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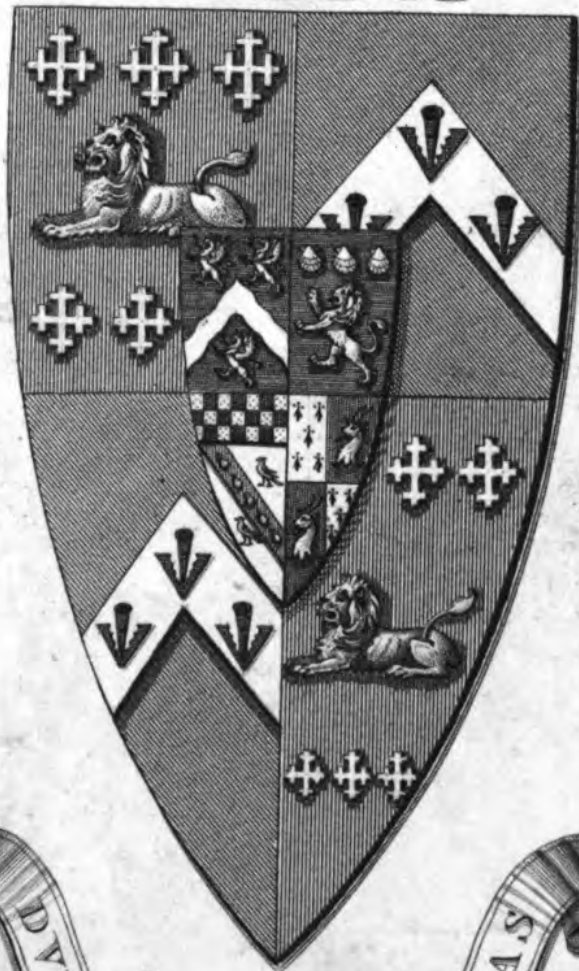


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**The saint's
nosegay, repr.
with a memoir
of the author
by G.T.C.**





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Bt. from F.R. Brown



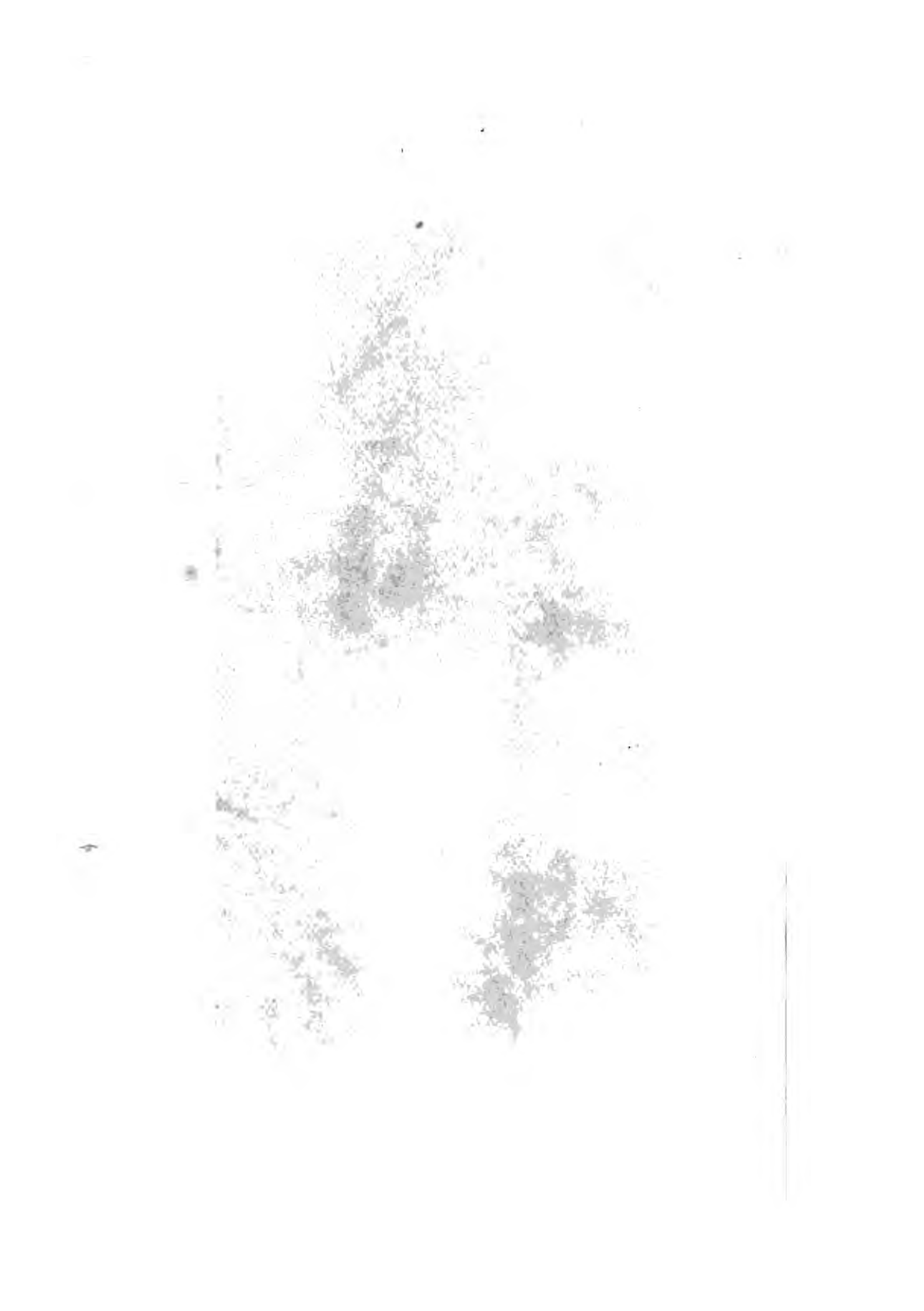
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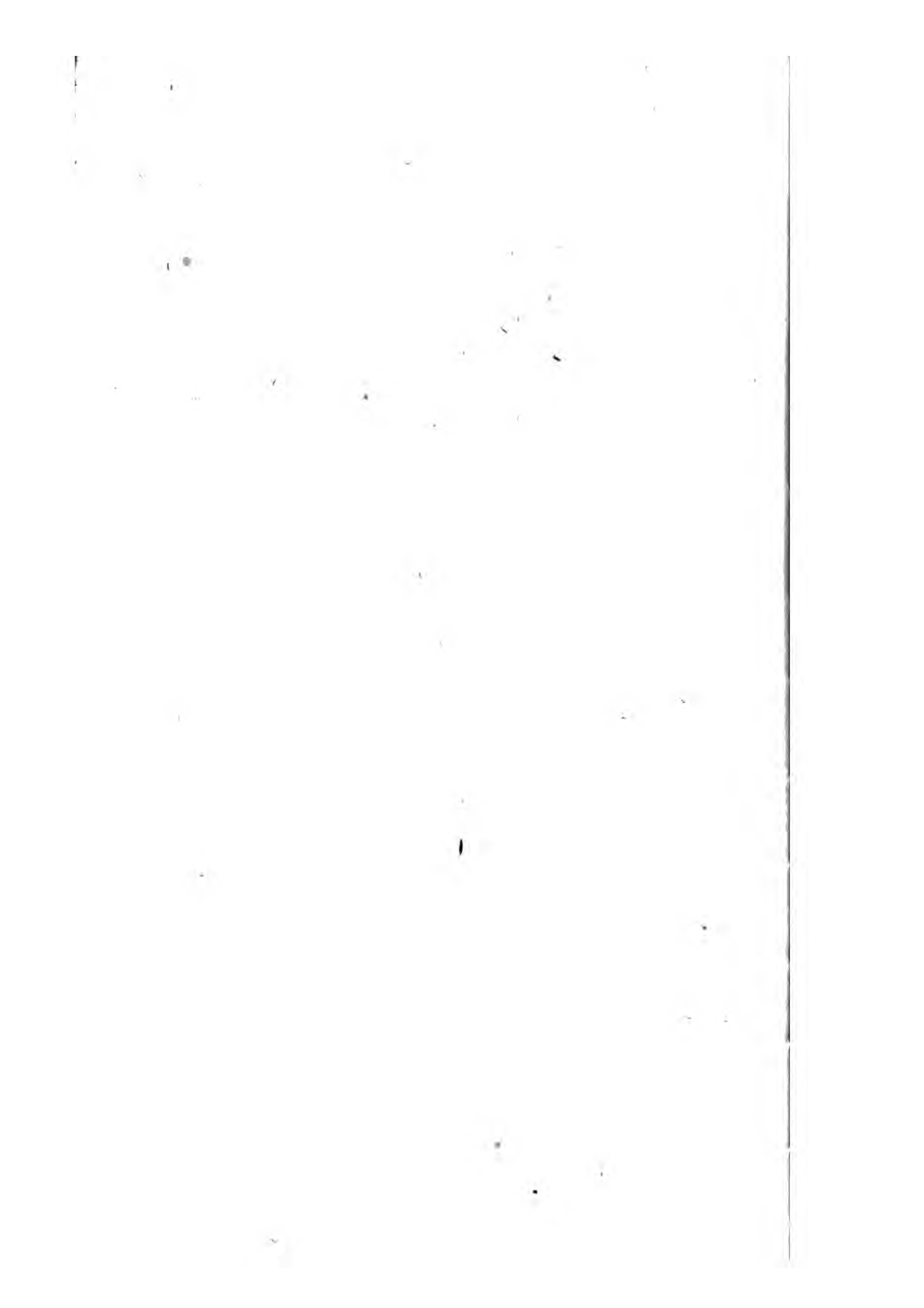
All that have a good
Learning should be
Well acquainted with
the Art of Memory





THE
SAINT'S NOSEGAY.

WITH
A MEMOIR OF THE AUTHOR.



THE
SAINT'S NOSEGAY:

COLLECTED AND COMPOSED BY
THE REV. SAMUEL CLARK,
*Sometime Pastor of the Church in Alcester, and
Minister of St. Benet-Fink.*

Reprinted
WITH
A MEMOIR OF THE AUTHOR,
BY HIS DESCENDANT,
G. T. C.



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1881.





Memoir.

THE "SAINTS NOSEGAY" is the quaint but not unfitting title, in accordance with the taste of his generation, of the earliest of the writings of the Rev. SAMUEL CLARK, a voluminous, and in his day, a popular author. His greater works were "A Marrow of Ecclesiastical History"; "A Marrow of Divinity with Cases of Conscience"; "A General Martyrology"; "An English Martyrology"; "A Mirror or Looking Glass for Saints and

Sinners"; various Geographical Works, Tracts, and Sermons; and a large collection of the lives of eminent persons, chiefly divines of the Puritan stamp. Most of these works were many times reprinted, and the last, said to be the earliest volume of English biography, is often quoted by writers in that branch of literature.

Mr. Clark, whose ancestors resided at Burton-upon-Trent, was born at Woolston in the county of Warwick, October 10, 1599, the eldest son of Hugh Clark, forty years vicar of that parish, who, in his life by his son, is described as a godly, able, faithful, and painful minister. Mr. Hugh Clark was also known as an awakening

preacher, and on one occasion was tried, though acquitted, for high treason, for having prayed that "God would forgive the Queen," Elizabeth, "her sins," which, says Bishop Warburton, were the sins of persecuting the holy discipline; which expression, reflecting on her administration, gave offence. He died November 6, 1634, aged 72.

Up to thirteen years Mr. Clark was educated by his father, who seems to have been a good scholar. He was then for four years in the free school at Coventry under James Cranford, and at seventeen was entered at Emanuel College, Cambridge, — "pure Emanuel," — under Mr. Thomas Hooker, a well-known tutor there. He graduated

and afterwards took orders, about 1622. His first charge, held for twelve months, was in the chapelry of Knowle, in Warwickshire; his second, held for two years, at Thornton-le-Moors, in Cheshire, where his religious opinions began to mould his character; and his objections to such ceremonies as, in his opinion, savoured of Rome, exposed him to much opposition. From thence he moved to Shotwick, a remote village in West Chester, on the marshy edge of the estuary of the Dee. Here he met with very great success, found favour with all classes, and attracted the common people in crowds to hear him, to the great disquiet of the eccle-

siastical authorities at Chester. "I was never," he said, many years afterwards, "acquainted with more understanding Christians in all my life, though the best of them went but in russet coats and followed husbandry."

While at Shotwick he married, February 2, 1625-6, Katherine, a daughter of Valentine Overton, rector of Bedworth in Warwickshire, a well-known midland clergyman, of whom Baxter speaks in 1640 as "a very humble, godly, cheerful old minister, above eighty years of age." His daughter proved worthy of her parentage and was, as her husband said of her, "a prudent and sweet-natured yoke-fellow." An elder daughter,

Sarah Overton, married his kinsman, Sabbath Clark, then vicar of Tarvin.

After five years' residence at Shotwick, finding himself much attacked for non-compliance with ceremonies, Mr. Clark accepted a lectureship at Coventry, where he was opposed by Dr. Buggs, who held both the city churches, and persuaded Bishop Morton to inhibit him from preaching, an order overruled by Archbishop Abbot, who, having been Bishop of Coventry, was probably acquainted with its affairs, and who moreover inclined towards the Puritan section of the Church. The effect of the opposition was, at first, to shift the lectureship to Bablake Chapel

on the edge of the town, and finally to cause the removal of the lecturer to another lectureship, at Warwick, where he remained five years, supported by the influence of Lord Warwick, then recorder of the borough, who qualified him as his chaplain. These lectureships were regarded with much suspicion by the high party, as the lecturers were mostly chosen and maintained by the people, and were frequently ministers whose objection to ceremonies prevented them from accepting regular preferment. He left Warwick for the rectory of Alcester, into which he was inducted 23rd of April, 1633, being in his thirty-fourth year. This he owed to the kindness of Lord

Brook, who, when taking a lease of Ragley from Lord Conway, stipulated, July 16, 1631, to have a faithful minister placed there. "Drunken Alcester," as it was then called, was notorious for its Sunday wakes and fairs, institutions odious to the Puritan minister, but favoured by the high party, and about this time, 1634, encouraged by the setting forth anew, by the royal authority, of King James's Book of Sports. The book was popular with many of the clergy, and those who opposed it met with much annoyance. When, however, the convocation at York put forth and strove to enforce the "et cætera" oath, Mr. Clark became popular

with his brethren, and was, with Mr. Salwey, deputed, in 1642, to move the king against it. They found Charles with his army in leaguer at York, lodged in the still well-known manor house, and with some difficulty forced their way into his presence, when they were, rather ungraciously, referred to a future parliament. Soon after this, Sunday, October 28, 1642, occurred the battle of Edgehill, the firing at which was heard in Alcester Church, where Baxter, occupying the pulpit for his friend, was preaching from the text, "The kingdom of heaven suffereth violence, and the violent take it by force." On the Monday they rode together over the battle-field, and

sorrowed to see the corpses of Englishmen by Englishmen slain. During the troubles that followed, Baxter, with about thirty other ministers, including Mr. Overton, took refuge in Coventry from the royal soldiery. The Warwickshire clergy renewed their petition against the oath, and Clark and Salwey were dispatched to London to support it. While there Mr. Clark was offered the elective incumbency of St. Benet-Fink, which, after some demur, at the conclusion of the war he accepted.

His success at Alcester seems to have been great so far as the putting down drunkenness and sabbath breaking went, but the Anabaptist and Independent par-

ties were strong, and much thwarted his ministry, and so reconciled him to the move to London, where he was instituted to his benefice in 1642, having laboured in Alcester for nine years.

His new parish contained but few inhabitants, and his leisure was employed in hard study, and in the writing of books, which issued in rather quick succession from "my study in Threadneedle Street." He speedily attained a position among his London brethren, and became and continued for eight or nine years a governor of Sion College, and was twice its president.

In 1643 he, with the son of his old master, Cranford, acted on the

Committee of Ordainers for London. In 1648 the Independents and the army, instigated by Cromwell, pressed the London ministers of the Presbyterian party to consent to the trial and condemnation of the king. The clergy met at Sion College, declined to receive the delegates from the army, and put forth a short but very remarkable vindication of their opinions and the course they had pursued. While admitting the mischief caused by the meddling of the prelates in civil affairs, they protest against the restriction of the liberty of the Commons, and declare the proposal to take away the king's life to be contrary to Protestant principles and to the

fundamental constitution and government of the kingdom, no less than to their oath of allegiance, and to the solemn league and covenant. Though a moderate and constitutional, it is, considering the date—January 20, 1648-9—and circumstances, a very bold production, and it is signed by fifty-seven ministers, most of them London incumbents, and including Clark, Calamy, Spurstow, Manton, and others of the more eminent among them. In 1654 Clark, with Philip Nye, Seaman, Vines, Sedgewick, and Caryl, well known names in Puritan literature, were joined as assistants to the commissioners appointed by Parliament to eject scandalous and ignorant

ministers and schoolmasters within the City of London.

Mr. Clark was one of the four ministers appointed in or about the summer of 1653 by the London Provincial Assembly to draw up the "Jus Divinum Ministerii Evangelici," a defence of the regular ministry against lay preaching and other irregularities of the Independents. The publication was put forth by authority, and was twice reprinted. At the Restoration, when the king made his declaration concerning ecclesiastical affairs, Mr. Clark was deputed by the London ministers to present an address of congratulation, and to express a hope that reordination and the use of the surplice

in colleges would not be imposed. This was in November, 1660, and the address, duly signed, was printed as a broad sheet. Charles put the ministers off with fair words, and with the appointment of a commission for the reform of the Book of Common Prayer, of which both Clark and Baxter were members. Clark is addressed as "our trusty and well-beloved Samuel Clark, Clerk." They met the bishops at the Savoy, October 25, and Mr. Clark, says Baxter, was one of the chief actors. He brought in 'that large enumeration of corruptions in the clergy recited in the abridgment of the Lincolnshire ministers. But it was refused by his friends who wished

to be as little querulous, as possible.' It soon appeared that there was no intention of making any real concession, and on the 24th of August, St. Bartholomew's day, 1662, the black Bartholomew Act came into force, by which 2,000 ministers were ejected from their livings, among whom were two sons of Samuel Clark and four other members of his family. The last mention of his own name in the registers of St. Benet-Fink, is as officiating at a baptism, September 23, 1662, a month before the Act came into operation. Whether he was then actually ejected, or only ceased to officiate, is rendered doubtful by what took place in 1665. In that

year the Parliament, which on account of the plague met at Oxford, enacted that "any clerical person residing within five miles of any borough or other town," was liable to be called upon "to swear not at any time to endeavour any alteration of government either in Church or State." Lord Keeper Bridgeman explained that this could not be meant to forbid lawful endeavours, and twenty-four ministers, including Dr. Bates, Poole, and Clark, anxious to escape the imputation of disloyalty, accepted the gloss, and took the oath in open court. On this Judge Keeling told them he was glad to 'see so many renounced the covenant'; on which

Mr. Clark replied that they took the oath only 'in such a sense as they conceived it to be not inconsistent with the covenant.' Also, as an evidence that his motives in taking the oath were not mercenary, it is said that he resigned his living, April 24, 1666, so that probably he then completed his resignation. He retired to Hammersmith, and afterwards to Isleworth. Before his retirement he had married, September 10, 1662, his friend Baxter to Margaret Charlton, his second wife.

Though silenced as a minister he continued a member of the Church of England, regularly attending and communicating at his parish church, 'though,' says

he, 'I durst not separate from the Church of England, nor was I satisfied about gathering a private church out of a true church, as I judge the Church of England to be, yet I intermitted not my private studies; but spent most of my time in reading, writing, and enlarging the books which I formerly printed, or composing new.'

His wife died after his retirement, June 21, 1675, aged 73 years. Her life, written by himself, but including much of her own recording, appears in his later works, and well deserves perusal. He relates her daily study of the scriptures, her frequent communion, her self-examination, her conscientious discharge of her

household and maternal duties, her charitable spirit, her cheerfulness, her hospitality, throughout their fifty years of married life. 'She was,' he says, 'often a spur, but never a bridle to him in those things which were good. Among the verses in various languages which it was then the custom for the friends of an author to prefix to his works, occurs a copy by Mrs. Katherine of at least equal merit to any others so prefixed.

Who e'er shall please to cast a glancing
eye
On these unpolish't and rude lines,
which I
Expose to publick view, may chance t'
admire
A woman's hand should dare so to
aspire :

But why should man and wife divided
be,
Who long have liv'd in love, and unity?
For mine own part I do not know the
reason,
Except a woman's verse be out of
season.

Indeed I almost blush thus to be seen
Amongst so many worthies as have
been
Famous for learning, give them but
their right,
Yet let me dare 'mongst them to throw
my mite.

Of these examples, sure I am there's
need
To back our faith, and strengthen us
indeed
Against such traps and nets as now
are spread
To catch God's people in the wayes
they tread.

Yet if these worthies rather chose to
dye
Than known truths to betray, or once
deny,
Then let us tread their path, which
path is blest,
That when we dye we may with them
have rest.

And now to him that wrote this
book

Due thanks and praise I give :
And pray that it may never dye,
But when he dies may live.

K. C.

Mr. Clark survived his wife three years, and died at Isleworth, December 20, 1683. The account of the close of his life by his eldest son is singularly pathetic.

‘When he first came down in the
‘morning, he complaining that he had

‘ lain in a fever all night: yet found no
‘ great alteration in himself that day: but
‘ within two or three days he grew very
‘ weak, and was confined to his bed: and
‘ then the decays of nature like so many
‘ creditors, who had been put off a great
‘ while, so that when once their debtor is
‘ seized upon, they lay all their actions
‘ against him that they may be sure to
‘ keep him fast: so these fell violently
‘ upon him, so that his strength was
‘ quite gone, and he was unable to help
‘ himself, and he began to falter in his
‘ speech, yet the use of his understanding
‘ remained to the last. And as upon all
‘ occasions at other times he’d be speak-
‘ ing of his change, so now more espe-
‘ cially his communication was savoury,
‘ and such as became a dying person,
‘ and one that had a sense of eternity
‘ upon his spirit; yea, and a comfortable
‘ assurance of his own title to a blessed
‘ eternity. And so upon December 25,
‘ 1682, having blessed those that were

‘ about him, he resigned up his soul into
‘ the hands of his father, and fell a-sleep
‘ in the Lord : being aged eighty-three
‘ years, two months, and fifteen days.’

“The Memory of the Just is blessed.
Prov. x. 7.”

Richard Baxter, who survived him, supplied an Introduction to his last work, and concludes it with these words :
‘ It’s a great work to learn to die
‘ safely and comfortably; even the work
‘ of all our lives : my turn is near, and
‘ this preparation is my daily study : but
‘ it’s the communication of life, light and
‘ love from heaven, that must make all
‘ effectual, and draw up our hearts, and
‘ make us ready : for which I daily wait
‘ on God, at the brink of the grave, and
‘ door of eternity.’

The list subjoined to this notice shows both the number of Samuel Clark’s writings, and the variety of subjects embraced by them. Now

to form an opinion upon their merits would be a difficult task, and indeed of many of them copies are not known to be extant. It may however be safely asserted of their author that his industry and his piety went hand in hand, and that among the eminent men who were his contemporaries and friends, Baxter, Howe, Owen, Bates, Calamy, Mantell, and Flavell, it would be difficult to find one whose life was more in accordance with his teaching, or who was a more industrious reader or a more conscientious writer. A firm Protestant, and imbued with the opinions then not altogether unjustly held concerning Roman Catholics, he was towards them,

and towards those who denied the divinity of Our Lord, intolerant ; but as to all other sects, however much he differed from them or had suffered at their hands, his judgments were essentially charitable. His reading must have been immense. He has been accused by the malignant Anthony A Wood of having borrowed largely from all sources, and "suck all cream" was the anagram composed upon his name. But his biographies, to which the attack mainly applies, scarcely admitted of much originality, and where the lives had not before been written, and were drawn from his own knowledge of their subjects, they are especially valuable. 'His enemies,' says

Baxter, 'deride him for writing lives with no more art ; but I take that to be his commendation. He did not make the histories, but take them made by faithful acquaintance with the dead : and he was not to patch or paint the dead, nor to add anything of his own, but to deliver naked truth.' Alexander Chalmers, who was well acquainted with and made great use of his biographical writings, says of his "Mirror" that 'excepting Wanley's "Wonders" and Turner's "Providences," books which followed his plan, I know not any book that contains a greater portion of the marvellous combined with the useful.'

Mr. Clark's descendants for

many generations, trod in his steps. His second son, John, was an author, and vicar of Hungerford. His eldest, Samuel, some time Fellow of Pembroke and Rector of Grendon, was a learned biblical scholar, and well known for his annotated Bible, which has been frequently reprinted. His "Harmony of the Gospels" had also considerable circulation. A descendant, Dr. Samuel Clark of St. Alban's, the guardian and friend of Doddridge, is well known from his "Scripture Promises," a book which has reached innumerable editions, and is still a popular work. Another Samuel, his son, was the editor of Doddridge's "Lectures on Pneumato-

logy." A still later descendant was the Rev. George Clark, a few of whose sermons, preached at the Royal Military Asylum, Chelsea, have, with a Memoir, been privately printed.

There exists no correct list of Samuel Clark's writings, and of some of them no copy has been discovered. The following, compiled from the catalogues of the libraries of the British Museum, Dr. Williams, and Sion College, and from the advertisements printed in some of the books, is probably the least incomplete list that has been printed.

The Saints Nosegay, or a Poesie of 741
Spiritual Flowers. 12mo. London,
1642.

The Marrow of Ecclesiastical History.

8vo. London, 1645.

A Mirror or Looking-Glass for Saints and Sinners, held forth in some thousands of examples ; addressed to my dearly beloved friends and neighbours, members of the Church of Christ, that met in Benet-Fink, London. 8vo. London, 1646.

The Marrow of Ecclesiastical History.

First part. 1649.

In the Introduction, he refers to his two "Martyrologies" and to his "Mirror," now much enlarged.

The Marrow, &c. Books 1 and 2.

With the Effigy of the Author. 4to.

1650.

The Marrow, &c. Part 2. 4to. 1650.

The Marrow, &c. With Introduction by

Calamy. 4to. 1650.

Lives of the Fathers. 4to. 1650.

'This,' says Ormerod, 'was the earliest English collection of biography.'

A General Martyrology, with the Lives

of Sundry Modern Divines. Folio.
1651.

A General Martyrology, with Lives.
Folio. 1652.

An English Martyrology, with Lives.
1652.

A Mirror, &c. 1652.

The Life of Tamerlane, Great Khan of
the Mongols. 4to. 1653.

A Description of the 17 United Pro-
vinces. 8vo. 1654.

A Mirror for Saints and Sinners, with a
second Title-page engraved. Second
Edition, much enlarged. 8vo. 1654.

A Mirror, &c. Enlarged. 4to. 1654.

The Marrow of Ecclesiastical History,
contained in the Lives of 148 Fathers,
Schoolmen, &c. With Effigies and a
Frontispiece of the Author. Second
Edition, enlarged. 8vo. London, 1654.

This edition has the Introductions by
Calamy, Ash, and Wall, with verses in Greek by
Dugard, and in English by Joseph Fuller,
Jenkyn, Sam. Clark, Junior, and John Clark,

the author's sons, and Fellows of Pembroke Hall, Cambridge.

The Marrow of Ecclesiastical History.
4to. London, 1654.

The Marrow, &c. Folio. London, 1654.

The Mirror or Looking-Glass. Enlarged.
8vo. London, 1655.

Christian Good-Fellowship, a Sermon
preached at the Warwickshire Feast,
on Hebrews x. 34. 8vo. London,
1655.

The Mirror, &c. Very much enlarged,
Third Edition. 2 vols. Folio. 1657.

A Geographical Description of all the
Countries in the known World. Folio.
London, 1657.

Usually bound up with the "Mirror."

The Life of Tamerlane the Great. On or
before 1659.

England's Remembrancer, a True and
Full Narrative of Deliverances from
the Spanish Invasion and the Powder
Plot. 12mo. London, 1657.

Medulla Theologiæ, or Marrow of Divinity, contained in Sundry Cases of Conscience. Folio. London, 1659.

The Gunpowder Plot. Published in or before 1659.

An Antidote against Immoderate Mourning for the Dead, being a Funeral Sermon on 1 Thess. iv. 13-14, preached at the Funeral of T. Bewley, Junior, Dec. 17, 1658. 4to. London, 1659.

Cases of Conscience, 1659.

Golden Apples, or Seasonable and Serious Counsel from the Sanctuary to the Rulers of the Earth, with Cases of Conscience. Dedicated to Sir A. Hesilrig, Kt. and Bt., Sir Hen. Mildmay, Kt., and Colonel Geo. Thompson. 8vo. London, 1659.

A Short Defence of Tythes, printed before 1660. A sheet.

The General Martyrology. Enlarged. Folio. London, 1660.

A Brief Discourse against Toleration.
16mo. London, 1660.

The Lives of 22 English Divines. Folio.
London, 1660.

To the King's Majesty: the Acknowledgment of many ministers of the Gospel in and about London, for his Concession in his late Declaration concerning Ecclesiastical Affairs, &c., subscribed Sam. Clark and others. A folio sheet. London, 1660.

A Collection of the Lives of Ten Eminent Divines, with the Life of Gustavus Ericson, King of Sweden, who first reformed religion in that kingdom. In two parts. 4to. London, 1662.

The same, reprinted. London, 1663.

The Life and Death of Nebuchadnezzar.
4to. London, 1664.

Reprinted in Scott's edition of Somers's Tracts, iii. 35.

The Wicked Life and Woeful Death of Herod the Great. 4to. London, 1664.

The Blessed Life and Meritorious Death
of our Lord and Saviour Jesus Christ.
4to. London, 1664.

The Lives of those called Magni. 4to.
London, 1665.

The Life and Death of Alexander the
Great. 4to. London, 1665.

The Life and Death of Cyrus the Great.
4to. London, 1665.

Reprinted, Somers's Tracts, iii. 39.

The Lives and Deaths of Julius and
Augustus Cæsar. 4to. London, 1665.

The Life and Death of Charles the
Great. 4to. London, 1665.

The Life and Death of Hannibal and
Epaminondas. 4to. London, 1665.

A History of Hungary. London, 1665.

The Life of Herod the Great. 4to.
London, 1665.

A Description of the Present States of
Germany. 4to. London, 1665.

England's Remembrancer. 12mo. Lon-
don, 1667.

A General Martyrology. Folio. London, 1667.

A Description of the Present States of Germany. 4to. 1668.

The Life and Death of Julius Cæsar. 4to. 1668.

The Life and Death of Charles the Great. 4to. London, 1668.

The Duty of every one Intending to be Saved. London, 1669.

This seems to have been reprinted in 1690.

A True and Faithful Account of the Four Chiefest Plantations of the English in America. Folio. London, 1670.

Examples of the Wonderful Works of God. Folio. London, 1670.

An English Dictionary; under an assumed name. London, 1670.

The Lives of English Warriors. London, 1671.

England's Remembrancer. Fourth Edition. 12mo. London, 1671.

England's Remembrancer. 8vo. London, 1671.

A True and Full Narrative of those Two never to be forgotten Deliverances, one from the Spanish Invasion in '88; the other from the Hellish Powder Plot 5th Nov. 1605; whereunto is added the like narrative of that Signal Judgement of God upon the Papists, by the Fall of the House in Blackfriars, London, upon their 5th of November, 1623. In three parts. 8vo. London, 1671.

A Mirror, &c. Fourth Edition. 12mo. London, 1671.

A Mirror or Looking-Glass, held forth in some Thousands of Examples. Fourth Edition, very much enlarged. Folio. London, 1671.

A Geographical Description, &c. Folio. London, 1671.

Bound with the "Mirror."

A Mirror, &c. Vol. 2. Folio. London 1671.

The Marrow, &c. Fourth Edition, much enlarged. 2 vols. Folio. London, 1671.

A Geographical Description, &c. London, 1671.

Usually bound with the "Mirror."

The Lives of Eminent Persons. London, 1671.

The Life and Death of Sir Francis Drake. 4to. London, 1671.

The Life and Death of William the Conqueror. 4to. London, 1671.

The Marrow, &c. 8vo. London, 1671.

The Marrow, &c. Folio. London, 1671.

A Description of the 17 Provinces, commonly called the Low Countries. 8vo. London, 1672.

The Life and Death of Edward the Black Prince. 4to. London, 1673.

A Mirror, &c. Vol. 3. Folio. London, 1673.

God's Judgement on Persecutors. 1673.

A Looking-Glass for Persecutors, with

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- Examples of God's Judgements. 12mo. London, 1674.
- A Great Volume of Lives. Folio. London, 1675.
- The Marrow of Ecclesiastical History. In two parts, corrected and somewhat enlarged. Folio. London, 1675.
- A Sheet in Defence of Tythes. London, 1675.
- A Looking-Glass for Persecutors, &c. Second Edition. 8vo. London, 1675.
- England's Remembrancer, being a Summary of the Actions, &c. in His Majesties Dominions from 1600 to 1675. 8vo. London, 1675.
- The Lives and Deaths of most of those Eminent Persons surnamed Magni. Second Edition, enlarged. Folio. London, 1675.
- The Life of Tamerlane. London, 1675.
- The Martyrology and Lives, reprinted, London, 1675.

A Description of the 17 Provinces.
London, 1675.

Gunpowder Treason, a Remembrancer
to England of her Ancient Delivrance
from the Horrid Plot hatched by the
Bloody Papists in 1605, with a Poem
by W. Taylor by way of Dialogue
between the Pope, Jesuits and the
Devil. 8vo. London, 1675.

A Book against Toleration. London, 1675.

A Short Defence of Tythes. Second
Edition. A sheet. About 1675.

England's Remembrancer. The second
part with the Historic Guide. 8vo.
London, 1676.

The General Martyrology containing a
Collection of all the Persecutions
which have befallen the Church of
England. Third Edition, corrected
and enlarged. Folio. London, 1677.

The Lives of 32 English Divines. Third
Edition, corrected and enlarged. Folio.
London, 1677.

Medulla Theologiæ, with Cases of Conscience. Folio. London, 1677.

Flores Theologiæ. London, 1677.

The Life of Herod the Great. London, 1678.

The Soul's Conflict, to which is prefixed an Account of the Author's Life. 12mo. London, probably 1678.

England's Remembrancer, to which is added a Brief Account of the late Horrid Plot, discovered 1678, with a Relation of other Popish Cruelties. Fourth Edition. 12mo. London, 1679.

Again issued in the same year with a new title-page.

The Soul's Conflict. Fourth Edition. 12mo. London, 1679.

Again issued with a new title-page.

The General Martyrology. Fourth Edition. 12mo. London, 1679.

Precedent for Princes. London, 1680.

Book of Apothegms. London, 1681.

The History of the Glorious Reign and

Death of Queen Elizabeth, containing an Account of the Way the Reformation was promoted. Second Edition, corrected. 12mo. London, 1682.

The History of the Glorious Reign, &c. Second Edition. 12mo. London, 1683.

The Lives of Sundry Eminent Persons in this Later Age. In two parts, with the Author's Life. Folio. London, 1683.

A New Description of the World, &c 12mo. London, 1689.

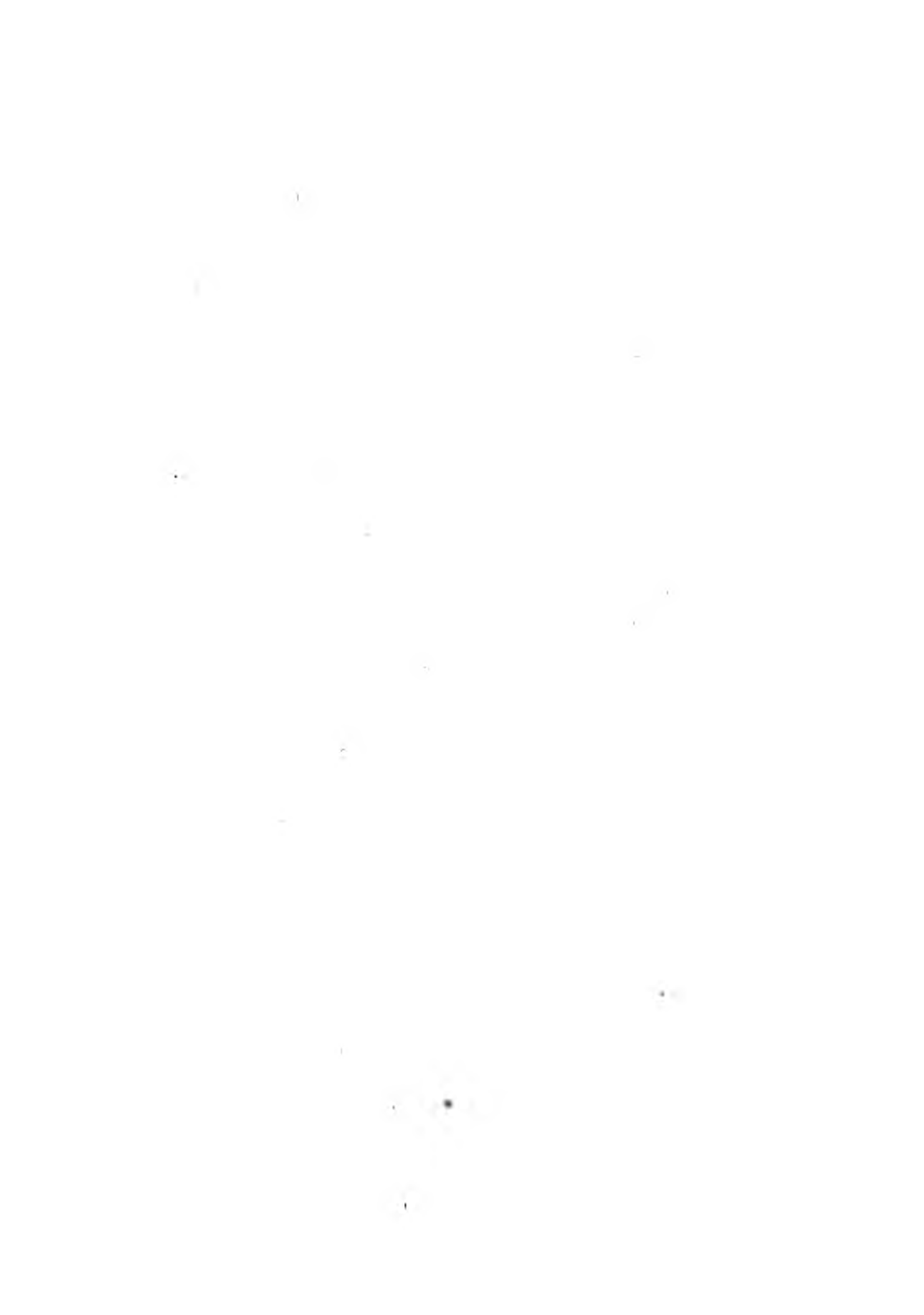
God's Judgement upon Persecutors. London, 1693.

The Lives, &c. Folio (?). London, 1695.

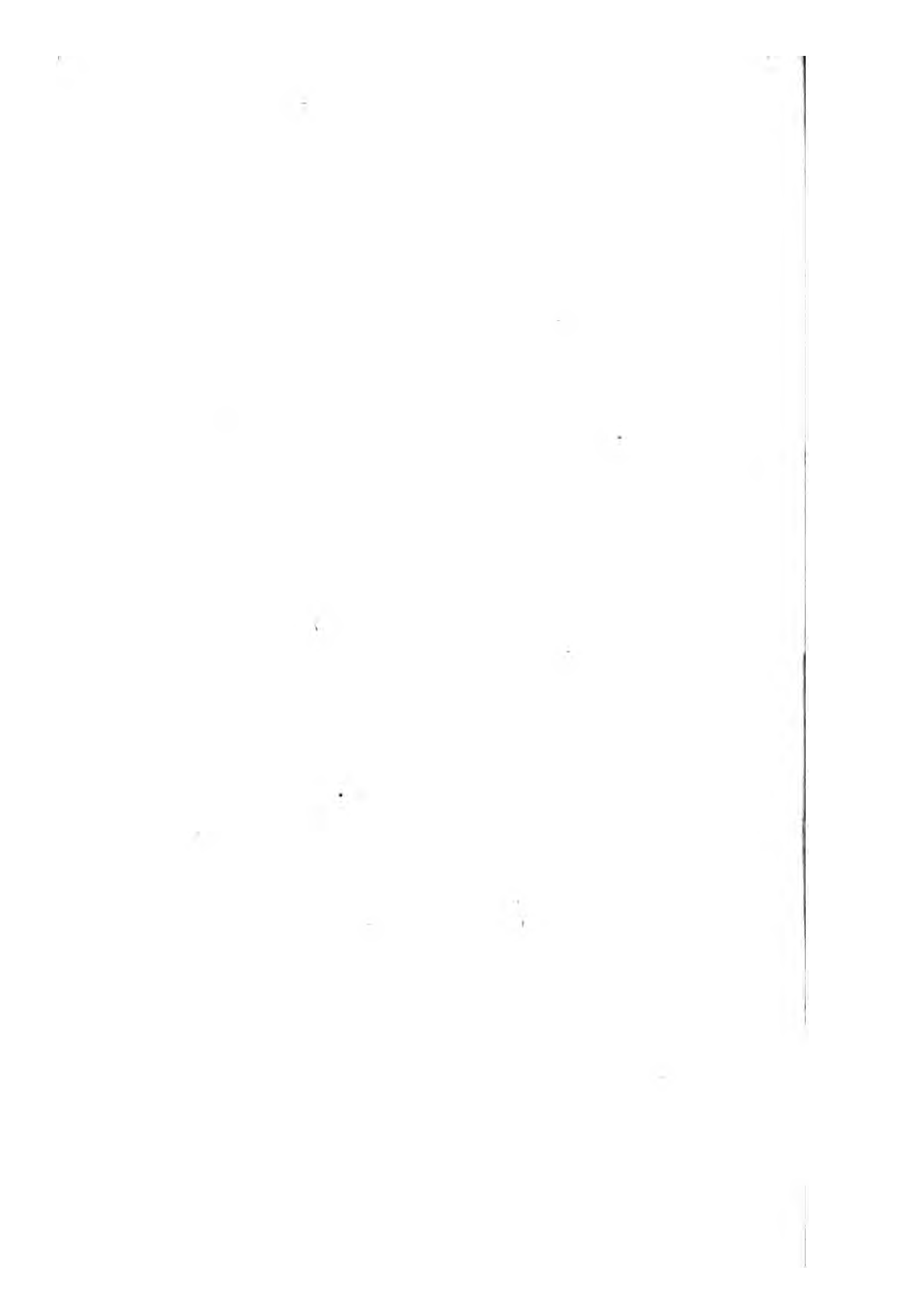
Besides these the "Jus Divinum Ministerii Evangelici" was twice or thrice reprinted. Also Calamy [Palmer] mentions "Sermons on Particular Occasions," and in the "History of Marsk" by Raine [Yorkshire Archæological Journal

for 1880, p. 205] occurs mention of "Examples of Miracles of God's Mercy to His Children," by Samuel Clark. One of his writings called forth a reply entitled "A Brief Answer to the Syllogistical Arguments brought by Mr. Clark, Minister of St. Benet-Fink, London, against Astrologers and Astrology." 16mo. London, 1660.





THE
SAINTS NOSE-GAY.



THE
S A I N T S
N O S E - G A Y .

OR,

A P O S I E O F
741 Spirituall Flowers.

Both

{ Fragrant and fruitfull, }
{ Pleasant and profitable. }

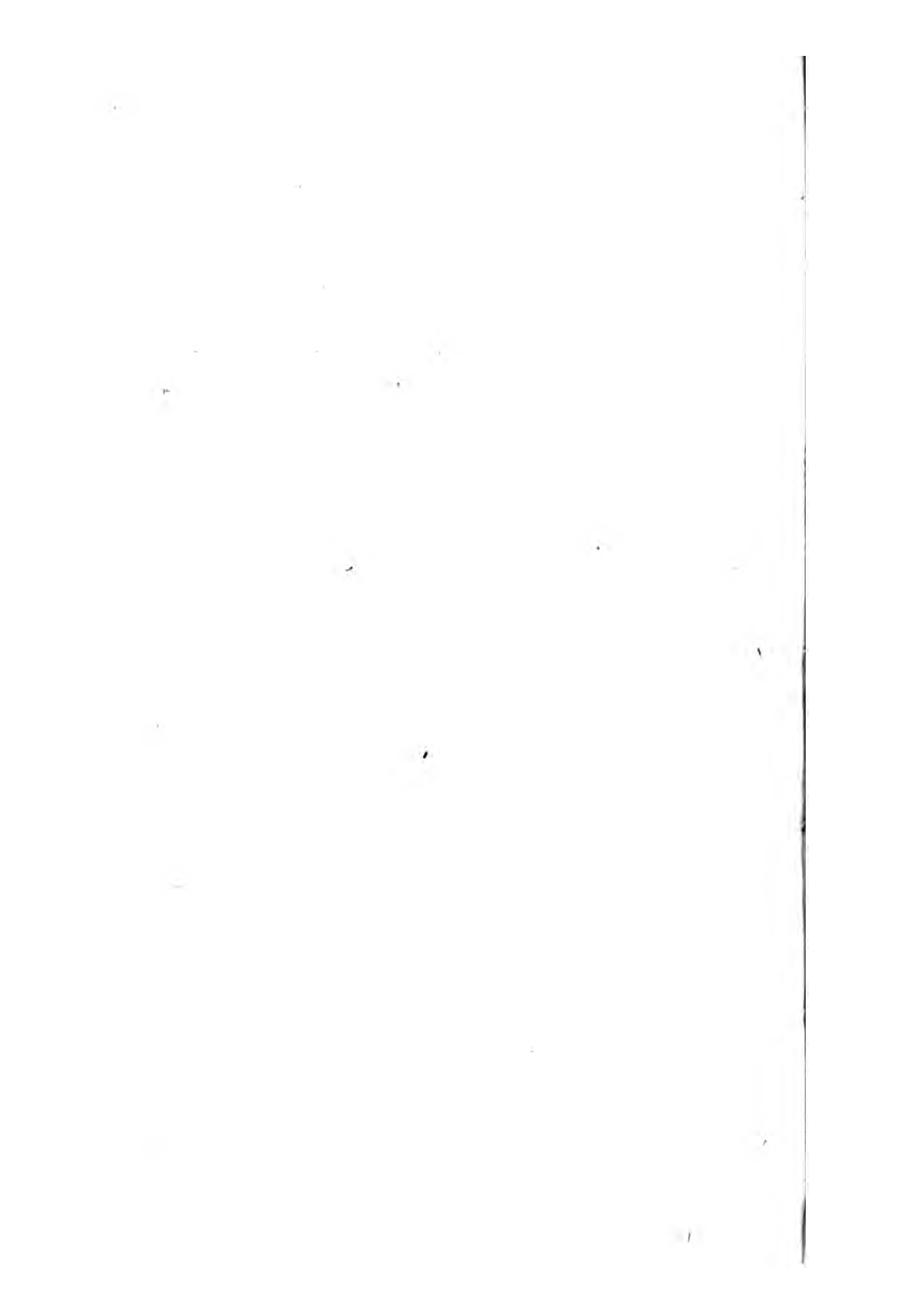
Collected and composed by
SAMVEL CLARK.

Pastor of the Church in *Alcester*.

The Preacher sought to find out acceptable words, and that which was written, was upright, even words of Truth.

The words of the wise are as goads, and as nailes fastned by the Masters of the assemblies, which are given from one Shepherd.
Eccles. 12. 10, 11.


L O N D O N,
Printed by *I. D.* for *Henry Overton*, and
are to be sold at his shop, entring
into *Pope's head Alley*, out of
[*Cornhill*,
1642.]





TO
THE RIGHT
HONOURABLE,
THE LADY
KATHERINE BROOK,
Wife to Right Honourable,
ROBERT, *Lord BROOKE,*
Baron of *Beauchampes-Court.*

Much honoured Madam,

 KING Solomon, *the wisest*
of men, having tyred
himselfe in seeking to
obtaine happinesse by the
studies of learning, and knowledge ;

B

2 The Epistle Dedicatory.

and at last, finding that hee that encreaseth knowledge, encreaseth sorrow, hee turnes himselfe another way, and seeing the knowledge of the creatures could doe him no good, he thought to try what delight the use of them could bring unto him; in the pursuance whereof, hee gave not himselfe over to brutish, and unmanly pleasures, but to the free use of such creatures, as the Lord hath bestowed upon the sonnes of men, for their refreshing and delight: amongst which hee reckons up gardens and Orchards stored with all sorts of fruits, and flowers: these hee might have enjoyed with much profit, and comfort, if hee had used them aright, but seeking for happi-

The Epistle Dedicatory. 3

nesse in them, no such honey could be sucked out of the daintiest of those flowers; no such wine out of the fruitfulest of those grapes: and therefore hee concludes, looking upon all the workes which his hands had wrought, that all was vanity and vexation of spirit. Eccles. 2. 11.

Now as the Lord afforded unto him such choice delights: so he hath bestowed upon your Ladship a confluence of outward felicities; and amongst them Gardens (if I may guesse) not farre inferiour to Solomons: and those beautified, and inameld with variety of the choicest flowers, whose lively verdures, and fragrant smels (if I mistake not) your Ladship is much pleased with:

4 The Epistle Dedicatory

yet herein I presume in a much different way from Solomons, as not seeking happinesse in them; but rather desiring by those objects to raise up your soule to such contemplations, as may truly further your eternall happinesse: and if your Ladship shall find such heavenly odours in those flowers, whose purest matter is the earth: and whose freshest beauty is so fading: what will you doe in a Nose-gay of flowers, whose matter is divine; and whose smell, and beauty will never decay: Such an one I doe here humbly present unto your Ladship: you may use it summer and winter without feare of withering; yea, herein are flowers both for food

The Epistle Dedicatory. 5

and physick: for meats, and medicine. Length of time will no whit impaire, either the beauty or Vertue of them, and therefore they doe most transcendently excell all earthly flowers whatsoever: Indeed I must ingenuously confesse, that few of them grew upon mine owne soyle; yet before I could bind them together in this handfull, my labour was not small in walking through so many Gardens, out of which I have selected them: neither as I hope will it be offensive, or prejudiciall to the worthy Planters and Owners of them (some of which are with God, others now living) that I thus disperse them abroad, themselves having first made them common: If your

6 The Epistle Dedicatory.

Ladiship please to vouchsafe your favourable acceptance of them, I doubt not but they will take the better with others; and if God may receive the glory, and his People benefit by these my labours, I shall have mine end, whose ambition it is to be esteemed.

Your Honours humble servant,
and remembrancer
at the Throne of Grace.

SAMVEL CLARK.

Alcester, Sempt. 20, 1641.





To the Christian
READER.

Christian Reader,



IF ever that prophecie of *Habakkuk. 2. 14.* was yet fulfilled, that the earth should be filled with the knowledge of the glory of the Lord, as the waters cover the Sea: Certainly, it is in our times, and nation; wherein the bright Sunshine of the Gospel hath enlightned our whole Horizon; and that not as at the first dawning of the day, but as risen up to his Noone-point; and our Ministers, as bright Starres,

fixed in their severall orbs, and receiving light from it, doe communicate it to others, and if ever time, and place, since the Apostles, might glory in a knowing, learned, godly, and painefull Ministry, ours much more. A taste whereof this ensuing worke will afford unto thee, wherin thou shalt find a collection of such golden sentences, precious for matter, and beautifull for composure, as will shew the Authors of them, to be men endowed with singular abilities, conferred upon them by God, for the edificatiō of his church, and that I may speake my mind freely, most of them are worthy to bee written in Letters of gold upon pillars of Marble, that they may remaine to all future posterities. Indeed towards the latter end, I have inserted some flowers of humanity

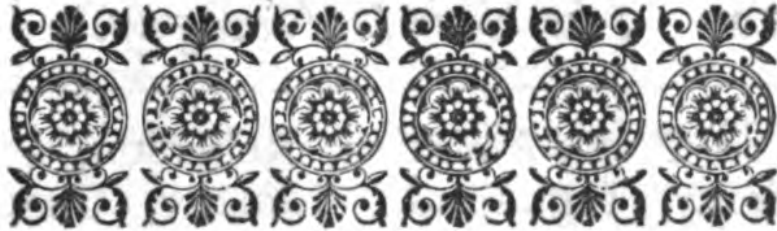
amongst those of divinity, dealing therein as most doe with their Gardens; in which here and there they afford some room for *French* flowers, in regard of their beauty to the eye, though the smell please little; or as *Solomon* in his *Proverbes*, many of which are not only divine, but Morrall, Ethicall, Politicall, &c. And howsoever the whole worke consists of sundry briefe sentences, yet thou shalt find them not altogether without method; for that usually, such as might bee ranked under an head, are conjoynd together; as first, of sinne in generall, both originall, and actuell, then of sundry particular sins, then of Repentance, Grace, Faith, &c. And indeed, there are few heads in Divinity, of which something may not be found herein: and towards the latter end

there are many Miscellanies, which could not be so well reduced to an head. In all, my aime hath beene to mixe profit and pleasure together, that such Readers, as affect either, whiles they seeke for the one, might find the other; Also, which being done, I have mine end, which next after Gods glory, was thy soules good; and in Recompence of my paines, desire thy prayers for him, who is,

*Devoted to the service
of thy faith,*

SAMVEL CLARK.

AYE



A
P O E S I E
OF
Spirituell Flowers.



THE sinne of man, because he was Lord and Head of the world, was a spreading and infectious evill, which conveyed poyson into the whole frame of nature, and planted that seed of universall dissolution, which shall one day deface with darkenesse, and horreur, the beauty of that glorious frame which wee now admire.

2 Pride, Ambition, Rebellion, Infidelity, Ingratitude, Idolatry, Concupiscence, Theft, Apostacy, unnaturall affections, violation of the Covenant, an universall Renunciation of Gods mercy promised, and the like, were those wofull Ingredients of which the first sinne was compounded, in the committing whereof we were all sharers, because *Adams* person was the Fountaine of ours, and his will the representative of ours.

3 Sinne in the Faculty, is poyson in the Fountain, that sheds infection into every thing that proceeds from it.

4 Lust as its like fire in multiplying, so 'its like hel-fire in abiding, it needs not to be preserved by a supply of outward materials to foment, and cherish it, but it supports it selfe.

5 As the water when 'its stopt in 'its principall course, yet one where or other (where it best may) it will find a vent: even so Lust in the heart, when the mind and faculties, and body,

and members, are quite tyred out in the principall service, will make a shift to breake forth into some easier vent.

6 A mans actuall sinnes are personal, and therefore intransient, they begin and end in himselfe: but originall sinne is naturall, and therefore with the nature it passeth over from a man to his posterity, being an entaile that can never bee cut off.

7 Originall sinne is left whole to every child of *Adam*: all have it, and yet every one hath it all too.

8 A godly mans trouble, is not only for the smart and sting of sinne, but for the filth and foulnesse of it, and the offence done to God by it, he accounts the greatest evill in sinne, as God himselfe doth.

9 Though our sinnes be exceeding great, yet we must labour to see an Alsufficiency in God, a largenesse of his mercy, which is able to swallow them up.

14 *The Saints Nosegay.*

10 A pure heart casts out sinne, as pure liquor doth scum.

11 As when oyle and water are mixed together, the oyle will worke it selfe out, and purifie it selfe: so a regenerate man, though he sinne, hee doth not mingle with sinne, but hee workes it out by repentance.

12 Whilst fire and water contend, neither' is overcome, but when one yeelds to the other, then 'its overcome: so when there is a contestation betweene us and sinne, if we yeeld to it, wee are overcome of it; and hee that is overcome of sinne cannot be in Christ.

13 As a Medicine is applyed in vaine, so long as the arrow head is in the wound: so if but one sin, or failing be allowed, all the meanes of grace are in vaine to that person.

14 The sinnes of Gods people are sooner ripe, then the sinnes of the Heathen which know him not: because they have the constant light,

and heat of his word, to hasten their maturity.

15 As there is chaffe about every corne in a field, saltnesse in every drop of the sea, and bitternesse in every branch of wormewood: So there is sinne in every faculty of man.

16 Sin cleaves not only to our members, but runs over with a prodigious exuberancy into our very excrements, and adjacents: *Absalon* was proud of his haire: *Iezabel* of her paint, *Herod* of his roabs, &c.

17 Not to sinne is here only our Law, but in heaven it shall be our reward.

18 God suffers some sinne to remaine in his children, to draw them still to him, to cast them alwayes upon the hold, and use of their faith, that their prayers may still find something to aske, which hee may give, and there repentance something to confesse which hee may forgive.

19 A lust may dog and pester, and

overtake an holy man that hates it, and yet he hates it still : and the word may fright, & drive a wicked man from the sin he loves, and yet hee loves it still.

20 As the cloud which the Prophets servant saw, was at first no bigger then an hand, after it grew to cover all the Heavens : and the reason was, it rose out of a sea : So the sinne of a man wil continually grow, and over-flow all his life : and the reason is, it hath a sea of lust to supply it continually.

21 Lust is like a furious rider never weary of the way, though the poor beast, which must serve the Riders turne may quickly bee worne out.

22 If we who are Gods children doe our endeavour in mortifying our sinnes, the grace of Christ in us wil weaken much the grace and favour of Christ to us will forgive the rest, and the power of Christ at last will annihilate all.

23 The suggestions of sin quickly beget delight, and delight as easily growes into consent, and when the will

(like the Master-Fort) is taken, the inferiour members can no longer stand out.

24 Sinne hath certaine Maximes and Principles of corrupted reason, which it takes for indubitable and secure, wherewith it countenances its tyrannicall commands.

25 Though the first allurements of sinne seeme modest, and moderate, yet if the Serpent get in but his head, hee will easily wind in the rest of his body: or if hee should not, yet his sting is in his head.

26 Sinne loves not to be betrayed, or complayned of: Mutuall confession of sinne, to those who will pray for a Sinner, is a meanes to heale it.

27 As sinne is a violation offer'd by man to the law: so punishment is a violation retorted from the Law, to man.

28 Sin is in the will of a man, as a bias in a bowle, as a flame in smoke, or as spirits in the body, to actuate,

and determine it to its owne way, hee therefore cannot resist the will of sin who hath no more then a sinfull will to resist it by.

29 The heart is a forge to contrive, and the members instruments to execute; the heart a wombe to conceive, the members midwives to bring forth lust into act.

30 The more tenderly and seriously any man is affected with the sense, and sorrow for the power of sin; the more hee is deterred from it.

31 A ship may in the midst of a calme by reason of a mist, and the marriners negligence to sound and discover the distances from land, split it selfe upon a rocke, as well as bee cast upon it by an irresistable storme: So the man who never fathomes his heart, nor searcheth how neere hee is to ruine, but goes leasurely, and vni-formely on in his formall, and pharisaicall security, when he least thinketh on it, may perish as likely under the

power of sinne, as he in whom the rage of it is most apparant.

32 The heart of a man is like a beast that hath much filth, and garbage shut up under a faire skin, till the word like a sacrificing sword slit it open, and (as it were) unridge the conscience to discover it.

33 As a small stone thrown with a strong arme will doe more hurt, then a far greater sent forth with a fainter impression: so a small sin committed with a high hand, with more security, presumption, and customariness then others, will more wast the conscience, then far greater out of infirmity, or sudden surprisall.

34 If sin which cannot be avoided, be not lamented, it is vndoubtedly obeyed.

35 As mad men must be bound before they can be cured; so men in their lusts must be hampred by the Law before the Gospell, and the spirit of liberty will bee welcome to them.

36 A hammer and a pillow is the best way to breake a flint: a prison and a pardon, a scourge and a salve, a curse and a Saviour, is the best way to humble and convert a sinner.

37 As a body in the grave is not pained, nor dis-affected with the weight and darknesse of the earth, the gnawing of wormes, the stinke of rottennesse, nor any violence of dissolution, because the principle of sense is departed: So though wicked men lie in rotten and noisome lusts, and have the guilt of many millions of sins lying on their soules, yet they feele nothing because they have no spirit of life in them.

38 If Gods grace prevent sinners before repentance, that they may returne; shal it not much more preserve repenting sinners, that they may not perish?

39 As the sweetest wine in an aguish palate tasts of that bitter humour which it finds there: So lusts,

and curses interweaving themselves in a wicked mans hands, take away the sence of their simple goodnesse, turne their table into a snare, and the things which should have bin for their good into an occasion of falling.

40 As in vntilled ground there are ill weeds of all sorts, yet commonly some one that growes rifer, and ranker then all the rest; So in the soule of man there are spirituall weeds of all sorts: yet usually some one pestilent humour more predominant then all the rest, which if once mastered in us, the other petty ones will bee the easilier subdued.

41 Every one (say some) hath his owne Balsome in him; but its most sure that every one hath his owne bane in him.

42 As the earth though but a Center, or point to the heaven, yet is a huge body of it selfe; So there is no sin though but a mote in comparison of some other, yet is a beame in it selfe.

43 Though sinne in the Godly bee plucked up by the root, yet its not wholly pulled out: though dejected in regard of its regency: yet not ejected in regard of its inherence.

44 As when wine is poured out of a cup, the sides are yet moist, but when its rinsed, and wiped there remains neither tast nor tincture: so that glimmering of divine light, left in a naturall man, is so put out by obstinacy in an evill course, that not the least sparkle thereof appeareth.

45 As the spider sucks poison out of the most fragant flowers, or as a foule stomacke turns good food into ill nourishment: so wicked men make ill conclusions of good premises and perverse application of wholesome precepts.

46 All the dirt in the world cannot defile the sun: all the clouds that muffle it, it dispells them all, yet sin hath defiled the soule, that as farre passeth the sun in purenesse, as the sun doth a clod of earth: yea the

least sinne defiles it in an instant, totally, eternally.

47 The deluge of waters which overflowed all the world, washed away many sinners, but not one sin; and the world shall be on fire, yet all that fire, and those flames in hell that follow, shall not purge one sin.

48 Though the old wals, and ruinous palace of the world stand to this day; yet the beauty, the glosse, and glory is soiled, and marred with many imperfections, cast upon every creature by mans sin.

49 All the evils in the world, serve but to answer and give names to sin: Its called poison: and sinners, serpents: it's called a vomit, and sinners dogs: the stench of Graves, and they rotten sepulchers; sin, mire; and sinners, sows: sin, darknesse, blindnes, shame, nakednesse, folly, madnesse, death, whatsoever is filthy, defective, infective, or painfull.

50 By how much the soule exceeds

all other creatures in excellency, by so much sin which is the corruption, poison, sicknes and death of it, exceedeth all other evils.

51 When *Eudoxia* the Empress threatned *Chrysostom*, goe tell her, saith he, *nil nisi peccatum timeo*: I feare nothing but sinne.

52 As bring one candle into a roome, the light spreads all over, and then another, and the light is all over more increased: So every sin in us by a miraculous multiplication inclineth our nature more to sin then it was before.

53 All things in the world, if they bee great, then are but few: if many then are but small: the world is a big one indeed, but yet there is but one: the sands are innumerable, but yet small: but our sins exceed both in number and nature, infinite, and great.

54 Wicked men live upon the creame of sin, and having such plenty, they picke out none but the sweetest bits

to nourish their hearts withall, *James* 5, 5.

55 As the killing of a King is amongst men a crime so hainous, that no tortures can exceed the desert of it: all torments are too little, any death too good for such a crime: so sin which is *Dei cidium* a destroying of God, so much as in us lies is so hainous that none but God himselfe can give it a full punishment.

56 As a cloth is the same when its white, and when died with a scarlet colour, yet then it hath a tincture given it, that is more worth then the cloth it selfe: So when a man sins not knowing the law, the sinne is the same for substance it would be, if he had knowne it, but that knowledge makes it of a scarlet colour, and so far greater and deeper in demerit, then the sinne it selfe.

57 A sinne against knowledge is, when knowledge comes and examines a sin in, or before the committing of

it, brings it to the law, contests against it, condemnes it, and yet a man approveth and consenteth to it.

58 As nature elevated by grace riseth higher then it selfe, so being poisoned with sin, it is cast below it selfe.

59 To sinne against mercy, of all other increaseth wrath; for such must pay treasures for treasures spent: as lavishly they spend riches of mercy, so God will recover riches of glory out of them.

60 Gods servants are noble, and free, though fettered in chaines of Iron, as the slaves of sinne are base prisoners, though frolicking it in chaines of gold.

61 Sinne is the spawne of the old Serpent, the birth of hell, and the vomit of the Devill.

62 Sinne is more hatefull to God then the Devill; for hee hates the Devill for sinnes sake, not sin for the Devils sake.

63 Sinne is like a Serpent in our

bosoms, which cannot live, but by sucking out our life blood.

64 Hee that is under the dominion of his lusts, never yet resolved to part with them.

65 One little hole in a ship will sinke it into the botome of the sea; and the soule will be strangled by one little coard of vanity, as well as with all the cart roaps of iniquity.

66 When a man dives under water, hee feeleth not the weight of it, though there bee many tuns of water over his head; whereas halfe a tub of it taken out of its place, and set upon his head, would bee burthensom; so whilst a man is over head, and eares in sinne, he is not sensible of, nor troubled with the weight of it: but when hee begins to come out of that state of sinne, then sin begins to hang heavy, and hee feeles the great weight of it.

67 As a living member is no burthen, nor cumbersome to us, but a dead one is: so as long as Sinne lives in the

soule, 'its nothing cumbersome: but when its once mortified, it becomes a great burthen to us.

68 As the out-rage of Pirats will not cause two States at peace together to enter into warre, unlesse the one state consent to, and maintaine them in their rapine: so 'its not the rising of lust in our hears, that breaks the peace betweene God, and us, unlesse they be consented to, approved of, and nourished with some presumption.

69 As in a corne field, unlesse wee manure, and plow, and weed it, it will waxe fallow, and be overcome with weeds: so 'its with our hearts, except we plow them, and weed them, and watch over them, they will soone bee over-growne with lusts.

70 Puntos, & formalities, and cuts, and fashions, and distances, and complements, which are now the darling sins of the upper end of the world, shall in the end prove nothing, but well acted vanities.

71 The adulterating of wares, the counterfeiting of lights, the double weights, and false measures, and the courteous equivocations of men greedy of gaine (which are almost woven into the very art of trading) shall in the end prove the mysteries of iniquity, and selfe-deceivings.

72 Such as study play-bookes, Pasquils, Romances, &c., which are the curious needle-worke of idle braines, doe but load their heads with Apes and Peacocks feathers, in stead of pearles, and precious stones.

73 The conflict of the godly is with the unholinesse of sinne; but the conflict of the wicked, is only with the guilt, and other sensuall commodities of sinne: the first hates sin, because it hath filth in it to pollute: the other feares sin because it hath fire in it to burne the soule.

74 As a noble mans child stolne away, and brought up by some lewd begger, cannot conceive, or suspect the

honour of his blood : so unable is corrupted nature, that hath beene borne in a wombe of ignorance, bred in a hel of uncleannesse, and enthralled from the beginning to the Prince of darkenesse, to conceive or convince a man of that most holy, and pure condition, wherein he was first created.

75 The best wit without heavenly wisdomes makes us either the devils instruments to trudge upon his errands, to drudge in his service, or his implements to weare his coat to make him pastime.

76 The workes of naturall men doe neither begin in God, nor looke towards God, nor tend to God ; God is neither the principall, nor the object, nor the end of them.

77 The Spirit opens sinne in the soule, as a Chrirurgion doth a wound in a close roome, with fire, friends, and remedies about him : but the Devill first drawes a man from Christ, from the word, from the promises, and

then strips the soule, and opens the wound thereof in the cold ayre only, to kill and torment, not to cure and releeve.

78 It is as great a work of the Spirit to forme Christ in the heart of a Sinner, as it was to fashion him in the wombe of a Virgin.

79 Outward temptation, prevented inward corruption in our first parents; but inward corruption prevents outward temptation in us.

80 Most carry themselves, as men to men, recompensing love with love againe: but as Devils towards God, recompensing his love with hatred.

81 We make God stay our leisure in turning from sinne; therefore hee may well make us stay his leisure in pardoning of it.

82 Want of sorrow for sinne is a greater argument of want of love to God, then the sin it selfe.

83 A Glutton may fill his belly, but he cannot fill his lust: a covetous man

may have his house full of money, but hee can never have his heart full of money: And an ambitious man may have titles enough to over-charge his memory, but never to fill his pride.

84 Water mingled with wine, doth not take away the substance of wine, but weakens it: so our smaller sins doe not take away the nature of good deeds; but weaken them, and make them lesse perfect.

85 Blacke besprinkled upon white, takes not away the whole colour of white, but only darkens it: so our good workes are not rooted up by our infirmities, but onely defaced, and obscured.

86 An unadvised practise comming from ignorance, is farre more tolerable, then wilfull disobedience, convicted, and condemned by knowledge.

87 In *Adam* and Christ no thoughts were misplaced; but though they were as many as the stars, yet they kept their rankes, and marched in their

courses: but ours as Meteors, daunce up & downe in us.

88 As in printing, let the letters be never so faire, yet if not placed in their order, and rightly composed, they marre the sense; so are our best thoughts, if mistimed, or misplaced.

89 Our thoughts at best are like wanton Spaniels, who though they go with, and accompany ther Master, and come to their journies end with him; yet do run after every bird, and wildly pursue every flock of sheepe they see.

90 If wee would but looke over the coppies of our thoughts, which we write continually, wee should find as much nonsense in them, as we find in mad mens speeches.

91 Whereas men should draw crosse lines over their sinnes, and blot them out through faith in Christs blood, they rather cobby, and write them over againe in their thoughts, with the same contentment as they first acted them.

92 Thoughts are the first begotten,

and eldest sons of originall sin; yea, and the Parents, and begetters of all other sins, their brethren; the first Contrivers, and Achitophels of all the treasons, and rebellions of our hearts, and lives; the bellowes, and incendiaries of all inordinate affections; the panders to all our lusts, and the disturbers in all good duties.

93 If we have not mines of precious truths hid in our hearts, no wonder if our thoughts coine nothing but drosse: frothy thoughts, for better materials, which should feed the mint, are wanting.

94 As to prevent wind which ariseth from emptinesse, men use to take a good draught in the morning: so to prevent those vaine, & windy thoughts, which the heart naturally engenders, and which arise from emptinesse; bee sure every morning first to fill thy heart with thoughts of God.

95 Heauen hath a Pillory, whereon *Pia fraus* her selfe shall be punished.

96 He that surpriseth truth with an ambush of equivocation, is as bad an enemy, as he that fights against her, with a flat lye in open field.

97 A lye once set on foot besides the first Founder, meets with many Benefactors, who contribute their charity thereunto.

98 Slender and leane slanders quickly consume themselves: but he that is branded with a great crime, though false, when the wound is cured, yet his credit will bee killed with the scarre.

99 Slanderers slay, no lesse then three at once with one blast of their breath: The person traduced, Themselves, and the party they make report to: The first in his fame: Themselves in their souls: And the last also in the like, by drawing him to communicate with them in their sin.

100 Covetousnesse doth so farre estrange a man from the power of the

36 *The Saints Nosegay.*

excellency of grace ; that it degrades him of all the sweetnesse of nature.

101 The world hath set adultery in a white sheet, but God himselfe hath stamped a black brand on covetousnesse, calling it Idolatry.

102 The upper rooffe of the mouth is called *cœlam* ; but many men have no heaven in their mouths, no upper part, but all lower, never speaking but of these base, and low things.

103 All vices are subtile, and sly, and can borrow habits, and dresse themselves in the attire of vertues.

104 He that drives the trade of breaking promises, though he may for a time fairely spread his train, yet hee will moult his feathers soone after.

105 None can be fledge in wickednesse at the first hatching.

106 The Devils last stratagem is, if hee cannot beat us downe to sinne, to blow us up with pride.

107 Corruption is apt to turne learning into leaven, to infect the heart with

pride, which being armed, and seconded with wit, breakes forth into perverse disputes, and corrupts the mind.

108 Men testifie their pride in their lookes, and fashions, in their eyes and tongues; its the deepest, the closest, and yet one of the openest sins: as a great Oake, that spreadeth much in sight, and yet is deep under ground too.

109 Ordinarily men would not be at such a distance in tenets, if they did not too much concur in the pride, and vaine glory of an opinionative mind.

110 Pride in a Christian is like the spleene in the body, that groweth most, when other parts wast and decay.

111 Pride, and selfe-conceit is a Bastard often begotten betwixt a learned head, and an unsanctified heart, which being once conceived in the soule, causeth it to swell till it burst in sunder.

112 Its strange, yet true, that God

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sitting aloft in heaven, the higher that a man lifteth himselfe, the farther he is from him : and the lower that a man stoopeth, the nearer hee is to him : as appeareth in the Pharisee and Publican.

113 As an whole City will soone be faire, if every one will sweepe but before his owne doore : so a whole State would soone be reformed, if every one would looke home, and mend one.

114 As warre with the world procureth peace with God : so sorrow for sinne procureth joy in God : the way to joy is by grieffe, as the way to health is by physick.

115 A mans sorrow may be sincere, though hee can weepe more for the losse of some deare friend, than for his sinne ; because nature and grace con-curre in the first ; whereas nature, and grace crosse in the second.

116 Nothing will make Gods children so faire, as to wash themselves every morning in their teares.

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117 As wee see stars in cleare waters: so the stars of true joy appeare in the crystall water of repentant teares.

118 Repentance is the younger brother to innocency it selfe.

119 Without sound humiliation, sinne is not accounted the greatest evill, nor Christ the greatest good.

120 If God hath cured the stone in our hearts, dissolving it by gentle draughts, when hee hath bound others, cut them, and put them to much paine in taking it from them, we should remember, that we are engaged to the more thankfulness.

121 Repentance with man is a change of the will, but repentance with God is the willing of a change.
Aquin.

122 Comforts, and chastisements, joy and sorrow make checker-work in our lives; sorrow bedewes our eyes with teares, and joy wipes them off againe.

123 A Christian in regard of that spirituall conflict, that is within him, may say, good is before me, the glory, the service, the wayes of God: I see it, but I cannot love it: I love it, but I cannot doe it. I doe it, but yet I cannot finish it: I will, but yet I rebell: I follow, but yet, I fall: I presse forward, but yet I faint, & flag: I wrestle, and yet I halt: I pray, and yet I sinne: I fight, and yet I am a Captive: I crucifie my lusts, and yet they revile me: I watch my heart, and yet it runs away from me.

124 As true valour is more encreased by opposition; so the more a child of God fals into sinne, the more grace is strengthened, and Satan gets the lesse ground: for as water where it finds a stop, grows more violent; so grace where it finds resistance, growes more strong and intent.

125 The soule of a man naturally in regard of grace, and goodnesse, is *instar codicis depravati*, as a booke

blurred, blotted, and mis-printed, that must have much rased, and done out, ere it can be well corrected.

126 Gods grace and good things in us, are like a dull sea coale fire; which if it be not often blowne, and stirred up, though there be no want of fuell, yet wil of it selfe at length dye and goe out.

127 Its a sure signe of grace to see no grace, and to see it with grieve.

128 There may be spirituall life without sense of paine or grieve, as it is with the Saints in heaven; but there can bee no sense of paine, and spirituall grieve, where there is not some beginning of spirituall life.

129 The greatest part of a Christian mans perfection in this life, consisteth rather in will than in work, and in desire, and endeavour more than in deed.

130 As hunger is a signe of health in the body, so is spirituall hunger of health in the soule.

131 As the eye can see other things, but it cannot see it selfe; so Christians many times better see how others grow in grace, than how themselvs do, though they grow as fast, or faster than others.

132 As a worke-man hath neither lost, nor lessened his skill, because hee either wants, and cannot worke; or hath bad tools, and therefore cannot work so well as if he had better: so neither doth it follow, that grace is abated in the soule, because its not so vigorous, able, and active, the body being by age, sicknesse, or feeblenesse decayed and disabled, as it was when the parts and functions of it were fresh and lively.

133 As broths, meats, & medicines, though they delight not the taste of a sicke person, yet they may preserve life, and by degrees strengthen him: so holy actions, though performed weakly, yet with holy diligence, may much benefit the soule, though for the

present it find little spirituall relish in them, or comfort by them.

134 As a woman that hath felt her child stirre, concludes that shee hath conceived, though she doth not alwayes feele it stirre : so if upon good grounds wee have found Gods grace, and favour by the powerfull work of the spirit upon our souls, wee may be assured of spirituall life, though we find it not so sensibly work in us at all times.

135 As the starres shine but with a borrowed light from the sunne : so unlesse God shine secretly, and give light to our graces, they will neither appeare to comfort us, nor to bee a witnesse of Gods favour to us.

136 As the chaffe when the wheat is tossed in the sive comes up to the top : so in commotions, and winnowings of spirit, our corruptions float in our consciences, whilst the graces that are in us, lye covered under them out of sight.

137 Grace comes into the soule like

light into the ayre, which before darke, is illuminated in all parts at once: or as heat into cold water that spreads it selfe through the whole substance.

138 God brings not a paire of scales to weigh our graces, and if they be too light to refuse them: but he brings a touchstone to try them; and if they be true gold, though never so little of it, it will passe currant with him.

139 As fire by an Antiperistasis gathers heat, when its compassed about with coldnesse: so the nature of true grace, is to gather strength by relapses.

140 As the senses discern betweene colour and colour; betweene taste and taste: so there is an ability in those which are perfect to discern betweene good and evill. *Heb. 5. ult.*

141 As in a combat betweene two, the stronger upon equall termes would get the victory, but his adversary getting upon a hill, and having the wind of him, overcomes him, and leadeth him captive: so the spirit,

though upon equall terms it would alwaies get the better of the flesh; yet when the flesh gets upon the hill of temptation, and by driving the smoake thereof into its eyes, blinds it, upon such a disadvantage it may be overcome.

142 As the Sun, when the beames of it are applyed to a fitly disposed matter, and rest thereon, it begins to beget life, and motion in it, and makes it a living creature: so the Covenant of grace when its applyed to the heart of a man, it begins to beget life in him, and to make him a new creature.

143 When the Lord writes his law in the heart, he doth not only knock off the old bias of sinfull lusts, but sets on a new bias that bowes, and bends it to the wayes of God; so that besides the commandement, there is a strong inclination that carrieth it that way.

144 Knowledge is the oyle wherein the flame of the spirit lives: so that a man cannot have more grace, than he hath knowledge, though he may have

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much empty and unprofitable knowledge without grace.

145 As the Load-stone hath a lingering inclination after the iron, though it be pulled away a thousand times from it: such a disposition there is in Gods servants to choose him for their Lord and husband.

146 As a graft in a Crab-tree stock, changeth both sap, and fruit, and leaves, and all of another fashion: so when the life of grace is put into a naturall man, it changeth the whole frame of the soule, both the inward, and the outward man.

147 As the earth may bring forth grasse, and common wild flowers of it selfe; but it must bee plowed, and sowne before any choice plants can grow there: so our common natures may bring forth things that are morrally good, but they must bee plowed with contrition, and sowne with spirituall graces, before they can bring forth fruits of righteousness.

148 As the members of the body are knit unto the head, but some nearer, some farther off: so in Christs body, all draw grace from him; yet in difference of grace, there is difference of hope.

149 Grace and merit fight like fire and water, the one puts out the other. Christians should have such humble judgements, as to bee willing to learne any (though unwelcome) truth, to unlearne any, though darling error.

150 All duties are so much the better performed, by how much the persons are more religious, from whose abilities the same proceed.

151 There may bee a brasen face, and much foolhardinesse without grace, but never a brave mind indeed, and spirit of steele.

152 When a weak servant goes about a businesse, though he doe it not so wel as a stronger; yet a wise Master will consider his weaknesse: so the Lord considers the natural weak-

nesse of his servants, and deals mercifully with them in such a case.

153 When a man is to use his horse, he suffers him not to run wildly up and downe in the pastures, but will have him under bridle; so wee should keepe our hearts in frame, that they may be ready to do us service in holy duties, when we have need of them.

154 No workes, signes, nor miracles are able to change the hardnesse of mans heart, but the grace of God only.

155 As a man looking through a red glasse, everything seemes red to him: so God looking upon his children, through the bleeding wounds of their blessed Saviour, beholds them faire and ruddy, deeply died with an heavenly dye of acceptation and grace.

156 The riper that the corne growes, the looser will the chaffe be; and the more a man growes in grace, with the more ease will his corruption bee severed and shaken off.

157 Men may bee enlightned, but

not sanctified: as a false starre, or *ignis fatuus* may have light without influence, or heat.

158 As in the body, there is required not onely beauty, but order and proportion: so in duties, an excellent worke must neither be misplaced, nor mistimed, nor attended with incongruous circumstances, otherwise it will rather prove a snare of Satan, than a fruit of the spirit.

159 As light continues not in the house, but by its dependance on the sunne: shut out that, & all the light is presently gone: so wee can doe nothing, but by the constant supply of the Spirit of Christ, hee that begins must finish every good worke in us.

160 When Christians cannot doe duties with life, yet they should doe them with obedience; when not in comfort, yet with feare and trembling; when not as they were wont, yet as they are able, that what is wanting in strength, may bee made up in their humility.

161 Restrayning grace only charmes, and chaines up sinne: renewing Grace crucifies, and weakens it; that turnes the streame into another channell; this keeps it in its bounds, that is contrary to the rage of sin only: this to the reigne of it.

162 A naturall conscience only shewes the danger of sinne, and so makes a man feare it: but a spiritual conscience, shewes the pollution of sin, and so makes a man hate it.

163 Flesh and spirit are in a man, as light and darknesse in the dawning of the day; as heat and cold in warme water, not severed in distinct parts, but universally interweaved, and co-existent in all.

164 Every one hath two selves; a selfe of nature, and a selfe of sin, and both must bee denied for Christ: this we must ever cast away as a snare; and that wee must be ever ready to lay downe as a sacrifice, when Christ

is pleased to set him selfe in competition with it.

165 God hath linked together with an indissoluble bond, happinesse and holinesse: reigning, and righteousness; the one as the Crowne, the other as the Robe; therefore the one cannot be had, or worne without the other.

166 As it is an high impiety for a man to bee bad in a good age, and to continue unreformed in a generall reformation: so it is a speciall commendation for a man to bee good in a bad age, and to continue uncorrupted in times of generall corruption.

167 There is no way to compasse contentment, or happinesse without God, and there is no way unto God, but by godlinesse.

168 Godlinesse may doe a man good without gaine, but gaine can doe a man no good without godlinesse.

169 As the garments that we weare, must receive heat from the body, be-

fore they returne heat to it: so there must be matter of joy, and comfort from within, ere any sound joy, or comfort can accrew from anything without.

170 The godly are not heavy, because they are holy; but they are heavy, because they are no more holy.

171 As health freeth from all diseases, according to the degrees of it: so sanctifying grace freeth from all vices that are contrary thereunto, according to the measure and proportion of it.

172 As the motion of the heart and lungs is alwayes stirring, wheresoever a man is, and without paine it cannot bee long hindered by holding the breath; so it is a signe that godlinesse is growne to a kind of connaturalnesse, when religious dispositions continue with us in all places, and cannot without trouble be long interrupted.

Psal. 39. 1. 2. 3.

173 A good Christian is like a dye that fals alike every way: or like gold,

cast it either into fire, or water, and it neither wasts with the one, nor rusts with the other; but still retaines its owne purity.

174 A child of God is like a piece of gold, though it want its full weight, yet give it its allowance, and it passeth currant.

175 He is truly religious that converseth so with men in publike, as if God over look'd him, and that communeth so with God in private, as if men overheard him.

176 S. *Augustine* saith, It is the very essence of righteousnesse, for a man to be willing to be righteous.

177 Holy men in their praise-worthy things are like the light side of the cloud, which conducted Gods Israel in their way to *Canaan*; but in their faults and faylings as the black of the cloud, which whoso followeth (with the *Egyptians*) is sure to be drowned in the red sea of perdition.

178 As the Philosophers stone turnes

all mettall into gold : as the Bee sucks honey out of every flowre ; and a good stomack sucks out some wholesome nourishment out of what it receives into it selfe : so doth an holy heart, so farre as it is sanctified, convert, and digest all into spirituall, and usefull thoughts.

179 If wee try to wind up our soules at any time to holy meditations, wee shall find our minds (like the pegs of an instrument) slip betweene our fingers, as we are winding them up, and so fall downe againe before we be aware.

180 As the clearest blood makes the best spirits, so a good life the greatest confidence ; the purest ayre breeds the greatest agility, and the purest life the fairest hope.

181 A man may have a good colour from flushing or panting, though his body be unsound, and a man can never have an healthful body, but his complexion is good. So the heart is never good, but it will appeare outwardly :

leaves may be without fruit, but fruit cannot bee without leaves.

182 As a man that sails to such a place, his compass stands stil right, though the wind carry him violently another way ; but the gust being over he returnes, and sayles to his intended haven : so the Saints sayle by a right compasse, their intents are still good ; if they doe otherwise its by accident, when they are overborne by some temptation, which being once over, they returne into the right way againe.

183 He that cuts downe a tree with an ill axe, cuts it downe in the end, though not so neatly : so a good man is still destroying the body of sinne by obedience, though it bee with some hacking and imperfection.

184 Science, and conscience, both joynd together, make up a perfect man in Christ Jesus.

185 The nature of faith is to apprehend righteousnesse in the sense of sinne ; Hapinesse in the sense of

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misery, and favour in the sense of displeasure.

186 The reason why a perspective Glasse drawes remote objects close to the eye, is, because it multiplies the species : So we by faith apprehending an infinite and everlasting glory, must needs conceive anything through which wee looke upon it, to bee but short and vanishing.

187 As every line in a circumference, though never so distant each from other, doth if it be followed carry a man at last to one, and the same center : so every promise by faith apprehended, carrieth a man to Christ ; and to the consideration of our unity with him, in the right whereof wee have claime to them.

188 As a bird with a little eye, and advantage of a wing to soare up withall, may see more then an Oxe with a greater : So the righteous with a little estate joynd with faith, tranquillity, and devotion, may have more pleasure, feele

more comfort, and see more of God's bounty, and mercy, than a man of vast possessions, whose heart cannot lift itself above the earth.

189 A man cannot live without lively faith, and faith is not lively, without an holy life.

190 Faith in Christ must be seconded with faithfulness unto Christ, as wee must have faith in him, so wee must keep faith unto him.

191 As its but an harlotry love, for a woman to love the gift more than the Giver : so its but an harlotry faith for us to trust Gods pledge, or pawne, more than himselfe.

192 Faith will enable us to see the sweet sunshine of Gods favour, even through the thickest clouds of Gods wrath.

193 It is the efficacy of faith to beleeve what wee see not : and it shall be the reward of faith, to see what we beleeve. *Greg.*

194 Faith is a miracle of miracles ;

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for its founded as the earth upon meer nothing in it selfe, yet it bears the weight of sinnes, Devils, yea of God himselfe.

195 Christs righteousnesse is as much ours, to save us trusting upon it, as his owne to glorifie him.

196 As when all outworkes in a City are taken, the wals scaled, all fortification forsaken, then a Tower holds out last, and is a refuge to fly to: So when the Devill, and Gods wrath beleaguers us round, and the comfort of all our graces is taken from us, and wee are driven to forsake all our holds of comfort, then we should fly unto the name of the Lord, as to a strong Tower.

197 Wayting on God is an act of faith: resting on him an act of hope: expecting helpe from him an act of patience: the mind quietly contenting it selfe till God doth come: and of submission if he should not come.

198 Wee should so beleeve in God, as if we used no meanes, and yet as

diligently use the meanes, even as if our confidence were to be in them.

199 Thistles are ill weeds, but the ground is fat where they grow: so doubting in a child of God, is a thing that resists faith; it is bad, but it is a signe that the heart is good where it is.

201 Faith should bee in the soule, as the soule is in the body, which is not there in vaine, but is still stirring, and shewing it selfe by motion, and action.

202 As wine which is turned to vinegar, ceaseth to be wine: So ineffectuall faith hath the shaddow, and name of faith only, but it is not faith, and therefore not accepted of by God.

203 As exercise begets health, and by health wee are made fit for exercise: So assurance grounded upon the promise, enableth, enlargeth, and increaseth sanctification, and sanctification increaseth assurance.

204 The Saints that ascend high in obedience, are like men gone up high

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upon a Ladder: the higher they are gone up, the faster they hold, and they are not without some passages of feare to slip downe.

205 There is no darkenesse so desolate, no crosse so cutting, but the splendor of a sound faith, and cleare conscience is able to enlighten, and mollifie.

206 In prayer it is faith that must make us successfull in the word, its faith must make us profitable: In obedience its faith must make us cheerful: In afflictions, its faith must make us patient: In trials, its faith must make us resolute: In desertions, its faith must make us comfortable: In life, its faith which must make us fruitfull: and in death, its faith which must make us victorious.

207 What we cannot beleeve by understanding, we should labour to understand by beleeving.

208 Downwards a mans eye hath something immediatly to fix on; all the

beauty, and fruit of the earth being set on the outside of it, to shew how short, and narrow our affections should be toward it: but upward the eye scarce finds any thing to bound it, all being transparent, and Diaphanous, to note how vaste our affections should be towards God, how endlesse our thoughts, and desires of his Kingdome, and how present to our faith heavenly things should be, even at the greatest distance.

209 As Husbandmen cast some of their corne back into a fruitfull soyle, wherby in due time they receive it back again with encrease: so should wee doe with worldly blessings, sow them in the bowels, and backs of the poore members of Christ, and in the day of harvest we shall find a great increase.

210 Charities eyes must be open as well as her hands, though she giveth away the branches, yet not to part with the root.

211 Almes in Greeke comes from a word that signifies to pittie, because they

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should proceed from a mercifull, and pittifull heart, and in the Hebrew and Syriack, its called righteousnesse, as being by right due to the poore.

212 In workes of charity, our scattering is increasing : no spending, but a lending : no laying out, but a laying up. *Prov. 11. 24. Pro. 19. 17.*

213 Nothing can more effectually deliver a man from need, than to be liberall to them that be in need.

214 Duties must be dicharged, whatsoever difficulties wee meet withall.

215 Christs obedience was meritorious, for the redemption of his Church ; ours only ministeriall, for the edificatiõ of his church.

216 *Luther* said, that God loves *curristas*, not *quaristas* : wee must not reason, but run.

217 Wee bewray our love more by grieffe, in parting with any good, than by our joy in partaking of it.

218 Reward hath an attractive, and punishment an impulsive, but Love hath

a compulsive faculty : Reward drawes : Punishment drives : but love hales a man forward to the discharge of his duty.

219 Love unto Christ is an holy affection of the soule carrying of us with full desire to the enjoying of him, and making us to preferre our communion with him before all things in the world, that may challenge our dearest respect.

220 If God write a law of love in our hearts, and shed abroad his owne love to joyne therewith, it will worke so strongly, that one graine of it, will have more force to purge out sinne, and to constraine and strengthen to obedience, then a whole pound of terrors.

221 How can God but love them that love him, seeing he loved them, when they loved him not.

222 There is no affection freer than love ; as there is nothing more forcible, so nothing that can bee lesse forced.

223 As Rackets at tennis make the ball live in a perpetuall motion ; so doe

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repulses in love, and reflect it stronger into one anothers bosome; the best temper of it, is, that the communication of it, bee neither too forward to coole desire, nor too froward, least it cause despaire.

224 God delights more in his cuntry cottage of a godly heart, than in his courtly pallace of heaven.

225 The triangular heart of man was intended for a mansion for the blessed Trinity: and if wee could but looke into our owne heart, we should find chalked upon the doore, For God; as the Kings Harbingers doe for the lodgings of the Courtiers.

226 Nothing is difficult with God, for his word is his will, and his will is his worke.

227 We can see no more than the back parts of God and live: wee need see no more that we may live.

228 Where God is absolute in threatning, he will be resolute in punishing.

229 God is the most glorious, and most alluring object our minds can fasten on, and therefore the thoughts of him should swallow up all other, as not worthy to be seene the same day with him.

230 Gods power is as much seene in pardoning sinne, and over comming his wrath, as in making a world. *Num.* 14. 17. 18.

231 A poore soule is not contented with ease, pardon, knocking off his bolts, till hee enjoys communion with God, and sees his face in his ordinances.

232 As the sunne is the fountaine of all light, so that whatsoever the ayre hath, its derived from the sunne: so whatsoever comfort is in the creature, its derived from God.

233 As the fire that makes any thing hot, must needs be hotter it selfe: so the Lord (since all that is in the creature is taken from him) himselfe must needs have an al-sufficiency, he must be full of al things.

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234 An host may entertaine strangers with better food, than he gives his children, yet hee keeps the best portion for his children : so God may do much for those that are strangers to him, yet he keeps the best portiõ for his children, which they shal have in the end, though they fare hard here.

235 We must principally love God for his excellēcies not for our own advātages.

236 When wee giue our hearts to God, hee gives them backe to us againe ; much better than when hee received them ; as vapours that arise out of the earth, the heavens returne them againe in pure water, much better than they received them.

237 Hee that gives his heart to God, hath as much liberty, and as much power of his owne heart, as hee that followes lusts.

238 Let a thousand lines come to one point, every one hath the whole, yet there is but one that answereth all :

so it is with the Lord, though there be many thousands that the Lord loves, yet every one hath God wholly. Now as hee is to them alone, so he expects, that they should give themselves to him wholly.

239 Gods performance, and remembrance goe together, as the light and the sunne : so that in giving helpe to man, its enough that God remembers him, whose memory, and mercy are, as it were but one act.

240 Gods booke is not like a Merchants booke, wherein is written both what is owing, and what he oweth himselfe : for God in mercy wipes out what we owe him, and writes onely that which hee owes us by promise.

241 God shewes more mercy in saving some when hee might have condemned all : than justice in judging many, when he might have saved none.

242 Where God multiplies his mercies, and men multiply their sins, there God will multiply their miseries.

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243 The Hebrewes observe, that all the letters in the name of God, are *litteræ quiescentes*, letters of rest; because God is the only center where the soule may find rest.

244 There is no true godlines, where there is not contentment of mind; no true contentment of mind, where there is not godlines.

245 The holier that men are, the happier they are; and the more godly they are, the more true, and sound contentment, they are sure of.

246 There can bee no cōtentment wher any want is, nor freedome from want, where sufficiency is not, as there is not in the creature.

247 God alone is the chiefest good; and the chiefest good is each ones utmost ayme, and therefore our desires cannot be staid, till wee come home unto him, beyond whom wee cannot possibly goe.

248 As a stomack that hath beene enlarged to full diet lookes for it, and

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rises more hungry from a slender meale : so communion with God enlargeth the faculties, and makes them more capable of greater joyes ; and therefore the creature is lesse able to fill the hearts of such, than of others, which never had this communion with him.

249 Gods name is *I am*, because hee is all things to all men that they want.

250 As *Noah*, when the deluge of waters had defaced the great booke of nature, had a cobby of every kind of creature in that famous Library of the Arke, out of which all were reprinted to the world : so he that hath God hath the original cobby of all blessings, out of which if all were perished, all might easily bee restored.

251 The heart is a Pyramis inverted, large towards heaven, but contracted to a point towards the earth : let God raine a large influence of grace upon us, and we should be at a point for earthly things.

252 As ayre lights not without the sun, nor wood heats without fire : so neither doth any condition cōfort a man without God.

253 Let our desires bee what they will, if that which wee have suite with them, its comfortable.

254 When a woman marrieth a trades-man, or excellent Artist, she thinkes it a good portion, and as good as if hee had much money : so they that have the Lord for their portion, have enough, if they have nothing else.

255 As *Hagar*, when the bottle was spent, fell a crying she was undone ; she and her child should perish : there was a fountaine neer, but she saw it not, till God opened her eyes ; so when our bottle is dryed up in such meanes as we depend upon, wee presently say, there is no hope, though the Lord the Fountaine is neere unto us, if wee had but our eys open to see him.

256 As a dropsie man, after he is brought into health, is content with

lesse drinke then hee was before ; so godlinesse brings the soule into a good temper, removing lustful humours, giving him that content that before he wanted.

257 As the Bee, if it found honey enough in one flowre, would not fly to another : so the nature of man, if it found sweetnesse and contentment, and comfort enough in God, it would not turne from him to the creature.

258 If the sunne bee wanting, it will bee night for all the stars : so if the light of Gods countenance be wanting, a man may sit in the shaddow of death, for all the glyster of worldly contentments.

259 As women, when they have good meat to eat, doe sometimes long after ashes and coals, and such things : so when God compasseth a man about with mercies, if hee suffer an inordinate appetite to take hold of him, his soule may have blessings present, and yet receive no comfort from them.

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260 Gods enemies may have abundance, but they are but land-floods of comfort, they make a great shew, and have some reality of comfort in them for the present ; but like ponds, or land-floods are quickly dryed up ; but the springs of comfort only belong to the Saints, to whom they are renewed from day to day.

261 As fire under water, the hotter it burnes, the sooner it is extinguished by the over-running of the water : so earthly things raise up such tumultuary, and disquiet thoughts in the minds of men, as at last extinguish all the heat and comfort which was expected from them.

262 All those phantasticall felicities, which men build upon the creature, prove in the end to bee but the banquet of a dreaming man, nothing but lies, and vanities in the conclusion.

263 Though a man have riches, and thinke himselfe so sure of them, that they cannot be taken away : yet they

are like a flock of birds in a mans ground, which he cannot promise to himselfe any certainty of, because they have wings, and may fly away, *Pro. 23. 5.*

264 The glory of this world is like a rotten post that shines indeed, but its only in the darke.

265 If we lay our selves loaden with the utmost of all earthly excellencies and felicities in the one scale of the ballance, and vanity in the other; vanity wil weigh us downe.

266 They which eagerly pursue the worlds vanities, are like children following butter-flies, which after all their paines they may misse, and if they catch, its but a fly, that besmeares their hands.

267 When the world cannot bring truth of happinesse for her Champion to overthrow us, and draw us from God : shee will bee sure to deale with her old Chapman, the falsehood of the flesh; and so (if wee take not heed) will over-reach us in our bargaine.

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268 King *Henry* the fourth of *France*, asked the Duke *D'Alva*, if hee had not observed the Eclipses : No (said he) I have so much to doe upon earth, that I have no leisure to looke up to heaven : so its true with many Christians, which are drawing lines in the dust (with *Archimedes*) till destruction seaze upon them.

269 As the Lapwing hath a Crowne upon the head, and yet feeds upon dung : so to be crowned with honour from God, and yet to feed upon the dung of the world, as basely as other men doe, is unseemly for a Christian.

270 Earthly things must neither be sought, with the height of designe, nor height of desires ; which like a precious box of oyntment, must not bee powred out upon those things : nor with height of devoir, spinning out our soules (as the Spider to catch a fly) nor spending the first borne of our thoughts upon them.

271 There is a prodigious property

in worldly things to obliterate all notions of God out of the heart of man, and to harden him to any abominations.

272 Christians should beware of plunging themselves into a confluence of many boisterous, and conflicting businesses; as *Pauls* ship, where two seas met, lest the Lord give over their soules to suffer ship-wrack in them: or stripping of them of all their lading and tackling: breake their estate al to peices, and make them get to heaven upon a broken planck.

273 Too much eager love and attendance upon the world, robs many Christians of golden opportunities, of encreasing the graces of their soules, with more noble and heavenly contemplations, on Gods truth and promises: on his name, and attributes: on his word and worship; of rousing up their soules from the sleepe of sinne: of inflaming their spiritual gifts; of enjoying communion with God: of mourning for their sinnes: of besieging

and besetting heaven with their more ardent, and retyred prayers : of bewayling the calamities, the stones of *Syon* : of deprecating, and-repelling approaching judgements, and of glorifying God in all their wayes.

274 A man comes to the world, as to a Lottery, with an head full of hopes and projects to get a prize, and returns with an heart full of blanks, utterly deluded in his expectation.

275 The world useth a man, as the Ivie doth an Oake, the closer it gets to the heart, the more it clings and twists about the affections, and though it seeme to promise & flatter much, yet it indeed doth but eate out his reall substance, and choake him in the embraces.

276 He who lookes stedfastly upon the light of the sunne, will be able to see nothing below, when hee lookes downe againe : and the more a man is affected with heaven, the lesse will hee desire, or delight in the world.

277 As a cloud exhaled by the sun, hides the light of the sun which drew it up: so the great estates, and temporall blessings of God to evil men serve but to intercept the thoughts, and to blot out the notions, and remembrance of him that gave them.

278 If there were no earth, there would bee no darknesse; for its the body of the earth that hides the sunne from our view; and the light of Gods word and graces would not bee eclipsed, if earthly affections did not interpose themselves.

279 As boyes that steale into an Orchard, stuffe their sleeves, and pockets with fruit, hoping to get out with it; but when they come to the doore, meet with one that searcheth them, and sends them away empty: so many hoard up riches, and thinke long to enjoy them, but ere long goe hence, and meet with death which strips them, and suffers nothing to passe with them, but a sorry shirt, which yet

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they have no sense of, nor are better for it.

280 When the body hath a wen, or a wolfe in it, al the nourishment is drawn to that, and the body growes leane and poor : so when a mans heart is taken up with the world, it eats up, and devoures all the good thoughts, and intentions of the mind : and the hidden man of the heart is starved, and pin'd in the meane time.

281 Gold can no more fill the heart of man, then grace his purse.

282 When we see a servant follow two Gentlemen, wee know not whose man he is, but their parting will discover to whom hee belongs : so when death shall sever the owner from the world, then will riches, revenues, &c. and all outward bravery cleave to the world, and leave him as poore a wretch, as when he first came into the world.

283 Worldlings houses are alwayes better ordered then their soules, and

their temporall husbandry is allwayes better than their spirituall.

284 The deeplier that the drowsie heart of a covetous man doth drink of the golden stream, the more furiously its inflamed with spirituall thirst.

285 They do extreamly befoole themselves, which thinke to have two heavens : one in this world, and another in the world to come ; or to weare two crownes of Ioyes, whereas Christ himselfe had the first of thorns.

286 God puts money into earthen boxes (covetous misers) that have only one chinke to let in ; but none to let out, with purpose to breake them, when they are full.

287 On the banks of the dead sea grow those hypocriticall apples, and well complectioned dust (the true emblems of the false pleasures of the world) which touched, fall to ashes.

288 Most men use their knowledge in Divinity, as some doe artificiall teeth, more for shew then service : or

as the *Athenians* did their coine, to count and gingle with onely, striving rather to be able to talke of it, then to walke by it.

289 In some Christians the spring is too forward to hold ; and the speedy withering of their religion, argueth that it wanted root.

290 Hypocrites are like the Egyptian Temples, painted without, and spotted within, varnisht without, and vermine within.

291 None are so mad, as to keepe their Iewels in a Sellar ; and their coales in a closet : and yet such is the profanenesse of wicked men, to keepe God in their lips only, and Mammon in their hearts to make the earth their treasure, and heaven but an appendix, or accessory to it.

292 As a peice of gold may be shaped into a vessell of dishonour for sordid uses : so a worke may be compounded of choise ingredients, the materials of it commanded by God, and yet serve

for base purposes, and directed to our owne ends, it may stinke in the nostrils of God, and be ejected.

293 Men that take upon them the name of Christ, and a shew of religion, and yet deny the power thereof, are not only Lyers, in professing a false love, but theeves too in usurping an interest into Christ, which indeed they have not.

294 Though nothing but the Evangelicall vertue of the word, begets true, and spirituall obedience; yet outward conformity may be fashioned by the terrour of the law: as in *Ahab*.

295 Many who will not doe good obedientially with faith in the power, with submission to the will, with aime at the glory of him that commands it: will yet doe it rationally, out of the conviction, and evidence of their owne principles.

296 An unfruitfull Christian is the most unprofitable creature that is; as a Vine is either for fruit, or for fuell, and

improper and unprofitable for all other uses. *Ezek.* 15. 3.

297 Some come unto Christ, as to a Iesus for roome and shelter, to keepe them from the fire ; not as to a Christ for grace, and government in his service.

298 Many deale with Christ now in glory, as *Ioab* did with *Abner*, they kisse and flatter him in the outward profession of his name, and worship : when they stab, and persecute him in his members.

299 As in flaying of a beast, the skin comes away with ease till you come to the head : so many are well enough content to conform to good courses, til it come to the master corruption, and head-sin, and then ther they stick.

300 The Pharisee in the Gospell exults arrogantly in himselfe, insulting insolently over others, and deceiveth himselfe alone, whom alone hee excepteth, whiles he contemneth, and condemneth all besides himselfe.

301 As inequality in the pulse argues much distemper in the body : so unevenesse in Christian walking, argueth little soundnesse in the soule.

302 Wicked men in affliction are like iron, which whiles in the fire it melts, but after it hath beene a while out, it groweth stiffe againe.

303 He was never good indeed that desireth not to be better ; yea, hee is starke nought, that desireth not to be as good as the best.

304 Peace, and prosperity hide many a false heart, as the snow drift covers many a heape of dung.

305 None are so desperatly evill, as they that may be good, and will not, or have beene good and are not.

305a As our ordinary fire heats but the outward man, but it heats us not within : so common righteousnesse contents it selfe with bodily exercise, and a performance of duties publike and private : but fire from heaven heats our hearts also.

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306 A woman may think that she is with child, but if she finds no stirring, nor motion, its a signe that shee was deceived: so hee that thinkes hee hath faith in his heart, but finds no workes proceeding from it, its an argument that hee was mistaken, for faith is operative.

307 A Man that commits adultery with any thing in the world, hee would willingly bee freed from the service of God, were it not for the losse of heaven, and going to hell: but he that serves him out of love would not goe free if hee might.

308 As a crasie body cannot indure the tryall of the weather; nor a weake eye the light: so an unsound heart cannot endure searching and examination.

309 A Merchant may cast out his goods, when in a storme he is in danger, and yet not hate his goods: so a man may cast away sinne, when it puts him in danger of sinking into hell, and yet not hate his sinne.

310 As we deceive children, taking away gold, or silver, and giving them counters to quiet them : so Satan quiets the consciences of many with bare formes of piety, who are not able to distinguish betweene precious duties, and the right performance of them, and formall, and empty performance.

311 Hypocrites may counterfeit all outward duties, and abstaine from sins, but they cannot counterfeit to love the Lord.

312 *Silla*, surnamed *Fælix*, accounted it not the least part of his happinesse, that *Metellus*, surnamed *Pius*, was his friend : godlinesse is alwayes the best friend to happinesse.

313 As the Cardinal made his Embleme a beech tree with this inscription : *Take off the top, and its the ruine of all the tree* : So its true of the purity of religion, tamper with, and take away that, and all other blessings will be gone.

314 So materiall is the union of

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religion with justice, that wee may boldly deeme that there is neither, where both are not.

315 Its better to leave religion to her native plainnesse, than to hang her eares with the counterfeit pearles of false miracles.

316 Religion dyed in fear never long keepes colour; but this dayes converts, wil be to morrow's apostates.

317 As tame foxes, if they breake loose, and turn wild, will doe ten times more mischief, than those which were wild from the beginning: so Renegado Christians rage more furiously against Religion, than any Pagans.

318 Some turne conscience into questions, and controversies; so that whiles they are resolving what to doe, they doe just nothing.

319 Its a blessed institution of younger yeares, when reason, and religion are together moulded, and fashioned in tender minds.

320 As the very acts fits a man for

the exercise of any bodily labour : so the best preparation unto prayer, is the very duty it selfe.

321 The duty of prayer is spirituall, and our hearts are carnall, and therefore its no easie thing to bring spirituall duties, and carnall hearts together.

322 A man in a ship plucketh a Rocke, it seemes as if hee plucked the rocke nearer the ship, whereas the ship is plucked nearer the rocke : so when wee draw nearer to the Lord in prayer, there is a spirituall disposition wrought in our hearts hereby, whereby we draw nearer to him, but his purposes alter not.

323 Naturall affections may adde wind to the saile of praier, and make it more importunate, though holinesse may guide the rudder, and keepe the course, and make the sterage.

324 As an Angler, when he hath throwne in his bait, if it stay long, and catch nothing, hee takes it up, and amends it, and then throwes it in

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again, and waits patiently : so if we pray, and pray long and obtaine not the thing we pray for, we must looke to our prayers, see they be right, amend what is amisse, and so continue them till God heares.

325 As the Fisher draws away the bait, that the fish may follow it the more eagerly : so God with-holds blessings, that we might desire them more, pray more eagerly for them, and prize them more, when wee obtaine them.

326 The husbandman looks not only to the grain that he hath in his Garner, but to that also which he hath sowne ; yea, (it may be) as to the better of the two : so prayers sowne (it may be many yeares agoe) are such as will bring in a sure increase.

327 As members that are benumbed, by using them they get life and heat, and become in the end nimble : so when the heart is benumbed, and thereby unfit for prayer, the very use of it will make it fit for the duty.

328 As a Physician puts many ingredients into a thing, but its owne principall ingredient that hee makes most account of to cure the disease : so we must use both prayer, and other lawfull means, yet we must know that prayer is the principall effecter of the thing : and therefore wee must put most confidence therein.

329 The blood of sheep and swine are both alike, yet the blood of swine was not to be offered, because it was the blood of swine : so the prayer of an unregenerate man may bee as well fram'd, both for the petitions, and every thing that is required immediately to a prayer, and yet not bee accepted, because of the heart, and person from whom it comes.

330 Though prayer bee the key that opens Gods treasures, yet faith is the hand that turnes the key, without which it will doe no good.

331 There is a two-fold faith required in prayer. 1. Faith in the

providence of God, whereby wee beleeve that he is such a God, as is able to bring the things to passe. 2. Faith in the promise of God, wherby wee beleeve he is willing to bring it to passe.

332 Earnestnesse in prayer is a fruit of faith, and not a meere expression of naturall desires, when there is not only a sense of the thing we want, but also an hope of mercy, a ground to beleeve, that we shall have the thing granted, and out of this ground, an earnest, and importunate begging of it.

333 The person must be righteous, and the prayer fervent, as indited by the helpe of Gods spirit or else its no sacrifice fit for the Lord.

334 When there is no other way to escape a danger, a Christian can goe by heaven, as *Dædalus; Restat iter cælo, cælo tentabimus ire.*

335 Let Papists number their beads, that give their prayers to God by number, not by zeale : but let Saints tell their teares, till they be without number.

336 *Tertullian* saith, that wee should make prayers fat with fastings, which ordinarily are starved with formalities.

337 Gods children have the Altar of Christ to receive, the incense of Christ to perfume, the name, & intercession of Christ, to present their prayers to God by.

338 Gods children should proportion the vehemency of their prayers, to the violence, and urgency of their lusts, and temptations that trouble them, as 2. *Cor.* 12. 8.

339 Gods promises to us must bee the ground of our prayers to him, when God makes a promise, wee must make a prayer: for all promises are of mercy, not of duty, or debt: therefore God is not bound to tender them to us, till we beg them.

340 As promises are the rule of what wee may pray for in faith: so prayer is the ground of what wee may expect with comfort.

341 A Christian hath what hee will,

because God gives him a will to desire nothing but that which is Gods promise, and his own necessity.

342 God will bee sought, that he may be found of us, and he will be found, that hee may bee farther sought of us.

343 Spirituall things, as they must be sought before they can bee found, in regard of their difficulty: so they may well bee sought, that they may be found, in regard of their dignity.

344 Its the usuall manner of Gods people to beginne their prayers to God with thankfull commemorations of mercies formerly received. *Gen. 32. 10. Psal. 90. 1. & 71. 18. 19.*

345 These are alwayes three speciall faults in prayer, Faintnesse, Coldnesse, Boldnesse.

1. There is a faint, a fearefull, and distrustfull prayer.

2. A cold, formall, and superficiall prayer.

3. A bold, a proud, a presumptuous prayer: this last is worst.

346 As the wheele of the Water-mill, the more violently the water drives it from it, the more strongly it returnes upon the streame: so the more violently that God seemeth to thrust us from him, the more eagerly should wee enforce our selves to presse upon him. *Exod.* 32. 10. 11.

347 God seemeth to sleep, to make us awake out of our sleepe, and cry the louder, to wake him out of his seeming sleepe. *Psal.* 44. 23. 24.

348 God heares his children, when hee seemeth not to heare them, to their profit, though not to their pleasure: he is present, when hee delayeth them; yea, he is present in that hee doth delay them, and that is better then present with them, that for the present is denied them: its a point of mercy in that hee is not so forward to shew mercy.

349 Faithfull prayer is ordained of God to bee a meanes to obtaine what we desire, and pray for: and therefore

is never put up in vaine, but shall have an answer. 1. *Iohn* 5. 14. 15. For where God gives an heart to speake, hee hath an eare to heare.

350 Not the gifts but the graces in prayer are they that move the Lord.

351 As wee stick the letters of friends in our windowes, or carry them in our bosomes, that wee may remember to answer them; so the petitions of Gods people passe not out of his sight, till hee sends an answer.

352 As a Sermon is not done, when the Preacher hath done, because its not done till it be practised: so our prayers are not heard, when yet made, but wee must waite for, and attend an answer.

353 When wee have put up a faithfull prayer, God is made our debtor by his promise, and wee are to take notice of his payment, and give him an acknowledgement of the receipt of it, or else he looseth of his glory.

354 When God intends not to

heare, hee layes the key of prayer out of the way, as being loath that such precious breath, as that of prayer is, should be without its full, and direct successe.

355 Its a good signe that God will heare our prayers, when himselfe shall indite our Petitions.

356 Great blessings that are won with prayer, are worne with thankfulnessse.

357 That which is a spirit of supplication in a man when hee prayeth, resteth upon him, as a spirit of obedience in his life; so as that dependance hee hath upon God for the mercy hee seekes for, is a speciall motive, and means to keep him fearfull of offending, and diligent to behave himselfe as becomes a suitor, as well as to come and pray as a suitor.

358 As direct beames have more heat in them, then collaterall, & oblique; so when our prayers are

answered directly in the thing prayed for, its more comfortable then when they are answered obliquely.

359 As when sinnes are punished, miseries come then in, like armies in troops: so when prayers are answered, usually mercies come thick, and tumbling in.

360 Temporall things granted out of ordinary Providence only, doe encrease our lusts, and are snares to us, but obtained by prayer, they are sanctified to us.

361 Prayer, and thanks are like the double motion of the lungs, the ayre that is sucked in by prayer, is breathed forth againe by thankes.

362 Things long deferred, and at last obtained by prayer, prove most comfortable, and stable blessings.

363 As a wicked mans deliverance, and the granting his request laies a foundation, and is a reservation of him to a worse judgement: so the deniall of a godly mans prayer, is for

his greater good, and is laid as a foundation of a greater mercy.

364 As a man cannot expect a crop, if hee take not paines to plow and sow: no more can we expect an answer, if wee doe not take paines with our hearts in prayer.

365 That ship doth alwayes sayle the surest, which is driven with the breath of godly mens prayers.

366 Our comforts in prayer, in hearing, our joies, our earnest penies which we have laid up, may be all spent in a dearth; yea our owne graces, and all promises made to them: our own hearts may (and being creatures use to) fayle, but Gods name, and his sonnes name rested on by us, will never faile us.

367 As a Fountain hath alwayes an aptnesse to powre forth water, but stones and mud may so stop it for a time, that it cannot breake out: so a regenerate man hath an aptnesse to prayer, though sometimes it bee

hindered by carnall impediments, which being removed by the Holy Ghost, they poure out their spirituall prayers to God in Christ.

368 Such Prayers as are the expressions of our own spirit, have nothing but flesh in them, and therefore are not regarded by God.

369 A man may be willing that another should passe through his ground, but hee will have leave asked that the property may be acknowledged: so God will have his children aske what they want, that they may acknowledge the property he hath in those gifts that hee bestowes upon them.

370 As acquaintance growes among men by speaking, and conversing together: so when wee are frequent, and fervent in prayer to God we grow acquainted with him: as without it wee grow strangers.

371 That which we win with prayer, we wear with thankfulness, as that

wee got without Prayer, wee spend unthankfully.

372 As sleepe composeth drunkenesse; so Prayer composeth the affections, so that when a man is drunke with intemperate passions, hee may pray himselfe sober againe.

373 Hee that omits prayer altogether, is a profane man: he that performs it zealously, and to the purpose is an holy man: but an hypocrite goes between both, hee will doe something at it, but not throughly.

374 God requires no other tribute from us for all that hee gives, but that wee attribute all to him.

375 Thanksgiving is the most effectuall forme of Prayer, being as a little water powred into the Pumpe when the spring is low, that brings up a great deale more with it.

376 Thankfulnessse (as good seed) being bred of Gods blessings, doth not preserve only, but increase all that bred it.

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377 As children when they cannot have all they would, many times throw away that which they have: so when wee seeke to God for that which wee want, we are so intent upon that, that wee forget the mercies we have received, and returne not thanks for them.

378 Thankfulnesse is alwayes the badge of a good nature.

379 As a Shepherd sets his dogge upon his sheepe to bring them in, and that being done rates him off againe: so God sets on lusts, and sinne, and temptations upon his owne children, but its only to bring them in unto him, and then he removes them.

380 God never puts his servants to suffer, but hee furnisheth them with spirituall sufficiency to goe through: like as a prudent Commander makes not choice of white-livered soldiers for hot service, and high attempts, but of those of greatest experience, and most approved valour: so God singles out

his valiantest souldiers for the strongest encounters: his best Schollers for the largest lessons: his choicest armour for the highest prooffe: the most couragious Christians for the sorest afflictions.

381 Christians should choose to arrive at heaven with tattard sayles, rather than to ruffle towards hell with *Cleopatra's* silken tacklings.

382 Even good men and generous spirits are apt to shrink and shrug when they are put upon dangerous services.

383 Humane infirmity is apt to be querulous when it is under danger, and therefore there may be true piety, where yet there is passion.

384 The greatest adventure in Gods service, is the best assurance: the boldest adventuring, the best assuring.

385 There are more riches in persecutions (much more in the promises and performances of God) then in all the treasures of the world.

386 Gods children are like torches, that shew dim in the light, but burn cleare in the darke; so they in prosperity and adversity.

387 Christians under persecution count that God gives them living enough, if he give them their lives.

388 Persecution is the bellows of the Gospel, blowing every sparke into a flame; and Martyrs ashes are the best compost to manure the Church.

389 If we be not encountred with the worlds opposition, we shall be the more encumbred with the fleshes corruption.

390 Heavy afflictions are Benefactors to heavenly affections, & that for three respects.

1. Because it abaseth the lovelinesse of the world without, that might invite us.

2. Because it abates the lustinesse of the flesh within, that might intice us to follow it.

3. Because it abets the spirit in his

quarrell to the two former, and quest of heavenly wisdome.

391 Grace is hid in nature here, as sweet-water in rose leaves; the fire of affliction must be put under to distil it out.

392 The Eagle tryes her young at the sun-beames: so if Gods children can out-face the sunne of persecution, they are sincere.

393 Its part of Gods husbandry, to dung his children with reproaches, that they may prove a richer soyle for grace.

394 Some Christians are like tops that will not goe unlesse you whip them.

395 Christs head hath sanctified all thornes: his backe all furrowes: his hands, all nayles: his side, all speares: his heart all sorrowes that can come to any of his children.

396 Whosoever wil take Christ truly, must take as well his yoke as his crowne; as well his sufferings, as

his salvation; as well his grace, as his mercy: as well his spirit to lead, as his blood to redeeme.

397 Even in those afflictions which Christ as the King over his people inflicteth upon them, yet as their head, and fellow-member, hee compassionateth, and (as it were) smarteth with them.

398 As there is no Larke without an heele: so no course of life without its crosse.

399 As a father will sometimes crosse his child, to see his disposition: so God dealeth with his children, to see how they will take afflictions.

400 As trees root themselves the more they are shaken: so comforts abound, the more sufferings abound.

401 As it were to no purpose for the Finer to put his gold into the fire, except it lie there till it be refined: so were it to small purpose for God to lay crosses on us: if so soone as we whine under his hand hee should

remove them, we not being better therby.

402 As water pent in a Pipe shooteth up higher then it would, if it had space to disperse it selfe abroad: so our thoughts, and desires being streightned by afflictions are carried higher heaven-ward, then otherwise they would be.

403 Impatience under affliction maketh it more grievous: as the snare is to the fowl, that by fluttering, and straining, makes the string straiter: or as a man in a feaver, that by tossing, and tumbling, exasperateth the disease, and encreaseth his owne griefe.

404 God threatneth that he may not smite: he smiteth that he may not slay: yea, he slayeth some temporally, that others may not be destroyed eternally. 1 *Cor.* ii. 32.

405 When God is angry with, and hides his face from his children, Satan watcheth that houre of darknesse, and joyneth his power of darknesse to their

naturall darknesse, to cause (if it were possible) blacknesse of darknesse, even utter despaire in them.

406 When men goe about to extinguish, and darken the light of direction, which God hath put into their hearts to guide their paths by, hee putteth out the light of comfort, and leaves them to darknesse.

407 Other afflictions are but the taking some stars of comfort out of the Firmament, when others are left still to shine there: but when Gods countenance is hid from the soule, the Sun it selfe, the Fountaine of light, is darkened to such, and so a generall darknesse befalls them.

408 God in afflicting of his children, proportioneth the burthen to the back; and the stroke to the strēgth of him that bears it.

409 One Sonne God had without sinne, but not without sorrow: for though Christ his naturall son was *sine corruptione*, without corruption: yet

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not *sine correctione*, without correction: though hee was *sine flagitio*, without crime, yet not *sine flagello*, without a scourge.

410 As two peices of Iron cannot bee soundly souldred together, but by beating, and heating them both together in the fire: so neither can Christ and his brethren bee so nearly united, and fast affected, but by fellowship in his sufferings.

411 God by affliction separateth the sinne that hee hates, from the sonne that hee loves; and keepes him by these thornes, that hee breake not over into Satans pleasant pastures, which would fat him indeed, but to the slaughter.

412 A Torch burnes after a while the better for beating: a young tree grows the faster, for shaking: Gods vines beare the better for bleeding: his spices smell the sweeter for pounding: his gold lookes the brighter for scouring: God knowes that wee are

best, when wee are worst, and live holiest when wee dye fastest; and therefore frames his dealing to our disposition, seeking rather to profit, then to please us.

413 As winds, and thunders cleare the ayre; so doe afflictions the soule of a Christian.

414 Good men are like glow-wormes, that shine most in the darke: like Iuniper that smels sweetest in the fire, like spice which savoureth best when it is beaten; like the Pomander, which becomes most fragrant by chafing: like the Palme tree, which proves the better for pressing: like Cammomile, which the more you tread it, the more you spread it, and like the Grape, which comes not to the prooffe, till it come to the Presse.

415 Afflictions like *Lots* Angels, will soone away when they have done their errand: like Plaisters, when the sore is once whole they will fall off.

416 Hard knots must have hard

wedgès: strong affections must have strong afflictions, and great corruptions, great crosses to cure them.

417 Gods corrections are our instructions; his lashes, our lessons: his scourges, our Schoole-masters: and his chastisements our advisements. *Isa.* 26. 9.

418 The Christians under the ten Persecutions, lasting about one hundred and 8 yeares, had scarce a leape yeare of peace, in which some, as too ambitious of Martyrdome, rather woed, then waited for their deaths.

419 There is in Christ erected an office of salvation; an heavenly Chancery of equity, and mercy not onely to moderate the rigour, but to reverse, and revoke the very acts of the law.

420 Though we be still bound to all the law, as much as ever, under the perill of sin: yet not under the paine of death, which is the rigour of the law.

421 Gods children are as fully bound

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to the obedience of the law, as *Adam* was, though not under danger of incurring death, yet under danger of contracting sinne.

422 The Law is spirituall, therefore, its not a conformity to the letter barely, but to the spiritualnesse of the law, which makes our actions to be right before God.

423 The Law of it selfe is the cord of a Iudge, which bindeth hand and foot, & shackleth unto condemnation: but by Christ its made the cord of a man, and the bond of love, by which he teacheth us to go, even as a Nurse her Infant.

424 The Law for the sanction is disjunctive, either do this, or dye: for the injunction its copulative, doe both this, and that too.

425 Gods children are not under the Law for Iustification of their persons, as *Adam* was: nor for satisfaction of divine Iustice, as those that perish, are: but they are under it as a

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document of obedience, and a rule of living.

426 When the Law was once promulgated to *Adam* and put into his heart, as the common Arke of mankind, though the Tables be lost, yet our Ignorance doth not make the Law of none effect.

427 They who seeke to put out the truth of Gods word, by snuffing of it, make it burne the brighter.

428 All like well to have Gods word their comforter, but few take care to make it their counsellor.

429 When wee reade the Scriptures, if wee cannot sound the bottome, we should admire the depth, kisse the booke, and lay it downe; weepe over our ignorance, and send one hearty wish to heaven, oh when shall I come to know as I am knowne.

430 To alledge Scripture in favour of sin, is to entitle God to that which he hates worse then the devill, and to make him a Patron and Patterne of

wickednesse ; and his Word, a sword for Satan, his sworn Enemy.

431 Plain places of Scripture are for our nourishment : Hard places for our exercise ; these are to bee masticated as meat for men : those to be drunke as Milke for Babes : by the former our hunger is staid : by the latter our loathings.

432 As the Lapidary brightens his hard Diamond with the dust shaved from it selfe : so must wee cleare hard places of Scripture, by parallell texts ; which like glasses set one against another cast a mutual light.

433 When men are sick, though they cast up al they eate, yet we advise them to take something, for something will remaine behind in the stomack to preserve life : So we should heare the Word, though wee forget almost all wee heare, for some secret strength is gotten by it.

434 When the body is sick, we use to forbear our appointed food : but when the soule is sick, there is more

need of spirituall food than ever : for its both meat, and Medicine, Food, Physick, Cordials, and all.

435 Its better to lose the Sun of the Firmament, than the Sunne of the Gospel.

436 The glorious Gospel of Iesus Christ, the Sonne of Righteousnesse, shining upon one that is dead in sinnes, causeth him to stinke the more hatefully, both before the face of God and man.

437 Ministers that have good parts, should labour to adorne the same by holinesse of life, without which the other are but as pearles in the head of a filthy Toad, a Pearle in the head, and the body all poyson.

438 Some deale with their Ministers, as Carriers doe with their horses, lay heavy burthens upon them, and exact worke enough, but afford them but easie commons, and then to recompense this, they shall have bells hung about their necks, they shall be commended for able Ministers, great pains-

takers: but like ignoble, and hoggish Gadarens, they will grumble at every penny expended for the maintenance of the divine candle, that wasteth it selfe to give light to them.

439 As a little Barke in a small river, may doe farre better service, than a greater ship: so a Preacher that hath but meane gifts, may serve meane capacities, as well, or better, than one that hath greater.

440 Gods Ministers are Vines that bring forth grapes, but Magistrates are the Elms that underprop them. Ministers defend the Church with tongue, and pen, the Magistrates with hand, and power: Ministers are Preachers of both Tables; Magistrates the Keepers: the executive power of the word, and Sacraments belongs alone to Ministers: but the directive, and coactive for the orderly, and well performance, belongs to the Magistrate.

441 A Minister is to desire rather to enflame than enforme his Auditors.

442 *Jacob* would not have misliked the corne, though the silver had not beene brought in the sacks mouth : so a sermon should not be misliked, if it bring corne to feed hunger, though the Preachers mouth bring not gold to feed the humour of every wanton Auditor.

443 *Luther* speaking of the Clergy, sets a *Probatum est* upon a most desperate conclusion, *Nunquam periclitatur Religio nisi inter reverendissimos.*

444 Its better to lose the lights of heaven, than Ministers which are lights to guide to Heaven.

445 He that makes use of the light of the Ministry to worke by, its hard if hee cannot get so much by his worke, as will pay for his light.

446 Bishops should bee Lamps to set up light in the Church, not Damps to put it out.

447 Paradise was the first Parish that had a Sermon in it, and *Adam* was the first Auditor that heard it ;

and the fall of man was the first text : and God was the first Preacher upon that text.

449 *Solon, Lycurgus, Numa*, in publishing their Lawes, brought many things against the rule of reason ; but nothing above the reach of nature : but Gods Ministers in preaching the Law of God, teach nothing against the rule of nature : but many things above the reach of reason.

450 When *Paul* preached to *Fælix*, the accused party triumphed, and the Iudge trembled : but if touched with affecting words, he had turned to Christ, *Fælix* had beene happy indeed.

451 The Apostles were like fishermen, catching many at one draught : The succeeding Ministers like Huntsmen with much toile, & clamour, running up & down al day, scarce take one deer, or hare ere night.

452 The liveless letter for vivacity, & efficacy, comes far short of the living voice.

453 As *Zenophon* saith of *Cyrus* court, that though a man should choose blindfold, hee could not misse of a good man there: so neither can one misse of a good text in the whole Bible, wherein there is not a word, but it hath its weight, not a syllable, but its substance.

454 Many which will give their Physician leave to tell them of the distempers of their bodies: and their Lawyer of the flaws in their deeds; yet will not give their Minister leave to tell them that their soules are bleeding to eternall death.

453^a Many English Ministers may preach of hospitality to their people, but cannot goe to the cost, to practise their own doctrine.

454^a Those Ministers that are informed (or inflamed rather) with the heavenly heat of zeale have a double property.

1 Positive, for the furtherance of Gods glory, and the salvation of others.

with The Saint George.

The first of them was the first
and the last was the first Preacher
of the Gospel.

The first of them was the first
and the last was the first Preacher
of the Gospel. The first of them
was the first and the last was
the first Preacher of the Gospel.

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2 Opposite against al errour and corruption, both in Doctrine, and Practise, *Errores & mores.*

455 Gods Ministers must upon every opportunity, use importunity for the raising of sinners out of that dead Lethargy, whereinto Satan, and an evill custome hath cast them.

456 Ministers should be as the Cedars of *Lybanus*, tall, and that admit not of any worms; yea, as the tree of Paradise, sweet for tast, and faire to look upon.

457 The Ministers life, is the life of his ministry, and Teachers sins, are the Teachers of sins.

458 Though soules of men be light, because immateriall, yet they will prove an heavy burthen to carelesse Pastors, who must answer for them.

459 As God is said to hold his peace, though hee doe speake when hee doth not punish, *Psal.* 50. 21. So hee is said to preach, though he speake not, when hee doth punish, his judge-

ments being reall Sermons of reformation and repentance, *Mich.* 6. 9.

460 The church here is not in a state of perfection, but like the Israelites in the wilderness, the blackest night had a Pillar of fire, and the brightest day had a Pillar of cloud.

461 The more the Church is afflicted for Christ, the more she is affected to Christ.

462 Its wisdome for those that are but of the House of Commons, to grant a subsidy of sighes; for those that are but of the common Councell, to take order for a presse of prayers; for those that are but private subjects of the Kingdome of Grace, to contribute a benevolence of teares, towards the quenching of those flames, with which the Church of God is on fire.

463 As in a paire of Ballances, when one scale is up, the other must needs bee downe, and when one is downe, the other is up: So if *Babell* get aloft,

Ierusalem lyeth low : and if *Ierusalem* rise, *Babell* must fall.

463 As the Sonne of *Cræsus*, that never spake before, seeing one going about to kill his Father, through vehemency of tender affection, cryed out, *O man wilt thou kill Cræsus?* So when our Mother the Church is in danger, if we have beene dumbe all our life time before, yet then wee should have a mouth to open in Prayer for her.

464 The Romans lost many a Battell, and yet were conquerours in all their warres : so it is with Gods Church, she hath and may loose many a Battell, but in the conclusion the Church shall conquer.

465 A man brought many bookes of the Sybils to a King of the Romans, and asking a great price for them, the King would not give it, then the man burnt one halfe of them, and asked double the rate for the rest, the King refused again ; and he did the like

with halfe of those that remayned, and doubled the price againe: and then the King considering the vlew of them, gave him the price he asked: so if we forbear to bid Prayers for the peace of the Church, the time may come, that wee may be content to bid blood, and our whole estates, and yet not to doe the Church one quarter so much good, as wee may now by our prayers.

466 As the light of the Sunne doth by reflection from the Moone enlighten that part of the earth; or by a glasse, that part of the roome from which it selfe is absent: so though the Church bee here absent from the Lord, yet his spirit by the word doth enlighten and governe it.

467 If the people of God fall to remissenesse in life, with *Ely*, and from thence to open profanenesse, with *Phineas*, then *Icabod* will follow, the glory is departed.

468 As in a structure, the stones cannot subsist in the building by any

qualities, or inherent vertues of their owne, but only by the direct and perpendicular dependence, & subsistance which they have upon the foundation : so, in the Church, no graces, nor inherent excellencies do hold men up, but onely the full and sole reliance, and subsistance of the soule upon Christ.

469 As God furnished *Cyrus* with treasure, for the building of the Temple : so hee furnished many of the Heathen with much light of knowledge, and literature for the benefit of his Church and children.

470 The commonwealth is a ring, the Church a Diamond ; both well set together receive and return lustre each to other.

471 Some cut off the flesh of the churches maintenance, under a pretence to cure her of a tympany of superfluities.

472 Whosoever hath not a pearle of prejudice in the eye of his judgement,

must needs confesse it to be sacriledge to take away the dowry of the church, without assuring her any jointure in lieu of it.

473 We should beseech God so to sanctifie his creatures to us, as that they may not be either theeves against him, to steale away his honour, or snares to us to entangle our soules.

474 A man can never be brought to God, till hee forsake the creature ; nor can hee be brought to forsake the creature, till he see vanity in it.

475 When any creature looseth any of its native, and created vigour, its a manifest signe, that there is some secret sentence of death gnawing upon it.

476 As pricks, and quavers & rests in musick commend the cunning of the Artist, and delight the hearers, as well as more perfect notes : so the meanest of the creatures had so much goodnesse in them, as might set forth the glory of God, and minister content to the mind of man.

477 As some promises are in our hand performed already, as rewards for our service past : so others are still before our eyes to call and allure us, as the price unto which we presse.

478 Gods promises are full of consolation, as a dugge is of milke : therefore when wee faint, wee should milke out consolation out of them, which will relieve, and stay our hearts.

479 Plausible and witty evasions to avoid perjury, are but the tying of a most artificiall knot in the halter, therewith to strangle ones owne conscience.

480 An oath being the highest appeale, perjury must needs bee an hainous sinne.

481 An oath is the strongest bond of conscience : the end of particular strife, the souldier of publike peace, the sole assurance of amity betwixt divers nations, made here below, but enrolled in his high court, whose glorious name doth signe it.

482 A resolution is a free custody :

but a vow is a kind of prison, which restrayned, nature hath the more desire to breake.

483 As *Sampson* was bound in vaine with any cords, so long as his haire grew into its full length: so in vaine doth any man bind himselfe with vowes, so long as he nourisheth his lusts within him.

484 Truth sometimes seekes corners, as fearing her Iudge: though never as suspecting her cause.

485 Truth hath alwayes a good face, though often but bad cloaths.

486 Truth is like our first parents most beautifull when naked: it was sin that covered them, and its ignorance that hides this: or if shee doth appeare in rayment of needle worke, its but for a more majesticke comelinesse, not gaudy gainesse.

487 As those parts of the naile next to the flesh, which at first are softer than the rest, doe of themselves grow into that hardnesse, which is in the

rest: so the consciences of all men have the seeds of that insensibility in them, which makes them at last deafe to every charme; and secure against all the thunder which is threatned against them.

488 Some have sluces in their consciences, and can keepe them open, or shut them up at their pleasure.

489 That is the best glasse that shewes the smallest spots, the brightest light that shewes the least motes: the finest flesh that is sensible of the least pricking: so that conscience that is sensible of the least sinne, or fayling, is the perfection of Christianity, whereunto wee all should strive to attaine.

490 Lay an heavy burthen upon a whole shoulder, and it goes away with it well enough: so if the soule and spirit be sound, & God enable a man to beare it; diseases, imprisonment, disgraces, &c. are easily born.

491 The frame of the spirit in the voluptuous, ambitious, and riotous per-

son, is like the lower part of the Elementary Region, full of unquietnesse; because the seat of winds, tempests, and earth-quakes: whilst the beleivers soule is like that part towards heaven, which is always peaceable, and still enjoying true rest and joy.

492 As the operation of the Sunne is strongest there, where it is not at all seene in the bowels of the earth: so the Iudgements of God doe often lye heaviest there, where they are least perceiued, *viz.* in a hard heart.

493 If a little stone falling from an high place, doth more hurt than a farre greater that is but gently laid on: how wofull must their case be, who shal have mill-stones and mountaines throwne with Gods owne arme from heaven upon them?

494 As Gods wrath is heavy, and so exceeds the strength of nature to overcome it: so its infinite also, and so excludes the hope of nature to escape it.

495 Warnings of Gods Iudgements

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are least feared by those whom they most concerne: and most feared by those whom they least concerne.

496 Men marked out by God for destruction, will runne their owne heads into the halter.

497 As Generals, when a generall fault is committed by their souldiers, cast lots, and pick out two or three, & put them to death, that the Army may bee saved: so the Lord takes here, and there one, and followes them with open and great judgements, and lets the generality alone, because hee would spare man-kind.

498 Man by meanes of propagation attaineth to a kind of Immortality, and eternity, and in his posterity surviveth himselfe.

499 Children of beleeving parents are by vertue of their parents copy, and Gods gracious entail, within the compasse of his Covenant, *Gen. 17. 7. 10. 11. Act. 2. 39. Rom. 11. 16. i Cor. 7. 14.*

500 Many make an Idoll of their posterity, and sacrifice themselves unto it.

501 Hee that chooseth rather to die, than to deny Christ, is once for all a Martyr; but he that chooseth to live a wretched life, little better (if not worse) than death, rather than to doe evill, is every day a Martyr, 1 *Cor.* 15. 31.

502 Were it the punishment, not the cause that makes martyrdome, wee should bee best stored with confessors from Iayles, and martyrs from the gallows.

503 Lawyers which oppose and wrangle against a good cause, or undertake the defence of a bad, are both equally most unworthy the very morall vertue of an honest Heathen.

504 He that brings himselfe into needlesse danger, dies the Devils Martyr.

505 Marriage is rather a fellowship of the dearest amity, than disordered

love: and Love and Amity differ as much as the burning sick heat of a feaver from the naturall kindly heat of an healthfull body.

506 We may often see a little golden glew to joyne fast in the dearest bonds of wedlock pearles and clay; but noble miseries and golden fetters, are fit enough for such couples.

507 They never want yeares to marry, who have a Kingdome for their portion.

508 Some, as for childrens sake they marry once, so for childrens sake they will marry no more.

509 Man is a creature of the kind, not of those which love only, to flock, and feed, and live together as Dawes, and Stares doe: but of those which desire to combine and worke, and labour also together, as Bees, and Pismires doe.

510 The Rabbins observe, that if you take the letters of the name *Iehovah* out of *Ish*, and *Isha*, Man and Woman,

there remains nothing but *Esh, Esh*, fire, fire: to note that where marriage is not in the feare of God, there is nothing in it but the fire of contention.

511 Man misseth his rib, and seekes to recover it againe by marriage: and the woman would be in her old place againe, under the mans, arme or wing, from which at first she was taken.

512 Its the greatest judgement that can befall a man to have that turned to his evill, that was at first ordained for his good, to have his table made a snare; his bread, his bane: his raising, his ruine: his delights, his destruction: the wood of his house a Gibbet to hang him on: and his wife which should bee the light of his eyes, the joy of his heart; to be a continuall eyesore, and a perpetuall heart-sore unto him.

513 A good wife is to her husband, as a Physician to tend him in his sicknesse, and as a Musician to cheere him up in his heavinesse.

514 As the Trumpeters owne voice is nothing so loud, or strong of its selfe, as the sound that it yeeldeth when it presseth through the Trumpet : so every action in the family, gaines more weight, and procures more credit, when it passeth through the husbands hands, and comes from him.

515 Man, and Wife are as those two branches in the Prophets hand, enclosed in one bark, and so closing together, that they make but one peice, and the same fruit comes of either, *Ezek. 37. 17.*

516 He that is free from a wife may frame his choise to his mind : but hee that hath chosen must frame his mind to his choise : before hee might conforme his actions to his affections, now hee must endeavour to frame his affection according to his action.

517 Among the Heathen, the gall of that sacrifice which was lame, and offered at weddings, was throwne out of doores : to shew that married per-

sons should be each to other like Doves without gall.

518 The *Pythagoreans* set a note of infamy upon the number of two, because it was the first that durst depart from unity: for nothing is so diabolicall as division; and therefore the devill among the vulgar is knowne by his cloven foot.

519 There is a three-fold Vnity.

1 Of persons in one nature.

2 Of natures in one person.

3 Of natures and persons in one quality.

In the first, is one God. In the second, is one Christ. In the third, is one Church. Christ & his church being spiritually united to make up one mysticall body.

520 Honour is but the raising the rate, and value of a man, it carries nothing of substance necessarily along with it.

521 Great men are but the greater Letters in the same volume, and the

poor the smaller, though they take up more roome, yet they put no more matter and worth into the word which they compound.

522 Every dignity hath some duty annexed to it, and its no reason that they which refuse the latter, should expect the former ; yea, the greater the honour is, the greater is the dishonour, if the duty bee not done, that that honour exacteth.

523 Rising men shall still meet with more staires to raise them ; as those which are falling, with stumbling blocks to ruine them.

524 Corrivals in honour count themselves eclipsed by every beame of stare which shines from their competitour.

525 A godly fruitfull life hath a fairer prospect towards honour, than all the advantages in the world besides.

526 There is a divine and supernaturall Nobility, wherein God is the

top of the kin, and Religion the root, in regard of which all other nobility is but a meere shadow.

527 Much hurt and mischief is usually done, when a wicked wit, and wide conscience weild the sword of authority.

528 It is so soveraigne, that when authority countermands what God hath commanded, wee must refuse the will but still reverence the power of a lawfull Magistrate.

529 Government is the prop and pillar of all States and Kingdoms, the cement and soule of humane affaires : the life of society and order ; the very vitall spirits, whereby so many millions of men doe breath the life of comfort, and peace, and the whole nature of things subsist.

530 That state will never excell in vertue, in which there is an high price set upon riches.

531 The Ancients placed the Statues of their Princes by their fountaines, to

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shew that they were fountaines of the publike good.

532 The very circle of the crowne upon a Kings head, tels him, that his power is bounded, and that he must keepe his thoughts within compasse.

533 Regiment without Righteousnesse degenerateth into tyrannie, its but robbery with authority.

534 The Heathen subject serveth God for his Prince : but the Christian subject serveth his Prince for God.

535 Its the subjects shoulders that supporteth Princes, as the lower stones in a wall doe those that lye aloft over them.

536 Tyrants corps have seldome any other balme at their buriall, than their own blood.

537 The Commonwealth may grow fat, but never healthfull by feeding on the Churches goods.

538 Royall goodnesse is wont to make, or find loyall subjects of all noble spirits.

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539 The freest, and greatest liberty of ingenuous subjects, speaks their Soueraigne the compleatest Monarch, ruling not onely bodies with feare ; but soules with love.

540 There is a time, when publike good calling for justice, leaves no roome, nor place for any mercy ; but that only which some mis-call, Severity.

541 Subjects should bee Adjectives, not able to stand without (much lesse against) their Princes, or else they will make but bad construction.

542 Though bookishnesse may unactive, yet learning doth accomplish a Prince, & makes him sway his Scepter the steadier.

543 Princes who make their subjects over great, whet a knife for their owne throats.

544 Jealousie if it be fire in private persons, it is wild-fire in Princes, who seldom rase out their names, whom once they have written in their black bils.

545 Princes doe not love to see them, to whom they owe themselves, and their kingdomes, so unwelcome are those curtesies, which be above requitall.

546 Ruptures betwixt great ones, are alwayes dangerous, whose affections perchance by the mediation of friends may bee brought againe to meet, but never to unite and incorporate.

547 Princes, the manner of whose death is private, and obscure fame commonly conjures againe out of their graves, and they walke abroad in the tongues, and braines of many, who affirm and beleeeve them to be still alive.

548 Royall goodnesse is much more prone to smile, than frowne; yet yeelding to both in fittest seasons.

549 *Alexander Severus*, a worthy and learned Emperour, was wont to say, That hee would not feed his servants with the bowels of the Commonwealth.

550 Generally active nations are strongest abroad and weakest at home.

551 It is not the firmnesse of the stone, nor the fastnesse of the mortar, that maketh strong wals, but the integrity of the inhabitants.

552 The Genius of old Kingdomes in time groweth weaker, and doteth at the last.

553 As it was a signe that *Sampson* meant to pull downe the house upon the heads of the *Philistims*, when he pulled downe the Pillars that bare up the roofe : so it is a shrewd signe that God is about to ruine a State, when he takes away those that are the Pillars, and props of it.

554 As hee is a strong man, whose joynts are well set, and knit together, not whom nature hath spunne out all in length, and never thickned him : so it is the united and well compacted Kingdome entire in it selfe, which is strong ; not that which reacheth, and strideth the farthest.

555 Its better to bee Scepticall, than Definitive in the causes of Gods judgements.

556 Many men by surfeiting, digge their owne graves with their teeth.

557 Many wicked men are like Hawks of great esteeme, whilst living, but afterwards nothing worth: the godly are like to tamer foules, which are hushe forth, and little heeded whilst living, but after death are brought into the Parlour.

558 The wise man being asked, returned this as the most profitable observation as he could make upon the sight of *Rome* flourishing, that even there also men died.

559 There stands in one end of the Library in *Dublin*, a globe of the world, and a Sceleton of a man at the other, which shews that though a man were Lord of all the world, yet hee must dye.

560 As it is not a losse, but a preferment and honour for a married

woman to forsake her own kindred and house to goe to an husband: so its not a losse, but preferment for the soule for a time, to relinquish the body, that it may goe to Christ, who hath married it to himselfe for ever.

561 Good done at our end, is like a Lanthorne borne after us, which directs them that come behind, but affordeth us very little light: whereas the good done in our life time, is like a Lanthorne borne before us, that benefits both them, and us equally, imparting light to either.

562 Death is the greatest losse that can bee to the worldly man; it is the greatest gaine that can be to the godly man.

563 Gods children, as by death they are rid of corruption: so after death they have no need of correction.

564 Death is the best Physician to the godly, it cures them not of one disease, but of all, and of all at once:

not for once only, but for ever ; yea, it cures them of death itselfe.

565 A man may have a three-fold being : A being of nature : A well Being of Grace : and the best Being of Glory : our Birth gives us the first : our Newbirth the second, our death the third.

566 Its no life but death that severs a man from Christ whilst he liveth : and its no death, but life that bringeth a man home to Christ when he dieth.

567 Man is nothing but soule, and soile : or Breath, and Body : a puffle of wind the one : and a pile of dust the other.

568 Doe not that to day that thou mayest repent of to morrow : yea, do not that to day, that it may bee too late to repent of to morrow.

569 Considering the frailty of our lives, its no marvell, that death meets with us at length : its rather marvell, that it misseth us so long.

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570 Wee are sure to dye, not because we are sick, but because wee live: for a man may be sick, and not dye: but what man lives, and shall not see death.

571 Sinne and Death, are as needle and thread: the one entring before, is a meanes to draw on the other: nor would one follow, if the other went not before.

572 None come into life, but by the perill of death: and some are carried from the wombe to the Tombe: from Birth to Buriall. *Iob.* 10. 19.

573 As for our Lands, so for our lives wee are but Gods Tenants at will.

574 Mans life is as a day, dayes are not all of one length, neither is there lesse variety in the length, and size of mens lives.

575 When we have children at nurse or school, when trouble or danger is in those places where they make their aboad, wee send for them home, that they may be in safety: so

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God calls some of his children out of this world, thereby taking them away from evill to come. *Isa. 7. 1.*

576 When our houses are in danger of firing wee remove our treasure and Jewels in the first place into places of more security : so where Gods wrath like fire is breaking in upon a place, he removes his children to heaven, a place of greater safety.

577 Death will doe that all at once, which Grace doth now by degrees.

578 *Ambrose* at the point of death, said to his people, I have not so lived among you, that I should be ashamed longer to live with you, nor am I affraid to die, because wee have a good Master.

579 Death is the Lady, and Empress of all the world ; her treasure is without surrender : and from her sentence there is no appeale.

580 Because God defers punishing, men deferre repenting ; and spend the most precious of their time and

strength in sinning : and then thinke to give God the dregs, the bottome, the last sands, their dotage, which themselves, and friends are weary of.

581 Gods children are never better delivered out of their troubles, then when they seeme not to be delivered at all : when they are delivered out of them by death.

582 A good mans death is like musicke, though it consist of sharpes, yet it ends in a Diapason, and with a sweet close.

583 When an ordinary man breakes ranke, and dies, there fals a vapour : but when a good man dies, ther fals a starre : when *Israel* departed from *Egypt*, they robbed the *Egyptians* ; and when a good man shakes off the world, hee robs the world.

584 As all the fresh Rivers run into the salt Sea ; so all the honour of the world ends in basenesse : all the pleasures of the world in bitternesse :

all the treasures of the world in emptinesse : all the garments of the world in nakednesse : all the dainties, and delicates of the world in loathsomnesse and rottennesse.

585 The Grammarian that can decline all Nounes in every case, cannot decline death in any case.

586 When *Adam* and *Eve* became subject to death, because of their sinne, God clothed them with the skins of dead beasts to mind them of their mortality.

587 Its hard for a man to thinke upon long life, and to thinke well.

588 As a Bird guideth her flight by her taile : so the life of man is best directed by a continuall recourse unto the end.

589 The remembrance of death is like a strainour, all the thoughts, words, and actions, which come through it are cleansed and purified.

590 An 'holy life empties it selfe into an honourable death.

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591 Christians who live dying, and dye living loose nothing by death, but what may well be spared, Sinne and Sorrow.

592 Life is deaths seedstime : death, lifes Harvest ; as here we sow, so there wee reape : as here wee set, so there wee gather of a blessed life, a death as blissefull.

593 Its no death but life to be joynd to Christ, as its no life, but death to bee severed from him.

594 Sicknesse puts men in mind of their sins, Conscience speaking lowdest, when men grow speechlesse.

595 Its no true life that yeeldeth to death ; that tendeth to death, that endeth in death. Its true life that is eternall.

596 Life is a precious prey where God spares it, especially in publike calamities.

597 With the Papists, the ostentation of the prosperity of their estate, is the best demonstration of the sincerity of their Religion.

598 To inferre that *Romes* faith is best for her latitude, and extent; is falsely to conclude the finenesse of the cloath, from the largenesse of the measure.

599 A great part of the Popish Religion consisting of errors, and falsehoods, its sutable that accordingly it should bee kept up, and maintained with forgeries and deceits.

600 There is such an Antipathy, betweene a Protestant, and a Papist, as is betweene the two birds in *Plutarch*, the *Siskin*, and the *Muskin*, which will fight eagerly alive, and being dead, if you mixe their blood, it will run apart, and dissociate : or like the two Poles of heaven, which stand for ever directly, and diametrically opposite.

601 Many popish miracles are starke lies, without a rag of probability to hide their shame, where the beleever is as foolish, as the inventer, impudent.

602 Pictures have been accounted lay mens books: but now they are

found to be full of errataes, and never set forth by authority from the King of Heaven to bee meanes, or workers of faith.

603 The Popes converting faculty, workes strongest at the greatest distance ; for the *Indians* he turnes to his religion, and the *Iewes* in *Italy* he converts to his profit.

604 The Pope perswades men they are cleansed of their sins, when they are wiped of their money by his Indulgences ; he hath the conscience to buy earth cheape, and sell heaven deare.

605 One being accused, and cited to appeare at *Rome*, found the Popes doores shut against him, but he opened them with a golden key, and found their hands very soft towards him, whom formerly hee had greased in the fist.

606 The Pope is like that Shepherd, that knowes no other way to bring home a wandring sheepe, than by worrying him to death.

607 It hath always bin the Popes

custome, to make the secular power little better than an Hangman, to execute those whom hee condemnes.

608 The Pope will not dispence, that Princes should hold plurality of temporall dominions in Italy; especially hee is so ticklish, hee cannot endure that the same Prince should embrace him on both sides.

609 Men cannot bee canonized by the Pope, without great sums of money, whereby it seems that Angels make Saints at *Rome*.

610 As Purgatory fire heats the Popes Kitchin, so the Holy-water fils his pot, if not paies for all his second course.

611 The Papists by their Holy-water pretend to wash men from their profanenesse, whiles they profane them by their washing.

612 Covents got their best living by the dying, which made them (contrary to all others) most to worship the Sun setting.

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613 *Henry* the eight, breaking the necks of all Abbies in *England*, scattered abroad their very bones, past possibility of all recovering them.

614 Superstition not only taints the rind, but rots the very core of many actions.

615 As its sacrilege to father Gods immediate workes on naturall causes: so its superstition to entitle naturall events to bee miraculous.

616 Its just with God, that those who will not have Truth their King, and willingly obey it: should have false-hood their Tyrant, to whom their judgements should be captivated, and enslaved.

617 No opinion is so monstrous, but if it have a Mother it will get a Nurse.

618 Obstinacy is that dead flesh, which makes the greene wound of an error fester by degrees, into the old sore of an heresie.

619 In the Westerne parts formerly, heresies like an angle caught single

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persons: which in *Asia*, like a Dragnet, caught whole Provinces; as alwayes errors grow the fastest in hot braines.

620 Severity hot in the fourth degree, is little better than poyson, and becometh cruelty it selfe.

621 The *Grecians* had the Statue of Peace, with *Pluto* the God of riches in her armes; and the *Romans* with a *Cornu copia*.

622 *Hercules* Club was made of Olive, the Embleme of Peace.

623 A cheape olive Branche of Peace, is better than dear Bayes of victory.

624 The *Latines* did but flourish, when they called war *bellum*: as the *Grecians* flouted; when they called the *Furies Eumenides*.

625 Peace is better than warre, as for other causes; so because that in times of peace, usually children bury their parents, but in time of warre, Parents are wont to bury their children.

626 One comming to a Generall for

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justice: What dost thou talke to me of justice (saith he), I cannot heare the noyse of Law, and Iustice for the sound of drums and Guns, *Arma silent leges.*

627 War is a Tragedy, which always destroyes the stage, wheron its acted.

628 In suddaine alterations it cannot be expected, that all things should bee done by square, and compasse.

629 The Devill in his oracles used to earth himself in an Homonymy: as a Foxe in the ground, if hee be stopped at one hole, he will get out at the other.

630 Custome and long continuance in slavery, doth so harden, and brawn mens shoulders, that the yoake thereof doth not paine them.

631 Vertue will quickly wither, where it is not watered with reward.

632 Modesty, being the case of Chastity, it is to be feared, that where the case is broken, the Jewell is lost.

633 Vnto a double apprehension of

justice in God, there must answer a double act of Righteousness in man, or in his surety for him : to Gods punishing justice, a Righteousnesse Passive, whereby a man is *rectus in curia* againe, and to Gods commanding justice, a Righteousnesse Active, whereby hee is reconciled, and made acceptable to God againe.

634 They which are most alone, should bee most in the company of good thoughts.

635 Hee that playes the unthrift with golden occasion, let him not hope for another to play the good husband with.

636 Passions, like heavy bodies downe steepe hils, move violently, being once in motion, and know no ground but the bottome.

637 Idlennesse disposeth men to all vices ; as standing waters are most subject to putrifie.

638 An honourable foe is better than a treacherous friend.

639 There is no end why such things should bee with danger determined, which without danger of sinne we may well be ignorant of. *August.*

640 Our quickest sight in the matter of the Trinity, is but one degree above blindness.

641 God useth to withdraw miracles, where hee affords meanes.

642 Gray haire are the silver Crowne of age, and Glory the golden Crowne of Immortality.

643 A plentifull table to feed the body, without profitable discourse to feed the mind, is little better than a manger.

644 Wee take notice of the price of any good, *carendo magis quam fruendo.*

645 Contraries are the best Commentaries upon one another, and their mutuall opposition, the best exposition.

646. Health is most esteemed, when it brings letters of commendation from sicknesse.

646 The consolations of Christs

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presence, are much enhanced by the desolations wee find in his absence.

647 *Parisiensis* said, that to excommunicate men for trifles, is as if a man should see a fly, or a flea upon ones fore-head, and should take a beetle, and knocke him on the head, to kill the fly.

648 The earth since the curse, is a fond mother to dirty weeds ; a froward Stepmother to dainty flowers.

649 (Wee) is sometimes the language of humility, when a man is urged to a necessary selfe prayse, for therein we distribute the honour to many, that wee may not seeme to attribute too much to our selves ; then this plural number, is a phrase of singular modesty.

650 Gods authority is sufficient security to undertake any difficulty.

651 Vaine hopes are the dreames of waking-men, as vaine dreames are all the wakings of sleeping, and carnall men, whose life is but a dreame.

652 As to bow very low backwards,

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argues not weaknesse: but strength and activity: so to yeeld to weak brethren (provided that it be not so low as to sinne) shewes neither infirmity, nor pusillanimity.

653 When *Bucephalus* came first to court, hee was like to have been sent back, because none could backe him: *Alexander* observing the mistake, that they all came on the sunny side, and so scarred the horse with their shadow; backt him himselfe on the other: so many men might bee backt for Gods use, if men did not goe on the wrong side, using meanes without discretion.

654 Man is a rationall creature, and must be mastered when he goes the wrong way, by mastering his reason, which must be.

1 By strong and clear convincing.

2 Sharpe, and sweet re-proving.

3 Sound, and grave instructing.

4 Seasonable, and necessary comforting.

655 The mind in a man is as a

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strong Fort in a Citie, which being once gained, its easie to command the whole countrey.

656 The Rabbins rule is: Cloath thy wife above thy estate, thy children according to thy estate, and thy selfe beneath thy estate.

657 In his creation wee find man made after the similitude of God ; and in his restauration, we find God made after the similitude of man : and man once againe after the similitude of God.

658 *Jonah* had beene drowned, if he had not bin devoured : the latter destruction was a deliverance from the former ; and the Ravine of the fish a Refuge from the rage of the Sea.

659 Where the treasure is, there the heart is ; and where the heart, there the happinesse ; and where the happinesse, there the God.

660 If God favour not our attempts, neither the plotting of our heads, nor the sollicitousnesse of our hearts, nor

the drudgery of our hands, nor the whole concurrence of our created strength, nor any other assistances that we can procure, will be able to effect the most obvious and feasible events.

661. What paines doe husbandmen take to keepe the earth from giving up the ghost; in opening the veins thereof, in applying their soyl, and marle, as so many salves, and cordials, in laying of it asleep (as it were) when it lies fallow, that by any meanes they may preserve in it that life, which they see plainly approaching to its last gaspe.

662 Farre more precious to a man, is a chaine of iron, that drawes him out of a pit; than a chaine of gold, which clogs him in a prison: A key of Iron which lets him out of a Dungeon, than a barre of gold which shuts him in.

663 As all the good which Christ hath done, is ours by reason of our communion with him: so all the evill we suffer, is Christs; by reason of his compassion with us.

664 In this scribbling age, many polemical Pamphlets come forth, with more teeth to bite, than arguments to convince.

665 Some things are so inherently good, that though they may be done imperfectly, yet they cannot be done profanely, as to believe, feare, trust in God, &c. Others so good with relation to God, that because they may be done without relation to him, and such other conformities, as are required in them: (as to give almes, fast, pray, &c.) therefore they may cease to be good at all.

666 As the influence of the same Sunne, ripeneth both the Grape, and the Crab: and yet though the Grape hath sweetness from it, the Crab still retaines the sownesse, which it hath from it selfe: so the same spirit helps the faithfull in their holy, and the wicked in their morrall workes, which yet retaines the quality, and sownesse of the stocke, from whence they come.

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667 Naturall impotency in good can give no excuse to wilfull neglect.

668 When an action hath evill in its substance, it is to be omitted: but when in it selfe, it is the matter of a precept, and hath evill only externally cast upon it by the Agent: the action is not to be omitted, but the Agent reformed.

669 As by the Cable a man may draw his vessell to the Anchor: so the soule being fixed by the anker of hope to Christ, doth hale, and draw it selfe nearer and nearer to him.

670 Christ without any demerit of his, suffered our punishment, that we without any merit of our own, might obtaine his grace.

672 As a Prince in his inauguration openeth prisons, and unlooseth many which were there bound, to honour his solemnity: so did Christ to some of his Saints at his resurrection, and in them gave assurance to all his of their conquest over the last Enemy.

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673 Those Superiours which correct, and instruct not, are like those which snuffe the light oft, but put no oyle into the Lampe.

674 As it is no Councell, but a Conventicle, where Truth is not aimed at : so its no society, but a conspiracy, wherein right is not regarded.

675 It is the property of an ingenuous disposition in an inferiour, to acknowledge a fault sometimes, even where there is none : not by lying and dissembling, but by a patient bearing, and forbearing, being as ready to alter what is done, as if it had been done otherwise than it ought.

676 A few gray haire may be more worth, than many young locks, and a few gray beards doe more than many greene heads.

677 As for our lands, so for our lives ; we are but Gods tenents at will.

678 The most that any know is the least of that they know not.

679 Its a double misery to be miser-

able : and yet not commiserated : to be in a pittifull plight, and yet not to be pittied.

680 Mans extremity is Gods opportunity.

681 Deliverance is oft nearest, when destruction seemeth surest.

682 Proffered hatred taketh away opportunity of revenge.

683 It is our best, and surest security, for us never to bee secure.

684 In the naturall body, paine in one member causeth paine in all the rest : but in the spirituall body politicke, not the pain only, but the want of paine in one member, is a meanes of paine to the fellow members.

685 Some men neither hope in God, nor feare him : these neither regard his wrath, nor his mercy.

Some feare, but hope not, these regard his wrath, but not his mercy.

Some hope, but feare not, these regard his mercy, but not his wrath.

Some hope and feare ; and these

regard both his mercy, and his wrath : the feare of Gods judgements now, is the only way to prevent the feeling of them hereafter.

686 They that turne Schollers to their own reason, are sure to have a foole to their Master.

687 Councell is an act of the understanding, deliberating about meanes to an end : and directing to choose a particular means that tends to the end.

688 Kings may pardon Traytors, but they cannot change their hearts : but Christ pardons none, but hee makes them new creatures.

689 *Socrates* knowing that there was but one God, said in his Apology for his life, that if they would give him his life, upon condition, to keep that truth to himselfe, and not teach it to others, hee would not accept life upon such a condition.

690 As the light of the Sunne, because its ordinary ; is not regarded : so a continuall Sun-shine of Gods

favour enjoyed, occasioneth but a common esteeme of it.

691 Gods Attributes, and Christs Righteousnesse doe sufficiently, fully, and adequately answer al wants, and doubts, all objections, and distresses wee can have, and can be in.

692 A man may leave that estate to his children, which hee hath gotten by wisdom: but hee cannot leave them wisdom to guide that estate when they have it.

693 Its a good course of wisdom, not to aggravate, but to take things as they are ; not to make them worse, but as candidly, to judge of them as the things will permit.

694 He that keepes the right way, he goes the shortest way to happinesse.

695 As a man may shew an object, and bring it to the light, but he cannot make a blind eye see it : so a man may propound arguments, but cannot make an unfitted heart capable of comfort from them.

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696 He that is most fearfull in sinne, is most bold in all things else.

697 As Weather-cocks and Mills, when the wind ceaseth, or the waters faile, stand still : so men usually are carried to doe us good, or evill with by respects : so that when those respects fayle, they give over to doe either.

698 As in warre, the chiefe strength of the souldiers lieth in their Captain : so in spirituall conflicts, all a Christians strength is in and from Christ.

699 No man can so see the riches of Christ, as to be affected with them, without the helpe of the spirit.

700 Even as a good eye is the glory of the face : so a good intention aiming at Gods glory, is the glory of the action.

701 The crookednesse of our nature is such, that it feares not crosses till it feels them : nor sees mercies till they are out of sight : it being with the soule, as with the eye, that sees nothing that is not somewhat distant from it.

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702 Heaven is such a place, where there is nothing more than what should be desired: nothing more that can be desired.

703 They that are least fearefull before danger, are most basely fearefull in danger.

704 No instrument was ever so perfectly in tune, in which the next hand that touched it did not mend something: nor is there any judgement so strong, and perspicacious, from which another will not in some things find ground of variance.

705 Spirituall joy is like fire upon the Altar, it hath ever fuell to feed upon, though we do not alwayes feele it.

706 Every of our senses in heaven shal be filled with its severall singularity, and excellency of all possible pleasure, and perfection.

707 All worldly gladness rideth upon the wing of Time, and but in Heaven no perfect joy is found. *N L.*

708 Pleasures while they flatter a man, they sting him to death. *N.L.*

709 Sathans insatiable malice is such, that he would have every sinfull thought to be a sin of *Sodomy*: every idle word, a desperate blasphemy: every angry look, a bloody murther: every frailty, a crying sin: and every default, a damnable rebellion.

710 *Adams* fall hath made mans capacity very small.

711 The Iewes who had bought Christ for thirty pence, were themselves sold thirty a penny, at the last destruction of *Ierusalem*.

712 The Iewes bought leave on the tenth of *August*, (the day on which their City was taken) yearly to goe into it to bewayle it: so that they which bought Christs blood, were after glad to buy their own tears.

713 Active men like Mil-stones in motion, if they have no other grist to grind, will set fire on one another.

714 Though an argument fetched

from successe, is but a cypher in it selfe, yet it encreaseth a number, when joyned with others.

715 Commonly, they who vow not to goe the high way of Gods ordinances, doe haunt base, and unwarrantable by-paths.

716 Voluptuous persons make play their worke, and have their constant diet on the sawce of recreations.

717 The saddle of times is not set on the right horse, because his back is too high to be reached, & commonly the instruments are made skreens to save the face of the principall from scorching.

718 Favourites are usually the Bridge by which all offices must passe, and there pay tole.

719 Men bred in soft employments, are presently foundred with hard labour.

720 Many mens gifts prevaile more to raise them, than their endowments.

721 Industry in action, is as importunity in speech; by continuall inculcation, it forceth a yeelding beyond the strength of reason.

722 Though devotion be the naturall heat, yet discretion is the radicall moisture of an action, keeping it healthfull, prosperous, and long lived.

723 Some men are given over to damnable villanies, out of the road of humane corruption, and as far from mans nature, as Gods law.

724 Mistrust no man without cause, neither be thou credulous without proof. *N.L.*

725 Vsually suspiciousnesse is as great an enemy to wisdom, as too much credulity: it doing oft times hurtfull wrong to friends, as the other doth receive wrongful hurt from dissemblers.

726 The leprosie was most rife in our Saviours time, God so ordering of

it, that *Iudea* was sickest, while her Phisician was nearest.

727 The Turkes, which reape no benefit by Christs death, receive much profit by his buriall, farming the Sepulcher for a great rent to the Friars.

728 In some mens discourses, one cannot see matter for words, as in some others, scarce words for matter.

729 A female was allowed in peace-offerings, to shew that a ready heart sets an high price with God upon a low present.

730 The preservation of wicked men, is but a reservation : as *Sodome* and her sisters, who were rescued from the foure Kings, that God might raine down hell from heaven upon them.

731 Wicked men swim merrily downe the streame of prosperity, as the silly fishes doe downe the River *Jordan*, till they perish in the dead sea : their merry dance ending in a miserable downfall.

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732 As the high heavens may be seene through a low lattice : so may a large heart sometimes in a little gift.

733 Its a great slavery to make the mind a servant unto the tongue : and so to tye her up in fetters, that shee may not walke, but by number and measure.

734 Vsually they know not what they say, who so speak ; as that others know not what they meane.

735 Misty, and cloudy Eloquence, serves onely to shadow an ignorant mind, or an ill meaning.

736 Some men had rather doe ill, and get a pardon for it, by an apology ; than be faultlesse, and stand in need of neither, *Maluit excusare culpam, quam non committere.*

737 Nothing can worke as God would have it, unlesse it be such as God made it.

741 Gods children are sometimes too desirous to pittie themselves, and

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need no *Peter* to stirre them up to it: the flesh of it selfe being prone enough to draw back and make excuses, to hinder the power of grace from its due operation in them.

FINIS.



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