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141 K. 141









MEDITATIONS  
AND

VOWES,

*Divine and Morall:*

*Serving for direction in  
Christian and Civill  
Practise.*

*Divided into two Bookes.*

*Newly enlarged with X.  
Vowes and Meditations.*

*By Ios: HALL.*

AT LONDON,  
Printed by Tho: Purfoot  
for Arthur Johnson, Sa-  
muell Macham, and  
Lawrence Ly'e.


141. K. 1609. 141.





Votum Auctoris.

**Q**uas ego non vano deprompsi è pectore leges,  
Queque ego vota tuli pacis honesta mee,  
Alme Deus (nec enim sine te vouisse iuuabi  
Te sine nil facio, nil fugio sine te.)  
Da placide seruem, & præsta seruando quietem.  
Sic mihi certa salus, sic mihi sancta quies.







212/14

TO THE RIGHT  
worshipful S. ROBERT  
DRURY, Knight, my sin-  
gular good Patron: *All increase*  
of true honor and vertue.

S I R, that I have made  
these my homely Apho-  
rismes publique, needes  
no other reason, but that  
though the world is furni-  
shed with other writings  
euen to sacietie & surfeit;  
yet of those which reduce  
Christianitie to practise,  
there is (at least) scarcitie  
A 3 enough

dg



## The Epistle

enough : wherein (yet) I must needs confesse, I had some eye to my selfe. For, hauing after a sort vowed this austere course of iudgment and practise to my selfe, I thought it best to acquaint the world with it; that it may either witness my answerable proceeding, or checke mee in my straying there-from. By which meanes, so many men as I liue amongst, so many monitors I shall haue which shall point me to my owne rules, and upbraid mee with my aberrations. Why I haue dedicated them to your name, cannot bee  
strange



---

## Dedicatorie.

---

strange to any, that knowes  
you my Patron, and mee  
your Pastor. The regard of  
which bond, easily drew  
mee on to consider, that  
whereas my body, which  
was ever weake, began of  
late to languish more; it  
would be not inexpedient  
( at the worst ) to leave  
behind mee this little mo-  
nument of that great re-  
spect, which I deservedly  
beare you. And if it shall  
please GOD to reprieue  
mee, untill a longer day;  
yet it shall not repent mee,  
to haue sent this unwor-  
thy scrowle, to waite up-  
on you in your necessarie  
A 4 absence;

---

## The Epistle &c.

absence; neither shall it be,  
I hope, bootlesse for you, to  
adioyne these my meane  
speculations, unto those  
grounds of vertue, you haue  
so happily laid: to which if  
they shal adde but one scruple,  
it shall be to me sufficient  
ioy, contentment, re-  
compense. From your Hal-  
sted. Decemb. 4.

Your Worships,  
humbly deuoted.

I O S. H A L L.

The



THE FIRST BOOKE CON-  
*taining a century of Medi-  
tations and Devotes, both  
Divine and Morall.*

**I**N Meditation, those  
which begin heauen-  
ly thoughts, & profe-  
cute them not, are like  
those, which kindle a fire  
vnder green wood, and  
leauē it so soone as it but  
begins to flame; losing  
the hope of a good be-  
ginning, for want of se-  
conding it with a iutable

A s pro-

proceeding. When I set  
my self to meditate, I wil  
not giue ouer, til I come  
to an issue. It hath beene  
sayd by some, that the  
beginning is as much as  
the midst; yea, more than  
al: but I say, the ending is  
more thā the beginning.

There is nothing, but  
Man, that respecteth  
greatnes: Not God, not  
Nature, not Disease, not  
Death, not Iudgement.  
Not God: hee is no ex-  
cepter of persons. Not  
Nature: we see the sons  
of Princes borne as na-  
ked, as the poorest; and  
the

the poore child as faire,  
welltaored, strong, wic-  
ty, as the heir of Nobles.  
Not disease, death, iudg-  
ment: they sicken alike,  
die alike, fare alike after  
death. There is nothing  
belides naturall men, of  
whom goodnesse is not  
respected. I will honour  
greatnesse in others: but  
for my selfe, I wil esteem  
a dragme of goodnesse,  
worth a whole world of  
greatesse.

3. As there is a foo-  
lish wisdom: so there  
is a wise ignorance; in  
not prying into Gods  
Arke, not inquiring in-



to things not reuealed. I would fain know all that I need, and all that I may: I leaue Gods secrets to himselfe. It is happie for me, that God makes me of his Court; though not of his Councell.

---

4

As there is no vacuitie in nature, no more is there spiritually. Euery vessell is full, if not of liquor, yet of ayre; so is the heart of man though (by nature) it is empty of grace, yet it is full of hypocrisie and iniquitie. Now, as it filleth with grace, so it is emptied of  
his

his euill qualities : as  
in a vessell, so much wa-  
ter as goes in, so much  
ayre goes out. But mans  
heart is a narrow mou-  
thed vessel, and receiues  
grace but by drops ; and  
therefore askes a long  
time to emptie and fill.  
Now as there be diffe-  
rences in degrees, and  
one hart is neerer to ful-  
nes than another : so the  
best vessell is not quite  
full, while it is in the bo-  
dy, because there are stil  
remainders of corrupti-  
on. I wil neither be con-  
tent with that measure  
of grace I haue, nor im-  
patient

patient of Gods delay :  
 But every day I will en-  
 deavor to haue one drop  
 added to the rest. So my  
 last day shall fill vp my  
 vessell to the brim.

Satan would seeme to  
 be manerly and reasona-  
 ble making, as if he wold  
 be content with one half  
 of the hart, wheras God  
 challengeth all, or none ;  
 as (indeed) he hath most  
 reason to claime all, that  
 made all : But this is no-  
 thing, but a craftie fetch  
 of Satan. For he knows,  
 that if he haue any part,  
 God will haue none. So  
 the



the whole falleth to his share alone. My heart (whē it is both whole, & at the best) is but a strait & vnworthy lodging for God. If it were bigger & better, I would reserue it all for him; Satan may looke in at my doores by a temptation; but he shal not haue so much as one chamber room set apart, for him to sojourne in.

---

I see, that in naturall motions, the neerer any thing comes to his end, the swifter it moueth. I haue seene great Riuers, which at their  
first

first rising out of some hilles side, might be couered with a bushell, which, after many miles, fill a very broad chanel, & drawing neere to the Sea, doe euen make a little Sea in their owne banks: So, the wind, at the first rising, is a little vapour from the cranies of the earth; and pasing forward about the earth the further it goes, the more blustering and violent it waxeth. A Christians motion (after hee is regenerate) is made naturall to God ward: and therefore the neerer he comes

comes to Heaven, the more zealous hee is. A good man must bee like the Sunne: not like *Ezechias* Sunne, that went backward; nor like *Iosuahs* Sunne that stood still; but *Dauids* Sunne, that (like a Bride groome) comes out of his chamber; and as a Champion reioyceth to runne his race: onely herein is the difference, that when he comes to his high noon, he declineth not. How- ever therefore, the mind (in her naturall faculties) followes the tempera- ture of the bodie, yet in these

these supernatural things she quite crosses it. For, with the coldest complexion of age, is ioyned in those that are truly religious, the feruentest zeale and affection to good things : which is therefore the more reuerenced, and better acknowledged, because it can not bee ascribed to the hot spirits of youth. The Diuell himselfe deuised that old slander of early holinesse; A yong Saint, an olde Diuell. Sometimes young Diuels haue prooued olde Saints; neuer the contrary :

trarie: but true Saints,  
in youth, doe alwayes  
prooue Angels in their  
age. I will strine to bee  
euer good: but if I shuld  
not finde my selfe best at  
last, I should feare I was  
neuer good at all.

---

7

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Conienc hartenneth  
sin: which a little dislike  
would haue daunted at  
first. As weesay, There  
would be no theeues, if  
no receiuers: so would  
there not be so many o-  
pen mouthes to detract  
and slaunder, if there  
were not as many open  
cares



cares to entertain them.  
If I cannot stoppe other  
mens mouths from spe-  
king ill, I wil either open  
my mouth to reprove it,  
or else I will stop mine  
cares from hearing it ;  
and let him see in my  
face, that hee hath no  
roome in my heart.

---

8

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I haue oft wondered,  
how fishes can retaine  
their fresh taste, and yet  
liue in salt waters ; since  
I see that euery other  
thing participates of the  
nature of the place,  
wherein it abides: so, the  
waters passing through  
the



and works in vs, if not an approbation, yet a lesse dislike of those sinnes, to which, our eares & eyes are so continually intruded. I may haue a bad acquaintance: I will neuer haue a wicked companion.

## 9

Expectation, in a weake minde, makes an euil, greater; and a good, lesse: but in a resolued mind, it digests an euill, before it come; and makes a future good, long before, present. I will expect the worst, because it may come; the



the best, because I know  
it will come.

IO

Some promise what  
they cannot doe : as, Sa-  
than to Christ. Some,  
what they could ; but  
meane not to doe: as, the  
Sonnes of IACOB to  
the Shechemites. Some,  
what they meant for the  
time ; and after retrayt :  
as, *Laban to Iacob*. Some,  
what they doe also giue ;  
but vnwillingly : as, *He-  
rod*. Some, what they  
willingly giue ; and after  
repent them : as, *Iosua*  
to the Gibeonites. So  
great distrust is there in  
man

man, whether from his impotencie or faithles- nesse. As in other things, so in this, I see God is not like man: but what- euer hee promises, hee ap- prooues himselfe most faithfull, both in his abi- litie and performances. I will therfore euer trust God on his bare Word, euen with hope besides hope, aboue hope, a- gainst hope : and on- wards, I wil relie on him for small matters of this life. For how shall I hope to trust him in impossi- bilities, if I may not in likelihoods ? How shall

ted with the greatest mi-  
series of this life.

---

12

---

I see there is no man  
so happie, as to haue all  
things; and no man so  
miserable, as not to haue  
some. Why should I  
looke for a better condi-  
tion, then all others? If  
I haue somewhat, and  
that of the best thinges;  
I will in thankfulness  
enjoy them, and want  
the rest with content-  
ment.

---

13

---

Cōstraint makes an ea-  
B 2 sic

---

ſie thing toileſom; wher-  
as, again, loue makes the  
greateſt toyle, pleaſant.  
How many miles do we  
ride and runne, to ſee  
one ſilly beaſt followe  
another, with pleaſure!  
which, if we were com-  
manded to meaſure, vp-  
pon the charge of a Su-  
perior, we ſhould com-  
plaine of wearines. I ſee  
the folly of the moſt  
men; that make their  
liues miſerable, and their  
actions tedious, for want  
of loue to that, they  
muſt doe: I will firſt la-  
bour to ſettle in my  
heart a good affection

to

to heavenly things; so  
Lord, thy yoake shall  
be easie, and thy burdē  
light.

---

14

I am a stranger euen  
at home: therefore, if the  
dogs of the world barke  
at me, I neither care, nor  
wonder.

---

15

It is the greatest mad-  
nesse in the world, to be  
an hypocrite in religi-  
ous profession. Men hate  
thee, because thou art a  
Christian, so much as in  
appearance. God hates  
B 3 thee



thee double, because thou art but in appearance: so, while thou hast the hatred of both, thou hast no comfort in thy selfe. Yet if thou wilt not be good as thou seemest; I hold it better to seeme ill as thou art. An open wicked man doth much hurt with notorious finnes, but an hypocrite doeth at last more shame goodnesse, by seeming good. I had rather bee an open wicked man, than an hypocrite: but I had rather bee no man, than either of them.

When

16

When I cast downe  
mine eies vppon my  
wants, vpon my sinnes,  
vpon my miseries: me  
thinkes no man should  
bee worse, no man so ill  
as I, my meanes so ma-  
ny, so force-able, and  
almost violent; my pro-  
gresse so small, and in-  
sensible; my corrupti-  
ons so strong; my instr-  
mities so frequent, and  
remedillesse; my bodie  
so vnaunswerable to  
my minde. But when  
I looke vp to the bles-  
sings that G O D  
B 4 hath

hath enriched me with-  
all, mee thinkes I should  
soone bee induced to  
thinke none more hap-  
pie then my selfe: God  
is my friend, and my Fa-  
ther: the world not my  
Maister, but my slaue: I  
haue friends not manie;  
but so tried, that I dare  
trust them: an estate not  
superfluous, not needie;  
yet neerer to defect, the  
abundance: A calling, if  
despised of men, yet ho-  
nourable with God: A  
body not so strong, as to  
admit securitie (but of-  
ten checking me in oc-  
casion of pleasure) nor  
yet



yet so weake, as to afflict me continually: A mind not so furnished with knowledge, that I may boast of it: nor yet so naked, that I should despaire of obtaining it: My miseries afford me ioy, mine enemies aduantage; my account is cast vp for another world. And, if thou thinke, I haue said to much good of my selfe, eyther I am thus, or I would be.

---

17

---

The worldlings life is  
(of all other) most discō-  
fortable. For, that, which

B 5

is

is his God, doth not alway fauour him : that which should bee, neuer.

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18

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There are three mes-  
sengers of death; Casu-  
altie, Sicknesse, Age. The  
two first are doubtfull;  
since many haue recou-  
ered them both : the  
last is certaine. The two  
first are suddaine : the  
last leasurely and deli-  
berate. As for all men,  
vppon so many sum-  
mons, so especially for  
an old man, it is a shame  
to bee vnprepared for  
death:

death : for where o-  
ther see they may die,  
hee sees hee must die.  
I was long agone olde  
enough to die : but if I  
liue till age, I will thinke  
my selfe too olde to liue  
longer.

---

19

I will not care what I  
haue; whether much, or  
little . If little, my ac-  
count shall bee the lesse ;  
if more, I shall doe the  
more good, and receiue  
the more glorie.

---

20

I care not for any  
companion,

companion, but such as may teach mee somewhat; or learne somewhat of me. Both these shall much pleasure me; (one as an Agent, the other as a Subiect to worke vppon) neither know I, whether more. For, though it be an excellent thinge to learne; yet I learne, but to teach others.

---

21

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If earth (that is prouided for mortalitie, and is possessed by the Makers enemies) haue so much pleasure in it, that  
World



Worldlinges thinke it woorth the account of their heauen: such a Sun to enlighten it, such an heauen to wall it about, such sweet fruits and flowers to adorne it, such varietie of Creatures, for the commodious vse of it: What must Heauen needes be, that is provided for God himselfe, & his friends? How can it be lesse in woorth, than God is aboue his creatures, and Gods friends better then his enemies? I will not onely be content, but desirous to bee dissolued.

It is commonly seene,  
that boldnesse puts men  
forth before their time,  
before their abilitie.  
Wherein, we haue seene  
many that ( like Lap-  
wings, and Partridges )  
haue runne away with  
some part of their shell  
on their heads : whence  
it followes, that as they  
began boldly , so they  
proceed vnprofitably, &  
conclude not without  
shame . I would rather  
bee haled by force of o-  
thers to great duties, then  
rush vpon them vnbid-  
den.



den. It were better a man should want worke, then that great workes should want a man answerable to their weight

---

23

I will vse my friends, as *Moses* did his rodde. While it was a rod, hee helde it familiarly in his hand: when once a Serpent, hee ran away from it.

---

24

I haue seldome seene much ostentation, and much learning, met together. The Sunne, rising,

ling and declining, makes long shadowes: at mid-day when hee is at highest, none at all. Besides that, skill when it is too much showen, loseth the grace: as fresh coloured wares, if they bee often opened, lose their brightnesse, and are foyled with much handling. I had rather, applaude my selte for hauing much, that I shew not; then that others should applaud me, for shewing more then I haue.

An

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25

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An ambitious man is the greatest enemy to himselfe, of any in the World besides. For he still torments himselfe with hopes and desires, and cares: which hee might auoid, if he would remitte of the height of his thoughts, and liue quietly. My onely ambition shall be, to rest in Gods fauour on earth, & to be a Saint in heauen.

---

26

---

There was neuer good  
thing

---

thing easie comne by.  
The heathen man could  
say, God sels knowledge  
for sweat: and so he doth  
honour, for ieopardie.  
Neuer any man hath got  
either wealth or lear-  
ning, with ease. There-  
fore, the greatest good  
must needs be most diffi-  
cult. How shall I hope  
to get Christ, if I take no  
paines for him? And if  
in al other things the dif-  
ficultie of obtaining,  
whets the mind so much  
the more to seeke; why  
should it in this alone  
daunt mee, I will not  
care what I doe, what I  
suffer,

suffer, so I may winne  
Christ. If men can en-  
dure such cutting, such  
lancing, searing of their  
bodies, to protract a mi-  
serable life, yet a while  
longer; what pain should  
I refuse for eternitie?

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27

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If I die, the world shall  
misse mee but a little: I  
shall misse it lesse. Not  
it mee; because it hath  
such store of better men:  
Not I it, because it hath  
so much ill, and I shall  
haue so much happi-  
nesse.

Two



28

Two things make a man set by; Dignitie and Desert. Amongst fooles, the first without the second is sufficient: Amongst wise men, the second without the first. Let mee deserue well; though I be not aduanced. The Conscience of my worth, shall cheere me more in others contempt, then the approbation of others can comfort me, against the secret checke of my owne vnworthinesse.

The



29

The best qualities do so cleave to their subiects, that they cannot be cōmunicated to others. For whereas patrimonie and vulgar account of honor follow the bloud, in many generations: vertue is not traduced in propagation, nor learning bequeathed by our Will, to our heires; least the giuers should waxe proud, and the receiuers negligent. I will account nothing my owne, but what I haue gotten: nor  
that

that my owne, because it  
is more of gift thē desert.

---

30

---

Then onely is the  
Church most happie,  
when Truth and Peace  
kisse each other; & then  
miserable, when eyther  
of them balke the way,  
or when they meet and  
kisse not. For, truth with-  
out peace, is turbu-  
lent: and peace without  
truth, is secure iniustice.  
Though I loue peace  
well, yet I loue maine  
trueths better. And  
though I loue all trueths  
well; yet I had rather  
con-

conceale a small truth,  
then disturbe a common  
Peace.

---

31

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An indiscreete good  
action, is little better thā  
a discreet mischief. For,  
in this the doer wrongs  
onely the Patient: but in  
that other, the wrong is  
done to the good action:  
for both it makes a good  
thing odious (as many  
good tales are mar'd in  
telling) & besides, it pre-  
judices a future oportu-  
nitie. I wil rather let passe  
a good gale of wind, and  
stay on the shore; then  
launch forth, whē I know  
the

the wind wil be cōtrary.

32

The World teacheth me, that it is madness to leaue behind me those goods, that I may carrie with mee: Christianitie teacheth me, that what I charitably giue aliue I carry with me dead: and experience teacheth me that what I leaue behind, I lose. I will carry that treasure with me by giuing it, which the world ling loseth by keeping it: so, while his corps shall carry nothing but a winding cloth to his graue,

I

I depend on him , for raising my body from dust, & saving my soule; if I mistrust him for a crust of bread, towards my preservation.

## II

If the World would make me his Minion, he could giue me but what he hath: and what hath he to giue? but a smoake of honour, a shadow of riches, a sound of pleasures, a blast of fame: which when I haue had in the best measure, I may be worie; I cannot be better: I can liue no  
B whit



whit longer, no whit merrier, no whit happier. If he professe to hate me, what can he doe, but disgrace mee in my name, impouerish me in my estate, afflict me in my body? in all which, it is easie, not to be euer the more miserable. I haue been too long beguiled with the vaine semblances of it: Now hence forth, accounting my selfe borne to a better world, I will in an holy loftinesse beare my selfe as one too good to bee enamoured of the best pleasures, to be dan-  
ted



I shalbe richer vnder the  
earth, thā I was aboue it.

33

Euery worldling is an  
hypocrite. For, while his  
face naturally lookes vp-  
ward to heauen, his hart  
grouels beneath on the  
earth: yet if I would ad-  
mit of any discord in  
the inward and outward  
parts; I would haue an  
heart, that should looke  
vp to heauen in an holy  
contemplation of the  
things aboue, & a coun-  
tenance cast downe to  
the earth, in humiliation.  
This onely dissimilitude  
C is

is pleasing to God.

34

The heart of man is a short word, a small substance; yet great in capacity: yea, so infinite in desire, that the round Globe of the world cannot fill the three corners of it. When it desires more, and cries, Giue, giue, I will set it ouer to that infinite Good, where the more it hath, it may desire more, and see more to bee desired: when it desires but what it needeth, my hands shall soone satisfie it. For, if ei-  
ther

ther of them may containe it, when it is without the bodie ; much more may both of them fill it, while it is within.

35

With men it is a good rule ; To trie first, & then to trust : with God it is contrarie ; I will first trust him (as most wise, omnipotent, mercifull) and trye him afterwards. I know it is as impossible for him to deceiue me, as not to be.

36

AS CHRIST was both

C 2 a

a Lambe and a Lyon :  
So is euery Christian ;  
A Lambe , for patience  
in suffering , and inno-  
cence of life : A Lyon,  
for boldnesse in his in-  
nocencie . I would so  
order my courage and  
mildenesse , that I may  
be neither Lyon-like in  
my conuersation ; nor  
sheepish , in the defence  
of a good cause .

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37

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The godly sowe in  
teares , reape in ioye .  
The seede-time is com-  
monly waterish , and  
lowring . I will be con-  
tent

ent with a wet spring,  
so I may bee sure of a  
cleare and ioyfull har-  
uest.

---

38

---

Euery man hath an  
Heauen, and an Hell.  
Earth is the wicked  
mans Heauen; his Hell is  
to come: on the contra-  
rie, the godly haue their  
hell vpon earth; where  
they are vexed with ten-  
tations, and afflictions,  
by Satan and his compli-  
ces: their heauen is a-  
boue in endlesse happi-  
nesse. If it be ill with me  
on earth, it is well my

C 3

tor-



torment is so short, & so easie : I will not be so covetous, to hope for two heauens.

## 39

Man, on his Death-bed, hath a double prospect: which, in his lifetime, the interposition of pleasure and miseries debarred him from. The good man lookes upward, and sees heauen open with *Steuern*, and the glorious Angels, readie to carrie vp his soule; The wicked man lookes downe ward, and sees three terrible spectacles;  
*Death,*

Death, Iudgement, Hell, one beyond another; and all to be passed through, by his soule. I maruell not, that the godly haue beene so cheerefull in Death, that those torments, whose verie sight hath ouercome the beholders, haue seemed easie to them. I maruel not, that a wicked man is so loath to heare of death; so deiected, when hee feeleth sicknesse; and so desperate, when he feeleth the pangs of death; nor that euerie *Balaam* would fain die the death of the righteous. Hence-

C. 4. forth,

---

forth, I will enuie none,  
but a good man : I will  
pitie nothing so much as  
the prosperitie of the  
wicked.

---

40

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Not to be afflicted, is  
a signe of weakenesse.  
For, therefore God im-  
poseth no more on mee,  
because hee sees I can  
beare no more. GOD  
will not make choise of a  
weak Champion. When  
I am stronger, I wil looke  
for more. And when I  
sustaine more, it shall  
more comfort mee, that  
God findes mee strong ;  
then

---

then it shal grieue me, to  
be pressed with an heavy  
affliction.

## 41

That the wicked haue  
peace in themselues, is  
no wonder: they are as  
sure, as Tentation can  
make them. No Prince  
makes Warre with his  
owne Subjects. The  
godly are still enemies:  
Therefore, they must  
look to be assaulted both  
by Stratagem and vio  
lence. Nothing shall  
more ioy mee, than my  
inward vnquietnesse. A  
iust warre is a thousand  
C 5 . times

times more happie, than  
an il-conditioned Peace.

42

Goodnesse is so powerfull, that it can make things simply euil (namely our sinnes) good to vs: not good in nature, but good in the euent; good, when they are done, not good to bee done. Sinne is so powerfull, that it can turne the holiest Ordinances of God into it selfe: But heerein our sinne goes beyond our goodnesse; That sin defiles a man or action otherwise good: but



but all the goodnesse of  
 the world cannot iustifie  
 one sinne : as the holy  
 flesh in the skirt, makes  
 not the bread holy that  
 toucheth it ; but the vn-  
 cleane touching an holy  
 thing, defileth it. I will  
 loathe euery euill for it  
 own sake: I wil do good ;  
 but not trust to it.

---

43

---

Fooles measure good  
 actions, by the euent af-  
 ter they are done: Wise  
 men before-hand, by  
 iudgement, vppon the  
 rules of reason and faith.  
 Let mee doe well: let  
 God

God take charge of the  
successe. If it be well ac-  
cepted, it is well : If  
not, my thanke is with  
G O D.

---

44

---

Hee was neuer good  
man, that amends not.  
For, if hee were good,  
hee must needes desire  
to bee better. Grace is  
so sweete, that who-  
euer tastes of it, must  
needes long after more.  
And if hee desire it, hee  
will endeavour it. And if  
hee doe but endeavour,  
G O D will crowne it  
with successe. Gods fa-  
mily

mily admitteth of no Dwarfes (which are vn-thriuing, and stand at a stay) but men of measures. What euer become of my body, or my estate; I will euer labour, to finde somewhat added to the stature of my soule.

## 45

Pride is the most dangerous of all sinnes. For, both it is most in-  
inuatue (having crept into H E A V E N, and Paradise) and most dangerous where it is. For, where all other Tentati-  
ons

ons are about euill, this alone is conuersant only about good things : and one dram of it poysons many measures of grace. I will not be more afraid of doing good things amisse, than of being proud, when I haue performed them.

---

46

Not onely Commis-  
sion makes a sinne. A man  
is guiltie of all those sin-  
ne he hath not. If I cannot a-  
uoid all, yet I wil hate all

---

47

Preiudice is so great

a



an enemy to truth, that it makes the mind incapable of it. In matters of faith, I will first lay a sure ground, and then beleue, though I cannot argue; holding the conclusion, in spite of the premisses: but in other lesse matters, I will not so fore-stall my mind with resolution, as that I will not be willing to be better informed. Neither will I say in my selfe; I will hold it, therefore it shall be truth: but, This is truth; therefore I will hold it. I will not strive for victory; but for truth.



Drunkennes and Couetousnesse do much resemble one another. For the more a man drinkes, the more hee thirsteth: and the more hee hath, still the more hee coueteth. And for their effects, besides other, both of them haue the power of transforming a man into a beast; and of all other beasts, into a Swine. The former is euident to sense: the other, though more obscure, is no more questionable. The couetous man, in two things

things, plainely resem-  
bleth a Swine; That he  
euer roots in the earth,  
not so much as looking  
towards heauen: That  
hee neuer doeth good  
till his death. In desi-  
ring, my rule shall bee  
Necessitie of nature, or  
estate. In hauing, I will  
account that my good,  
which doeth me good.

---

49

---

I acknowledge no  
Maister of Requests in  
Heauen, but one; Christ  
my Mediatour. I knowe  
I cannot bee so happie,  
as not to neede him; nor  
so

so miserable, that hee should contemne mee. I will alwayes aske; and that of none, but where I am sure to speede; but where there is so much store, that when I haue had the most, I shall leaue no lesse behind. Though numberlesse drops be in the Sea; yet if one be taken out of it, it hath so much the lesse, though insensibly: but God, because hee is infinite can admit of no diminution. Therefore are men niggardly, because the more they giue, the lesse they haue: but thou, Lord maye



mayest giue what thou wilt, without abatement of thy store. Good prayers neuer came weeping home : I am sure I shall receiue either what I aske, or what I should aske,

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50

---

I see that a fit Booty, many times, makes a theefe: and many would be proud, if they had but the common causes of their neighbours. I account this none of the least fauours of GOD, That the world goes no better forward with me.

For

For, I feare, if my estate were better to the world it might bee worse to God. As it is an happie necessitie that inforceth to good : so is that next happy, that hinders from euill.

---

51

---

It is the basest loue, of all others, that is for a benefit. For herein we loue not another, so much as our selues. Though there were no HEAVEN, O Lord, I would loue thee: Now there is one, I will esteeme it, I will desire

it



yet still I wil loue thee,  
for thy goodnesse sake.  
Thy selfe is reward e-  
nough ; though thou  
thoughtest no more.

52

I see men point the  
felde , and desperately  
peropard their liues (as  
prodigall of their blood)  
in the reuenge of a dis-  
gracefull word , against  
hemselues : while they  
can bee content to heare  
G O D pulled out of  
H E A V E N with blasphe-  
mie ; and not feele so  
much as a rising of  
their blood . Which  
argues

argues our cold loue to God, and our ouerferuent affection to our selues. In mine owne wrongs, I will hold patience laudable: but, in Gods iniuries, impious.

53

It is an hard thing to speake well: but it is harder to be well silent; so as it may be free from suspicion of affectation, or sullennes, or ignorance. Else loquacitie, and not silence, would be a note of wisdom. Herein I will not care how little but how well. Hee said  
 well

well for this; Not that  
which is much, is well:  
but that which is well, is  
much.

---

54

There is nothing more  
odious, than fruitlesse  
olde age. Now (for that  
no tree beares fruite in  
Autumne, vnlesse it bluf-  
some in the Spring) to  
the end that my age may  
be profitable, and laden  
with ripe fruit; I will en-  
deuour, that my youth  
may be studious, & flou-  
red with the blossomes  
of learning and obserua-  
tion.

55

Reuenge commonly  
hurts both the offerer  
and sufferer: as wee see in  
the foolish Bee (though  
in all other things com-  
mendable; yet heerein  
the patterne of fonde  
(spightfulnesse) which in  
her anger inuenometh  
the flesh, and looseth  
her sting; and so liues a  
Drone euer after. I ac-  
count it the only valour  
to Remit a wrong: and  
will applaude it to my  
selfe, as right noble and  
Christian; that I Might  
hurt, and Will not.

Hee

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56

---

Hee that liues well,  
cannot choose but die  
well. For, if he die sud-  
dainly, yet hee dies not  
unpreparedly: if by lea-  
sure, the conscience of  
his well-led life makes  
his death more comfor-  
table: But it is seldome  
seene, that hee which  
liueth ill, dieth well. For  
the conscience of his for-  
mer euils, his present  
gaine, and the expecta-  
tion and feare of greater,  
take vp his heart, that  
he cannot seek God. And  
now it is iust with God,

D

not



not to be sought, or not  
to be found; because  
hee sought to him in his  
lifetime, and was repu-  
sed. Whereas, therefore  
there are usually two  
maine cares of good  
men; to Liue well, and  
Die well: I will haue but  
this one; to Liue well.

57

With God there is no  
free man, but his Ser-  
uant; though in the Ga-  
lies: no slaue, but the sin-  
ner; though in a Palace  
none noble, but the ve-  
tuous; if neuer so base  
descended: none rich, b

hee that possesseth God;  
euen in rags: none wile,  
but hee that is a foole to  
himselfe and the world:  
none happie, but hee  
whom the world pities:  
Let mee bee free, noble,  
rich, wise, happy to God;  
I passe not what I am to  
the world.

---

58

---

When the mouth prai-  
eth, man heareth; when  
the heart, God heareth.  
Euery good praier knoc-  
keth at Heauen, for a  
blessing: but an impor-  
tunate prayer pierceth it  
(though as hard as brasse)

D 2 and

---

and makes way for it self,  
into the eares of the Al-  
mighty. And as it ascends  
lightly vp, carried with  
the wings of Faith: so it  
comes euer laden down  
again, vpon our heads.  
In my prayers, my  
thoughts shall not bee  
guided by my wordes:  
but my words shall fol-  
low my thoughts.

---

59

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If that seruant were  
condemned for euill,  
that gaue God no more  
than his owne, which he  
had receiued; what shall  
become of them that  
rob



rob God of his owne? If  
 God gaine a little glorie  
 by mee, I shall gaine  
 more by him. I will  
 labour so to husband the  
 Rocke that God hath  
 left in my hands, that I  
 may returne my soule  
 better than I receiued it;  
 and that hee may make  
 it better then I returne  
 it.

60

Heauen is compared  
 to an hill: and therefore  
 is figured by *Olympus*, a-  
 mong the Heathen; by  
 mount Sion, in GODS  
 Booke: Hell, contrari-  
 D 3 wise,

presumptuous sins preuaile not ouer mee. Beginnings, are with more ease and safetie declined, when we are free ; than proceedings, when wee haue begun.

---

61

It is fitter for youth, to learne than teach; and for age, to teach then learne: and yet fitter for an olde man to learne, then to be ignorant. I know, I shal neuer know so much, that I cannot learn more: and I hope I shal neuer liue so long, as till I be too old to learne.

62



62

I neuer loued those Salamanders, that are neuer well, but when they are in the fire of contention. I will rather suffer a thousand wrongs, than offer one: will suffer an hundreth, rather than returne one: I will suffer many, ere I will complaine of one, and indeuour to right it by contending. I haue euer found, that to striue with my superiour, is furious; with my equall, doubtfull; with my inferiour, sordid & base; with

D 5 any,

any, full of vnquietnes.

63

The praise of a good speech standeth in words & matter: Matter, which is as a faire and well featur'd body; Elegance of words, which is as a neat and well fashioned garment. Good matter, flubbred vp in rude & careless wordes, is made loathsome to the hearer; as a good bodie misshappen, with vnhandsome clothes. Elegancie, without soundnesse, is no better than a nice vanitie. Although therefore the  
most

most Hearers are like Bees, that goe all to the flowers ; neuer regarding the good hearbes (that are of as wholesome use, as the other of faire shew:) yet let my speech striue to bee profitable ; plausible as it happens : Better the coat bee misshapen than the body.

---

64

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I see, that as black and white colors to the eies, so is the vice and Vertue of others to the iudgement of men. Vice gathers the beames of the sight in one ; that the eye  
may

---

may see it, and bee intent vpon it: Vertue scatters them abroad; and therefore hardly admits of a perfect apprehension. Whence it comes to passe, that (as iudgement is according to sense) we doe so soone espie, and so earnestly censure a man for one vice; letting passe many laudable qualities vndiscerned, or at least vnacknowledged. Yea, whereas euerie man is once a foole, and doeth that perhaps in one fit of his folly, which hee shall at leasure repent of (as  
*Noah,*

Noah, in one houres drū-  
kennes, vncouered those  
secrets, which were hid  
sixe hundred yeeres be-  
fore) the world is here-  
vppon ready to call in  
question all his former  
integritie, and to ex-  
clude him from the hope  
of any future amende-  
ment. Since God hath  
giuen mee two eyes; the  
one shall bee busied a-  
bout the present fault  
that I see, with a dete-  
ling commiseration; the  
other, about the com-  
mendable qualities of  
the offender; not with-  
out an vnpartiall ap-  
probation



probation of them. So shall I doe GOD no wrong, in robbing him of the glorie of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe distinctly referue, for it, a due portion of hatred.

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65.

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God is aboue man; the brute creatures vnder him; he set in the midst. Lest he should be proud that he hath infinite creatures vnder him, that one is infinite degrees aboue him. I doetherefore

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fore owe awe vnto God;  
mercie to the inferiour  
creatures: knowing, that  
they are my fellowes, in  
respect of Creation;  
whereas there is no pro-  
portion betwixt me, and  
my Maker.

---

66

---

One said, It is good  
to inure the mouth to  
speake well; for good  
speech is many times  
drawne into the affecti-  
on: But I would feare,  
that speaking well, with-  
out feeling, were the  
next way to procure an  
habitual hypocrisie. Let  
my

---

my good wordes follow  
good affections; not goe  
before them. I will ther-  
fore speake as I thinke:  
but, withall, I will labour  
to thinke well; and then  
I know, I cannot but  
speake well.

67

When I consider my  
soule; I could be proud,  
to thinke of how diuine  
a nature and qualitie  
it is: but when I cast  
downe mine eyes to my  
bodie (as the Swanne to  
her blacke legges) and  
see what loathesome  
matter issues from the  
mouth,

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mouth, nostrils, eares, pores, and other passages, and how most carrion-like of all other creatures it is after death; I am iustly ashamed, to thinke that so excellent a guest dwels not in more cleanly dung-hill.

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68

---

Euery worldling is a madde man. For, besides that hee preferreth profite and pleasure to Vertue, the World to GOD, Earth to Heauen, Time to Eternitie; hee pampers the bodie, and

---

fecte, far from the heart:  
yet because he sought to  
the Physitians, not to  
God, hee escaped not.  
*Ezekiah* was sicke to die:  
yet because he trusted to  
God, not to Physitians,  
he was restored. Meanes  
without GOD, cannot  
helpe: GOD, without  
meanes, can; and often  
doeth. I will vse good  
meanes; not reſte in  
them.

---

70

---

A mans best monu-  
ment is his vertuous acti-  
ons. Foolish is the hope  
of immortalitie, and fu-  
ture



ture praise, by the cost of  
sencelesse stone; when  
the Passenger shall one-  
ly say, Here lyes a faire  
stone and a filthy car-  
casse. That onely can  
report thee rich: but for  
other praises, thy selfe  
must build thy monu-  
ment, aliue; and write  
thy owne Epitaph in ho-  
nest and honorable acti-  
ons. Which are so much  
more noble, then the o-  
ther, as living men are  
better than dead stones:  
I say, I know not if the  
ther bee not the way  
to worke a perpetual  
accession of infamie;  
whiles

---

whiles the censorious Reader, vpon occasion thereof, shall comment vpon thy bad life: whereas, in this, euerie mans heart is a Toombe, and euerie mans tongue writeth an Epitaphe vpon the well behaued. Either I will procure me such a Monument, to bee remembred by: or else it is better to be inglorious, than infamous.

---

71

---

The basest things are euer most plentiful. Historie and experience te

vs

vs. that some kinde of  
 Mouse breedeth 120.  
 yong ones in one neast :  
 whereas the Lyon, or E-  
 lephant, beareth but one  
 at once. I haue euer  
 found, The least wit yeil-  
 deth the most words. It  
 is both the surest and wi-  
 sest way, to Speake little,  
 and Thinke more.

---

 72
 

---

An euill man is clay  
 to God; waxe to the di-  
 uell. God may stampe  
 him into powder, or  
 temper him anew : but  
 none of his meanes can  
 melt him. Contrariwise,  
 a

a good man is **G O D**  
waxe; and Sathans clay  
he relents at euery look  
of God; but is not stirred  
at any temptation. I had  
rather bow than breake  
to God: but, for Satan  
or the world, I had ra-  
ther be broken in pieces  
with their violence, then  
suffer my self to be bow-  
ed vnto their obedi-  
ence.

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73

---

It is an easie matter  
for a man to bee carelesse  
of himselfe: & yet much  
easier to bee enamoured  
of himselfe. For, if he be

a Christian ; whiles hee  
 contemneth the World  
 perfectly, it is hard for  
 him to reserue a compe-  
 tent measure of loue to  
 himselfe : if a world-  
 ling, it is not possible  
 but hee must ouer-loue  
 himselfe. I will strive for  
 the meane of both ; and  
 to hate the World, that I  
 may care for my self: and  
 to care for my selfe, that  
 I be not in loue with the  
 world.

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74

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I will hate populari-  
 tie and ostentation ( as  
 ever dangerous : but  
 E most



most of all in Gods business) which who affect, doe as ill spoken men; who, when they are sent to wooe for GOD, speake for themselves. I know how dangerous it is to haue God my Riual.

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75

---

Earth affords no sound contentment. For, what is there vnder Heauen not troublesome, besides that which is called pleasure? and, that, in the end, I find most irksome of all other.

76

76

God is euer with me,  
 euer before me. I know,  
 he cannot but ouer-see  
 me alwayes; though my  
 eyes bee held that I see  
 him not: yea, hee is still  
 within mee; though I  
 feele him not: neither  
 is there any moment,  
 that I can liue without  
 God. Why doe I not,  
 therefore, alwaies liue  
 with him? Why do I not  
 recount all houres lost,  
 wherein I enioy him not?

77

There is no man so  
 E 2 happy

happie as the Christian  
When hee lookes vp vn  
to heauen, hee thinkes  
That is my home : the  
God that made it, and  
owes it, is my Father  
The Angels, more glori  
ous in nature then my  
selfe, are my attendants  
mine enemies are my  
vassals. Yea those things  
which are the terrible  
of all to the wicked, are  
most pleasant to him  
When hee heares Go  
thunder aboue his head  
hee thinkes, This is the  
voyce of my Father  
When hee remember  
the Tribunall of the la  
iudg

iudgement, hee thinkes;  
It is my Sauiour that sits  
in it : when death, hee  
esteemes it but as the  
Angell set before Para-  
dise ; which with one  
blowe admittes him to  
eternall ioy. And ( which  
is most of all ) nothing  
in earth or hell can make  
him miserable. There is  
nothing in the World,  
woorth enuying, but a  
Christian.

78

As Man is a little  
World : so euery Chri-  
stian is a little Church,  
within himselfe. As the  
E 3 Church

Church, therefore, is sometimes in the wane, through persecution; other times in her full glorie and brightnesse: So let mee expect my selfe sometimes drouping vnder Tentations, and sadly hanging down the head for the want of the feeling of GODS presence; at other times carried with the full sayle of a resolute assurance to heauen: Knowing, that as it is a Church at the weakest stay; so shall I, in my greatest deiection, hold the child of God.

Ten-





my owne part, I neuer  
tasted of ought, that  
might deserue the name  
of pleasure. And, if I  
could, yet a thousand  
pleasures cannot coun-  
teruaile one torment:  
because the one may be  
exquisite; the other not  
without composition.  
And, if not one torment,  
much lesse a thousand.  
And if not for a moment,  
much lesse for eternitie.  
And if not the torment  
of a part, much lesse of  
the whole. For, if the  
paine but of a tooth bee  
so intolerable, what shal  
the racking of the whole  
body

ody be? And, if of the  
ody; what shall that be,  
which is primarily of  
the soule? If there bee  
pleasures that I heare not  
of, I will be wary of buy-  
ing them so ouer-deare.

82

As hypocrisie is a cō-  
mon counterfeit of all  
vertues : so there is no  
speciall vertue, which is  
not (to the very life of it)  
seemingly resembled, by  
some speciall vice. So,  
deuotion is counterfai-  
ted by superstition; good  
thrift, by niggardlinesse;  
charitie, with vaine-glo-  
rious

rious pride. For, as charitie is bounteous to the poore; so is vaine glory to the wealthy: as charitie sustains all, for truth; so pride, for a vain praise: both of them make a man courteous and affable. So the substance of euery vertue is in the hart: which, since it hath not a window made into it, by the Creator of it, (but is reserued vnder locke & key for his owne view) I will iudge onely by appearance. I had rather wrōg my self, by credulity; thā others, by vniust cēsures & suspitions

83

Every man hath a kingdome, within himselfe: Reason, as the Princesse, dwels in the highest and inwardest roome: The senses are the Guard and attendants on the Court; without whose ayde, nothing is admitted into the Presence: The supream faculties (as wil, memory &c.) are the Peeres: The outward parts, and inward affections, are the commons: Violent Passions are as Rebels, to disturbe the common peace. I  
would



would not be a Stoicke,  
to haue no Passions: for  
that were to ouerthrow  
this inward gouernment  
God hath erected in me;  
but a Christian, to order  
those I haue. And, for  
that I see, that as (in com-  
motions) one mutinous  
person drawes on more;  
so in passions, that one  
makes way for the extre-  
mity of another (as, ex-  
cesse of loue causeth ex-  
cesse of grieffe, vpon the  
losse of what we loued:)  
I will doe as wise Prin-  
ces vse, to those they  
misdoubt for faction; so  
holde them downe, and  
keepe

keepe them bare, that  
their very impotencie &  
remisnesse shall affoorde  
me securitie.

84

looke vpon the things  
of this life, as an owner;  
as a stranger: As an ow-  
ner, in their right; as a  
stranger, in their vse. I see  
that owning is but a con-  
ceit, besides vsing: I can  
vse (as I lawfully may)  
other mens commodi-  
ties as my owne; walke  
in their woods, looke on  
their faire houses, with  
as much pleasure as my  
owne: yet againe, I will  
vse

vse my owne, as if it were anothers; knowing that though I hold them by right, yet it is onely by Tenure at will.

---

85

---

There is none like to *Luthers* three Maisters; Prayer, Tentation, Meditation. Tentation stirs vp holy meditation: meditation prepares to prayer: and prayer makes profit of Tentation; and fetcheth al diuine knowledge from Heauen. Of others, I may learne the Theorie of Diuinitie; of these onely, the practise.

Other

Other Maisters teach  
me, by rote, to speake  
parrot-like of heauenly  
things; these alone, with  
reeling and vnderstan-  
ding.

86

Affectation is the grea-  
test enimie both of do-  
ing well, & good accep-  
tance of what is done. I  
hold it the part of a wise  
man, to endeavour rather  
that Fame may followe  
him, than go before him.

87

I see a number, which,  
with *Shimei*, whiles they  
seeke

seek their seruant, which  
is riches, lose their soules  
No worldly thing shall  
drawe mee without the  
gates, within which God  
hath confined me.

88

It is an hard thing for  
a man to find wearinesse  
in pleasure, while it la-  
steth; or contentment in  
paine, while he is vnder  
it. After both (indeed) it  
is easie: yet both of these  
must bee found in both  
or else we shall be drun-  
ken with pleasures, and  
ouerwhelmed with sor-  
row. As those, therefore  
which



which should eat some  
dish, ouer-deliciously  
sweet, do allay it with tart  
saue; that they may not  
be cloyed: and those that  
are to receiue bitter pills  
that they may not be an-  
noyed with their vnplea-  
sing taste) rowle them in  
sugar: So, in al pleasures, it  
is best to labour, not how  
to make them most de-  
lightfull; but how to mo-  
derate them frō excesse:  
and, in all sorowes, so to  
settle our hearts in true  
grounds of comfort, that  
wee may not care so  
much for being bemoa-  
ned of others, as how to  
be

bee most contented in  
our selues.

---

89

In wayes, we see Tra-  
uailers choose not the  
fairest and greenest; if it  
be either crosse or con-  
trarie: but the neereſt  
though mirie & vneuen  
ſo, in opinions, let me  
follow not the plauſi-  
bleſt, but the trueſt  
though more perplex-  
ed.

---

90

Christian ſocietie is  
like a bundle of ſticke  
layed together, whereof  
on

one kindles another. Solitarie men haue fewest prouocations to euill; but againe fewest incitations to good. So much, as doing good is better than not doing euill, will account Christian good fellowship better than an Eremithish & melancholike solitarinesse.

---

91

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I had rather confesse my ignorance, than falsely professe knowledge. It is no shame, not to know all things: but it is a iust shame, to ouerreach in any thing.

92



uenly minded, I will reioyce in the trueth of Gods grace in me; knowing that one dragme of tryed faith, is woorth a whole pound of speculative; and that, which once stood by mee, will neuer faile mee: If dejected, and hartlesse, here I wil acknowledge cause of humiliation; and, with all care and earnestnesse, seeke to store my selfe against the daungers following.

---

93

The Rules of ciuill policie may well be applic

to the minde. As there-  
fore for a Prince, that he  
may haue good successe  
gainst either Rebels or  
straine enemies, it is a  
true axiome, *Diuide and  
rule*; but when he is once  
seated in the throne o-  
uer loyall Subiects, *V-  
ite and rule*: so, in the  
regiment of the soule,  
there must bee variance  
bet in the iudgement, and  
the conscience and affe-  
ctions, that that which is  
in misse may be subdued:  
but, when all parts are  
brought to order, it is  
the only course to main-  
taine their peace; that,

F

all



all seeking to establiſh  
and helpe each other  
the whole may prosper  
Alwayes to be at warre  
is desperate: alwaies a  
peace, ſecure, and ouer  
Epicure-like. I doe ac  
count a ſecure peace,  
iuſt occaſion of this ci  
uill diſſention, in m  
ſelfe ; and a true Chri  
ſtian peace, the end  
of all my ſecret warres  
which when I haue at  
chieued, I ſhall raign  
with comfort; and neuer  
will be quiet, till I haue  
atchiued it.

94

I brought sinne enough with me into the world to repent of, all my life; though I should neuer actually sinne: and sinne inough actually, every day, to sorow for; though I had brought none with mee into the world: but, laying both together, my time is rather too short for my repentance. It were madnesse in me, to spend my short life in iollitie and pleasure, whereof I haue a small occasion; and neglect the opportunitie

F 2 of

of my so iust sorrowe:  
 especially since before I  
 came into the World, I  
 sinned; after I am gone  
 out of the World, the  
 contagion of my sinne  
 past, shall adde to the  
 guilt of it: yet, in both  
 these states, I am vncapa-  
 ble of repentance. I will  
 doe that while I may  
 which, when I haue neg-  
 lected, is vnrecouera-  
 ble.

---

 95
 

---

Ambition is torment  
 enough, for an enemy  
 For, it affords as much  
 discontentment in enioy-  
 ing

ing, as in want; making  
 men like poysoned Rats:  
 which, when they haue  
 tasted of their bane, can-  
 not rest till they drinke;  
 and then can much lesse  
 rest, till their death. It is  
 better for mee to liue in  
 the wise mens flockes, in  
 a contented want; than  
 in a fooles Paradise, to  
 vexemy selfe with wil-  
 full vnquietnesse.

---

96

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It is not possible, but a  
 conceited man must bee  
 a foole. For, that over-  
 weening opinion, hee  
 hath of himselfe, ex-  
 F 3 cludes

cludes all opportunity of purchasing knowledge. Let a vessell bee once full of neuer so base liquor, it will not giue roome to the costliest ; but spilles beside whatsoeuer is infused. The proud man, though he bee emptie of good substance, yet is full of conceite. Many men had prooued wise if they had not so thought themselves. I am emptie enough, to receiue knowledge enough. Let me think my selfe but so bare as I am ; and more I neede not. O Lord, doe thou teach me how little,



little, how nothing I  
haue; and giue me no  
more, thā I know I want.

97

Euery man hath his  
turne of sorrow: where-  
by (some more, some  
lesse) all men are in their  
times miserable. I neuer  
yet could meet with the  
man, that complained  
not of somewhat. Be-  
fore sorrow come, I will  
prepare for it: when it  
is come, I will welcome  
it: when it goes, I will  
take but halfe a farewell  
of it; as still expecting  
his returne.

F 4      There.

98

There be three things that follow an iniurie, so far as it concerneth our selues; (for, as the offence toucheth GOD, it is aboue our reach) reuenge, censure, satisfaction: which must be remitted of the mercifull man. Yet not all at all times: but reuenge alwaies leauing it to him that can, and will doe it; censure oft times; satisfaction sometimes. He that deceiues mee oft, though I must forgiue him; yet charitie bindes mee

mee not, not to censure him for vntrusty: and he, that hath endammaged me much, cannot plead breach of charitie, in my seeking his restitution. I will so remit wrongs, as I may not encourage others to offer them; and to reueine them, as I may not induce God to re-  
taine mine to him.

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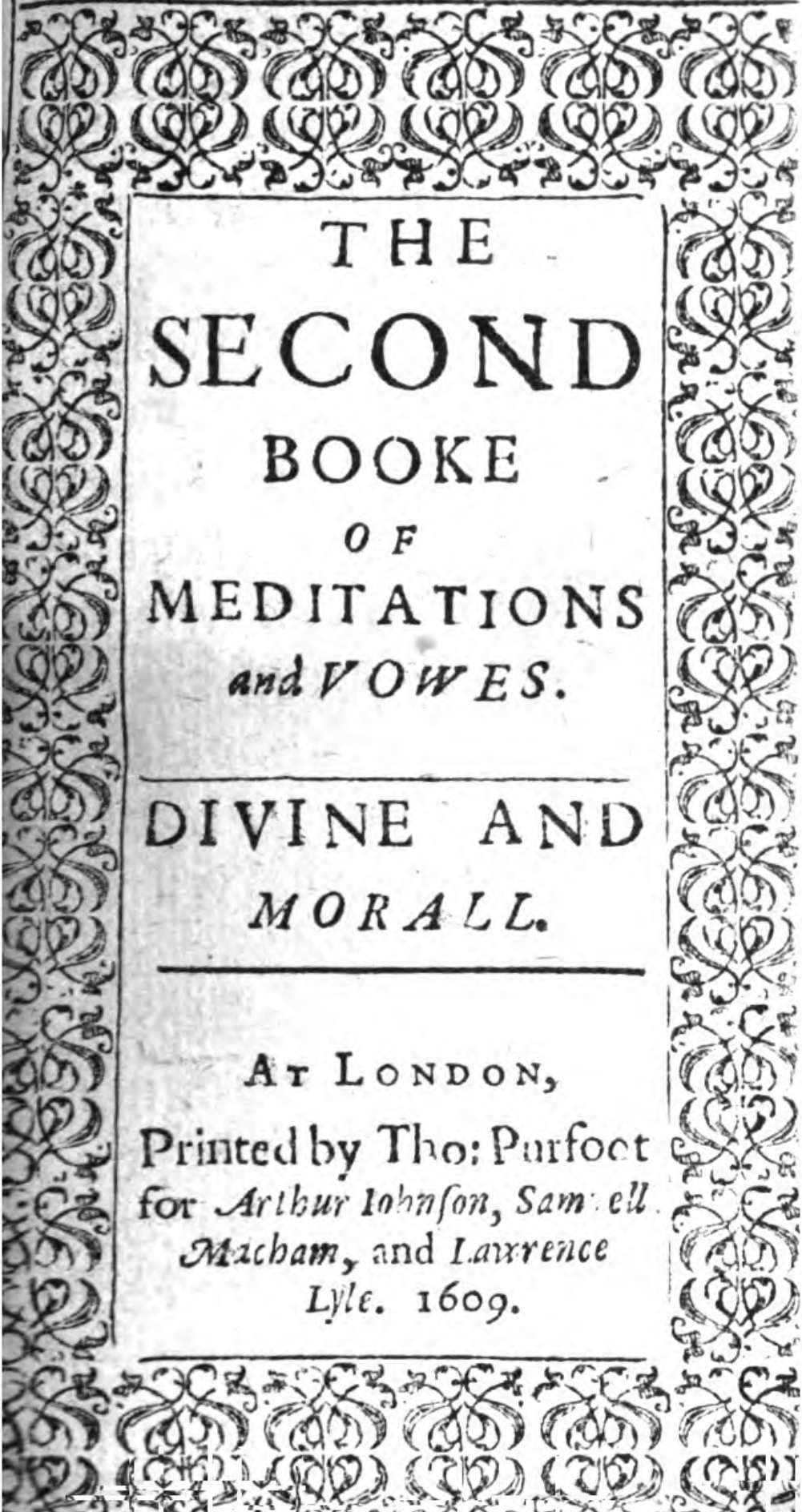
99.

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Garments, that haue once one rent in them, are subiect to bee torne on euery nayle, and euerie brier; and glasses, that are once crackt, are soon  
F 5 broken:

---

eternity after it ; that the sooner hee dies well, the sooner he comes to perfection of knowledge, which he might in vaine seeke below: the sooner he dies ill, the lesse hurt he doth with his knowledg. There is great reason thē, why man should liue long ; greater, why hee should dy early. I wil neuer blame God, for making me too soon happy; for changing my ignorance, for knowledg; my corruption, for immortality; my infirmities, for perfection : *Come Lord Iesus, come quickly.*



THE  
SECOND  
BOOKE  
OF  
MEDITATIONS  
*and VOWES.*

---

DIVINE AND  
MORALL.

---

AT LONDON,  
Printed by Tho: Purfoot  
for Arthur Johnson, Sam: ell  
Macham, and Lawrence  
Lyle. 1609.







TO THE RIGHT  
Vertuous and Worship-  
full Lady, the Lady Drury,  
all increase of grace.

**M** Adame, I know  
your Christian in-  
genuitie such, that  
you will not grudge others  
the communication of this  
yo<sup>r</sup> priuate right: which  
yet I durst not haue presu-  
med to aduventure, if I fea-  
red that either the benefite  
of it would be lesse, or the  
acceptation. Now it shall  
be

bee no lesse yours: onely it shall be more knowne to be yours. Vouchsafe therefore to take part with your worthy husband, of these my simple Meditations. And if your long and gracious experience haue written you a larger volume of wholesome lawes, and better enforced you by precepts setcht from your owne feeling, then I can hope for, by my bare speculation: yet where these my not unlikely rules shall accorde with yours, let your redoubled assent allowe them, and they confirme it. I made them not for the eye; but for

they co.  
hem not

pcms not  
wed con?

for the heart: neither doe  
I commend them to your  
reading, but your prac-  
tise: wherein also it shall  
not be enough that you are  
a meere and ordinarie a-  
gent, but that you be a pat-  
terne propounded vnto o-  
thers imitation: So shall  
your vertuous and holy pro-  
gresse, besides your owne  
peace and happinesse, bee  
my crown, and reioycing, in  
the day of our common ap-  
pearance. Halsted. Decem.

Your L. humbly  
deuoted,

*Ios. Hall.*







MEDITATIONS  
AND  
VOWES.

I

A Man, vnder Gods  
affliction, is like  
a bird in a net; the  
more hee striveth, the  
more hee is intangled.  
Gods decree cannot be  
defied with impatience.  
That I cannot auoide,  
will learne to beare.

I

2

I find that all worldly things require a long labour in getting; and afford a short pleasure, in enjoying them. I will not care much, for what I haue; nothing, for what I haue not.

3

I see naturall bodies forsake their owne place & condition for the preservation of the whole; but, of all other Creatures, man; and, of all other men, Christian haue the least interest in them.

themselves. I will liue, as giuen to others; lent on-ly to my selfe.

---

4

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That which is sayd of the Elephant, that, being guiltie of his deformity, he cannot abide to looke on his owne face in the water (but seeks for troubled and muddie channels) we see well moralized, in men of euill conscience, who know their soules are so filthy, that they dare not so much as view them; but shift off all checkes of their former iniquitie, with vaine excuses

---

excuses of good fellowship. Whence it is, that euery smal reprehensio so galles them: because it calles the eyes of the soule home to it selfe, makes them see a glimpse of what they would not. So haue I seene a foolish and timorous Patient, which, knowing his wound very deep, would not endure the Chirurgion to search it: whereon what can ensue, but a festering of the part, and a danger of the whole bodie? So I haue seene many prodigious wasters runne so farre

le mi  
ters 1 219

IGL2 1 SJLIE



in bookes, that they  
cannot abide to heare  
of reckoning. It hath  
beene an olde and true  
Prouerbe, Oft and euen  
reckonings make long  
friends: I will oft summe  
p my estate, with God;  
that I may knowe what I  
haue to expecte, and  
answer for. Neither shall  
my score run on so long  
with GOD, that I shall  
not knowe my debts, or  
feare an Audit, or des-  
paire of payment.

---

5

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I account this bo-  
die, nothing, but a close  
prison.



prison to my soule; and the earth a larger prison to my bodie. I may not breake prison, till I be loosed by death: but I will leaue it, not willingly, when I am loosed.

## 6

The common feares of the World are causelesse, and ill placed. No man feares to doe ill; e- uery man to suffer ill: wherein if we consider it well, we shall finde that we feare our best friends. For my part, I haue lear- ned more of God and of my selfe, in one weekes extremitie,

extremity, then all my  
whole liues prosperity  
had taught mee afore.  
And, in reason and com-  
mon experience, prof-  
perity vsually makes vs  
forget our death: aduer-  
sitie, on the other side,  
makes vs neglect our  
life. Now (if we measure  
both of these, by their  
effects) forgetfulnesse of  
death makes vs secure:  
neglect of this life makes  
vs carefull of a better. So  
much therefore as neg-  
lect of life is better than  
forgetfulnesse of death;  
and watchfulnesse better  
than securitie: so much  
G more

more beneficiall will  
 esteeme aduersitie, then  
 prosperitie.

7

✓ Euen grieffe it selfe is  
 pleasant to the remem-  
 brance, when it is once  
 past: as ioy is, whiles it is  
 present. I will not there-  
 fore in my conceit, make  
 any so great difference  
 betwixt ioy and grieffe  
 sith grieffe past is ioyfull  
 and long expectation of  
 ioy is grienous.

8

Every sicknesse is  
 little death. I will be con-

tent to die off; that I may  
die once well.

9

Oft times those things  
which haue been sweet  
in opinion, haue proued  
bitter in experience. I wil  
therefore euer suspend  
my resolute iudgement,  
vntill the tryall & euent:  
in the meane while I will  
feare the worst, and hope  
the best.

10

In all diuine and mo-  
rall good thinges, I  
would faine keepe that  
I haue, and get that I  
want.

G 2

want. I doe not more loath all other couetousnesse, then I affect this. In all these things alone, I professe neuer to hate enough. If I may increase them, therefore, either by labouring, or begging, or vsurie, I shall leaue no meanes vnattempted.

## II

Some children are of that nature, that they are neuer wel, but while the rod is ouer them: such am I to GOD; Let him beat mee, so hee amend me: let him take all away from



from mee, so he giue me  
himselfe.

12

There must not bee  
one vniforme procee-  
ding with all men, in re-  
prehension: but that  
must varie according to  
the disposition of the re-  
prooued. I haue seene  
ome men as thornes,  
which, easily touched,  
hurt not; but if hard and  
vnwarily, fetch blood of  
the hand: others, as net-  
tes, which if they be  
nicely handled, sting  
and pricke; but if hard  
and roughly pressed, are

G 3 pulled

pulled vp without harm  
Before I take any man in  
hand, I will know whi  
ther hee bee a thorne  
or a nettle.

13

I will account no sinne  
little; since there is no  
the least, but workes out  
the death of the soule,  
is all one, whether I be  
drowned in the ebbe  
shore, or in the midst of  
the deepe Sea.

14

It is a base thing, to get  
goods, to keepe them  
see that God (which on

ly is infinitely rich) holdeth nothing in his own hands; but giues all to his creatures. But, if we will needes lay vp; where should we rather repose it, than in Christs treasure? The poore mans hand is the treasure of Christ. All my superfluity shall be there hoorded vp: where I know, it shall be safely kept, and surely returned me.

---

15

The Schoole of God,  
and Nature, require two  
contrary maners of pro-  
ceeding. In the Schoole

G 4 of

of Nature, we must conceiue; and then beleeuē: in the Schoole of God, wee must first beleeuē; and then wee shall conceiue. He, that beleeuēs no more than hee conceiues, can neuer be a Christian; nor he a Philosopher, that assents without reason. In natures Schoole, wee are taught to bolt out the truth, by Logicall discourse: God cannot endure a Logician. In his Schoole, he is the best Scholler, that reasons least, and assents most. In diuine things, what I may, I will conceiue:

ceiue: the rest I will be-  
 lieue and admire. Not a  
 curious head, but a cre-  
 dulous & plaine heart, is  
 accepted with God.

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16

---

No worldly pleasure  
 hath any absolute de-  
 light in it; but as a Bee,  
 hauing honye in the  
 mouth, hath a sting in the  
 tayle. Why am I so foo-  
 lish, to rest my hart vpon  
 any of them? & not rather  
 labour to aspire to that  
 one absolute good, in  
 whom is nothing sauou-  
 ring of grieffe; nothing  
 G 5 wanting



mities) Kill me, yet will  
I trust in thee.

---

19

Wee haue heard of  
so many thousand gene-  
rations passed, and we  
haue seene so many hun-  
dreds die within our  
knowledge; that I won-  
der, any man can make  
account to liue, one day.  
I will die dayly. It is not  
done before the time,  
which may be done at all  
times.

---

20

Desire oft times makes  
vs vnthankfull. For, who  
hopes

---

hopes for that hee hath not, vsually forgets that which he hath. I will not suffer my heart to roaue after high or impossible hopes ; lest I should, in the meantime, contemn present benefits.

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21

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In hoping well, in being ill, and fearing worse, the life of man is wholly consumed. When I am ill, I will liue in hope of better ; when well, in feare of worse : neither will I at any time, hope without feare ; lest I should deceiue my selfe,  
with

---

with too much confidence (wherein euill shall be so much more vnwelcome & intolerable, because I looked for good) nor, againe, feare without hope; lest I should be ouer-much deiected: nor do either of thē, without true contentation.

---

22

---

What is man, to the whole earth? What is earth, to the Heauen? What is heauen to his Maker? I will admire nothing in it selfe; but all things in God, and God in all things.

23

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23

There bee three vsu-  
all causes of ingratitude,  
vpon a benefit receiued;  
Enuie, Pride, Couetous-  
nesse : Enuie, looking  
more at others benefits  
than our owne ; Pride,  
looking more at our  
selues than the benefit ;  
Couetousnesse, looking  
more at what we would  
haue, than what wee  
haue. In good turnes, I  
will neither respect the  
giuer, nor my selfe, nor  
the gift, nor others ; but  
onely the intent & good  
wil from whence it pro-  
ceeded.

ceeded. So shall I requite  
others great pleasures,  
with equall good will; &  
accept of small fauours,  
with great thankfulnesse.

24

Whereas the cus-  
tome of the Worlde is,  
to hate thinges present,  
to desire future, and  
magnifie what is past.  
I will contrarily esteeme  
that which is present  
best. For, both what is  
past, was once present  
and what is future, will  
be present: future thing  
next, because they are  
present in hope; what  
past



past, least of all, because  
it cannot be present: yet  
somewhat, because it  
was.

25

Wee pitie the folly of  
the Larke, which (while  
it playeth with the fea-  
ther, and stoupeeth to the  
lasse) is caught in the  
fowlers net: and yet can-  
not see our selues alike  
made fooles, by Satan;  
who, deluding vs by the  
aine feathers and glaf-  
ses of the world, sodain-  
ly enwrappeth vs in his  
snarles. Wee see not the  
nets indeede: it is too

much that we shall feele  
them, and that they are  
not so easily escaped af-  
ter, as before auoyded.  
O Lord, keep thou mine  
eyes from beholding va-  
nitie. And though mine  
eyes see it, let not my  
heart stoope to it; but  
loath it a farre off. And  
if I stoope at any time, &  
bee taken; Set thou my  
soule at libertie: that I  
may say, My soule is esca-  
ped, euen as bird out of  
the snare of the Fowler:  
the snare is broken, and  
am deliuered.

26

In suffering euill, to looke to secundarie causes, without respect to the highest, maketh impatiēce. For so we bite at the stone; and neglect him that threw it. If we take a blowe at our equall, we returne it with vsurie: if of a Prince, we repinenot. What matter is it, if God kill me, whether hee doe it by an Ague, or by the hand of a Tyrant? Againe, in expectation of good, to looke to the first cause, without care of the second,

cond, argues idlenesse,  
and causeth want. As  
wee cannot helpe our  
selues, without God: so  
God will not ordinarily  
helpe vs, without our  
selues. In both, I will look  
vp to God; without repi-  
ning at the meanes in  
one, or trusting them in  
the other.

---

27

---

If my money were a-  
nother mans, I could  
but keepe it: onely the  
expending shewes it my  
own. It is greater glory,  
comfort, and gaine, to  
lay it out well, than to  
keepe

keepe it safely. God hath made me, not his Treasurer; but his Steward.

28

*Augustines* friend, *Neridius*, not vniustly had a short answere, to a weightie & difficult question; because the disquisition of great truthes requires time, and the determining is perillous: I will as much hate a tedious and farre fetched answere, to a short and easie question. For, as that either wrongs the truth, so this the hearer.

29



29

Performance is a binder. I will request no more fauour of any man than I must needs. I will rather choose to make an honest shift, than ouer much enthrall my selfe by being beholding.

30

The world is a stage  
Euery man an actor; and  
playes his part heere, ei-  
ther in a Comedie or  
Tragedy. The good man  
is a Comedian, which  
(how euer hee begins  
endes merrily: but the  
wicke

wicked man acts a Tragedy; and therefore ever ends in horroure. Thou seest a wicked man vaunt himselfe on his stage: stay till the last Act, and look to his end (as *David* did) & see, whether that be peace. Thou wouldst make strange Tragedies, if thou wouldst haue but one Act. Who sees an Oxe, grazing in a fat and plenteous pasture, and thinks not that hee is neere to the slaughter? whereas the lean beast, that toyles under the yoke, is farre enough from the Shambles. The best wicked  
man

man cannot be so enuiv  
 in his first shewes, as h  
 is pitiable in the concl  
 sion.

---

31

Of all objects of B  
 nificence, I will choo  
 either an olde man, or  
 child; because these ar  
 most out of hope to r  
 quite. The one forgets  
 good turne : the othe  
 liues not, to repay it.

---

32

That, which *Pythagoras*  
 said of Phylosophers  
 is more true of Christian  
 ( for, Christianitie is no  
 thin

thing but a diuine & better Philosophie) : Three sorts of men come to the Market : buyers, sellers, lookers on. The two first are both busie, and carefully distracted about their Market : onely the third liue happily : vsing the world, as if they used it not.

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33

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There be three things, which of all other I will neuer striue for; the way, the way, the best seate. I deserue well, a lowe place cannot disparage mee so much, as I shall  
H grace

---

grace it: if not, the height  
of my place shall adde to  
my shame; whiles euer  
man shall condemne me  
of pride, matched with  
vnworthinesse.

---

34

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I see, there is not so  
much difference betwixt  
a man and a beast, as be-  
twixt a Christian and  
naturall man. For, where  
as man liues but onely  
of reason, aboue the  
beast; a Christian liues  
foure liues, aboue a nat-  
rall man: The life of  
choate regeneration,  
grace; the perfect



of imputed righteousness; the life of glory begun, in the separation of the soule; the life of perfect glory, in the societie of the body, with the soule in full happinesse: The worst whereof is better by many degrees, than the best life of a naturall man. For, whereas the dignitie of the life is measured, by the cause of it ( in which regarde the life of the plant is basest; because it is but from the iuyce, arising from the root, administered by the earth: the life of the brute creature better

than it ; because it is sensitive : of a man better than it ; because reasonable ) and the cause of this life ; is the spirit of GOD ; so farre as the spirit of God is above reason, so farre doth a Christian exceed a man a naturalist. I thanke God much that he hath made mee a man ; but more that hee hath made mee a Christian : without which, I know not whether it had beene better for mee, to haue been a beast, or not to haue beene.

35

Great mens fauours,  
friends promises, & dead  
mens shoos, I wil esteem:  
but not trust to.

36

It is a fearefull thing  
sinne; more fearefull  
delight in sinne; yet  
worse to defend it: but  
worse thã worst, to boast  
it. If therefore I can  
auoid sinne; because  
I am a man: yet I will a-  
void the delight, de-  
ceit, & boasting of sin;  
because I am a Christian.

H 3

37

37

Those things, which are most eagerly desired, are most hardly both gotten, and kept; GOD commonly crossing our desires, in what wee are ouer-seruent. I will therefore account all things as too good to haue, so nothing too deere to lose.

38

It is best to be courteous to all; entire with few. So may we perhaps haue lesse cause of ioy

a

am sure lesse occasion of  
sorrow.

---

39

---

**S**ecrecies, as they are  
a burden to the mind, ere  
they bee vttered: so are  
they no lesse charge to  
the receiuer, when they  
are vttered. I will not  
long after more inward  
secrets; lest I should pro-  
cure doubt to my selfe, &  
iealous feare to the dis-  
closer: But as my mouth  
shall be shut with fide-  
lie, not to blab them; so  
my eare shall not be too  
open to receiue them.

H 4

40



40

As good Physitians,  
by one receit, make way  
for another: so is it the sa-  
fest course in practise; I  
wil reueale a great se-  
cret to none, but whom  
I haue found faithfull in  
lesse.

41

I will enioy all things  
in GOD, and GOD  
in all things; nothing in  
it selfe: So shall my  
ioyes neither change,  
nor perish. For, how-e-  
uer the thinges them-  
selues

elues may alter, or fade:  
 yet he, in whom they are  
 mine, is euer like him-  
 selfe; constant, and euer-  
 lasting.

---

42

---

If I would prouoke  
 my selfe to contentati-  
 on, I will cast downe my  
 eyes to my inferiours;  
 and there see better men  
 in worse condition: if to  
 humilitie, I wil cast them  
 vp to my betters; and so  
 much more deiect my  
 self to thē, by how much  
 more I see them thought  
 worthy to bee respected

H 5 of

---

of others, and deserue  
better in themselves.

---

43

---

True vertue rests in  
the conscience of it selfe,  
either for rewarde, or  
censure. If, therefore, I  
know my selfe vpright,  
false rumours shall not  
daunt me: if not answe-  
rable to the good report  
of my fauourers, I wil my  
selfe finde the first fault;  
that I may preuent the  
shame of others.

---

44

---

I will account vertue  
the

he best riches, know-  
edge the next, riches the  
worst; and therefore will  
about to be vertuous &  
earned, without condi-  
tion: as for riches, if they  
fall in my way, I refuse  
them not; but if not, I de-  
ire them not.

---

45

---

An honest word I ac-  
count better, than a care-  
lesse oath. I will say no-  
thing but what I dare  
weare, & will performe.  
tis a shame for a Christi-  
n, to abide his tongue  
false Seruant, or his  
minde

---

minde a loose Mistresse

46

There is a iust and easie difference to be put betwixt a friend and an enemy; betwixt a familiar, and a friend: and much good vse to be made of all; but, of all, with discretion. I will disclose my selfe no whit to my enemy, somewhat to my friend, wholly to no man; least I should be more others, than mine own. Friendship is brittle stufte. How know I, whether he, that  
now



now loues mee, may not  
hate me hereafter? •

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47.

---

No man, but is an ea-  
sie Iudge of his owne  
matters: and lookers on  
oftentimes see the more.  
I wil therefore submit  
my selfe to others, in  
what I am reprov'd: but  
in what I am praised, on-  
ly to my selfe.

---

48

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I wil not be so merry,  
as to forget God; nor so  
sorrowfull, to forget my  
selfe.

---

49

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As nothing makes so strong and mortall hostilitie, as discord in religions: so nothing in the world vnites mens harts so firmly, as the bond of faith. For, whereas there are three grounds of friendship; vertue, pleasure, profit; and, by all confessions, that is the surest, which is vpon vertue: it must needs follow, that what is grounded on the best, & most heavenly vertue, must be the fastest: which as it vnites man to God so inseparably,

rably, that no tentations, no torments, not all the gates of Hell can seuer him; so it vnites one Christian soule to another so firmly, that no outwarde occurrences, no imperfections in the party loued, can dissolue them. If I loue not the childe of God (for his owne sake, for his Fathers sake) more than my friend (for my commo- ditie, or my kinsman for blood) I neuer receiued any sparke of true hea- uenly loue.

The good dutie, that  
differed vpon a conceit  
of present vnfitnesse, at  
last growes irksome; and  
there-vpon altogether  
neglected. I wil not suf-  
fer my heart to enter-  
taine the least thought  
of loathnesse toward  
the taske of deuotion  
wherewith I haue flinted  
my selfe: but violently  
breake through any mo-  
tion of vnwillingnes: no  
without a deep check  
my selfe, for my back-  
wardnesse.

51

Hearing is a sense of  
great apprehension; yet  
is more subiect to de-  
ceit, then seeing: not in  
the manner of apprehen-  
ding; but in the vncertē-  
tie of the obiect. Words  
are vocal interpreters of  
the mind; actions real:  
and therefore how-euer  
both should speak accor-  
ding to the truth of what  
is in the heart; yet words  
more bely the heart,  
than actions. I care not  
what wordes I here,  
when I see deedes. I am  
sure, what a man dooth,  
he



hee thinketh : not so alwaies, what he speaketh. Though I will not be so seuerely a censor, that, for some few euill actes, I should condemne a man of false-hartednesse : yet in common course of life I need not be so mopiſh, as not to beleue rather the lāguage of the hand then of the tongue. Hee that sayes well and doth well, is without exception commendable : but if one of these must be seuered from the other, I like him well that doth well, and saith nothing.

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52

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That, which they say  
of the Pelican; that when  
the Shepherds; in desire  
to catch her, lay fire not  
far from her nest; which  
shee finding, and fearing  
the danger of her yong,  
seekes to blow out with  
her wings, so long till  
she burne her selfe, and  
makes her selfe a prey in  
an vnwise pitie to her  
young; I see morally ve-  
rified in experience, of  
those, which indiscreetly  
medling with the flame  
of dissention kindled in  
the Church, rather en-  
crease

crease than quench it; rather fire their owne wings than help others. I had rather bewaile the fire a farre off, then stirre in the coales of it. I would not grudge my ashes to it, if those might abate the burning: but, since I see it is dayly increased with partaking, I will behold it with sorrow; and meddle no otherwise than by prayers to good, and entreaties to men; seeking my own safetie, and the peace of the Church, in the freedom of my thought, and silence of my tongue.

53

That which is said of *Lucillaes* faction, that anger bred it, pride fostered it, and couetousnesse confirm'd it, is true of all Schismes; though with some inuersion. For, the most are bred through pride (whiles men, vpon an high conceit of themselves, scorne to goe in the common road, and affect singularitie in opinion); are confirmed through anger (whiles they stomack and grudge any cōtradiction); & are nourisht through couetousnes;

tousnes; whiles they seek ability to beare out their part. In some other, again Couetousnesse obtaines the first place, Anger the second, Pride the last. Herein therefore I haue beene alwaies woont to commend and admire the humilitie of those great & profound wits, whome depth of knowledge hath not led to by-paths in iudgement; but (walking in the beaten path of the Church) haue bent all their forces to the establishment of receiued trueths: accounting it greater glory to confirme



confirm an ancient veritie, thā to deuise a new opinion (though neuer profitable) vnknown to their predecessors. I will not reiect a truth, for mere noueltie (Olde truths may come newly to light; neither is God bound to times, for the gift of his illumination): but will suspect a nouell opinion, of vntrueth; and not entertaine it, vnlesse it may be deduced from ancient grounds.

The care and the eye  
are

are the minds receiuers  
but the tongue is onel  
bulied in expending the  
treasure receiued. If there  
fore the reuenues of the  
minde bee vitered as fast  
or faster than they are re  
ceiued ; it cannot be, but  
that the minde must  
needs bee held bare, and  
can neuer lay vp for pur  
chase. But, if the recei  
uers take in still with no  
vterance, the mind may  
soone grow a burden to  
it selfe, and vnprofitable  
to others. I will not lay  
vp too much, and vter  
nothing ; lest I be coue  
tous: nor spend much

and

---

nd store vp little; least I  
be prodigall and poore.

---

55

---

I will speake no ill of  
others; no good of my  
selfe.

---

56

---

That which is the mi-  
erie of Trauailers, to  
inde many hostes, and  
few friends, is the estate  
of Christians in their pil-  
grimage to a better life.  
Good friends may not,  
therefore, be easily for-  
gone: neither must they  
be vsed as suits of appa-  
rell; which, when we  
I haue

---

haue worn threed-bar  
wee cast off, and call  
new. Nothing, but dea  
or villany, shall diuor  
me from an olde friend  
but still I will follow hi  
so farre, as is either po  
sible or honest: And the  
I will leaue him, wi  
sorrow.

57

True friendship nece  
sarily requires Patienc  
For, there is no man,  
whom I shall not misli  
sometwhat, and who sh  
not, as iustly, misli  
sometwhat in mee. M  
friends faults therefor

---

little, I will swallow  
and digest; if great, I will  
not touch them: how-  
ever, I will wink at them,  
and wink at others; but lovingly,  
and justify them to himselfe.

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58

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iniuries hurt not more  
in the receiuing, than in  
the remembrance. A  
small iniurie shall goe as  
it comes: a great iniurie  
may dine or suppe with  
me; but none at all shall  
dine with mee. Why  
should I vexe my selfe,  
because another hath  
vexed me?

I 2 59

---



59

It is good dealing w  
 that, ouer which w  
 haue the most power,  
 my state will not b  
 framed to my minde  
 will labour to frame  
 minde to my estate.

60

In greatest compari  
 I wil be alone to my self  
 in greatest priuacie,  
 company with God.

61

Griefe for things p  
 th

that cannot bee remedied,  
and care for things to  
come that cannot be pre-  
vented, may easily hurt;  
and neuer benefit me. I  
will therefore commit  
my selfe to God in both,  
and enjoy the present.

---

62

---

Let my estate bee ne-  
ver so meane, I will euer  
hope my selfe rather be-  
lowe it; than either leuell,  
or aboue it. A man may  
fall, when he will, with  
honour: but cannot fall,  
without shame.

13

63

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63

Nothing doth so be-  
foole a man, as extreame  
passion. This doth be-  
make them fools, which  
otherwise are not; and  
shew them to be foole  
that are so. Violent pass-  
ions, if I cannot tame them  
that they may yeeld, to  
my ease; I will at least  
finother them by concea-  
ment; that they may not  
appeare to my shame.

64

The minde of man  
though infinite in desir

---

et is finite in capacitie.  
since I cannot hope to  
know all things, I will  
labour first to knowe  
that I needes must, for  
their vse : next, what I  
best may, for their con-  
uenience.

---

65

---

Thought time be pre-  
cious to mee (as all irre-  
vocable good things de-  
cree to be) and of all o-  
ther things I would not  
relinquish of it; yet I will  
count no time lost, that  
either lent to, or be-  
stowed vpon my friend.

I 4 I will

---

66

I will honour good examples: but I will liue by good precepts.

67

As charity requires forgetfulnesse of euil deeds, so Patience requires forgetfulnesse of euill accidents. I will remember euils past, to humble me; not to vex me.

68

It is both a misery and a shame, for a man, to be a Bankrupt in loue: which



which hee may easily pay ; and be neuer the more impouerished. I wil bee in no mans debt, for good wil: but will at least returne euerie man his owne measure; if not with vsurie. It is much better to bee a Creditor, than a Debtor, in any thing ; but especially of this : yet of this I wil so be content to bee a debtor, that I will alwaies be paying it where I owe it; and yet neuer will haue so payd it, that I shall not owe it more.

69

The Spanish prouerbe  
 is too true ; Dead men  
 & absent find no friends.  
 All mouthes are boldly  
 opened, with a conceit  
 of impunity. My ear shall  
 be no graue to bury my  
 friends good name. But  
 as I will bee my present  
 friends selfe : So will I be  
 my absent friends depu-  
 tie ; to say for him what  
 he would (and cannot)  
 speake for himselfe.

70

The losse of my friend  
 as it shall moderately  
 grieue

grievue me; so it shall an  
other way much bene-  
fit me, in recompense of  
his want: for it shall make  
me thinke more often,  
and seriously of earth,  
and of heauen. Of earth,  
of his body which is re-  
posed in it: Of Heauen,  
of his soule which pos-  
selleth it before me: Of  
earth, to put me in mind  
of my like frailtie & mor-  
talitie: Of Heauen to  
make me desire, & (after  
fort) emulate his happi-  
nesse and glorie.

71

Varietie of obiects is

wont

wont to cause distracti-  
on: when againe a little  
one, layd close to the eye  
(if but of a peny breadth)  
wholy takes vp the sight,  
which could else see the  
whole halfe Heauen at  
once. I will haue the eies  
of my minde euer fore-  
stalled, and filled with  
these two obiects; the  
shortnes of my life, eter-  
nity after death.

---

72

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I see that hee is more  
happy, that hath no-  
thing to lose, than hee  
that loseth that which he  
hath. I will therefore nei-  
ther

---

ther hope for riches, nor  
feare pouerty.

---

73

---

I care not so much in  
any thing, for multitude,  
as for choyce. Bookes  
& friends I will not haue  
many : I had rather seri-  
ously conuerse with a  
fewe, than wander a-  
mongst many.

---

74

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The wicked man is a  
very coward, and is a-  
fraide of euery thing. Of  
God, because he is his e-  
nemie : of Sathan, be-  
cause hee is his tormen-  
ter:

---



ter: of Gods creatures,  
because they (ioyning  
with their Maker) fight  
against him: of himselfe,  
because hee beares, a-  
bout him, his owne ac-  
cuser, and executioner.  
The godly man contra-  
rily, is afraid of nothing.  
Not of GOD, because  
hee knowes him his best  
friend: and therefore will  
not hurt him: not of Sa-  
than; because he cannot  
hurt him: not of afflic-  
tions, because he knowes  
they proceed from a lo-  
ving God; and end to his  
owne good: not of the  
creatures; since the very  
stones

stones of the field are in league with him: not of himselfe; since his cōscience is at peace. A wicked man may be secure, because he knows not what hee hath to feare; or desperate, through extremitie of feare: but, truely courageous hee cannot bee. Faithlesnes cannot chuse but bee false hearted. I will euer, by my courage, make triall of my faith: By how much more I feare, by so much lesse I beleue.

75

The godly man liues hardly; and (like the Ant) toyles here, during the Summer of his peace, holding himselfe short of his pleasures; as looking to prouide for an hard Winter. Which when it comes, he is able to weare it out comfortably: whereas the wicked man doth prodigally lash out all his ioyes, in the time of his prosperitie; and (like the Grasshopper) singing merrily all Summer, is starued in Winter. I will so en  
ic

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ioy the present, that I will lay vp more for hereafter.

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76

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I haue wondered oft, and blushed for shame, to reade in meere Philosophers (which had no other Mistresse, but Nature) such strange resolution in the contempt of both fortunes (as they call them); such notable precepts for a constant settlednesse and tranquillitie of minde; and to compare it with my own disposition, and practise: whom I haue found too much

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much drouping and de-  
iected, vnder small cros-  
ses ; and easily againe  
carried away, with little  
prosperity : To see such  
courage and strength to  
cōtemne death, in those,  
which thought they  
wholy perished in death  
and to finde such faint-  
hartednes in my selfe, at  
the first conceit of death:  
who yet am throughly  
perswaded of the future  
happinesse of my soule. I  
haue the benefite of na-  
ture as well as they ; be-  
sides infinite more helps  
that they wanted. Oh  
the dulnes & blindnes of

vs



vs vnworthy Christians !  
that suffer Heathens, by  
the dimme candle-light  
of Nature, to go further  
then wee by the cleare  
Sunne of the Gospell :  
that an indifferent man  
could not tell by our  
practise, whether were  
the Pagan. Let me neuer  
for shame account my  
selfe a Christian, vnlesse  
my Arte of Christianity  
haue imitated and gone  
beyond nature, so farre,  
that I can finde the best  
heathen as farre belowe  
me in true resolution, as  
the vulgar sort were be-  
lowe them. Else, I may  
shame

shame religion : it can  
neither honest nor helpe  
me.

77

If I would be irreligi-  
ons & vnconscionable, I  
would make no doubt  
to be rich. For, if a man  
will defraude, dissemble,  
forswear, bribe, op-  
presse, serue the time,  
make vse of all men for  
his owne turne, make no  
scruple of any wicked a-  
ction, for his aduantage;  
I cannot see, how he can  
escape wealth and pre-  
ferment. But, for an vp-  
right man to rise, is diffi-  
cult:

cult : while his conscience straightly curbes him in, from euery vniust action ; and will not allow him to aduance himselfe, by indirect meanes. So, riches come seldome easily, to a good man ; seldome hardly, to the consciencelesse. Happy is that man, that can be rich with trueth, or poore with cōtēment. I will not enuie the grauell, in the vniust mans throat. Of riches let me neuer haue more, than an honest man can beare away.



78

✓  
God is the God of order ; not of confusion. As therefore, in naturall things, hee useth to proceed from one extreame to another by degrees, through the meane : so doeth hee, in spirituall. The Sunne riseth not at once to his highest, from the darknes of midnight but first sends forth some feeble glimmering of light, in the dawning the looks out with weak and waterish beames ; so, by degrees, ascends to the midst of heauē. So,

the seasons of the yeare,  
we are not one day scor-  
ched with a Sōmer heat;  
and, on the next, frozen  
with a suddaine extrea-  
mitie of cold : But win-  
ter comes on lofty ; first  
by colde deawes, then  
hoare frosts ; vntill at  
last it descende to the  
hardest weather of all:  
such are Gods spiritu-  
all proceedings : Hee  
neuer brings any man  
from the estate of sinne,  
to the estate of glorie,  
but through the state of  
trance. And, as for grace  
he seldome brings a man  
from grosse wickednesse



to any eminence of perfection. I will be charitably iealous of those men, which from notorious lewdnesse leape at once into a sodaine forwardnesse of profession. Holynesse doth not, like *Jonas* gourd, grow vp in a night. I like it better, to go on, soft and sure, than for an hastie fit to runne my selfe out of winde; and, after, stand still and breath me.

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79

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It hath beene sayd of olde, To doe well and heare ill, is princely  
Which

Which as it is most true, by reason of the enuie which followes vpon iustice: so is the contrarie no lesse iustified, by many experiments; To doe ill, and to heare well, is the fashion of many great men. To doe ill, because they are borne out with the assurance of impunitie: To heare well, because of abundance of parasites; which as Ravens to a carkasse, gather about great men. Neither is there any so great illerie in greatnesse as this is, that it conceales men from themselves; &

follow vpon health; than  
the bodily paine, that ac-  
companies sicknesse.

81

There is nothing more  
troublesome to a good  
minde, than to doe no-  
thing. For, besides the  
furtherance of our estate  
the minde doth both de-  
light, and better it selfe  
with exercise. There is  
but this difference ther  
betwixt labour and idle-  
nesse; that labor is a pro-  
fitable and pleasant trou-  
ble: idlenesse, a trouble  
both vnprofitable and  
comfortlesse. I will b

eu

uer doing something;  
that either God when he  
commeth, or Satan when  
he tempteth, may find  
me busied. And yet, (since  
as the old prouerbe is )  
better it is to be idle than  
to do nothing; I will not  
more hate doing no-  
thing, than doing some-  
thing to no purpose. I  
will doe good, but a  
while: let mee strive to  
doe it, while I may.

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82

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A faithfull man hath  
three eyes: The first of  
sense, common to him  
with brute creatures: the  
K 3 second

second of reason, cōmon to all men: the third, of faith, proper to his profession: whereof each looketh beyond other; and none of them medleth with others objects. For, neither doth the eie of sense reach to intelligible things, and matters of discourse: nor the eie of reason to those things which are supernaturall and spirituall: neither doth faith looke downe, to thinges that may bee sensibly scene. If thou discourse to a brute beast of the depths of Philosophy, neuer so plainely,  
he



see vnderstands not, because they are beyond the viewe of his eye; which is onely of sense: not to a meer carnall man, of diuine things; he perceiueth not the things of GOD: neither indeede can doe; because they are spiritually discerned. And therefore no wonder if those things seeme vnlikely, incredible, impossible to him, which the faithfull man (having a proportionable meanes of apprehension) doth as plainely see, as his eye doeth any sensible thing. Tell a  
K 4 plaine

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plaine country-man that the Sun, or some higher or lesser starre is much bigger than his Cart-wheeles; or, at least, so many scores bigger than the whole earth; he laughes thee to scorne, as affecting admiration, with a learned vntruth. Yet the Scholler, by the eye of reason, doth as plainely see and acknowledg this truth, as that his hand is bigger than his penne. What a thicke mist, yea what a palpable, & more than Egyptian darknesse, dooth the naturall man liue in! What a world is there

there, that hee doth not  
see at all! and how little  
doth he see in this, which  
is his proper element!  
There is no bodily thing  
out the brute creatures  
see as well as he; & some  
of them better. As for his  
eye of reason, how dim is  
it in those things which  
are best fitted to it! what  
one thing is there in na-  
ture, which he doth per-  
fectly know? what herb,  
or flower, or worm that  
hee treads on, is there  
whose true essence hee  
knoweth? No, not so  
much, as what is in his  
owne bosome; what it  
K 5 is,

rits passing and standing by him, to tempt him vnto euill: but, like vnto the foolish birde when hee hath hid his head that he sees no bodie, he thinkes himselfe altogether vnseen; & then counts himself solitary, when his eye can meet with no companion. It was not without cause that we call a meer foole a natural. For, how euer worldlings haue still thought Christian's Gods fooles, wee know them the fooles of the world. The deepest Philosopher that euer was (sauiug the reuerēce of the Schools) is

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is but an ignorant sot, to the simplest Christian. For, the weakest Christian may, by plaine information, see somewhat into the greatest mysteries of Nature; because he hath the eye of reason common with the best: but the best Philosopher, by all the demonstration in the world, can conceiue nothing of the mysteries of godlinesse, because he utterly wants the eie of faith. Though my insight into matters of the world be so shallow, that my simplicitie moueth pittie, or maketh sport vnto

to

---



to others ; it shall bee my  
contentment and happi-  
nes, that I see further in  
to better matters. That  
which I see not, is worth-  
lesse ; and deserues little  
better than contempt  
that, which I see, is vn-  
speakeable, inestimable  
for comfort, for glory.

83

It is not possible, for  
an inferiour to liue in  
peace, vnlesse hee haue  
learned to be cōtemne-  
d. For, the pride of his Su-  
perious, and the malice  
of his equals and infer-  
iours, shall offer him con-  
tinu-

---

tinual and ineuitable occasions of vnquietnesse. As contentation is the mother of inward peace with our selues: so is humilitie the mother of peace with others. For, if thou bee vile in thine owne eyes first, it shall the lesse trouble thee to be accounted vilde of others. So that a man of an high heart, in a lowe place, cannot want discontentment: whereas a man of lowely stomake can swallow & digest contempt, without any distemper. For, wherein can he bee the worse for being contem.

---

contemned, who out of his owne knowledge of his deserts did most of all contemn himself. I should be very improuident, if in this calling I did not look for daily contempt; wherein we are made a spectacle to the World, to Angels, & men. Whē it comes, I wil either embrace it, or contemne it: Embrace it, when it is within my measure; whē aboue, contemne it. So embrace it, that I may more humble my self vnder it: & so contemne it, that I may not giue heart to him that offers it; nor disgrace

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disgrace him, for whose  
cause I am contemned.

---

84

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Christ raised three  
dead men to life : One  
newly departed; another  
on the Bere; a third smel-  
ing in the graue; to shew  
vs, that no degree of  
death is so desperate, that  
it is past helpe. My sinnes  
are many, & great: yet if  
they were more, they are  
farre belowe the mercy  
of him that hath remit-  
ted them, & the value of  
his ransome that hath  
payed for them. A man  
hurts

---

hurts himselfe most by presumptiō: but we cannot doe God a greater wrong, than to despaire of forgiuenes. It is a double iniury to God, first that we offend his iustice by sinning; then that we wrong his mercie, with despairing, &c.

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85

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For a man to be wearie of the world through miseries that he meetes with (and for that cause to couet death) is neither difficult, nor commēdable, but rather argue



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A base weaknesse of  
minde. So it may bee a  
cowardly part, to con-  
demne the utmost of all  
terrible things, in a feare  
of lingering misery: but,  
for a man either living  
happily heere on earth,  
or resolving to liue mise-  
rably, yet to desire his  
remouement to Heauen,  
both well become a true  
christian courage; and  
argues a notable mix-  
ture of patience & faith.  
Of patience, for that hee  
can and dare abide to  
liue sorrowfully: of faith,  
for that hee is assured of  
his better Being other-  
where;

---

where ; and therefore prefers the absent ioyes hee lookes for , to those hee feeles in present. No sorrow shall make mee with my selfe dead, that I may not be at all. No contentment shall hinder me from wishing my selfe with Christ, that I may be happier.

---

86

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It was not for nothing that the wise Creator of all thinges hath placed gold & siluer, and al precious minerals vnder our feete, to be trode vpon, & hath

hath hid them low in the  
bowels of the earth, that  
they cannot without  
great labour bee either  
found, or gotten: wher-  
as he hath placed the no-  
blest part of his creation  
aboue our heads; & that  
is open to our view, that  
wee cannot choose but  
euery moment behold  
them. Wherein what did  
he els intend, but to draw  
away our mindes from  
these worthlesse, and yet  
hiddē treasures, (to which  
he foresaw we would be  
too much addicted) and  
to call them to the con-  
templation of those bet-  
ter

ter things, which (beside  
their beautie) are more  
obliuious to vs ; that in  
them wee might see and  
admire the glory of their  
Maker, and withall seeke  
our own. How do those  
men wrong themselues,  
and misconstrue God  
who (as if he had hidder  
these things, because hee  
would haue thē sought  
and laide the other open  
for neglect) bend them-  
selues wholly to the see-  
king of these earthly cō-  
modities! & do no more  
minde Heauen, than if  
there were none. If wee  
could imagine a beast to  
haue

have reason, how could  
he be more absurd in his  
choice? How easie is it to  
observe, that still the  
higher we goe, the more  
puritye & perfection we  
finde! (So earth is the ve-  
ry drosse and dregs of all  
the elemēts: water some-  
what more pure than it;  
yet also more feculent  
thā the aire aboue it: the  
lower aire lesse pure thā  
his vppermost regions;  
& yet they as far inferior,  
to the lowest heauens:  
which againe are more  
exceeded by the glorious  
and empyriall seate of  
God, which is the hea-  
uen



uen of the iust): Yet these brutish men take v<sup>p</sup> their rest, and place their felicitie in the lowest and worst of all Gods workmanship ; not regarding that, which withi<sup>n</sup> owne glorie can make them happie. Heauen is the proper place of my soule: I will send it v<sup>p</sup> thither continually in my thoughts, whiles it so iournes with me, before it goe to dwell there for euer.

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87

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A man need not to care  
for

For more knowledge,  
than to know himselfe:  
he needes no more plea-  
sure, than to cōtent him-  
selfe: no more victorie,  
than to ouercome him-  
self: no more riches, than  
to enioy himselfe. What  
fooles are they that seek  
to know all other things,  
and are strangers in the-  
melues? that seeke altoge-  
ther to satisfie others hu-  
nors, with their owne  
displeasure: that seeke to  
vanquish kingdoms and  
Countreys, when they  
are not Masters of them-  
selues: that haue no hold  
of their owne hearts; yet

L

seeke

seeke to bee possessed of all outward commodities. Goe home to thy selfe, first, vaine heart: &, when thou hast made sure worke there, (in knowing, contenting, ouercomming, enioying thy selfe) spend all the superfluitie of thy time and labour, vpon others.

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88

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It was an excellent rule that fell from Epicure (whose name is odious to vs, for the father of loosenes); That if a man would be rich, honorable



e, aged, he should not  
ue to much to ad to his  
ealth. reputatiō, yeres,  
to detract from his de-  
es. For certainly, in  
ese things which stand  
ost vpon conceit, hee  
th the most that desi-  
th least. A poore man,  
at hath little, & desires  
more, is in truth ri-  
er thā the greatest mo-  
rch, that thinkes hee  
th not what he should  
what he might, or that  
eues there is no more  
haue. It is not necessi-  
but ambition, that sets  
ens hearts on the rack.  
haue meat, drink, ap-

parell, I wil learne there-  
with to bee content. If I  
had the World full of  
wealth beside, I could in-  
ioy no more than I vse:  
the rest could please me  
no otherwise but by loo-  
king on. And why can I  
not thus solace my selfe,  
while it is others?

---

89

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An inconstant and wa-  
uering mind, as it makes  
a man vnfit for Societic  
(for that there can be no  
assurance of his wordes,  
or purposes; neither can  
we build on them, with-  
out



out deceit): so, besides that it makes a man ridiculous, it hinders him, from euer attaining any perfection in himself (for a rowling stone gathers no mosse; and the mind whilest it would be eue-ry thing, proues nothing. Oft changes cannot bee without losse): Yea, it keepes him from enioy- ing that which hee hath attained. For, it keepes him euer in worke: build- ing, pulling downe, sel- ling, changing, buying, commaunding, forbid- ling. So, whiles hee can be no other mans friend,

ous. Any way shall bee pleasant to me, that leads vnto such an end. It matters not, what ragges or what colours I weare with men; so I may walke with my Sauiour in white, and raigne with him in glory.

---

91

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There is nothing more easie, than to say Diuinity by rote: and to discourse of spirituall matters from the tongue, or pen of others: but to heare God speak it to the soule, and to feele the power of religion

igion in our selues, & to  
expres it out of the truth  
of experience within, is  
both rare & hard: Al that  
we feele not in the mat-  
ters of God is but hypo-  
cricie, and therefore the  
more wee professe; the  
more wee sin: it will ne-  
uer be wel with me, til in  
these greatest things I be  
carelesse of others cen-  
sures, fearefull onely of  
Gods and my owne: till  
sound experience haue  
really catechized my  
heart, & made me know  
God, and my Saviour o-  
herwise, than by words;  
wil neuer be quiet till I

can see, & feele, and taste  
 God: my hearing I will ac-  
 count as only seruing to  
 effect this, & my speech  
 onely to expresse it.

92

There is no enemy can  
 hurt vs but by our owne  
 hands; Sathan could not  
 hurt vs, if our owne cor-  
 ruption betrayde vs not:  
 afflictions cannot hurt vs  
 without our own impa-  
 tience: tentations can-  
 not hurt vs without our  
 owne yeildance: death  
 could not hurte vs with-  
 out the sting of our owne  
 finnes: sinne could not  
 hurt

hurte vs without our  
own impenitence: how  
might I defie all things if  
I could obtaine not to be  
my own enemy? I loue  
my selfe too much, and  
yet not enough. O God  
teach me to wish my self  
but so wel as thou wish-  
est me, and I am safe.

93

It grieues me to see all o-  
ther creatures so officious  
to their maker in their  
kinde: that both winds  
& sea, & heauen, & earth,  
obey him with alreadines  
that each of these heares  
other, & all of them their  
creator;



Creator; though to the destruction of themselves; and man only is rebellious, imitating herein the euil spirits, who in the receipt of a more excellent kinde of reason, are yet more peruerse: hence it is, that the Prophets are oft times faine to turne their speech to the earth, voyd of all sence and life: from this liuing earth informed with reason: that only which should make vs more plyable, stifieth vs. God could force vs (if he pleased,) but hee had rather incline vs by gentlenesse. I must stoope to  
his

---

his power, why do I not  
stoope to his will? it is a  
vaine thing to resist his  
voice, whose hand wee  
cannot resist.

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94

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As all naturall bodies  
are mixt: so must all our  
morall disposition: no  
simple passion doth wel.  
If our ioy bee not allayd  
with sorrow, it is mad-  
nesse: and if our sorrow  
bee not tempered with  
some mixture of ioy it is  
hellish and desperat: if in  
these earthly things wee  
hope without all doubt;  
or

---

or feare without al hope  
we offend on both sides;  
if we labor without al re-  
creation, we grow dul &  
hartlesse: if we sport our  
selues without al labour,  
we grow wild & vnpro-  
fitable; these compositi-  
ons are wholsome, as for  
the body, so for the mind  
which though it bee not  
of a compounded sub-  
stance, as the body: yet  
hath much varietie of  
qualities and affections,  
& those contrary to each  
other. I care not howe  
simple my heauēly affec-  
tions are, which the more  
free they are frō compo-  
sition,



sition, are the neerer to God: nor how cōpounded my earthly which are easily subiect to extremities: if ioy come alone, I wil aske him for his fellowe: and euermore in spight of him, couple him with his contrary: that so while each are enemies to other, both may be friends to me.

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95

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Ioy & sorow are hard to conceale: as frō the countenance, so frō the tong: there is so much correspondence betwixt the heart & tongue, that they  
will

will moue at once: euery man therefore speaks of his owne pleasure and care: the Hunter and Falconer of his games, the plow-man of his teame, the soldier of his march, and colours. If the heart were as full of God, the tongue could not refrain to talke of him: the rarenesse of Christian communication, argues the cōmon pouerty of grace. If Christ bee not in our hearts, we are godlesse: if he bee there without our ioy, we are senceles: if wee reioyce in him, and speak not of him, we are



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re shamefully vnthank-  
ful: every man taketh, yea  
raiseth occasion to bring  
in speech of what he lik-  
eth: as I wil think of thee  
alwaies, O lord, so it shal  
be my ioy to speake of  
hee often: and if I find  
not opportunity, I will  
make it.

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96

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When I see my Sauour  
hanging in so forlorne a  
fashion, vpon the crosse;  
his head drouping down  
his temples bleeding  
with thornes; his hands  
and feet with the nailes;  
& his side with the spear;  
his

---

his enemies round about him, mocking at his shame, & insulting over his impotēce: how should I think any otherwise of him, then, as himselfe complaineth, forsaken of his father? but when again I turne mine eyes, & see the sun darkned, the earth quaking, the rocks rent, the graues opened, the theeſe confessing; to giue witnes to his deity, & when I see so strong a guard of prouidence ouer him, that all his malicious enemies are not able so much as to break one bone of that body, which

which seemed carelessly neglected: I cannot but wonder at his glory, and safety: God is euer neer, though oft vnseene: and if hee winke at our distresse, hee sleepeth not: the sense of others must not be iudges of his presence, and care; but our faith: what care I, if the world giue me vp for miserable, whiles I am vnder his secret protection? O Lord, since thou art strong in our weaknesse, and present in our senselesnesse: giue mee but as much comfort in my sorrow, as thou giuest me security,

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security, and at my worst  
I shall be well.

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97

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In sins and afflictions  
our course must be con-  
trary: we must begin to  
detest the greatest sin first,  
& descend to the hatred  
of the least; we must first  
begin to suffer small affli-  
ctions with patience, that  
we may ascend to the in-  
durance of the greatest:  
then alone shall I be hap-  
py, when by this holy  
method, I haue drawne  
my soule to make consci-  
ence of the least euill of  
sinne,

---

sinne, and not to shrinke  
at the greatest euill of af-  
fliction.

98

Prescription is no plea  
against the King, much  
lesse can long custome  
plead for errour against  
that our supream Lord,  
to whome a thousand  
yeares are but as yester-  
day: yea, Time, which  
pleads voluntarily for  
continuance of things  
lawfull, will take no  
fee, nor to speake a-  
gainst an euill vse: hath  
an ill custome lasted  
long?



long? it is more the time  
it were abrogated: age is  
an aggrauation to sinne:  
Here lie or abuse, if it be  
gray-headed, deserues  
sharper oppolition; to  
say I will doe ill because  
I haue done so, is peril-  
lous & impious presump-  
tion: continuance can  
no more make any wic-  
kednesse safe: then the  
author of sinne, no Di-  
uell: if I haue once sin-  
ned, it is too much: it oft,  
woe be to mee, if the  
iteration of my offence  
cause boldnesse, and  
not rather more sor-  
row, more detestation:  
woe

oe bee to mee and my  
one, if I bee not the  
etter because I haue  
ned.

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99

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It is strange to see the  
varieties, and proporti-  
on of spirituall and bodi-  
diets: there bee some  
beatures that are fat-  
d and delighted with  
oysons: others liue by  
othing but ayre; and  
me (they say) by fire:  
thers will taste no wa-  
r, but muddy: others  
ede on their fellowes,  
perhaps on part of  
themselues:

---

themselves: others, on the excretions of nobler creatures; some search into the earth for sustenance, or dive into the waters; others content themselves with what the vpper earth yeelds them without violence. All these, & more, are answered in the palate of the soule: there be some (yea the most) to whom sin which is of a most venomous nature, is both food and dainties; others that thinke it the only life, to feed on the popular ayre of applause; others, that are neuer well out of the  
fire

ire of contentions ; and  
hat wilfully trouble all  
waters with their priuat  
humors and opinions; o-  
thers, whose cruelty de-  
lights in opprefion, and  
blood ; yea, whose enuy  
gnawes vpon their own  
hearts ; others, that take  
pleasure to reuiue the  
vicked and foule here-  
es of the greater wits  
f the former times ; o-  
thers, whose worldly  
vices roote altogether  
earthly cares ; or who  
not content with the or-  
inary prouision of do-  
rine, affect obscure  
bilities, vnknowne to

M wifer



wiser men: others whose  
too indifferent mindes  
feed on what euer opini-  
on comes next to hand  
without any carefull dis-  
quisition of truth; so some  
feed foule: others (but  
few) cleane and whole-  
some. As there is no  
beast vpon earth, which  
hath not his like in the  
sea, and which perhaps is  
not in some sort parallel-  
led in the plants of the  
earth; so there is no be-  
sticall disposition, which  
is not answerably found  
in some men, mankind  
therefore hath within  
selfe his Goats, Chame



leons, Salamanders, Camels, Wolues, Dogges, Swine, Moles, and what euer sorts of beasts, there are but a few men amongst men : to a wise man the shape is not so much as the qualities : If I be not a man within ; in my choyces, affections, inclinations, it had beene better for mee to haue beene a beast without : A beast is but like it selfe ; but an euill man is halfe a beast, and halfe a Deuill.

## 100

Forced fauours are  
thankelesse : and com-  
monly with noble minds  
find no acceptation ; for  
a man to giue his soule to  
God, whē he sees he can  
no longer hold it : or to  
bestow his goods, when  
he is forced to part with  
them : or to forsake  
his sin, when he cannot  
follow it, are but vnkind  
and colde obediences:  
God sees our necessitie,  
and scornes our compel-  
led offers; what man of  
any generous spirit will  
abide

abide himfelfe made the  
laft refuge of a craued,  
denied, and conſtrained  
courteſie? while God  
giues me leaue to keepe  
my ſoule, yet then to be-  
queath it to him: and  
whiles ſtrength and op-  
portunity ſerue mee to  
linne, then to forſake it;  
is both accepted and  
crowned: God loues  
neither grudged, nor ne-  
ceſſary gifts: I will offer  
betimes, that hee may  
vouchſafe to take: I will  
giue him the beſt, that he  
may take all.

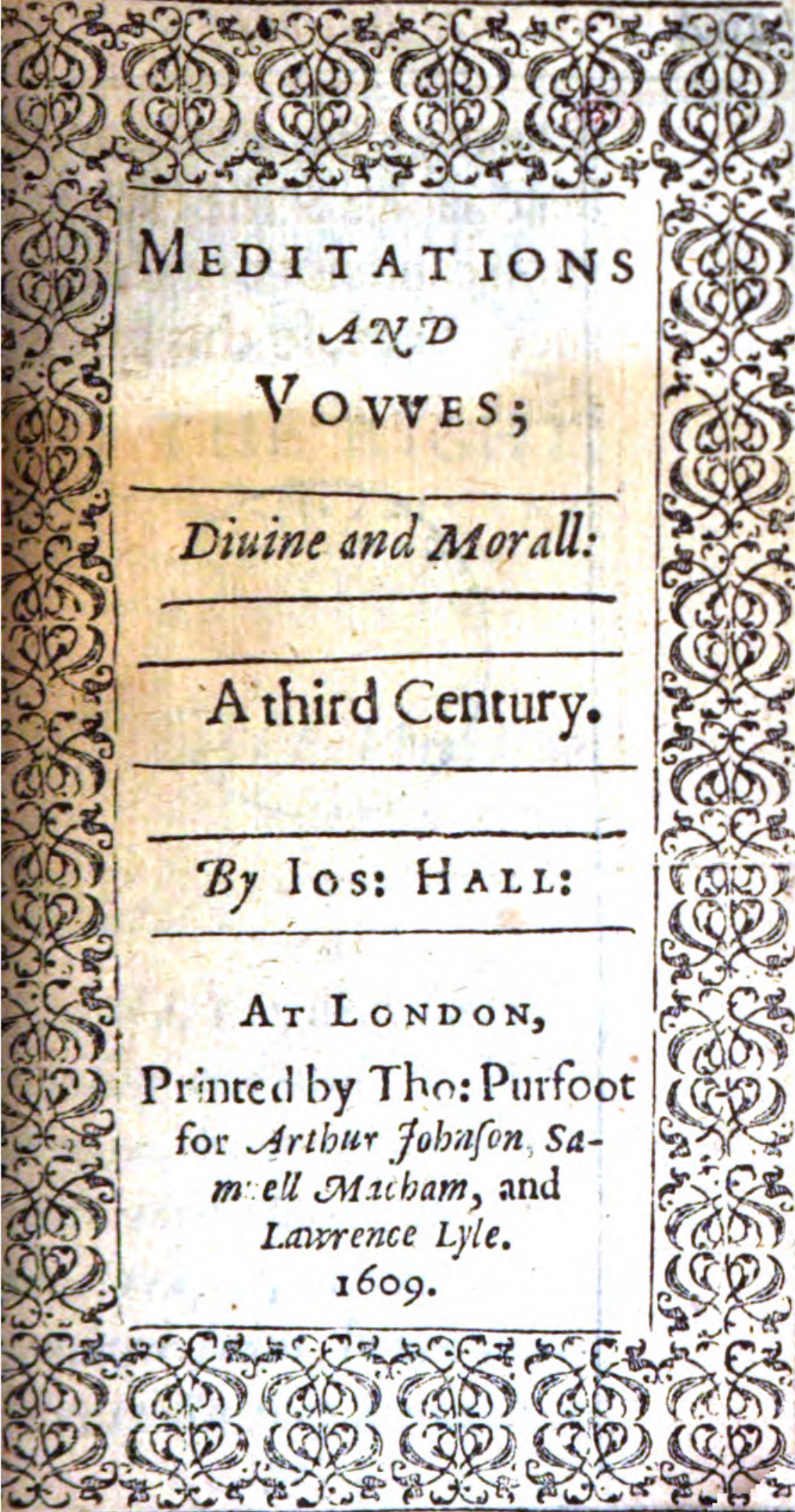
O God giue mee this  
grace, that I may giue.

M ; thee

thee my selfe, freely, and  
seasonably: & thē I know  
thou canst not but accept  
mee, because this gift is  
thine owne.

*FINIS.*





MEDITATIONS  
AND  
VOVVES;

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*Divine and Morall:*

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A third Century.

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By Ios: HALL:

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AT LONDON,  
Printed by Tho: Purfoot  
for Arthur Jobason, Sa-  
m:ell Macham, and  
Lawrence Lyle.  
1609.







## TO THE RIGHT

worshipfull Sir EDMUND

BACON, Knight, increas of  
honor, strength of body,  
perfection of vertue.



*I R, There is no  
wise man would  
give his thoughts  
for al the world:*

*Which as they are the most  
pleasing and noble businesse  
of man, being the naturall  
and immediate issue of  
that reason, whereby he is  
seuered from brute crea-  
tures: So they are in their*

*M s use*

use most beneficiall to our  
selues, and others. For, by  
the meanes heereof, wee en-  
ioye both God and our  
selues; and hereby wee  
make others partners of  
those rich excellencies,  
which God hath hid in the  
mind. And though it be  
most easie and safe, for a  
man, with the Psalmist, to  
commune with his owne  
heart in silence; yet is it  
more behoouefull to the  
common good, for which  
(both as men and Christi-  
ans) wee are ordained, that  
these thoughts, which our  
experience hath found  
comfortable and fruitfull

to our selves, should (with neglect of all censures) be communicated to others. The concealement whereof (mee thinkes) can proceed from no other ground, but either timorousnesse, or enuy. Which consideration hath induced mee to clothe these naked thoughts in plaine and simple woords, and to aduenture them into the light, after their fellowes :. Consecrating them the rather to your name, for that (besides all other respects of dutie) they are part of these Meditations, which in my late peregrination with you,  
tooke

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MEDITATIONS  
and  
VOWES.

I

**G**ood men are placed by God as so many stars in the lower firmament of the world. As they must imitate those heavenly bodies, in their light and influence; so also in their motion: & therefore as the Planets haue a course proper to themselves, against the  
sway

sway of the heauen that carries them about ; fo must each good man haue a motion out of his owne iudgment, contrary to the customs and opinions of the vulgar ; finishing his own course with the least shewe of resistance . I will neuer affect singularitie , except it bee among those that are vicious . It is better to doe , or thinke well alone , then to followe a multitude in euill .

of actions doth the eye  
of GOD see at once  
round about the com-  
passe of the earth, and  
within it! Some building  
houses; some deluing for  
mettals; some marching  
in troupes, or encamping  
one against another;  
some bargaining in the  
market; some traueelling  
on their way; some pray-  
ing in their closets; o-  
thers quaffing at the Ta-  
uerne; some rowing in  
the Galleys; others dal-  
lying in their chābers; &  
in short, as many differēt  
actions as persons: yet all  
haue one cōmon intenti-  
on



on of good to theſelues,  
true in ſome ; but in the  
moſt, imaginarie. The  
glorified Spirits haue  
but one vniforme work,  
wherein they all ioyne ;  
the praiſe of their Crea-  
tor. This is one diffe-  
rence betwixt the Saints  
aboue and below ; They  
aboue are free both from  
busineſſes and. distracti-  
on: theſe below, are free  
( though not abſolutely )  
from distraction, not at  
all from buſineſſe. *Paul*  
could thinke of the cloke  
that he left at *Troas* ; and  
of the ſhaping of his  
skins for his tents : yet,  
through

through these he look't  
ill at heauen. This  
world is made for busi-  
nesse: my actions must  
vary according to occa-  
sions: my end shall bee  
but one, and the same  
now on earth, that it  
must be one day in hea-  
uen.

---

3

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To see how the Mar-  
tyrs of God died, and the  
life of their persecuters,  
would make a man out  
of loue with life, and out  
of al feare of death. They  
were flesh and blood, as  
well

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well as wee; life was as sweet to them, as to vs; their bodies were as sensible of paine as ours; we goe to the same heauen with them. How comes it then, that they were so couragious in abiding such torments in their death, as the verie mention strikes horroure into any reader; and we are so cowardly in encountering a faire and naturall death? If this valour had been of the selues, I wold neuer haue looked after them in hope of imitation. Now, I know it was he for whom they suffered,

red,

red, and that suffred in  
thē, which sustained thē:  
They were of themselues  
as weak as I; & God can  
be as strong in me, as hee  
was in thē. O Lord thou  
art not more vnable to  
giue me this grace; but I  
am more vnworthy to  
receiue it: and yet thou  
regardest not worthines,  
but mercie. Giue mee  
their strength, and what  
end thou wilt.

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4

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Our first age is all in  
hope: Whē we are in the  
womb, who knows whi

cher

ther wee shall haue our  
right shape & proporti  
on of bodie, being nei  
ther mōstrous nor defor  
med? Whē we are born  
who knowes whether  
with the due features of  
a man, we shall haue the  
faculties of reason and  
vnderstanding? Whē yet  
our progresse in yeeres  
discouereth wit or folly:  
who knowes, whether  
with the power of rea-  
son wee shall haue the  
grace of faith to be chri-  
stians? and when wee  
begin to professe well,  
whether it bee a tempo-  
rary, and seeming, or a  
true

true & saving faith? Our middle age is halfe in hope for the future, and halfe in prooffe for that is past : Our olde age is out of hope, and altogether in prooffe . In our last times therefore wee knowe, both what wee haue beén, and what to expect. It is good for youth to looke forward, and still to propound the best things vnto it selfe ; for an old man to looke backward, and to repent him of that wherein hee hath failed, and to recollect himselfe for the present : but in my middle

age, I will looke both backward and forward; comparing my hopes with my prooffe; redeeming the time, ere it bee all spent, that my recovery may preuent my repentance. It is both a folly & misery to say, This I might haue done.

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5

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It is the wonderfull mercie of God, both to forgiue vs our debts to him in our sinnes, and to make himselfe a debtor to vs in his promises. So that now both wayes the soule



soule may be sure; since hee neither calleth for those debts which hee hath once forgiuen; nor withdraweth those fauours, and that heauen which he hath promised: But as hee is a mercifull creditor to forgiue, so is he a true debtor to pay whatsoeuer he hath vnder-taken: whence it is come to passe, that the penitent sinner owes nothing to God but loue and obedience, and God owes still much and all to him: for hee owes as much as hee hath promised, and what

N

hee

hee owes by vertue of his blessed promise, we may challenge. O infinite mercie ! Hee that lent vs all that wee haue, and in whose debtbookes we run houely forward till the summe be endlesse; yet owes vs more, and bids vs looke for paiment . I cannot deserue the least fauour he can giue; yet I will as confidently chalēge the greatest, as if I deserued it: Promise indebteth no lesse then loane or desert.

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6

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It is no small commendation to manage a little well: hee is a good Waggoner, that can turn in a narrow roome. To liue well in abundance, is the praise of the estate, not of the person. I will study more how to giue a good account of my little, then how to make it more.

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7

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Many Christians doe greatly wrong themselves with a dull and heauie kind of fullness;

N. 2      who,

who, not suffering themselves to delight in any worldly thing, are thereupon oft times so hartlesse, that they delight in nothing. These men, like to carelesse guests, when they are invited to an excellent banquet, loose their dainties, for want of a stomacke; and lose their stomacke for want of exercise. A good conscience keepes alwayes good cheere: he cannot chuse but fare well that hath it, vnlesse hee lose his appetite with neglect and slouthfulnesse. It is a shame for vs Christians

stians not to finde as much ioy in God, as worldlings doe in their forced merriments; and lewde wretches in the practise of their sinnes.

## 8

A wise Christian hath no enemies. Many hate and wrong him: but hee loues al men, and all pleasure him. Those that professe loue to him, pleasure him with the comfort of their societie, and the mutuall reflection of friendship; those that professe hatred, make him more warie of his  
N 3 wayes;



wayes; shew him faults in himselfe, which his friends would either not haue espied, or not censured; send him the more willingly to seeke fauour aboue: And as the worst doe bestead him, though against their willes; so he againe doth voluntary good to them. To doe euill for euill, as *Ioab* to *Abner*, is a sinfull weakenesse: To doe good for good, as *Ahasuerus* to *Mordecai*, is but natural iustice: To doe euill for good, as *Iudas* to *Christ*, is vnthankfulnesse and villanie: On-

ly

*das to  
fulnesse*

ly to doe good for euill,  
agrees with Christian  
profession . And what  
greater worke of friend-  
ship, then to doe good?  
If men will not bee my  
friends in loue, I wil per-  
force make them my  
friendes in a good vse of  
their hatred. I will bee  
their friende, that are  
mine, and would not be.

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## 9

All temporall things  
are troublesome : For if  
wee haue good things, it  
is a trouble to forgoe  
them ; and when we see  
they must be parted frō,

either we wish they had not been so good, or that wee neuer had enioyed them. Yea, it is more trouble to lose them, than it was before ioy to possesse them. If, contrarily, wee haue euill things, their very presence is troublesome ; and still wee wish that they were good, or that wee were disburdened of them. So good things are troublesome in euent, euill things in their vse. They in the future, these in present : they, because they shall come to an ende, these because they doe



doe continue. Tell me, thy wife, or thy childe lyes dying, and nowe makes vp a louing and dutifull life, with a kinde and heauenly parture; whether hadst thou rather for thy owne part, she had been so good, or worse? would it haue cost thee so many heartie sighes and teares, if shee had beene peruerse and disobedient? Yet if in her life time I put thee to this choice, thou thinkest it no choice at all, in such inequalitye. It is more torment (sayest thou) to liue one vn-

N 5 quiet

quiet moneth, then it is  
pleasure to liue an age in  
loue. Or if thy life bee  
yet dearer: Thou hast  
liued to graye hayres,  
not hastned with care,  
but bredde with late  
succession of yeeres.  
Thy table was euer co-  
uered with varietie of  
dishes. Thy backe soft-  
ly and richly clad: Thou  
neuer gauest denyall  
to either skinne or sto-  
macke; Thou euer fa-  
uouredst thy selfe, and  
health, thee. Now death  
is at thy threshold, and  
vnpartially knocks at thy  
doore, dost thou not  
with



wish thou haddest liued  
with crustes, and beene  
cloathed with ragges?  
Wouldst thou not haue  
giuen a better welcome  
to death, if he had found  
thee, lying vpon a pallet  
of straw, and supping of  
water gruell; after many  
painefull nights, and ma-  
ny sides changed in vain?  
Yet this beggerly estate  
thou detestest in health,  
and pittiest in others as  
truely miserable. : The  
summe is; A begger wi-  
sheth he might be a Mo-  
narch while he liues; &  
the great Potētate wish-  
eth he had liued a begger  
when

when hee comes to die:  
& if beggarly be to haue  
nothing, he shall be so in  
death, though he willed  
it not. Nothing, there-  
fore, but eternitie can  
make a man truely hap-  
py; as nothing can make  
perfect misery but eter-  
nitie: for, as temporall  
good things afflict vs in  
their ending, so tempo-  
rall sorrowes afford vs  
ioy in the hope of their  
end: What folly is this  
in vs to seeke for our  
trouble, to neglect our  
happinesse? I can be but  
well; and this that I was  
well, shall one day be  
griuous:

grievous: Nothing shall please me, but that once I shall bee happie for euer.

10

The eldest of our forefathers liued not so much as a day to God; to whome a thousand yeeres is as no more; we liue but as an houre to the day of our Forefathers; for if nine hundred and sixty were but their day, our fourscore is but as the twelfth part of it: and yet of this our houre we liue scarce a minute to God: For,  
take

take awaye all that time that is consumed in sleeping, dressing, feeding, talking, sporting ; of that little time there can remaine not much more than nothing : yet the most seeke pastimes to hasten it : Those which seeke to mend the pase of Time, spurre a running horse. I had more neede to redeeme it with double care and labor, then to seeke how to sell it for nothing.

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I I

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Each day is a new life,  
and an abbridgement of  
the

the whole. I will so liue  
as if I accounted euery  
day my first, and my last :  
as if I began to liue but  
then, and should liue no  
more afterwards.

## 12

It was not in vaine,  
that the ancient foun-  
ders of languages vsed  
the same word in many  
tongues, to signifie both  
Honor and charge; mea-  
ning therein to teach vs  
the inseparable connexi-  
on of these twoo. For  
there scarce euer was a-  
ny charge without some  
opinion of honour : nei-  
ther



ther euer was there honour without a charge; which two as they are not without reason ioyned together in name by humane institution, so they are most wisely coupled together by God in the disposition of these worldly estates. Charge without honor, to make it amends, wold bee too toylesome, and must needes discourage and ouer-lay a man. Honour without charge, would bee too pleasant, and therefore both would bee too much sought after, and must needes carrie

rie away the mind in the  
enjoying it. Now many  
dare not bee ambitious,  
because of the burden;  
choosing rather to live  
obscurely and securely:  
And yet on the other  
side those that are vnder  
it, are refreshed in the  
charge with the sweete-  
nesse of honour. Seeing  
they cannot bee separa-  
ted; it is not the worst  
estate to want both:  
They whome thou en-  
uyest for honour, per-  
haps enuy thee more for  
thy quietnesse.

13

He that taketh his own cares vppon himselfe, loades himselfe in vaine with an vneasie burden. The feare of what may come, expectation of what will come, desire of what will not come, & inability of redressing all these, must needes breede him continuall torment. I will cast my cares vpon God, he hath bidden mee: they cannot hurt him; he can redresse them.

14.

14

Our infancie is full of folly ; youth, of disorder and toyle ; age, of infirmitie ; Each time hath his burden , and that which may iustly worke our wearinesse : yet infancie longeth after youth ; and youth, after more age ; and hee that is very old, as he is a child for simplicitie , so hee would be for yeeres. I account olde age the best of three ; partly, for that it hath passed thorow the folly and disorder





oke so olde, reply-  
d : Nay, be sorry rather  
that euer I was young to  
be a foole.

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15

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There is not the least  
action or event (what-  
euer the vaine Epicures  
haue imagined) which  
is not ouer-ruled, & dis-  
posed by a prouidence:  
which is so farr from de-  
tracting ought from the  
maiestie of God, for that  
the things are small, as  
that there can be no grea-  
ter honor to him than to  
extend his prouidence &  
decree

decree to them because they are infinite: Neither doth this hold in natural things onely, which are chayned one to another by a regular order of succession; but euen in those things which fall out by casuallie & imprudence: whence that worthy father, when as his speach digressed beside his intention to a confutation of the errors of the Manichees, could presently ghesse, that in that vnpurposed turning of it, god intended the conuersion of some vnknown auditor; as the euent proued his coniecture true

ere many daies:whē  
ought fals out contrary to  
hat I purposed, it shall  
ontent me, that G O D  
urposed it as it is fallen  
out : So the thing hath  
tained his owne ende,  
whiles it missed mine. I  
now what I would, but  
G O D knoweth what I  
ould will. It is enough  
hat his will is done,  
hough mine be crossed.

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16

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It is the most thanke-  
lesse office in the world,  
to be a más Pandar vnto  
sinne. In other wrongs,  
one man is a wolfe to an-  
other;

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other; but in this, a diuell.  
And, though at the first  
this damnable seruice  
cary away reward, yet in  
conclusion, it is required  
with hatred and curses.  
For, as the sicke man  
extreamly distasted with  
a loathsome potion, ha-  
teth the very cruze wher-  
in it was brought him;  
so doeth the conscience,  
once soundly detesting  
sinne, loathe the meanes  
that induced him to com-  
mit it. Contrarily, who  
withstands a man in his  
prosecution of a sinne  
while he doteth vpon it,  
beares away frownes  
and

and heart-burnings for a  
time : but when the of-  
fending partie comes to  
himselfe , and right rea-  
son , hee recompenseth  
his former dislike with so  
much more loue, and so  
many more thanks. The  
ranticke man returned  
to his wits, thinks him his  
best friend, that bound  
him, and beare him most.  
I will do my best to crosse  
ny man in his sinnes: If I  
haue not thanks of him ;  
yet of my conscience I  
shall.



ed in his verie iudgements : Hee lookes for praise, not onely for heauen, but for hell also: His iustice is himselfe, as well as his mercie. As heauen then is for the praise of his mercie; so hell for the glorie of his iustice. We must therefore bee so affected to iudgements as the author of them is, who delighteth not in blood as it makes his creature miserable, but as it makes his iustice glorious. Euerie true Christian therefore must learne to sing the compound dittie of the  
Psalmit

**P**salmist : *Of mercie and iudgement.* It shall not on-ly ioy mee to see God gracious and bountifull in his mercies, & deliuerances of his owne ; but also to see him terrible in vengeance to his enemies. It is no crueltie to reioyce in iustice. The foolish mercie of men is crueltie to God.

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18

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Rarenes causeth wonder, and more than that, incredulitie, in those things which in themselves are not more admirable, than the ordi-

O 2            narie

the first, if it were not  
ordinarie, would seeme  
incredible. Who would  
beleue when hee sees a  
foule mounted as hie as  
his sight can descrie it,  
that there were an en-  
gin to be framed, which  
could fetch it downe in-  
to his fist? Yea, to omit  
infinite examples, that  
a little despised creature  
should weaue nets out of  
her owne entrailes, and  
in her platformes of  
building should obserue  
as iust proportions as  
the best Geometrician,  
we would suspect for an  
vntrueth, if we saw it not  
dayly

dayly practised in our owne windowes. If the Sun should arise but once to the earth, I doubt euerie man would be a Persian, and fall downe and worshippe it : whereas now it riseth and declineth without regard. Extraordinarie euentis each man can wonder at : The frequence of Gods best workes causeth neglect ; not that they are euer the worse for commonesse ; but because we are soon cloyed with the same conceit, and haue contempt bred in vs through familiaritie. I will learne

to note Gods power and wisdome, and to giue him prayse of both, in his ordinary works: so those things which are but triuiall to the most ignorant, shall be wonders to me; and that not for nine daies, but for euer.

## 19

Those that affecte to tell nouelties and wondrous fall into many absurdities, both in busie enquire after matters impertinent, and in a light credulitie, to what-euer they heare; and in fictions of their own, and additions



ditions of circumstances to make their reports the more admired. I haue noted these men, not so much woondred at for their strāge stories, while they are telling, as derided afterwards, whē the euēt hath wrought their disproofe and thame. I will deale with rumors, as graue men do by strange fashions, take them vp when they are growen into common vse before; I may beleue, but I will not relate them but vnder the name of my author; who shall either warrant me with defēce,

○ 5 if

if it bee true ; or if false,  
beare my shame.

20

It was a wittie and true speach of that obscure *Heraclitus*, that all men awaking are in one common worlde, but when we sleep, ech man goes into a seuerall world by himself; which thogh it bee but a world of fancies, yet is the true image of that little worlde, which is in euery mans heart. For the imaginations of our sleepe, shewe vs what our disposition is awaking. And

as

As many in their dreams  
reueale those their se-  
crets to others, which  
they would neuer haue  
done awake: so all  
may and doe disclose  
to themselves in their  
leepe those secret incli-  
nations, which after  
much searching, they  
could not haue found  
out waking. I doubt not  
therefore, but as God  
heeretofore hath taught  
future things in dreames  
(which kinde of reuelation  
is now ceased) so still  
he teacheth the present  
estate of the hart this way  
Some dreames are from

our selues, vaine and idle like our selues : Others are diuine, which teach vs good, or moue vs to good; & others diuelish, which solícite vs to euill. Such answere cōmonly shall I giue to any temptation in the day, as I doe by night. I will not lightly passe ouer my verie dreams. They shall teach me somewhat; so neither night nor day shall be spēt vnprofitably; the night shall teach me what I am; the day what I should be.

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21

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Men make difference  
betwixt

betwixt seruants, friends  
and sonnes : Seruants,  
though neer vs in place,  
yet for their inferioritie,  
are not familiar. Friends,  
though by reason of  
their equalitie, and our  
loue, they are familiar ;  
yet still wee conceiue of  
them as others from our  
selues : But children we  
thinke of, affectionate-  
ly, as the diuided pee-  
ces of our owne bodies:  
But all these are one to  
God ; his seruants are  
his friends, his friends  
are his Sonnes, his  
Sonnes, his seruants. Ma-  
ny clayme kinred of  
G O D



G O D , and professe  
friendship to him ; be-  
cause these are priuiled-  
ges without difficultie,  
and not without honor :  
all the triall is in seruice.  
The other are most in af-  
fection, and therefore  
secret, and so may bee  
dissembled ; this consi-  
sting in action must needs  
shew it selfe to the eyes  
of others. Yee are my  
friends if ye doe what-  
soeuer I commaund you:  
friendship with God is in  
seruice, and this seruice  
is in action. Many weare  
Gods cloth, that know  
not their Master, that  
neuer

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neuer did good chare in  
his seruice : so that God  
hath many retainers that  
weare his Liurey, for  
a countenance, neuer  
waite on him; whom he  
will neuer owne for ser-  
uants either by fauour,  
or wages; few seruants,  
and therefore few sonnes.  
It is great fauour in God,  
and great honour to me,  
that he will vouchsafe to  
make mee the lowest  
drudge in his familie;  
which place if I had not,  
and were a Monarch of  
men, I were accursed. I  
desire no more but to  
serue; yet, Lord, thou  
giuest

---

giuest me more, to bee thy sonne: I heare *Dauid* say, *Seemeth it a small matter to you, to bee the sonne in lawe to a King?* What is it then, oh what is it, to be the true adopted sonne of the King of glorie? Let me not now say as *Dauid* of *Saul*, but as *Sauls* grand-childe to *Dauid*; Oh, what is thy seruant that thou shouldest looke vpon such a dead dogge as I am?

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2 2

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I am a stranger heere-  
 Belowe, my home is a-  
 boue; yet I can thinke

100.

too well of these forraine  
vanities, and can not  
thinke enough of my  
home. Surely, that is not  
so farre aboue my head,  
as my thoughts; neither  
doth so farre passe me in  
distance, as in compre-  
hension: and yet I would  
not stand so much vpon  
conceiuing, if I could  
admire it enough: but  
my straight heart is filled  
with a little wonder; and  
hath no rowine for the  
greatest part of glorie  
that remaineth. Oh God  
what happines hast thou  
prepared for thy chosen?  
What a purchase was  
this,

this, worthy of the blood of such a Saviour? As yet I doe but looke towards it a farre off: But it is easie to see by the outside how goodly it is within. Although as thine house on earth; so, that aboue hath more glorie within than can bee bewrayed by the outer appearance. The outer part of thy Tabernacle heere belowe is but an earthly and base substance; but within it is furnished with a liuing, spirituall, and heauenly guest: so the outer heauens, though they be  
as



as gold to all other materiall creatures; yet they are but drosse to thee: yet how are euē the outmost walles of that house of thine beautified with glorious lights, whereof euery one is a world for bignesse, and as an heauen for goodlinesse: oh teach mee by this to long after, and wonder at the inner part, before thou lest me come in to behold it.

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23

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Riches or beautie, or  
whateuer worldly good  
that hath been, doth but  
griue

---

griue vs; that which is,  
doth not satisfie vs; that  
which shall be, is vncer-  
taine. What folly is it to  
trust to any of them?

24

Security makes world-  
lings merrie: and there-  
fore are they secure, be-  
cause they are ignorant.  
That is onely solide ioy,  
which ariseth from a re-  
solution; when the heart  
hath cast vp a full ac-  
count of all causes of dil-  
quietnesse, and findeth  
the causes of his ioye  
more forceable: there-  
vpon setting it selfe in a  
stayd

stayed course of reioy-  
cing: For, the other, so  
soone as sorrow makes it  
selfe to be seene, especi-  
ally in an vnexpected  
forme, is swallowed vp  
in despaire; whereas this  
can meet with no occur-  
rence, which it hath not  
preuented in thought: se-  
curity & ignorance may  
scatter some refuse mor-  
sels of ioy, sawced with  
much bitternesse; or may  
bee like some boasting  
housekeeper, which kee-  
peth open doores for one  
day with much chere, &  
dies staruedly al the yere  
fter. There is no good  
ordinary

ordinary but in a good  
 cōscience. I pitie that vn-  
 found ioy in others, and  
 will seeke for this found  
 ioy in my selfe. I had ra-  
 ther weepe vppon a iust  
 cause, thã reioice vniustly

## 25

As loue keepes the  
 whole law, so loue one-  
 ly is the breaker of it; be-  
 ing the ground, as of all  
 obedience, so of all sinne  
 for wheras sin hath been  
 commonly accounted to  
 haue two rootes, Loue  
 and Feare; it is plaine  
 that feare hath his origi-  
 nall from loue, for no  
 man



man feares to lose ought  
but what he loues. Here  
is sinne and righteous-  
nesse brought both into  
a short summe, depen-  
ding both vppon one  
poore affection: It shall  
be my onely care there-  
fore to bestowe my loue  
well; both for object,  
and measure. All that is  
good I may loue, but in  
seuerall degrees; what is  
simply good, absolutely;  
what is good by circum-  
stance, only with limita-  
tion. There bee these  
three things that I may  
loue without exception,  
God, my neighbour, my  
soule;

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soule; yet so as each haue their due place : My body, goods, fame, &c. as seruants to the former. All other things I will either not care for, or hate.

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26

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One would not thinke, that pride, and base mindednesse should so well agree; yea, that they loue so together, that they neuer goe asunder. That enuie euer proceeds from a base minde, is graunted of all : Now the proude man, as hee faine would bee enuied  
of

of others, so hee enuicth all men. His betters he enuies, because he is not so good as they: He enuies his inferiours, because hee feares they should prooue as good as hee: His equals, because they are as good as hee. So vnder bigge lookes, he beares a base minde, resembling some Cardinals mute, which to make vp the traine, beares a costly portemantle stuffed with trash. On the contrary, who is more proude than the basest (The *Cynicke* tramples on *Platoes* pride, but

D with

with a worse) especial-  
ly if hee bee but a little  
exalted; wherein we see  
base men so much more  
hauty, as they haue had  
lesse before what they  
might bee proude of. It  
is iust with God, as the  
proude man is base in  
himselſe, so to make  
him basely esteemed in  
the eyes of others; and  
at last to make him base  
without pride. I will  
contemne a proud man  
because hee is base, and  
pitie him because hee is  
proud.

27

Let me but haue time  
to my thoughts; but lea-  
sure to thinke of heauen,  
and grace to my leasure;  
and I can bee happy in  
spight of the world: No-  
thing, but God that giues  
it, can bereaue mee of  
grace; and he will not, for  
his gifts are without re-  
pentance. Nothing but  
death can abridge me of  
time; and when I begin  
to want time to thinke of  
heauen, I shall haue eter-  
nall leasure to enioy it.  
I shall bee both waies  
happie, not from any ver-

P 2 tue

tue of apprehension in  
 mee (which haue no  
 peere in vnworthinesse)  
 but from the glory of  
 that I apprehend ; wher-  
 in the acte and obiect are  
 from the author of hap-  
 pinesse. He giues mee  
 this glorie, let mee giue  
 him the glory of his gift.  
 His glory is my happines,  
 let my glory be his.

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28

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God bestowes fauors  
 vpon some in anger ; as  
 hee strikes other some in  
 loue. The Israelites had  
 better haue wated their  
 Quales



Quailes, then to haue eaten the with such sawce. And sometimes at our instancie remoouing a lesser punishment, leaues a greater, though insensible, in the roome of it. I will not so much stroue against affliction, as displeasure. Let me rather be afflicted in loue, than prosper without it.

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29

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It is strange that weemen, hauing so continuall vse of God, and being so perpetually beholding to him, should bee so strange to him,

P 3

and

and so little acquainted with him: since wee account it a peruerse nature in any man, that beeing prouoked with many kinde offices, refuses the familiaritie of a worthy friend, which doeth still seeke it, and hath deserued it. Whence it comes, that wee are so loath to thinke of our dissolution and going to God: for naturally where we are not acquainted, wee list not to hazard our welcome; chusing rather to spend our money at a simple Inne, than to turne in for

a free lodging to an vn-  
knowne host, whome  
wee haue onely heard  
of, neuer had friend-  
ship with; whereas to an  
entire friend, whose na-  
ture and welcome wee  
know, & whom we haue  
elsewhere familiarly cō-  
uersed withall, we goe as  
boldly and willingly as  
to our home, knowing  
that no houre can bee  
vnseasonable to such a  
one. Whiles on the o-  
ther side wee scrape ac-  
quaintance with the  
world, that neuer did vs  
good, euen after many  
repulses. I will not liue

P 4 with



with God, and in God, without his acquaintāce, knowing it my happines to haue such a friend. I will not let one day passe without some acte of renewing my familiaritie with him, not giuing o-uer till I haue giuen him some testimonie of my loue to him, and ioye in him; and till he hath left behind him some pledge of his continued fauour to me.

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30

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Men, for the most part, would neither die nor be old. When we see an a-  
ged

ged man that hath ouer-  
liued all the teeth of his  
gummes, the haire of  
his head, the sight of his  
eyes, the taste of his pa-  
late; wee professe, wee  
would not liue till such a  
cumberfome age wher-  
in wee prooue burdens  
to our dearest friends,  
and our selues: Yet if it  
bee put to our choice  
what yere we would die,  
we euer shift it off till the  
next; and want not ex-  
cuses for this prorogati-  
on, rather than faile, al-  
ledging wee would liue  
to amend; when yet we  
doe but adde more to

P 5,

the



the heape of our sinnes  
by continuance : Nature  
hath nothing to pleade  
for this folly ; but, that  
Life is sweet : Wherein  
we giue occasion of re-  
newing that auncient  
checke, or one not vnlike  
to it ; whereby that pri-  
mitiue vision taxed the  
timorousnes of the shrin-  
king Confessors ; Yee  
would neither liue to be  
old, nor die ere your age:  
what should I doe with  
you? The Christian must  
not thinke it enough to  
endure the thought of  
death with patience, when  
it is obruded vpon him  
by

by necessitie; but must voluntarily call it into his mind with ioy; not only abiding it should come, but withing that it might come: I will not leaue till I can resolue, If I might die to day, not to liue till to morrow.

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31

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As a true friend is the sweetest contentment in the worlde: so in his qualities, he well resembleth honie, the sweetest of all liquors: Nothing is more sweet to the taste, nothing more sharpe and cleansing, when it  
meets

meetes with an exvlce-  
rate fore. For my selfe, I  
know I must haue faults;  
and therefore I care not  
for that friend, that I shall  
neuer smart by : For my  
friends, I know they can-  
not bee faultlesse : and  
therfore as they shall find  
me sweet in their praises  
and encouragements, so  
sharpe also in their cen-  
sure. Either let thē abide  
mee no friend to their  
faults; or no friend to thē-  
selues.

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32

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In all other things, we  
are led by profit; but in  
the

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the maine matter of all, we shew our selues vtterly vnthrifty; and whiles we are wise in making good markets in these base commodities, we shewe our selues foolish in the great match of our soules. God and the world come both to one shop, and make profers for your soules. The world like a frank chapman, sayes, All these will I giue thee, shewing vs his bagges, and promotions, and thrusting them into our hands. God offers a crowne of glorie, which yet he tels vs we must

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must giue him day to performe, and haue nothing in present, but our hope, and some small earnest of the bargaine. Though we know there is no cōparison betwixt these two in value; finding these earthly things vaine and vnable to giue any contentment; and those other of invaluable woorth and benefite: Yet wee had rather take these in hande, than trust GOD on his word for the future; While yet in the same kinde we chuse rather to take some rich Lordships in reuerlion, after



after the long expectati-  
on of three liues expired  
than a present summe  
much vnder foote: As  
contrarily, when God &  
the world are sellers, and  
wee come to the Mart,  
The worlde offers fine  
painted wares, but will  
not part with thē vnder  
the price of our tormēt:  
God proclaimes, Come  
yee that want, buy for  
nought. Now we thrifty  
men, to trie all shoppes  
for the cheapest penni-  
worth, refuse G O D, pro-  
fering his precious com-  
modities for nothing; &  
pay an hard price for that  
which

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which is worse than nothing, painefull. Surely, we are wise for any thing but our soules : and not so wise for the bodie as foolish for them . O Lord, thy payment is sure, and who knowes how present? Take the soule that thou hast both made and bought : And let me rather giue my life for thy fauour, than take the offers of the world for nothing.

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3 3

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There was neuer age that more bragged of knowledge, and yet neuer

uer

uer any that had lesse  
foundnesse.' Hee that  
knowes not God, know-  
eth nothing; and he that  
loues not God, knowes  
him not: For hee is so  
sweete, and infinitely  
full of delight, that who-  
euer knowes him, can-  
not chuse but affect him.  
The little loue of God  
then argues the great ig-  
norance euen of those  
that professe knowledge.  
will not suffer my affe-  
ctions to run before my  
knowledge: for then I  
shall loue fashionably  
only, because I heare  
God is worthy of loue  
and

and so bee subiect to relapses: But I will euer lay knowledg as the ground of my loue. So, as I grow in diuine knowledge; I shall still profit in an heavenly zeale.

## 34

Those that trauell in long pilgrimages to the holy Land, what a number of wearie paces they measure? what a number of hard lodgings, and knowen daungers they passe? and at last when they are come within view of their iourneys end, what a large tribute pay

pay they at the *Pisan* Castle, to the Turkes? And when they are come thither, what see they but the bare Sepulchre wherein their Saviour lay? and the earth that hee trode vppon, to the increase of a carnall deuotion? What labour should I willingly vndertake in my iourney to the true Land of promise; the celestiall Ierusalem; where I shall see and enjoy my Saviour himselfe? What tribute of paine or death should I refuse to pay for my entrance, not into



into his Sepulchre, but his palace of glorie; and that not to looke vpon, but to possesse it.

35

Those that are all in exhortation, no whit in doctrine, are like to them that suffer the candle, but powre not in oyle. Againe, those that are all in doctrine, nothing in exhortation, drowne the wike in oyle, but light it not; making it fit for vse, if it had fire put to it; but as it is, rather capable of good, than profitable in present; Doctrine, with-  
out

out exhortation, makes men all braine, no heart. Exhortatiō, without doctrine, makes the heart full, leaues the braine emptie. Both together make a man: One makes a man wise; the other good. One serues that wee may know our dutie, the other that wee may performe it. I will labour in both: but I knowe not in whether more. Men cannot practise, vnlesse they know; and they know in vaine, if they practise not. There bee two things in uery good worke; honour

to learne good qualities,  
Goe to the Pismire, &c.  
And sees the most con-  
temptible creatures pre-  
fer'd before him : The  
Asse knoweth his owner;  
wherein we, like the mi-  
serable heire of some  
great Peer, whose house  
is decayed through the  
treason of our progeni-  
tors, heare and see what  
Honours and Lordships  
we should haue had; but  
nowe finde our selues  
below many of the vul-  
gar : wee haue not so  
much cause of exaltati-  
on, that we are men, and  
not beasts; as we haue of  
humiliation,

humiliation, in thinking how much wee were once better then we are, and that nowe in many duties we are men inferiour to beastes : so as those whome wee contemne, if they had ouer reason, might more iustly contemne vs ; and as they are, may teach vs by their examples, and do condemne vs by their practise.

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39

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The idle man is the diuels cushion, on which hee taketh his free ease: who as hee is vncapable

Q of

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of any good, so he is fitly disposed for all euill motions. The standing water soone stinketh; whereas the current euer keeps cleere and cleanly: conueying down all noisome matter that might infect it, by the force of his streame. If I doe but little good to others by my endeouours, yet this is great good to mee, that by my labour I keep my selfe frō hurt.

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40

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There can be no neerer  
coniunctiō in nature, thā  
is



is betwixt the body & the soule: yet these two are of so contrary disposition, that as it falls out in an ill matched man and wife, those seruants which the one likes best, are most disprayed of the other; so heere, one still takes part against the other in their choyce: What benefits the one, is the hurt of the other. The glutting of the bodye pines the soule; and the soule thriues best when the bodye is pinched. Who can woonder, that there is such faction, amongst others, that sees

so much in his very selfe?  
True wisdom is to take,  
not with the stronger, as  
the fashion of the world  
is, but with the better:  
following herein, not v-  
surped power but iustice.  
It is not hard to discerne,  
whose the right is; whe-  
ther the seruant should  
rule or the mistresse. I  
will labour to make and  
keepe the peace, by gi-  
uing each part his owne  
indifferently: but if more  
bee affected with an am-  
bitious contention, I will  
rather beate *Hagar* out of  
doores, than shee shall o-  
uer-rule her mistresse.

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41

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I see iron first heated red hote in the fire, and after beaten and hardened with colde water. Thus will I deale with an offending friend : first heat him with deserued prayse of his vertue, and then beat vpon him, and coole him with reprehension : so good nurses when their children are fallen, first take them vp and speake them faire, chide them afterwards : Gentle speach is a good preparatiue for rigor ; He

Q 3 shall

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shall see that I loue him, by my approbation; and that I loue not his faults, by my reproofe. If he loue himselfe, he will loue those that mislike his vices; and if he loue not himselfe, it matters not whether hee loue me.

## 42

The liker we are to God, which is the best & onely good, the better & happier we must needes be. All sinnes make vs vnlike him, as being contrary to his perfect holinesse: but some shewe more direct contrariety: such is enuy.  
For,

For, whereas God bringeth good out of euill; the enuious man fetcheth euill out of good; wherin also his sin prooues a kind of punishmēt: for wheras to good men euen euill things work together to their good; contrarily to the enuious, good things work together to their euill. The euill, in any man, though neuer so prosperous, I will not enuy, but pittie: The good & graces I will not repine at, but holily emulate; reioycing that they are so good: but grieuing that I am no better.



## 43

The couetous man is like a Spider, as in this that he doth nothing but lay his nets to catch eue-ry flie, gaping onely for a bootie of gaine ; so yet more in that whiles he makes nets for these flies he consumeth his owne bowels : so that which is his life is his death. If there bee any creature miserable, it is he ; and yet he is least to be pittied, because hee makes himselfe miserable ; such as hee is I will account him ; and will therefore sweepe

ſweepe downe his webs  
and hate his poyſon.

44

In heauen there is all  
life, and no dying; in hell  
is all death, and no life;  
In earth there is both li-  
uing and dying; which,  
as it is betwixt both, ſo  
it prepares for both. So  
that hee which here be-  
low dies to ſin, doth af-  
ter liue in heauen; and  
contrarily hee that liues  
in ſin vpon earth, dies in  
hell afterwards. What  
if I haue no part of ioye  
here below, but ſtill ſuc-  
ceſſion of afflictions?

Q 5 The

The wicked haue no part in heauen, and yet they enioy the earth with pleasure: I would not change portions with them. I reioyce, that seeing I cannot haue both, yet I haue the better. O Lord, let me passe both my deaths here vpon earth. I care not how I liue or die, so I may haue nothing but life to looke for in another world.

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45

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The conceipt of propriety hardens a man against many inconueni-  
ences

ences, and addeth much to our pleasure : The mother abides many vnquiet nights, many painfull throwes, and vnpleasant saouours of her child, vpon this thought, It is my owne. The indulgent father magnifies that in his own sonne, which he would scarce like in a stranger. The want of this to God-ward makes vs so subiect to discontentment, & cooleth our delight in him, because we thinke of him aloofe, as one in whō we are not interessed : If wee could thinke, It is my God that cheereth





inclination froward, importunately longing after that which is denied her ; and scornfull of what she may haue. If it were appointed that we should liue alwayes vpon earth, how extremly would we exclaime of wearinesse, and wish rather that wee were not ? Now it is appointed we shal liue here but a while and then giue roome to our successors, each one affects a kinde of eternitie vpon earth. I will labour to tame this peeuish and sullen humor of nature, and will like that  
best

best that must bee.

47

✓ All true earthly pleasure forsooke man when he forsooke his Creator; what honest and holy delight hee before tooke in the duetifull seruices of the obsequious creatures; in the contemplation of that admirable varietie, and strangenesse of their properties; in seeing their sweet accordance with each other, and all with himselfe? Nowe most of our pleasure is to set one creature together by the  
the

**W**e eares with ano-  
ther ; sporting our  
selues onely with that  
deformitie, which was  
bred through our owne  
fault. Yea, there haue  
beene, that haue delight  
to see one man spill a-  
nothers blood vpon the  
sand ; and haue shou-  
ted for ioy at the sight  
of that slaughter, which  
hath fallen out vppon  
no other quarrell but  
the pleasure of the be-  
holders : I doubt not  
but as wee solace our  
selues in the discorde  
of the inferiour Crea-  
tures ; so the euill spi-  
rits

rits sport themselves in our dissentions. There are better qualities of the Creature, which we passe ouer without pleasure. In recreations, I will chuse those which are of best example and best vse ; seeking those by which I may not only bee the merrier, but the better.

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48

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There is no want for which a man may not find a remedie in himselfe. Doe I want riches? He that desires but little, cannot want much. Doe

I

Want friends? If I loue  
God enough, and my  
selfe but enough, it mat-  
ters not. Doe I want  
health? If I want it but a  
little, and recouer, I shall  
esteeme it the more, be-  
cause I wanted. If I bee  
long sicke and vnrecoue-  
rably? I shall bee the fitter  
and willinger to die; and  
my paine is so much lesse  
sharpe, by howe much  
more it lingreth. Doe I  
want maintenance? A  
little and course wil con-  
tent nature. Let my mind  
be no more ambitious,  
than my backe and belly.  
I can hardly complaine  
of



of those that doe seriously professe him, howe fewe are there that in their liues deny him not, liuing worthy of so glorious a calling? Wherein I doe not pitie God, who wil haue glory euen of those that are not his: I pittie miserable men that do reiect their Creator and redeemer, and themselves in him. And I enuie Satā, that he ruleth so large. Since God hath so few, I will bee more thankefull that hee hath vouchsafed mee one of his; and be the more zealous of glorifying him, because

because wee haue but a few fellowes.

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52

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As those that haue tasted of some delicate dish, finde other plaine dishes but vnpleasant; so it fareth with those which haue once tasted of heauenly things, they cannot but contemn the best worldly pleasures: As therefore some daintie guest knowing there is so plesant fare to come, I will reserue my appetite for it, and not suffer my selfe cloyed with the course diet of the world.

R

53

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53

I finde many places where God hath vied the hand of good Angels for the punishmēt of the wicked; but neuer could yet find one wherein he employed, an euill Angell in any direct good to his children. Indirect I finde many, if not all, through the power of him that brings light out of darkenesse, and turnes their euill to our good: In this choyce GOD would and must bee imitated. From an euill spirit I dare not receiue  
ought,

ought, if neuer so good;  
I will receiue as little as I  
may from a wicked man.  
If hee were as perfectly  
euill as the other, I durst  
receiue nothing; I had  
rather hunger, then wil-  
fully dippe my hand in  
a wicked mans dish.

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54

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We are ready to con-  
demne others for that  
which is as eminently  
faultie in our selues. If  
one blinde man rush vp-  
pon another in the way;  
either complaines of o-  
thers blindnesse, neither  
of his owne. I haue heard

R 2            those

those which haue had most corrupt lungs complaine of the vnflauourie breath of others. The reason is, because the minde casteth altogether outward, and reflecteth not into it selfe. Yet it is more shamefull to be either ignorant of, or fauorable to our own imperfections. I will censure others vices fearfully, my own confidently, because I knowe them; and those I know not I will suspect.

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55

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Hee is a verie humble  
man



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man that thinks not himselfe better than some others ; and hee is verie meane, whome some others doe not account better than themselves : so that vessell that seemed verie smal vpon the maine, seems a tal ship vpon the Thames . As there are many better for estate than my selfe , so there are some worse ; and if I were yet worse, yet would there be some lower : and if I were so low that I accounted my selfe the worst of all ; yet some wold account themselves in worse case . A

mans opiniō is in others;  
his beeing is in himselfe.  
Let me know my selfe let  
other ghesse at mee. Let  
others either enuie or  
pitie mee, I care not so  
long as I enioy my selfe.

56

He can neuer wonder  
enough at Gods worke-  
manship, that knowes  
not the frame of the  
world: for he can neuer  
els cōceiue of the huge-  
nes, & strange proporti-  
on of the creature. And  
hee that knowes this can  
neuer wonder more, at  
any thing else. I will  
learne

learne to knowe, that I  
may admire; and by  
that little I knowe, I will  
more wonder at that I  
know not.

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57

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There is nothing be-  
lowe, but toyling, grie-  
uing, wishing, hoping,  
fearing; and wearinesse  
in all these. What fooles  
are we to bee besotted  
with the loue of our own  
trouble, and to hate our  
liberty and rest? The loue  
of misery is much worse  
than misery it selfe. We  
must first pray, that God  
would make vs wise, be-

R 4 fore

fore wee can with hee  
would make vs happie.

58

If a man referre all things to himselfe, no thing seemes enough: If all things to GOD, any measure wil content him of earthly things; but in grace he is insatiable: worldlings serue themselves altogether in GOD, making Religion but to serue their turns, as a colour of their ambition, and couetousnes: The Christian seeks GOD onely in seeking himselfe, vsing all other things

things but as subordi-  
nately to him; not caring  
whether himselfe win or  
lose, so that God may win  
glorie in both. I will not  
suffer mine eyes and  
mind to bee bounded  
with these visible things;  
but will look through all  
these matters, at GOD  
which is the vtmost  
scope of them: accoun-  
ting them onely as a  
through-fare to passe by,  
not as an habitation to  
rest in.

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59

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He is wealthy enough  
that wanteth not: He is

R 5 great

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great enough, that is his owne master: He is happy enough, that liues to die well. Other things I will not care for; nor too much for these, saue onely for the last which alone can admit of no immoderation.

## 60

A man of extraordinarie parts makes himselfe by strange and singular behauiour more admired; which if a man of but common faculty doe imitate, hee makes himselfe ridiculous: for that which is construed  
as

as naturall to the one, is  
descried to be affected in  
the other. And there is  
nothing forced by affec-  
tation can bee comely.  
I will euer strive to goe  
in the common road: so  
while I am not notable,  
I shall not bee notori-  
ous.

## 61

Gold is the best met-  
tal, and for the purity not  
subiect to rust, as all o-  
thers; and yet the best  
gold hath some drosse. I  
esteeme not that man  
that hath no faults; I like  
him well that hath but a  
few,

fewe, and those not  
great.

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62

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Many a man marres a  
good estate, for want  
of skill to proportion  
his carriage answerably  
to his abilitie. A little  
sayle to a large vessell  
riddes no way, though  
the winde bee faire ; A  
large sayle to a little  
Barke drownes it ; A top-  
sayle to shippe of meane  
burden in a rough wea-  
ther is daungerous ; A  
lowe sayle in an easie  
gale, yeelds little aduan-  
tage : This disproportion  
on

on causeth some to liue miserably in a good estate; and some to make a good estate miserable. I will first knowe what I may doe for safetic, and then I will trie what I can doe for speede.

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63

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The rich man hath many friends; although in truth riches haue them, and not the man. As the Ass, that carried the Egyptian Goddesse, had many bowed knees, yet not to the beast, but to the burden. For, separate the riches from the person,

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son, and thou shalt see  
friendship leaue the man  
& follow that which was  
euer her object: while  
hee may command, and  
can either giue, or con-  
troll, he hath attendance,  
and profer of loue at all  
hāds; but which of these  
dares acknowledge him,  
when he is going to pri-  
son for debt? Then these  
Waspes, that made such  
musick about this Gally-  
pot, shew plainely that  
they came onely for the  
hony that was in it. This  
is the misery of the weal-  
thy, that they cannot  
**knowe their friendes:**  
**Whereas**



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Whereas those that loue the poore man, loue him for himselfe. Hee that would chuse a true friēd, must search out one that is neither couetous nor ambitious; for such a one loues but himself in thee. And if it bee rare to find any not infected with these qualities, the best is to entertaine all, and trust few.

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64

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That which the French Prouerbe hath of sickenneses, is true of all euils, that they come on horse-backe, and go away on foot:

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foot: VVe haue oft seen  
a sudden fall, or one meals  
surfet hath flucke by ma-  
ny to their graues: wher-  
as pleasures come like  
oxen slowe and heauily;  
and goe away like post-  
horses, vpon the spurre.  
Sorowes, because they  
are lingering guests, I  
will entertaine but mo-  
derately; knowing that  
the more they are made  
of, the longer they will  
continue: And for plea-  
sures, because they stay  
not, and doe but call to  
drinke at my doore, I will  
use them as passengers,  
with sleight respect. Hee  
is

is his owne best friend,  
that makes least of both  
of them.

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65

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It is indeed more com-  
mendable to giue good  
example, than to take it;  
yet imitation, how-euer  
in ciuill matters it be con-  
demned of seruilitie, in  
Christiã practise hath his  
due praise; and though it  
be more naturall for be-  
ginners at their first imi-  
tation, that cannot swim  
without bladders; yet the  
best proficient shall see  
euer some higher steps of  
those that haue gone to  
heauen

heaven before him, worthy of his tracing: wherein much caution must be had, that we follow good men, and in good: Good men, for if wee propound imperfect patternes to our selues, we shall be constrained first to vnlearne those ill habits we haue got by their imitation, before we can be capable of good: so besides the losse of labor, wee are further off from our end: In good, for, that a man should be so wedded to any mans person, that hee can make no separation from his infirmities,

that

parati

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ities, is both absurdly,  
ruile, and vnchristian.  
le therefore that would  
ollow well, must knowe  
o distinguish well, be-  
wixt good men & euill,  
betwixt good men and  
better, betwixt good  
qualities and infirmities.  
Why hath God giuen  
me education not in a de-  
sert alone, but in the cō-  
pany of good & vertuous  
mē; but that by the sight  
of their good carriage I  
should better my owne?  
Why should we haue in-  
terest in the vices of men  
and not in their vertues?  
And although precepts  
be

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beasts? so *Daniel*; Into the furnace? so the three children; Stoned? so *Stenen*; Banished? so the beloued disciple. Burnt so millions of Martyrs Defamed and slandered what good man eue was not; It were easie to bee endlesse both in torments and sufferers whereof each hath begunne to other, all the vs. I may not hope to speed better than the best Christians; I cannot feare to fare worse. It is no matter which way goe, so I come to heauen.

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67

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There is nothing beside life of this nature, but it is diminished by addition. Every moment wee live longer than other, and each moment that wee live longer, is so much taken out of our life. It increaseth and diminisheth onely by minutes; and therefore is not perceiued: the shorter steppes it taketh, the more sliely it passeth. Time shall not so steale vpon mee that I shall not discern it, and catch it by the fore-lockes; nor  
so

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so steale from mee, that it shall carie with it no witness of his passage in my proficiencie.

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68

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The prodigall man, while hee spendeth, is magnified; when hee is spent, is pitied: and that is all his recompence for his laught Patrimonie. The couetous man is grudged while he liues, and his death is reioiced at: for, when hee endes, his riches beginne to bee goods. Hee that wisely keepes the meane betweene both, liueth wel,  
and

and heares well; neither repined at by the needy, nor pitied by greater mē. I would so manage these worldly commodities, as accounting them mine to dispose, others to partake of.

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69

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A good name (if any earthly thing) is worth seeking, worth striving for; yet to affect a bare name, when we deserue either ill, or nothing, is but a proud hypocrisie: And to be puffed vp with the wrongfull estimation of others mis-taking our  
S worth,

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worth, is an idle and ridiculous pride. Thou art well spoken of vppon no desert: what then? Thou hast deceiued thy neighbours, they one another; & al of thē haue deceiued thee: for thou madest thē thinke of thee otherwise than thou art; and they haue made thee thinke of thy selfe as thou art accounted: The deceite came frō thee, the shame will end in thee. I will account no wrong greater, than for a man to esteeme & report mee aboue that I am; not reioycing in that I am wel thought of,  
but



but in that I am such as I  
am esteemed.

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70

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It was a speach worthy  
the commendation, and  
frequent remembrance  
of so diuine a Bishop as  
*Augustine*, which is re-  
ported of an aged father  
in his time ; who when  
his friendes comforted  
him on his sicke bed, and  
told him, they hoped he  
should recouer, answered;  
If I shall not die at all, wel:  
but if euer, why not now?  
Surely it is follie what we  
must do to do vnwilling.

S 2

ly.

sparing. To what ende hath God so walled in the heart, if I should let every mans eyes into it by my countenance?

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73

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There is no publique actiō which the world is not ready to scan; there is no action so private, which the euill spirits are not witnesses of: I wii endeavor so to liue, as knowing that I am ever in the eyes of mine enemies.

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74

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When we our selues,  
and

and all other vices are olde, then couetousnes alone is yoong, and at his best age. This vice loues to dwell in an olde ruinous cotage: Yet that age can haue no such honest colour for niggardlines, and insatiable desire. A young man might plead the vncertainty of his estate. & doubt of his future need; but an olde man sees his set period before him. Since this humor is so necessarily annexed to this age, I will turne it the right way, and nourish it in my selfe. The older I growe, the

S 5 more

more couetous I will be; but of the riches, not of the world that I am leauing, but of the world I am entring into. It is good coueting what I maye haue, and cannot leaue behind me.

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75

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There is a mutuall hatred betwixt a Christian, and the world: for on the one side, the loue of the world is enmitye with God; and Gods children cannot but take their fathers part. On the other, The world hates you because it hated mee first.

But

But the hatred of the good man to the wicked is not so extream, as that wherewith hee is hated. For, the Christian hates e-  
ther with commiseration and loue of that good he sees in the worst; knowing that the essence of the very devils is good, and that the lewdest man hath some excellent partes of nature, or common graces of the Spirit of God, which he warily singleth out in his affection. But the wicked man hates him for goodnesse, and therefore findes nothing in himselfe to moderate



his detestation. There can be no better Musicke in my eare thā the discorde of the wicked. If he like me, I am afraid hee spies some quality in me like to his owne. If he saw nothing but goodnesse, hee could not loathe me, and be bad himselfe. It was a iust doubt of *Proion*, who when the people praised him, asked, What euill haue I done? I will stroue to deserue euill of none: but not deseruing ill, it shall not grieue mee to heare ill of those that are euill. I know no greater argument of goodnes,

nes, than the hatred of a wicked man.

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76

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A man that comes hungry to his meale, feedes heartily on the meate set before him, not regarding the metall or form of the platter, wherein it is serued; who afterwards when his stomach is satisfied, begins to play with the dish, or to read sentences on his trécher. Those auditors which can find nothing to doe, but note elegant words and phrases, or rhetorical colours, or perhaps an ill grace of gesture

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aboue, the worldling  
here below; the vnset-  
led Christian no where.

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78

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Good deeds are very  
fruitfull; and not so much  
of their nature, as of  
Gods blessing, multiplia-  
ble: We thinke ten in the  
hundred extreame and  
biting vsurie; God giues  
vs more than an hundred  
for tenne: Yea, aboue  
the increase of the graine  
which wee commend  
most for multiplication  
For out of one good ac-  
tion of ours, God pro-  
duceth a thousand; the  
haruest

nearest whereof is perpetual: Euen the faithfull actions of the olde Patriarkes, the constant sufferings of ancient Martyrs liue still, and still doe good to all successions of ages by their example. For publique actions of vertue, besides that they are presently comfortable to the doers, are also exemplary to others: & as they are more beneficiall to others, so are more crowned in vs. If good deedes were vtterly barren & incommodious, I would seeke after them for the conscience of their owne

hope to achieve it at the last gaspe, against greater force, with lesse means, more distraction, no leasure? Wise princes vse to prepare tenne yeeres before, for a fielde of one day: I will euerie day lay vp somewhat for my last. If I win that skirmish, I haue enough. The first & second blow begin the battell, but the last onely wins it.

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82

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I obserue three seasons wherein a wise man differs not from a foole; In his infancie, in sleepe, and



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and in silence : For in  
the two former wee are  
all fooles ; and in silence  
all are wise. In the two  
former yet , there may  
bee concealment of fol-  
ly ; but the tongue is a  
blabbe : there cannot  
bee any kinde of folly,  
either simple, or wicked,  
in the heart, but the  
tongue will bewraie it.  
Hee cannot bee wise  
that speakes much, or  
without sence, or out of  
season : nor hee knowen  
for a foole that sayes  
nothing. It is a great mi-  
serie to be a foole : but  
this is yet greater, that

a man cannot bee a foole, but he must shew it. It were well for such a one, if he could be taught to keepe close his foolishnesse : but then there should be no fooles. I haue heard some (which haue scorned the opinion of folly in themselves) for a speech wherein they haue hoped to shew most wit, censured of folly, by him that hath thought himselfe wiser: and another, hearing his sentence againe, hath condemned him for want of wit in censuring. Surely he is not a  
foole

foole that hath vnwise thoughts, but he that vtters them. Euen concealed folly is wisdom; and sometimes wisdom vttered, is folly. While others care how to speak, my care shall bee how to hold my peace.

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83

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A worke is then onely good and acceptable, when the action, meaning, and manner are all good: For, to doe good with an ill meaning (as *Iudas* saluted Christ to betray him) is so much more sinfull, by howe  
T 2 much

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much the action is better ; which being good in the kind is abused to an ill purpose: To doe ill in a good meaning (as *Vzza* in slaying the Arke) is so much amisse, that the good intention cannot beare out the vnlawfull acte : which although it may seem some excuse, why it should not be so ill, yet is no warrant to iustifie it. To meane well, and doe a good action, in an ill manner (as the Pharisee made a good prayer, but arrogantly) is so offensive, that the euill manner depraueth  
both

both the other. So a thing may bee euill vppon one circumstance, it cannot bee good but vppon all. In what euer businesse I goe about, I will inquire. What I doe for the substance, How for the manner, Why for the intention : For the twoo first I will consult with God, for the last with my own heart.

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84

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I can do nothing without a million of witnesses: The conscience is as a Thousand witnesses;

T 3 and

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mogeniture stretcheth larger in many places now, than it did among the ancient Iewes. The younger many times serues the elder; and while the eldest aboundeth, all the later issue is pinched. In heauen it is not so: all the sonnes of God are heires, none vnderlings; and not heires vnder wardship, and hope, but inheritors; and not inheritors of any little pittance of land, but of a kingdome; Nor of an earthly Kingdome, subiect to danger of losse, or alteration;

but one glorious and euerlasting. It shall content me here, that hauing right to all things, yet I haue possessiō of nothing but sorrow. Since I shall haue possession aboue, of all that, whereto I haue right belowe, I will serue willinglye that I maye raigne; serue for a while, that I may reigne for euer.

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86

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Euen the best things ill vsed, become euills; and contrarily, the worst things vsed well, prooue good: A good tongue  
vsed

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used to deceit ; a good  
wit, used to defend error ;  
a strong arme, to murder ;  
authoritie, to oppresse ;  
a good profession, to dissemble ;  
are all euill : Yea, Gods owne  
woorde is the sword of  
the spirit ; which if it  
kill not our vices, killes  
our soules. Contrari-  
wise (as poysons are used  
to wholesome medicine)  
afflictions and linnes, by  
a good vse, prooue so  
gainefull, as nothing  
more. Wordes are as  
they are taken : and  
thinges are as they are  
used. There are euen  
T 5            cursed





make aduantage of his life, he abuses to a suspicious distrust. How many haste thou found of the foules of the ayre, lying dead in the way for want of prouision? They eate, and rest, and sing, and want nothing. Man, which hath farre better meanes to liue comfortably, toyleth and careth, and wanteth; whome yet his reason alone might teach, that hee which careth for these lower creatures made onely for man, will much more prouide for man to whose vse they were

were made. There is an holy carelesnesse , free from idlenesse, free from distrust. In these earthly things, I will so depend on my maker , that my trust in him may not exclude my labour; and yet so labour (vpon my confidence on him) as my in-deuour may be voide of perplexitie.

## 87

The precepts, & practise of those with whom we liue, auaille much on either part. For a man not to bee ill where hee hath no prouocations to euill,

euill, is lesse commendable; but for a man to liue continually in *Asia* (as hee said) where hee sees nothing but allurements to vncleannesse; for *Lot* to be a good man in the midst of *Sodom*, to be abstemious in *Germanie*, and in *Italy* chaste; this is truly praise-worthy. To sequester our selues from the cōpany of the world, that we may depart from their vices, procedes from a base and distrusting minde: as if wee would so force goodnes vppon our selues, that therfore only we would  
bee

bee good, because wee cannot bee ill. But for a man so to bee personally, and locally in the throng of the worlde, as to withdrawe his affections from it, to vse it, and yet to contemne it at once, to compell it to his seruice without any infection, becomes well the noble courage of a Christian. The worlde shall bee mine, I will not be his; and yet so mine, that his euill shall be still his owne.

Hee that liues in God,  
cannot

cannot bee wearie of his life, because hee euer findes both somewhat to doe, and somewhat to solace himselfe with; cannot bee ouerloath to part with it, because hee shall enter into a neerer life and society with that God in whom he delighteth: Whereas hee that liues without him, liues many times vncomfortably here, because partly hee knowes not any part of ioy in himselfe; and partly hee findes not any worthy employment to while himselfe withall; Dyes miserably,



miserably, because hee either knowes not whither he goes, or knowes hee goes to torment. There is no true life, but the life of faith. O Lord let mee liue out of the world with thee (if thou wilt) but let mee not liue in the world without thee.

## 89

Sinne is both euill in it selfe, and the effect of a former euill, and the cause of sinne following; a cause of punishment, and lastly a punishment it selfe. It is  
damnable

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damnable iniquitie in man, to multiply one sinne vpon another; but to punish one sinne by another, in GOD is a iudgemēt both most iust, and most fearefull: So as all the storehouse of God hath not a greater vengeance: with other punishmēt the body smartheth, the soule with this. I care not how God offends mee with punishments, so he punish mee not with offending him.

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90

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I haue seene some afflict their bodies with wilfull

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*hunger*; I know not what could keepe weak Christians from sinking in despaire: Many times all I can doe, is to finde and complaine that I want him, and wish to recouer him: Now this is my stay, that hee in mercie esteemes vs not onely by hauing, but by desiring also; and after a sort accounts vs to haue that which we want, and desire to haue: and my soule assuming, tels mee I doe vnfainedly wish him, and long after that grace I misse. Let mee desire still more, and I know

knowe I shall not desire  
alwaies. There was ne-  
uer soule miscarried  
with longing after grace.  
O blessed hunger that  
endes alwaies in fulnesse.  
I am sorry that I can but  
hunger; and yet I would  
not bee full; for the bles-  
sing is promised to the  
hungrie: Giue me more,  
Lord, but so as I may hū-  
ger more. Let me hunger  
more, and I know I shall  
be satisfied.

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92

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There is more in the  
Christian than thou see-  
est. For hee is both an  
entire

entire bodie of himfelfe,  
and hee is a limme of a-  
nother more excellent;  
euen that glorious my-  
fticall bodie of his Sau-  
our; to whome hee is  
fo vnited, that the acti-  
ons of either are reci-  
procally referred to each  
other. For, on the one  
fide, the Christian liues  
in Christ, dies in Christ,  
in Christ fulfilts the Law,  
poffeffeth heauen: on the  
other, Christ is persecu-  
ted by *Paul* in his mem-  
bers, and is persecuted  
in *Paul* afterwardes by  
others: he suffers in vs,  
he liues in vs, he workes  
in



and by vs : So thou  
anft not do either good  
r harme to a Christi-  
n, but thou doest it to  
is redeemer; to whom  
ee is inuisibly vnited.  
Thou seest him as a man,  
nd therefore worthy of  
auour for humanities  
ake : Thou seest him  
not as a Christian, wor-  
hy of honour for his se-  
cret and yet true vnion  
with our Sauour. I will  
loue euery Christian, for  
that I see ; honour him,  
for that I shall see.

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93

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Hell it selfe is scarce

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pleasure heere; and we haue not faith to assure vs of more pleasure aboue, and hence we settle our selues to the present, with neglect of the future, though infinitely more excellent: The heart followes the eyes: and vnknown good is vncared for; O Lord, doe thou breake through this darkenesse of ignorance, and faithlesnesse, wherewith I am compassed. Let me but see my heauen, and I knowe I shall desire it.

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94

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To be carried away with an affectation of fame is so vaine, and absurd, that I wonder it can bee incident to any wise man : For what a mole-hill of earth is it, to which his name can extend, when it is furthest caried by the wings of report ? And howe short a while doth it continue where it is once spread ? Time (the deuourer of his owne broode) consumes both vs and our memories ; not brasse, nor marble,

V 2            can

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can beare age. How many flattering Poets haue promised immortalitie of name to their Princes, who now together are buried long since in forgetfulnesse. Those names and actions, that are once on the file of Heauen, are past the danger of defacing: I will not care whether I bee knowen, or remembered, or forgotten amongst men, if my name and good actions may liue with God in the records of Eternitie.

95

There is no man nor no place free from spirits although they testifie their presence by visible effects but in fewe. Euerie man is an host to entertain angels, though not in visible shapes as *Abraham* and *Lot*. The euill ones doe nothing but prouoke vs to sin; & plot mischief against vs; by casting into our way dangerous objects, by suggesting sinful motions to our mindes, stirring vp enemies against vs amongst men, by fright-

V 3

ing



ting vs with terrors in our selues, by accusing vs to God. On the contrary, The good Angels are euer remoouing our hinderances from good, and our occasions of euill, mittigating our tentations ; helping vs against our enemies ; deliuering vs from dangers ; cōforting vs in sorowes ; furthering our good purposes ; and at last carrying vp our soules to heauen. It would affright a weake Christian that knowes the power and malice of wicked spirits, to consider  
their

their presence, and number; but when, with the eyes of *Elyshaes* seruant, hee sees those on his side as present, as diligent, more powerfull, he cannot but take heart again: Especially, if hee consider, that neither of them is without God, limiting the one the bounds of their tentation, directing the other in the safeguard of his children. Wherevpon it is come to passe, that though there be many legions of diuels, and euery one more strong than many legions of men, and more malici-

ous than strong, yet the little flocke of Gods Church liueth and prospereth: I haue euer with me inuisible friends, and enemies. The consideration of mine enemies shall keepe mee from securitie, and make mee fearefull of doing ought to aduantage them. The consideration of my spirituall friends shall comfort mee against the terror of the other; shall remedy my solitarinesse; shall make mee warie of dooing ought indecently; grieuing me rather, that I haue euer heretofore

heretofore made them  
turne away their eyes,  
for shame of that wher-  
of I haue not been asha-  
med; that I haue no more  
enjoyed their societie;  
that I haue been no more  
affected with their pre-  
sence. What though I  
see them not? I beleue  
them. I were no Christi-  
an, if my faith were not  
as sure as my sense.

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96

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There is no word or  
action, but may be taken  
with two hands; either  
with the right hand of  
charitable construction or

V 5 the

the sinister interpretati-  
on of malice, and suspici-  
on : and all things doe  
so succede, as they are  
taken. I haue noted, euill  
actions well taken, passe  
currant for either indif-  
ferent, or commenda-  
ble : Contrarily, a good  
speech or action ill ta-  
ken, scarce allowed for  
indifferent ; an indiffe-  
rent one, censured for  
euill ; an euill one, for no-  
torious : So fauor makes  
vertues of vices ; and sus-  
pition makes vertues,  
faults ; and faults, crimes.  
Of the two, I had rather  
my right hand should  
offend



offend : It is alwayes safer offending on the better part. To construe an euill act well , is but a pleasing and profitable deceit of my selfe : But to misconstrue a good thing is a treble wrong; to my self, the action, the author. If no good sense can be made of a deed, or speach, let the blame light vppon the author : If a good interpretation may bee given and I chuse a worse, let mee bee as much censured of others, as that misconceit is punishment to my selfe.

I know

I knowe not howe it comes to passe, that the minde of man doth naturally both ouer-prize his owne in comparison of others, and yet contemne and neglect his owne in comparison of what he wants. The remedie of this later euill is to compare the good things we haue, with the euils which we haue not, and others grone vnder: Thou art in health and regardest it not; Looke on the miserie of those which on their bed of sicknes,

sicknes, through extre-  
mity of paine & anguish,  
intreat death to release  
them. Thou hast cleere  
eye-sight, sound lims, vse  
of reason; & passest these  
ouer without slight re-  
spect: Thinke how many  
there are, which in their  
vncomfortable blindnes,  
would giue all the world  
for but one glimpse of  
light. How many that de-  
formedly crawle on all  
foure, after the maner of  
the most loathsom crea-  
tures; how many that in  
mad phrensies are worfe  
than brutish, worfe than  
dead: thus thou mightest  
be,

be, and art not. If I be not happie for the good that I haue, I am yet happie for the euils that I might haue had, and haue escaped: I haue deserued the greatest euill; euery euill that I misse, is a newe mercie.

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98

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Earth, which is the basest element, is both our mother that brought vs forth, our stage that beares vs aliue, and our graue whercin at last we are entombed; giuing to vs both our originall, our harbour, our sepulchre:  
She

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Shee hath yeelded her  
back to beare thousands  
of generations ; and at  
last opened her wombe  
to receiue them; so swal-  
lowing them vp, that she  
still both beareth more,  
and lookes for more; not  
bewraying any change  
in her selfe, while shee so  
oft hath changed her  
broode, and her burden.  
It is a wonder we can be  
proude of our parentage,  
or of our selues, while  
wee see both the base-  
nesse, and stabilitie of the  
earth, whence we came.  
What difference is there?  
Liuing earth treads vp-  
on

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on the dead earth, which afterwards descends into the graue, as sencelesse and dead, as the earth that receiues it. Not many are proude of their soules; and none but fooles can bee proud of their bodies. While we walke and looke vppon the earth, we cannot but acknowledg sensible admonitions of humilitie; and while we remember them, wee cannot forget our selues. It is a mother-like fauour of the earth, that she beares and nourishes me, and at the last entertaines my dead carkasse:

carkasse : but it is a greater pleasure, that she teacheth mee my vilenesse by her owne, and sends me to heauen, for what she wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape become to the height: then he ceaseth sinning, and begins his torment; whereas the repentant, in euery fit of holy sorrowe, carries away a whole faggot from the flame, & quencheth the coales that remaine, with  
his

his teares. There is no  
tormēt for the penitent;  
no redemption for the  
obstinate. Safetie consi-  
steth not in not sinning,  
but in repenting: neither  
is it sin that condemnes;  
but impenitence. O Lord  
I cannot be righteous: let  
me be repentant.

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100

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The estate of heauen-  
ly and earthly things is  
plainly represented to vs,  
by the two lights of hea-  
uen, which are appoin-  
ted to rule the night and  
the day. Earthly things  
are rightly resembled by  
the

the Moone, which being neereſt to the region of mortalitie, is euer in changes, and neuer lookes vppon vs twiſe with the ſame face; and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illumination: Heauenly things are figured by the Sun, whoſe great and glorious light is both naturall to it ſelfe, and euer conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſerie, wherein we liue here belowe. And this firme and beautifull

beautifull light is but  
good enough for that  
day of glorie, which the  
Saints liue in. If it bee  
good liuing here, where  
our sorrowes are chan-  
ged with ioyes ; what is  
it to liue aboue , where  
our ioyes change not?  
I cannot looke vpon the  
bodie of the Sunne : and  
yet I cannot see at all  
without the light of it.  
I cannot behold the glo-  
ry of thy Saints, O Lord;  
yet without the know-  
ledge of it, I am blinde. If  
thy creature be so glori-  
ous to vs heere belowe ;  
how glorious shall thy  
selfe



selfe be to vs, when wee  
are about this Sun? This  
Sunne shall not shine vp-  
ward, where thy glory  
shineth: the greater light  
extinguisheth the lesser.  
O thou Sunne of righte-  
ousnesse (which shalt on-  
ly shine to mee, when I  
am glorified) doe thou  
hear, enlighten, com-  
fort me with the beames  
of thy presence, till I  
be glorified.

*Amen.*

**FINIS.**

Die ... sind  
für ...

Die ... sind  
für ...

Die ... sind  
für ...

Die ... sind  
für ...









