaintly tells us, ‘that the devil is most busy in the last day of

his term, and a tenant to be *outed*, cares not what mischief he does. Of unreasonable expectations he says, with characteristic love of quibbling, 'those who *expect* what in reason they *cannot* expect, *may* expect.' The court jester he wittily and truly characterizes thus—'It is an office which none but he that hath wit *can* perform, and none but he that wants wit *will* perform.' Of modest women, who nevertheless dress themselves in questionable attire, he says—'I must confess some honest women may go thus, but no whit the honester for going thus. That ship may have Castor and Pollux for the sign, which, notwithstanding, has St Paul for the lading.' He thus speaks of anger—'He that keepeth anger long in his bosom, giveth place to the Devil. And why should we make room for him who will crowd in too fast of himself? Heat of passion makes our souls to crack, and the Devil creeps in at the crannies.' Of intellectual deficiencies in the very *tall*, he remarks, 'that oft-times such who are built four stories high, are observed to have little in their cock-loft.' Of virtue in a very *short* man, he says, 'His soul had but a short diocese to visit, and therefore might the better attend the effectual informing thereof.'

"Of the 'quirkish reason,' mentioned as one of the species of wit in the above-recited passage of Barrow, the pages of our author are full. What can be more ridiculous than the reason he assigns, in his description of the 'good wife,' for the *order* of Paul's admonitions to husbands and wives in the third chapter of the Epistle to the Colossians? 'The apostle first adviseth women to submit themselves to their husbands, and then counselleth men to love their wives. And sure it was fitting that women should first have their lesson given them, because it is hardest to be learned, and therefore they need have the more time to con it. For the same reason we first begin with the character of a good wife.' Not less droll, or rather far more so, is the manner in which he subtilizes on the command, that we are not 'to let the sun go down on our wrath.' 'Anger kept till the next morning, with manna, doth putrefy and corrupt; save that manna, corrupted not at all (and anger most of all), kept

the next Sabbath. St Paul saith, ' Let not the sun go down on your wrath,' to carry news to the antipodes in another world of thy revengeful nature. Yet let us take the apostle's meaning rather than his words, with all possible speed to depose our passion; not understanding him literally, so that we may take leave to be angry till sunset; then might our wrath lengthen with the days, and men in Greenland, where day lasts above a quarter of a year, have plentiful scope for revenge.' "

Such instances as these might be multiplied almost indefinitely. Indeed it would be difficult to open any of his treatises, except those of a devotional character, without meeting with some quaint or witty term at the first glance; and so inveterate was this habit in Fuller's mind, that it constantly crops out where we should least expect or desire it.

It must, indeed, be admitted that the tendency to jest and drollery was excessive. A sober and candid criticism must regard it as a defect in Fuller's character and a blemish in his style. Two or three considerations may, however, be urged, not, indeed, in justification, but in palliation. First, it should be remembered that it was perfectly natural to him. To have written in any other style would have called for constant restraint. Few things are more offensive than an affectation of, or a striving after, witty terms and amusing allusions. From this affected and artificial jocularities Fuller was entirely free. It should, further, be borne in mind that his wit was merely the outward form in which sound sense, serious purpose, and practical piety embodied themselves. In so far as it was a defect, it belonged rather

to style, and manner, and mode of treatment, than to the stuff and substance of his thoughts. It may be compared with the pedantry which led some of his contemporaries to fill their pages with quotations from classical authors, or allusions to recondite facts; with the stiff scholasticism which led others to express their simplest statements in syllogistic and logical formulas; or with the tedious verbosity in which others indulged, expatiating in endless divisions and refinements, hair-splitting definitions and wire-drawn conclusions. The theologians and divines of that age were great, and their works possess a permanent value, not in consequence of these defects of style, but in spite of them. Let Fuller's excessive, and sometimes wearisome, jocularity find the same excuse. He, at least, is never pedantic, formal, or dull.

Fuller himself has prescribed the limits within which jesting is allowable, and it must be conceded to him that very seldom, if ever, has he outstepped them. His wit was never bitter and unkind, never profligate, never profane. He says in his *Holy and Profane State*,—

“Harmless mirth is the best cordial against the consumption of the spirits; wherefore jesting is not unlawful if it trespasseth not in quantity, quality, or season.

“*Jest not with the two-edged sword of God's word.* Will nothing please thee to wash thy hands in but the font? or to drink healths in but the church-chalice? And know that the whole art is learnt at the first admission, and profane jests come without calling. \* \* \* Dangerous it is to wit-wanton it with the majesty of God. Wherefore, if without thine intention, and against thy will, by chance-medley

thou hittest Scripture in thy ordinary discourse, yet fly to the city of refuge and pray God to forgive thee.

*Wanton jests make fools laugh and wise men frown.* Seeing we are civilized Englishmen, let us not be naked savages in our talk.

*“ Scoff not at the natural defects of any which are not in their power to amend. O! it is cruel to beat a cripple with his crutches! Neither flout any for his profession, if honest, though poor and painful.*

*“ He that relates another man’s wicked jest with delight adopts it to be his own. Purge them therefore from their poison. If the profaneness may be severed from the wit, it is like lamprey—take out the sting, it may make good meat. But if the staple-conceit consist in profaneness, then it is a viper, all poison; meddle not with it.*

*“ He that will lose his friend for a jest deserves to die a beggar by the bargain. Yet some think their conceits, like mustard, not good except they bite. Such let thy jests be that they grind not the credit of thy friend.”*

If further apology be needed for Fuller, let it be found in the concluding words of his preface to the *History of the Holy War*: “MAY THE FAULTS OF THIS BOOK REDOUND TO MYSELF, THE PROFIT TO OTHERS, THE GLORY TO GOD.”

GOOD THOUGHTS IN BAD TIMES,  
AND  
GOOD THOUGHTS IN WORSE TIMES ;  
CONSISTING OF  
PERSONAL MEDITATIONS, SCRIPTURE OBSERVATIONS, HISTORICAL  
APPLICATIONS, MIXED CONTEMPLATIONS, MEDITATIONS  
ON ALL KINDS OF PRAYERS, AND OCCASIONAL MEDITATIONS.

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*Commune with your own heart upon your bed, and be still.—*  
Psalm iv. 4.

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[In the year 1645 Fuller was at Exeter. The Royal cause to which he had attached himself was rapidly becoming desperate. Moderate men of all parties were beginning to despair of any satisfactory or peaceful settlement of the questions at issue. Fuller, who had now retired from his military chaplaincy, employed his leisure in preparing and publishing his *Good Thoughts in Bad Times*. It was dedicated to Lady Dalkeith, governess to the infant Princess Henrietta, to whom he had received the appointment of Honorary Chaplain.

Two years later, in 1647, he published a second series of meditations, entitled *Good Thoughts in Worse Times*, similar in style, subject, and arrangement to the



first series. They were exceedingly popular, and went through six or seven editions within a very few years.

Some years later, in 1660, he published a third series of meditations, entitled *Mixed Contemplations in Better Times*. The first and second series are given almost *in extenso*. A few meditations have been omitted which, referring to the controversies of the day, possessed only a temporary interest. From the third and concluding series some extracts have been made, which will be found in the miscellaneous selections at the end of the volume.]

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## GOOD THOUGHTS IN BAD TIMES.

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### PERSONAL MEDITATIONS.

LORD, how near was I to danger, yet escaped? I was upon the brink of the brink of it, yet fell not in; they are well kept who are kept by thee. Excellent archer! Thou didst hit the mark in missing it, as meaning to fright, not hurt me. Let me not now be such a fool as to pay my thanks to blind fortune for a favour which the eye of Providence hath bestowed upon me. Rather let the narrowness of my escape make my thankfulness to thy goodness the larger, lest my ingratitude justly cause that whereas this arrow but hit my hat, the next pierce my head.

LORD, when thou shalt visit me with a sharp disease I fear I shall be impatient, for I am choleric by my nature, and tender by my temper, and have not been acquainted with sickness all my lifetime. I cannot expect any kind usage from that which hath been a stranger unto me. I fear I shall rave and rage. O whither will my mind sail when distemper shall steer it? whither will my fancy run when diseases shall ride it? My tongue, which of itself is a fire,\* sure will be a wild-fire when the furnace of my mouth is made seven times hotter with a burning fever. But, Lord, though I should talk idly to my own shame, let me not talk wickedly to thy dishonour. Teach me the art of patience whilst I am well, and give me the use of it when I am sick. In that day either lighten my burthen or strengthen my back. Make me, who so often in my health have discovered my weakness presuming on my own strength, to be strong in sickness, when I solely rely on thy assistance.

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LORD, this morning my unseasonable visiting of a friend disturbed him in the midst of his devotions: unhappy to hinder another man's goodness! If I myself build not, shall I snatch the axe and hammer from him that doth? yet I could willingly have wished that rather than he should then have cut off the cable of his prayers, I had twisted my cord to it, and joined with him in his devotions; however, to make him the best

\* James iii. 6.

amends I may, I now request of thee for him whatsoever he would have requested for himself. Thus he shall be no loser if thou be pleased to hear my prayer for him, and to hearken to our Saviour's intercession for us both.

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LORD, since these woeful wars began, one, formerly mine intimate acquaintance, is now turned a stranger, yea, an enemy. Teach me how to behave myself towards him. Must the new foe quite jostle out the old friend? may I not with him continue some commerce of kindness? though the amity be broken on his side, may not I preserve my counterpart entire? Yet how can I be kind to him without being cruel to myself and thy cause? O guide my shaking hand to draw so small a line straight; or rather because I know not how to carry myself towards him in this controversy, even be pleased to take away the subject of the question, and speedily to reconcile these unnatural differences.

---

LORD, my voice by nature is harsh and untunable, and it is vain to lavish any art to better it. Can my singing of psalms be pleasing to thy ears which is unpleasant to my own? yet though I cannot chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow,\* yea, rather croak with the raven, than be altogether silent. Hadst thou given me a better voice, I would have praised thee with a better voice. Now what my music wants in sweetness let it

\* Isaiah xxxviii. 14.

have in sense, singing praises with understanding. Yea, Lord, create in me a new heart (therein to make melody),\* and I will be contented with my old voice, until, in thy due time, being admitted into the choir of heaven, I have another, more harmonious, bestowed upon me.

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LORD, within a little time I have heard the same precept in sundry places and by several preachers pressed upon me. The doctrine seemeth to haunt my soul; whithersoever I turn it meets me. Surely this is from thy providence, and should be for my profit. Is it because I am an ill proficient in this point, that I must not turn over a new leaf, but am still kept to my old lesson? Peter was grieved because our Saviour said unto him the third time, "Lovest thou me?" But I will not be offended at thy often inculcating the same precept. But rather conclude that I am much concerned therein, and that it is thy pleasure that the nail should be soundly fastened in me, which thou hast knocked in with so many hammers.

---

LORD, before I commit a sin, it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning. Thus I am always in extremities: either my sins are so small that they need not any repentance, or so great that they cannot obtain thy pardon. Lend me, O Lord,

\* Ephes. v. 19.

a reed out of thy sanctuary, truly to measure the dimension of my offences. But, O! as thou revealest to me more of my misery, reveal also more of thy mercy: lest if my wounds, in my apprehension, gape wider than thy tents,\* my soul run out at them. If my badness seem bigger than thy goodness but one hair's breadth, but one moment, that is room and time enough for me to run to eternal despair.

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LORD, I do discover a fallacy whereby I have long deceived myself, which is this—I have desired to begin my amendment from my birthday, or from the first day of the year, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come I have adjourned my amendment to some other time. Thus whilst I could not agree with myself when to start, I have almost lost the running of the race. I am resolved thus to befool myself no longer. I see no day like to-day, the instant time is always the fittest time. In Nebuchadnezzar's image, the lower the members, the coarser the metal; the farther off the time, the more unfit. To-day is the golden opportunity, to-morrow will be the silver season, next day but the brazen one, and so long, till at last I shall come to the toes of clay, and be turned to dust. Grant, therefore, that to-day I may hear thy voice. And if this day be obscure in the calendar, and remarkable in itself for nothing else, give me to make it memorable

\* A plug of lint, placed in wounds to stop the bleeding.

in my soul, thereupon, by thy assistance, beginning the reformation of my life.

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LORD, I saw one whom I knew to be notoriously bad in great extremity. It was hard to say whether his former wickedness or present want were the greater. If I could have made the distinction, I could willingly have fed his person and starved his profaneness. This being impossible, I adventured to relieve him. For I know that amongst many objects, all of them being in extreme miseries, charity, though shooting at random, cannot miss a right mark. Since, Lord, the party, being recovered, is become worse than ever before (thus they are always impaired with affliction, who thereby are not improved), Lord, count me not accessory to his badness because I relieved him. Let me not suffer harm in myself for my desire to do good to him. Yea, Lord, be pleased to clear my credit amongst men, that they may understand my hands according to the simplicity of my heart. I gave to him only in hope to keep the stock alive, that so afterwards it might be better grafted. Now, finding myself deceived, my alms shall return into my own bosom.

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LORD, thy servants are now praying in the church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking, but of thy sending. My care could not prevent them, my power could not remove them. Wherefore, though I cannot go to church, there to sit down at table with the rest of

thy guests, be pleased, Lord, to send me a dish of their meat hither, and feed my soul with holy thoughts. Eldad and Medad,\* though staying still in the camp (no doubt on just cause), yet prophesied as well as the other elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutiful child lost his legacy for being absent at the making of his father's will, if at the same time he were employed about his father's business. I fear too many at church have their bodies there and minds at home. Behold, in exchange, my body here and heart there. Though I cannot pray with them I pray for them. Yea, this comforts me, I *am* with thy congregation, because I *would* be with it.

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LORD, I trust thou hast pardoned the bad examples I have set before others, be also pleased to pardon me the sins which they have committed by my bad examples. (It is the best manners in thy court to heap requests upon requests.) If thou hast forgiven my sins, the children of my corrupt nature, forgive me my grandchildren also. Let not the transcripts remain, since thou hast blotted out the original. And for the time to come bless me with barrenness in bad actions, and my bad actions with barrenness, that they may never beget others according to their likeness.

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LORD, what faults I correct in my son I commit myself: I beat him for dabbling in the dirt, whilst my own soul doth wallow in sin: I beat him for crying to

\* Numb. xi. 26.

cut his own meat, yet am not myself contented with that state thy providence hath carved unto me: I beat him for crying when he is to go to sleep, and yet I fear I myself shall cry when thou callest me to sleep with my fathers. Alas, I am more childish than my child, and what I inflict on him I justly deserve to receive from thee: only here is the difference. I pray and desire that my correction on my child may do him good. It is in thy power, Lord, to effect that thy correction on me shall do me good.

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LORD, I perceive my soul deeply guilty of envy. By my good will, I would have none prophesy, but mine own Moses.\* I had rather thy work were undone than done better by another than by myself! Had rather thy enemies were all alive than that I should kill but my thousand, and others their ten thousands of them! My corruption repines at other men's better parts, as if what my soul wants of them in substance she would supply in swelling. Dispossess me, Lord, of this bad spirit, and turn my envy into holy emulation. Let me labour to exceed them in pains who excel me in parts: and knowing that my sword in cutting down sin hath a duller edge, let me strike with the greater force; yea, make other men's gifts to be mine, by making me thankful to thee for them. It was some comfort to Naomi, that wanting a son herself, she brought up Ruth's child in her bosom. If my soul be too old to be a mother of goodness, Lord, make it but a dry-nurse. Let me feed

\* Numb. xi. 28.



and foster and nourish and cherish the graces in others, honouring their persons, praising their parts, and glorifying thy Name, who hath given such gifts unto them.

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LORD, when young I have almost quarrelled with that petition, "Give peace in our time, O Lord;" needless to wish for light at noon-day; for then peace was so plentiful, no fear of famine, but suspicion of a surfeit thereof. And yet how many good comments was this prayer then capable of! Give peace, that is, continue and preserve it; give peace, that is, give us hearts worthy of it, and thankful for it. In our time, that is, all our time: for there is more besides a fair morning required to make a fair day. Now I see the mother had more wisdom than her son. The Church knew, better than I, how to pray. Now I am better informed of the necessity of that petition. Yea, with the daughters of the horseleech, I have need to cry Give, give—peace in our time, O Lord (Prov. xxx. 15).

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LORD, unruly soldiers command poor people to open them their doors, otherwise threatening to break in. But if those in the house knew their own strength it were easy to keep them out; seeing the doors are threatening-proof, and it is not the breath of their oaths can blow the locks open. Yet, silly souls, being affrighted, they obey, and betray themselves to their violence. Thus Satan serves me, or rather thus I serve myself. When I cannot be forced, I am fooled out of my integrity. He

cannot constrain if I do not consent. If I do but keep possession, all the powers of hell cannot violently eject me: but I cowardly surrender to his summons. Thus there needs no more to my undoing, but myself.

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LORD, when I am to travel I never use to provide myself till the very time; partly out of laziness, loth to be troubled till needs I must; partly out of pride, as presuming all necessaries for my journey will wait upon me at the instant (some say this is scholar's fashion, and it seems, by following it, I hope to approve myself to be one). However, it often comes to pass that my journey is finally stopped, through the narrowness of the time to provide for it. Grant, Lord, that my confessed improvidence in temporal may make me suspect my providence in spiritual matters. Solomon saith, "Man goeth to his long home." Short preparation will not fit so long a journey. O let me not put it off to the last, to have my oil to buy when I am to burn it, but let me so dispose of myself, that when I am to die I may have nothing to do but to die.

---

LORD, when in any writing I have occasion to insert these passages, God willing, God lending me life, etc., I observe, Lord, that I can scarce hold my hand from encircling these words in a parenthesis, as if they were not essential to the sentence, but may as well be left out as put in. Whereas indeed they are not only of the commission at large, but so of the quorum, that

without them all the rest is nothing ; wherefore hereafter I will write those words fully and fairly, without any enclosure about them. Let critics censure it for bad grammar, I am sure it is good divinity.

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LORD, many temporal matters which I have desired, thou hast denied me. It vexed me for the present, that I wanted my will. Since, considering in cold blood, I plainly perceive had that which I desired been done, I had been undone. Yea, what thou gavest me, instead of those things which I wished, though less toothsome to me, were more wholesome for me. Forgive, I pray, my former anger, and now accept my humble thanks. Lord, grant me one suit, which is this,—deny me all suits which are bad for me : when I petition for what is unfitting, O let the King of heaven make use of his negative voice. Rather let me fast than have quails given with intent that I should be choked in eating them (Numb. xi. 33).

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LORD, this day I disputed with myself whether or no I had said my prayers this morning ; and I could not call to mind any remarkable passage whence I could certainly conclude that I had offered my prayers unto thee. Frozen affections, which left no spark of remembrance behind them ! Yet at last I hardly recovered one token, whence I was assured that I had said my prayers. It seems I had said them, and only said them, rather by heart than with my heart. Can I

hope that thou wouldest remember my prayers when I had almost forgotten that I had prayed? Or rather have I not cause to fear that thou rememberest my prayers too well, to punish the coldness and badness of them? Alas! are not devotions thus done, in effect, left undone? Well Jacob advised his sons, at their second going into Egypt, "Take double money in your hands; peradventure it was an oversight." So, Lord, I come with my second morning sacrifice: be pleased to accept it, which I desire and endeavour to present with a little better devotion than I did the former.

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LORD, the motions of thy Holy Spirit were formerly frequent in my heart, but, alas! of late they have been great strangers. It seems they did not like their last entertainment, they are so loth to come again. I fear they were grieved, that either I heard them not attentively, or believed them not faithfully, or practised them not conscionably. If they be pleased to come again, this is all I dare promise, that they do deserve, and I do desire they should be well used. Let thy Holy Spirit be pleased not only to stand before the door and knock, but also to come in. If I do not open the door, it were too unreasonable to request such a miracle to come in, when the doors were shut, as thou didst to the apostles. Yet let me humbly beg of thee, that thou wouldst make the iron gate of my heart open of its own accord.\* Then let thy Spirit be pleased to sup in my

\* Acts xii. 10.

heart. I have given it an invitation, and I hope I shall give it room. But, O thou that sendest the guest, send the meat also; and if I be so unmannerly as not to make the Holy Spirit welcome, O let thy effectual grace make me to make it welcome.

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LORD, I confess this morning I remembered my breakfast but forgot my prayers. And as I have returned no praise, so thou mightest justly have afforded me no protection. Yet thou hast carefully kept me to the middle of this day, entrusted me with a new debt before I have paid the old score. It is now noon, too late for a morning, too soon for an evening, sacrifice. My corrupt heart prompts me to put off my prayers till night. But I know it too well, or rather too ill, to trust it. I fear, if till night I defer them, at night I shall forget them. Be pleased, therefore, now to accept them. Lord, let not a few hours the later make a breach; especially, seeing (being spoken not to excuse my negligence, but to implore thy pardon) a thousand years in thy sight are but as yesterday. I promise hereafter, by thy assistance, to bring forth fruit in due season. I am ashamed the sun should shine on me, who now newly start in the race of my devotions, when he, like a giant, hath run more than half his course in the heavens.

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LORD, this day casually I am fallen into a bad company, and know not how I came thither, or how to get hence. Sure I am, not my improvidence hath run me,

but thy providence hath led me into this danger. I was not wandering in any base by-path, but walking in the highway of my vocation. Wherefore, Lord, thou that calledst me hither, keep me here. Stop their mouths, that they speak no blasphemy, or stop my ears, that I hear none; or open my mouth, soberly to reprove what I hear. Give me to guard myself, but, Lord, guard my guarding of myself. Let not the smoke of their badness put out mine eyes, but the shining of mine innocence lighten theirs. Let me give physic to them, and not take infection from them. Yea, make me the better for their badness. Then shall their bad company be to me like the dirt of oysters, whose mud hath soap in it, and doth rather scour than defile.

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LORD, often have I thought with myself, I will sin but this one sin more, and then I will repent of it, and of all the rest of my sins together. So foolish was I and ignorant. As if I should be more able to pay my debts when I owe more: or as if I should say, I will wound my friend once again, and then I will lovingly shake hands with him: but what if my friend will not shake hands with me? Besides, can one commit one sin more, and but one sin more? Grant, Lord, at this instant I may break off my badness, otherwise thou mayest justly make the last minute wherein I do sin on earth, to be the last minute wherein I shall sin on earth, and the first wherein thou mightest make me suffer in another place.

LORD, the preacher this day came home to my heart. A left-handed Gibeonite, with his sling,\* hit not the mark more sure than he my darling sins. I could find no fault with his sermon, save only that it had too much truth. But this I quarrelled at, that he went far from his text, to come close to me, and so was faulty himself in telling me of my faults. Thus they will creep out at small crannies who have a mind to escape; and yet I cannot deny but that that which he spake (though nothing to that portion of Scripture which he had for his text), was according to the proportion of Scripture. And is not thy word in general the text at large of every preacher? Yea, rather I should have concluded, that if he went from his text, thy goodness sent him to meet me: for without thy guidance it had been impossible for him so truly to have traced the intricate turnings of my deceitful heart.

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LORD, be pleased to shake my clay cottage before thou throwest it down. May it totter awhile before it doth tumble. Let me be summoned before I am surprised. Deliver me from sudden death. Not from sudden death in respect of itself; for I care not how short my passage be, so it be safe. Never any weary traveller complained that he came too soon to his journey's end. But let it not be sudden in respect of me. Make me always ready to receive death. Thus no guest comes unawares to him who keeps a constant table.

\* Judges x. 16.

## SCRIPTURE OBSERVATIONS.

LORD, in the parable of the four sorts of ground whereon the seed was sown, the last alone proved fruitful.\* There the bad were more than the good. But amongst the servants, two improved their talents, or pounds, and one only buried them. There the good were more than the bad. Again, amongst the ten virgins, five were wise and five foolish.† There the good and bad were equal. I see, that concerning the number of the saints in comparison to the reprobates, no certainty can be collected from these parables. Good reason, for it is not their principal purpose to meddle with that point. Grant that I may never rack a Scripture simile beyond the true intent thereof.

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LORD, thou didst intend from all eternity to make Christ the heir of all. No danger of disinheriting him, thy only Son, and so well deserving. Yet thou sayest to him, "Ask of me, and I will give thee the heathen for thine inheritance," etc. This homage he must do for thy boon, to beg it. I see thy goodness delights to have thy favours sued for, expecting we should crave what thou intendest we should have; that so, though we cannot give a full price, we may take some pains for

\* Matt. xiii. 8.

† Matt. xxv. 2.



thy favours, and obtain them, though not for the merit, by the means of, our petitions.

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LORD, I find that Ezekiel in his prophecies is styled ninety times, and more, by this appellation, "Son of man," and surely not once oftener than there was need for. For he had more visions than any one (not to say than all) of the prophets of his time. It was necessary, therefore, that his mortal extraction should often be sounded in his ears, "Son of man," lest his frequent conversing with visions might make him mistake himself to be some angel. Amongst other revelations it was therefore needful to reveal him to himself, "Son of man," lest seeing many visions might have made him blind with spiritual pride. Lord, as thou increasest thy graces in me, and favours on me, so with them daily increase in my soul the monitors and remembrancers of my mortality. So shall my soul be kept in a good temper and humble deportment towards thee.

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LORD, I read how Jacob (then only accompanied with his staff) vowed at Bethel, that if thou gavest him but bread and raiment, he would make that place thy house. After his return, the condition on thy side was over-performed, but the obligation on his part wholly neglected. For when thou hadst made his staff to swell, and to break into two bands, he, after his return, turned purchaser,\* bought a field in Shalem, intending there to

\* Gen. xxxiii. 19.

set up his rest. But thou art pleased to be his remembrancer in a new vision, and to spur him afresh who tired in his promise,—“Arise, go to Bethel, and make there an altar,” etc. Lord, if rich Jacob forgot what poor Jacob did promise, no wonder if I be bountiful to offer thee in my affliction what I am niggardly to perform in my prosperity. But oh! take not advantage of the forfeitures, but be pleased to demand payment once again. Pinch me into the remembrance of my promises, that so I may re-enforce my old vows with new resolutions.

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LORD, I read when our Saviour was examined in the high-priest's hall, that Peter stood without till John (being his spokesman to the maid that kept the door) procured his admission in. John meant to let him out of the cold, and not to let him into a temptation, but his courtesy in intention proved a mischief in event, and the occasion of his denying his Master. O let never my kindness concur in the remotest degree to the damage of my friend. May the chain which I sent him for an ornament never prove his fetters. But if I should be unhappy herein, I am sure thou wilt not punish my good will, but pity my ill success.

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LORD, the apostle saith to the Corinthians, God will not suffer you to be tempted above what you are able. But how comes he to contradict himself, by his own confession in his next Epistle, where, speaking of

his own sickness, he saith, "We were pressed out of measure, above strength?" Perchance this will be expounded by propounding another riddle of the same apostle's, who, praising Abraham, saith, "That against hope, he believed in hope." That is, against carnal hope, he believed in spiritual hope. So the same wedge will serve to cleave the former difficulty. Paul was pressed above his human, not above his heavenly, strength. Grant, Lord, that I may not mangle and dismember thy word, but study it entirely, comparing one place with another: for diamonds only can cut diamonds, and no such comments on the Scripture as the Scripture.

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LORD, I observe that the Vulgate translation reads the apostle's precept thus: "Give diligence to make your calling and election sure by good works." But in our English Testament these words "by good works" are left out. It grieved me at the first to see our translation defective; but it offended me afterwards to see the other redundant. For those words are not in the Greek, which is the original. And it is an ill work to put good works in, to the corruption of the Scripture. Grant, Lord, that though we leave "good works" out in the text, we may take them in in our comment—in that exposition which our practice is to make on this precept in our lives and conversations.

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LORD, I find the genealogy of my Saviour strangely

chequered with four remarkable changes in four immediate generations.

1. "Rehoboam begat Abiam;" that is, a bad father begat a bad son.

2. "Abiam begat Asa;" that is, a bad father a good son.

3. "Asa begat Jehosaphat;" that is, a good father a good son.

4. "Jehosaphat begat Joram;" that is, a good father a bad son.

I see, Lord, from hence, that my father's piety cannot be entailed; that is bad news for me. But I see also that actual impiety is not always hereditary; that is good news for my son.

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LORD, when in my daily service I read David's psalms, give me to alter the accent of my soul according to their several subjects. In such psalms wherein he confesseth his sins, or requesteth thy pardon, or praiseth for former, or prayeth for future, favours, in all these give me to raise my soul to as high a pitch as may be. But when I come to such psalms wherein he curseth his enemies, O there let me bring my soul down to a lower note. For those words were made only to fit David's mouth. I have the like breath, but not the same spirit to pronounce them. Nor let me flatter myself that it is lawful for me, with David, to curse thine enemies, lest my deceitful heart entitle all mine enemies to be thine, and so what was religion in David prove malice

in me, whilst I act revenge under the pretence of piety.

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LORD, I read of the two witnesses, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." They could not be killed whilst they were doing, but when they had done their work; during their employment they were invincible. No better armour against the darts of death than to be busied in thy service. Why art thou so heavy, O my soul? No malice of man can antedate my end a minute whilst my Maker hath any work for me to do. And when all my daily task is ended, why should I grudge then to go to bed?

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LORD, I read, at the transfiguration, that Peter, James, and John were admitted to behold Christ, but Andrew was excluded. So again, at the reviving of the daughter of the ruler of the synagogue, these three were let in, and Andrew shut out. Lastly, in the agony the aforesaid three were called to be witnesses thereof, and still Andrew left behind. Yet he was Peter's brother, and a good man, and an apostle: why did not Christ take the two brothers? Was it not a pity to part them? But methinks I seem more offended thereat than Andrew himself was, whom I find to express no discontent, being pleased to be accounted a loyal subject for the general, though he was no favourite in these particulars.

Give me to be pleased in myself, and thankful to thee for what I am, though I be not equal to others in personal perfections, for such peculiar privileges are courtesies from thee when given, and no injuries to us when denied.

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LORD, St Paul teacheth the art of heavenly thrift, how to make a new sermon of an old. "Many," saith he, "walk, of whom I have told you often, and now tell you weeping, that they are enemies to the cross of Christ." Formerly he had told it with his tongue, but now with his tears; formerly he taught it with his words, but now with weeping. Thus new affections make an old sermon new. May I not, by the same proportion, make an old prayer new? Lord, thus long I have offered my prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new addition therein, when, though the sacrifice be the same, yet the dressing of it is different, being steeped in his tears who bringeth it unto thee.

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LORD, I read of my Saviour, that when he was in the wilderness, "Then the devil leaveth him, and behold angels came and ministered unto him." A great change in a little time. No twilight betwixt night and day. No purgatory condition betwixt hell and heaven, but instantly, when out devil, in angel. Such is the case of every solitary soul. It will make company for itself. A musing mind will not stand neuter a minute, but

presently side with legions of good or bad thoughts. Grant, therefore, that my soul, which ever will have some, may never have bad company.

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LORD, I read how Cush and Ahimaaz ran a race, who first should bring tidings of victory to David. Ahimaaz, though last setting forth, came first to his journey's end; not that he had the fleeter feet, but the better brains to choose the way of most advantage. For the text saith, "so Ahimaaz ran by the way of the plain, and overran Cush." Prayers made to God by saints fetch a needless compass about. That is but a rough and uneven way. Besides one steep passage therein, questionable whether it can be climbed up, and saints in heaven made sensible of what we say on earth. The way of the plain, or plain way, both shortest and surest, is, "Call upon *me* in the time of trouble." Such prayers (though starting last) will come first to the mark.

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LORD, this morning I read a chapter in the Bible, and therein observed a memorable passage, whereof I never took notice before. Why now, and no sooner, did I see it? Formerly my eyes were as open, and the letters as legible. Is there not a thin vail laid over the word, which is rarefied by reading, and at last wholly worn away? Or was it because I came with more appetite than before? The milk was always there in the breast, but the child till now was not hungry enough to find out the teat. I see the oil of thy word will never leave

increasing whilst any bring an empty barrel. The Old Testament will still be a New Testament to him who comes with a fresh desire of information.

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LORD, at the first passover God kept touch with the Hebrews very punctually: "At the end of the four hundred and thirty years, in the self-same day it came to pass, that all the hosts of the Lord went out of the land of Egypt;" but at the first Easter God was better than his word. Having promised that Christ should lie but three days in the grave, his fatherly affection did run to relieve him. By a charitable synecdoche two pieces of days were counted for whole ones. God did cut the work short in righteousness.\* Thus the measure of his mercy under the law was full, but it ran over in the gospel.

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LORD, the apostle dissuadeth the Hebrews from covetousness with this argument, because God said, "I will not leave thee nor forsake thee." Yet I find not that God ever gave this promise to all the Jews, but he spake it only to Joshua, when first made commander against the Canaanites, which (without violence to the analogy of faith) the apostle applieth to all good men in general. Is it so that we are heirs-apparent to all promises made to thy servants in Scripture? Are the characters of grace granted to them good to me? Then will I say with Jacob, "I have enough." But because I cannot

\* Rom. ix. 28.



entitle myself to thy promises to them except I imitate their piety to thee, grant I may take as much care in following the one as comfort in the other.

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LORD, I read how Paul, writing from Rome, spake to Philemon to prepare him a lodging, hoping to make use thereof, yet we find not that he ever did use it, being martyred not long after. However, he was no loser whom thou didst lodge in a higher mansion in heaven. Let me always be thus deceived to my advantage. I shall have no occasion to complain, though I never wear the new clothes fitted for me, if, before I put them on, death clothe me with glorious immortality.

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LORD, I discover an arrant laziness in my soul; for when I am to read a chapter in the Bible, before I begin it I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf, to measure the length thereof on the other side: if it swells to many verses I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly food I would not complain of meat. Scourge, Lord, this laziness out of my soul; make the reading of thy word not a penance, but a pleasure unto me; teach me that as amongst many heaps of gold, all being equally pure, that is the best which is the biggest, so I may esteem that chapter in thy word the best which is the longest.

LORD, I find David making a syllogism, in mood and figure.\* Two propositions he perfected.

18. "If I regard wickedness in my heart, the Lord will not hear me. 19. But verily God hath heard me, he hath attended to the voice of my prayer."

Now I expected that David should have concluded thus:—

"Therefore I regard not wickedness in my heart."

But far otherwise he concludes:—

20. "Blessed be God that hath not turned away my prayer, nor his mercy from me."

Thus David hath deceived, but not wronged me. I looked that he should have clapped the crown on his own, and he puts it on God's head. I will learn this excellent logic; for I like David's better than Aristotle's syllogisms, that whatsoever the premises be, I make God's glory the conclusion.

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LORD, wise Agur made it his wish, "Give me not poverty, lest I steal, and take the name of my God in vain."† He saith not, lest I steal, and be caught in the manner, and then be stocked, or whipped, or branded, or forced to fourfold restitution, or put to any other shameful or painful punishment. But he saith, "Lest I steal, and take the name of my God in vain;" that is, lest professing to serve thee, I confute a good profession with a bad conversation. Thus thy children count sin to be the greatest smart in sin; as being more

\* Psalm lxvi.

† Prov. xxx. 9.

sensible of the wound they therein give to the glory of God, than of all the stripes that man may lay upon them for punishment.

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LORD, I read that when my Saviour dispossessed the man's son of a devil, he enjoined the evil spirit "To come out of him, and enter no more into him." But I find, that when my Saviour himself was tempted of Satan, "The devil departed from him for a season." Retreating, as it seems, with mind to return. How came it to pass, Lord, that he who expelled him finally out of others, did not propel him so from himself? Sure it doth not follow that because he did not he could not do it; or that he was less able to help himself, because he was more charitable to relieve others. No, I see my Saviour was pleased to show himself a God in other men's matters, and but a man in such cases wherein he himself was concerned: being contented still to be tempted by Satan, that his sufferings for us might cause our conquering through him.

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LORD, Jannes and Jambres,\* the apes of Moses and Aaron, imitated them in turning their rods into serpents; only here was the difference: Aaron's rod devoured their rods. That which was solid and substantial lasted, when that which was slight, and but seeming, vanished away. Thus an active fancy in all outward expressions may imitate a lively faith. For

\* 2 Tim. iii. 8.

matter of language there is nothing what grace doth do, but wit can act. Only the difference appears in the continuance: wit is but for fits and flashes, grace holds out, and is lasting; and, good Lord, of thy goodness give it to every one that truly desires it.

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### HISTORICAL APPLICATIONS.

THE English ambassador, some years since, prevailed so far with the Turkish Emperor as to persuade him to hear some of our English music, from which (as from other liberal sciences) both he and his nation were naturally averse. But it happened that the musicians were so long in tuning their instruments, that the great Turk, distasting their tediousness, went away in discontent, before their music began. I am afraid that the differences and dissensions betwixt Christian churches (being so long in reconciling their discords) will breed in pagans such a disrelish of our religion, as they will not be invited to attend thereunto.

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A SIBYL came to Tarquinius Superbus, king of Rome, and offered to sell unto him three tomes of her oracles, but he, counting the price too high, refused to buy them. Away she went, and burnt one tome of them. Returning, she asked him, whether he would buy the

two remaining at the same rate. He refused again, counting her little better than frantic. Thereupon she burns the second tome, and peremptorily asked him whether he would give the sum demanded for all the three for the one tome remaining, otherwise she would burn that also, and he would dearly repent it. Tarquin, admiring at her constant resolution, and conceiving some extraordinary worth contained therein, gave her her demand. There are three volumes of man's time—youth, man's estate, and old age—and ministers advise them to redeem this time.\* But men conceive the rate they must give, to be unreasonable, because it will cost them the renouncing of their carnal delights. Hereupon one third part of their life, youth, is consumed in the fire of wantonness. Again, ministers counsel men to redeem the remaining volumes of their life. They are but derided at for their pains. And man's estate is also cast away in the smoke of vanity. But preachers ought to press peremptorily on old people to redeem, now or never, the last volume of their life. Here is the difference : the Sibyl still demanded but the same rate for the remaining book, but aged folk (because of their custom in sinning) will find it harder and dearer to redeem this, the last volume, than if they had been chapmen for all three at the first.

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IN Merionethshire, in Wales, there be many mountains, whose hanging tops come so close together, that

\* Ephes. v. 16.

shepherds, sitting on several mountains, may audibly discourse one with another; and yet they must go many miles before their bodies can meet together, by the reason of the vast hollow valleys which are betwixt them. Our sovereign, and the members of his parliament in London, seem very near agreed in their general and public professions; both are for the Protestant religion; can they draw nearer? Both are for the privileges of parliament; can they come closer? Both are for the liberty of the subject; can they meet evener? And yet, alas, there is a great gulf and vast distance betwixt them which our sins have made, and God grant that our sorrow may seasonably make it up again.

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WHEN John, king of France, had communicated the order of the knighthood of the star to some of his guard, men of mean birth and extraction, the nobility ever after disdained to be admitted into that degree, and so that order in France was extinguished. Seeing that now-a-days drinking and swearing and wantonness are grown frequent, even with base beggarly people, it is high time for men of honour, who consult with their credit, to desist from such sins. Not that I would have noblemen invent new vices to be in fashion with themselves alone, but forsake old sins, grown common with the meanest of people.

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THE Roman senators conspired against Julius Cæsar to kill him. That very next morning Artemidorus,

Cæsar's friend, delivered him a paper, desiring him to peruse it, wherein the whole plot was discovered: but Cæsar complimented his life away, being so taken up to return the salutations of such people as met him in the way, that he pocketed the paper, among other petitions, as unconcerned therein; and so, going to the senate-house, was slain. The world, flesh, and devil have a design for the destruction of men; we ministers bring our people a letter, God's word, wherein all the conspiracy is revealed. "But who hath believed our report?" Most men are so busy about worldly delights, they are not at leisure to listen to us, or read the letter; but thus, alas! run headlong to their own ruin and destruction.

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IN the days of King Edward VI. the Lord Protector marched with a powerful army into Scotland, to demand their young queen Mary in marriage to our king, according to their promises. The Scotch, refusing to do it, were beaten by the English in Musselborough fight. One demanding of a Scottish lord, taken prisoner in the battle, "Now, sir, how do you like our king's marriage with your queen?" "I always," quoth he, "did like the marriage, but I do not like the wooing, that you should fetch a bride with fire and sword." It is not enough for men to propound pious projects to themselves, if they go about by indirect courses to compass them. God's own work must be done by God's own ways. Otherwise we can take no comfort in obtaining the end, if we cannot justify the means used thereunto.

A SAGAMORE, or petty king in Virginia, guessing the greatness of other kings by his own, sent a native hither, who understood English, commanding him to score upon a long cane (given him of purpose to be his register) the number of Englishmen, that thereby his master might know the strength of this our nation. Landing at Plymouth, a populous place, and which he mistook for all England, he had no leisure to eat, for notching up the men he met. At Exeter the difficulty of his task was increased. Coming at last to London, that forest of people, he brake his cane in pieces, perceiving the impossibility of his employment. Some may conceive that they can reckon up the sins they commit in one day. Perchance they may make hard shifts to sum up their notorious ill deeds. More difficult it is to score up their wicked words. But, oh, how infinite are their idle thoughts! High time then to leave off counting, and cry out with David, Who can tell how oft he offendeth? Lord, cleanse me from my secret sins.

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MARTIN DE GOLIN, master of the Teutonic Order, was taken prisoner by the Prussians, and delivered bound, to be beheaded. But he persuaded his executioner, who had him alone, first to take off his costly clothes, which otherwise would be spoiled with the sprinkling of his blood. Now the prisoner, being partly unbound to be unclothed, and finding his arms somewhat loosened, struck the executioner to the ground, killed him afterwards with his own sword, and so regained both his life



and liberty. Christ hath overcome the world, and delivered it to us to destroy it. But we are all Achans by nature, and the Babylonish garment is a bait for our covetousness. Whilst, therefore, we seek to take plunder of this world's wardrobe, we let go the mastery we had formerly of it: and too often, that which Christ's passion made our captive, our folly makes our conqueror.

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I COULD both sigh and smile at the simplicity of a native American, sent by a Spaniard, his master, with a basket of figs, and a letter, wherein the figs were mentioned, to carry them both to one of his master's friends. By the way, this messenger eat up the figs, but delivered the letter, whereby his deed was discovered, and he soundly punished. Being sent a second time on the like message, he first took the letter, which he conceived had eyes as well as a tongue, and hid it in the ground, sitting himself on the place where he put it; and then securely fell to feed on his figs, presuming that that paper, which saw nothing, could tell nothing. Then taking it again out of the ground, he delivered it to his master's friend, whereby his fault was perceived, and he worse beaten than before. Men conceive they can manage their sins with secrecy, but they carry about them a letter, or book rather, written by God's finger, their conscience bearing witness to all their actions. But sinners, being often detected and accused, hereby grow wary at last, and to prevent this speaking paper from telling any tales,

do smother, stifle, and suppress it, when they go about the committing of any wickedness. Yet conscience (though buried for a time in silence) hath afterwards a resurrection, and discovers all, to their greater shame, and heavier punishment.

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MARCUS MANLIUS deserved exceedingly well of the Roman state, having valiantly defended their capitol. But afterward, falling into disfavour with the people, he was condemned to death. However, the people would not be so unthankful as to suffer him to be executed in any place from whence the capitol might be beheld; for the prospect thereof prompted them with fresh remembrance of his former merits. At last they found a low place in the Petiline grove, by the river-gate, where no pinnacle of the capitol could be perceived, and there he was put to death. We may admire how men can find in their hearts to sin against God. For we can find no one place in the whole world which is not marked with a signal character of his mercy unto us. It was said properly of the Jews, but it is not untrue of all Christians, that they are God's vineyard. "And God fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst thereof, and also digged a wine-press therein." Which way can men look and not have their eyes met with the remembrance of God's favours unto them? Look about the vineyard, it is fenced; look without it, the stones are cast out; look within it, it is planted with

the choicest vine; look above it, a tower is built in the midst thereof; look beneath it, a wine-press is digged. It is impossible for one to look any way, and to avoid the beholding of God's bounty. Ungrateful man! And as there is no place, so there is no time for us to sin, without being at that instant beholden to him; we owe to him that we are, even when we are rebellious against him.

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A DUEL was to be fought, by consent of both kings, betwixt an English and a French lord. The aforesaid, John Courcy, Earl of Ulster, was chosen champion for the English, a man of great stomach and strength, but lately much weakened by long imprisonment. Wherefore, to prepare himself beforehand, the king allowed him what plenty and variety of meat he was pleased to eat. But the monsieur (who was to encounter him) hearing what great quantity of victuals Courcy did daily devour, and thence collecting his unusual strength, out of fear refused to fight with him. If by the standard of their cups, and measure of their drinking, one might truly infer soldiers' strength by rules of proportion, most vast and valiant achievements may justly be expected from some gallants of these times.

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I HAVE heard that the brook near Lutterworth, in Leicestershire, into which the ashes of the burnt bones of Wickliffe were cast, never since doth drown the meadow about it. Papists expound this to be, because God

was well pleased with the sacrifice of the ashes of such an heretic. Protestants ascribe it rather to proceed from the virtue of the dust of such a reverend martyr. I see it is a case for a friend. Such accidents signify nothing in themselves, but according to the pleasure of interpreters. Give me such solid reasons whereon I may rest and rely. Solomon saith, "The words of the wise are like nails, fastened by the masters of the assembly." A nail is firm, and will hold driving in, and will hold driven in. Send me such arguments. As for these waxen topical devices, I shall never think worse or better of any religion for their sake.

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ALEXANDER the Great, when a child, was checked by his governor, Leonidas, for being over-profuse in spending perfumes, because on a day, being to sacrifice to the gods, he took both his hands full of frankincense, and cast it into the fire. But afterwards, being a man, he conquered the country of Judea (the fountain whence such spices did flow), and sent Leonidas a present of five hundred talents' weight of frankincense, to show him how his former prodigality made him thrive the better in success, and to advise him to be no more niggardly in divine service. Thus they that sow plentifully shall reap plentifully. I see there is no such way to have a large heart, as to have a large heart. The free giving of the branches of our present estate to God is the readiest means to have the root increased for the future.

THE poets fable, that this was one of the labours imposed on Hercules, to make clean the Augean stable, or stall rather. For therein, they said, were kept three thousand kine, and it had not been cleansed for thirty years together. But Hercules, by letting the river Alpheus into it, did that with ease which before was conceived impossible. This stall is the pure emblem of my impure soul, which hath been defiled with millions of sins for more than thirty years together. Oh that I might by a lively faith, and unfeigned repentance, let the stream of that fountain into my soul, "which is opened for Judah and Jerusalem." It is impossible by all my pains to purge out my uncleanness, which is quickly done by the rivulet of the blood of my Saviour.

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THE Venetians showed the treasure of their state, being in many great coffers full of gold and silver, to the Spanish ambassador. But the ambassador, peeping under the bottom of those coffers, demanded whether that their treasure did daily grow, and had a root. "For such," saith he, "my master's treasure hath:" meaning both the Indies. Many men have attained to a great height of piety to be very abundant and rich therein. But all their's is but a cistern, not fountain of grace: only God's goodness hath a spring of itself in itself.

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THE Sidonian servants agreed amongst themselves to choose him to be their king who that morning should first see the sun. Whilst all others were gazing on the

east, one alone looked on the west. Some admired, more mocked him, as if he looked on the feet, there to find the eye of the face. But he first of all discovered the light of the sun shining on the tops of houses. God is seen sooner, easier, clearer in his operations than in his essence. Best beheld by reflection in his creatures. "For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made."

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AN Italian prince, as much delighted with the person as grieved with the prodigality of his eldest son, commanded his steward to deliver him no more money but what the young prince should tell\* his own self. The young gallant fretted at his heart that he must buy money at so dear a rate, as to have it for telling it, but, because there was no remedy, he set himself to task, and being greatly tired with telling a small sum, he brake off in this consideration,—“Money may speedily be spent, but how tedious and troublesome is it to tell it! And by consequence, how much more difficult to get it!” Men may commit sin presently, pleasantly, with much mirth, in a moment. But O that they would but seriously consider with themselves how many their offences are, and sadly fall accounting them! And if so hard truly to sum their sins, sure harder sincerely to sorrow for them. If to get their number be so difficult, what is it to get their pardon?

\* Count.

I READ that Ægeus, the father of Theseus, hid a sword and a pair of shoes under a great stone, and left word with his wife (whom he left with child), that when the son she should bear was able to take up that stone, wield that sword, and wear those shoes, then she should send him to him, for by these signs he would own him for his own son. Christ hath left in the custody of the Church, our mother, the sword of the Spirit, and the shoes of a Christian conversation, the same which he once wore himself, and they must fit our feet; yea, and we must take up the weight of many heavy crosses before we can come at them; but when we shall appear before our heavenly Father, bringing these tokens with us, then, and not before, he will acknowledge us to be his true-born children.

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### MIXED CONTEMPLATIONS.

I HAVE heard some men (rather causelessly captious than judicially critical) cavil at grammarians for calling some conjunctions disjunctive, as if this were a flat contradiction. Whereas, indeed, the same particle may conjoin words, and yet disjoin the sense. But, alas! how sad is the present condition of Christians, who have a

Communion disuniting. The Lord's Supper, ordained by our Saviour to conjoin our affections, hath disjoined our judgment. Yea, it is to be feared, lest our long quarrels about the manner of his presence cause the matter of his absence, for our want of charity to receive him.

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I HAVE observed that children when they first put on new shoes are very curious to keep them clean. Scarce will they set their feet on the ground, for fear to dirty the soles of their shoes. Yea, rather they will wipe the leather clean with their coats; and yet perchance the next day they will trample with the same shoes in the mire, up to the ankles. Alas! children's play is our earnest. On that day wherein we receive the sacrament we are often over-precise, scrupling to say or do those things which lawfully we may. But we, who are more than curious that day, are not so much as careful the next; and too often (what shall I say) go on in sin up to the ankles, yea, our sins go over our heads (Psalm xxxviii. 4).

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I KNOW some men very desirous to see the devil, because they conceive such an apparition would be a confirmation of their faith. For then, by the logic of opposites, they would conclude there is a God, because there is a devil. Thus they will not believe there is a heaven, except hell itself will be deposed for a witness thereof. Surely such men's wishes are vain, and hearts are



wicked ; for if they will not believe, having Moses and the prophets, and the apostles, they will not believe,\* no, if the devil from hell appears unto them. Such apparitions were never ordained by God as the means of faith. Besides, Satan will never show himself but to his own advantage. If as a devil, to fright them ; if as an angel of light, to flatter them ; however, to hurt them. For my part, I never desire to see him. And O ! (if it were possible) that I might never feel him in his motions and temptations ! I say, let me never see him till the day of judgment, where he shall stand arraigned at the bar, and God's majesty sit judge on the bench ready to condemn him.

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I OBSERVE that antiquaries, such as prize skill above profit (as being rather curious than covetous), do prefer the brass coins of the Roman emperors before those in gold and silver, because there is much falseness and forgery daily detected (and more suspected) in gold and silver medals, as being commonly cast and counterfeited, whereas brass coins are presumed upon as true and ancient, because it will not quit cost for any to counterfeit them. Plain dealing, Lord, what I want in wealth may I have in sincerity. I care not how mean metal my estate be of, if my soul have the true stamp really impressed with the unfeigned image of the King of heaven.

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LOOKING on the chapel of King Henry VII., in Westminster (God grant I may once again see it, with

\* Luke xvi. 31.

the saint who belongs to it, our sovereign, there in a well-conditioned peace), I say, looking on the outside of the chapel, I have much admired the curious workmanship thereof. It added to the wonder, that it is so shadowed with mean houses, well-nigh on all sides, that one may almost touch it as soon as see it. Such a structure needed no base buildings about it, as foils to set it off. Rather this chapel may pass for the emblem of a great worth, living in a private way. How is he pleased with his own obscurity, whilst others of less desert make greater show? And whilst proud people stretch out their plumes in ostentation, he useth their vanity for his shelter: more pleased to have worth than to have others take notice of it.

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THE mariners at sea count it the sweetest perfume when the water in the keel of their ship doth stink. For hence they conclude that it is but little, and long since leaked in; but it is woeful with them when the water is felt before it is smelt, as fresh flowing in upon them in abundance. It is the best savour in a Christian soul when his sins are loathsome and offensive unto him. A happy token that there hath not been of late in him any insensible supply of heinous offences, because his stale sins are still his new and daily sorrow.

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I HAVE sometimes considered in what troublesome case is that chamberlain in an inn, who being but one, is to give attendance to many guests. For suppose

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them all in one chamber, yet if one shall command him to come to the window, and the other to the table, and another to the bed, and another to the chimney, and another to come up-stairs, and another to go down-stairs, and all in the same instant, how would he be distracted to please them all. And yet such is the sad condition of my soul by nature. Not only a servant, but a slave to sin. Pride calls me to the window, gluttony to the table, wantonness to the bed, laziness to the chimney, ambition commands me to go up-stairs, and covetousness to come down. Vices, I see, are as well contrary to themselves as to virtue. Free me, Lord, from this distracted case; fetch me from being sin's servant to be thine, whose "service is perfect freedom," for thou art but one, and ever the same; and always enjoimest commands agreeable to themselves, thy glory, and my good.

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I HAVE observed that towns which have been casually burnt, have been built again more beautiful than before. Mud walls, afterwards made of stone; and roofs, formerly but thatched, after advanced to be tiled. The apostle tells me That I must not think strange concerning the fiery trial which is to happen unto me.\* May I likewise prove improved by it. Let my renewed soul, which grows out of the ashes of the old man, be a more firm fabric and strong structure; so shall affliction be my advantage.

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OUR Saviour saith, When thou doest alms, † let not

\* 1 Peter iv. 12.

† Matt. vi. 3.

thy left hand know what thy right hand doeth. Yet one may generally observe that alms-houses are commonly built by highway-sides, the ready road to ostentation. However, far be it from me to make bad comments on their bounty, I rather interpret it, that they place those houses so publicly, thereby, not to gain applause, but imitation. Yea, let those, who will plant pious works, have the liberty to choose their own ground. Especially in this age, wherein we are likely, neither in by-ways nor highways, to have any works of mercy till the whole kingdom be speedily turned into one great hospital, and God's charity only able to relieve us.

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ALMOST twenty years since I heard a profane jest, and still remember it. How many pious passages of far later date have I forgotten! It seems my soul is like a filthy pond wherein fish die soon, and frogs live long. Lord, raze this profane jest out of my memory. Leave not a letter thereof behind, lest my corruption (an apt scholar) guess it out again; and be pleased to write some pious meditation in the place thereof. And grant, Lord, for the time to come (because such bad guests are easier kept out), that I may be careful not to admit what I find so difficult to expel.

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I PERCEIVE there is in the world a good nature, falsely so called, as being nothing else but a facile and flexible disposition—wax for every impression. What others are so bold to beg, they are so bashful as not to

deny. Such osiers can never make beams to bear stress in church and state. If this be good nature, let me always be a clown; if this be good fellowship, let me always be a churl. Give me to set a sturdy porter before my soul, who may not equally open to every comer. I cannot conceive how he can be a friend to any, who is a friend to all, and the worst foe to himself.

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HA is the interjection of laughter. Ah is an interjection of sorrow. The difference betwixt them very small, as consisting only in the transposition of what is no substantial letter, but a bare aspiration. How quickly, in the age of a minute, in the very turning of a breath, is our mirth changed into mourning!

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I HAVE a great friend whom I endeavour and desire to please, but hitherto all in vain. The more I seek the farther off I am from finding his favour. Whence comes this miscarriage? Are not my applications to man more frequent than my addresses to my Maker? Do I not love his smiles more than I fear Heaven's frowns? I confess, to my shame, that sometimes his anger hath grieved me more than my sins. Hereafter, by thy assistance, I will labour to approve my ways in God's presence; so shall I ever have, or not need, his friendship, and either please him with more ease, or displease him with less danger.

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THIS nation is scourged with a wasting war. Our

sins were ripe; God could no longer be just, if we were prosperous. Blessed be his name, that I have suffered my share in the calamities of my country. Had I poised myself so politically betwixt both parties that I had suffered from neither, yet could I have taken no contentment in my safe escaping. For why should I, equally engaged with others in sinning, be exempted above them from the punishment? And seeing the bitter cup, which my brethren have pledged, to pass by me, I should fear it would be filled again, and return double, for me to drink it. Yea, I should suspect that I were reserved alone for a greater shame and sorrow. It is therefore some comfort that I draw in the same yoke with my neighbours, and with them jointly bear the burden which our sins jointly brought upon us.

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WHEN, in my private prayers, I have been to confess my dosom-sins unto God, I have been loth to speak them aloud; fearing though no man could, yet that the devil would, overhear me, and make use of my words against me. It being probable, that when I have discovered the weakest part of my soul, he would assault me there. Yet since, I have considered, that therein I shall tell Satan no news which he knew not before. Surely I have not managed my secret sins with such privacy, but that he, from some circumstances, collected what they were. Though the fire was within, he saw some smoke without. Wherefore, for the future, I am resolved to acknowledge my darling faults, though

alone, yet aloud; that the devil who rejoiced in partly knowing of my sins, may be grieved more by hearing the expression of my sorrow. As for any advantage he may make from my confession, this comforts me—God's goodness in assisting me will be above Satan's malice in assaulting me.

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IN the midst of my morning prayers I had a good meditation, which since I have forgotten. Thus much I remember of it that it was pious in itself, but not proper for that time; for it took much from my devotion, and added nothing to my instruction; and my soul, not able to intend two things at once, abated of its fervency in praying. Thus snatching at two employments, I held neither well. Sure this meditation came not from him, who is the God of order. He useth to fasten all his nails, and not to drive out one with another. If the same meditation return again, when I have leisure and room to receive it, I will say it is of his sending, who so mustereth and marshalleth all good actions, that like the soldiers in his army, mentioned by the prophet, They shall not thrust one another, they shall walk every one in his own path (Joel ii. 8).

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WHEN I go speedily in any action, Lord, give me to call my soul to an account. It is a shrewd suspicion that my bowl runs down-hill, because it runs so fast. And, Lord, when I go in an unlawful way, start some rubs to stop me; let my foot slip or stumble: and give me the

grace to understand the language of the lets thou throwest in my way. Thou hast promised, "I will hedge up thy way:" Lord, be pleased to make the hedge high enough, and thick enough, that if I be so mad as to adventure to climb over it, I may not only soundly rake my clothes, but rend my flesh; yea, let me rather be caught, and stick in the hedge, than breaking in through it, fall on the other side into the deep ditch of eternal damnation.

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COMING hastily into a chamber, I had almost thrown down a crystal hour-glass. Fear, lest I had, made me grieve as if I had broken it. But, alas! how much precious time have I cast away without any regret! The hour-glass was but crystal, each hour a pearl; that but like to be broken, this lost outright; that but casually, this done wilfully. A better hour-glass might be bought; but time lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me. "Teach me to number my days." An hour-glass, to turn me, "that I may apply my heart to wisdom."

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WHEN a child I loved to look on the pictures in the *Book of Martyrs*. I thought that there the martyrs at the stake seemed like the three children in the fiery furnace, ever since I had known them there, not one hair more of their head was burnt, nor any smell of the fire singeing of their clothes.\* This made me think

\* Dan. iii. 27.



martyrdom was nothing. But, oh! though the lion be painted fiercer than he is, the fire is far fiercer than it is painted. Thus it is easy for one to endure an affliction, as he limns it out in his own fancy, and represents it to himself but in a bare speculation. But when it is brought indeed, and laid home to us, there must be a man, yea, there must be God to assist the man to undergo it.

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TRAVELLING on the plain (which notwithstanding hath its risings and fallings), I discovered Salisbury steeple many miles off. Coming to a declivity, I lost the sight thereof; but climbing up to the next hill, the steeple grew out of the ground again. Yea, I often found it, and lost it, till at last I came safely to it, and took my lodging near it. It fareth thus with us whilst we are wayfaring to heaven; mounted on the Pisgah-top of some good meditation, we get a glimpse of our celestial Canaan; but when either on the flat of an ordinary temper, or in the fall of some extraordinary temptation, we lose the view thereof. Thus in the sight of our soul heaven is discovered, covered, and recovered; till, though late, at last, though slowly, surely, we arrive at the haven of our happiness.

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LORD, I find myself in the latitude of a fever. I am neither well nor ill. Not so well that I have any mind to be merry with my friends, nor so ill that my friends have any cause to condole with me. I am a probationer

in point of my health. As I shall behave myself, so I may be either expelled out of it, or admitted into it. Lord, let my distemper stop here, and go no farther. Shoot not thy murdering pieces against that clay castle which surrendereth itself at thy first summons. O spare me a little, that I may recover my strength. I beg not to be forgiven, but to be forborne my debt to nature. And I only do crave time for a while, till I be better fitted and furnished to pay it.

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IT seemed strange to me when I was told that *Aqua-vitæ*, which restores life to others, should itself be made of the droppings of dead beer. And that strong waters should be extracted out of the dregs (almost) of small beer. Surely many other excellent ingredients must concur, and much art must be used in the distillation. Despair not, then, O my soul! no extraction is impossible where the chemist is infinite. He that is all in all can produce anything out of anything. And he can make my soul, which by nature is "settled on her lees," and dead in sin, to be quickened by the infusion of his grace, and purified into a pious disposition.

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How easy is pen and paper piety, for one to write religiously? I will not say it costeth nothing, but it is far cheaper to work one's head than one's heart to goodness. Some, perchance, may guess me to be good by my writings, and so I shall deceive my reader. But if I do not desire to be good, I most of all deceive myself. I

can make an hundred meditations sooner than subdue the least sin in my soul. Yea, I was once in the mind never to write more, for fear lest my writings at the last day prove records against me. And yet why should I not write? that by reading my own book, the disproportion betwixt my lines and my life may make me blush myself (if not into goodness) into less badness than I would do otherwise. That so my writings may condemn me, and make me to condemn myself, that so God may be moved to acquit me.

## GOOD THOUGHTS IN WORSE TIMES.

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### PERSONAL MEDITATIONS.

#### *Curiosity curbed.*

OFTEN have I thought with myself what disease I would be best contented to die of. None please me. The stone, or the colic, terrible as expected, intolerable when felt. The palsy is death before death. The consumption a flattering disease, cozening men into hope of long life at the last gasp. Some sicknesses besot, others enrage men, some are too swift, and others too slow.

If I could as easily decline diseases as I could dislike them, I should be immortal. But away with these thoughts. The mark must not choose what arrow shall be shot against it. What God sends I must receive. May I not be so curious to know what weapon shall wound me, as careful to provide the plaster of patience against it. Only thus much in general : commonly that sickness seizeth on men which they least suspect. He that expects to be drowned with a dropsy may be burnt

with a fever; and she that fears to be swollen with a tympany may be shrivelled with a consumption.

*Deceived, not hurt.*

HEARING a passing bell, I prayed that the sick man might have, through Christ, a safe voyage to his long home. Afterwards I understood that the party was dead some hours before; and it seems in some places of London the tolling of the bell is but a preface of course to the ringing it out.

Bells better silent than thus telling lies. What is this but giving a false alarm to men's devotions, to make them to be ready armed with their prayers for the assistance of such who have already fought the good fight, yea, and gotten the conquest? Not to say that men's charity herein may be suspected of superstition in praying for the dead.

However, my heart thus poured out was not spilt on the ground. My prayers, too late to do him good, came soon enough to speak my good will. What I freely tendered, God fairly took, according to the integrity of my intention. The party, I hope, is in Abraham's, and my prayers I am sure are returned into my own bosom.

*Nor full, nor fasting.*

LIVING in a country village where a burial was a rarity, I never thought of death, it was so seldom presented unto me. Coming to London, where there is plenty of funerals (so that coffins crowd one another,

and corpses in the grave jostle for elbow-room), I slight and neglect death, because grown an object so constant and common.

How foul is my stomach to turn all food into bad humours! Funerals, neither few nor frequent, work effectually upon me. London is a library of mortality. Volumes of all sorts and sizes; rich, poor, infants, children, youth, men, old men, daily die. I see there is more required to make a good scholar than only the having of many books. Lord, be thou my schoolmaster, and “teach me to number my days, that I may apply my heart unto wisdom.”

*Strange and True.*

I READ, in the Revelation, of a beast, one of whose “heads was as it were wounded to death.” I expected in the next verse that the beast should die, as the most probable cosequence, considering :

1. It was not a scratch, but a wound ;
2. Not a wound in a fleshy part, or out-limbs of the body, but in the very head, the throne of reason ;
3. No light wound, but in outward apparition (having no other probe but St John’s eyes to search it), it seemed deadly.

But mark what immediately follows: “And his deadly wound was healed.” Who would have suspected this inference from these premises. But is not this the lively emblem of my natural corruption? Sometimes I conceive that by God’s grace I have conquered and killed,

subdued and slain, maimed and mortified the deeds of the flesh ; never more shall I be molested or buffeted with such a bosom sin: when alas! by the next return, the news is, it is revived, and recovered. Thus tenches, though grievously gashed, presently plaster themselves whole by that slimy and unctuous humour they have in them; and thus the inherent balsam of badness quickly cures my corruption, not a scar to be seen. I perceive I shall never finally kill it till, first, I be dead myself.

*Blushing to be blushed for.*

A PERSON of great quality was pleased to lodge a night in my house. I durst not invite him to my family prayer, and therefore for that time omitted it: thereby making a breach in a good custom, and giving Satan advantage to assault it. Yea, the loosening of such a link might have endangered the scattering of the chain.

Bold bashfulness, which durst offend God, whilst it did fear man! Especially considering, that though my guest was never so high, yet, by the laws of hospitality, I was above him whilst under my roof. Hereafter, whosoever cometh within the doors shall be requested to come within the discipline of my house; if accepting my homely diet, he will not refuse my home devotion; and sitting at my table, will be intreated to kneel down by it.

*A lash for laziness.*

SHAMEFUL my sloth, that have deferred my night

prayer till I am in bed. This lying along is an improper posture for piety. Indeed, there is no contrivance of our body, but some good man in Scripture hath hanelled it with prayer. The publican standing, Job sitting, Hezekiah lying on his bed, Elijah with his face between his legs. But of all gestures give me St Paul's, "For this cause I bow my knees to the Father of my Lord Jesus Christ." Knees, when they may, then they must, be bended.

I have read a copy of a grant of liberty from Queen Mary to Henry Ratcliff, Earl of Sussex, giving him leave to wear a cap, or coif, in her Majesty's presence, counted a great favour because of his infirmity. I know in case of necessity God would graciously accept my devotion bound down in a sick dressing, but now whilst I am in perfect health it is inexcusable. Christ commanded some to take up their bed, in token of their full recovery : my laziness may suspect, lest my bed thus taking me up, prove a presage of my ensuing sickness. But may God pardon my idleness this once, I will not again offend in the same kind by his grace hereafter.

*Root, branch, and fruit.*

A POOR man of Seville, in Spain, having a fair and fruitful pear-tree, one of the fathers of the Inquisition desired (such tyrants' requests are commands) some of the fruit thereof. The poor man, not out of gladness to gratify, but fear to offend, as if it were a sin for him to have better fruit than his betters (suspecting on his



denial the tree might be made his own rod, if not his gallows), plucked up tree, roots and all, and gave it unto him.

Allured with love to God, and advised by mine own advantage, what he was frighted to do I will freely perform. God calleth on me to present him with "fruits meet for repentance." Yea, let him take all; soul and body, powers and parts, faculties and members of both, I offer a sacrifice unto himself. Good reason, for indeed the tree was his, before it was mine, and I give him of his own.

Besides, it was doubtful whether the poor man's material tree, being removed, would grow again. Some plants, transplanted (especially when old) become sullen, and do not enjoy themselves in a soil wherewith they were unacquainted. But sure I am, when I have given myself to God, the moving of my soul shall be the mending of it, he will so dress, so prune, and purge me, that I shall bring forth most fruit in my age.

*God speed the plough.*

I SAW in seedtime a husbandman at plough in a very raining day. Asking him the reason why he would not rather leave off than labour in such foul weather, his answer was returned me in their country rhythm:—

“ Sow beans in the mud,  
And they'll come up like a wood.”

This could not but remind me of David's expression, “They that sow in tears, shall reap in joy. He that

goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm cxxvi. 5, 6).

These last five years have been a wet and woeful seedtime to me, and many of my afflicted brethren. Little hope have we, as yet, to come again to our own homes, and in a literal sense, now to bring our sheaves, which we see others daily to carry away on their shoulders. But if we shall not share in the former or latter harvest here on earth, the third and last in heaven we hope undoubtedly to receive.

*Cras, cras.*

GREAT was the abundance and boldness of the frogs in Egypt, which went up and came into their bed-chambers, and beds, and kneading-troughs, and very ovens. Strange that those fen-dwellers should approach the fiery region; but stranger, that Pharaoh should be so backward to have them removed, and being demanded of Moses when he would have them sent away, answered, To-morrow. He could be content with their company one night, at bed and at board, loth, belike, to acknowledge either God's justice in sending, or power in remanding them, but still hoping that they casually came, and might casually depart (Exod. viii. 3).

Leave I any longer to wonder at Pharaoh, and even admire at myself. What are my sins but so many toads, spitting of venom and spawning of poison, croaking in my judgment, creeping into my will, and

crawling into my affections! This I see, and suffer, and say with Pharaoh, To-morrow, to-morrow will I amend. Thus, as the Hebrew tongue hath no proper present tense, but two future tenses, so all the performances of my reformation are only in promises for the time to come. Grant, Lord, I may seasonably drown this Pharaoh-like procrastination in the sea of repentance, lest it drown me in the pit of perdition.

*Green when grey.*

IN September I saw a tree bearing roses, whilst others of the same kind round about it were barren. Demanding the cause of the gardener why that tree was an exception from the rule of the rest, this reason was rendered; because that alone being clipped close in May, was then hindered to spring and sprout, and therefore took this advantage by itself to bud in autumn.

Lord, if I were curbed and snipped in my younger years, by fear of my parents, from those vicious excrescences to which that age was subject, give me to have a godly jealousy over my heart, suspecting an autumn-spring, lest corrupt nature (which without thy restraining grace will have a vent) break forth in my reduced years into youthful vanities.

*Miserere.*

THERE goes a tradition of Ovid, that famous poet (receiving some countenance from his own confession), that when his father was about to beat him for follow-

ing the pleasant but profitless study of poetry, he, under correction, promised his father never to make a verse, and made a verse in his very promise. Probably the same in sense, but certainly more elegant for composure, than this verse which common credulity hath taken up.

*“Parce precor, genitor, posthac non versificabo.”*

“Father, on me pity take,  
Verses I no more will make.”

When I so solemnly promise my heavenly Father to sin no more, I sin in my very promise. My weak prayers, made to procure my pardon, increase my guiltiness. O the dulness and deadness of my heart therein! I say my prayers, as the Jews eat the passover, in haste. And whereas in bodily actions motion is the cause of heat, clean contrary, the more speed I make in my prayers, the colder I am in my devotion.

*What helps not, hurts.*

A VAIN thought arose in my heart; instantly my corruption retains itself to be the advocate for it, pleading that the worst that could be said against it was this, that it was a vain thought.

And is not this the best that can be said for it? Remember, O my soul, the fig-tree was charged, not with bearing noxious, but no fruit. Yea, the barren fig-tree bare the fruit of annoyance. “Cut it down, why cumbereth it the ground?” Vain thoughts do this ill in my heart, that they do no good.

Besides, the fig-tree pestered but one part of the

garden; good grapes might grow, at the same time, in other places of the vineyard. But seeing my soul is so intent on its object, that it cannot attend two things at once, one tree for the time being is all my vineyard. A vain thought engrosseth all the ground of my heart; till that be rooted out no good meditation can grow with it or by it.

*Always seen, never minded.*

IN the most healthful times, two hundred, and upwards, was the constant weekly tribute payed to mortality in London. A large bill, but it must be discharged. Can one city spend according to this weekly rate, and not be bankrupt of people? at leastwise, must not my shot be called for, to make up the reckoning?

When only seven young men, and those chosen by lot, were but yearly taken out of Athens, to be devoured by the monster Minotaur, the whole city was in a constant fright, children for themselves, and parents for their children. Yea, their escaping of the first was but an introduction to the next year's lottery.

Were the dwellers and lodgers in London weekly to cast lots who should make up this two hundred, how would every one be affrighted? Now none regard it. My security concludes the aforesaid number will amount of infants and old folk. Few men of middle age, and amongst them surely not myself. But, oh! is not this putting the evil day far from me, the ready way to bring it the nearest to me? The lot is weekly drawn,

though not by me, for me ; I am therefore concerned seriously to provide, lest that death's prize prove my blank.

*Not whence, but whither.*

FINDING a bad thought in my heart, I disputed in myself the cause thereof, whether it proceeded from the devil, or mine own corruption, examining it by those signs divines in this case recommended.

1. Whether it came in incoherently, or by dependence on some object presented to my senses.

2. Whether the thought was at full age at the first instant, or, infant-like, grew greater by degrees.

3. Whether out or in the road of my natural inclination.

But hath not this inquiry more of curiosity than religion? Hereafter derive not the pedigree, but make the mittimus of such malefactors. Suppose a confederacy betwixt thieves without and false servants within, to assault and wound the master of a family ; thus wounded, would he discuss from which of them his hurts proceeded? No, surely, but speedily send for a surgeon, before he bleed to death. I will no more put it to the question whence my bad thoughts come, but whither I shall send them, lest this curious controversy insensibly betray me into a consent unto them.

*Storm, steer on.*

THE mariners sailing with St Paul bare up bravely

against the tempest, whilst either art or industry could befriend them. Finding both to fail, and that they could not any longer "bear up into the wind," they even let their ship drive.\* I have endeavoured in these distemperate times to hold up my spirits, and to steer them steadily. A happy peace here was the port whereat I desired to arrive. Now, alas ! the storm grows too sturdy for the pilot. Hereafter all the skill I will use is no skill at all, but even let my ship sail whither the winds send it.

Noah's ark was bound for no other port but preservation for the present (that ship being all the harbour), not intending to find land, but to float on water. May my soul, though not sailing to the desired haven, only be kept from sinking in sorrow. This comforts me, that the most weather-beaten vessel cannot properly be seized on for a wreck which hath any quick cattle remaining therein. My spirits are not as yet forfeited to despair, having one lively spark of hope in my heart, because God is even where he was before.

*Wit outwitted.*

JOAB chid the man (unknown in Scripture by his name, well-known for his wisdom) for not killing Absalom when he saw him hanged in the tree, promising him for his pains ten shekels and a girdle. But the man (having the king's command to the contrary) refused his proffer. Well he knew that politic

\* Acts xxvii. 15.

statesmen would have dangerous designs fetched out of the fire, but with other men's fingers. His girdle promised, might in payment prove an halter. Yea, he added moreover, that had he killed Absalom, Joab himself would have set himself against him (2 Sam. xviii. 13).

Satan daily solicits me to sin (point-blank against God's word), baiting me with proffers best pleasing my corruption. If I consent, he who last tempted first accuseth me. The fawning spaniel turns a fierce lion, and roareth out my faults in the ears of heaven. Grant, Lord, when Satan shall next serve me as Joab did this nameless Israelite, I may serve him as the nameless Israelite did Joab, flatly refusing his deceitful tenders.

*Hereafter.*

DAVID fasted and prayed for his sick son, that his life might be prolonged. But when he was dead, this consideration comforted him: "I shall go to him, but he shall not return to me" (2 Sam. xii. 23).

Peace did long lie languishing in this land. No small contentment that, to my poor power, I have prayed and preached for the preservation thereof. Seeing, since, it is departed, this supports my soul, having little hope that peace here should return to me, I have some assurance that I shall go to peace hereafter.

*Bad at best.*

LORD, how come wicked thoughts to perplex me in my prayers, when I desire and endeavour only to attend



thy service? Now I perceive the cause thereof; at other times I have willingly entertained them, and now they entertain themselves against my will. I acknowledge thy justice, that what formerly I have invited, now I cannot expel. Give me hereafter always to bolt out such ill guests. The best way to be rid of such bad thoughts in my prayers is not to receive them out of my prayers.

*Compendium dispendium.*

POPE Boniface IX., at the end of each hundred years, appointed a jubilee at Rome, wherein people, bringing themselves and money thither, had pardon for their sins.

But centenary years returned but seldom. Popes were old before, and covetous when they came to their place. Few had the happiness to fill their coffers with jubilee coin. Hereupon Clement VI. reduced it to every three-and-thirtieth, Paul II. and Sixtus IV. to every twenty-fifth year.

Yea, an agitation is reported in the conclave, to bring down jubilees to fifteen, twelve, or ten years, had not some cardinals (whose policy was above their covetousness), opposed it.

I serve my prayers as they their jubilees. Perchance they may extend to a quarter of an hour, when poured out at large. But some days I begrudge this time as too much, and omit the preface of my prayer, with some passages conceived less material, and run two or three

petitions into one, so contracting them to half a quarter of an hour.

Not long after this also seems too long. I decontract and abridge the abridgement of my prayers. Yea, (be it confessed to my shame and sorrow, that hereafter I may amend it) too often I shrink my prayers to a minute, to a moment, to a "Lord have mercy upon me."

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## SCRIPTURE OBSERVATIONS.

### *The vicious mean.*

ZOPHAR, the Naamathite, mentioneth a sort of men in whose mouths wickedness is sweet. "They hide it under their tongues, they spare it, and forsake it not, but keep it still in their mouths."\* This furnisheth me with a tripartite division of men in the world.

The first and best are those who spit sin out, loathing it in their judgments, and leaving it in their practice.

The second sort, notoriously wicked, who swallow sin down, actually and openly committing it.

The third endeavouring an expedient between heaven and hell, neither do not deny their lusts, neither spitting them out, nor swallowing them down, but rolling them under their tongues, epicurising thereon in their filthy fancies and obscene speculations.

\* Job xx. 12, 13.

If God at the last day of judgment hath three hands, a right for the sheep, a left for the goats, the middle is most proper for these third sort of men. But both these latter kinds of sinners shall be confounded together, the rather because a sin thus rolled becomes so soft and supple, and the throat is so short and slippery a passage, that insensibly it may slide down from the mouth into the stomach ; and contemplative wantonness quickly turns into practical uncleanness.

*Store no sore.*

JOB had a custom to offer burnt-offerings according to the number of his sons, for, he said, "It may be that my sons in their feasting have sinned, and cursed God in their hearts." It may be, not it must be, he was not certain, but suspected it. But now, what if his sons had not sinned? Was Job's labour lost, and his sacrifice of none effect? Oh, no! only their property was altered. In case his sons were found faulty, his sacrifices for them were propitiatory, and through Christ obtained their pardon ; in case they were innocent, his offerings were eucharistical, returning thanks to God's restraining grace, for keeping his sons from such sins, which otherwise they would have committed.

I see in all doubtful matters of devotion, it is wisest to be on the surest side, better both lock and bolt and bar it, than leave the least door of danger open. Hast thou done what is disputable whether it be well done? Is it a measuring cast whether it be lawful or no? So

that thy conscience may seem in a manner to stand neuter, sue a conditional pardon out of the court of heaven, the rather because our self-love is more prone to flatter than our godly jealousy to suspect ourselves without a cause; with such humility heaven is well pleased. For suppose thyself over-cautious, needing no forgiveness in that particular, God will interpret the pardon thou prayest for to be the praises presented unto him.

*Line on line.*

MOSES, in God's name, did counsel Joshua (Deuteronomy xxxi. 23), "Be strong, and of a good courage, for thou shalt bring the children of Israel into the land which I sware unto them." God immediately did command him (Joshua i. 6), "Be strong and of a good courage;" and again (verse 7), "Only be thou strong and very courageous;" and again (verse 9), "Have I not commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed." Lastly, the Reubenites and Gadites heartily desired him (verse 28), "Only be strong, and of a good courage."

Was Joshua a dunce or a coward? Did his wit or his valour want an edge, that the same precept must so often be pressed upon him? No doubt neither, but God saw it needful that Joshua should have courage of proof, who was to encounter both the froward Jew and the fierce Canaanite.

Though metal on metal, colour on colour, be false heraldry, line on line, precept on precept, is true divinity.

Be not therefore offended, O my soul, if the same doctrine be often delivered unto thee by different preachers, if the same precept (like the sword in Paradise which turned every way) doth hunt and haunt thee, tracing thee which way soever thou turnest; rather conclude that thou art deeply concerned in the practice thereof which God has thought fit should be so frequently inculcated into thee.

*O! the depth.*

HAD I beheld Sodom in the beauty thereof, and had the angel told me that the same should be suddenly destroyed by a merciless element, I should certainly have concluded that Sodom should have been drowned—led thereunto by these considerations :

1. It was situated in the plain of Jordan, a flat, low, level country;
2. It was well watered everywhere; and where always there is water enough, there may sometimes be too much;
3. Jordan had a quality in the first month to overflow all his banks.

But no drop of moisture is spilt on Sodom; it is burnt to ashes. How wide are our conjectures, when they guess at God's judgments! How far are his ways above our apprehension! Especially when wicked men with the Sodomites wander in strange sins, out of the road of common corruption, God meets them with strange punishments, out of the reach of common conception, not coming within the compass of a rational suspicion.

*Self, self-hurter.*

WHEN God at the first day of judgment arraigned Eve, she transferred her fault on the serpent which beguiled her. This was one of the first-fruits of our depraved nature. But, ever after, regenerate men in Scripture, making the confession of their sins (whereof many precedents), cast all the fault on themselves alone; yea, David, when he numbered the people, though it be expressed that Satan provoked him thereunto, and though David probably might be sensible of his temptation, yet he never accused the devil, but derived all the guilt on himself—"I it is that have sinned:"\* good reason, for Satan hath no impulsive power, he may strike fire till he be weary (if his malice can be weary); except man's corruption brings the tinder, the match cannot be lighted. Away, then, with the plea of course,—“The devil owed me a shame.” Owe thee he might, but pay thee he could not, unless thou wert as willing to take his black money as he to tender it.

*Gad, Behold a troop cometh.*

THE Amalekite who brought the tidings to David began with truth, rightly reporting the overthrow of the Israelites.† Cheaters must get some credit before they can cozen, and all falsehood, if not founded in some truth, would not be fixed in any belief.

But proceeding, he told six lies successively :

\* 1 Chron. xxi. 17.

† 2 Sam. i.

1. That Saul called him ;
2. That he came at his call ;
3. That Saul demanded who he was ;
4. That he returned his answer ;
5. That Saul commanded him to kill him ;
6. That he killed him accordingly.

A wilful falsehood told is a cripple not able to stand by itself without some one to support it. It is easy to tell a lie, hard to tell but a lie.

Lord, if I be so unhappy to relate a falsehood, give me to recall it or repent of it. It is said of the pismires, that to prevent the growing (and so the corrupting) of that corn which they hoard up for their winter provision, they bite off both the ends thereof, wherein the generating power of the grain doth consist. When I have committed a sin, O let me so order it that I may destroy the procreation thereof, and, by a true sorrow, condemn it to a blessed barrenness.

*Out means, in miracles.*

WHEN the angel brought St Peter out of prison the iron gate opened of its own accord. But coming to the house of Mary, the mother of John and Mark, he was feign to stand before the door, and knock. When iron gave obedience, how can wood make opposition ?

The answer easy. There was no man to open the iron gate, but a portress was provided, of course, to unlock the door. God would not therefore show his finger where men's hands were appointed to do the work.

Heaven will not super-institute a miracle, where ordinary means were formerly in peaceable possession. But if they either depart or resign (ingenuously confessing their insufficiency), there miracles succeed in their vacancy.

*No stool of wickedness.*

SOMETIMES I have disputed with myself which of the two were most guilty : David, who said in haste “all men are liars,” or that wicked man who sat and spake against his brother, and slandered his own mother’s son.\*

David seems the greater offender; for mankind might have an action of defamation against him, yea, he might justly be challenged for giving all men the lie. But mark, David was in haste, he spake it *in transitu*, when he was passing, or rather posting by, or if you please, not David, but David’s haste rashly vented the word. Whereas the other sat, a sad, solemn, serious, premeditate, deliberate posture; his malice had a full blow with a steady hand, at the credit of his brother. Not to say that *sat* carries with it the countenance of a judicial proceeding, as if he made a session or bench-business thereof, as well condemning as accusing unjustly.

Lord, pardon my cursory, and preserve me from sedentary sins. If in haste or heat of passion I wrong any, give me at leisure to ask thee and them forgiveness. But oh, let me not sit by it, studiously to plot or project mischief to any out of malice prepense. To shed blood in cool blood, is blood with a witness.

\* Psalm l. 20.



*The best bed-maker.*

WHEN a good man is ill at ease, God promiseth to make all his bed in his sickness.\* Pillow, bolster, head, feet, sides, *all* his bed. Surely that God who made him knows so well his measure and temper, as to make his bed to please him. Herein his art is excellent, not fitting the bed to the person, but the person to the bed, infusing patience into him.

But oh, how shall God make my bed, who have no bed of mine own to make? Thou fool, he can make thy not having a bed to be a bed unto thee. When Jacob slept on the ground, who would not have had his hard lodging, therewithal to have his heavenly dream? Yea, the poor woman in Jersey, which in the reign of Queen Mary was delivered of a child as she was to be burnt at the stake, may be said to be brought to bed in the fire. Why not? If God's justice threatened to cast Jezebel into a bed of fire,† why might not his mercy make the very flames a soft bed to that his patient martyr?

*Too late, too late.*

THE elder brother laid a sharp and true charge against his brother prodigal for his riot and luxury. This nothing affected his father, the mirth, meat, music at the feast, was notwithstanding no whit abated. Why so? because the elder brother was the younger in this

\* Psalm xli. 3.

† Rev. ii. 22.

respect, and came too late. The other had got the speed of him, having first accused himself (nine verses before), and already obtained his pardon.

Satan (to give him his due) is my brother, and my elder by creation. Sure I am, he will be my grievous accuser. I will endeavour to prevent him, first condemning myself to God my Father. So shall I have an act of indemnity before he can enter his action against me.

*Lawful stealth.*

I FIND two (husband and wife) both stealing, and but one of them guilty of felony. "And Rachel had stolen the images that were her father's, and Jacob stole away, unawares to Laban the Syrian."\* In the former a complication of theft, lying, sacrilege, and idolatry; in the latter no sin at all. For what our conscience tells us is lawful, and our discretion dangerous, it is both conscience and discretion to do it with all possible secrecy. It was as lawful for Jacob in that case privately to steal away, as it is for that man who finds the sunshine too hot for him, to walk in the shade.

God keep us from the guilt of Rachel's stealth. But for Jacob's stealing away, one may confess the fact, but deny the fault therein. Some are said to have gotten their life for a prey; if any, in that sense, have preyed on (or, if you will, plundered) their own liberty, stealing away from the place where they conceived themselves in danger, none can justly condemn them.

\* Gen. xxxi. 19, 20.

*Text improved.*

I HEARD a preacher take for his text, "Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee?"\* I wondered what he would make thereof, fearing he would starve his auditors for want of matter. But hence he observed :

1. The silliest and simplest, being wronged, may justly speak in their own defence ;

2. Worst men have a good title to their own goods. Balaam a sorcerer, yet the ass confesseth twice he was his ;

3. They who have done many good offices, and fail in one, are often not only unrewarded for former service, but punished for that one offence ;

4. When the creatures, formerly officious to serve us, start from their wonted obedience (as the earth to become barren, and air pestilential), man ought to reflect on his own sin as the sole cause thereof.

How fruitful are the seeming barren places of Scripture. Bad ploughmen, which make balks of such ground. Wheresoever the surface of God's word doth not laugh and sing with corn, there the heart thereof within is merry with mines, affording, where not plain matter, hidden mysteries.

\* Numb. xxii. 30.

*The Royal bearing.*

GOD is said to have brought the Israelites out of Egypt on eagles' wings.\* Now eagles, when removing their young ones, have a different posture from other fowl proper to themselves (fit it is that there should be a distinction betwixt sovereign and subjects), carrying their prey in their talons, but young ones on their backs, so interposing their whole bodies betwixt them and harm. The old eagle's body is the young eagle's shield, and must be shot through before her young ones can be hurt.

Thus God, in saving the Jews, put himself betwixt them and danger. Surely God, so loving under the law, is no less gracious in the gospel. Our souls are better secured, not only above his wings, but in his body. "Your life is hid with Christ in God." No fear then of harm; God first must be pierced before we can be prejudiced.

*None to him.*

IT is said of our Saviour, his "fan is in his hand." How well it fits him, and he it! Could Satan's clutches snatch the fan, what work would he make! He would fan as he doth winnow, in a tempest, yea, in a whirlwind, and blow the best away. Had man the fan in his hand, especially in these distracted times, out goes for chaff all opposite to the opinions of his party. Seeming

\* Exod. xix. 4.

sanctity will carry it away from such, who, with true but weak grace, have ill natures and eminent corruptions.

There is a kind of darnel, called *Lolium murium*, because so counterfeiting corn, that even the mice themselves (experience should make them good tasters) are sometimes deceived therewith. Hypocrites, in like manner, so act holiness that they pass for saints before men, whose censures often barn up the chaff, and burn up the grain.

Well then! Christ for my share. The fan is in so good a hand, it cannot be mended. Only his hand, who knows hearts, is proper for that employment.

#### *Humility.*

IT is a strange passage (Rev. vii. 13, 14),—"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation," etc.

How comes the elder, when asking a question, to be said to answer? On good reason: for his *quære* in effect was a resolution. He asked St John, not because he thought he could, but knew he could not answer, that John's ingenuous confession of his ignorance might invite the elder to inform him.

As his question is called an answer, so God's commands are grants. When he enjoins us, "Repent, believe," it is only to draw from us a free acknowledgment

of our impotency to perform his commands. This confession being made by us, what he enjoins he will enable us to do. Man's owning his weakness is the only stock for God thereon to graft the grace of his assistance.

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MEDITATIONS ON ALL KIND OF PRAYERS.

*Newly awaked.*

By the Levitical law the firstling of every clean creature was holy to God. By the moral analogy thereof, this first glance of mine eyes is due to him. By the custom of this kingdom there accrueth to the landlord a fine and heriot from his tenant, taking a farther estate in his lease. I hold from God this clay cottage of my body—a homely tenement, but may I in some measure be assured of a better before outed of this. Now being raised from last night's sleep, I may seem to renew a life. What shall I pay to my landlord? Even the best quick creature which is to be found on my barren copyhold, namely, “the calves of my lips,” praising him for his protection over me. More he doth not ask, less I cannot give; yea, such is his goodness, and my weakness, that before I can give him thanks he giveth me to be thankful.

*Family prayer.*

LONG have I searched the Scriptures to find a positive precept enjoining, or precedent observing, daily prayer in a family, yet hitherto have found none proper for my purpose. Indeed, I read that there was a yearly sacrifice offered at Bethlehem for the family of Jesse; but if hence we should infer household holy duties, others would conclude they should only be annual. And whereas it is said, Pour out thine indignation on the heathen, and on the families which have not called on thy name; the word taken there in a large acceptation, reproveth rather the want of national than domestic service of God (1 Sam. xx. 29; Jer. x. 25).

But let not profaneness improve itself, or censure family prayer for will-worship, as wanting a warrant in God's word. For where God enjoineth a general duty, as to serve and fear him, there, all particular means (whereof prayer a principal) tending thereunto are commanded. And surely the pious households of Abraham, Joshua, and Cornelius had some holy exercises to themselves, as broader than their personal devotion, so narrower than the public service, just adequate to their own private family.

*Self without other self.*

SOME loving wife may perchance be (though not angry with) grieved at her husband for excluding her from his private prayers, thus thinking with herself—

“ Must I be discommuned from my husband’s devotion? what? several closet-chapels for those of the same bed and board? Are not our credits embarked in the same bottom, so that they sink or swim together? May I not be admitted an auditor at his petitions, were it only to say Amen thereunto?”

But let such a one seriously consider what the prophet saith,—“ The family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart.”\* Personal private faults must be privately confessed. It is not meet she should know all the bosom sins of him in whose bosom she lieth. Perchance being now offended for not hearing her husband’s prayers, she would be more offended if she heard them. Nor hath she just cause to complain, seeing herein Nathan’s wife is equal with Nathan himself; what liberty she alloweth is allowed her, and may, as well as her husband, claim the privilege privately and apart, to pour forth her soul unto God in her daily devotions. Yet man and wife, at other times, ought to communicate in their prayers, all others excluded.

### *Groans.*

How comes it to pass that groans made in men by God’s Spirit cannot be uttered? I find two reasons thereof. First, because those groans are so low and little, so faint, frail, and feeble, so next to nothing; these still-born babes only breathe without crying.

\* Zech. xii. 12.



Secondly, because so much diversity, yea, contrariety of passion, is crowded within the compass of a groan, they are stayed from being expressive, and the groans become unutterable.

How happy is their condition who have God for their interpreter! who not only understands what they do, but what they would say. Daniel could tell the meaning of the dream which Nebuchadnezzar had forgotten. God knows the meaning of those groans which never as yet knew their own meaning, and understands the sense of those sighs which never understood themselves.

*Ejaculations, their use.*

EJACULATIONS are short prayers darted up to God on emergent occasions. If no other artillery had been used this last seven years in England, I will not affirm more souls had been in heaven, but fewer corpses had been buried in earth. Oh that, with David, we might have said, "My heart is fixed," being less busied about fixing of muskets.

The principal use of ejaculations is against the fiery darts of the devil. Our adversary injects (*how* he doth it God knows, *that* he doth it we know) bad motions into our hearts, and that we may be as nimble with our antidotes as he with poisons, such short prayers are proper and necessary. In hard havens, so choked up with the envious sands that great ships drawing many foot water cannot come near, lighter and lesser pinnaces may freely and safely arrive. When we are time-bound, place-bound, or person-bound, so that we cannot com-

pose ourselves to make a large solemn prayer, this is the right instant for ejaculations, whether orally uttered, or only poured forth inwardly in the heart.

*Their privilege.*

EJACULATIONS take not up any room in the soul. They give liberty of callings, so that at the same instant one may follow his proper vocation. The husbandman may dart forth an ejaculation, and not make a balk the more. The seaman, nevertheless, steers his ship right in the darkest night. Yea, the soldier at the same time may shoot out his prayer to God, and aim his pistol at his enemy, the one better hitting the mark for the other.

The field wherein bees feed is no whit the barer for their biting; when they have took their full repast on flower or grass, the ox may feed, the sheep fat on their reversions. The reason is, because those little chemists distil only the refined part of the flower, leaving the grosser substance thereof. So ejaculations bind not men to any bodily observance, only busy the spiritual half, which maketh them consistent with the prosecution of any other employment.

*Extemporary prayers.*

IN extemporary prayer, what men most admire God least regardeth, namely, the volubility of the tongue. Herein a Tertullus may equal, yea, exceed St Paul himself, "whose speech was but mean." Oh, it is the heart keeping time and tune with the voice which

God listeneth unto. Otherwise the nimblest tongue tires, and loudest voice grows dumb, before it comes half way to heaven. Make it (said God to Moses) in all things like the pattern in the Mount.\* Only the conformity of the words with the mind, mounted in heavenly thoughts, is acceptable to God. The gift of extemporary prayer and ready utterance may be bestowed on a reprobate, but the grace thereof (religious affections) is only given to God's servants.

*Their causeless scandal.*

SOME lay it to the charge of extemporary prayers, as if it were a diminution to God's majesty to offer them unto him, because (alluding to David's expression to Ornan the Jebusite), they cost nothing, but come without any pains or industry to provide them (2 Sam. xxiv. 24). A most false aspersion.

Surely preparation of the heart (though not pre-meditation of every word), is required thereunto. And grant the party, praying at that very instant, fore-studieth not every expression, yet surely he hath formerly laboured with his heart and tongue too, before he attained that dexterity of utterance, properly and readily to express himself. Many hours in night no doubt he is waking, and was, by himself, practising Scripture phrase and the language of Canaan, whilst such as censure him for his laziness were fast asleep in their beds.

Suppose one should make an entertainment for

\* Heb. viii. 5.

strangers with flesh, fish, fowl, venison, fruit, all out of his own fold, field, ponds, park, orchard, will any say that this feast cost him nothing who makes it? Surely, although all grew on the same, and for the present he bought nothing by the penny, yet he, or his ancestors for him, did at first dearly purchase home accommodations, from whence this entertainment did arise.

So the party who hath attained the faculty and facility of extemporary prayer (the easy act of a laborious habit), though at the instant not appearing to take pains, hath been formerly industrious with himself, or his parents with him, in giving him pious education, or else he had never acquired so great perfection, seeing only long practice makes the pen of a ready writer.

### *Night-prayer.*

DEATH in Scripture is compared to sleep. Well, then, may my night-prayer be resembled to making my will. I will be careful not to die intestate, as also not to defer my will-making till I am not *compos mentis*, till the lethargy of drowsiness seize upon me.

But being in perfect memory, I bequeath my soul to God, the rather because I am sure the devil will accuse me when sleeping. Oh, the advantage of spirits above bodies! If our clay cottage be not cooled with rest, the roof falls a fire. Satan hath no such need; the night is his fittest time. Thus man's vacation is the term for the beasts of the forest, they move most whilst he lies quiet in his bed.

Lest, therefore, whilst sleeping I be outlawed for want of appearance to Satan's charge, I commit my cause to him who neither slumbers nor sleeps. "ANSWER FOR ME, O MY GOD."

*A nocturnal.*

DAVID, surveying the firmament, brake forth into this consideration: "When I considered the heavens, the work of thy fingers, the moon and the stars, which thou hast created, what is man," etc. (Psalm viii. 3.)

How cometh he to mention the moon and stars, and omit the sun, the other being but his pensioners, shining with that exhibition of light, which the bounty of the sun allots them.

It is answered, this was David's night meditation, when the sun, departing to the other world, left the lesser light only visible in heaven, and as the sky is best beheld by day in the glory thereof, so it is best surveyed by night in the variety of the same.

Night was made for man to rest in. But when I cannot sleep, may I, with this psalmist, entertain my waking with good thoughts; not to use them as opium, to invite my corrupt nature to slumber, but to bolt out bad thoughts, which otherwise would possess my soul.

*Set prayers.*

SET prayers are prescript forms of our own or others'

composing; such are lawful for any, and needful for some to use.

Lawful for any. Otherwise God would not have appointed the priests (presumed of themselves best able to pray) a form of blessing the people. Nor would our Saviour have set us his prayer, which (as the town-bushel is the standard both to measure corn and other bushels by) is both a prayer in itself and a pattern or platform of prayer. Such as accuse set forms to be pinioning the wings of the dove, will by the next return affirm that girdles and garters, made to strengthen and adorn, are so many shackles and fetters which hurt and hinder men's free motion.

Needful for some. Namely for such who as yet have not attained (what all should endeavour) to pray extempore by the spirit. But as little children (to whom the plainest and evenest room at first is a labyrinth) are so ambitious of going alone, that they scorn to take the guidance of a form or bench to direct them, but will adventure by themselves, though often to the cost of a knock and a fall; so many confess their weakness, in denying to confess it, who, refusing to be beholden to a set form of prayer, prefer to say nonsense, rather than nothing, in their extempore expressions. More modesty, and no less piety, it had been for such men to have prayed longer with set forms that they might pray better without them.

*The same again.*

IT is no base and beggarly shift (arguing a narrow and necessitous heart), but a piece of holy and heavenly thrift, often to use the same prayer again. Christ's practice is my directory herein, who the third time said the same words.

A good prayer is not like a stratagem of war, to be used but once. No, the oftener the better. The clothes of the Israelites, whilst they wandered forty years in the wilderness, never waxed old, as if made of *perpetuano* indeed. So a good prayer, though often used, is still fresh and fair in the ears and eyes of heaven. Despair not then, thou simple soul, who hast no exchange of raiment, whose prayers cannot appear every day at heaven's court in new clothes. Thou mayest be as good a subject, though not so great a gallant, coming always in the same suit—yea, perchance the very same which was thy father's and grandfather's before thee (a well-composed prayer is a good heirloom in a family, and may hereditarily be descended to many generations), but know thy comfort, thy prayer is well known to heaven, to which it is a constant customer. Only add new, or new degrees of old affections thereunto, and it will be acceptable to God, thus repaired, as if new erected.

*Prayer must be quotidian.*

AMONG other arguments inforcing the necessity of daily prayer, this not the least, that Christ, enjoins us to

petition for daily bread. New bread we know is best, and in a spiritual sense our bread, though in itself as stale and mouldy as that of the Gibeonites, is every day new, because a new and hot blessing, as I might say, is daily begged, and bestowed of God upon it.

Manna must daily be gathered, and not provisionally be hoarded up. God expects that men every day address themselves unto him by petitioning him for sustenance.

How contrary is this to the common practice of many. As camels in sandy countries are said to drink but once in seven days, and then for time past, present, and to come; so, many fumble this, last, and next week's devotion all in a prayer; yea, some defer all their praying till the last day.

Constantine had a conceit, that because baptism washed away all sins, he would not be baptized till his death-bed, that so his soul might never lose the purity thereof, but immediately mount to heaven. But sudden death preventing him, he was not baptized at all, as some say, or only by an Arian Bishop, as others affirm. If any erroneously, on the same supposition, put off their prayers to the last, let them take heed, lest long delayed, at last they prove either none at all, or none in effect.

*The Lord's prayer.*

IN this age we begin to think meanly of the Lord's prayer. Oh, how basely may the Lord think of our prayers! Some will not forgive the Lord's prayer for



that passage therein, "As we forgive them that trespass against us."

Others play the witches on this prayer. Witches are reported (amongst many other hellish observations, whereby they oblige themselves to Satan) to say the Lord's prayer backwards. Are there not many, who though they do not pronounce the syllables of the Lord's prayer retrograde (their discretion will not suffer them to be betrayed to such a nonsense sin), yet they tranpose it in effect, desiring their daily bread before God's kingdom come, preferring temporal benefits before heavenly blessings. Oh! if every one by this mark should be tried for a witch, how hard would it go with all of us.

*All best.*

AT the siege and taking of New Carthage, in Spain, there was dissension betwixt the soldiers about the crown-mural due to him who first footed the walls of the city. Two pretended to the crown; parts were taken, and the Roman army, siding in factions, was likely to fall foul, and mutually fight against itself. Scipio, the general, prevented the danger by providing two mural crowns, giving one to each who claimed it, affirming, that on the examination of the proofs, both did appear to him at the same instant to climb the wall. Oh, let us not set several kinds of prayers at variance betwixt themselves, which of them should be most useful, most honourable. All are most excellent at several times, crown-groans,

crown - ejaculations, crown - extemporary, crown - set, crown-mixed prayer, I dare boldly say, he that in some measure loves not all kind of lawful prayers, loves no kind of lawful prayers. For if we love God the father, we can hate no ordinance, his child, though perchance an occasion may affect one above another.

*All manner of prayers.*

IT is an ancient stratagem of Satan (yet still he useth it, still men are cheated by it) to set God's ordinance at variance, as the disciples fell out amongst themselves which of them should be the greatest. How hath the reader's pew been clashed against the preacher's pulpit, to the shaking almost of the whole church, whether that the word preached or read be most effectual to salvation. Also, whether the word preached or catechised most useful. But no ordinance so abused as prayer. Prayer hath been set up against preaching, against catechising, against itself. Whether public or private, church or closet, set or extemporary prayer be the best. See how St Paul determines the controversy, *πάση προσευχῇ*, "with all manner of prayer and supplication in the Spirit" (so the Geneva translation): preferring none, commending all lawful prayer to our practice.

*To God alone.*

AMONGST all manner of prayer to God, I find in Scripture neither promise, precept, nor precedent to warrant prayers to saints. And were there no other reason,

this would encourage me to pray to Christ alone—because St Paul struck Elymas blind, Christ made blind Bartimæus see. St Peter killed Ananias and Sapphira with his word, Christ with his word revived dead Lazarus. The disciples forbade the Syrophœnician woman to call after Christ, Christ called unto her after they had forbidden her. All my Saviour's works are saving works, none extending to the death of mankind. Surely Christ, being now in heaven, hath not less goodness because he hath more glory; his bowels still yearn on us. I will therefore rather present my prayers to him, who always did heal, than to those who sometimes did hurt. And though this be no convincing argument to Papists, it is a comfortable motive to Protestants. A good third, where so good firsts and seconds have been laid before.

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## OCCASIONAL MEDITATIONS.

### *Love and anger.*

I SAW two children fighting together in the street. The father of the one, passing by, fetched his son away, and corrected him; the other lad was left without any check, though both were equally faulty in the fray. I was half offended, that being guilty alike, they were not punished alike; but the parent would only meddle with

him over whom he had an undoubted dominion, to whom he bare an unfeigned affection.

The wicked sin, the godly smart, most in this world. God singeth out his own sons, and beateth them by themselves: whom "he loveth he chasteneth," whilst the ungodly, preserved from affliction, are reserved for destruction, it being needless that their hair should be shaved with a hired razor\* whose heads are intended for the axe of divine justice.†

*Upwards, upwards.*

How large houses do they build in London on little ground; revenging themselves on the narrowness of their room with store of stories! Excellent arithmetic! from the root of one floor, to multiply so many chambers. And though painful the climbing up, pleasant the staying there, the higher the healthier, with clear light and sweeter air.

Small are my means on earth. May I mount my soul the higher in heavenly meditations, relying on Divine providence. He that fed many thousands with five loaves, may feed me and mine with the fifth part of that one loaf. Higher, my soul! higher! In bodily buildings, commonly the garrets are most empty; but my mind, the higher mounted, will be the better furnished. Let perseverance to death be my uppermost chamber, the roof of which grace is the pavement of glory.

\* Isaiah vii. 20.

† Matt. iii. 10.

*Beware wanton wit.*

I SAW an indenture too fairly engrossed, for the writer (better scrivener than clerk) had so filled it with flourishes that it hindered my reading thereof; the wantonness of his pen made a new alphabet, and I was subject to mistake his dashes for real letters.

What damage hath unwary rhetoric done to religion! Many an innocent reader hath taken Damascene and Theophilact at their word, counting their eloquent hyperboles of Christ's presence in the sacrament the exact standards of their judgment, whence after-ages brought in transubstantiation. Yea, from the fathers' elegant apostrophes to the dead (lively pictures by hasty eyes may be taken for living persons) prayers to saints took their original. I see that truth's secretary must use a set hand in writing important points of divinity. Ill-dancing for nimble wits, on the precipices of dangerous doctrines, for though they escape by their agility, others (encouraged by their examples) may be brought to destruction.

*Ill-done, undone.*

I SAW one, whether out of haste or want of skill, put up his sword the wrong way; it cut, even when it was sheathed, the edge being transposed where the back should have been, so that, perceiving his error, he was fain to draw it out, that he might put it up again.

Wearied and wasted with civil war, we that formerly loathed the manna of peace, because common, could

now be content to feed on it, though full of worms and putrified. Some so desirous thereof, that they care not on what terms the war be ended, so it be ended; but such a peace would be but a truce, and the conditions thereof would no longer be in force, than whilst they are in force. Let us pray that the sword be sheathed the right way, with God's glory, and without the dangerous dislocation of prince and people's right, otherwise it may justly be suspected that the sword put up will be drawn out again, and the articles of an ill agreement, though engrossed in parchment, not take effect so long as paper would continue.

*Apace, apace.*

ROWING on the Thames, the waterman confirmed me in what formerly I had learnt from the maps, how that river, westward, runs so crooked as likely to lose itself in a labyrinth of its own making. From Reading to London, by land thirty, by water an hundred miles. So wantonly that stream disporteth itself, as if as yet unresolved whether to advance to the sea or retreat to its fountain.

But the same being past London, as if sensible of its former laziness, and fearing to be checked of the ocean, the mother of all rivers, for so long loitering; or else, as if weary with wandering, and loth to lose more way; or lastly, as if conceiving such wildness inconsistent with the gravity of his channel, now grown old and ready to be buried in the sea, runs in so direct a line

that from London to Gravesend the number of the miles are equally twenty, both by land and by water.

Alas! how much of my life is lavished away! Oh, the intricacies, windings, wanderings, turnings, tergiversations of my deceitful youth! I have lived in the midst of a crooked generation, and with them "have turned aside unto crooked ways." High time it is now for me to make straight paths for my feet, and to redeem what is past by amending what is present and to come. *Flux, flux* (in the German tongue, quick, quick) was a motto of Bishop Jewel's, presaging the approach of his death. May I make good use thereof; *make haste, make haste*, God knows how little time is left me, and may I be a good husband, to improve the short remnant thereof.

*Always the rising sun.*

I HAVE wondered why the Romish church do not pray to St Abraham, St David, St Hezekiah, etc., as well as to the apostles and their successors since Christ's time; for those ancient patriarchs, by the confession of Papists, were long since relieved out of limbo (soon out, who were never in), and admitted to the sight and presence of God, especially Abraham, being father of the faithful, as well Gentile as Jew, would (according to their principles) be a proper patron for their petitions.

But it seems that modern saints rob the old ones of their honour; a Garnet, or Bernard of Paris, have severally more prayers made unto them than many old saints have together. New besoms sweep clean; new

cisterns of fond men's own hewing, most likely to hold water.

Protestants in some kind serve their living ministers, as Papists their dead saints. For aged pastors, who have borne the heat of the day in our church, are jostled out of respect by young preachers, not having half their age, nor a quarter of their learning and religion. Yet let not the former be disheartened, for thus it ever was and will be: English Athenians, all for novelties, new sects, new schisms, new doctrines, new disciplines, new prayers, new preachers.

*Charity, charity.*

CHURCH story reports of St John that, being grown very aged (well nigh a hundred years old), wanting strength and voice to make a long sermon, he was wont to go up into the pulpit, and often repeat these words: "Babes, keep yourselves from idols; brethren, love one another."

Our age may seem sufficiently to have provided against the growth of idolatry in England. Oh, that some order were taken for the increase of charity. It were liberty enough, if for the next seven years all sermons were bound to keep residence on this text, "Brethren, love one another."

But would not some fall out with themselves, if appointed to preach unity to others? Vindictive spirits, if confined to this text, would confine the text to their passion; by brethren, understanding only such of their



own party. But O! seeing other monopolies are dissolved, let not this remain against the fundamental law of charity. Let all bend their heads, hearts, and hands, to make up the breaches in Church and State. But too many now-a-days are like Pharaoh's magicians who could conjure up with their charms more new frogs, but could not remove or drive away those multitude of frogs which were there before. Unhappily happy in making more rents and dissensions, but unable or unwilling to compose our former differences.

*Christ my King.*

I READ how King Edward I. ingeniously surprised the Welsh into subjection, proffering them such a prince as should be,

1. The son of a king ;
2. Born in their own country ;
3. Whom none could tax for any fault.

The Welsh accepted the conditions, and the king tendered them his son Edward, an infant, newly born in the castle of Carnarvon.

Do not all these qualifications mystically centre themselves in my Saviour ?

1. The King of heaven saith unto him, "Thou art my Son, this day have I begotten thee ;"
2. Our true countryman, real flesh, whereas he took not on him the nature of angels ;
3. Without spot or blemish, like to us in all things, sin only excepted.

Away then with those wicked men who will not have this King to rule over them. May he have dominion in, and over me. "Thy kingdom come." Heaven and earth cannot afford a more proper prince for the purpose, exactly accomplished with all these comfortable qualifications.

### *Tribulations.*

I FIND two sad etymologies of tribulation. One from *tribulus*, a three-forked thorn, which intimates that such afflictions which are as full of pain and anguish to the soul, as a thorn thrust into a tender part of the flesh is unto the body, may properly be termed tribulations.

The other, from *tribulus*, the head of a flail, or flagel, knaggy and knotty (made commonly, as I take it, of a thick black-thorn), and then it imports that afflictions, falling upon us as heavy as the flail threshing the corn, are styled tribulations.

I am in a strait which deduction to embrace, from the sharp or from the heavy thorn. But which is the worst, though I may choose whence to derive the word, I cannot choose so as to decline the thing, "I must through much tribulation enter into the kingdom of God."

Therefore I will labour not to be like a young colt first set to plough, which more tires himself out with his own untowardness, whipping himself with his misspent mettle, than with the weight of what he draws; and

will labour patiently to bear what is imposed upon me.

*Beware.*

I SAW a cannon shot off. The men at whom it was levelled fell flat on the ground, and so escaped the bullet. Against such blows, falling is all the fencing, and prostration all the armour of proof.

But that which gave them notice to fall down, was their perceiving of the fire before the ordnance was discharged. Oh the mercy of that fire! which, as it were, repenting of the mischief it had done, and the murder it might make, ran a race and out-stripped the bullet, that men (at the sight thereof) might be provided, when they could not resist to prevent it. Thus every murdering-piece is also a warning-piece against itself.

God, in like manner, warns before he wounds; frights before he fights. "Yet forty days and Nineveh shall be overthrown."\* Oh let us fall down before the Lord our Maker. Then shall his anger be pleased to make in us a daily pass-over, and his bullets levelled at us must fly above us.

*The recruit.*

I READ how one main argument which the Apostle Paul enforceth on Timothy, to make full proof of his ministry, is this, "For I am now ready to be offered, and the time of my departure is at hand."† Thus the dying

\* Jonah iii. 4.

† 2 Tim. iv. 6.

saints, drawing near to heaven, their mark is the best spur for the surviving to make the more speed in their race.

How many excellent divines have these sad times hastened to their long home (so called in Scripture, not because long going thither, but long tarrying there)! How many have been sorrow-shot to their heart! Oh that this would edge the endeavours of our generation to succeed in the dead places of worthy men. Shall the Papists curiously observe and sufficiently boast that their Stapleton was born on the same day on which Sir Thomas More was beheaded (as if his cradle made of the other's coffin), and shall not our nurseries of learning supply the void rooms of our worthies deceased? No sin, I hope, to pray that our Timothys come not short of our Pauls; as in time, so in learning and religion.

*Edification.*

I READ in a learned physician how our provident mother, Nature, foreseeing men (her wanton children) would be tampering with the edge-tools of minerals, hid them far from them, in the bowels of the earth; whereas she exposed plants and herbs more obvious to their eye as fitter for their use. But some bold empirics, neglecting the latter (as too common), have adventured on those hidden minerals, oftentimes (through want of skill) to the hurt of many, and hazard of more.

God, in the New Testament, hath placed all histori-

cal and practical matter (needful for Christians to know and believe) in the beginning of the Gospel. All such truths lay above ground, plainly visible in the literal sense. The prophetic and difficult part comes in the close; but though the Testament was written in Greek, too many read it like Hebrew, beginning at the end thereof. How many trouble themselves about the Revelation who might be better busied in plain divinity! Safer prescribing to others, and practising in themselves, positive piety; leaving such mystical minerals to men of more judgment to prepare them.

*Mad, not mad.*

I FIND St Paul in the same chapter confess and deny madness in himself (Acts xxvi. 11): "And being exceeding mad against them, I persecuted them even unto strange cities." When Festus challenged him to be beside himself, "I am not mad, most noble Festus" (ver. 25). Whilst he was mad indeed, then none did suspect or accuse him to be distracted; but when converted, and in his right mind, then Festus taxeth him of madness.

There is a country in Africa wherein all the natives have pendulous lips, hanging down like a dog's ears, always raw and sore. Here only such as are handsome are pointed at for monsters in this age, wherein polluted and unclean lips are grown epidemical. If any refrain their tongues from common sins, they alone are gazed at as strange spectacles.

*The deepest cut.*

I BEHELD a lapidary cutting a diamond with a diamond hammer and anvil both of the same kind.

God in Scripture styled his servants his jewels. His diamonds they are, but, alas! rude, rough, unpolished, without shape or fashion, as they arise naked out of the bed of the earth, before art hath dressed them. See how God, by rubbing one rough diamond against another, maketh both smooth. Barnabas afflicts Paul, and Paul afflicts Barnabas, by their hot falling out;\* Jerome occasioneth trouble to Rufinus, and Rufinus to Jerome.

In our unnatural war none I hope so weak and wilful as to deny many good men (though misled) engaged on both sides. Oh how have they scratched, and raced, and pierced, and bruised, and broken one another! Behold heaven's hand grating one diamond with another. As for all those, who uncharitably deny any good on that party which they dislike, such show themselves diamonds indeed in their hardness (cruel censuring), but none in any commendable quality in their conditions.

\* Acts xv. 39.

## THE CAUSE AND CURE OF A WOUNDED CONSCIENCE.

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*The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?—Prov. xviii. 14.*

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[In the Memoir prefixed to this volume it has been stated that when Exeter fell into the hands of the Parliamentarians Fuller retired to London. He did not remain long in town, but accepted the hospitality of Lord Montague, and went to reside at his seat at Boughton, in Northamptonshire. Here he composed his *Good Thoughts in Worse Times*, and his *Cause and Cure of a Wounded Conscience*. The latter he dedicated to the Countess of Rutland, sister to Lord Montague. In it he says, "I need not mind your Ladyship how God hath measured outward happiness unto you by the cubit of the sanctuary of the largest size, so that one would be perplexed to wish more than what your Ladyship doth enjoy. My prayer to God shall be, that, shining as a pearl of grace here, you may shine as a star hereafter." A variety of causes combined to check Fuller's usual levity of manner, and to infuse into this treatise a sedateness and even sadness of tone, very rare with him. He was reduced to a position of dependence upon the hospitality of friends; and however generously

and liberally that might be offered, it was a trying thing for a man of Fuller's independent spirit to accept it. At the same time the Royal cause, which he had espoused, and to which he was sincerely attached, was at its last gasp. The nature of the subject, too, was one well calculated to repress all trifling, either of thought or expression. He felt it necessary, however, in an address to the reader to explain and excuse a mode of treatment so unlike that which he usually adopted:—

TO THE CHRISTIAN READER.

As one was not anciently to want a wedding garment at a marriage feast, so now-a-days wilfully to wear gaudy clothes at a funeral is justly censurable, as unsuited with the occasion. Wherefore, in this sad subject, I have endeavoured to decline all light and luxurious expressions: and if I be found faulty therein, I cry and crave God and the reader pardon. Thus desiring that my pains may prove to the glory of God, thine, and my own edification, I rest,

Thine in Christ Jesus,

THO. FULLER.

This treatise, though somewhat long, is so excellent as a whole, and its parts are so closely knit together, that it scarcely admits of abridgment. It is therefore given *in extenso*, with only a few slight unimportant omissions.]

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*What a wounded conscience is, wherewith the godly  
and reprobate may be tortured.*

*Timotheus.* Seeing the best way never to know a wounded conscience by woful experience, is speedily to know it by a sanctified consideration thereof: give me,



I pray you, the description of a wounded conscience, in the highest degree thereof.

*Philologus.* It is a conscience frightened at the sight of sin,\* and weight of God's wrath, even unto the despair of all pardon during the present agony.

*Tim.* Is there any difference betwixt a broken spirit and a wounded conscience, in this your acceptation?

*Phil.* Exceeding much: for a broken spirit is to be prayed and laboured for, as the most healthful and happy temper of the soul, letting in as much comfort as it leaks out sorrow for sin: whereas, a wounded conscience is a miserable malady of the mind, filling it for the present with despair.

*Tim.* In this your sense, is not the conscience wounded every time that the soul is smitten with guiltiness for any sin committed?

*Phil.* God forbid: otherwise his servants would be in a sad condition, as in the case of David,† smitten by his own heart, for being (as he thought) overbold with God's anointed, in cutting off the skirt of Saul's garment; such hurts are presently healed by a plaster of Christ's blood, applied by faith, and never come to that height to be counted and called wounded consciences.

*Tim.* Are the godly, as well as the wicked, subject to the malady?

*Phil.* Yes, verily; vessels of honour as well as vessels of wrath in this world, are subject to the knocks and

\* Psalm xxxviii. 3.

† 1 Sam. xxiv. 5.

bruises of a wounded conscience. A patient Job, pious David, faithful Paul, may be vexed therewith no less than a cursed Cain, perfidious Achitophel, or treacherous Judas.

*Tim.* What is the difference betwixt a wounded conscience in the godly, and in the reprobate?

*Phil.* None at all, oftentimes, in the parties' apprehensions; both, for the time being, conceiving their estates equally desperate; little, if any, in the wideness and anguish of the wound itself, which, for the time, may be as tedious and torturing in the godly as in the wicked.

*Tim.* How, then, do they differ?

*Phil.* Exceeding much in God's intention: gashing the wicked, as malefactors, out of justice, but lancing the godly, out of love, as a surgeon his patients. Likewise they differ in the issue and event of the wound, which ends in the eternal confusion of the one, but in the correction and amendment of the other.

*Tim.* Some have said, that in the midst of their pain, by this mark they may be distinguished, because the godly, when wounded, complain most of their sins, and the wicked of their sufferings.

*Phil.* I have heard as much; but dare not lay too much stress on this slender sign (to make it generally true), for fear of failing. For sorrow for sin and sorrow for suffering are oftentimes so twisted and interwoven in the same person, yea, in the same sigh and groan, that sometimes it is impossible for the party himself so to

separate and divide them in his own sense and feeling, as to know which proceeds from the one and which from the other. Only the all-seeing eye of an infinite God is able to discern and distinguish them.

*Tim.* Inform me concerning the nature of wounded consciences in the wicked.

*Phil.* Excuse me herein: I remember a passage in St Augustine, who inquired what might be the cause that the fall of the angels is not plainly set down in the Old Testament, with the manner and circumstances thereof, resolves it thus: God, like a wise surgeon, would not open that wound which he never intended to cure. Of whose words, thus far I make use, that as it was not according to God's pleasure to restore the devils, so, it being above man's power to cure a wounded conscience in the wicked, I will not meddle with that which I cannot mend: only will insist on a wounded conscience in God's children, where, by God's blessing, one may be the instrument to give some ease and remedy unto their disease.

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*What use they are to make thereof, who neither hitherto were, not haply hereafter shall be, visited with a wounded conscience.*

*Tim.* Are all God's children, either in their life or at their death, visited with a wounded conscience?

*Phil.* Oh no: God invites many with his golden sceptre, whom he never bruises with his rod of iron.

Many, neither in their conversion, nor in the sequel of their lives, have ever felt that pain in such a manner and measure as amounts to a wounded conscience.

*Tim.* Who are those which commonly have such gentle usage in their conversion ?

*Phil.* Generally such who never were notoriously profane, and have had the benefit of godly education from pious parents. In some corporations, the sons of freemen, bred under their fathers in their profession, may set up and exercise their father's trade, without ever being bound apprentices thereunto. Such children, whose parents have been citizens of New Jerusalem, and have been bred in the mystery of godliness, oftentimes are entered into religion without any spirit of bondage seizing upon them, a great benefit and rare blessing where God in his goodness is pleased to bestow it.

*Tim.* What may be the reason of God's dealing so differently with his own servants, that some of them are so deeply, and others not at all afflicted with a wounded conscience ?

*Phil.* "Even so, Father, because it seemed good in thy sight." Yet in humility these reasons may be assigned : 1. To show himself a free agent, not confined to follow the same precedent, and to deal with all as he doth with some. 2. To render the prospect of his proceedings the more pleasant to their sight who judiciously survey it, when they meet with so much diversity and variety therein. 3. That men, being both ignorant when, and uncertain whether or not God will visit them

with wounded consciences, may wait on him with humble hearts in the work of their salvation, looking as the eyes of the servants to receive orders from the hand of their master; but what, when, and how, they know not, which quickens their daily expectations and diligent dependence on his pleasure.

*Tim.* I am one of those, whom God hitherto hath not humbled with a wounded conscience: give me some instruction for my behaviour.

*Phil.* First, be heartily thankful to God's infinite goodness, who hath not dealt thus with every one. Now because repentance hath two parts, mourning and mending, or humiliation and reformation, the more God hath abated thee in the former, out of his gentleness, the more must thou increase in the latter, out of thy gratitude. What thy humiliation hath wanted of other men, in the depth thereof, let thy reformation make up in the breadth thereof, spreading into an universal obedience unto all God's commandments. Well may he expect more work to be done by thy hands, who hath laid less weight to be borne on thy shoulders.

*Tim.* What other use must I make of God's kindness unto me?

*Phil.* You are bound the more patiently to bear all God's rods, poverty, sickness, disgrace, captivity, etc., seeing God hath freed thee from the stinging scorpion of a wounded conscience.

*Tim.* How shall I demean myself for the time to come?

*Phil.* Be not high-minded, but fear; for thou canst not infallibly infer, that because thou hast not hitherto, hereafter thou shalt not taste of a wounded conscience.

*Tim.* I will, therefore, for the future, with continual fear, wait for the coming thereof.

*Phil.* Wait not for it with servile fear, but watch against it with constant carefulness. There is a slavish fear to be visited with a wounded conscience, which fear is to be avoided, for it is opposite to the free spirit of grace, derogatory to the goodness of God in his gospel, destructive to spiritual joy, which we ought always to have, and dangerous to the soul, wrecking it with anxieties and unworthy suspicions. Thus to fear a wounded conscience is in part to feel it antedating one's misery, and tormenting himself before the time, seeking for that he would be loath to find: like the wicked in the Gospel, of whom it is said, Men's hearts failing them for fear, and looking for those things which are coming. Far be such a fear from thee, and all good Christians.

*Tim.* What fear then is it, that you so lately recommended unto me?

*Phil.* One, consisting in the cautious avoiding of all causes and occasions of a wounded conscience, conjoined with a confidence in God's goodness, that He will either preserve us from, or protect us in the torture thereof; and if he ever sends it, will sanctify it in us, to his glory, and our good. May I, you, and all God's

servants, ever have this noble fear (as I may term it) in our hearts.

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*Three solemn seasons when men are surprised with wounded consciences.*

*Tim.* What are those times, wherein men most commonly are assaulted with wounded consciences?

*Phil.* So bad a guest may visit a man at any hour of his life; for no season is unseasonable for God to be just, Satan to be mischievous, and sinful man to be miserable; yet it happens especially at three principal times.

*Tim.* Of these, which is the first?

*Phil.* In the twilight of a man's conversion, in the very conflict and combat betwixt nature and initial grace. For then he that formerly slept in carnal security, is awakened with his fearful condition: God, as he saith (Psalm l. 21), "setteth his sins in order before his eyes." *Imprimis*, the sin of his conception. *Item*, the sins of his childhood. *Item*, of his youth. *Item*, of his man's estate, etc. Or, *Imprimis*, sins against the first table. *Item*, sins against the second: so many of ignorance, so many of knowledge, so many of presumption, severally sorted by themselves. He committed sins confusedly, huddling them up in heaps; but God sets them in order, and methodizes them to his hand.

*Tim.* Sins thus set in order must needs be a terrible sight.

*Phil.* Yes, surely, the rather because the metaphor may seem taken from setting an army in battle-array. At this conflict in his first conversion, behold a troop of sins cometh, and when God himself shall marshal them in rank and file, what guilty conscience is able to endure the furious charge of so great and well-ordered an army?

*Tim.* Suppose the party dies before he be completely converted in this twilight condition, as you term it, what then becomes of his soul, which may seem too good to dwell in outer darkness with devils, and too bad to go to the God of light?

*Phil.* Your supposition is impossible. Remember our discourse only concerns the godly. Now God never is father to abortive children, but to such who, according to his appointment, shall come to perfection.

*Tim.* Can they not therefore die in this *interim*, before the work of grace be wrought in them?

*Phil.* No, verily. Christ's bones were in themselves breakable, but could not actually be broken by all the violence in the world, because God hath fore-decreed, "a bone of him shall not be broken." So we confess God's children mortal; but all the power of devil or man may not, must not, shall not, cannot, kill them before their conversion, according to God's election of them to life, which must be fully accomplished.

*Tim.* What is the second solemn time wherein wounded consciences assault men?

*Phil.* After their conversion is completed, and this



either upon the committing of a conscience-wasting sin, or upon the undergoing of some heavy affliction of a bigger standard and proportion, blacker hue and complexion, than what befalls ordinary men, as in the case of Job.

*Tim.* Which is the third, and last time, when wounded consciences commonly walk abroad?

*Phil.* When men lie on their death-beds, Satan must now roar, or else for ever hold his peace: roar he may afterwards with very anger to vex himself, not with any hope to hurt us. There is mention in Scripture of an evil day, which is most applicable to the time of our death. We read also of an hour of temptation; \* and the prophet † tells us there is a moment wherein God may seem to forsake us. Now Satan being no less cunning to find out, than careful to make use of his time of advantage, in that moment of that hour of that day, will put hard for our souls, and we must expect a shrewd parting blow from him.

*Tim.* Your doleful prediction disheartens me, for fear I may be foiled in my last encounter.

*Phil.* Be of good comfort: through Christ we shall be victorious, both in dying and in death itself. Remember God's former favours bestowed upon thee. Indeed wicked men, from the premises of God's power, collect a conclusion of his weakness (Psalm lxxviii. 20). "Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also?"

\* Rev. iii. 10.

† Isa. lviii. 7.

can he provide flesh for his people ?” But God’s children, by better logic, from the prepositions of God’s former preservations, infer his power and pleasure to protect them for the future. Be assured that God, which hath been the God of the mountains, and made our mountains strong in time of our prosperity, will also be the God of the valleys, and lead us safe through the valley of the shadow of death.

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*The great torment of a wounded conscience, proved by reasons and examples.*

*Tim.* Is the pain of a wounded conscience so great as is pretended ?

*Phil.* God saith it,\* we have seen it, and others have felt it, whose complaints savour as little of dissimulation as their cries in a fit of the colic do of counterfeiting.

*Tim.* Whence comes this wound to be so great and grievous ?

*Phil.* Six reasons may be assigned thereof. The first drawn from the heaviness of the hand which makes the wound ; namely, God himself, conceived under the notion of an infinite angry judge. In all other afflictions man encounters only with man, and in the worst temptations only with Satan ; but in a wounded conscience he enters the lists immediately with God himself.

\* Prov. xviii. 14.

*Tim.* Whence is the second reason brought ?

*Phil.* From the sharpness of the sword, wherewith the wound is made, being the word of God,\* and the keen threatenings of the law therein contained. There is mention (Gen. iii. 24) of “a sword turning every way :” parallel whereto is the word of God in a wounded conscience. Man’s heart is full of windings, turnings, and doublings, to shift and shun the stroke thereof if possible ; but this sword meets them where-soever they move—it fetches and finds them out—it haunts and hunts them, forbidding them, during their agony, any entrance into the paradise of one comfortable thought.

*Tim.* Whence is the third reason derived ?

*Phil.* From the tenderness of the part itself which is wounded ; the conscience being one of the eyes of the soul, sensible of the smallest hurt. And when that *callum, schirrus*, or incrustation, drawn over it by nature, and hardened by custom in sin, is once flayed off, the conscience becomes so pliant and supple, that the least imaginable touch is painful unto it.

*Tim.* What is the fourth reason ?

*Phil.* The folly of the patient : who being stung, hath not the wisdom to look up to Christ, the brazen serpent, but torments himself with his own activity. It was threatened to Pashur,† “I will make thee a terror to thyself :” so fares it with God’s best saint during the fit of his perplexed conscience ; he hears his

\* Heb. iv. 12.

† Jer. xx. 4.

own voice—he thinks, this is that which so often hath sworn, lied, talked vainly, wantonly, wickedly; his voice is a terror to himself. He sees his own eyes in a glass—he presently apprehends, these are those which shot forth so many envious, covetous, amorous glances; his eyes are a terror to himself. Sheep are observed to fly without cause, scared (as some say) with the sound of their own feet. Their feet knock, because they fly, and they fly, because their feet knock: an emblem of God's children in a wounded conscience, self-fearing, self-frightened.

*Tim.* What is the fifth reason which makes the pain so great?

*Phil.* Because Satan rakes his claws in the reeking blood of a wounded conscience. Beelzebub, the devil's name, signifies in Hebrew the Lord of flies; which excellently intimates his nature and employment: flies take their felicity about sores and galled backs, to infest and inflame them: so Satan no sooner discovers (and that bird of prey hath quick sight) a soul terror-struck, but thither he hastes, and is busy to keep the wound raw—there he is in his throne to do mischief.

*Tim.* What is the sixth and last reason why a wounded conscience is so great a torment?

*Phil.* Because of the impotency and invalidity of all earthly receipts to give ease thereunto. For there is such a gulf of disproportion betwixt a mind-malady and body-medicines, that no carnal, corporal comforts can effectually work thereupon.

*Tim.* Methinks merry company should do much to refresh him.

*Phil.* Alas! a man shall no longer be welcome in merry company than he is able to sing his part in their jovial consort. When a hunted deer runs for safeguard amongst the rest of the herd, they will not admit him into their company, but beat him off with their horns, out of principles of self-preservation, for fear the hounds, in pursuit of him, fall on them also. So hard it is for man or beast in misery, to find a faithful friend. In like manner, when a set of bad-good-fellows perceive one of their society dogged with God's terrors at his heels, they will forsake him as soon as they can, preferring his room, and declining his company, lest his sadness prove infectious to themselves. And now, if all six reasons be put together, so heavy a hand, smiting with so sharp a sword, on so tender a part, of so foolish a patient, whilst Satan seeks to widen, and no worldly plaster can cure the wound, it sufficiently proves a wounded conscience to be an exquisite torture.

*Tim.* Give me, I pray, an example hereof.

*Phil.* When Adam had eaten the forbidden fruit, he tarried a time in Paradise, but took no contentment therein. The sun did shine as bright, the rivers ran as clear as ever before, birds sang as sweetly, beasts played as pleasantly, flowers smelt as fragrant, herbs grew as fresh, fruits flourished as fair, no punctilio of pleasure was either altered or abated. The objects were the same, but Adam's eyes were otherwise, his nakedness

stood in his light; a thorn of guiltiness grew in his heart before any thistles sprang out of the ground; which made him not to seek for the fairest fruits to fill his hunger, but the biggest leaves to cover his nakedness. Thus a wounded conscience is able to unparadise Paradise itself.

*Tim.* Give me another instance.

*Phil.* Christ Jesus, our Saviour, he was blinded, buffeted, scourged, scoffed at, had his hands and feet nailed on the cross, and all this while said nothing. But no sooner apprehended he his Father deserting him, groaning under the burthen of the sins of mankind imputed unto him, but presently the Lamb (who hitherto was dumb before his shearer, and opened not his mouth) for pain began to bleat, My God, my God, why hast thou forsaken me?

*Tim.* Why is a wounded conscience by David resembled to arrows, Thine arrows stick fast in me? \*

*Phil.* Because an arrow, especially if barbed, rakes and rends the flesh the more, the more mettle the wounded party hath to strive and struggle with it: and a guilty conscience pierces the deeper, whilst a stout stomach with might and main seeks to outwrestle it.

*Tim.* May not a wounded conscience also work on the body to hasten and heighten the sickness thereof?

*Phil.* Yes, verily, so that there may be employment for Luke, the beloved physician (if the same person with the Evangelist), to exercise both his professions:

\* Psalm xxxviii. 2.

but we meddle only with the malady of the mind abstracted from any bodily indisposition.

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*Sovereign uses to be made of the torment of a wounded conscience.*

*Tim.* Seeing the torture of a wounded conscience is so great, what use is to be made thereof?

*Phil.* Very much: And first, it may make men sensible of the intolerable pain in hell fire. If the mouth of the fiery furnace into which the children were cast, was so hot that it burnt those which approached it, how hot was the furnace itself! If a wounded conscience, the suburbs of hell, be so painful, oh how extreme is that place, "where the worm never dieth, and the fire is never quenched!"

*Tim.* What other use is to be made of the pain of a wounded conscience?

*Phil.* To teach us seasonably to prevent, what we cannot possibly endure. Let us shun the smallest sin, lest if we slight and neglect it, it by degrees fester and gangrene into a wounded conscience. One of the bravest spirits that ever England bred, or Ireland buried, lost his life by a slight hurt neglected, as if it had been beneath his high mind to stoop to the dressing thereof, till it was too late. Let us take heed the stoutest of us be not so served in our souls. If we repent not presently of our sins committed, but carelessly contemn them, a scratch may quickly prove an ulcer; the rather,

because the flesh of our mind, if I may so use the metaphor, is hard to heal full of choleric and corrupt humours, and very ready to rankle.

*Tim.* What else may we gather for our instruction from the torture of a troubled mind?

*Phil.* To confute their cruelty, who out of sport or spite, willingly and wittingly wound weak consciences; like those uncharitable Corinthians,\* who so far improve their liberty in things indifferent, as thereby to wound the consciences of their weak brethren.

*Tim.* Are not those ministers to blame, who, mistaking their message, instead of bringing the gospel of peace, frighten people with legal terrors into despair?

*Phil.* I cannot commend their discretion, yet will not condemn their intention herein. No doubt their desire and design is pious, though they err in the pursuit and prosecution thereof, casting down them whom they cannot raise, and conjuring up the spirit of bondage which they cannot allay again: wherefore it is our wisest way, to interweave promises with threatenings, and not to leave open a pit of despair, but to cover it again with comfort.

*Tim.* Remaineth there not as yet another use of this point?

*Phil.* Yes, to teach us to pity and pray for those that have afflicted consciences; not like the wicked, who persecute those whom God hath smitten, and talk to the grief of such whom he hath wounded.†

\* 1 Cor. viii. 12.

† Psalm lxix. 26.



*Tim.* Yet Eli was a good man, who notwithstanding censured \* Hannah, a woman of a sorrowful spirit, to be drunk with wine.

*Phil.* Imitate not Eli in committing, but amending his fault. Indeed his dim eyes could see drunkenness in Hannah, where it was not, and could not see sacrilege and adultery in his own sons, where they were. Thus those who are most indulgent to their own, are most censorious of others' sins. But Eli afterwards perceiving his error, turned the condemning of Hannah into praying for her. In like manner, if in our passion we have prejudiced or injured any wounded consciences, in cold blood let us make them the best amends and reparation.

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*That in some cases more repentance must be preached to a wounded conscience.*

*Tim.* So much for the malady, now for the remedy. Suppose you come to a wounded conscience, what counsel will you prescribe him ?

*Phil.* If after hearty prayer to God for his direction he appeareth unto me, as yet, not truly penitent, in the first place I will press a deeper degree of repentance upon him.

*Tim.* Oh miserable comforter! more sorrow still! Take heed your eyes be not put out with that smoking flax you seek to quench, and your fingers wounded

\* 1 Sam. i. 13, 14.

with the splinters of that bruised reed you go about to break.

*Phil.* Understand me, sir. Better were my tongue spit out of my mouth, than to utter a word of grief to drive them to despair, who are truly contrite. But on the other side, I shall betray my trust, and be found an unfaithful dispenser of divine mysteries, to apply comfort to him who is not ripe and ready for it.

*Tim.* What harm would it do ?

*Phil.* Raise him for the present, and ruin him, without God's greater mercy, for the future. For comfort daubed on, on a foul soul, will not stick long upon it : and instead of pouring in, I shall spill the precious oil of God's mercy. Yea, I may justly bring a wounded conscience upon myself, for dealing deceitful in my stewardship.

*Tim.* Is it possible one may not be soundly humbled and yet have a wounded conscience ?

*Phil.* Most possible : for a wounded conscience is often inflicted as a punishment for lack of true repentance ; great is the difference betwixt a man's being frightened at, and humbled for his sins. One may passively be cast down by God's terrors, and yet not willingly throw himself down as he ought at God's footstool.

*Tim.* Seeing his pain is so pitiful as you have formerly proved ; why would you add more grief unto him ?

*Phil.* I would not add grief to him, but alter grief in him ; making his sorrow not greater, but better. I

would endeavour to change his dismal, doleful dejection, his hideous and horrible heaviness, his bitter exclamations, which seem to me much mixed in him with pride, impatience, and impenitence, into a willing submission to God's pleasure, and into a kindly, gentle, tender gospel repentance for his sins.

*Tim.* But there are some now-a-days who maintain that a child of God, after his first conversion, needs not any new repentance for sin all the days of his life.

*Phil.* They defend a grievous and dangerous error. Consider what two petitions Christ couples together in his prayer; when my body, which every day is hungry, can live without God's giving it daily bread, then and no sooner shall I believe that my soul, which daily sinneth, can spiritually live without God's forgiving it its trespasses.

*Tim.* But such allege, in proof of their opinion that a man hath his person justified before God, not by pieces and parcels, but at once and for ever in his conversion.

*Phil.* This being granted doth not favour their error. We confess God finished the creation of the world and all therein in six days, and then rested from that work, yet so, that his daily preserving of all things by his providence, may still be accounted a constant and continued creation. We acknowledge, in like manner, a child of God justified at once in his conversion, when he is fully and freely estated in God's favour. And yet seeing every daily sin by him committed is an aversion

from God, and his daily repentance a conversion to God, his justification in this respect may be conceived entirely continued all the days of his life.

*Tim.* What is the difference betwixt the first repentance and this renewed repentance?

*Phil.* The former is as it were the putting of life into a dead man; the latter, the recovering of a sick man from a dangerous wound: by the former, sight to the blind is simply restored, and eyes given him; in the latter, only a film is removed, drawn over the eyes, and hindering their actual sight. By the first, we have a right title to the kingdom of Heaven; by our second repentance we have a new claim to Heaven, by virtue of our old title. Thus these two kinds of repentance may be differenced and distinguished, though otherwise they meet and agree in general qualities: both having sin for their cause, sorrow for their companion, and pardon for their consequent and effect.

*Tim.* But do not God's children, after committing of grievous sins, and before their renewing their repentance, remain still heirs of heaven, married to Christ and citizens of the new Jerusalem?

*Phil.* Heirs of heaven they are, but disinheritable for their misdemeanour. Married still to Christ, but deserving to be divorced for their adulterics. Citizens of heaven, but yet outlawed, so that they can recover no right, and receive no benefit, till their outlawry be reversed.

*Tim.* Where doth God in Scripture enjoin this second repentance on his own children?

*Phil.* In several places. He threatens the Church of Ephesus (the best of the seven) with removing the candlestick from them, except they repent; and Christ tells his own disciples, true converts before, but then guilty of ambitious thoughts, that "except ye be converted ye shall not enter into the kingdom of heaven." Here is conversion after conversion, being a solemn turning from some particular sin; in relation to which it is not absurd to say that there is justification after justification; the latter as following in time, so flowing from the former.

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*Only Christ is to be applied to souls truly contrite.*

*Tim.* But suppose the person heartily humbled for sin, what then is to be done?

*Phil.* No corrosives, all cordials; no vinegar, all oil; no law, all gospel must be presented unto him. Here, blessed the lips, yea, beautiful the feet of him that bringeth the tidings of peace. As Elisha, when reviving the son of the Shunammite, laid his mouth to the mouth of the child; so the gaping orifice of Christ's wounds must spiritually, by preaching, be put close to the mouth of the wounds of a conscience: happy that skilful architect that can show the sick man that the head stone of his spiritual building must be laid with shouts, crying Grace, grace.\*

\* Zech. iv. 7.

*Tim.* Which do you count the head stone of the building, that which is first or last laid?

*Phil.* The foundation is the head stone in honour, the top stone is the head stone in height. The former the head stone in strength, the latter in stature. It seemeth that God's Spirit, of set purpose, made use of a doubtful word, to show that the whole fabric of our salvation, whether as founded, or as finished, is the only work of God's grace alone. Christ is the alpha and omega thereof, not excluding all the letters in the alphabet interposed.

*Tim.* How must the minister preach Christ to an afflicted conscience?

*Phil.* He must crucify him before his eyes, lively setting him forth; naked, to clothe him; wounded, to cure him; dying, to save him. He is to expound and explain unto him the dignity of his person, preciousness of his blood, plenteousness of his mercy, in all those loving relations wherein the Scripture presents him; a kind father to a prodigal child, a careful hen to a scattered chicken, a good shepherd that bringeth his lost sheep back on his shoulders.

*Tim.* Spare me one question: why doth he not drive the sheep before him, especially seeing it was lively enough to lose itself?

*Phil.* First, because though it had wildness too much to go astray, it had not wisdom enough to go right. Secondly, because probably the silly sheep had tired it-

self with wandering (Habbakuk ii. 13), "the people shall weary themselves for very vanity," and therefore the kind shepherd brings it home on his own shoulders.

*Tim.* Pardon my interruption, and proceed, how Christ is to be held forth.

*Phil.* The latitude and extent of his love, his invitation without exception, are powerfully to be pressed; every one that thirsteth, all ye that are heavy laden, whosoever believeth, and the many promises of mercy are effectually to be tendered unto him.

*Tim.* Where are those promises in Scripture?

*Phil.* Or rather, where are they not? for they are harder to be missed than to be met with. Open the Bible (as he who drew his bow in battle) at a venture. If thou lightest on an historical place, behold precedents; if on a doctrinal, promises of comfort. For the latter, observe these particulars; Gen. iii. 15; Ex. xxxiii. 6; Isa. xl. 1; liv. 11; Matt. xi. 28; xii. 20; 1 Cor. x. 13; Heb. xiii. 5, etc.

*Tim.* Are these more principal places of consolation than any other in the Bible?

*Phil.* I know there is no choosing where all things are choicest. Whosoever shall select some pearls out of such a heap, shall leave behind as precious as any he takes, both in his own and other's judgment; yea, which is more, the same man at several times may in his apprehension prefer several promises as best, formerly most affected with one place, for the present more de-

lighted with another: and afterwards conceiving comfort therein not so clear, choose other places as more pregnant and pertinent to his purpose. Thus God orders it, that divers men (and perchance the same man at different times) make use of all his promises, gleaning and gathering comfort, not only in one furrow, but as it is scattered clean through the whole field of Scripture.

*Tim.* Must ministers have variety of several comfortable promises?

*Phil.* Yes, surely: such masters of the assembly being to enter and fasten consolation in an afflicted soul, need have many nails provided beforehand, that if some for the present chance to drive untowardly, as splitting, going awry, turning crooked or blunt, they may have others in the room thereof.

*Tim.* But grant Christ held out never so plainly, pressed never so powerfully, yet all is in vain, except God inwardly with his Spirit persuade the wounded conscience to believe the truth of what he saith.

*Phil.* This is an undoubted truth, for one may lay the bread of life on their trencher, and cannot force them to feed on it. One may bring them down to the spring of life, but cannot make them drink of the waters thereof: and therefore, in the cure of a wounded conscience, God is all in all, only the touch of his hand can heal this king's evil; "I kill, and make alive; I wound, and I heal; neither is there any that can deliver out of my hand."



*Answers to the objections of a wounded conscience  
drawn from the grievousness of his sins.*

*Tim.* Give me leave now, sir, to personate and represent a wounded conscience, and to allege and enforce such principal objections wherewith generally they are grieved.

*Phil.* With all my heart, and God bless my endeavours in answering them.

*Tim.* But first I would be satisfied how it comes to pass that men in a wounded conscience have their parts so presently improved. The Jews did question concerning our Saviour, "How knoweth this man letters, being never learned?" But here the doubt and difficulty is greater. How come simple people so subtle on a sudden, to oppose with that advantage and vehemence, that it would puzzle a good and grave divine to answer them?

*Phil.* Two reasons may be rendered thereof. 1. Because a man in a distemper is stronger than when he is in his perfect health. What Samsons are some in the fit of a fever! Then their spirits, being raised by the violence of their disease, push with all their power. So is it in the agony of a distressed soul, every string thereof is strained to the height, and a man becomes more than himself to object against himself in a fit of despair.

*Tim.* What is the other reason?

*Phil.* Satan himself, that subtle sophister, assists them. He forms their arguments, frames their objections, fits

their distinctions, shapes their evasions ; and this discomforter (aping God's Spirit, the comforter, John xiv. 26) bringeth all things to their remembrance which they have heard or read, to dishearten them. Need, therefore, have ministers, when they meddle with afflicted men, to call to heaven aforehand to assist them, being sure they shall have hell itself to oppose them.

*Tim.* To come now to the objections which afflicted consciences commonly make : they may be reduced to three principal heads ; either drawn from the greatness and grievousness of their sins, from the slightness and lightness of their repentance, or from the faintness and feebleness of their faith ; I begin with the objections of the first form.

*Phil.* I approve your method, pray proceed.

*Tim.* First, sir, even since my conversion, I have been guilty of many grievous sins ; and, which is worse, of the same sin many times committed.

*Phil.* All this is answered in God's promise in the prophet, "Though your sins be as scarlet, I will make them white as snow." Consider how the Tyrian scarlet was dyed, not superficially dipped, but thoroughly drenched in the liquor that coloured it, as thy soul in custom of sinning. Then was it taken out for a time and dried, put in again, soaked and sodden the second time in the vat ; called therefore twice dyed ; as thou complainest thou hast been by relapsing into the same sin. Yea, the colour so incorporated into the cloth, not drawn over, but diving into the very heart of the wool,

that rub a scarlet rag on what is white, and it will bestow a reddish tincture upon it ; as perchance, thy sinful practice and precedent have also infected those which were formerly good, by thy badness. Yet such scarlet sins, so solemnly and substantially coloured, are easily washed white in the blood of our Saviour.

*Tim.* But, sir, I have sinned against most serious resolutions, yea, against most solemn vows, which I have made to the contrary.

*Phil.* Vow-breaking, though a grievous sin, is pardonable on unfeigned repentance. If thou hast broken a vow, tie a knot on it to make it hold together again. It is spiritual thrift, and no misbecoming baseness, to piece and join thy neglected promises with fresh ones. So shall thy vow in effect be not broken when new mended : and remain the same, though not by one entire continuation, yet by a constant successive renovation thereof. Thus Jacob renewed his neglected vow of going to Bethel ;\* and this must thou do, reinforce thy broken vows, if of moment and material.

*Tim.* What mean you by the addition of that clause, if of moment and material ?

*Phil.* To deal plainly, I dislike many vows men make, as of reading just so much, and praying so often every day, of confining themselves to such a strict proportion of meat, drink, sleep, recreation, etc. Many things may be well done which are ill vowed. Such particular vows men must be very sparing how they make. First,

\* Compare Gen. xxviii. 20, with Gen. xxxv. 1.

because they savour somewhat of will-worship. Secondly, small glory accrues to God thereby. Thirdly, the dignity of vows is disgraced by descending to too trivial particulars. Fourthly, Satan hath ground given him to throw at us with a more steady aim. Lastly, such vows, instead of being cords to tie us faster to God, prove knots to entangle our consciences: hard to be kept, but, oh, how heavy when broken! Wherefore setting such vows aside, let us be careful, with David, to keep that grand and general vow; "I have sworn, and I will perform it, that I will keep thy righteous judgments." \*

*Tim.* But, sir, I have committed the sin against the Holy Ghost, which the Saviour of mankind pronounceth unpardonable, and therefore all your counsels and comforts unto me are in vain.

*Phil.* The devil, the father of lies, hath added this lie to those which he hath told before, in persuading thee thou hast committed the sin against the Holy Ghost. For that sin is ever attended with these two symptoms. First, the party guilty thereof never grieves for it, nor conceives the least sorrow in his heart for the sin he hath committed. The second, which followeth on the former, he never wishes or desires any pardon, but is delighted and pleased with his present condition. Now, if thou canst truly say that thy sins are a burden unto thee, that thou dost desire forgiveness, and wouldest give anything to compass and obtain it, be of good com-

\* Psal. cxix. 106.

fort, thou hast not as yet, and by God's grace, never shall, commit that unpardonable offence. I will not define how near thou hast been unto it. As David said to Jonathan, there is not a hair's breadth betwixt death and me: so it may be thou hast missed it very narrowly, but assure thyself thou art not as yet guilty thereof.

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*Answers to the objections of a wounded conscience,  
drawn from the slightness of his repentance.*

*Tim.* I believe my sins are pardonable in themselves, but alas, my stony heart is such that it cannot relent and repent, and therefore no hope of my salvation.

*Phil.* Wouldest thou sincerely repent? thou dost repent. The women that came to embalm Christ did carefully forecast with themselves, "Who shall roll away the stone from the door of the sepulchre?" Alas, their frail, faint, feeble arms were unable to remove such a weight. But what follows? "And when they looked, they saw that the stone was rolled away, for it was very great." In like manner, when a soul is truly troubled about the mighty burden of his stony heart interposed, hindering him from coming to Christ; I say, when he is seriously and sincerely solicitous about that impediment, such desiring is a doing, such wishing is a working. Do thou but take care it may be removed, and God will take order it shall be removed.

*Tim.* But, sir, I cannot weep for my sins; my eyes

are like the pit wherein Joseph was put; there is no water in them, I cannot squeeze one tear out of them.

*Phil.* Before I come to answer your objection, I must premise a profitable observation. I have taken notice of a strange opposition betwixt the tongues and eyes of such as have troubled consciences. Their tongues some have known (and I have heard) complain that they cannot weep for their sins, when at that instant their eyes have plentifully shed store of tears; not that they spake out of dissimulation, but distraction. So sometimes have I smiled at the simplicity of a child, who being amazed, and demanded whether or no he could speak? hath answered No. If, in like manner, at the sight of such contradiction betwixt the words and deeds of one in the agony of a wounded conscience, we should chance to smile, know us not to jeer, but joy, perceiving the party in a better condition than he conceiveth himself.

*Tim.* This your observation may be comfortable to others, but it is impertinent to me. For, as I told you, I have by nature such dry eyes that they will afford no moisture to bemoan my sins.

*Phil.* Then it is a natural defect, and no moral default, so by consequence a suffering, and no sin which God will punish. God doth not expect the pipe should run water, where he put none into the cistern. Know also, their hearts may be fountains whose eyes are flints, and may inwardly bleed who do not outwardly weep. Besides, Christ was sent to preach comfort, not to such

only as weep, but mourn in Zion.\* Yea, if thou canst squeeze out no liquor, offer to God the empty bottles; instead of tears, tender and present thine eyes unto him. And though thou art water-bound, be not wind-bound also, sigh where thou canst not sob, and let thy lungs do what thine eyes cannot perform.

*Tim.* You say something though I cannot weep, in case I could soundly sorrow for my sins. But, alas! for temporal losses and crosses, I am like Rachel, lamenting for her children, and would not be comforted. But my sorrow for my sins is so small, that it appears none at all in proportion.

*Phil.* In the best saints of God their sorrow for their sins being measured with the sorrow for their sufferings, in one respect will fall short of it, in another must equal it, and in a third respect doth exceed and go beyond it. Sorrow for sins falls short of sorrow for sufferings, in loud lamenting or violent uttering itself in outward expressions thereof; as in roaring, wringing the hands, rending the hair, and the like. Secondly, both sorrows are equal in their truth and sincerity, both far from hypocrisy, free from dissimulation, really hearty, cordial, uncounterfeited. Lastly, sorrow for sin exceeds sorrow for suffering, in the continuance and durableness thereof: the other, like a land-flood, quickly come, quickly gone; this is a continual dropping or running river, keeping a constant stream. "My sins," saith David, "are ever before me;" so also is the sorrow for sin in the

\* Isa. li. 3.

soul of a child of God, morning, evening, day, night, when sick, when sound, feasting, fasting, at home, abroad, ever within him. This grief begins at his conversion, continues all his life, ends only at his death.

*Tim.* Proceed, I pray, in this comfortable point.

*Phil.* It may still be made plainer by comparing two diseases together, the tooth-ache and consumption. Such as are troubled with the former shriek and cry out, troublesome to themselves and others, in the same and next roof: and no wonder, the mouth itself being plaintiff, if setting forth its own grievances to the full. Yet the tooth-ache is known to be no mortal malady, having kept some from their beds, seldom sent them to their graves; hindered the sleep of many, hastened the death of few. On the other side, he that hath an incurable consumption saith little, cries less, but grieves most of all. Alas! he must be a good husband of the little breath left in his broken lungs, not to spend it in sighing, but in living, he makes no noise, is quiet and silent; yet none will say, but that his inward grief is greater than the former.

*Tim.* How apply you this comparison to my objection?

*Phil.* In corporal calamities thou complainest more, like him in the tooth-ache, but the sorrow for thy sin, like a consumption, which lies at thy heart, hath more solid heaviness therein. Thou dost take in more grief for thy sins, though thou mayest take on more grievously for thy sufferings.



*Tim.* This were something if my sorrow for sin were sincere, but, alas! I am but a hypocrite. There is mention in the prophet of God's besom of destruction;\* now the trust of a hypocrite (Job viii. 14) is called a spider's web; here is my case, when God's besom meets with the cobwebs of my hypocrisy I shall be swept into hell fire.

*Phil.* I answer, first in general: I am glad to hear this objection come from thee, for self-suspicion of hypocrisy is a hopeful symptom of sincerity. It is a David that cries out, "As for me I am poor and needy;" but lukewarm Laodicea that brags, "I am rich, and want nothing."

*Tim.* Answer, I pray, the objection in particular.

*Phil.* Presently, when I have premised the great difference betwixt a man's being a hypocrite and having some hypocrisy in him. Wicked men are like the apples of Sodom, seemingly fair, but nothing but ashes within. The best of God's servants are like sound apples, lying in a dusty loft (living in a wicked world), gathering much dust about them, so that they must be rubbed, or pared, before they can be eaten. Such, notwithstanding, are sincere, and by the following marks may examine themselves.

*Tim.* But some in the present day are utter enemies to all marks of sincerity, counting it needless for preachers to propound, or people to apply them.

*Phil.* I know as much; but it is the worst sign, when men of this description hate all signs: but no

\* Isa. xiv. 23.

wonder if the foundered horse cannot abide the smith's pincers.

*Tim.* Proceed, I pray, in your signs of sincerity.

*Phil.* Art thou careful to order thy very thoughts, because the infinite searcher of the heart doth behold them? Dost thou freely and fully confess thy sins to God, spreading them open in his presence, without any desire or endeavour to deny, dissemble, defend, excuse, or extenuate them? Dost thou delight in an universal obedience to all God's laws, not thinking with the superstitious Jews, by over keeping the fourth commandment to make reparation to God for breaking all the rest? Dost thou love their persons and preaching best, who most clearly discover thine own faults and corruptions unto thee? Dost thou strive against thy revengeful nature, not only to forgive those who have offended thee, but also to wait an occasion with humility to render a suitable favour to them? Dost thou love grace and goodness even in those who differ from thee in point of opinion and civil controversies? Canst thou be sorrowful for the sins of others, no whit relating unto thee, merely because the glory of a good God suffers by their profaneness?

*Tim.* Why do you make these to be the signs of sincerity?

*Phil.* Because there are but two principles which act in men's hearts, namely, nature and grace; or, as Christ distinguishes them, flesh and blood, and our Father which is in heaven. Now seeing these actions,

by us propounded, are either against or above nature, it doth necessarily follow that where they are found they flow from saving grace. For what is higher than the roof and very pinnacle, as I may say, of nature, cannot be lower than the bottom and beginning of grace.

*Tim.* Perchance, on serious search, I may make hard shift to find some one or two of these signs, but not all of them in my heart.

*Phil.* As I will not bow to flatter any, so I will fall down as far as truth will give me leave, to reach comfort to the humble, to whom it is due. Know, to thy further consolation, that where some of these signs truly are, there are more, yea, all of them, though not so visible and conspicuous, but in a dimmer and darker degree. When we behold violets and primroses fairly to flourish, we conclude the dead of the winter is past, though as yet no roses or July flowers appear, which, long after, lie hid in their leaves, or lurk in their roots; but in due time will discover themselves. If some of these signs be above ground in thy sight, others are underground in thy heart, and though the former started first, the other will follow in order: it being plain that thou art passed from death unto life, by this hopeful and happy spring of some signs in thy heart.

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*Answers to the objections of a wounded conscience,  
drawn from the feebleness of his faith.*

*Tim.* But faith is that which must apply Christ

unto us, whilst (alas!) the hand of my faith hath not only the shaking, but the dead palsy; it can neither hold nor feel anything.

*Phil.* If thou canst not hold God, do but touch him and he shall hold thee, and put feeling into thee. Saint Paul saith, "If that I may apprehend that for which also I am apprehended of Christ Jesus." It is not Paul's apprehending of Christ, but Christ apprehending of Paul, doth the deed.

*Tim.* But I am sure my faith is not sound, because it is not attended with assurance of salvation. For I doubt (not to say despair) thereof. Whereas divines hold that the essence of saving faith consists in a certainty to be saved.

*Phil.* Such deliver both a false and dangerous doctrine. As the careless mother killed her little infant, for she overlaid it;\* so this opinion would press many weak faiths to death, by laying a greater weight upon them than they can bear, or God doth impose; whereas to be assured of salvation is not a part of every true faith, but only an effect of some strong faiths, and that also not always, but at some times.

*Tim.* Is not certainty of salvation a part of every true faith?

*Phil.* No, verily, much less is it the life and formality of faith, which consists only in a recumbency on God in Christ, with Job's resolution, "Though he slay me yet will I trust in him." Such an adherence, without an

\* 1 Kings iii. 19.

assurance, is sufficient by God's mercy to save thy soul. Those that say that none have a sincere faith without a certainty of salvation, may with as much truth maintain that none are the king's loyal subjects but such as are his favourites.

*Tim.* Is, then, assurance of salvation a peculiar personal favour, indulged by God only to some particular persons?

*Phil.* Yes, verily : though the salvation of all God's servants be sure in itself, yet is it only assured to the apprehensions of some select people, and that at some times ; for it is too fine fare for the best man to feed on every day.

*Tim.* May they that have this assurance afterwards lose it?

*Phil.* Undoubtedly they may : God first is gracious to give it them, they for a time careful to keep it ; then negligently lose it, then sorrowfully seek it. God again is bountiful to restore it, they happy to recover it ; for a while diligent to regain it, then again foolish to forfeit it, and so the same changes in one's lifetime, often over and over again.

*Tim.* But some will say, If I may be infallibly saved without this assurance I will never endeavour to obtain it.

*Phil.* I would have covered my flowers, if I had suspected such spiders would have sucked them. One may go to heaven without this assurance, as certainly, but not so cheerfully, and therefore prudence to obtain our

own comfort and piety to obey God's command, obliges us all to give diligence to make our calling and election sure, both in itself and in our apprehension.



*God alone can satisfy all objections of a wounded conscience.*

*Tim.* But, sir, these your answers are no whit satisfactory unto me.

*Phil.* An answer may be satisfactory to the objection, both in itself and in the judgment of all unprejudiced hearers, and yet not satisfactory to the objector, and that in two cases: *First*, when he is possessed with the spirit of peevishness and perverseness. It is lost labour to seek to feed and fill those who have a greedy horseleech of cavilling in their heart, crying Give, give.

*Tim.* What is the second case?

*Phil.* When the bitterness of his soul is so great and grievous that he is like the Israelites in Egypt, who "hearkened not to Moses, for anguish of spirit, and for cruel bondage." Now as those who have meat before them, and will not eat, deserve to starve without pity: so such are much to be bemoaned who through some impediment in their mouth, throat, or stomach, cannot chew, swallow, or digest, comfort presented unto them.

*Tim.* Such is my condition; what, then, is to be done unto me?

*Phil.* I must change my precepts to thee into prayers for thee, that God would satisfy thee early with his

mercy, that thou mayest rejoice. Ministers may endeavour it in vain, whilst they quell one scruple they start another; whilst they fill one corner of a wounded conscience with comfort, another is empty. Only God can so satisfy the soul that each chink and cranny therein shall be filled with spiritual joy.

*Tim.* What is the difference betwixt God's and man's speaking peace to a troubled spirit?

*Phil.* Man can neither make him to whom he speaks to hear what he says, or believe what he hears. God speaks with authority, and doth both. His words give hearing to the deaf and faith to the infidel. When, not the mother of Christ, but Christ himself, shall salute a sick soul with peace be unto thee, it will leap for joy, as John the babe sprang, though imprisoned in the dark womb of his mother. Thus the offender is not comforted, though many of the spectators and under-officers tell him he shall be pardoned, until he hears the same from the mouth of the judge himself who hath power and place to forgive him; and then his heart revives with comfort.

*Tim.* God send me such comfort: in the mean time I am thankful unto you for the answers you have given me.

*Phil.* All that I will add is this. The Lacedemonians had a law, that if a bad man, or one disesteemed of the people, chanced to give good counsel, he was to stand by, and another, against whose person the people had no prejudice, was to speak over the same words which

the former had uttered. I am most sensible to myself of my own wickedness, and how justly I am subject to exception. Only my prayer shall be, that whilst I stand by, and am silent, God's Spirit, which is free from any fault, and full of all perfection, would be pleased to repeat in thy heart the self-same answers I have given to your objections. And then what was weak, shallow, and unsatisfying, as it came from my mouth ; shall and will be full, powerful, and satisfactory, as reinforced in thee, by God's Spirit.

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*Means to be used by wounded consciences for the recovering of comfort.*

*Tim.* Are there any useful means to be prescribed, whereby wounded consciences may recover comfort the sooner ?

*Phil.* Yes, there are.

*Tim.* But now in the present day some condemn all using of means, let grace alone (say they) fully and freely to do its own work : and thereby man's mind will in due time return to a good temper of its own accord : this is the most spiritual serving of God, whilst using of means makes but dunces and truants in Christ's school.

*Phil.* What they pretend spiritual will prove airy and empty, making lewd and lazy Christians : means may and must be used with these cautions. 1. That they be of God's appointment in his word, and not of



man's mere invention. 2. That we still remember they are but means, and not the main. For to account of helps more than helps, is the highway to make them hindrances. Lastly, that none rely barely on the deed done, which conceit will undo him that did it, especially if any opinion of merit be fixed therein.

*Tim.* What is the first means I must use ; for I re-assume to personate a wounded conscience ?

*Phil.* Constantly pray to God, that in his due time he would speak peace unto thee.

*Tim.* My prayers are better omitted than performed: they are so weak they will but bring the greater punishment upon me, and involve me within the prophet's curse, to those that do the work of the Lord negligently.\*

*Phil.* Prayers negligently performed draw a curse, but not prayers weakly performed. The former is, when one can do better and will not; the latter is, when one would do better, but, alas! he cannot: and such failings as they are his sins, so they are his sorrows also: pray, therefore, faintly, that thou mayest pray fervently; pray weakly, that thou mayest pray strongly.

*Tim.* But in the law they were forbidden to offer to God any lame sacrifice, and such are my prayers.

*Phil.* 1. Observe a great difference betwixt the material sacrifice under the law, and spiritual sacrifices (the calves of the lips) under the Gospel. The former were to be free from all blemish, because they did typify and resemble Christ himself. The latter (not figura-

\* Jer. xlvi. 10.

tively representing Christ, but heartily presented unto him) must be as good as may be gotten, though many imperfections will cleave to our best performances, which, by God's mercy, are forgiven. 2. Know, that in Scripture that is accounted lame which is counterfeit and dissembling (in which sense hypocrites are properly called halters), and therefore if thy prayer, though never so weak, be sound and sincere, it is acceptable with God.

*Tim.* What other counsel do you prescribe me?

*Phil.* Be diligent in reading the word of God, wherein all comfort is contained: say not that thou art dumpyish and indisposed to read, but remember how travellers must eat against their stomach; their journey will digest it; and though their palate find no pleasure for the present, their whole body will feel strength for the future. Thou hast a great journey to go; a wounded conscience has far to travel to find comfort (and though weary, shall be welcome at his journey's end), and therefore must feed on God's word, even against his own dull disposition, and shall afterwards reap benefit thereby.

*Tim.* Proceed in your appointing of wholesome diet for my wounded conscience to observe.

*Phil.* Avoid solitariness, and associate thyself with pious and godly company. O the blessed fruits thereof! Such as want skill or boldness to begin or set a Psalm, may competently follow tune in concert with others. Many houses in London have such weak walls, and are

so slightly and slenderly built, that were they set alone in the fields, probably they would not stand an hour; which, now ranged in streets, receive support in themselves, and mutually return it to others: so mayest thou in good society, not only be reserved from much mischief, but also be strengthened and confirmed in many godly exercises, which solely thou couldst not perform.

*Tim.* What else must I do?

*Phil.* Be industrious in thy calling. I press this the more, because some erroneously conceive that a wounded conscience cancels all indentures of service, and gives them (during their affliction) a dispensation to be idle. The inhabitants of the Bishopric of Durham pleaded a privilege that King Edward I. had no power, although on necessary occasion, to press them to go out of the country, because, forsooth, they termed themselves holy-work-folk, only to be used in defending the holy shrine of St Cuthbert. Let none in like manner pretend that, during the agony of a wounded conscience, they are to have no other employment than to sit moping to brood their melancholy, or else only to attend their devotions; whereas a good way to divert or assuage their pain within is to take pains without in their vocation. I am confident that happy minute which shall put a period to thy misery shall not find thee idle, but employed, as ever some secret good is accruing to such who are diligent in their calling.

*Tim.* But though wounded consciences are not to be

freed from all work, are they not to be favoured in their work?

*Phil.* Yes, verily. Here let me be the advocate to such parents and masters who have sons, servants, or others, under their authority, afflicted with wounded consciences. Oh, do not, with the Egyptian task-masters, exact of them the full tale of their brick; oh, spare a little till they have recovered some strength. Unreasonable that maimed men should pass on equal duty with such soldiers as are sound.

*Tim.* How must I dispose myself on the Lord's day?

*Phil.* Avoid all servile work, and expend it only in such actions as tend to the sanctifying thereof. God, the great Landlord of all time, hath let out six days in the week to man to farm them; the seventh day he reserves as a demesne in his own hand; if therefore we would have quiet possession and comfortable use of what God hath leased out to us, let us not encroach on his demesne. Some popish people make a superstitious almanac of the Sunday,\* by the fairness or foulness thereof guessing of the weather all the week after. But I dare boldly say that from our well or ill spending of the Lord's day, a probable conjecture may be made how the following week will be employed. Yea, I conceive we are bound (as matters now stand in England)

\* "If it rains on Sunday before Mess  
It will rain all week more or less."

A popish old rhyme.

to a stricter observation of the Lord's day than ever before. That a time was due to God's service, no Christian in our kingdom ever did deny: that the same was weekly dispersed in the Lord's day, holy days, Wednesdays, Fridays, Saturdays, some have earnestly maintained; seeing, therefore, all the last are generally neglected, the former must be more strictly observed; it being otherwise impious that our devotion, having a narrower channel, should also carry a narrower stream.

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*Four wholesome counsels for a wounded conscience to practise.*

*Tim.* Perform your promise: which is the first counsel you commend unto me?

*Phil.* Take heed of ever renouncing thy filial interest in God, though thy sins deserve that he should disclaim his paternal relation to thee. The prodigal returning to his father did not say, I am not thy son, but, "I am no more worthy to be called thy son."\* Beware of bastardizing thyself, being as much as Satan desires, and more than he hopes to obtain. Otherwise thy folly would give him more than his fury could get.

*Tim.* I conceive this a needful caution.

*Phil.* It will appear so if we consider what the Apostle saith, "that we wrestle with principalities

\* Luke xv. 21,

and powers.”\* Now wrestlers in the Olympian games were naked, and anointed with oil to make them sleek and glibbery, so to afford no hold-fast to such as strove with them. Let us not gratify the devil with this advantage against ourselves, at any time to disclaim our son-ship in God: if the devil catches us at this lock, he will throw us flat, and hazard the breaking of our necks with final despair. Oh no! still keep this point; a prodigal son I am, but a son, no bastard; a lost sheep, but a sheep, no goat; an unprofitable servant, but God’s servant, and not an absolute slave to Satan.

*Tim.* Proceed to your second counsel.

*Phil.* Give credit to what grave and godly persons conceive of thy condition, rather than what thy own fear (an incompetent judge) may suggest unto thee. A seared conscience thinks better of itself, a wounded worse, than it ought: the former may account all sin a sport, the latter all sport a sin; melancholy men, when sick, are ready to conceit any cold to be the cough of the lungs, and an ordinary pustule no less than the plague sore. So wounded consciences conceive sins of infirmity to be of presumption, sins of ignorance to be of knowledge, apprehending their case more dangerous than it is indeed.

*Tim.* But it seems unreasonable that I should rather trust another’s saying than my own sense of myself.

*Phil.* Every man is best judge of his own self, but during the swoon of a wounded conscience, I deny

\* Ephes. vi. 12.

thee to be come to thy own self: whilst thine eyes are blubbering and a tear hangs before thy sight, thou canst not see things clearly and truly, because looking through a double medium of air and water; so whilst this cloud of pensiveness is pendant before the eyes of thy soul, thine estate is erroneously represented unto thee.

*Tim.* What is your third counsel?

*Phil.* In thy agony of a troubled conscience always look upwards unto a gracious God to keep thy soul steady, for looking downward on thyself thou shalt find nothing but what will increase thy fear, infinite sins, good deeds few and imperfect: it is not thy faith, but God's faithfulness thou must rely upon; casting thine eyes downwards on thyself to behold the great distance betwixt what thou deservest and what thou desirest is enough to make thee giddy, stagger and reel into despair: ever therefore "lift up thine eyes unto the hills, from whence cometh thy help,"\* never viewing the deep dale of thy own unworthiness, but to abate thy pride when tempted to presumption.

*Tim.* Sir, your fourth and last counsel.

*Phil.* Be not disheartened as if comfort would not come at all, because it comes not all at once, but patiently attend God's leisure: they are not styled the swift, but the "sure mercies of David:" and the same prophet says,† "the glory of the Lord shall be thy rereward." This we know comes up last to secure and make good all the rest: be assured, where grace patiently leads the

\* Psalm cxxi. 1.

† Isa. lv. 3, and lviii. 8.

front, glory at last will be in the rear. Remember the prodigious patience of Elijah's servant.

*Tim.* Wherein was it remarkable?

*Phil.* In obedience to his master: he went several times to the sea.\* It is tedious for me to tell what was not troublesome for him to do,—one, two, three, four, five, six, seven times sent down steep Carmel, with danger, and up it again with difficulty, and all to bring news of nothing, till his last journey, which made recompense for all the rest, with the tidings of a cloud arising. So thy thirsty soul, long parched with drought for want of comfort, though late, at last shall be plentifully refreshed with the dew of consolation.

*Tim.* I shall be happy if I find it so.

*Phil.* Consider the causes why a broken leg is incurable in a horse and easily curable in a man: the horse is incapable of counsel to submit himself to the farrier, and therefore in case his leg be set, he flings, flounces, and flies out, unjointing it again by his misemployed mettle, counting all binding to be shackles and fetters unto him; whereas a man willingly resigns himself to be ordered by the surgeon, preferring rather to be a prisoner for some days than a cripple all his life. “Be not like a horse or mule, which have no understanding;”† but “let patience have its perfect work” in thee. When God goes about to “bind up the broken-hearted,” tarry his time; though ease come not at an instant, yea though it be painful for the present, in due time thou shalt certainly receive comfort.

\* 1 Kings xviii. 43.

† Psalm xxxii. 9.



*Comfortable meditations for wounded consciences to  
muse upon.*

*Tim.* Furnish me, I pray, with some comfortable meditations, whereon I may busy and employ my soul when alone.

*Phil.* First, consider that our Saviour had not only a notional, but an experimental and meritorious knowledge of the pains of a wounded conscience when hanging on the cross. If Paul conceived himself happy being to answer for himself before King Agrippa, especially because he knew him to be expert in all the customs and questions of the Jews, how much more just cause has thy wounded conscience of comfort and joy, being in thy prayers to plead before Christ himself, who hath felt thy pain, and deserved that in due time by his stripes thou shouldst be healed?

*Tim.* Proceed, I pray, in this comfortable subject.

*Phil.* Secondly, consider that herein, like Elijah, thou needest not complain that thou art left alone, seeing the best of God's saints in all ages have smarted in the same kind: instance in David: indeed, sometimes he boasts how "he lay in green pastures, and was led by still waters;" but, after, he bemoans that "he sinks in deep mire, where there was no standing." What is become of those green pastures? parched up with the drought! Where are those still waters? troubled with the tempest of affliction! The same David compares

himself to an owl, and in the next Psalm resembles himself to an eagle.\* Do two fowls fly of more different kind? The one the scorn, the other the sovereign; the one the slowest, the other the swiftest; the one the most sharp-sighted, the other the most dim-eyed of all birds. Wonder not, then, to find in thyself sudden and strange alterations. It fared thus with all God's servants in their agonies of temptation, and be confident thereof, though now run aground with grief, in due time thou shalt be all afloat with comfort.

*Tim.* I am loth to interrupt you in so welcome a discourse.

*Phil.* Thirdly, consider that thou hast had, though not grace enough to cure thee, yet enough to keep thee, and conclude that he whose goodness hath so long held thy head above water from drowning, will at last bring thy whole body safely to the shore. The wife of Manoah had more faith than her husband, and thus she reasoned: "If the Lord was pleased to kill us, he would not have received a burnt and a meat offering at our hands." Thou mayst argue in like manner,—if God had intended finally to forsake me he would never so often have heard and accepted my prayers, in such a measure as to vouchsafe unto me, though not full deliverance from, free preservation in, my affliction. Know God hath done great things for thee already, and thou mayst conclude from his grace of supportation hitherto, grace of ease and relaxation hereafter.

\* Compare Psalm cii. 6, with Psalm ciii. 5.

*Tim.* It is pity to disturb you : proceed.

*Phil.* Fourthly, consider that besides the private stock of thy own, thou tradest on the public store of all good men's prayers put up to heaven for thee. What a mixture of languages met in Jerusalem at Pentecost,\* —Parthians, Medes, and Elamites, etc. But conceive to thy comfort what a medley of prayers, in several tongues, daily centre themselves in God's ears in thy behalf,—English, Scotch, Irish, French, Dutch, etc., insomuch, that perchance thou dost not understand one syllable of their prayers, by whom thou mayst reap benefit.

*Tim.* Is it not requisite to entitle me to the profits of other men's prayers, that I particularly know their persons which pray for me?

*Phil.* Not at all, no more than it is needful that the eye or face must see the backward parts, which is difficult, or the inward parts of the body, which is impossible, without which sight by sympathy they serve one another. And such is the correspondency by prayers, betwixt the mystical members of Christ's body, corporally unseen one by another.

*Tim.* Proceed to a fifth meditation.

*Phil.* Consider, there be five kinds of consciences on foot in the world : first, an ignorant conscience, which neither sees nor saith anything, neither beholds the sins in a soul, nor reproves them. Secondly, the flattering conscience, whose speech is worse than silence itself, which, though seeing sin, soothes men in the com-

\* Acts ii.

mitting thereof. Thirdly, the seared conscience, which hath neither sight, speech, nor sense, in men that are past feeling.\* Fourthly, a wounded conscience, frightened with sin. The last and best is a quiet and clear conscience, pacified in Christ Jesus. Of these, the fourth is thy case, incomparably better than the three former, so that a wise man would not take a world to change with them. Yea, a wounded conscience is rather painful than sinful, an affliction, no offence, and is in the ready way at the next remove to be turned into a quiet conscience.

*Tim.* I hearken unto you with attention and comfort.

*Phil.* Lastly, consider the good effects of a wounded conscience, privative for the present, and positive for the future. First, privative; this heaviness of thy heart (for the time being) is a bridle to thy soul, keeping it from many sins it would otherwise commit. Thou that now sittest sad in thy shop, or walkest pensive in thy parlour, or standest sighing in thy chamber, or liest sobbing on thy bed, mightest perchance at the same time be drunk, or wanton, or worse, if not restrained by this affliction. God saith in his prophet to Judah, "I will hedge thy way with thorns,"† namely, to keep Judah from committing spiritual fornication. It is confessed that a wounded conscience, for the time, is a hedge of thorns (as the messenger of Satan sent to buffet St Paul is termed a "thorn in the flesh)."

\* Ephes. iv. 19.

† Hos. ii. 6.

fence keeps our wild spirits in the true way, which otherwise would be straggling; and it is better to be held in the right road with briars and brambles than to wander on beds of roses, in a wrong path which leads to destruction.

*Tim.* What are the positive benefits of a wounded conscience?

*Phil.* Thereby the graces in thy soul will be proved, approved, improved. Oh, how clear will thy sunshine be when this cloud is blown over! And here I can hardly hold from envying thy happiness hereafter. Oh that I might have thy future crown, without thy present cross; thy triumphs, without thy trial; thy conquest, without thy combat! But I recall my wish, as impossible, seeing what God hath joined together no man can put asunder. These things are so twisted together, I must have both or neither.

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*What is to be conceived of their final estate who die in a wounded conscience without any visible comfort.*

*Tim.* What think you of such who yield up their ghost in the agony of an afflicted spirit, without receiving the least sensible degree of comfort?

*Phil.* Let me be your remembrancer to call or keep in your mind what I said before, that our discourse only concerns the children of God; this notion renewed, I answer: It is possible that the sick soul may receive secret solace, though the standers-by do not perceive it.

We know how insensibly Satan may spirt and inject despair into a heart, and shall we not allow the Lord of heaven to be more dexterous and active with his antidotes than the devil is with his poisons?

*Tim.* Surely if he had any such comfort, he would show it by words, signs, or some way, were it only but to comfort his sad kindred, and content such sorrowful friends which survive him; were there any hidden fire of consolation kindled in his heart, it would sparkle in his looks and gestures, especially seeing no obligation of secrecy is imposed on him, as on the blind man, when healed, to tell none thereof.

*Phil.* It may be he cannot discover the comfort he hath received, and that for two reasons: First, because it comes so late, when he lies in the meshes of life and death, being so weak that he can neither speak, nor make signs with Zechariah, being at that very instant when the silver cord is ready to be loosed, and the golden bowl to be broken, and the pitcher to be broken at the fountain, and the wheel to be broken at the cistern.

*Tim.* What may be the other reason?

*Phil.* Because the comfort itself may be incommunicable in its own nature, which the party can take and not tell; enjoy, and not express; receive, and not impart: as, by the assistance of God's Spirit, he sent up groans which cannot be uttered, so the same may from God be returned with comfort which cannot be uttered; and as he had many invisible and privy pangs, concealed

from the cognizance of others, so may God give him secret comfort, known unto himself alone, without any other men's sharing in the notice thereof. "The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy." So that his comfort may be compared to the new name given to God's servants, "which no man knoweth save he that receiveth it."

*Tim.* All this proceeds on what is possible or probable, but amounts to no certainty.

*Phil.* Well, then, suppose the worst, this is most sure, though he die without tasting of any comfort here he may instantly partake of everlasting joys hereafter. Surely many a despairing soul, groaning out his last breath with fear and thought to sink down to hell, hath presently been countermanded by God's goodness to eternal happiness.

*Tim.* What you say herein no man alive can confirm or confute, as being known to God alone, and the soul of the party. Only I must confess that you have charity on your side.

*Phil.* I have more than charity, namely, God's plain and positive promise, "Blessed are such as mourn, for they shall be comforted." Now though the particular time when be not expressed, yet the latest date that can be allowed must be in the world to come, where such mourners who have not felt God in his comfort here, shall see him in his glory in heaven.

*Tim.* But some who have led pious and godly lives have departed, pronouncing the sentence of condemna-

tion upon themselves, having one foot already in hell by their own confession.

*Phil.* Such confessions are of no validity, wherein their fear bears false witness against their faith. The fineness of the whole cloth of their life must not be thought the worse for a little coarse list at the last. And also their final estate is not to be construed by what was dark, doubtful, and desperate at their deaths, but must be expounded by what was plain, clear, and comfortable in their lives.

*Tim.* You then are confident that a holy life must have a happy death.

*Phil.* Most confident. The logicians hold that, although from false premises a true conclusion may sometimes follow, yet from true propositions nothing but a truth can be thence inferred; so though sometimes a bad life may be attended with a good death (namely, by reason of repentance, though slow, sincere, though late, yet unfeigned, being seasonably interposed), but where a godly and gracious life hath gone before, there a good death must of necessity follow; which, though sometimes doleful (for want of apparent comfort) to their surviving friends, can never be dangerous to the party deceased. Remember what St Paul saith, "Our life is hid with Christ in God."

*Tim.* What makes that place to your purpose?

*Phil.* Exceeding much. Five cordial observations are couched therein. First, that God sets a high price and valuation on the souls of his servants, in that he is



pleased to hide them; none will hide toys and trifles, but what is counted a treasure. Secondly, the word *hide*, as a relative, imports that some seek after our souls, being none other than Satan himself, that roaring lion "who goes about seeking whom he may devour." But the best is, let him seek, and seek, and seek, till his malice be weary (if that be possible), we cannot be hurt by him whilst we are hid in God. Thirdly, grant Satan find us there, he cannot fetch us thence; our souls are bound in the bundle of life with the Lord our God. So that, be it spoken with reverence, God first must be stormed with force or fraud, before the soul of a saint sinner, hid in him, can be surprised. Fourthly, we see the reason why so many are at a loss in the agony of a wounded conscience concerning their spiritual estate. For they look for their life in a wrong place, namely, to find it in their own piety, purity, and inherent righteousness. But though they seek and search, and dig and dive never so deep, all in vain. For though Adam's life was hid in himself, and he entrusted with the keeping his own integrity, yet, since Christ's coming, all the original evidences of our salvation are kept in a higher office, namely, hidden in God himself. Lastly, as our English proverb saith, he that hath hid, can find; so God, to whom "belongs the issues from death," can infallibly find out that soul that is hidden in him, though it may seem when dying even to labour to lose itself in a fit of despair.

*Tim.* It is pity but that so comfortable a doctrine should be true.

*Phil.* It is most true: surely as Joseph and Mary conceived that they had lost Christ in a crowd, and sought him three days sorrowing, till at last they found him, beyond their expectation, safe and sound, sitting in the temple; so, many pensive parents solicitous for the souls of their children, have even given them for gone, and lamented them lost (because dying without visible comfort), and yet in due time shall find them, to their joy and comfort, safely possessed of honour and happiness in the midst of the heavenly temple and church triumphant in glory.

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*Of the different time and manner of the coming of comfort to such who are healed of a wounded conscience.*

*Tim.* How long may a servant of God lie under the burden of a wounded conscience?

*Phil.* "It is not for us to know the times and the seasons, which the Father hath put in his own power."\* God alone knows whether their grief shall be measured unto them by hours, or days, or weeks, or months, or many years.

*Tim.* How then is it that St Paul saith, that God will give us the issue with the temptation, † if one may long be visited with this malady?

\* Acts i. 7.

† 1 Cor. x. 13.

*Phil.* The apostle is not so to be understood, as if the temptation and issue were twins, both born at the same instant for then no affliction could last long, but must be ended as soon as it is begun ; whereas we read how Æneas, truly pious, was bedridden of the palsy eight years ; the woman diseased with a bloody issue twelve years ; another woman bowed by infirmity eighteen years ; and the man lame thirty-eight years at the pool of Bethesda.

*Tim.* What then is the meaning of the apostle ?

*Phil.* God will give the issue with the temptation, that is, the temptation and the issue bear both the same date in God's decreeing them, though not in his applying them ; at the same time wherein he resolved his servants shall be tempted, he also concluded of the means and manner how the same persons should infallibly be delivered. Or thus : God will give the issue with the temptation, that is, as certainly, though not as suddenly. Though they go not abreast, yet they are joined successively, like two links in a chain, where one ends the other begins. Besides there is a twofold issue ; one, through a temptation ; another, out of a temptation. The former is but mediate, not final ; an issue to an issue, only supporting the person tempted for the present, and preserving him for a future full deliverance. Understand the apostle thus, and the issue is always both given and applied to God's children, with the temptation, though the temptation may last long after, before fully removed.

*Tim.* Doth God give ease to all in such manner, on a sudden ?

*Phil.* Oh no, some suddenly receive comfort, and in an instant they pass from midnight to bright day, without any dawning betwixt. Others receive consolation by degrees, which is not poured, but dropped into them by little and little.

*Tim.* Strange, that God's dealing herein should be so different with his servants.

*Phil.* It is to show, that as in his proceedings there is no variableness, such as may import him mutable or impotent, so in the same there is very much variety, to prove the fulness of his power and freedom of his pleasure.

*Tim.* Why doth not God give them consolation all at once ?

*Phil.* The more to employ their prayers and exercise their patience. One may admire why Boaz did not give to Ruth a quantity of corn more or less, so sending her home to her mother, but that rather he kept her still to glean ; but this was the reason, because that is the best charity, which so relieves another's poverty as still continues their industry. God, in like manner, will not give some consolation all at once, he will not spoil their (painful but) pious profession of gleaning ; still they must pray and gather, and pray and glean, here an ear, there a handful of comfort, which God scatters in favour unto them.

*Tim.* What must the party do when he perceives

God and his comfort beginning to draw nigh unto him?

*Phil.* As Martha, when she heard that Christ was coming, staid not a minute at home, but went out of her house to meet him; so must a sick soul, when consolation is a-coming, haste out of himself, and hie to entertain God with his thankfulness. The best way to make a homer of comfort increase to an ephah (which is ten times as much), is to be heartily grateful for what one hath already, that his store may be multiplied. He shall never want more, who is thankful for and thrifty with a little: whereas ingratitude doth not only stop the flowing of more mercy, but even spills what was formerly received.

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*How such who are completely cured of a wounded conscience are to demean themselves.*

*Tim.* Give me leave now to take upon me the person of one recovered out of a wounded conscience.

*Phil.* In the first place, I must heartily congratulate thy happy condition, and must rejoice at thy up-sitting, whom God hath raised from the bed of despair; welcome David out of the deep, Daniel out of the lions' den, Jonah from the whale's belly; welcome Job from the dunghill, restored to health and wealth again.

*Tim.* Yea, but when Job's brethren came to visit him after his recovery, every one gave him a piece of money and an earring of gold; but the present I

expect from you, let it be, I pray, some of your good counsel for my future deportment.

*Phil.* I have need to come to thee, and comest thou to me? Fain would I be a Paul, sitting at the feet of such a Gamaliel, who hath been cured of a wounded conscience in the height thereof: I would turn my tongue into ears, and listen attentively to what tidings he brings from hell itself. Yea, I should be worse than the brethren of Dives, if I should not believe one risen from the dead, for such, in effect, I conceive to be his condition.

*Tim.* But waving these digressions, I pray proceed to give me good advice.

*Phil.* First, thankfully own God thy principal restorer, and comforter paramount. Remember that of ten lepers, one only returned to give thanks, which shows, that by nature, without grace over-swaying us, it is ten to one if we be thankful. Omit not also thy thankfulness to good men, not only to such who have been the architects of thy comfort, but even to those, who though they have built nothing, have borne burthens towards thy recovery.

*Tim.* Go on, I pray, in your good counsel.

*Phil.* Associate thyself with men of afflicted minds, with whom thou mayest expend thy time to thine and their best advantage. Oh how excellently did Paul comply with Aquila and Priscilla! As their hearts agreed in the general profession of piety, so their hands met in the trade of tent-makers, they abode and wrought together,

being of the same occupation. Thus I count all wounded consciences of the same company, and may mutually reap comfort one by another; only here is the difference: they, poor souls, are still bound to their hard task and trade, whilst thou, happy man, hast thy indentures cancelled, and being free of that profession, art able to instruct others therein.

*Tim.* What instructions must I commend unto them?

*Phil.* Even "the same comfort, wherewith thou thyself wast comforted of God:" with David, tell them "what God hath done for thy soul;" and with Peter, being strong, "strengthen thy brethren:" conceive thyself like Joseph, therefore, sent before, and sold into the Egypt of a wounded conscience (where thy feet were hurt in the stocks, the irons entered into thy soul), that thou mightest provide food for the famine of others, and especially be a purveyor of comfort for those thy brethren which afterwards shall follow thee down into the same doleful condition.

*Tim.* What else must I do for my afflicted brethren?

*Phil.* Pray heartily to God in their behalf: when David had prayed, Psalm xxv. 2, "O my God, I trust in thee, let me not be ashamed;" in the next verse (as if conscious to himself that his prayers were too restrictive, narrow, and niggardly) he enlarges the bounds thereof, and builds them on a broader bottom; "yea, let none that wait on thee be ashamed." Let charity in thy devotions have *Rechoboth*, room enough: beware of pent

petitions confined to thy private good, but extend them to all God's servants, but especially all wounded consciences.

*Tim.* Must I not also pray for those servants of God which hitherto have not been wounded in conscience?

*Phil.* Yes verily, that God would keep them from, or cure them in the exquisite torment thereof. Beggars when they crave an alms, constantly use one main motive, that the person of whom they beg may be preserved from that misery whereof they themselves have had woeful experience. If they be blind, they cry, Master, God bless your eyesight; if lame, God bless your limbs; if undone by casual burning, God bless you and yours from fire. Christ, though his person be now glorified in heaven, yet he is still subject, by sympathy of his saints on earth, to hunger, nakedness, imprisonment, and a wounded conscience, and so may stand in need of feeding, clothing, visiting, comforting, and curing. Now when thou prayest to Christ for any favour, it is a good plea to urge, edge, and enforce thy request withal—Lord, grant me such or such a grace, and mayest thou, Lord, in thy mystical members, never be tortured and tormented with the agony of a wounded conscience in the deepest distress thereof.

*Tim.* How must I behave myself for the time to come?

*Phil.* Walk humbly before God, and carefully avoid the smallest sin, always remembering Christ's caution: "Behold thou art made whole: sin no more, lest a worse thing come unto thee."



*Whether one cured of a wounded conscience be subject to a relapse.*

*Tim.* May a man, once perfectly healed of a wounded conscience, and for some years in peaceable possession of comfort, afterwards fall back into his former disease?

*Phil.* Nothing appears in Scripture or reason to the contrary, though examples of real relapses are very rare, because God's servants are careful to avoid sin, the cause thereof, and being once burnt therewith, ever after dread the fire of a wounded conscience.

*Tim.* Why call you it a relapse?

*Phil.* To distinguish it from those relapses more usual and obvious, whereby such who have snatched comfort, before God gave it them, on serious consideration, that they had usurped that to which they had no right, fall back again into the former pit of despair: this is improperly termed a relapse, as not being a renewing, but a continuing, of their former malady, from which, though seemingly, they were never soundly recovered.

*Tim.* Is there any intimation in Scripture of the possibility of such a real relapse in God's servants?

*Phil.* There is; when David saith, Psalm lxxxv. 8, "I will hear what God the Lord will speak, for he will speak peace unto his people, and to his saints, but let them not turn again to folly:" this imports that if his saints turn again to folly, which by woeful experience we find too frequently done, God may change his voice,

and turn his peace, formerly spoken, into a warlike defiance to their conscience.

*Tim.* But this, methinks, is a diminution to the majesty of God, that a man, once completely cured of a wounded conscience, should again be pained therewith. Let mountebank's palliate cures break out again, being never soundly, but superficially healed : he that is "all in all," never doth his work by halves, so that it shall be undone afterward.

*Phil.* It is not the same individual wound in number, but the same in kind, and perchance a deeper in degree. Nor is it any ignorance or falsehood in the surgeon, but folly and fury in the patient, who by committing fresh sins, causes a new pain in the old place.

*Tim.* In such relapses are men only troubled for such sins which they have run on score since their last recovery from a wounded conscience ?

*Phil.* Not those alone, but all the sins which they have committed, both before and since their conversion, may be started up afresh in their minds and memories, and grieve and perplex them with the guiltiness thereof.

*Tim.* But those sins were formerly fully forgiven, and the pardon thereof solemnly sealed, and assured unto them ; and can the guilt of the same recoil again upon their consciences ?

*Phil.* I will not dispute what God may do in the strictness of his justice. Such seals, though still standing firm and fast in themselves, may notwithstanding break off, and fly open in the feeling of the sick soul : he

will be ready to conceive with himself, that as Shimei, though once forgiven his railing on David, was afterwards executed for the same offence, though upon his committing of a new transgression, following his servants to Gath, against the positive command of the king: so God, upon his committing of new trespasses, may justly take occasion to punish all former offences: yea, in his apprehension, the very foundation of his faith may be shaken, all his former title to heaven brought into question, and he tormented with the consideration that he was never a true child of God,

*Tim.* What remedies do you commend to such souls in relapses?

*Phil.* Even the self-same receipts which I first prescribed to wounded consciences, the very same promises, precepts, comforts, counsels, cautions. Only as Jacob, the second time that his sons went down into Egypt, commanded them to carry double money in their hands; so I would advise such to apply the former remedies with double diligence, double watchfulness, double industry, because the malignity of a disease is riveted firmer and deeper in a relapse.

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*Whether it be lawful to pray for, or to pray against,  
or to praise God for a wounded conscience.*

*Tim.* Is it lawful for a man to pray to God to visit him with a wounded conscience?

*Phil.* He may and must pray to have his high and

hard heart truly humbled, and bruised with the sight and sense of his sins, and with unfeigned sorrow for the same: but may not explicitly and directly pray for a wounded conscience, in the highest degree and extremity thereof.

*Tim.* Why interpose you those terms explicitly and directly?

*Phil.* Because implicitly, and by consequence, one may pray for a wounded conscience: namely, when he submits himself to be disposed by God's pleasure, referring the particulars thereof wholly to his infinite wisdom, tendering, as I may say, a blank paper to God in his prayers, and requesting him to write therein what particulars he pleases; therein generally, and by consequence, he may pray for a wounded conscience, in case God sees the same for his own glory and the party's good; otherwise, directly he may not pray for it.

*Tim.* How prove you the same?

*Phil.* First, because a wounded conscience is a judgment, and one of the sorest, as the resemblance of the torments of hell. Now it is not congruous to nature or grace, for a man to be a free and active instrument, purposely to pull down upon himself the greatest evil that can befall him in this world. Secondly, we have neither direction nor precedent of any saint, recorded in God's word, to justify and warrant such prayers. Lastly, though praying for a wounded conscience may seemingly scent of pretended humility, it doth really and rankly savour of pride, limiting the Holy One of Israel.

It ill becoming the patient to prescribe to his heavenly physician what kind of physic he shall minister unto him.

*Tim.* But we may pray for all means to increase grace in us, and therefore may pray for a wounded conscience, seeing thereby, at last, piety is improved in God's servants.

*Phil.* We may pray for and make use of all means whereby grace is increased: namely, such means as by God are appointed for that purpose; and therefore, by virtue of God's institution, have both a proportionableness and a tendency in order thereunto. But properly, those things are not means, or ordained by God, for the increase of piety, which are only accidentally overruled to that end by God's power against the intention and inclination of the things themselves. Such is the wounded conscience, being always actually an evil of punishment, and too often occasionally an evil of sin: the bias whereof doth bend and bow to wickedness; though, overruled by the aim of God's eye and strength of his arm, it may bring men to the mark of more grace and goodness. God can and will extract light out of darkness, good out of evil, order out of confusion, and comfort out of a wounded conscience: and yet darkness, evil, confusion, etc., are not to be prayed for.

*Tim.* But a wounded conscience, in God's children, infallibly ends in comfort here, or glory hereafter, and therefore is to be desired.

*Phil.* Though the ultimate end of a wounded con-

science winds off in comfort, yet it brings with it many intermediate mischiefs and maladies, especially as managed<sup>\*</sup> by human corruption : namely, dulness in divine service, impatience, taking God's name in vain, despair for the time, blasphemy ; which a saint should decline, not desire ; shun, not seek ; not pursue, but avoid, with his utmost endeavours.

*Tim.* Is it lawful positively to pray against a wounded conscience ?

*Phil.* It is, as appears from an argument taken from the lesser to the greater. If a man may pray against pinching poverty, as wise Agur did ; then may he much more against a wounded conscience, as a far heavier judgment. Secondly, if God's servants may pray for ease under their burthens, whereof we see divers particulars in that worthy prayer of Solomon ; \* I say, if we pray to God to remove a lesser judgment by way of subvention, questionless we may beseech him to deliver us from the great evil of a wounded conscience, by way of prevention.

*Tim.* May one lawfully praise God for visiting him with a wounded conscience ?

*Phil.* Yes, verily. First, because it is agreeable to the will of God, in everything to be thankful : † here is a general rule, without limitation. Secondly, because the end, why God makes any work, is his own glory ; and a wounded conscience being a work of God, he must be

\* 1 Kings viii. 33.

† 1 Thess. v. 18 ; Ephes. v. 20 ; Psalm ciii. 22, and cxlv. 10.

glorified in it, especially seeing God shows much mercy therein, as being a punishment on this side of hell fire, and less than our deserts. As also, because he hath gracious intentions towards the sick soul for the present, and when the malady is over the patient shall freely confess that "it is good for him that he was so afflicted."

Happy then that soul, who in the lucid intervals of a wounded conscience can praise God for the same. Music is sweetest near, or over rivers, where the echo thereof is best rebounded by the water. Praise for pensiveness, thanks for tears, and blessing God over the floods of affliction, makes the most melodious music in the ear of heaven.

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### THE CONCLUSION OF THE AUTHOR TO THE READER.

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AND now God knows how soon it may be said unto me, Physician, heal thyself, and how quickly I shall stand in need of these counsels which I have prescribed to others. Herein I say with Eli to Samuel, "It is the Lord, let him do what seemeth him good:"\* with David to Zadok, "Behold, here I am, let him do to me as seemeth good unto him."† With the disciples to

\* 1 Sam. iii. 18.      † 2 Sam. xv. 26.

Paul, "the will of the Lord be done."\* But oh how easy it is for the mouth to pronounce or the hand to subscribe these words! But how hard, yea, without God's grace, how impossible, for the heart to submit thereunto! Only hereof I am confident, that the making of this treatise shall no ways cause or hasten a wounded conscience in me, but rather on the contrary (especially if as it is written by me, it were written in me), either prevent it that it come not at all, or defer it that it come not so soon, or lighten it that it fall not so heavy, or shorten it that it last not so long. And if God shall be pleased hereafter to write bitter things against me,† who have here written the sweetest comforts I could for others, let none insult on my sorrows. But whilst my wounded conscience shall lie like the cripple, at the porch of the temple,‡ may such as pass by be pleased to pity me, and permit this book to beg in my behalf the charitable prayers of well-disposed people; till Divine Providence shall send some Peter, some pious minister, perfectly to restore my maimed soul to her former soundness. *Amen.*

\* Acts xxi. 14.

† Job xiii. 26.

‡ Acts iii. 2.



## THE HOLY STATE, AND THE PROFANE STATE.

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*In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD. Zechariah xiv. 20.*

*The vile person shall be no more called liberal, nor the churl said to be bountiful. Isaiah xxxii. 5.*

*And they shall teach my people the difference betwixt the holy and profane. Ezekiel xliv. 23.*

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[*The Holy and the Profane State* seems to have been written by Fuller whilst Rector of Broad-Windsor, and to have been sent to press in the year 1640. It was not published, however, till 1642, by which time he had removed to London, and was preacher at the Savoy. During this interval many changes had happened both in Church and State, and the political convulsions of the time were rapidly approaching their crisis. To this he alludes in his preface to the reader: "Be pleased to know, that when I left my home it was fair weather, and my journey was half passed before I discovered the tempest, and had gone so far in this book that I could neither go backward with credit nor forward with comfort." He requests his readers to exercise discretion and

charity in their judgment of his work : “ And I conjure thee, by all Christian ingenuity, that if lighting here on some passage rather harsh sounding than ill intended, to construe the same by the general drift and main scope which is aimed at.”

It consists of five books, of which the first four delineate the Holy, the fifth and last, the Profane State. These are divided into a hundred and five sections, in each of which some type of character is described either by aphoristic sentences, by an illustrative narrative, or by both. The selections which follow will suffice to show the general mode of treatment.

It gained a speedy and immense popularity. He complains, however, that “ as some unmarried maids will never be more than eighteen,” so “ for some design of the stationer” this, as well as some other of his works, “ sticketh still, in the title page, at the third edition, yet hath it oftener passed the press.” The design of the publisher in thus understating the numbers sold, is uncertain. It probably arose from a fear of attracting the attention of the authorities to the book, as it contains many passages which might be understood in a sense unfavourable to the revolutionary government.]

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## THE GOOD PARENT.

HE showeth them, in his own practice, what to follow and imitate; and, in others, what to shun and avoid. For though “ the words of the wise be as nails

fastened by the masters of the assemblies” (Eccles. xii. 11), yet, sure, their examples are the hammer to drive them in, to take the deeper hold. A father that whipped his son for swearing, and swore himself whilst he whipped him, did more harm by his example than good by his correction.

He doth not welcome and embrace the first essays of sin in his children. Weeds are counted herbs in the beginning of the spring: nettles are put in pottage, and salads are made of eldern-buds. Thus fond fathers like the oaths and wanton talk of their little children; and please themselves to hear them displease God. But our wise parent both instructs his children in piety, and with correction blasts the first buds of profaneness in them. He that will not use the rod on his child, his child shall be used as a rod on him.

He allows his children maintenance according to their quality. Otherwise it will make them base, acquaint them with bad company and sharking tricks; and it makes them surfeit the sooner when they come to their estates. It is observed of camels, that, having travelled long without water through sandy deserts, *implentur, cùm bibendi est occasio, et in præteritum et in futurum* :\* and so these thirsty heirs soak it when they come to their means, who, whilst their fathers were

\* “When they find an opportunity they fill themselves both for the past and the future.”

living, might not touch the top of their money, and think they shall never feel the bottom of it when they are dead.

In choosing a profession he is directed by his child's disposition, whose inclination is the strongest indenture to bind him to a trade. But when they set Abel to till the ground, and send Cain to keep sheep; Jacob to hunt, and Esau to live in tents; drive some to school, and others from it; they commit a violence on nature, and it will thrive accordingly. Yet he humours not his child when he makes an unworthy choice beneath himself, or rather for ease than use, pleasure than profit.

If his son prove wild, he doth not cast him off so far, but he marks the place where he lights. With the mother of Moses, he doth not suffer his son so to sink or swim, but he leaves one to stand afar off to watch what will become of him (Exod. ii. 4). He is careful, whilst he quencheth his luxury, not withal to put out his life; the rather, because their souls who have broken and run out in their youth, have proved the more healthful for it afterwards.

He moves him to marriage rather by argument drawn from his good, than his own authority. It is a style too princely for a parent herein to "will and command;" but, sure, he may will and desire. Affections, like the conscience, are rather to be led than drawn;

and, it is to be feared, they that marry where they do not love, will love where they do not marry.

He doth not give away his loaf to his children, and then come to them for a piece of bread. He holds the reins (though loosely) in his own hands; and keeps, to reward duty, and punish undutifulness. Yet, on good occasion, for his children's advancement, he will depart from part of his means. Base is their nature who will not have their branches lopped, till their body be felled; and will let go none of their goods, as if it presaged their speedy death: whereas it doth not follow that he that puts off his cloak must presently go to bed.

On his death-bed he bequeaths his blessing to all his children. Nor rejoiceth he so much to leave them great portions, as honestly obtained. Only money well and lawfully gotten is good and lawful money. And if he leaves his children young, he principally nominates God to be their guardian; and, next Him, is careful to appoint provident overseers.

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### THE GOOD CHILD.

HE reverenceth the person of his parent, though old, poor, and froward. As his parent bare with him when a

child, he bears with his parent if twice a child ; nor doth his dignity above him cancel his duty unto him. When Sir Thomas More was Lord Chancellor of England, and Sir John his father one of the Judges of the King's Bench, he would in Westminster-hall beg his blessing of him on his knees.

He observes his lawful commands, and practiseth his precepts, with all obedience. I cannot, therefore, excuse St Barbara from undutifulness, and occasioning her own death. The matter this : Her father, being a Pagan, commanded his workmen, building his house, to make two windows in a room. Barbara, knowing her father's pleasure, in his absence enjoined them to make three, that, seeing them, she might the better contemplate the mystery of the Holy Trinity. Methinks, two windows might as well have raised her meditations, and the light arising from both would as properly have minded her of the Holy Spirit proceeding from the Father and the Son. Her father, enraged, at his return, thus came to the knowledge of her religion, and accused her to the magistrate ; which cost her her life.

Having practised them himself, he entails his parents' precepts on his posterity. Therefore such instructions are by Solomon (Prov. i. 9) compared to frontlets and chains (not to a suit of clothes, which serves but one, and quickly wears out, or out of fashion), which have in them a real lasting worth, and are bequeathed as

legacies to another age. The same counsels, observed, are chains to grace ; which, neglected, prove halters to strangle undutiful children.

He is a stork to his parent, and feeds him in his old age. Not only if his father hath been a pelican, but though he hath been an ostrich unto him, and neglected him in his youth. He confines him not a long way off to a short pension, forfeited if he comes in his presence ; but shows piety at home, and learns (as St Paul saith, 1 Tim. v. 4) to requite his parent. And yet the debt (I mean only the principal, not counting the interest) cannot fully be paid ; and therefore he compounds with his father to accept in good worth the utmost of his endeavour.

Such a child God commonly rewards with long life in this world. If he chance to die young, yet he lives long that lives well ; and time mis-spent is not lived but lost. Besides, God is better than his promise, if he takes him a long lease, and gives him a freehold of better value. As for disobedient children,—

If preserved from the gallows, they are reserved for the rack, to be tortured by their own posterity. One complained that never father had so undutiful a child as he had. “Yes,” said his son, with less grace than truth, “my grandfather had.”

I conclude this subject with the example of a Pagan’s

son, which will shame most Christians. Pomponius Atticus, making the funeral oration at the death of his mother, did protest, that, living with her threescore and seven years, he was never reconciled unto her, *se nunquam cum matre in gratiam rediisse*; because (take the comment with the text) there never happened betwixt them the least jar which needed reconciliation.

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### THE GOOD MASTER.

HE is the heart in the midst of his household, first up and last a-bed, if not in his person, yet in his providence. In his carriage he aimeth at his own and his servants' good, and to advance both.

He oversees the works of his servants. One said, that "the dust that fell from the master's shoes was the best compost to manure ground." The lion, out of state, will not run whilst any one looks upon him; but some servants, out of slothfulness, will not run except some do look upon them, spurred on with their master's eye. Chiefly he is careful exactly to take his servants' reckonings. If their master takes no account of them, they will make small account of him, and care not what they spend who are never brought to an audit.



He provides them victuals, wholesome, sufficient, and seasonable. He doth not so alloy his servants' bread, or debase it so much, as to make that servants' meat which is not man's meat. He alloweth them also convenient rest and recreation: whereas some masters, like a bad conscience, will not suffer them to sleep that have them. He remembers the old law of the Saxon king Ina: "If a villain work on Sunday by his lord's command, he shall be free."

The wages he contracts for, he duly and truly pays to his servants. The same word in the Greek, *lós*, signifies "rust" and "poison:" and some strong poison is made of the rust of metals; but none more venomous than the rust of money in the rich man's purse unjustly detained from the labourer, which will poison and infect his whole estate.

He never threatens\* his servant, but rather presently corrects him. Indeed, conditional threatenings, with promise of pardon on amendment, are good and useful. Absolute threatenings torment more, reform less, making servants keep their faults and forsake their masters: wherefore, herein he never passeth his word, but makes present payment, lest the creditor run away from the debtor.

In correcting his servant, he becomes not a slave

\* Ep<sup>l</sup> es. vi. 9.

to his own passion. Not cruelly making new indentures of the flesh of his apprentice. To this end, he never beats him in the height of his passion. Moses, being to fetch water out of the rock, and commanded by God only to speak to it with his rod in his hand, being transported with anger, smote it thrice. Thus some masters, who might fetch penitent tears from their servants with a chiding word (only shaking the rod withal for terror), in their fury strike many blows which might better be spared. If he perceives his servant incorrigible, so that he cannot wash the blackamoor, he washeth his hands of him, and fairly puts him away.

He is tender of his servant in sickness and age. If crippled in his service, his house is his hospital. Yet how many throw away those dry bones out of which themselves have sucked the marrow! It is as usual to see a young serving-man an old beggar, as to see a light-horse, first from the great saddle of a nobleman, to come to the hackney-coach, and at last die in drawing a cart. But the good master is not like the cruel hunter in the fable, who beat his old dog because his toothless mouth let go the game. He rather imitates the noble nature of our prince Henry, who took order for the keeping of an old English mastiff which had made a lion run away. Good reason good service in age should be rewarded. Who can without pity and pleasure behold that trusty vessel which carried Sir Francis Drake about the world?

## THE GOOD SERVANT.

HE is one that, out of conscience, serves God in his master; and so hath the principle of obedience in himself. As for those servants who found their obedience on some external thing, with engines, they will go no longer than they are wound or weighed up.

He doth not dispute his master's lawful will, but doth it. Hence it is that simple servants (understand such whose capacity is bare measure, without surplussage, equal to the business they are used in) are more useful, because more manageable, than abler men, especially in matters wherein not their brains but hands are required. Yet if his master, out of want of experience, enjoins him to do what is hurtful and prejudicial to his own estate, duty here makes him undutiful (if not to deny, to demur in his performance), and, choosing rather to displease than hurt his master, he humbly represents his reasons to the contrary.

He loves to go about his business with cheerfulness. One said he loved to hear his carter, though not his cart, to sing. "God loveth a cheerful giver:" and Christ reprov'd the Pharisees for disfiguring their faces with a sad countenance. Fools, who, to persuade men that angels lodged in their hearts, hung out a devil for a

sign in their faces! Sure, cheerfulness in doing renders a deed more acceptable. Not like those servants, who doing their work unwillingly, their looks do enter a protestation against what their hands are doing.

He despatcheth his business with quickness and expedition. Hence the same English word speed signifies "celerity" and "success;" the former, in business of execution, causing the latter. Indeed, haste and rashness are storms and tempests, breaking and wrecking business: but nimbleness is a fair, full wind, blowing it with speed to the haven. As he is good at hand, so he is good at length, continually and constantly careful in his service. Many servants, as if they had learned the nature of the besoms they use, are good for a few days, and afterwards grow unserviceable.

He disposeth not of his master's goods without his privy or consent. No, not in the smallest matters. Open this wicket, and it will be in vain for masters to shut the door. If servants presume to dispose small things without their masters' allowance, (besides that many little leaks may sink a ship!) this will widen their consciences to give away greater. But though he hath not always a particular leave, he hath a general grant, and a warrant dormant, from his master to give an alms to the poor in his absence, if in absolute necessity.

His answers to his master are true, direct, and duti-

ful. If a dumb devil possesseth a servant, a winding cane is the fittest circle, and the master the exorcist to drive it out. Some servants are so talkative, one may as well command the echo as them not to speak last; and then they count themselves conquerors, because last they leave the field. Others, though they seem to yield, and go away, yet, with the flying Parthians, shoot backward over their shoulders, and dart bitter taunts at their masters; yea, though, with the clock, they have given the last stroke, yet they keep a jarring, muttering to themselves a good while after.

Because charity is so cold, his industry is the hotter to provide something for himself, whereby he may be maintained in his old age. If, under his master, he trades for himself (as an apprentice may do, if he hath covenanted so beforehand), he provides good bounds and sufficient fences betwixt his own and his master's estate (Jacob "set his flock three days' journey" from Laban's, Gen. xxx. 36), that no quarrel may arise about their property, nor suspicion that his remnant hath eaten up his master's whole cloth.

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### THE LIFE OF ELIEZER.

ELIEZER was steward of Abraham's household, lieutenant-general over the army of his servants, ruler

over all his master had ; the confidence in his loyalty causing the largeness of his commission.

But as for those who make him the founder of Damascus, on no other evidence but because he is called "Eliezer of Damascus," they build a great city on too narrow a foundation. It argues his goodness, that Abraham, if dying without a son, intended him his heir, (a kinsman in grace is nearest by the surest side!) till Isaac, stepping in, stopped out Eliezer, and reversed those resolutions.

The Scripture presents us with a remarkable precedent of his piety, in a matter of great moment : \*— Abraham, being to send him into Mesopotamia, caused him to swear that he would faithfully fetch Isaac a wife from his own kindred. Eliezer demurred awhile before he would swear ; carefully surveying the latitude of his oath, lest some unseen ambushes therein should surprise his conscience. The most scrupulous to take an oath will be the most careful to perform it : whereas those that swear it blindly will do it lamely. He objects : "Peradventure the woman shall not be willing to follow me." At last being satisfied in this query, he takes the oath ; as no honest man who means to pay will refuse to give his bond, if lawfully required,

He takes ten camels (then the coaches of the east country), with servants and all things in good equipage, to show a sample of his master's greatness ; and being

\* That the nameless servant (Gen. xxiv.) was this Eliezer, Abraham's steward, is the opinion of Luther, with many others.

a stranger in the country, asked direction of him who best knew the way—God himself. If any object that his craving of a sign was a sign of infidelity, and unmannerly boldness, to confine God to particulars; yet perchance, God's Spirit prompted him to make the request, who sometimes moves men to ask what he is minded to give; and his petition seemeth just, because granted.

Rebekah meets him at the well. The lines, drawn from every part of the sign required, centre themselves in her. "Drink, my lord," said she, "and I will draw water for thy camels." Her words prophesy that she will be a good housewife and a good housekeeper. Eliezer's eyes are dazzled with the beams of God's providence. Her drawing of water drew more wonder from him; and the more he drinks of her pitcher, the more he is athirst to know the issue of the matter. He questions her of her parentage, and finds all his mystical expectation historically expounded in her. Then he bowed down his head, and did homage to God's providence, blessing Him for his protection. Many favours which God giveth us ravel out for want of hemming, through our own unthankfulness: for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

Being come into the house, his first care is for his cattle, whose dumbness is oratory to a conscientious man; and he that will not be merciful to his beast, is a beast himself. Then, preferring his message before his meat, he empties his mind before he fills his body. No dainties

could be digested, whilst his errand, like a crudity, lay on his stomach.

In delivering his message, first he reads his commission: "I am Abraham's servant." Then he reports the fulness of his master's wealth, without any hyperboles. How many, employed in such a matter, would have made mountains of gold of molehills of silver! Not so Eliezer, reporting the bare truth; and a good estate, if told, commends itself. As plain also is his narration of the passages of God's providence, the artificialness whereof best appeared in his natural relation. Then concludes he, with desiring a direct answer to his motion.

The matter was soon transacted betwixt them; for, seeing that heaven did ask the bans, why should earth forbid them? Only her friends desire Rebekah should stay ten days with them; which Eliezer would not yield to. He would speedily finish that bargain whereof God had given the happy earnest; and because blessed hitherto, make more haste hereafter. If in a dark business we perceive God to guide us by the lantern of his providence, it is good to follow the light close, lest we lose it by our lagging behind. He will not truant it now in the afternoon; but with convenient speed returns to Abraham, who only was worthy of such a servant, who only was worthy of such a master.



## THE CONTROVERSIAL DIVINE.

HE is truth's champion to defend her against all adversaries,—atheists, heretics, schismatics, and erroneous persons whatsoever. His sufficiency appears in opposing, answering, moderating, and writing.

He engageth both his judgment and affections in opposing of falsehood. Not like country fencers, who play only to make sport; but, like duellers indeed, as if for life and limb. Chiefly if the question be of large prospect and great concernings, he is zealous in the quarrel. Yet some, though their judgment weigh down on one side, the beam of their affections stands so even they care not which part prevails.

In opposing a truth, he dissembles himself her foe, to be her better friend. Wherefore he counts himself the greatest conqueror when truth hath taken him captive. With Joseph, having sufficiently sifted the matter in a disguise, he discovereth himself: "I am Joseph, your brother" (Gen. xlv. 4), and then throws away his vizard. Dishonest they, who, though the debt be satisfied, will never give up the bond, but continue wrangling when the objection is answered.

He abstains from all foul and railing language.

What! make the Muses, yea, the Graces, scolds? Such purulent spittle argues exulcerated lungs. Why should there be so much railing about the body of Christ, when there was none about the body of Moses in the Act kept betwixt the devil and Michael the archangel?

He tyrannizeth not over a weak and undermatched adversary. But seeks rather to cover his weakness, if he be a modest man. When a Professor pressed an answerer (a better Christian than a clerk) with an hard argument, "*Reverende Professor,*" said he, "*ingenuè confiteor me non posse respondere huic argumento.*" To whom the Professor, "*Rectè respondes.*" \*

In taking away an objection, he not only puts by the thrust, but breaks the weapon. Some rather escape than defeat an argument; and though by such an evasion they may shut the mouth of the opponent, yet may they open the difficulty wider in the hearts of the hearers. But our answerer either fairly resolves the doubt; or else shows the falseness of the argument, by begging the opponent to maintain such a fruitful generation of absurdities, as his argument hath begotten; or, lastly, returns and retorts it back upon him again. The first way unties the knot, the second cuts it asunder,

\* "Reverend Professor, I ingenuously confess that I am unable to reply to your argument." The Professor said, "Yours is a correct answer."

the third whips the opponent with the knot himself tied. Sure, it is more honour to be a clear answerer than a cunning opposer; because the latter takes advantage of man's ignorance, which is ten times more than his knowledge.

What his answers want in suddenness they have in solidity. Indeed, the speedy answer adds lustre to the disputation and honour to the disputant; yet he makes good payment who, though he cannot presently throw the money out of his pocket, yet will pay it, if but going home to unlock his chest. Some that are not for speedy, may be for sounder, performance. When Melancthon, at the disputation of Ratisbon, was pressed with a shrewd argument by Eccius, "I will answer thee," said he, "to-morrow." "Nay," said Eccius, "do it now, or it is nothing worth." "Yea," said Melancthon, "I seek the truth, and not mine own credit; and therefore it will be as good if I answer thee to-morrow by God's assistance."

In writing, his Latin is pure, so far as the subject will allow. For, those who are to climb the Alps, are not to expect a smooth and even way. True it is, that schoolmen, perceiving that fallacy had too much covert under the nap of flourishing language, used threadbare Latin on purpose, and cared not to trespass on grammar, and tread down the fences thereof, to avoid the circuit of words, and to go the nearest way to express their

conceits. But our divine, though he useth barbarous school-terms, which, like standards, are fixed to the controversy, yet, in his moveable Latin passages and digressions, his style is pure and elegant.

He affects clearness and plainness in all his writings. Some men's heads are like the world before God said unto it, *Fiat lux!* These dark-lanterns may shine to themselves, and understand their own conceits, but nobody else can have light from them. \* \* \* Some affect this darkness, that they may be accounted profound; whereas one is not bound to believe that all the water is deep that is muddy.

He is not curious in searching matters of no moment. Captain Martin Frobisher fetched from the farthest northern countries a ship's lading of mineral stones (as he thought), which afterwards were cast out to mend the highways. Thus are they served, and miss their hopes, who, long seeking to extract hidden mysteries out of nice questions, leave them off as useless at last. Antoninus Pius, for his desire to search to the least differences, was called *cumini sector*, "the carver of cumin seed." One need not be so accurate; for as soon shall one scour the spots out of the moon as all ignorance out of man. When Eunomius the heretic vaunted that he knew God and his divinity, St Basil gravels him in twenty-one questions about the body of an ant or pismire: so dark is man's understanding! I wonder,

therefore, at the boldness of some, who, as if they were lord-m Marshals of the angels, place them in ranks and files. Let us not believe them here, but rather go to heaven to confute them.

He neither multiplies needless, nor compounds necessary, controversies. Sure, they light on a labour in vain, who seek to make a bridge of reconciliation over the μέγα χάσμα\* betwixt Papists and Protestants; for though we go ninety-nine steps, they (I mean their Church) will not come one to give us a meeting. And as for the offers of Clara and private men (besides that they seem to be more of the nature of baits than gifts), they may make large proffers, without any commission to treat, and so the Romish Church not bound to pay their promises. In Merionethshire, in Wales, there are high mountains, whose hanging tops come so close together that shepherds on the tops of several hills may audibly talk together, yet will it be a day's journey for their bodies to meet; so vast is the hollowness of the valleys betwixt them! Thus, upon sound search, shall we find a grand distance and remoteness betwixt Popish and Protestant tenets, to reconcile them, which, at the first view, may seem tending to an accommodation.

He is resolute and stable in fundamental points of religion. These are his fixed poles and axle-tree, about which he moves, whilst they stand unmoveable. Some

\* The immense chasm.

sail so long on the sea of controversies, tossed up and down, to and fro, *pro* and *con*, that the very ground to them seems to move, and their judgments grow sceptical and unstable in the most settled points of divinity. When he cometh to preach, especially if to a plain auditory, with the Paracelsians, he extracts an oil out of the driest and hardest bodies; and, knowing that knotty timber is unfit to build with, he edifies people with easy and profitable matter.

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### THE LIFE OF DR WHITAKER.

WILLIAM WHITAKER, born at Holm, in the county of Lancaster, of good parentage, especially by his mother's side, [was] allied to two worshipful families. His reverend uncle, Alexander Nowell, dean of St Paul's (the first-fruits of the English confessors in the days of Queen Mary, who, after her death, first returned into England from beyond the seas), took him young from his parents, sent him first to Paul's school, thence to Trinity College in Cambridge; where he so profited in his studies, that he gave great promises of his future perfection.

I pass by his youthful exercises; never striving for the garland but he won and wore it away. His prime appearing to the world was when he stood for the pro-

fessor's place against two competitors, in age far his superiors. But the seven electors in the University who were to choose the emperor of the schools, preferring a golden head before silver hairs, conferred the place on Whitaker; and the strict form of their election hath no room for corruption. He so well acquitted himself in the place, that he answered expectation,—the strongest opponent in all disputes and lectures; and, by degrees, taught envy to admire him.

By this time the Papists began to assault him and the truth. First, Campian, one fitter for a trumpeter than a soldier: whose best ability was that he could boast in good Latin, being excellent at the flat hand of rhetoric, which rather gives pats than blows; but he could not bend his fist to dispute. Whitaker, both in writing and disputing, did teach him that it was easier to make than maintain a challenge against our Church; and in like manner he handled both Duræus and Sanders, who successively undertook the same cause, solidly confuting their arguments.

But these teasers, rather to rouse than pinch the game, only made Whitaker find his spirits. The fiercest dog is behind; even Bellarmine himself, a great scholar and who wanted nothing but a good cause to defend, and generally writing ingenuously, using sometimes slanting, seldom down-right, railing. Whitaker gave him all fair quarter, stating the question betwixt them, yielding all which the other in reason could ask, and

agreeing on terms to fall out with him, played fairly but fiercely on him, till the other forsook the field.

Bellarmino had no mind to re-inforce his routed arguments, but rather consigned over that service to a new general,—Stapleton, an Englishman. He was born the same year and month wherein Sir Thomas More was beheaded; an observation little less than mystical with the Papists, as if God had substituted him to grow up in the room of the other, for the support of the Catholic cause. If Whitaker, in answering him, put more gall than usual into his ink, Stapleton (whose mouth was as foul as his cause) first infected him with bitterness; and none will blame a man for arming his hands with hard and rough gloves, who is to meddle with briars and brambles.

Thus they baited him constantly with fresh dogs. None that ran at him once, desired a second course at him: and, as one\* observes, *Cum nullo hoste unquam conflixit, quem non fudit et fugavit.*†

He filled the chair with a graceful presence; so that one needed not to do with him as Luther did with Melancthon when he first heard him read,—abstract the opinion and sight of his stature and person, lest the meanness thereof should cause an undervaluing of him; for our Whitaker's person carried with it an excellent port. His style was manly for the strength, maidenly

\* Davenant, in *Prefatione De Judice et Normâ Fidei*.

† “He entered into no conflict but he always discomfited his adversary, and compelled him to retreat.”



for the modesty, and elegant for the phrase thereof; showing his skill in spinning a fine thread out of coarse wool,—for such is controversial matter. He had, by his second wife, a modest woman, eight children; it being true of him also, what is said of the famous lawyer, Andreas Tiraquillus, *Singulis annis singulos libros et liberos reipublicæ dedit.*\*

My father hath told me, that he [Dr Whitaker] often wished that he might lose so much learning as he had gotten in after-supper studies, on condition he might gain so much strength as he had lost thereby. Indeed, his body was strongly built for the natural temper, and well repaired by his temperate diet and recreations; but, first, he foundered the foundation of this house by immoderate study, and at last the roof was set on fire by a hot disease.

The unhappy controversy was then started,—whether justifying faith may be lost. And this thorny question would not suffer our nightingale to sleep. He was sent for up by Archbishop Whitgift to the Conference at Lambeth; after which, returning home, unseasonable riding, late studying, and night-watching, brought him to a burning fever, to which his body was naturally disposed, as appeared by the mastery of redness in his complexion. Thus lost he the health of his body, in maintaining *that the health of the soul could not be lost!* All agreed that he should be let blood; which

\* “Every year he presented the commonwealth both with a book and with a child.”

might then easily have been done, but was deferred, by the fault of some about him, till it was too late. Thus, when God intends to cut a man's life off, his dearest friends, by dangerous involuntary mistakes, shall bring the knife. He died in the forty-seventh year of his age, A. D 1595; and in St John's College (whereof he was master) was solemnly interred, with the grief of the University and whole Church of God.

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### THE TRUE CHURCH ANTIQUARY.

He baits at middle antiquity, but lodges not till he comes at that which is ancient indeed. Some scour off the rust of old inscriptions into their own souls, cankering themselves with superstition, having read so often, *Orate pro animá*, that at last they fall a-praying for the departed; and they more lament the ruin of monasteries than the decay and ruin of monks' lives, degenerating from their ancient piety and painfulness. Indeed, a little skill in antiquity inclines a man to Popery; but depth in that study brings him about again to our religion. A nobleman who had heard of the extreme age of one dwelling not far off, made a journey to visit him; and finding an aged person sitting in the chimney corner, addressed himself unto him with admiration of his age, till his mistake was rectified: for, "O sir!"

said the young-old man, "I am not he whom you seek for, but his son ; my father is farther off in the field." The same error is daily committed by the Romish Church, adoring the reverend brow and grey hairs of some ancient ceremonies, perchance but of some seven or eight hundred years' standing in the Church ; and [they] mistake these for their fathers, of far greater age in the primitive times.

He desires to imitate the ancient fathers, as well in their piety as in their postures. Not only conforming his hands and knees, but chiefly his heart, to their pattern. Oh the holiness of their living, and painfulness of their preaching ! How full were they of mortified thoughts and heavenly meditations ! Let us not make the ceremonial part of their lives only canonical, and the moral part thereof altogether apocryphal, imitating their devotion not in the fineness of the stuff, but only in the fashion of the making.

He carefully marks the declination of the Church from the primitive purity. Observing how, sometimes, humble devotion was contented to lie down, whilst proud superstition got on her back. Yea, not only Frederic the emperor, but many a godly Father some hundreds of years before, held the Pope's stirrup ; and, by their well-meaning simplicity, gave occasion to his future greatness. He takes notice how their rhetorical hyperboles were afterwards accounted the just measure of

dogmatical truths ; how plain people took them at their word in their funeral apostrophes to the dead ; how praying for the departed brought the fuel, under which after-ages kindled the fire of purgatory ; how one ceremony begat another, there being no bounds in will-worship, where-with one may sooner be wearied than satisfied ; the inventors of new ceremonies endeavouring to supply in number what their conceits want in solidity ; how men's souls, being in the full speed and career of the historical use of pictures, could not stop short, but must lash out into superstitions ; how the Fathers, vailing their bonnets to Rome in civil courtesy, when making honourable mention thereof, are interpreted by modern Papists to have done it in adoration of the idol of the Pope's infallibility. All these things he ponders in his heart, observing both the times and places when and where they happened.

He is not zealous for the introducing of old, useless ceremonies. The mischief is, some that are most violent to bring such in, are most negligent to preach the cautions in using them ; and simple people, like children in eating of fish, swallow bones and all, to their danger of choking. Besides, what is observed of horse-hairs, that, lying nine days in water, they turn to snakes ; so some ceremonies, though dead at first, in continuance of time quicken, get stings, and may do much mischief, especially if in such an age wherein the meddlings of some have justly awaked the jealousy of

all. When many Popish tricks are abroad in the country, if then men meet with a ceremony which is a stranger, especially if it can give but a bad account of itself, no wonder if the watch take it up, for one on suspicion.

He is not peremptory, but conjectural, in doubtful matters. Not forcing others to his own opinion, but leaving them to their own liberty; not filling up all with his own conjectures, to leave no room for other men; nor tramples he on their credits, if in them he finds slips and mistakes. For here our souls have but one eye; (the apostle saith, "We know but in part;") be not proud, if that chance to come athwart thy seeing side which meets with the blind side of another.

He thankfully acknowledgeth those by whom he hath profited. Base-natured they, who, when they have quenched their own thirst, stop up, or at least muddy, the fountain. But our antiquary, if he be not the first founder of a commendable conceit, contents himself to be a benefactor to it in clearing and adorning it.

He affects not fanciful singularity in his behaviour; nor cares to have a proper mark, in writing of words, to disguise some peculiar letter from the ordinary character. Others, for fear travellers should take no notice that skill in antiquity dwells in such an head, hang out

an antique hat for the sign, or use some obsolete garb in their garments, gestures, or discourse.

He doth not so adore the ancients as to despise the moderns. Grant them but dwarfs, yet stand they on giants' shoulders, and may see the further. Sure, as stout champions of truth follow in the rear, as ever marched in the front. Besides, as one excellently observes, "*Antiquitas sæculi juvenus mundi*. 'These times are the ancient times, when the world is ancient;' and not those which we count ancient *ordine retrogrado*, 'by a computation backwards from ourselves.'" \*

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### THE FAITHFUL MINISTER.

HE endeavours to get the general love and good-will of his parish. This he doth, not so much to make a benefit *of* them, as a benefit *for* them, that his ministry may be more effectual; otherwise he may preach his own heart out, before he preacheth anything into theirs. The good conceit of the physician is half a cure; and his practice will scarce be happy where his person is hated. Yet he humours them not in his doctrine, to get their love; for such a spaniel is worse than a dumb dog. He shall sooner get their good-will

\* Sir Francis Bacon's "Advancement of Learning," p. 46.

by walking uprightly than by crouching and creeping. If pious living and painful labouring in his calling will not win their affections, he counts it gain to lose them. As for those who causelessly hate him, he pities and prays for them: and such there will be. I should suspect his preaching had no salt in it, if no galled horse did wince.

He is strict in ordering his conversation. As for those who cleanse blurs with blotted fingers, they make it the worse. It was said of one who preached very well, and lived very ill, "that when he was out of the pulpit, it was pity he should ever go into it; and when he was in the pulpit, it was pity he should ever come out of it." But our minister *lives* sermons. And yet I deny not, but dissolute men, like unskilful horsemen, who open a gate on the wrong side, may, by the virtue of their office, open heaven for others, and shut themselves out.

His behaviour towards his people is grave and courteous. Not too austere and retired; which is laid to the charge of good Mr Hooper the martyr, that his rigidness frightened people from consulting with him. "Let your light," saith Christ, "shine before men;" whereas over-reservedness makes the brightest virtue burn dim. Especially he detesteth affected gravity (which is rather *on* men than *in* them), whereby some belie their register-book, antedate their age to seem far

older than they are, and plait and set their brows in an affected sadness. Whereas St Anthony the monk might have been known among hundreds of his order by his cheerful face, he having ever, though a most mortified man, a merry countenance.

He doth not clash God's ordinances together about precedency. Not making odious comparisons betwixt prayer and preaching, preaching and catechising, public prayer and private, premeditate prayer and *ex tempore*. When, at the taking of New Carthage in Spain, two soldiers contended about the mural crown, due to him who first climbed the walls, so that the whole army was thereupon in danger of division; Scipio the general said, he knew that they both got up the wall together, and so gave the scaling crown to them both. Thus our minister compounds all controversies betwixt God's ordinances, by praising them all, practising them all, and thanking God for them all. He counts the reading of Common Prayers to prepare him the better for preaching; and, as one said, if he did first toll the bell on one side, it made it afterwards ring out the better in his sermons.

He carefully catechiseth his people in the elements of religion. Except he hath (a rare thing!) a flock without lambs, of all old sheep; and yet even Luther did not scorn to profess himself *discipulum Catechismi*, "a scholar of the Catechism." By this catechising,



the Gospel first got ground of Popery: and let not our religion, now grown rich, be ashamed of that which first gave it credit and set it up, lest the Jesuits beat us at our own weapon. Through the want of this catechising, many who are well skilled in some dark outcorners of divinity, have lost themselves in the beaten road thereof.

He will not offer to God of that which costs him nothing. But takes pains aforehand for his sermons. Demosthenes never made any oration on the sudden; yea, being called upon, he never rose up to speak, except he had well studied the matter: and he was wont to say, "that he showed how he honoured and revered the people of Athens, because he was careful what he spake unto them." Indeed, if our minister be surprised with a sudden occasion, he counts himself rather to be excused than commended, if, premeditating only the bones of his sermon, he clothes it with flesh *ex tempore*. As for those whose long custom hath made preaching their nature, [so] that they can discourse sermons without study, he accounts their examples rather to be admired than imitated.

Having brought his sermon into his head, he labours to bring it into his heart before he preaches it to his people. Surely, that preaching which comes from the soul most works on the soul. Some have questioned *ventriloquy*, when men strangely speak out of their bellies,

whether it can be done lawfully or no : might I coin the word *cordiloquy*, when men draw the doctrines out of their hearts, sure, all would count this lawful and commendable.

He chiefly réproves the reigning sins of the time and place he lives in. We may observe, that our Saviour never inveighed against idolatry, usury, sabbath-breaking, amongst the Jews. Not that these were not sins, but they were not practised so much in that age, wherein wickedness was spun with a finer thread ; and therefore Christ principally bent the drift of his preaching against spiritual pride, hypocrisy, and traditions, then predominant amongst the people. Also our minister confuteth no old heresies which time hath confuted ; nor troubles his auditory with such strange hideous cases of conscience, that it is more hard to find the case than the resolution. In public reproving of sin, he ever whips the vice and spares the person.

He doth not only move the bread of life, and toss it up and down in generalities, but also breaks it into particular directions. Drawing it down to cases of conscience, that a man may be warranted in his particular actions, whether they be lawful or not. And he teacheth people their lawful liberty, as well as their restraints and prohibitions ; for, amongst men, it is as ill taken to turn back favours, as to disobey commands.

The places of Scripture he quotes are pregnant and pertinent. As for heaping up of many quotations, it smacks of a vain ostentation of memory. Besides, it is as impossible that the hearer should profitably retain them all, as that the preacher hath seriously perused them all; yea, whilst the auditors stop their attention, and stoop down to gather an impertinent quotation, the sermon runs on, and they lose more substantial matter.

His similes and illustrations are always familiar, never contemptible. Indeed, reasons are the pillars of the fabric of a sermon; but similitudes are the windows which give the best lights. He avoids such stories whose mention may suggest bad thoughts to the auditors, and will not use a light comparison to make thereof a grave application, for fear lest his poison go farther than his antidote.

He provideth not only wholesome but plentiful food for his people. Almost incredible was the painfulness of Baronius, the compiler of the voluminous "Annals of the Church," who, for thirty years together, preached three or four times a-week to the people. As for our minister, he preferreth rather to entertain his people with wholesome cold meat which was on the table before, than with that which is hot from the spit, raw and half-roasted. Yet, in repetition of the same sermon, every edition hath a new addition, if not of

new matter, of new affections. "Of whom," saith St Paul, "I have told you *often*, and *now* tell you even weeping" (Phil. iii. 18).

He makes not that wearisome, which should ever be welcome. Wherefore his sermons are of an ordinary length, except on an extraordinary occasion. What a gift had John Halsebach, Professor at Vienna, in tediousness! who, being to expound the Prophet Isaiah to his auditors, read twenty-one years on the first chapter, and yet finished it not.

He counts the success of his ministry the greatest preferment. Yet herein God hath humbled many painful pastors, in making them to be clouds to rain, not over Arabia the Happy, but over the Stony or Desert. Yet such pastors may comfort themselves, that great is their reward with God in heaven, who measures it, not by their success, but endeavours. Besides, though they see not, their people may feel, benefit by their ministry. Yea, the preaching of the word in some places is like the planting of woods, where, though no profit is received for twenty years together, it comes afterwards. And grant, that God honours thee not to build his temple in thy parish, yet thou mayest, with David, provide metal and materials for Solomon thy successor to build it with.

To sick folks he comes sometimes before he is sent

for, as counting his vocation a sufficient calling. None of his flock shall want the extreme unction of prayer and counsel. Against the communion, especially, he endeavours that Janus's temple be shut in the whole parish, and that all be made friends.

He is never plaintiff in any suit but to be right's defendant. If his dues be detained from him, he grieves more for his parishioner's bad conscience than his own damage. He had rather suffer ten times in his profit, than once in his title, where not only his person, but posterity, is wronged; and then he proceeds fairly and speedily to a trial, that he may not vex and weary others, but right himself. During his suit he neither breaks off nor slacks offices of courtesy to his adversary; yea, though he loseth his suit, he will not also lose his charity.

He is moderate in his tenets and opinions. Not that he gilds over lukewarmness in matters of moment with the title of "discretion;" but, withal, he is careful not to entitle violence, in indifferent and inconcerning matters, to be zeal. Indeed, men of extraordinary tallness, though otherwise little deserving, are made porters to lords; and those of unusual littleness are made ladies' dwarfs; whilst men of moderate stature may want masters. Thus many, notorious for extremities, may find favourers to prefer them; whilst moderate men in the middle truth may want any to advance them. But

what saith the apostle? "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. xv. 19).

He is sociable and willing to do any courtesy for his neighbour-ministers. He willingly communicates his knowledge unto them. Surely, the gifts and graces of Christians lay in common, till base envy made the first enclosure. He neither slighteth his inferiors, nor repineth at those who in parts and credit are above him. He loveth the company of his neighbour-ministers. Sure, as ambergris is nothing so sweet in itself, as when it is compounded with other things, so both godly and learned men are gainers by communicating themselves to their neighbours.

Lying on his death-bed, he bequeaths to each of his parishioners his precepts and example for a legacy. And they, in requital, erect every one a monument for him in their hearts. He is so far from that base jealousy that his memory should be outshined by a brighter successor, and from that wicked desire that his people may find his worth by the worthlessness of him that succeeds, that he doth heartily pray to God to provide them a better pastor after his decease. As for outward estate, he commonly lives in too bare pasture to die fat. It is well if he hath gathered any flesh, being more in blessing than bulk.

## THE GOOD PARISHIONER.

THOUGH near to the church, he is not far from God. Like unto Justus: "One that worshipped God; whose house joined hard to the synagogue" (Acts xviii. 7). Otherwise, if his distance from the church be great, his diligence is the greater to come thither in season.

He is timely at the beginning of prayer. Yet, as Tully charged some dissolute people for being such sluggards, that they never saw the sun rising or setting, as being always up after the one, and a-bed before the other; so some negligent people never hear prayers begun or sermon ended: the confession being past before they come, and the blessing not come before they are passed away.

In sermon, he sets himself to hear God in the minister. Therefore divesteth he himself of all prejudice, —the jaundice in the eye of the soul, presenting colours false unto it. He hearkens very attentively. It is a shame when the church itself is *cæmeterium*, wherein the living sleep above ground, as the dead do beneath.

At every point that concerns himself, he turns down a leaf in his heart; and rejoiceth that God's word hath pierced him, as hoping that whilst his soul smarts,

it heals. And as it is no manners for him that hath good venison before him to ask whence it came, but rather fairly to fall to it; so, hearing an excellent sermon, he never inquires whence the preacher had it, or whether it was not before in print, but falls aboard to practise it.

He accuseth not his minister of spite for particularizing him. It does not follow that the archer aimed, because the arrow hit. Rather, our parishioner reasoneth thus: "If my sin be notorious, how could the minister miss it? if secret, how could he hit without God's direction?" But foolish hearers make even the bells of Aaron's garments to clink as they think. And a guilty conscience is like a whirlpool, drawing in all to itself which otherwise would pass by. One, causelessly disaffected to his minister, complained that he, in his last sermon, had personally inveighed against him, and accused him thereof to a grave, religious gentleman in the parish. "Truly," said the gentleman, "I had thought in his sermon he had meant me; for it touched my heart." This rebated the edge of the other's anger.

He is bountiful in contributing to the repair of God's house. For though he be not of their opinion, who would have the churches under the gospel conformed to the magnificence of Solomon's temple (whose porch would serve us for a church), and adorn them so gaudily, that devotion is more distracted than raised, and men's souls rather dazzled than lightened; yet he conceives it fit-



ting that such sacred places should be handsomely and decently maintained; the rather, because the climacterical year of many churches from their first foundation may seem to happen in our days; so old, that their ruin is threatened if not speedily repaired.

He is respectful to his minister's widow and posterity for his sake. When the only daughter of Peter Martyr was, through the riot and prodigality of her debauched husband, brought to extreme poverty, the state of Zurich, out of grateful remembrance of her father, supported her with bountiful maintenance. My prayers shall be, that ministers' widows and children may never stand in need of such relief, and may never want such relief when they stand in need!

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### OF SELF-PRAISING.

HE whose own worth doth speak, need not speak his own worth. Such boasting sounds proceed from emptiness of desert: whereas the conquerors in the Olympian games did not put on the laurels on their own heads, but waited till some other did it. Only anchorets, that want company, may crown themselves with their own commendations.

It showeth more wit, but no less vanity, to commend

one's self, not in a straight line, but by reflexion. Some sail to the port of their own praise by a side-wind : as when they dispraise themselves, stripping themselves naked of what is their due, that the modesty of the beholders may clothe them with it again ; or when they flatter another to his face, tossing the ball to him, that he may throw it back again to them ; or when they commend that quality, wherein themselves excel, in another man (though absent), whom all know far their inferior in that faculty ; or lastly (to omit other ambushes men set to surprise praise), when they send the children of their own brain to be nursed by another man, and commend their own works in a third person ; but, if challenged by the company that they were authors of them themselves, with their tongues they faintly deny it, and with their faces strongly affirm it.

Self-praising comes most naturally from a man when it comes most violently from him in his own defence. For though modesty binds a man's tongue to the peace in this point, yet, being assaulted in his credit, he may stand upon his guard, and then he doth not so much praise as purge himself. One braved a gentleman to his face, that in skill and valour he came far behind him. "It is true," said the other, "for when I fought with you, you ran away before me." In such a case, it was well returned, and without any just aspersion of pride.

He that falls into sin is a man ; that grieves at it, is

a saint ; that boasteth of it, is a devil. Yet some glory in their shame, counting the stains of sin the best complexion for their souls. These men make me believe it may be true, what Mandeville writes of the Isle of Somabarre, in the East Indies, that all the nobility thereof brand their faces with a hot iron, in token of honour.

He that boasts of sins never committed is a double devil. Many brag how many gardens they have deflowered, who never came near the walls thereof. Others (who would sooner creep into a scabbard than draw a sword) boast of their robberies, to usurp the esteem of valour : whereas first let them be well whipped for their lying, and, as they like that, let them come afterward and entitle themselves to the gallows.

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## OF COMPANY.

COMPANY is one of the greatest pleasures of the nature of man. For the beams of joy are made hotter by reflexion, when related to another ; and, otherwise, gladness itself must grieve for want of one to express itself to.

It is unnatural for a man to court and hug solitari-

ness. It is observed, that the farthest islands in the world are so seated that there is none so remote but that, from some shore of it, another island or continent may be discerned; as if hereby nature invited countries to a mutual commerce one with another. Why then should any man affect to environ himself with so deep and great reservedness, as not to communicate with the society of others? And though we pity those who made solitariness their refuge in time of persecution, we must condemn such as choose it in the Church's prosperity. For, well may we count him not well in his wits, who will live always under a bush, because others in a storm shelter themselves under it.

Yet a desert is better than a debauched companion. For the wildness of the place is but uncheerful; whilst the wildness of bad persons is also infectious. Better, therefore, ride alone, than have a thief's company: and such is a wicked man, who will rob thee of precious time, if he doth no more mischief. The Nazarites, who might drink no wine, were also forbidden to eat grapes (Num. vi. 3), whereof wine is made. We must not only avoid sin itself, but also the causes and occasions thereof; amongst which, bad company (the lime-twigs of the devil) is the chiefest, especially, to catch those natures which, like the good-fellow planet Mercury, are most swayed by others.

If thou beest cast into bad company, like Hercules

thou must sleep with thy club in thine hand, and stand on thy guard. I mean, if against thy will the tempest of an unexpected occasion drives thee amongst such rocks; then be thou like the river Dee, in Merionethshire in Wales, which, running through Pimble-mere, remains entire, and mingles not her streams with the waters of the lake. Though with them, be not of them; keep civil communion with them, but separate from their sins. And if against thy will thou fallest amongst wicked men, know to thy comfort, thou art still in thy calling, and therefore in God's keeping, who on thy prayers will preserve thee.

The company he keeps is the comment by help whereof men expound the most close and mystical man. Understanding him for one of the same religion, life, and manners with his associates. And though perchance he be not such an one, it is just he should be counted so for conversing with them.

“He that eats cherries with noblemen shall have his eyes spirted out with the stones.” This outlandish proverb hath in it an English truth, that they who constantly converse with men far above their estates shall reap shame and loss thereby. If thou payest nothing, they will count thee a sucker, no branch; a wen, no member of their company. If in payments thou keepst pace with them, their long strides will soon tire thy short legs. The beavers in New England, when

some ten of them together draw a stick to the building of their lodging, set the weakest beavers to the lighter end of the log, and the strongest take the heaviest part thereof: whereas men often lay the greatest burden on the weakest back; and great persons, to teach meaner men to learn their distance, take pleasure to make them pay for their company. I except such men, who, having some excellent quality, are gratis very welcome to their betters; such an one, though he pays not a penny of the shot, spends enough in lending them his time and discourse.

To affect always to be the best of the company argues a base disposition. Gold always worn in the same purse with silver, loses both of the colour and weight; and so, to converse always with inferiors, degrades a man of his worth. Such there are that love to be the lords of the company, whilst the rest must be their tenants; as if bound by their lease to approve, praise, and admire whatsoever they say. These, knowing the lowness of their parts, love to live with dwarfs, that they may seem proper men.

It is excellent for one to have a library of scholars, especially if they be plain to be read. I mean, of a communicative nature, whose discourses are as full as fluent, and their judgments as right as their tongues ready: such men's talk shall be thy lectures. To conclude: Good company is not only profitable whilst a

man lives, but sometimes when he is dead. For he that was buried with the bones of Elisha, by a posthumous miracle of that prophet, recovered his life by lodging with such a grave-fellow (2 Kings xiii. 21).

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### OF APPAREL.

CLOTHES are for necessity; warm clothes, for health; cleanly, for decency; lasting, for thrift; and rich, for magnificence. Now there may be a fault in their—number, if too various—making, if too vain—matter, if too costly—and mind of the wearer, if he takes pride therein. We come therefore to some general directions.

It is a chargeable vanity to be constantly clothed above one's purse or place. I say "constantly;" for, perchance, sometimes it may be dispensed with. A great man, who himself was very plain in apparel, checked a gentleman for being over-fine; who modestly answered, "Your lordship hath better clothes at home, and I have worse." But, what shall we say to the riot of our age? wherein (as peacocks are more gay than the eagle himself) subjects are grown braver than their sovereign.

It is beneath a wise man always to wear clothes

beneath men of his rank. True, there is a state sometimes in decent plainness. When a wealthy lord, at a great solemnity, had the plainest apparel, "Oh!" said one, "if you had marked it well, his suit had the richest pockets." Yet it argues no wisdom, in clothes, always to stoop beneath his condition. When Antisthenes saw Socrates in a torn coat, he showed a hole thereof to the people; "And, lo!" quoth he, "through this I see Socrates' pride!"

He shows a light gravity who loves to be an exception from a general fashion. For the received custom in the place where we live is the most competent judge of decency; from which we must not appeal to our own opinion. When the French courtiers, mourning for their King Henry II., had worn cloth a whole year, all silks became so vile in every man's eyes, that if any was seen to wear them, he was presently accounted a mechanic or country-fellow.

It is a folly for one, Proteus-like, never to appear twice in one shape. Had some of our gallants been with the Israelites in the wilderness, when for forty years their clothes waxed not old (Deut. xxix. 5), they would have been vexed, though their clothes were whole, to have been so long in one fashion.

He that is proud of the rustling of his silks, like a madman, laughs at the rattling of his fetters. For,



indeed, clothes ought to be our remembrancers of our lost innocency. Besides, why should any brag of what is but borrowed? Should the ostrich snatch off the gallant's feather, the beaver his hat, the goat his gloves, the sheep his suit, the silkworm his stockings, and oxen his shoes (to strip him no farther than modesty will give leave), he would be left in a cold condition. And yet it is more pardonable to be proud, even of cleanly rags, than, as many are, of affected slovenliness. The one is proud of a molehill, the other of a dunghill.

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### OF ANGER.

ANGER is one of the sinews of the soul: he that wants it hath a maimed mind, and, with Jacob, sinew-shrunk in the hollow of his thigh, must needs halt. Nor is it good to converse with such as cannot be angry, and, with the Caspian Sea, never ebb nor flow. This anger is either heavenly, when one is offended for God; or hellish, when offended with God and goodness; or earthly, in temporal matters. Which earthly anger (whereof we treat) may also be hellish, if for no cause, no great cause, too hot, or too long.

Be not angry with any without a cause. If thou beest, thou must not only, as the proverb saith, be

appeased without amends, having neither cost nor damage given thee, but, as our Saviour saith, be in danger of the judgment (Matt. v. 22).

Be not mortally angry with any for a venial fault. He will make a strange combustion in the state of his soul, who, at the landing of every cock-boat, sets the beacons on fire. To be angry for every toy, debases the worth of thy anger ; for he who will be angry for anything, will be angry for nothing.

Let not thy anger be so hot, but that the most torrid zone thereof may be habitable. Fright not people from thy presence with the terror of thy intolerable impatience. Some men, like a tiled house, are long before they take fire ; but once on flame, there is no coming near to quench them.

Take heed of doing irrevocable acts in thy passion. As the revealing of secrets, which makes thee a bankrupt for society ever after. Neither do such things which, done once, are done for ever, so that no bemoaning can amend them. Samson's hair grew again, but not his eyes. Time may restore some losses, others are never to be repaired. Wherefore, in thy rage, make no Persian decree which cannot be reversed or repealed ; but rather Polonian laws, which (they say) last but three days. Do not in an instant what an age cannot recompense.

Anger kept till the next morning, with manna, doth putrefy and corrupt. Save that manna corrupted not at all, and anger most of all, kept over the next sabbath (Exodus xvi. 24). St Paul saith, "Let not the sun go down on your wrath" (Ephes. iv. 26); to carry news, to the antipodes in another world, of thy revengeful nature. Yet let us take the apostle's meaning rather than his words,—with all possible speed to depose our passion; not understanding him so literally that we may take leave to be angry till sunset; then might our wrath lengthen with the days; and men in Greenland, where day lasts above a quarter of a year, have plentiful scope of revenge. And as the English, by command from William the Conqueror, always raked up their fire, and put out their candles, when the curfew-bell was rung, let us then also quench all sparks of anger and heat of passion.

He that keeps anger long in his bosom giveth place to the devil (Ephes. iv. 27). And why should we make room for him, who will crowd in too fast of himself? Heat of passion makes our souls to chap, and the devil creeps in at the crannies; yea, a furious man in his fits may seem possessed with a devil, foams, fumes, tears himself; is deaf and dumb, in effect, to hear or speak reason; sometimes wallows, stares, stamps, with fiery eyes and flaming cheeks. Had Narcissus himself seen his own face when he had been angry, he could never have fallen in love with himself.

## OF DEFORMITY.

DEFORMITY is either natural, voluntary, or adventitious, being either caused by God's unseen providence (by men nicknamed "chance") or by man's cruelty. We will take them in order.

If thou beest not so handsome as thou wouldst have been, thank God thou art no more unhandsome than thou art. It is his mercy thou art not the mark for passengers' fingers to point at, an heteroclite in nature, with some member defective or redundant. Be glad that thy clay-cottage hath all the necessary rooms thereunto belonging, though the outside be not so fairly plastered as some others.

Mock not at those who are misshapen by nature. There is the same reason of the poor and of the deformed; he that despiseth them despiseth God that made them. A poor man is a picture of God's own making, but set in a plain frame, not gilded; a deformed man is also his workmanship, but not drawn with even lines and lively colours: the former not for want of wealth, as the latter not for want of skill, but both for the pleasure of the Maker.

Some people, handsome by nature, have wilfully deformed themselves. Such as wear Bacchus's colours in

their faces, arising not from having, but being, bad livers. When the woman considered the child that was laid by her, "Behold," said she, "it was not my son, which I did bear" (1 Kings iii. 21). Should God survey the faces of many men and women, he would not own and acknowledge them for those whom he created: many are so altered in colour, and some in sex, women to men and men to women in their monstrous fashions; so that they who behold them cannot, by the evidence of their apparel, give up their verdict of what sex they are. It is most safe to call the users of these hermaphroditical fashions, "Francisses" and "Philipes," names agreeing to both sexes.

Confessors, who wear the badges of truth, are thereby made the more beautiful. Though deformed in time of persecution for Christ's sake, through men's malice. This made Constantine the Great to kiss the hole in the face of Paphnutius, out of which the tyrant Maximinus had bored his eye for the profession of the faith; the good emperor making much of the socket even when the candle was put out. Next these, wounds in the war are most honourable. Halting is the state-liest march of a soldier; and it is a brave sight to see the flesh of an ancient as torn as his colours. He that mocks at the marks of valour in a soldier's face, is likely to live to have the brands of justice on his own shoulders.

Nature often-times recompenseth deformed bodies with excellent wits. Witness Æsop, than whose Fables children cannot read an easier, nor men a wiser, book ; for all latter moralists do but write comments upon them. Many jeering wits who have thought to have rid at their ease on the bowed backs of some cripples, have, by their unhappy answers, been unhorsed and thrown flat on their own backs. A jeering gentleman commended a beggar, who was deformed, and little better than blind, for having an excellent eye. "True," said the beggar, "for I can discern an honest man from such a knave as you are !"

Their souls have been the chapels of sanctity, whose bodies have been the spitols\* of deformity.—An emperor of Germany, coming by chance on a Sunday into a church, found there a most misshapen priest, *penè portentum naturæ*,† insomuch as the emperor scorned and contemned him. But when he heard him read those words in the service, "For it is He that made us, and not we ourselves," the emperor checked his own proud thoughts, and made inquiry into the quality and condition of the man ; and finding him, on examination, to be most learned and devout, he made him Archbishop of Cologne, which place he did excellently discharge.

\* Hospital or alms-house.

† "Almost a monster of nature."

## OF CONTENTMENT.

IT is one property which (they say) is required of those who seek for the philosopher's stone, that they must not do it with any covetous desire to be rich ; for otherwise they shall never find it. But most true it is, that whosoever would have this jewel of contentment (which turns all into gold, yea, want into wealth) must come with minds divested of all ambitious and covetous thoughts, else are they never likely to obtain it. We will describe contentment first negatively :—

It is not a senseless stupidity respecting what becomes of our outward estates. God would have us take notice of all accidents, which, from Him, happen to us in worldly matters. Had the martyrs had the dead palsy before they went to the stake to be burnt, their sufferings had not been so glorious.

It is not a word-braving or scorning of all wealth in discourse. Generally those who boast most of contentment have least of it. Their very boasting shows that they want something, and basely beg it, namely, commendation. These in their language are like unto kites in their flying, which mount in the air so scornfully, as if they disdained to stoop for the whole earth, fetching about many stately circuits. But what is the spirit

these conjurers, with so many circles, intend to raise? A poor chicken, or, perchance, a piece of carrion: and so the height of the others' proud boasting will humble itself for a little base gain.

But it is a humble and willing submitting ourselves to God's pleasure in all conditions. One observeth (how truly, I dispute not!) that the French naturally have so elegant and graceful a carriage, that what posture of body soever in their salutations, or what fashion of attire soever they are pleased to take on them, it doth so beseem them that one would think nothing can become them better. Thus, contentment makes men carry themselves gracefully in wealth, want, health, sickness, freedom, fetters, yea, what condition soever God allots them.

It is no breach of contentment for men to complain that their sufferings are unjust, as offered by men—provided they allow them for just, as proceeding from God, who useth wicked men's injustice to correct his children. But let us take heed that we bite not so high at the handle of the rod as to fasten on His hand that holds it; our discontentments mounting so high, as to quarrel with God himself.

It is no breach of contentment for men, by lawful means, to seek the removal of their misery, and bettering of their estate. Thus men ought, by industry, to



endeavour the getting of more wealth, ever submitting themselves to God's will. A lazy hand is no argument of a contented heart. Indeed, he that is idle, and followeth after vain persons, shall have enough: but how? "Shall have poverty enough" (Prov. xxviii. 19).

God's Spirit is the best schoolmaster to teach contentment. A schoolmaster who can make good scholars, and warrant the success as well as his endeavour. The school of sanctified afflictions is the best place to learn contentment in: I say "sanctified;" for, naturally, like resty horses, we go the worse for the beating, if God bless not afflictions unto us.

Contentment consisteth not in adding more fuel, but in taking away some fire—not in multiplying of wealth, but in subtracting men's desires. Worldly riches, like nuts, tear many clothes in getting them, spoil many teeth in cracking them, but fill no belly with eating them. Yea, our souls may sooner surfeit than be satisfied with earthly things. He that at first thought ten thousand pounds too much for any one man, will afterwards think ten millions too little for himself.

Pious meditations much advantage contentment in adversity. Such as these are, to consider: First, that more are beneath us than above us. Secondly, many of God's dear saints have been in the same condition. Thirdly, we want rather superfluties than necessaries.

Fourthly, the more we have, the more we must account for. Fifthly, earthly blessings, through man's corruption, are more prone to be abused than well-used. In some fenny places in England, where they are much troubled with gnats, they used to hang up dung in the midst of the room for a bait for the gnats to fly to, and so catch them with a net provided for the purpose. Thus the devil ensnareth the souls of many men by illuring\* them with the muck and dung of this world, to undo them eternally. Sixthly, we must leave all earthly wealth at our death; "and riches avail not in the day of wrath." But as some used to fill up the stamp of light gold with dirt, thereby to make it weigh the heavier; so it seems some men load their souls with thick clay, to make them pass the better in God's balance: but all to no purpose. Seventhly, the less we have, the less it will grieve us to leave this world. Lastly, it is the will of God, and therefore both for his glory and our good, whereof we ought to be assured. I have heard how a gentleman, travelling in a misty morning, asked of a shepherd (such men being generally skilled in the physiognomy of the heavens) what weather it would be. "It will be," said the shepherd, "what weather shall please me:" and being courteously requested to express his meaning; "Sir," said he, "it shall be what weather pleaseth God; and what weather pleaseth God, pleaseth me." Thus contentment maketh men to have what they think

\* Deceiving, beguiling. Illusion and illusive, from the same root, still remain in use.

fitting themselves, because submitting to God's will and pleasure.

To conclude: A man ought to be like a cunning actor, who, if he be enjoined to represent the person of some prince or nobleman, does it with a grace and comeliness; if, by-and-by, he be commanded to lay that aside and play the beggar, he does that as willingly and as well.

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### OF TIME-SERVING.

THERE be four kinds of time-serving, First, out of Christian discretion, which is commendable. Second, out of human infirmity, which is more pardonable. Third and fourth, out of ignorance or affectation, both which are damnable. Of them in order:—

He is a good time-server that complies his manners to the several ages of this life. Pleasant in youth, without wantonness; grave in old age, without frowardness. Frost is as proper for winter as flowers for spring. Gravity becomes the ancient; and a green Christmas is neither handsome nor healthful.

He is a good time-server that finds out the fittest opportunity for every action. God hath made "a time for

everything under the sun," save only for that which we do at all times,—to wit, sin.

He is a good time-server that improves the present for God's glory and his own salvation. Of all the extent of time, only the instant is that we can call "ours."

He is a good time-server that is pliant to the times in matters of mere indifferency. To blame are they whose minds may seem to be made of one entire bone, without any joints. They cannot bend at all, but stand as stiffly in things of pure indifferency as in matters of absolute necessity.

He is a good time-server that in time of persecution neither betrays God's cause nor his own safety. And this he may do,—

1. By lying hid both in his person and practice. Though he will do no evil, he will forbear the public doing of some good. He hath as good cheer in his heart, though he keeps not open house, and will not publicly broach his religion, till the palate of the times be better in taste to relish it. "The prudent shall keep silence in that time, for it is an evil time" (Amos v. 13); though, according to St Peter's command, we are "to give a reason of our hope to every one that asketh" (1 Peter iii. 15); namely, that asketh for his instruction, but not for our destruction, especially if wanting lawful authority to examine us. "Ye shall be brought," saith

Christ, (no need have they, therefore, to run!) “before governors and kings for my sake” (Matt. x. 18).

2. By flying away. If there be no absolute necessity of his staying, no scandal given by his flight; if he wants strength to stay it out till death; and, lastly, if God openeth a fair way for his departure. Otherwise, if God bolts the doors and windows against him, he is not to creep out at the top of the chimney, and escape by unwarrantable courses. If all should fly, truth would want champions for the present; if none should fly, truth might want champions for the future.

We come now to time-servers out of infirmity:—

Heart-of-oak hath sometimes warped a little in the scorching heat of persecution. Their want of true courage herein cannot be excused. Yet many censure them for surrendering up their forts after a long siege, who would have yielded up their own at the first summons. Oh! there is more required to make one valiant, than to call Cranmer or Jewel “coward;” as if the fire in Smithfield had been no hotter than what is painted in “the Book of Martyrs.”

Yet afterwards they have come into their former straightness and stiffness. The troops which at first rather wheeled about than ran away, have come in seasonable at last. Yea, their constant blushing for shame of their former cowardliness hath made their souls ever after look more modest and beautiful. Thus

Cranmer, who subscribed to Popery, grew valiant afterwards, and thrust his right hand, which subscribed, first into the fire; so that *that* hand died (as it were) a malefactor, and all the rest of his body a martyr.

Some have served the times out of mere ignorance. Gaping, for company, as others gaped before them, *Pater noster*, or "Our Father." \* I could both sigh and smile at the witty simplicity of a poor old woman, who had lived in the days of Queen Mary and Queen Elizabeth, and said her prayers daily both in Latin and English; and "Let God," said she, "take to himself which he likes best."

But worst are those who serve the times out of mere affectation. Doing as the times do, not because the times do as they should do, but merely for sinister respects, to ingratiate themselves. We read of an earl of Oxford fined by King Henry VII. fifteen thousand marks for having too many retainers. But how many retainers hath time had in all ages, and servants in all offices! yea, and chaplains too!

Time-servers are oftentimes left in the lurch. Such, when the times turn afterwards to another extreme, are left in the briers, and come off very hardly from the bill of their hands. If they turn again with the times,

\* The Lord's prayer, either according to the Popish or Protestant form.

none will trust them ; for who will make a staff of an osier ?

Miserable will be the condition of such time-servers when their master is taken from them—when, as the angel swore, that “TIME shall be no longer” (Rev. x. 6). Therefore, it is best serving of Him who is ETERNITY, a Master that can ever protect us.

To conclude : He that intends to meet with one in a great fair, and knows not where he is, may sooner find him by standing still in some principal place there, than by traversing it up and down. Take thy stand on some good ground in religion, and keep thy station in a fixed posture, never hunting after the times to follow them ; and, a hundred to one, they will come to thee once in thy life-time.

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## OF MODERATION.

“MODERATION is the silken string running through the pearl-chain of all virtues.” It appears both in practice and judgment : we will insist on the latter, and describe it first negatively :—

Moderation is not a halting betwixt two opinions, when the thorough believing of one of them is neces-

sary to salvation. No pity is to be shown to such voluntary cripples. We read of a haven of Crete, which lay toward the south-west, and toward the north-west (Acts xxvii. 12). Strange, that it could have part of two opposite points, north and south; sure it must be very winding. And thus, some men's souls are in such intricate postures, they lie towards the Papists and towards the Protestants; such we count not of a moderate judgment, but of an immoderate unsettledness.

Nor is it a lukewarmness in those things wherein God's glory is concerned. Herein it is a true rule: *Non amat qui non zelat.*\*

But it is a mixture of discretion and charity in one's judgment. Discretion puts a difference betwixt things absolutely necessary to salvation to be done and believed, and those which are of a second sort and lower form, wherein more liberty and latitude is allowed. In maintaining whereof, the stiffness of the judgment is abated, and suppld with charity towards his neighbour. The lukewarm man eyes only his own ends and particular profit; the moderate man aims at the good of others, and unity of the Church.

\* "He who glows not loves not."



## THE WITCH OF ENDOR.\*

HER proper name we neither find, nor need curiously inquire; without it, she is described enough for our knowledge, too much for her shame.

King Saul had banished all witches and sorcerers out of Israel; but no besom can sweep so clean as to leave no crumb of dust behind it. This witch of Endor still keeps herself safe in the land. God hath "his remnant," where saints are cruelly persecuted; Satan also his remnant, where offenders are severely prosecuted, and (if there were no more) the whole species of witches is preserved in this *individuum*, till more be provided.

It happened now, that King Saul, being ready to fight with the Philistines, was in great distress, because God answered him not concerning the success of the battle. With the silent, He will be silent: Saul gave no real answer in his obedience to God's commands, God will give no vocal answer to Saul's requests.

Men's minds are naturally ambitious to know things to come: Saul is restless to know the issue of the fight. Alas! what needed he to set his teeth on edge with the sourness of that bad tidings, who soon after was to have his belly full thereof?

He said to his servants, "Seek me out" (no wonder

\* 1 Sam. xxviii.

she was such a jewel to be sought for!) "one with a familiar spirit." Which was accordingly performed, and Saul came to her in a disguise. Formerly Samuel told him that his "disobedience was as witchcraft;" now Saul falls from the like to the same, and tradeth with witches indeed, (the receiver is as bad as the thief!) and at his request she raiseth up Samuel to come unto him.

"What! true Samuel?" It is above Satan's power to degrade a saint from glory, though for a moment: since his own fall thence he could fetch none from heaven. "Or was it only the true body of Samuel?" No; the precious ashes of the saints (the pawn for the return of their souls!) are locked up safe in the cabinet of their graves, and the devil hath no key unto it.

"Or, lastly, was it his seeming body?" He that could not counterfeit the least and worst of worms (Exodus viii. 18), could he dissemble the shape of one of the best and greatest of men? Yet this is most probable, seeing Satan could change himself into an angel of light, and God gives him more power at some times than at other. However, we will not be too peremptory herein, and build standing structures of bold assertions on so uncertain a foundation: rather, with the Rechabites, we will live in tents of conjectures, which, on better reason, we may easily alter and remove.

The devil's speech looks backward and forward, relates and foretells. The historical part thereof is easy, recounting God's special favours to Saul, and his ingratitude to God, and the matter thereof very pious.

“Not every one that saith, Lord, Lord!” (whether *to* him or *of* him!) “shall enter into the kingdom of heaven.” For Satan here useth the Lord’s name six times in four verses. The prophetic part of his speech is harder, how he could foretell, “To-morrow shalt thou and thy sons be with me.” “What! with me, true Samuel, in heaven?” That was too good a place (will some say) for Saul. “Or with me, true Satan, in hell?” That was too bad a place for Jonathan. “What then?” With me, pretended Samuel, in hades, “in the state of the dead.”

But how came the witch or Satan by this knowledge? Surely that ugly monster never looked his face in that beautiful glass of the Trinity, which (as some will have it) represents things to the blessed angels. No doubt, then, he gathered it by experimental collection, who, having kept an exact ephemerides of all actions for more than five thousand years together, can thereby make a more than probable guess of future contingents; the rather, because accidents in this world are not so much new as renewed. Besides, he saw it in the natural causes,—in the strength of the Philistines and weakness of the Israelitish army, and in David’s ripeness to succeed Saul in the throne. Perchance, as vultures are said to smell the earthliness of a dying corpse; so this bird of prey resented a worse than earthly savour in the soul of Saul,—an evidence of his death at hand. Or else we may say, the devil knew it by particular revelation; for God, to use the devil for his own turn, might impart

it unto him, to advance wicked men's repute of Satan's power, that they who *would* be deceived *should* be deceived to believe that Satan knows more than he does.

The dismal news so frightened Saul, that he fell along on the earth; and yet at last is persuaded to arise and eat meat, she killing and dressing a fat calf for him.

Witches generally are so poor they can scarce feed themselves. See here one able to feast a king. "That which goeth into the mouth defileth not." Better eat meat of her dressing, than take counsel of her giving; and her hands might be clean, whose soul meddled with unclean spirits. Saul must eat somewhat, that he might be strengthened to live to be killed, as afterwards it came to pass. And here the mention of this witch in Scripture vanisheth away, and we will follow her no further. If afterwards she escaped the justice of man, God's judgment, without her repentance, hath long since overtaken her.

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## THE ATHEIST.

THE word "atheist" is of a very large extent: every polytheist is, in effect, an atheist; for he that multiplies a deity, annihilates it: and he that divides it, destroys it.

But, amongst the heathen, we may observe that whosoever sought to withdraw people from their idolatry

was presently indicted and arraigned of atheism. If any philosopher saw God through their gods, this dust was cast in his eyes for being more quick-sighted than others, that presently he was condemned for an atheist; and thus Socrates, the Pagan martyr, was put to death as an atheist. At this day three sorts of atheists are extant in the world:—

1. In life and conversation.—“God is not in all his thoughts” (Psalm x. 4): not that he thinks there is no God; but he thinks not there is a God, never minding or heeding Him in the whole course of his life and actions.

2. In will and desire.—Such could wish there were no God nor devil; as thieves would have no judge nor jailor. *Quod metuunt periisse expetunt.\**

3. In judgment and opinion.—Of the former two sorts of atheists, there are more in the world than are generally thought; of this latter, more are thought to be than there are;—a contemplative atheist being very rare, such as were Diagoras, Protagoras, Lucian, and Theodorus, who, though carrying God in his name, was an atheist in his opinion.

Come we to see by what degrees a man may climb up to this height of profaneness. And we will suppose him to be one living in wealth and prosperity, which more disposeth men to atheism than adversity. For, affliction mindeth men of a Deity, as those who

\* “They wish the destruction of that which they dread.”

are pinched will cry, "O Lord!" But much outward happiness, abused, occasioneth men, as wise Agur observeth, "to deny God, and say, 'Who is the Lord?'"

First, he quarrels at the diversities of religions in the world,—complaining how great clerks dissent in their judgments, which makes him sceptical in all opinions: whereas such differences should not make men careless to have any, but careful to have the best, religion.

He loveth to maintain paradoxes, and to shut his eyes against the beams of a known truth. Not only for discourse, which might be permitted: for as no cloth can be woven except the woof and the warp be cast cross one to another, so discourse will not be maintained without some opposition for the time. But our inclining atheist goes farther, engaging his affections in disputes, even in such matters where the supposing them wounds piety, but the positive maintaining them stabs it to the heart.

He scoffs and makes sport at sacred things. This, by degrees, abates the reverence of religion, and ulcers men's hearts with profaneness. The Popish proverb, well understood, hath a truth in it: "Never dog barked against the crucifix, but he ran mad."

Hence he proceeds to take exception at God's word. He keeps a register of many difficult places of Scripture; not that he desires satisfaction therein, but delights

to puzzle divines therewith ; and counts it a great conquest when he hath posed them. Unnecessary questions out of the Bible are his most necessary study ; and he is more curious to know where Lazarus's soul was, the four days he lay in the grave, than careful to provide for his own soul when he shall be dead. Thus is it just with God, that they who will not feed on the plain meat of his word, should be choked with the bones thereof. But his principal delight is to sound the alarum, and to set several places of Scripture to fight one against another, betwixt which there is a seeming, and he would make a real, contradiction.

Afterwards he grows so impudent as to deny the Scripture itself. As Samson, being fastened by a web to a pin, carried away both web and pin ; so if any urge our atheist with arguments from Scripture, and tie him to the authority of God's word, he denies both reason and God's word, to which the reason is fastened.

Hence he proceeds to deny God himself. First, in his administration ; then, in his essence. What else could be expected but that he should bite at last who had snarled so long ? First, he denies God's ordering of sublunary matters. "Tush, doth the Lord see, or is there knowledge in the Most High ?" making him a maimed Deity, without an eye of providence or an arm of power, and, at most, restraining him only to matters above the clouds. But he that dares to confine the

King of heaven, will soon after endeavour to depose him, and fall, at last, flatly to deny him.

He furnisheth himself with an armoury of arguments to fight against his own conscience. Some taken from—

1. The impunity and outward happiness of wicked men. And no wonder if an atheist breaks his neck thereat, whereat the foot of David himself did almost slip when he saw the prosperity of the wicked (Psalm lxxiii. 2, 3): whom God only reprieves for punishment hereafter.

2. From the afflictions of the godly, whilst, indeed, God only tries their faith by patience. As Absalom complained of his father David's government, that none were deputed to redress people's grievances; so he objects that none righteth the wrongs of God's people, and thinks (proud dust!) the world would be better steered if he were the pilot thereof.

3. From the delaying of the day of judgment, with those mockers, whose objections the apostle fully answereth (2 Peter iii.). And in regard of his own particular, the atheist hath as little cause to rejoice at the deferring of the day of judgment, as the thief hath reason to be glad that the assizes be put off, who is to be tried, and may be executed before, at the quarter-sessions: so death may take our atheist off, before the day of judgment come.

With these and other arguments he struggles with his own conscience, and long in vain seeks to conquer



it, even fearing that Deity he flouts at, and dreading that God whom he denies. And as that famous Athenian soldier, Cynægirus, catching hold of one of the enemy's ships, held it first with his right hand, and, when that was cut off, with his left, and when both were cut off, yet still kept it with his teeth; so the conscience of our atheist—though he bruise it, and beat it, and maim it never so much—still keeps him by the teeth, still feeding and gnawing upon him, torturing and tormenting him with thoughts of a Deity which the other desires to suppress.

At last he himself is utterly overthrown by conquering his own conscience. God in justice takes from him the light which he thrust from himself, and delivers him up to a seared conscience and a reprobate mind, whereby hell takes possession of him. The apostle saith that a man may feel God in his works (Acts xvii. 27). But our atheist hath a dead palsy, is past all sense, and cannot perceive God, who is everywhere presented to him.

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### THE HERETIC.

IT is very difficult accurately to define him. Amongst the heathen atheist was, and amongst Christians heretic is, the disgraceful word-of-course, always cast upon those who dissent from the predominant current of the

time. Thus those who in matters of opinion varied from the Pope's copy the least hair-stroke, are condemned for heretics. Yea, Virgilius, Bishop of Saltzburg, was branded with that censure, for maintaining that there were antipodes opposite to the then known world. It may be, as Alexander, hearing the philosophers dispute of more worlds, wept that he had conquered no part of them; so it grieved the Pope that these antipodes were not subject to his jurisdiction, which much incensed his holiness against the strange opinion. We will branch the description of a heretic into these three parts :

1. He is one that formerly hath been of the true Church. "They went out from us, but they were not of us" (1 John ii. 19). These afterwards prove more offensive to the Church than very Pagans; as the English-Irish, descended anciently of English parentage, (be it spoken with the more shame to them, and sorrow to us!) turning wild, become worse enemies to our nation than the native Irish themselves.

2. Maintaining a fundamental error. Every scratch in the hand is not a stab to the heart; nor doth every false opinion make a heretic.

3. With obstinacy. Which is the dead flesh, making the green wound of an error fester into the old sore of a heresy.

It matters not much what manner of person he hath. If beautiful, perchance the more attractive of

feminine followers: if deformed, so that his body is as odd as his opinions, he is the more properly entitled to the reputation of "crooked saint."

His natural parts are quick and able. Yet he that shall ride on a winged horse to tell him thereof, shall but come too late, to bring him stale news of what he knew too well before.

Learning is necessary in him, if he trades in a critical error. But if he only broaches dregs, and deals in some dull, sottish opinion, a trowel will serve as well as a pencil to daub on such thick coarse colours. Yea, in some heresies, deep studying is so useless, that the first thing they learn is to inveigh against all learning.

However, some smattering in the original tongues will do well. On occasion, he will let fly whole volleys of Greek and Hebrew words; whereby he not only amazeth his ignorant auditors, but also in conference daunteth many of his opposers, who, though in all other learning far his superiors, may perchance be conscious of want of skill in those languages, whilst the heretic hereby gains credit to his cause and person.

His behaviour is seemingly very pious and devout. How foul soever the postern and back-door be, the gate opening to the street is swept and garnished, and his outside adorned with pretended austerity.

He is extremely proud, and discontented with the

times—quarrelling that many, beneath him in piety, are above him in place. This pride hath caused many men who otherwise might have been “shining lights,” to prove smoking firebrands in the Church.

Having first hammered the heresy in himself, he then falls to seducing of others. So hard is it for one to have the itch, and not to scratch. Yea, Babylon herself will allege, that “for Sion’s sake she will not hold her peace.” The necessity of propagating the truth is error’s plea to divulge her falsehoods. Men, as naturally they desire to know, so they desire what they know should be known.

If challenged to a private dispute, his impudence bears him out. He counts it the only error, to confess he hath erred. His face is of brass, which may be said either ever or never to blush. In disputing, his *modus* is *sine modo* ;\* and, as if all figures (even in logic) were magical, he neglects all forms of reasoning, counting *that* the only syllogism *which* is his conclusion.

He slights any synod, if condemning his opinions. Esteeming the decisions thereof no more than the forfeits in a barber’s shop, where a gentleman’s pleasure is all the obligation to pay, and none are bound except they will bind themselves.

\* “His method is immethodical.”

## MISCELLANEOUS EXTRACTS.

[FULLER was a most prolific and voluminous writer. A mere list of the titles of his published works would fill several pages ; to give selections from them all would be impossible. The names of the most important have been recorded, and the circumstances under which they were written narrated in the Memoir prefixed to this volume. The extracts which follow are taken from his *Church History of Britain*, his *Worthies of England*, and from Sermons, Expositions, and other minor treatises. The passages selected from his historical works will illustrate the quaint, humorous, anecdotal manner in which he wrote even Ecclesiastical history.]

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### *Primitive Monks.*

WHEN the furnace of persecution in the infancy of Christianity was grown so hot, that most cities, towns, and populous places were visited with that epidemical disease, many pious men fled into deserts, there to live with more safety and serve God with less disturbance. No wild humour to make themselves miserable, and to choose and court their own calamity, put them on this

project ; much less any superstitious opinion of transcendent sanctity in a solitary life made them willingly to leave their former habitations. For, whereas all men by their birth are indebted to their country, there to stay and discharge all civil relations, it had been dishonesty in them, like bankrupts, to run away into the wilderness to defraud their country, their creditor, except some violent occasion (such as persecution was) forced them thereunto : and this was the first original of monks in the world, so called from *μόνος*, because “living alone by themselves.”

Here they, in the deserts, hoped to find rocks and stocks, yea, beasts themselves, more kind than men had been to them. What would hide and heat, cover and keep warm, served them for clothes, not placing (as their successors in after-ages) any holiness in their habits, folded up in the affected fashion thereof. As for their food, the grass was their cloth, the ground their table, herbs and roots their diet, wild fruits and berries their dainties, hunger their sauce, their nails their knives, their hands their cups, the next well their wine-cellar. But what their bill-of-fare wanted in cheer, it had in grace ; their life being constantly spent in prayer, reading, musing, and such like pious employments. They turned solitariness itself into society ; and, cleaving themselves asunder by the divine art of meditation, did make, of one, two or more, opposing, answering, moderating in their own bosoms, and busying themselves with variety of heavenly recreations. It would do one

good even but to think of their goodness, and at the re-bound and second-hand to meditate on their meditations. For if ever poverty was to be envied, it was here. And I appeal to the moderate men of these times, whether, in the height of these woful wars, they have not sometimes wished (not out of passionate distemper, but serious recollection of themselves) some such private place to retire unto, where, out of the noise of this clamorous world, they might have reposed themselves, and served God with more quiet.

These monks were of two sorts, either such as fled from actual, or from imminent persecution. For when a danger is not created by a timorous fancy, but rationally represented as probable, in such a case the principles of prudence, not out of cowardice but caution, warrant men to provide for their safety. Neither of these bound themselves with a wilful vow to observe poverty, but poverty rather vowed to observe them, waiting constantly upon them. Neither did they vow chastity, though keeping it better than such as vowed it in after-ages. As for the vow of obedience, it was both needless and impossible in their condition, having none beneath or above them; living alone, and their whole convent, as one may say, consisting of a single person. And as they entered on this course of life rather by impulsion than election, so when peace was restored, they returned to their former homes in cities and towns, resuming their callings, which they had not left off, but for a time laid aside.

*Miracles at the Tomb of St Chad and  
Thomas à Becket.*

St Chad, in Latin *Cedda*, born in Northumberland, bred likewise in Holy Island, and scholar to Aidanus. He was bishop of Lichfield; a mild and modest man, of whom more hereafter. His death is celebrated in the Calendar, March 2nd, and the dust of his tomb is by Papists reported to cure all diseases alike in man and beast. I believe it might make *the dumb to see, and the lame to speak.*

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And now being on this subject, once to despatch Becket out of our way, just a jubilee of years after his death, Stephen Langton, his mediate successor, removed his body from the Under-croft in Christ-church, where first he was buried, and laid him, at his own charge, in a most sumptuous shrine, at the east end of the church. Here the rust of the sword that killed him was afterwards tendered to pilgrims to kiss. Here many miracles were pretended to be wrought by this saint, in number two hundred and seventy. They might well have been brought up to four hundred, and made as many as Baal's lying prophets; though, even then, one prophet of the Lord, one Micaiah, one true miracle, were worth them all.

*Gustavus Adolphus on the Jesuits.*

The very Jesuits themselves tasted of his courtesy, though merrily he laid it to their charge, that they would neither *preach faith* to, nor *keep faith* with, others.



*The fatal Vespers at Blackfriars.*

Now happened the sad vespers, or doleful even-song, at Blackfriars, in London, October 26th (1623). Father Drury, a Jesuit of excellent morals and ingratiating converse (wanting nothing, saving the embracing of the truth, to make him valuable in himself and acceptable to others), preached in a great upper room in Blackfriars, next to the house of the French ambassador, where some three hundred persons were assembled. His text, "O thou ungracious servant! I forgave thee all the debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant?" In application whereof, he fell upon a bitter invective against the Protestants.

His sermon began to incline to the middle, the day to the end, thereof; when on the sudden the floor fell down whereon they were assembled. It gave no charitable warning groan beforehand, but cracked, brake, and fell, all in an instant. Many were killed, more bruised, all frightened. Sad sight to behold the flesh and blood of different persons mingled together, and the brains of one on the head of another! One lacked a leg; another, an arm; a third, whole and entire, wanting nothing but breath, stifled in the ruins. Some Protestants, coming merely to see, were made to suffer, and bear the heavy burden of their own curiosity. About ninety-five persons were slain outright; amongst whom Mr Drury and Mr Rodiat, priests, with the lady Webbe, were of the greatest quality.

*All the Martyrs not alike cheerful.*

All who met at last in final constancy manifested not equal intermediate cheerfulness. Some were more stout, bold, and resolute; others more faint, fearful, and timorous. Of the latter was Archbishop Cranmer, who first subscribed a recantation, but afterwards recanted his subscription, and valiantly burned at the stake. Thus, he that stumbleth, and doth not fall down, gaineth ground thereby; as this good man's slip mended his pace to his martyrdom.

It is also observable that married people, the parents of many children, suffered death with most alacrity: Mr Rogers and Dr Taylor may be the instances thereof. The former of these, if consulting with flesh and blood, had eleven strong reasons to favour himself; I mean, a wife and ten children: all which abated not his resolution.

Beside these, who were put to death, some scores (not to say hundreds) died, or rather were killed, with stench, starving, and strait usage in prison. I am not satisfied in what distance properly to place these persons. Some, perchance, will account it too high to rank them amongst martyrs; and, surely, I conceive it too low to esteem them but bare confessors. The best is, the heraldry of Heaven knows how to marshal them in the place of dignity due unto them; where, long since, they have received the reward of their patience.

*Wickliffe's ashes burned and drowned.*

Hitherto the corpse of John Wickliffe had quietly slept in his grave, about one-and-forty years after his death, till his body was reduced to bones, and his bones almost to dust. For though the earth in the chancel of Lutterworth, where he was interred, had not so quick a digestion with the earth of Aceldama, yet such the appetite thereof, and all other English graves, to leave small reversion of a body after so many years.

But now, such the spleen of the Council of Constance, as they not only cursed his memory, as dying an obstinate heretic, but ordered his bones (with this charitable caution, "if it may be discerned from the bodies of other faithful people") to be taken out of the ground, and thrown far off from any Christian burial.

In obedience hereunto, Richard Fleming sent his officers (vultures with a quick sight and scent at a dead carcase!) to ungrave him accordingly. To Lutterworth they come,—sumner, commissary, official, chancellor, proctors, doctors, and the servants (so that the remnant of the body would not hold out a bone, amongst so many hands) take what was left out of the grave, and burnt them to ashes, and cast them into Swift, a neighbouring brook running hard by. Thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wickliffe are the emblem of his doctrine, which is now dispersed all the world over.

*Christian Perfection.*

In a fourfold respect may a servant of God be pronounced perfect in this life :

1. Comparatively, in reference to wicked men, who have not the least degree or desire of goodness in them. Measure a servant of God by such a dwarf, and he will seem a proper person, yea, comparatively perfect.

2. Intentionally : the drift, scope, and purpose of such a man's life is to desire perfection, which desires are seconded with all the strength of his weak endeavours. He draweth his bow with all his might, and perfection is the mark he aimeth at, though too often his hand shakes, his bow starts, and his arrow misses.

3. Inchoatively : we have here the beginning and the earnest as of the Spirit (2 Cor. i. 22). So of all spiritual graces, expecting the full (not payment, because a mere gift, but) receipt of the rest hereafter. In this world we are a-perfecting, and in the next (Heb. xii. 23) we shall come to the spirits of just men made perfect.

But blame me not, beloved, if I be brief in these three kinds of perfections, rather touching than landing at them, in our discourse ; seeing I am partly afraid, partly ashamed, to lay too much stress and weight on such slight and slender foundations. I hasten with all convenient speed to the fourth, which one is worth all the rest. A servant of God in this life is perfect :

4. Imputatively : Christ's perfections through God's mercy being imputed unto him. If I be worsted in my front, and beaten in my main battle, I am sure I can

safely retreat to this my invincible rear. In the agony of temptation we must quit comparative perfection: Alas, relation is rather a shadow than a substance. Quit intentional perfection, being conscious to ourselves how oft our actions cross our intentions. Quit inchoative perfection; for whilst a servant of God compareth the little goodness he hath with that great proportion which by God's law he ought to have, he conceiveth thereof as the pious Jews did of the foundation of the second temple (Haggai ii. 3): "Is it not in your eyes in comparison of it as nothing?" But stick we may and must to imputative perfection, which indeed is God's act, clothing us with the righteousness of Jesus Christ.

This is the reason the saints are unwilling to own any other perfection: for though God is pleased to style Job "a perfect man," yet see what he saith of himself: "If I say that I am perfect, it shall also prove me perverse." God might say it: Job durst not, for fear of pride and presumption. Indeed, Noah is the first person who is pronounced perfect in Scripture. But mark, I pray, what went in the verse before: "But Noah found grace in the eyes of the Lord." Not that his finding grace is to be confined to his particular preservation from the deluge (which was but one branch or sprig of God's grace unto him); but his whole person was by God's goodness accepted of; Noah's perfection more consisting in that acceptance than his own amiableness; approved not so much because God found goodness in Noah, but because Noah found grace in God.

*Grace to be held fast in the midst of temporal losses.*

As it is with a man in a wreck at sea, when all is cast overboard,—the victuals that feed him, the clothes that should keep him warm,—yet he swims to the shore with his life in his hand; or as it is with a valiant standard-bearer that carries the banner in the time of battle, if he sees all lost, he wraps the banner about his body, and chooseth rather to die in that as his winding-sheet, than let any man take it from him or spoil him of it—he will hold that fast, though he lose his life with it. Thus Job in all his troubles is said to hold fast his integrity. And so must all of us do, hold our spirituals, whatsoever becomes of our temporals. When wife and children, and friends, and liberty, and life, and all is a-going, say unto peace of conscience, to innocency and integrity, as Jacob said to the angel (whether they be those summer-graces of prosperity, as joy and thanksgiving; or the winter graces of adversity, as patience and perseverance; or the grace of humility that is always in season), We will not let you go: for indeed there is no blessing without them. There's not a man upon the face of the earth, but, if he be of a heavenly temper and spiritual resolution, will, in the greatest storm, in the hottest assault, wrap himself round about with his integrity, and will not let it go, till he go along with it.

*The Resurrection.*

I have stood in a smith's forge, and seen him put a

rusty, cold, dull piece of iron into the fire, and, after awhile, he hath taken the same piece, the very same numerical individual piece of iron out of the fire, but bright, sparkling. And thus it is with our bodies; they are laid down in the grave, dead, heavy, earthly; but at the resurrection, this mortal shall put on immortality; at that general conflagration, this dead, heavy, earthly body shall arise living, lightsome, glorious; which made Job so confident; I know that my Redeemer liveth, and that with these eyes I shall see him (xix. 25).

*God slow to anger and of great patience.*

It is observable that the Roman magistrates, when they gave sentence upon any one to be scourged, a bundle of rods tied hard with many knots was laid before them. The reason was this, that whilst the beadle or flagellifer was untying the knots, which he was to do by [*i. e. in*] order and not in any other hasty or sudden way, the magistrate might see the deportment and carriage of the delinquent, whether he were sorry for his fault and showed any hope of amendment, that then he might recall his sentence or mitigate the punishment; otherwise to be corrected so much the more severely. Thus God in the punishment of sinners, how patient is he! how loth to strike! how slow to anger if there be but any hopes of recovery! How many knots doth he untie! How many rubs doth he make in his way to justice! He doth not try us by

martial law, but pleads the case with us, "Why will ye die, O house of Israel?" and all this to see whether the poor sinner will throw himself down at his feet, whether he will come in and make his composition, and be saved.

*Poor professors preserved by God's providence.*

God hath always been ambitious to preserve and prefer little things. The Jews—"the least" of all nations; David their king—"least" in his father's family; "little" Benjamin the ruler; "little" hill of Hermon; the Virgin Mary—"the lowliness" of thy handmaiden. God's children, severally, are styled his "little ones," and collectively make up but a "little flock." And, surely, it renders the work of grace more visible and conspicuous, when the object can claim nothing as due to itself. A pregnant proof hereof we have in Divine Providence at this time preserving the inconsiderable pittance of faithful professors against most powerful opposition. This handful of men were tied to very hard duty, being constantly to stand sentinels against an army of enemies, till God sent Luther to relieve them; and the work was made lighter, with more hands to do it.

*A pleasant story of King Henry VIII.*

King Henry VIII. as he was hunting in Windsor Forest, either casually lost, or (more probable) wilfully losing himself, struck down about dinner-time to the abbey of Reading: where, disguising himself (much for



delight, more for discovery, to see unseen), he was invited to the abbot's table, and passed for one of the king's guard, a place to which the proportion of his person might properly entitle him. A sirloin of beef was set before him (so knighted, saith tradition, by this King Henry), on which the king laid on lustily, not disgracing one of that place for whom he was mistaken. "Well fare thy heart!" quoth the abbot, "and here, in a cup of sack, I remember the health of his Grace your master. I would give a hundred pounds on the condition I could feed so heartily on beef as you do. Alas! my weak and queasy stomach will hardly digest the wing of a small rabbit or chicken." The king pleasantly pledged him, and, heartily thanking him for his good cheer, after dinner departed, as undiscovered as he came thither.

Some weeks after, the abbot was sent for, by a pursuivant, brought up to London, clapped in the Tower, kept close prisoner, fed for a short time with bread and water. Yet not so empty his body of food as his mind was filled with fears, creating many suspicions to himself when and how he had incurred the king's displeasure. At last a sirloin of beef was set before him, on which the abbot fed as the farmer of his grange, and verified the proverb, that "two hungry meals makes the third a glutton." In springs King Henry out of a private lobby, where he had placed himself, the invisible spectator of the abbot's behaviour. "My lord," quoth the king, "presently deposit your

hundred pounds in gold, or else no going hence all the days of your life. I have been your physician to cure you of your queasy stomach ; and here, as I deserve, I demand my fee for the same." The abbot down with his dust ; and, glad he had escaped so, returned to Reading, as somewhat lighter in purse, so much more merry in heart than when he came thence.

*The only cure for old age.*

Christ when on earth cured many a spot, especially of leprosy, but never smoothed any wrinkle, never made any old man young again. But in heaven he will do both (Eph. v. 27) : when " he shall present to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Triumphant perfection is not to be hoped for in the militant Church ; there will be in it many spots and wrinkles, as long as it consisteth of sinful, mortal man. It is Christ's work, beyond the power of man, to make a perfect reformation.

*General promises of special grace.*

Isaac, ignorantly going along to be offered, propounded to his father a very hard question : " Behold the fire and the wood, but where is the lamb for the burnt-offering ?" (Gen. xxii. 7). Abraham returned : " God will provide himself a lamb for a burnt-offering." But was not this a *gratis dictum* of Abraham ? Did he not herein speak without book ? Where and when did God

give him a promise to provide him a lamb? Indeed he had no particular promise as to this present point; but he had a general one: "Fear not, Abraham, I am thy shield, thy exceeding great reward" (Gen. xv. 1). Here was not only a lamb, but a flock, yea, a herd of all cattle, promised to him. It hath kept many an honest heart in these times from sinking into despair, that though they had no express Scripture that they should be freed from the particular miseries relating to these vows, yet they had God's grand charter for it. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. viii. 28).

*Forgotten Martyrs.*

God's calendar is more complete than man's best martyrologies; and *their* names are written in the book of life who on earth are wholly forgotten.

*Martyrs.*

If they had not been flesh and blood, they could not have been burnt; and if they had been no more than flesh and blood, they would not have been burnt.

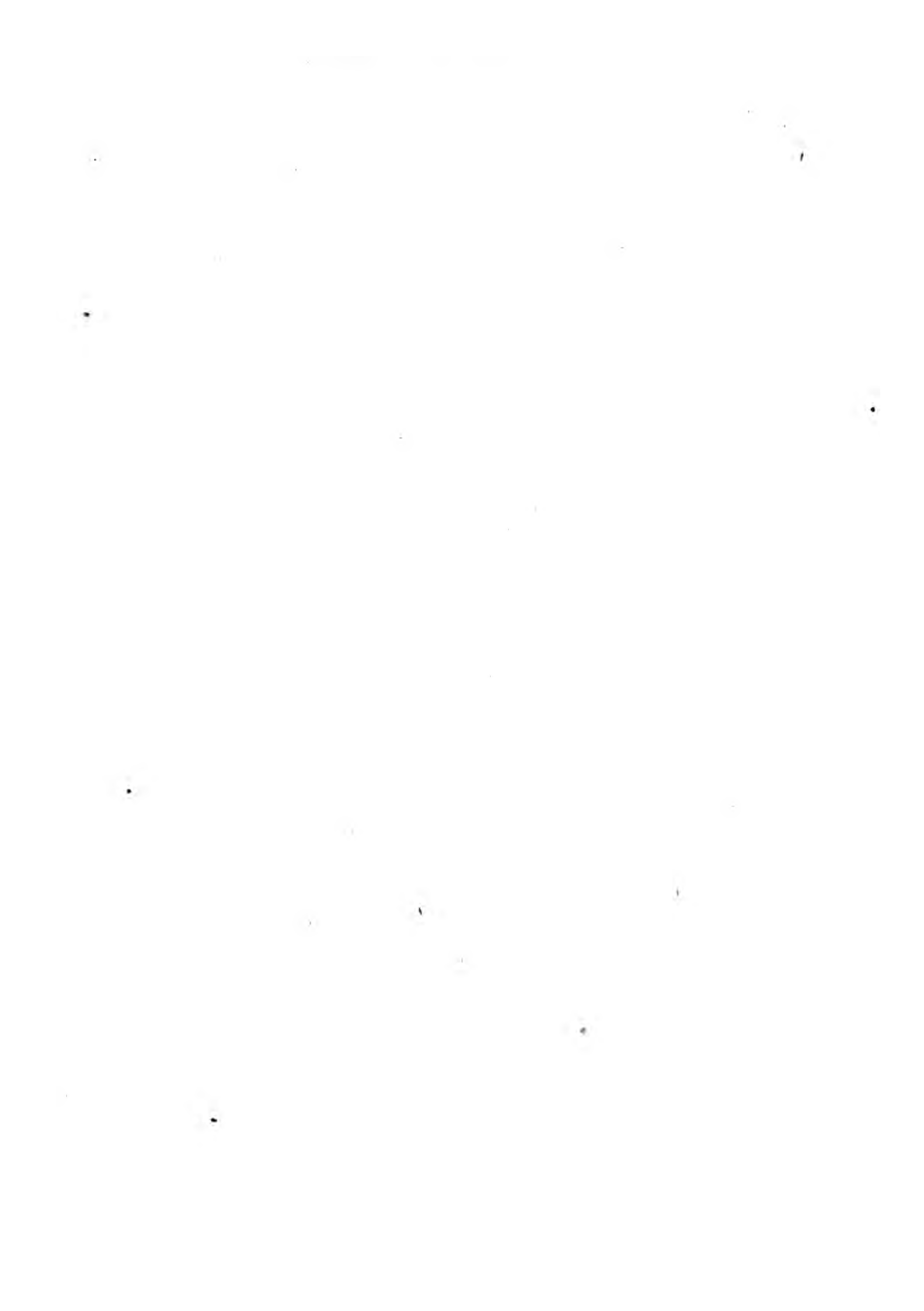
*Hope.*

Hope is the only tie which keeps the heart from breaking.

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