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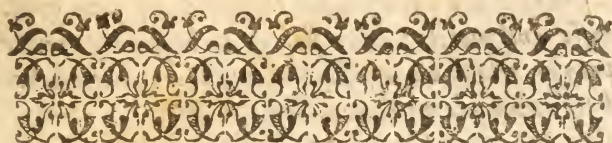
Quadrivium
SIONIS
 OR
 The four Ways
 TO
SION
 by John Morlas
 Mr of Arts

Will. Marshall
 Sculptor.

LONDON Printed by
 Augustine Mathewes. 1673.

9

1014



TO THE RIGHT
HONOURABLE, (AND
his singular good Lord) *Edward*,
Earle of Dorset, Lord Chamberlaine
to the Queene, Lord Lieutenante of his Maje-
sties Counties of Suffex and Middlesex: One of
the Lords of his Majesties most Honoura-
ble Privie Councell, and Knight of the
most Illustrious Order of
the Garter.

Right Honourable,



*His Pilgrime of Sion, having bene
beaten with the stormes and tem-
pests of a long persecution beyond
the Seas, after hee had learnt the
sweetnesse, and tasted the goodnesse
and Debonayrity, which makes your
Nation and Nobility of England honourable, and
recommendable to all the foure corners of the Vniverse,
hee is at last arrived in your Ports and Harbours, to
shelter himselfe from the waves and windes, which so
cruelly had beaten and assayled him, as they would
not permit him, either to feede, or rest. But casting
anchor here in your Harbours, I find that Fame hath
infinitely wronged her selfe, in not having sufficiently
discoursed*

THE EPISTLE

discourfed, and published the excellencie of your goodnesse and merits: Shee seemes to be sparing of your prayfes, which are so justly due to you; For Experience hath now made me know a thousand times more thereof, then heretofore I heard or understood, because I find so much benignity and goodnesse among you, and especially your Honours houses, that I should esteem my selfe to be guilty of a base ingratitude, if I consecrated not the remaynder of my dayes to the honour of your service and commands; For I confesse, that this small Present, which I now present and proffer you, cannot counterwaile or equalize those sublime favors; whereby you have eternally made me your debter.

Those Philosophers, which entreat and discourse of naturall causes, doe affirme, That the Sunne which makes the Raynebowe in the firmament, by the darting and defusion of his rayes, in a watry clowd disposed to receive it; doth there forme and ingender this diversity of colours so pleasing to our sight. Your Honour (my good Lord) is the Sunne of my happinesse, and I am this clowd covered with the rayes of your favors, which makes all the world admire in me, the greatnesse of your Generosity, and the excellencie of your goodnes.

But herein (notwithstanding) consists not my satisfaction, but rather your honor and glory, and as I desire to publish that, so I likewise desire to finde this; For I cannot live contented, if I made not a publique acknowledgement of those many favours, whereby you have perfectly purchased and made me yours, and this Confession consisteth in the oath of fidelity and obedience, which I have sworne to the honour of

your

DEDICATORIE.

*your service, and to testifie the immortality of my
vowes, wherein with all possible humility I present you
my selfe, and this small Booke to your Honours feete;
A worke proportionable to my weaknesse, but meere
disproportionable to your Greatnesse.*

*If I am any way guilty herein, your goodnesse is
the true cause thereof; in regard it makes me beleev
that you will rather excuse my Zeale, then accuse or
condemne my presumption; and I doe promise my selfe
this hope, and flatter my selfe with this confidence,
that your Honour will parily excuse this worke of mine,
if it be not accuratly or delicately polished, and that the
will remayning where the power wants, is free and
current payment with great and generous spirits.*

*Some perchance may affirme and say, that I have
discoursed and treated those Matters with too much
simplicity, which indeed is my only intent and designe.
Because my text and matter doe necessarily oblige and
tye me thereunto, as also in regard I ever find the easi-
est way to be the best, for that the thornes of Studie and
Schollership, doe but ingage and ingulph our Wits in
the labyrinth of insupportable length and languish-
ment, and the which most commonly when we have
all done and ranne thorow, wee in the end finde but a
Minotaur of doubts, and a pensive melancholy anxi-
etie which devours them. My Lord, I have no other
designe or ambition in this my Dedication, but to pay
this tribute to your Honour, hoping that your charitie
will cover my defects, and your goodnesse over-vayle
and pardon my weaknesse and imperfections.*

*And my Lord, it is with all manner of right and
reason, that I consecrate and inscribe this small Worke*

THE EPISTLE, &c.

of mine to your Honour, and place your Honourable name in the Frontispice thereof, as a bright Phare and relucet torch, which shall communicate and lend its lustre and light, to make it see and salute the world.

And so my good Lord, I will seeke my delights in the honour of your service; my inclinations shall have no other centre, but the execution of your commands. My voves and prayers shall be incessantly powred forth for your prosperities: and my Ambition shall never flye or soare higher, then to conserue the honour of your favours, and to be both to your Honor, and to the young Noblemen your Sonnes,

Your most humble, and
truely devoted Servant,

I. M.

THE SOVLES
PILGRIMAGE TO
Celestiall Glory:

OR

THE PERFECT
WAY TO HEAVEN,
and to God.

MATH. 5. 7.

*Blessed are the mercifull, for they shall ob-
taine Mercy.*



That which in men changeth
Reason, courtesie, and
humanitie, into a wilde,
fierce, and brutish nature,
and which makes them lesse
pittifull then Lyons, and
more to be feared then Ty-
gers, is crueltie; that terrible
vice the mother of cowardize, the spring of
disasters, and the death of innocencie.

For after a Coward hath once tasted of blood
he delights in no other spectacle.

It is the cause of mischiefes, and of so manie
fatall and mournfull accidents; for there being
a natu-

The Reward of Mercie.

a naturall Antipathy betweene that vice, and reason, shee expells reason; and therefore will not hearken unto her, in her furious, violent, and suddaine counsels.

In a word, it is the death of innocencie, for to satisfie her bloody appetite, shee spareth neither age, nor sexe, but upon the altar of her furious and brutish passion, sacrificeth as well the just, as the guilty, and would not spare her selfe if shee feared not the selfe same paines and torments, which she inflicts on others.

Now this vice is detested by noble spirits and generous soules, is abhorred by Angels, and in great abomination to God himselve; so by the law of contraries, mercie must be the subject, and royall field, where we must abundantly reape the honour of men, the love of Angels, the graces and blessings of our heavenly Father, then must mercy be practised by men, admired by Angels; and bee delightfull to God, and therefore we see in our Text, that the beloved Sonne of eternity it selfe, Iesus Christ our Saviour, to perfect his Apostles in the way of salvation, saith to them in generall, *Blessed are the mercifull, &c.*

As if hee had said, I doe much hate and abhorre cruelty, that I desire also that you that are my Disciples, should expell and banish it quite from your hearts, and thoughts, and in her roome to admit and entertaine mercy, that heavenly vertue, which I both esteeme deere, and love, and respect perfectly.

You

You must therefore practise this eternally praise-worthy vertue, if you will be blessed; for it is impossible to get into my Fathers favour, if you be not furnished and armed with mercie.

You cannot ascend to the top of felicity, before you have left sinne, this heavie and intolerable burthen, I say, before you have received pardon, and absolution for your faults, which you can never obtaine, before you have forgiven your brethren their offences; before you have shewed your selves favourable and willing to assist them; In a word, before you have extended and practised on them all sorts of mildnesse, clemencie, and meekenesse, which they shall stand in neede of, for I say vnto you, *μακρότεροι οὐ ἐλεήμονες: ὅτι αὐτοὶ ἐλεηθήσονται.* *Blessed are the mercifull, for they shall obtaine mercie.*

We reade words like unto these, *Luke 6.36.* *Be yee mercifull, as your Father is mercifull: And againe after, forgive and it shall be forgiven unto you; give and it shall be given unto you: And Eccl. 4.* *Be mercifull to the Orphans, be unto them a father, and to their mothers a husband, and then yee shall be the obedient sonnes of the most high, who will yet more liberally distribute unto you his great mercie: And Pro. 11.* *The soule that doth good, shall be exceedingly filled and replenished.*

It is a principle flowing from our nature, that we must not doe to another what we would not have done to our selves, from which principle is derived that golden sentence of Christ. *Luk. 6.*

With what measure you mete, it shall be againe measured unto you. And James 2. Condemnation without mercie shall fall on them that have not used mercie, and mercie is glorified against condemnation. Blessed then are the mercifull, for they shall obtaine mercie.

In which words by Gods assistance, which wee to this end implore, wee will consider, 1. Who be these *mercifull*. And 2. The reason why they are termed *blessed*.

And first, let us heare the sacred voyce of the eternall Sonne of God, the Redcemer of our soules, saying in the first part of our Text, *Blessed are the mercifull*, as if he had said, O how great and altogether incomparable, and incomprehensible are the favours, blessings, and graces laid up for them that shall practise the works of mercie, they shall be Citizens of heaven, the Angels companions, and shall eternally enjoy and possesse in heaven, those beatitudes which eye hath not seene, eare hath not heard, and that are not entred into the heart of man; and this is the recompence that God hath prepared for them which practise mercie.

Now that we may the better know the definition of this word, *Mercifull*, which is the concrete, or conjoynd, we will first consider it in its abstract, as the Philosophers speake, to wit, *Mercie*, which is commonly defined to be, A hearty griefe, or a sorrow, for anothers miserie, whom we assist and helpe with all our power.

The object of it, is, the miserie and affliction

of other, which makes her produce these gracious and pittifull effects, because shee is unable to behold the sore, without applying the remedie.

God being one, cannot suffer any kinde of division, there be no qualities nor accidents in him, but all things are essentiall in him, the Scripture to represent him unto us, doth describe him all justice, and all mercie, so by reason of the fore-going maxime, wee cannot say, that mercie is one of his parts, seeing that being one, hee is indivisible; but wee will more properly say, that he is *Mercie* it selfe, and therefore the faithfull that shall bee mercifull, that shall practise the works of charity, of clemencie, and meekenesse, may undoubtedly beleieve that they are the sonnes of the most high, who hath communicated unto them aray or sparke of his infinite grace, and mercie, that so they may thereby resplend and shine with the same light with their heavenly Father, tread upon his steps, and be made like him as much as may be, *Be mercifull (saith Iesus Christ) as your heavenly Father is mercifull,* Luke 6. 36.

Mercie, said an ancient Doctor, *est fidei ornamentum*, it is the ornament of faith, for faith sheweth her selfe by her fruits, which are pious and charitable works, and as trees are never so faire to behold, as when they are loaden and covered with fruits; so faith never appeareth so glorious, as when she is adorned and crowned with the sweet and delightfull fruites of

mercie; Hee called it againe' *salutis domicilium*, the retreat and lodging of salvation, because that when sinners shall be called to give account of their actions before God, when God shall aske them, the reason of their administration, as that Lord in the Gospel, then the shortest and safest remedie, is to flye to his mercie, and to aske him forgiveness.

Salomon that wise King, counselleth us to make a carcanet of mercie, to put it about our necke, and that in this habit and ornament wee shall make the accessse of heaven free to our selves, finding grace before God, and men: and indeed it is one of the most pretious stones, and that is fit to beautifie and adorne the crowne of perfection it selfe.

Wee will therefore compare it to the Oppall stone *Irius*, which represents the same colours that appeare in the Raine-bowe, so the mercifull makes all sorts of graces and blessings to shine upon his forehead, and to appeare in his actions; this Oppall stone *Irius* is greene, red, and white, the greene colour represents unto us that Hope which we have to finde grace before the soveraigne Iudge of our soules and bodies; The red colour represents unto us the pure blood of Christ, shed upon the Crosse, to obtaine this grace for us, she also denoteth unto us the rednesse of our sinnes, according to the Prophets phrase, *Though our sinnes were as red as scarlet, they shall be made as white as snowe, Isa. 1. 18.* and the white colour figureth unto us the divine justice,

justice, covered, and overcome by the white-
nesse of his mercie, as it is noted in the Raine-
bow, that his white colour covereth, and ex-
ceedeth the red if faire weather be to follow;
They marke besides that this Oppall easeth the
paines and labours of women with childe, so
mercie lighteneth much the miserie and grieffe
of the afflicted.

We will here make no difficulty to use in this
place the fabulous inventions of the Poets, fol-
lowing the example of *Salomon*, who tooke of
Hiram (though a Pagan) all the wood, and stones
needfull for the building of the temple.

They usually describe *Mercury* (the messen-
ger of the imaginary Gods) with a wand in his
hand, composed of hornes of plenty, wreathed
with serpents, they also give him wings, with
which he with incredible celerity, flies whe-
ther soever he is sent.

In this fable wee see a remarkable morall,
which is, that it is a symbole of the Mercifull,
who quickly and without delay takes pitie of
the miserie of others, according to this axiome,
no lesse common then true, *Bis dat, qui cito dat*,
he giveth twice, that giveth speedily. Secondly,
he lives in all plenty and abundance, because,
that God blesteth him in all his goods, as the
Psalmist speaketh, *Hee hath given largely to the
poore, his righteousnesse remaineth for ever, his horne
shall be exalted in glory, and he shall have whereof to
lend, all the dayes of his life.* Psal. 112. 9.

The serpent useth once a yeare to cast off his
skinne,

skinne, to assume another, that thereby he may be more healthfull and faire; so those who are mercifull leave, and cast off their wealth and substance, in favour of them that need it, that so they may appeare faire in the eye of the most high, give your almes, and all things shall bee cleane unto you, putting off the old man.

But that we may walke in the sacred pathes of the holy Scripture, let us compare *Mercie* to the Serpentine rod of *Moses*, that faithfull servant of God, for if this had done many miracles in *Egypt*, that hath done as many wonders in the world: If this was called the finger of God, that is an excellent vertue, that maketh us come neare to God; but contrarily if the rod hath turned the waters into blood, *Mercie* turneth the blood of wrath into the water of mildnesse, and manfuetude; If that hath caused darknesse, this bringeth light, if that wounds, this cures; In this they agree, that as the one divided the red Sea, to deliver the people from *Pharaohs* slavery, so the other maketh us passe the red waters of Gods divine justice, to shunne the devils seizing of us, and to come to the Sanctuarie of caelestiall goodnesse, according to the sense of the beatitude described in our Text, *Blessed are the mercifull, for they shall obtaine mercie.*

O happy and infinitely glorious (therefore) shall those be, that use *mercie* towards their afflicted brethren, who open the bosome of liberality, and reach out the hands of goodnesse and compassion, to draw them to them, there and thereby

thereby to shelter them, from the miseries and calamities that compasse them about; for when the soveraigne Iudge of our soules and bodies, shall come to keepe his Assises, when hee I say shall come accompanied with thousand millions of Angels, who are the Heralds and great Officers of his divine Iustice, when heaven and earth shall shake before his face, when all the elements, and all the creatures together shall quake for feare in his presence, when hee shall judge by an eternall decree the living and the dead, among all the most grievous and notable reproaches whereunto the wicked shall be subject, that of cruelty shall be the most remarkable, he will not then so much taxe them of having beene theeves, drunkards, murtherers, fornicators, as of not having beene pittifull to the poore and needie; *Math. 25. 42. Goe (will he say) ye cursed into everlasting fire, prepared for the devill and his angels, for I was hungry, and ye gave me not to eate, I was thirstie, and ye gave me no drinke, I was naked, and you cloathed me not, I was in prison, and ye visited me not.*

But contrariwise hee will alter his voyce, when speaking to his Elect, with a sweet, smiling, and gracious countenance, hee will pronounce this favourable sentence of congratulation, *Math. 25. 34. Come ye blessed of my Father, possesse the inheritance prepared for you before the foundation of the world, for I was hungrie, and ye gave mee to eate: I was thirstie, and you gave mee drinke: I was naked, and you have cloathed*

mee: I was in prison, and you have visited mee.

The end, and center of the law of God, in the second Table, is this, *Thou shalt love thy neighbours as thy selfe*: in these few words, wee see all the offices, all the duties, and all the services which we owe to our neighbour, to wit, to love him as we love our selves, for as no man is so unnaturall (unlesse hee hath lost the use of reason, and be ready to precipitate himselfe into despaire) that would in his neede, for his good, refuse himselfe any thing that should be in his power: so likewise, let us represent to our selves, that our neighbour is our other selfe, and that to refuse him any needfull thing, yea, not to prevent him in his wants and incommodities, is a sinne in him that is infected with it, which makes him unworthy to be compared or placed among the Pagans and Infidels, for they helpe one another with all their might: but with a great deale of reason and justice we may say, that he is farre worse then a brute beast, for we may obserue and marke, that those of the same kinde helpe, and succour one another; As we read in *Plinie*, that when a great and heauey Elephant is fallen, being for his heaviness not able to rise, seeing specially they have no joynts in their legges, his fellowes doe then assemble and raise him up with their snowts.

It is noted, that when Stagges intend to swimme over some swift River, they gather themselves together; and because their heads laden with such great hornes, would make them
sinke,

sinke, they lay them on the hinder parts the one of the other, and because the foremost hath no place to leane his upon, every one in his turne supplieth that place, and what should wee not doe although we had no naturall affection; would not the very beasts accuse us of cruelty, and barbarousnesse, if being all to passe together the vast and deepe Ocean of this tempestuous life, in hope once to arrive in the delightfull Haven of salvation; If, I say, feeling our heads laden with so many miseries, imperfections, and calamities, we did not mercifully assist and ease one another, and so wee should not accomplish the Apostles command, saying, *Beare ye one anothers burthens, that you may fulfill the law of Christ.*

S^t. Chrysofome with his golden mouth as his name importeth) tells us in generall, that all men represent unto us but one body, whereof the greatest and most honourable are like the braine, the eyes, the mouth, and the eares, and that so orderly according to their dignities, they possesse and take their place; and neverthelesse, there is so great an affinity betweene all these different members, that they all helpe and succour one another; the eye helpeth the foot, and the foot serveth the eye; the mouth is serviceable to the hand, and the hand to the mouth; and besides, that experience teacheth us, that if there be the least ach in the head, the face becommeth pale, the eyes often times flow with teares, and all the other members participate of

her paines, according to the proverb, *Quando caput dolet, cetera membra dolent*. If the foot chance to tread upon a thorne, and to be pricked by it, the eye though farre distant seekes presently the place offended; the backe stoopes, the hands runne to the place, and all the members in generall are attentive and carefull of the easing hereof: Alas! let us remember that wee are members of the same body, that wee owe our helpe and assistance one to another; when we see any in affliction among us, let us not stay so much to know the cause of his griefe, but that we may runne to apply the remedy to it, and to helpe him out of his wants and incommodities, and then by these actions we shall testifie, that we are the children of God, who saith, *Math. 10. 42. That if we give to the poore, a glasse of cold water in his name, hee will hold it as done to himselfe,* so much doth hee delight in the holy and pious workes of mercie: *Blessed* (saith hee) *are the mercifull.*

Mercie is compared to a tree, planted in the fruitfull ground of the hearts of the faithfull, that is watered by the wholesome waters of blessing and grace, which the holy Ghost continually distilleth thereon, and upon which the Sunne of righteousness continually shineth, that so at all times he may beare abundantly the gracious and delectable fruits of charity, compassion, and meekenesse.

This tree is divided into three branches, which we see is set forth unto us, *Luke 6.* where-

of the first sheweth us, that wee must not rashly judge of our neighbour, but that wee judge of him charitably.

The second teacheth us, that wee must liberally distribute, and dispose of our faculties in favour of the needy, that thereby wee must partake of their miserie, and sigh with them in their afflictions.

The third and last branch, is, to forgive our enemies, and cast away from us all desire of revenge.

Saint *Luke* in the Chapter before cited, after hee had exhorted us to bee mercifull, as our heavenly Father is mercifull, divideth this mercie into three kindes, as we have already shewed, saying, first,

1 *Judge not, and ye shall not be judged.*

2 *Give, and it shall be given unto you.*

3 *Love your enemies, and ye shall be the children of the most high, for he is kinde unto the unkinde, and to the wicked.*

Let us a while attentively consider the three offices and duties of the mercifull, but rather let us practise them heartily, that we may be recompensed with the felicity promised unto us.

Blessed are the mercifull, for they shall obtaine mercie.

The corruption of this age is come to that height, that it seemeth that the best discourse that men can finde, is to speake ill of one, to detract from another, & to judge so hardly of the best actions, that one might think them voyd of
C 3 reason,

reason, and of the feare of God, and to be partakers with the devill, in vexing and slandering the life of those, who are good examples to all, and the subject of thanksgiving to all them that feare the Lord; and therefore the holy Ghost admonisheth us in this first kinde of mercie not to be rash in our judgements, least we suffer the paines, and incurre the rigours of *Talions* law.

Μη κεινετε, ινα μη κριθητε. Judge not, that ye be not judged. Math. 7. 1.

Wee must then observe these maximes in judging the actions of others, that if they be manifestly good, wee praise and imitate them, that those that did them may be encouraged to continue, and that the wicked leaving their wicked wayes, may follow them, for examples move more then rules or precepts.

If in all likelihood they may bee thought evill, neverthelesse wee must practise and conferre on them the works of charity, and construe them favourably, seeing that it is God alone who searcheth the hearts, and who trieth the reynes and thoughts, and who is onely able to judge of our good, or bad intentions, for now Satan transformeth himselfe into an Angell of light, and hypocrites (his imitators) doe so perfectly counterfeit the just, that it is altogether impossible to discern truth from falshood, Satan hath made them so deceitfully crafty.

On the other side, the just doe sometimes commit actions, which seeme to be evill, and notwithstanding are in themselves very good, though

though they doe not appeare to bee such, as when Christ was found alone speaking with the Samaritane, but it was to teach her the way of Salvation.

When hee delighted in the kisses of *Mary Magdalene*, who was so impudent in her life, and manners, in so much that the Pharisee that had invited him was offended at it, yet the end and the answer which Christ gave them made them thinke otherwise, when speaking to the Pharisee, he said, *Ioh. 11. 2. 12. 3.* *Simon, seest thou this woman? I entered into thine house, and thou gavest mee no water to wash my feete, but shee hath washed my feete with teares, and wiped them with the haire of her head. Thou gavest me no kisse, but shee since the time I came in hath not ceased to kisse my feete. Thou diddest not annoint my head with oyle, but shee hath annointed my feete with pretious ointment. Wherefore I say unto thee many sinnes are forgiven her, for shee loved much, to whom a little is forgiven, hee ought love a little. And he said unto her, thy sinnes are forgiven thee, Luke 7. 44, &c.*

Iesus Christ (taketh this example more) did often eat with Publicans and sinners, but it was purposely to convert them, and yet the Scribes and Pharisees that envied him, did not interpret it so, for they called him a glutton, a wine bibber, a friend of Publicans and sinners, *Math. 11. 19.* Behold how the best and wholesomest meates are converted into ill humors by ill disposed stomachs, whence comes the proverb, *Ictericis omnia videntur esse flavia*, all things seeme yellow

yellow to them that have the Iaundize, the wicked measure other by themselves, and thinke that all imitate them in doing ill.

The second branch of this diuine tree, is, *Δίδότε, καὶ δοθήσεται ὑμῖν*, Give, and it shall be given unto you, that is, that Iesus Christ by these words exhorteth us, to distribute freely, and liberally of our meanes to the poore, assuring us to hold it as done to himselfe, and that he will repay it a thousand fold unto us, by giving us eternall life. *Make you friends*, saith hee, *Luke 16. 9.* *with the riches of iniquity, that when ye shall want, they may receive you into everlasting habitations.*

Iesus Christ *Math. 19. 21.* speaks thus to a young man, that asked him what he should doe to inherite eternall life, after he had bidden him keepe the commandements, he saith moreover unto him, *If thou wilt be perfect, goe sell all that thou hast, and give it to the poore, and then thou shalt have treasure in heaven.*

One of the chiefeft lawes which God commanded and recommended to his people *Israel*, was to be mercifull to the poore, and needy, as we reade *Deut. 15. 7.* *If one of thy brethren with thee be poore, within any of the gates of thy land, thou shalt not harden thine heart against him, nor shalt thy hand from thy poore brother, but thou shalt open thine hand unto him, and shalt lend him sufficient to sustaine his needs and wants, and let it not grieve thine heart to give it unto him, for because of this the Lord thy God shall blesse thee in all thy works, and in all that thou puttest thine hand to.* And *Prou. 28. 27.* *Hee that*

that giveth unto the poore shall not lacke, but hee that bideth and shutteth his eyes from him, shall have many curses.

It is a wonder to see and behold the admirable effects, and workes of the Almighty, that which commonly makes those to abound in wealth, that bestowe largely upon the poore, like a good spring or fountaine, which the more it is emptied, the more it overflowes in the excellencie of her waters; so the more the faithfull gives to the poore, the more God sendeth his graces and blessings upon his wealth, so that the almes which hee gives are like seede fallen into good ground, which yeeldeth a hundred for one.

It is like a little piece of leaven among a great deale of dowe, which raiseth, and maketh it to increase, and therefore the Wiseman exhorteth us, to give the first of our fruits to the poore, and that the rest will make our Barnes to overflow with plenty and abundance.

The widdow of *Sarepta*, *1 Kings 17.* making a Cake for the Prophet *Elijah*, with a little meale and some few drops of oyle, which onely were left unto her in that extreame famine, desiring rather to obey the Prophet, then to satisfie her owne hunger, and that of her owne sonne: but how can we produce this example without admiring this her incomparable charity, to see the love of her selfe, the naturall affection shee bare to her deare, onely, and welbeloved child, give place to the pittie and compassion shee had of a

Stranger, for the Prophet asking her something to eat, she answered, I have but a little oyle, and a little meale, which my sonne and I will eat, and after wee shall die, shewing unto us, that the hopes of recovering any else-where would be vaine, and yet mercie passeth through all these difficulties, shee makes a Cake for the Prophet; but where is the recompence? it followeth immediatly, as the shadow the body, that is, that during that extreame famine, shee wanted no meale, and her oyle was never dried up.

Mercifull effects are commonly followed by those which are miraculous; as we have already shewed, and as we could yet more largely shew, if wee did not feare to be too tedious; but let us see how God delighteth so much in mercie, that besides that hee rewardeth it in this world with many temporall blessings, hee doth also showre downe on the mercifull, his eternall and spirituall graces.

In the 29. Chapter of Ecclesiasticus, Lay up thy treasure according to the commandement of the most high, and it shall be more profitable to thee then gold, shut up mercie in thy Cabinets, and it will draw thee out of all affliction, the bounny of every one being shut up in him, as in a purse shall conserue his grace, as the apple of the eye, and at the end will give the reward unto every one. And Dan. 4. The Prophet speaketh thus to Nabuchadonosor the King, Dan. 4. 27. O King, take my counsell, breake off thy sinnes by iustice, and thy iniquities by being mercifull

full unto the poore. And Luke 11.41. Give almes of what you have, and behold all things shall be cleane unto you.

But because many seeke precautions, going about to practise the workes of charity, I will give my opinion upon this matter, that is, that we must not be like *Martha*, curious to bee informed of so many things, but as Iesus Christ, before whom there is no regard of persons, but maketh his Sun equally to shine both on the just, and on the unjust, and maketh his raine to fall upon the good and bad, the Sunne shineth as well upon mud and dirt as upon Roses on the valleyes, as on the mountaines; the raine falleth as well upon the rocks and sands, as upon the good and fertile ground: so the mercifull wheresoever he seeth any calamity, he partaketh of it, and applieth the best remedie to it that possibly he can.

Intention is the leuell and square wherewith all our actions are measured. It is the rule to measure them; the touchstone to know their value: Havens and Harbours receive as well the broken and torne pieces of a shipwrack, as a great and rich lading in a good vessell; the earth which is the mother and cradle of all mortall men, receiveth equally *Lazarus*, and *Dives*, *Iru*, and *Cyrus*, *Diogenes*, and *Alexander*.

So the mercifull must alwayes propose this object to himselfe, to obey Gods Commandement, in assisting the poore, and in comforting and consolating the afflicted, without searching

further if he be worthy or not of your compaffions, if it be his lazinesse, or his folly that have made him miserable; these things are not to be examined by you, it belongeth to God to judge of it, and to you to obey Gods holy ordinances.

Iesus Christ being here on earth, exercised his charity on all those that asked it of him: He fed severall times great multitudes: Hee healed the sicke: He made the lame walke, the blinde see, and that at the first request, without further enquiring.

Mercie is the banke and haven of miserie, if thou receive the unworthy, after thou shalt entertaine the worthy: *Abraham* making an Hospitall of his tent, received therein all Strangers indifferently that came to him, and in practising this courteous and bountifull hospitality, hee received Angels into his house: *St. Paul*, *Heb. 13.* biddeth us forget not hospitality, for some have lodged Angels, not knowing it. *When thine enemy is hungry, give him to eat, and to him that asketh give,* saith Christ.

Saint Math. Chap. 4. The devill seeing that Christ was hungry, asked him if hee were the Sonne of God: you likewise when you see the poore languishing and starving at your doores, succour him quickly, and aske him not if he be the child of God, if he be an honest man and worthy of your almes, because that Christ saith, *Math. 10. 41. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward.*

The good *Tobias* finding any of his brethren lying dead in the middest of the streetes, used to rise from his bed, and left his meales to come and burie him.

Lot stayeth very late at the gates of *Sodom*, to receive and entertaine into his house poore Strangers, yea, defendeth them valiantly, and lovingly against the *Sodomites* rage and violence.

From all these examples we must draw this wholesome doctrine, That there is no vertue that makes us so conformable and delightfull to our heavenly Father, as *Mercie*, and therefore that wee beare not wrongfully the title of the sonnes of God, let us extend our liberalities to the poore; Let us give them cheerefully, and without grudging or enquiring, the first and best of our almes deedes, let us not stay to be troubled with their cries.

The *Israelitish* women at the first asking of *Aaron* dispoiled themselues of their Rings, *Carcanets*, and Jewels to make that *Idoll*, the golden Calfe, *Exod. 32.* and should wee be able to stop our eares, and not to heare those pittifull and lamentable cries of *Christ*, speaking by the mouthes of the poore, use charity, give and it shall be given unto you: those almes or benefits which are done either by importunity, or by force, or for shame, deserue not the name of *Mercie*: thinke you that it was a great favour which the wicked and malicious *Jewes* did to *Christ*, to give him gall and vineger to drinke,

in the agony of his Passion, when hee pronounced these grievous words; I am dry, those that give almes for spight, to be rid of the poore, for griefe, or for shame, if they commit not an equall malice, they commit a like offence.

What then is that Tyger, and Dragon-like courage, tempered in the water of eagernes, and cruelty, that is not penetrable to the shot of these powerfull reasons, who is so unnaturall as to behold with dry eyes a poore Christian languishing for hunger, starved with cold, and full of wounds, and doth not give him bread to eat, calleth him not into his house to warme him; and that like the Samaritane, powreth not oyle into his wounds, what Adamaatine heart is so hardned, as not to open and cleave with griefe, at the object of such pittifull spectacles, and sights.

There be some that take the Etymologie of *Misericordia*, *Mercie*, from that it makes the hearts of men miserable, by beholding the miserie of others, and that with as much truth, as reason, for the truly mercifull feeleth in himselfe all the miseries of others, which was it that drew so many teares out of *Heracitus* his eyes, being able to behold nothing on earth, but what was lamentably miserable.

Saint Paul exhorteth us, *Rom. 12. 15.* *to weepe with them that weepe, and to be of like affection one towards another.*

Good *Iob* in his complaints, *Chap. 30. 25.* said, *Did not I weepe with him that was in trouble,*

was not my soule in heaviness for the poore ?

It is one of the most pious and generous actions of the soule, to take upon her the afflictions of others, and to ease them of them : It is the sacrifice the most delightfull, with which the Lord is pleased, they are *Ieremiabs* ragges, but they draw us from the Cave of sinne, from the pit of iniquity ; it is the dry rock of the mountain of *Horeb*, from whence flows abundantly the wholesome waters of grace, and blessing.

In a word, it is a *Iacobs* ladder, by the which the Angels of consolations and divine favours descend upon us, by the which our faith, our love and affection ascend up to Christ, who stayeth for us on the top, to say unto us, *Come ye blessed of my Father, inherit the Kingdome prepared for you, before the foundation of the world.*

And will not therefore our hope to heare those sweet and gracious words, oblige us to comfort and console the afflicted, and with our means to ease and refresh the poore and needie, since those are actions so pleasing & acceptable to God, that *S. August.* saith, That charity towards the poore, was a second Baptisme, because, that as the water of baptisme, is a sacred signe unto us, that the fire of originall sinne is extinguished in our soules : so pitie and compassion of the afflicted, is an undoubted marke that God hath powred out the sacred waters of his grace and forgiveness, upon the burning coales of our transgressions to quench them.

Saint *Chrysostome* calles it the friend of God,
that

that obtaineth of him all she asketh, shee setteth prisoners at liberty, recalls the banished, and implores and obtaines grace for the condemned; the hand of the poore is the purse of God, it is the Altar whereon wee leave our gifts, to goe and reconcile our selues to our eldest brother Iesus Christ our Saviour, whom the wickednesse of our sinnes, did cruelly fixe and naile to the Crosse.

Having sufficiently considered the two first branches of mercie, let us now behold the third branch of this divine plant which Saint *Luke* hath perfectly taught us, saying, Ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν, καὶ ἐσσεθε ὡς οἱ υἱοὶ τοῦ ἁγίου. *Love your enemies, and ye shall be the children of the most high, Math. 5. 44. Luk. 6. 27. Luk. 3. 24.* for hee is kinde unto the unkinde, and to the evill. And indeed this part of mercie doth greatly beaurifie, and make glorious her body; for her two sisters, Pitie in giving, and Compassion in condoling, are actions which humanity cannot refuse, to the lamentable cries of the languishing, to the sad and sorrowfull objects of poore and miserable men, but must move your hearts were they of Steele, and draw teares from your eyes, though they were of marble.

But to forgive our enemies, is to vanquish and overcome our selues, it is a nearer approaching to the divine nature, then to the humane.

All Histories are full of charitable actions of men towards their neighbours, and without taking them out of Scripture, the examples are
thanks

(thankes be to God) usually to be seene, but to forgive our enemies, not to annoy them when it is in our power, is to be enlightned by the sacred presence of the holy Ghost, to be regenerated by his grace, to bee fully possessed of mercy.

Moses (that great servant of God) who had beheld him face to face, that had seene him practise this rare and excellent vertue, towards the people of *Israel*, falling into Idolatry; Hee that had mediated for them, speaking to God after this manner: O Lord what will thy enemies say, that thou hast brought thy people out of *Egypt*, by a strong hand and stretched out arme, to kill them in the wilder nesse, seeing that thou couldest not bring them into the land which thou diddest promise them, and him selfe notwithstanding is carried away by this passion of revenge, when hee made the earth open and swallow vp alive *Core*, *Dathan*, and *Abiram*, with their families, though it bee not mentioned that they had participated in the murmuring of their heads; yea, he did not spare *Mary* his owne sister, whom he covered with leprosie. Neither is it to the purpose to say that it was in Gods cause that hee used this revenge, that is vallable in putting *Nadab* and *Abihu* to death, because they had violated the divine ordinance; God forbid that I should excuse their fault, but I desire onely to shew, that though *Moses* were so holy a man, yet hee had some touch of humane weaken esse.

But in this circumstance what shall wee say of *David*, a man after Gods owne heart, that so often curseth his enemies, that giveth charge to *Salomon* his sonne, to revenge him of the injuries, and curses which *Shimbi* had spoken against him, as he fled from before *Absalom*.

What greater Prophet then *Elijah*, neverthelesse because two of *Achazias* Captaines were gone to seeke him to take him, and bring him to the King, as hee had commanded them, he made the fire fall downe from heaven, which consumed them with their fifties.

And the Apostles themselues having not beene well received in a certaine place, said to Christ, *Wilt thou that we make fire fall from heauen, upon that Citie? but Iesus diverted and hindered them.*

Wee produce all these examples not to imitate, but to shunne them, and thereby to make it appeare that wee must not revenge our selues when wee can doe it, but rather to doe good to our enemies, when they have done us hurt, is to make our selues perfect in this excellent vertue of Mercy. It is to becom conformable to the Saviour and Redeemer of our soules, who seeing and feeling the horrible cruelties of the Jewes against him, hearing the blasphemies which they pronounced against his divine Majestic, notwithstanding in stead of revenging himselfe, he prayeth his Father, and crieth out thus, *Father forgive them, for they know not what they doe.*

That

That which made Saint *Stephens* martirdome the more honourable, is that in the middest of his torments, among a fearefull shower of haile of stones cast against him, hee desireth not God to punish his tormentours, but rather being possessed with the spirit of mercie, and meekenesse, he prayeth to God for them, herein imitating his good and blessed Master Iesus Christ, saying, *Lord impute not this sinne unto them*, As wee read *Acts 7.60.*

If *Moses* in the precedent examples hath bin seene something too much desirous of revenge, we may also reade, that many times he hath forgiven those that had offended him, yea and hath mediated and prayed to God for them, least hee should have revenged them.

David having received innumerable offences and wrongs of *Saul*, notwithstanding finding him wearie in the Cave, having him in his bed at his discretion, he forgave him all the injuries and harmes he had made him suffer, saying only, *The Lord is a just Iudge, that will avenge mee of mine enemies, and will render unto me after the integrity of my heart.*

The Apostles indeed suffered themselves to be carried away by this sweet desire and appetite of revenge, when they would make fire fall from heaven upon that Towne, that had offended them, but it was because they were fraile and weake men, like us when they fell into their faults and errors, but they were soone rectified and raised up againe by the grace of the holy

Ghost; so that at length when any gave them injuries, they rendered none againe, they were whipped and stoned, they were cast into prison, and yet they blessed, and prayed for them that did it, and sought by all meanes to Preach the Gospell unto them, and to shew them the way of salvation: these second examples wee must follow, that we may appeare to be the children of God, Disciples of Christ, and imitators of his Apostles.

This noble and godly action of forgiving our enemies; we must practise, first if we desire that God shall acknowledge us for his children, we must strive to be like him who is the fountaine of forgivenesse, who is meekenesse and curtesie it selfe, and nothing but mercie: Secondly, wee must pardon others, if wee desire that God shall forgive us, since that is conditionall, which wee aske him, *Lord forgive us our trespasses, as we forgive them that trespass against us;* Now if we doe not forgive men their trespasses, no more will our heavenly Father forgive us. *Math. 6. 15. For with the same measure that we mete, it shall be also measured unto us againe.*

And that which must the more oblige us to put off the infected and poysonsome coate of cruelty and revenge, since it is an abomination to God, which he hath prohibited us in so many places of Scripture; as *Proverb. 20. 22. Say not thou, I will recompence evil, but waite upon the Lord, and hee shall save thee.* And *Rom. 12. 19. Dearely beloved avenge not your selves, but give place*

place unto wrath, for it is written, *Vengeance is mine, I will repay, saith the Lord: if then thy enemy be hungrie, give him to eate, if hee be thirstie, give him drinke, for in so doing, thou shalt heape burning coales upon his head.* And *Ecclus 28. The Lord will be avenged of him that revengeth himselfe, and hee will keepe carefully his faults for him: forgive thy neighbour his misdeedes, and when thou shalt pray, thy finnes shall be forgiven thee.* Shall man keepe his wrath against man, and aske to be cured by the Lord, he will not take pitie of man like to himselfe, and will aske pardon of his finnes; since he that is but flesh keepeth his wrath, and asketh forgiveness to God, who shall obliterate and blot out his finnes?

It is a common saying and proverb, There is nothing so sweet as revenge; but for my part I cannot perceiv this sweetnesse, unlesse it be compared to a well scowred blade of a sword, that pierceth and passeth through easily, but at the same time taketh away our lives, as the Bees that leave their sting where they strike, and with it their life, *Anima; q; in vulnere ponunt*, so when we revenge our selues, we leave the sting of our wrath in the wounds of our enemy; but wee doe not consider (so blinde are we) that withall we thereby wound our soules to death.

Heliodorus tells us of one that said, That death would be sweet and welcome to him, if he knew that his enemy should also die, and of another ielous woman that cryed out, O how delightfull would death be to mee, if I could

fall dead upon the dead bodie of my rivall.

Plutarch saith very well, That of all the wild beasts, there is none so savage and cruell, as a man that hath the liberty and power to execute his revenge. But if wee consider it diligently, we shall see, that this impatience, and not to be able to beare an injurie, is a great infirmitie and weakenesse; but as noble hearts, and generous, and magnanimous soules, doe scorne and despise wrongs, so doe they also forgive, and forget all kindes of revenge.

Pericles of all the actions of his life, esteemed this the most remarkable, that hee had never revenged himselfe, for any wrong done unto him.

And *Phocion* being put to death unjustly, feeling the effects of that mortall Hemlock, to bring him neare to the last period of his life, recommended nothing so much to his sonne as this, that he should forget the memorie of this offence, and that he should never seeke to be revenged for it, that in meddling with it, he would stay the gods from taking in hand the justice of his cause, who would questionlesse revenge him of this offence.

Let us use the same Doctrine, though coming from the prophane mouth of a Pagan, they are neverthelesse of infallible truth, as a Diamond looseth nothing of his value, though it be in the dirt: let us then practise it, and let us remember, that whilest we desire to punish our enemies, wee doe them a great favour, and are
reveng'd

reveng'd of our selues, for the offence which they have done unto us, which would deserue a faire more rigorous labour if wee left it to God; but hee seeing that wee will neither refferre it to his justice, nor to his commaundements, nor to his promises, being unwilling to endure a companion in any of his works, hee suffereth us to try our uttermost, which is most commonly the cause of our ruine.

Let us then breake off this discourse, which would never end, if wee should punctually follow it; and let us remember that revenge is our Masters owne dish, which none can touch without incurring his indignation: And let us (imitating our heavenly Father) forgive our enemies, for if hee should take revenge of all the offences which wee at every moment commit against his sacred Majestic, hee would then reduce us to that nothing from whence we came, or would inflict upon us eternall paines and punishments, since the least offence committed against an infinite goodnesse, deserveth an infinite paine and torment. Let us then follow Saint Lukes admonition, *Be mercifull, as your heavenly Father is mercifull*; and presently after wee shall heare that blessed recompence, which we shall receive for it, to wit, *Blessed are the mercifull, for they shall obtaine mercie.*

Wee have already shewed how God recompenseth the mercifull, yea in this life, with blessings, favours, and graces, spirituall, and temporall, giving unto them a hundred times more
then

then they have given to the poore, and giving them consolation in their distresse, as they also have suffered with their neighbour in his affliction: But let us consider the third fruit of charitable workes, which is the highest degree of honour, unto which the mercifull shall ascend, to wit, eternall blessednesse, and withall we will also examine the cause, wherefore the faithfull receive graces spirituall, temporall, and eternall, which doeth clearely enough appeare in our Text, *Blessed are the mercifull, for they shall obtaine mercie.*

The onely and perfect felicity of man both in this life and in that to come, consisteth simply and soly in the possession of the favour of God, which the wicked, cruell, and impious shall never be partakers of; but only the Saints, the bountifull, and mercifull shall pitch their tents there; the reason why the one are put backe from this infinite good, and that the others shall bee received and cherished therein for ever is, because the first have lived in crueltie, rigour, and tyrannie, and shall therefore be thus punished; but the second having bene gracious, bountifu'l, and meeke, they shall obtaine mercy, according to that saying of Christ, *With what measure you mete, it shall bee measured unto you againe.*

In these words to obtaine mercie, wee have many very remarkable circumstances, for God will shew himselfe such unto us, as wee shall shew our selues to our neighbours, if wee give
a crumme

a crumme of bread to the poore languishing at our doores, hee will call us into his royall Palace; hee will make us sit downe at his Table, he will fill us with the dainties of his house, and will make us drinke abundantly in the river of his delights, if wee beare with griefe our neighbours affliction, if wee dresse his wounds, and powre oyle on them; hee will comfort us in our sorrowes, hee will wipe off the teares from our eyes, and will fill our hearts with joy and gladnesse, if wee forgive our brethren their offences, when either maliciously, or through infirmity they have offended us, hee promiseth and assureth us, to be so bountifull and mercifull to us, that hee will drive our finnes away from before his face; hee will scatter our misdeedes like a cloud dispersed by the parching beames of the Sunne, and in this part shall wee finde the center where the fulnesse of our felicitie resteth and resideth.

This forgivenesse of our finnes is, that which covereth us from the divine justice, that giveth into our hands the shield of assurance, which is impenetrable by the revenging shot of his just judgements, that maketh us walke voyd of feare towards the throne of grace, and that without the least doubting, for since God is with us, who shall be against us? shall the world, why it is vanquished? shall hell, why it is fettered and shackled? Shall death, why it is dead? shall sinne, why it is prevented and pardoned? Finally, shall the flesh, why it is crucified? Wee

may therefore say and conclude with the Apostle Saint Paul, *O death where is thy sting, O hell where is thy victory? now thanks be to God that hath given us victory through his Sonne Iesus Christ.*

From this word *obtaine*, wee will also derive and draw this remarkable doctrine, for he presupposeth asking, seeing wee cannot obtaine a thing before wee have demaunded it, which teacheth us our duties towards God, acknowledging our selues poore, weake, and miserable, both in body and soule, subject in body to thousands of sicknesses, weakneses, and necessities; troubled in minde with a world of businesse, crosses, and afflictions, and so laden in soule with finnes, misdeedes, and iniquities, that they are more in number then the sand that is on the Sea shore; But the onely remedy to these sicknesses is, to have our recourse to Gods mercie, which is the sacred anchor of our hopes, the haven of our salvation, and the eternall residence of our incomparable, and incomprehensible felicities.

And let us hold for certaine and infallible, that wee shall never bee refused by his sacred goodnesse, which calleth out aloud unto us, *Math. II. 28. Come unto me all ye that are troubled, and heauie laden, and I will ease you: take my yooke upon you, for it is light, and ye shall finde rest to your soules*; his yooke is nothing else, but the affliction, weakenesse, and necessity of the poore, that is the yooke he commandeth us to beare, that is to say, we must take off the loade of misery and calamity

calamity from the poore, to lade it upon our owne shoulders, and wee shall finde that his yoake is eatie, and his burthen light, because he will then augment our strength, and will make us so able to beare it, that we should be sorrowfull ever to cast it off againe.

As a King findeth the waight of a crowne but small, when it is upon his head, by reason of the wealth, honour, and power that follow the heavinessse of this burthen, as hee would never leave his Kingdome, his power, and his Empire, for the waight of a Scepter, seeing they make him honourable to his Subjects, and feared of Strangers, so that faithfull man which hath compassed and environed his forehead with the crowne of love to his neighbour, that hath adorned his hand with the Scepter of charity, to the needy, and miserable, hee without doubt shall finde rest in his soule, which is the fulnesse of all felicity.

Now since such great and admirable effects, since so excellent profits and advantages, proceede from our mercie, charity, and bounty to our neighbour, since in the practise of it, wee finde our felicity, which consisteth in the love which God beareth unto us, in the confirmation of the pardon for our offences; since againe God assureth us, that the charity which we give and exercise to our neighbours, hee will accept as done to himselfe: alas, who would be so savage, and hardened with rigour; who would be so defiled with ingratitude, that having re-

ceived favours from a King, would yet refuse to obey him, and to serue him with all his power, should not hee be worthy of the greatest torments, of the most cruell punishments, that have ever beene imagined; would not the heauen, the elements, and all the creatures together rise up in judgement, to aske punishment for so grievous a crime; since it is most true, that ingratitude is the basest and damnablest vice, that can infect the soule of man.

Let us remember that we have nothing but what we have received of our heavenly Father; and if wee have received it from his favourable and fatherly hand, why should wee be so ungratefull, as to refuse him a small portion of it, when hee asketh for it: Now, and at all times when we heare and see the poore praying, and crying unto us in the streetes, or at our doores, it is the voyce of God himselve, that calleth us to acknowledge his benefits, as often as wee see one afflicted that asketh us helpe, and consolation; let us runne to him, and give him occasion of joy, and gladnesse, for it is Christ himselve which was comforted by an Angell in the Garden, when praying to God his Father, hee sweated drops of blood, which made him pronounce these lamentable words, so full of griefe; *My soule is full of sorrow even unto death.*

When we have bin offended by our neighbour, and that he will cast himselfe at our feete, to aske us forgivenessse, let us not be such tygers, and so unnaturall, as to refuse him his request,

quest, remembering that it is a condition needfull to obtaine the pardon for our owne finnes, which wee shall never obtaine, untill wee have first forgiven our brethren their offences: but let us follow the example of our heavenly Father, who saith, *That at what time so ever a sinner repenteth him of his finnes, he will put away his wickednesse out of his remembrance.*

And when wee must appeare before the terrible and dreadfull Throne of the Sovereigne Iudge, when wee shall be called to a strict account for the talents and administration which hath beene committed to our charge by our heavenly Master: let us then I say follow the example of that wise Steward, let us make our selues friends with the riches of iniquity; let us fill the hand of the poore, which is the Altar of God, upon the which hee affectionatly receiveth the Incense of our prayers, as a delightfull and pleasing Sacrifice, to the glory of his holy name.

Then I say, shall wee heare that sweet and heavenly voyce of the Saviour of our soules; speaking graciously to us after this manner: *Come ye blessed of my Father, inherit the Kingdome prepared for you, before the foundation of the world. Amen. Amen.*

The Prayer.

O Lord God, full of mercy and compassion,
 O favourable Father, that art the foun-
 taine of pardon and remission, and the refuge of
 them that truly repent, who desirest not the
 death of a sinner, but rather that hee may turne
 from his wickednesse and live; wee thy poore
 and miserable creatures, who by the weaknes of
 our flesh, by the malice of our mindes, & by our
 owne vitious inclination to follow ill examples,
 have provoked thee to make thy wrath and in-
 dignation fall upon our sinfull heads; we have
 many wayes and times by our transgressions
 incited thee, to cast upon our sinfull soules the
 thunderbolts of thy judgements, we have made
 sinne our delight, and iniquity the height of our
 happinesse. Thy justice did cry and runne af-
 ter us, like a roaring and ravening Lyon seeking
 to devoure us, thy judgements were ready to
 cast our bodies and soules into hell, but that the
 excellent greatnesse of thy mercie, (O bounti-
 full and gracious Father) hath interposed her
 selfe, and hath not permitted that we should be
 cast downe into the depth of eternall death, and
 condemnation; thy hand (O sweet Saviour)
 hath upheld us, and thy clemencie (O our Re-
 deemer) hath perfectly delivered us: therefore
 (O gracious Father) seeing thou hast preferued
 us from evill, conserue us still in good things,
 receive (if such be thy good pleasure) the incense

of our prayers, our sacrifice of thanksgiving, which wee most humbly offer upon the sacred Altar of thy divine compassions. Put up our teares into thy bottels, accept our contrite hearts broken with griefe, to have offended thee, for a pleasing Sacrifice: receive our griefes and displeasures for thy satisfaction, and behold thy Sonne, thy onely, thy welbeloved Sonne, his head pricked with thornes, for our sinnes, his hands, his sides, and his feete pierced with Lances, and nayles for our iniquities, for his torments sake, for his paines, and for his deaths sake, restore us unto life, forgive us our sinnes, (O great God) blot out our iniquities, that so following thy example, wee may doe the like to them that have offended us; change in us our hard hearts, and make them gentle and easie to pardon and forgive; and suffer not our soules to be defiled, and infected with the venome of revenge: but that leaving it unto thee, we may thinke of nothing else but to be obedient unto thee, blessing those that curse us, speaking well of those that slander us, and praying for those that persecute us.

O good God, kindle in our soules an holy love towards our afflicted brethren, that wee may partake with them in their afflictions, and so ease them that they may the better beare that burthen, which thou hast imposed upon them.

We most humbly beseech thee also (O good Saviour) to give us charitable hearts, and full of compassion to helpe the poore in their neede,
remem-

remembering that they are our brethren , that thou art the Father of us all, and that we are the children of the same mother, that a glasse of cold water onely given unto them; is of an inestimable price before thee, because thou acceptest of it as willingly, and recompensdest it as largely, as if it had beene given to thy selfe; make us understand and know that thou art the King and great Master of the world, that all that is therein justly belongeth unto thee, that wee are but thy Stewards, to dispose of thy goods, to them of thy household, to wit, the poore, who as well as we have that honour to belong to thy house, to be thy servants, yea to beare the name of thy children, that when it shall please thee to call us to account, wee may be found to have used with profit the talent committed unto us: and that it may please thine infinite goodnesse, not for our sakes, but through thy mercy, for thy welbeloved Sonnes sake, to call us good and faithfull servants, and to make us enter into our Masters joy,

which is the heavenly Ierusalem. *Amen.*



The second Way to Sion.

THE PRAISE OF PURITIE.

MATH. 5. 8.

*Blessed are the pure in heart, for they shall
see God.*



N the holy and sacred Temple of wise King *Salomon*, there were three things chiefly considerable, that is, 1. The body of the temple whereto the people came. 2. The holy place appointed for the Levites, and those that ministred at the Sacrifices. And 3. the *Sanctum Sanctorum*, or the most holy place, consecrated for the Arke of the Lord, who had appointed it for his ordinarie dwelling and residence, wherein he commonly appeared, in the forme of a darke clowd, out of
 G which

which were heard, the divine Oracles, and the irrevocable sentences of his sacred judgements. It was a place whereinto none (upon paine of death) could come, except the high Priest, and that but onely once every yeare, and yet with many precautions, and circumstances, for hee was first to purifie himselfe, to wash his body, and to change his cloathes, before he appeared in the terrible and fearefull presence of the living God.

By this faire and meruailous Temple of King *Salomon*, is lively represented unto us the world, adorned, and diversified with so many faire and admirable creatures.

By the Body of the Temple, where the children of *Israel* heard the reading of the law of God, his Spouse the Church is naturally denoted and figured unto us.

By the holy place, whereunto came onely the Levites, and those which ministred at the Sacrifices, are signified unto us, *the Ministers of the word of God*, who are chosen and put a part in his Church, to be Heraulds, and Embassadors of his holy will, offering the ordinary Sacrifices of prayer and thanksgiving, which are his delectable and well accepted service.

By the *Sanctum Sanctorum*, or the most holy place, is truly figured unto us Heaven; for, as the high Priest entred not into that place, before he had first purified, & washed himselfe according to the Divine ordinance: so the faithfull cannot enter into heaven, untill hee hath first divested
sinne,

sinne, and be covered with the cloake of Iustice, holinesse, and innocencie; therefore Iesus Christ himselfe declareth the same thing unto us with his owne sacred mouth, saying,

*Blessed are the pure in heart, for they shall see
G O D.*

The Prophet *David* expresseth exceeding well the same words, in the 15. *Psalme*, saying, *Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy hill? he that walketh uprightly, and worketh righteousnesse, and speaketh the truth in his heart.*

And in the 24. *Psalme*, *Who shall ascend into the hill of the Lord? and who shall stand in his holy place? hee that hath cleane hands, and a pure heart; who hath not lifted up his soule unto vanity, nor sworne deceitfully. Hee shall receive the blessing from the Lord, and righteousnesse from the God of his saluation.*

And in the 33. Chap. of *Isaiah* ver. 14. *Who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly: he that despiseth the gaine of oppression, that shaketh his hands from receiving of bribes; that stoppeth his eares from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high: his place of defence shall be the munitions of rockes, bread shall be given him, his waters shall be sure. His eyes shall see the King in his beauty; they shall behold the land that is very farre off.*

O what admirable places, how many faire

and rare promises, doe all these Prophets make to the faithfull, who shall keepe his heart from sinne, and his hands from iniquity; and Iesus Christ himselfe cometh after to confirme their testimonie, and to ratifie their words, saying in this place,

Blessed are the pure in heart, for they shall see GOD.

Words very energeticall, and significant, as if hee had said, Dearly beloved, the onely and perfect way to possesse all happinesse, all pleasures, and all the advantages that you can wish; and in a word, to enjoy eternall felicity, to contemplate face to face Gods divine Majestie, wherein consisteth the fulnesse of happinesse, and all contentment, following the serpens example, to cast off the olde skinne, that is, to pull off the olde coate of sinne, infected with the leprosie of iniquity, to fly and eschew evill, to embrace good, to hate vice, and perfectly to love vertue, which is the true way to heaven, to the possession of heavenly graces; and in a word, to the fulnesse and perfection of all true happinesse.

Blessed are then the pure in heart, for they shall see God.

Now to enter into a more particular explication of these words, we will divide them into two principall parts, and will consider, 1. who are the pure in heart. And secondly, the cause why they are blessed.

The royall Prophet *David* in the 15. *Psalme*, describeth

describeth perfectly unto us those that are pure in heart, *They are those, saith hee, that lye not, and who live uprightly; they who baskbite not with their tongues, nor doe euill to their neighbours, and in whose eyes a vile person is contemned, but they honour them that feare the Lord: they that sweare to their owne hurt, and change not: they that put not out their money to usurie, nor take bribes or reward against the innocent.*

This is a very faire, true; and ample description of the Righteous man, who hath a pure heart, that is, who hath his conscience pure and just, and who lives in integrity, justice, and innocencie.

For this word *heart*, is not here to be understood or taken for the materiall & carnall heart, placed in our breasts, which is the fountaine and beginning of life, the first living, the last dying in man, but for the soule that keepeth there her ordinary Sessions, as we commonly say that is corne; by showing onely the sacks that hold it; there is the Kings Treasure, by shewing onely the Exchequer Chamber where it is kept, the place containing being called and taken by the name of the thing contained: so must we understand a pure heart to bee taken for the conscience, which therein makes her residence.

Where at the first sight we finde a thing very remarkable, and worthy our consideration, that to wit, that sinne being as it were a black and venomous Inke, or an infected and corrupted poyson, as soone as it comes neare our

hearts, the seate of our soules, it defileth, infecteth, and makes them so stinking, that God cannot endure them before his face, so much abhorreth he the very sent and smell of sin, and so much the very object of iniquity is noysome and troublesome to him.

Now Iesus Christ knowing that man brought into the world from his mothers wombe with life, the cause of death, that is, originall sinne, curied sinne, a disastrous blade or stalke, which like the wilde and evill plants casteth continually forth so many young sprigges, which doth so people and store the field of our soules, that in the end in stead of a Garden of *Eden*, where God tooke pleasure to walke, in stead of a delightfull River, where the Angels bathed, it becomes a hideous and dreadfull wilderness, where the devils and wicked spirits keepe their Sabaths, and criminall Assises and Sessions, a filthy sinke, where wicked and impious men like Hogges continually wallowe: And therefore Iesus Christ (I say) to bring his Apostles to perfection, and to put them and all the faithfull in the way to heaven, he exhorts them to keepe their hearts pure, cleane, and naked from all sinne, filthinesse, and iniquity, to extirpate the thistles, & bryers from the fields of their soules, to plow and till it carefully, with the share and harrow of contrition and repentance for their sinnes: In a word, to make it a ground fit, and fruitfull to receive the holy seed of the word of life, and to make it beare fruites to immortality and eternall life.

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As men would bee curious to sweepe and cleanse a house, wherein a King resolues for a while to be resident, and may justly accuse him of imprudence and impudence, who having advice and notice of his comming, would not make hast to perfume it, to adorne, and enrich it with the fairest furniture, to embellish it with all the rarities and most pretious jewels they could recover: So, alas! the hearts of the faithfull are nothing else but the house of God, the glorious throne of his beloved Sonne, and the tabernacle which the holy Ghost hath chosen for his habitation; where is then that heart of stone, that soule to base, and obstinately resolved to bee lost, that knowing the happy and most honourable arrivall of the great King of Kings, of the three divine persons, of the ineffable and incomprehensible Trinity, and trinity, doth not sweepe and cleanse the house of his heart, and doth not purifie it from all dirt and filthinesse, who I say will not adorne it with the richest treasures, and with the rich ornaments that holinesse, justice, and innocencie abundantly affords; purposely to receive with honour and reverence so magnificent a King, who promiseth us to come unto us, when hee saith in the 14. Chap. of *Saint Iohn*, *If a man love me, he will keepe my words, and my Father will love him, and we will come in unto him, and make our abode with him.*

Our good Master Iesus Christ (the Saviour of our soules) teacheth us in the 22. Chap of *Saint*

Saint *Mathew*, how much and how dearly purenesse is accepta le before him, saying, *That the Kingdome of heaven is like a certaine King which made a marriage for his sonne, and having invited many, the banquetting roome was filled, and the King himselfe being come in to see the guests, hee there sawe a man which had not a wedding garment, and said unto him, Friend how comest thou in hither, not having a wedding garment? And hee was speecchlesse. Then said the King to the servants, bind him hand and foote, and cast him into utter darknesse, where shall be weeping and gnashing of teeth: for many are called, but fewe are chosen.*

Can we desire a more lively representation, or an example more formall, to shew us that God delighteth in the sincerity and purenesse of our soules; and contrariwise, that he abhorreth, and detesteth the filthinesse of sinne, the inke and coales of iniquity, which blacks and defiles our consciences, for it is impossible ever to tast of the dainty and delicious Viands served at the Lambs wedding, at the sumptuous and magnificent feast of the onely Sonne of the great King of Kings, before we have left off our working dayes cloathes, the infected and stinking coate of our naturall corruption, to put on the white roabe of holinesse, purity, and amendment of life, and to use the very words of Scripture, *Colos. 3. Wee must cast off the old man with his deedes, and put on the new man which is renewed in knowledge after the image of him that created him.* And *Ephes. 4.* concerning the former conversation,

sation, Cast off the old man, which is corrupted according to the deceitfull lusts of his heart, and bere newed in the spirit of your minde: and put on the new man, which like unto God is created in righteousse, and true holinesse. And in Rom. 6. 6. Our old man is crucified with Christ, that the body of sinne might be destroyed, that henceforth wee should serue sinne no more, but walke before him in renovation and newnesse of life.

The clearest waters are alwayes the best, and therefore commonly see that the excellentest springs are derived from the rockes, and fetch'd from the highest hills, because that the water distilling through many narrow passages, and strait places, the farther it goes the more it is purified, & the most subtile and clearest springs seeke the highest places, as approaching nearer to the nature of the ayre, whose nature and propriety is still to ascend. And contrariwise, you may observe and marke, that the thick and heaue waters are alwayes filthy and stinking, and are conserued in pits and deepe sinkes, as participating of the nature of the earth, and therefore are fit for nothing but to breed serpents, and Frogges, whereof some kill us by their mortall venome, and the other trouble us with their unsufferable croaking.

These cleare and pure waters doe lively prefigure and set forth unto us, the faithfull seruant of the Lord, who hath purified, and as it were distilled himselfe at the fire of the love of God, thereby to leave off what was earthly

ponderous, and troublesome in him, as hatred, ambition, sensuality, and vaine glory purposely to soare aloft, and to elevate himselfe to the holy mountaine of *Syon* towards heaven, which is the center whither the circumference of his desires, designs, and thoughts tendeth.

These black and muddy waters may expresse and set forth hell unto us, where there is nothing but horrible darknesse and fearefull obscurity, where that old serpent is iustly banished for his deserts, and where the damned, gastly, and frightfull soules doe nothing else but vex themselves and curse.

But to apply it to the subject of our text, these stinking and corrupted waters, may very fitly be compared to the wicked, and to the men of this world, who have Woolfes or Lyons hearts under the shape and forme of men, who wallowe like Hogges in the mire, and dirt of carnall security, who runne not after pietie and vertue, but remaine fast chained and bound to sensuality, and vice; casting all their affections on the earth, wherof their body is made and composed, never ayming nor levelling their thoughts at heaven, whence their soule had their originall; True serpents in malice, hatred, and envie, that with mortall venome infect the Lillies and Roses of the best consciences, Frogges in prating and slandering, that never open their mouthes, but to utter unsufferable blasphemies, oathes, lyes, and detractions.

Take yet this farther conceit upon the purity
of

of the heart, to wit, that as the eyes ore-veyled with clowds, or with cataracts and webbs, cannot clearely discern the objects, or colours, which are exposed before them, because their faculty is prevented and hindered, by the interposition of these obstacles, which are placed betweene the object and the sight; whereas contrariwise good sound and well disposed eyes as are these of Eagles, who though soaring in the highest clowds, doe neverthelesse see very plainely in the thickest bushes, in the remotest furrowes of the farre distant fields, and which is most admirable, is, that her sight is so strong and powerfull, that contrary to the nature and practise of other living creatures, she can steddily behold and contemplate the Sunne, without winking at all; yea, when shee is nearest him, and standing on the highest branch of a tree, planted on the top of the loftiest mountaine.

Now to appropriate this to our matter, wee say, That hee whose heart is incombred with the things of this world, whose soule is ore-veyled with ambition, with the clowds of vanity, and vaine glory, whose conscience is obscured, and darkned with hatred, envie, and malice, can never contemplate God, nor see his face, which is all the consolation, all the joy, and in a word, the true center of our happinesse, the fulnesse of all our felicity, and the greatest delights which the faithfull can wish or desire. But those that shall be carefull and diligent to keepe their soules pure and cleane from the fil-

thinnesse of sinne, those like Eagles indeede alwayes soaring in heavenly and godly actions, shall be perched and placed in the highest place of mount *Syon*, from thence forth ever to view the heavenly Sunne rising, that beareth health in his rayes and wings, to behold steddily, and without winking, the glistering, and bright shining beames of the Sunne of righteousness, without any feare of hurt, being assured of his wonderfull favour, manifested by his inviolable promises, for he saith in our Text,

*Blessed are the pure in heart, for they shall see
G O D.*

By this purity of heart, we may understand the simplicity of our lives and actions, and so this sentence, *Blessed are the pure in heart*, may be thus interpreted, Blessed are those that walke simple in their actions, whose heart is voyd of fraud, and of any thoughts of iniquity, whose tongue speakes nothing but the hearts meaning, that shunes vanity, and the glory of this world, that so they may be perfectly glorious in that which is to come. *S^c. Augustine lib. 1. de Serm. Dom.* is of this opinion, because that as *S^c. Iohn* saith, *1. Epist. chap. 5. ver. 19. The whole world lyeth in wickednesse, and that the Apostles were to take men, and to bring them to the way of salvation; neither by craft, nor by force, but by meekenesse and simplicitie.*

And therefore Christ sending through all the world, to publish the Gospell of the Kingdome of heaven, the redemption of captive sinners,

ners, from the chaines and torments of hell, and to preach openly the acceptable yeare of the Lord, saith unto them; *Behold I send you forth as sheepe in the midst of Woolves, be ye therefore wise as serpents, and harmlesse and innocent as Doves*; as we read in the 10. Chap. of *S. Math.* ver. 16. And in the same Gospell, Chap. 6. ver. 22. *The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light.*

This so excellent vertue of meekenesse and simplicity, hath alwayes beene hated of the world, as being contrary to the vanity and folly of it, and the high way to mount *Sinai*, there to see God face to face as *Moses*, who preferred the simplicity of a Shepherds crooke, to the honours, riches, and preferments which hee might justly have expected in *Pharaohs* Court, as being reputed his daughters sonne.

This vertue cannot but be very pleasing to God, since he himselfe hath put it in practise, in appearing to *Moses* in a bush, which is a base and abject plant, despising the lofty Pine trees, and Cedars of *Libanus*, which in height and beauty exceed all other trees of the earth.

The Angels also have practised it, when having left the heavens to appeare unto men, they have not taken the forme and majestie of Kings, to be respected of all, but rather the habit of Pilgrimes, and men of base quality, to teach us to shunne pride and vaine glory, and to shew us by their cloathes that we are Strangers and Pilgrimes in this world, that our houses are but

Innes, where we should stay onely as posts doe under a tree till the storme be past, and so to continue our way as long as the day of our life shineth, that the night enveloping and wrapping us up in her darke cloake, wee may arrive at the heavenly *Canaan*, which is our native Country from whence we first departed.

We read in the 18. Chap. of *Genes.* That *Abraham* sitting at his tent doore, saw three men passing that way, whom hee called, and desired to come and sit under a tree with him, to eate a morsell of bread, to comfort their hearts. Now if it were God himselve in the forme of three men, to represent the three persons of the blessed Trinity, or if they were Angels sent by him, is a question out of the subject of our Text; but because many Fathers of the Church are of the second opinion, we also will hold it, grounded on the 13. Chap. to the *Heb.* *Be not forgetfull to entertaine Strangers, for thereby some have entertained Angels unawares, which is commonly reserved to this action of the Faiber of the faithfull, and of Lot his brothers sonne, who also entertained in Sodom two Angels, in the shape of Strangers, and of men that were travelling further.*

In the 5. Chap. of *Tobit* wee reade, that the Angell *Raphael* appeared to the young *Tobit*, and offered to bring him into *Media*, which hee did afterwards performe.

But leaving many other examples, which we could alledge of the humility, and simplicity of Angels; let us briefly runne over the lives of the
Patriarks

Patriarks & Prophets, where the simplicity and innocent purity of their actions doe most lively appeare. *Abraham* at Gods command, without any further information, goeth to the place appointed him, to sacrifice on an Altar his onely sonne.

Isaack following the steps of his Fathers obedience to God, runnes to his death, never fearing the great torment that he was ready to endure, layeth the wood on his shoulders, and carrieth in his hand that fire that was appointed to burne him to ashes; yea, hee encourageth his poore old Father to execute Gods divine command, restores unto him by his exhortation, his strength already lost, by reason of the extreame griefe which he endured, to be the executioner of his owne sonne, and to kill him to whom hee had lately given life.

But lest we should be too tedious, this example of simplicity shall serve us for all the Prophets, as being the most remarkable that can be ever rehearsed by man; and indeed was it not a great and lofty mysterie, that God should give so resolute a courage, so great a constancie, to the Father of the faithfull, and so admirable boldnesse to this obedient sonne; for *Abraham* representeth unto us God the Father, who to execute the irrevocable decree of his divine justice, hath seised the sword of his terrible judgements, to dip it in the blood of the spotlesse Lambe, that bare the sinnes of the world on the Altar of the Crosse.

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This sweet Iesus, whose simplicity, and meekenesse are both peerelesse & inexplicable, this good Saviour, following the example of *Isaack*, by whom during the shadows of the law hee was figured, goeth freely to his death, bearing the wood, which was to bereave him of life upon him, and within him the burning fire of love, that inflamed him with an infinite affection to save the Elect: Hee was brought faith the Prophet *Isaiab* as a Lamb to the slaughter; so opened he not his mouth to complain: he is conducted as a dumbe Sheepe before her Shearer: but in that we see nothing but part of his simplicity, appearing in the catastrophe of his actions, when he was neare his death; but if we should curiously view the acts of his life, beginning from his birth, we should be ravished in admiration of these infinite wonders; but let us consider only in generall, that he is borne of a pure virgin, espoused to a Carpenter: was that befitting his excellent Majestic, who was the King of the world?

Hee was borne in a Stable amongst beasts, judge if that were the Royall Pallaces, and honourable company, which hee had in heaven among the Angels.

He was swaddled in clowts, and laid in a Manger, for want of a Cradle, to keepe him from the injuries of the weather: were those the delights of his Paradise?

He was fugitive here and there, to shunne the envie and furious rage of *Herod*, who sought to kill him.

In a word, considering diligently all the course of his life, from the moment of his birth, to the last period of his death, wee shall finde all his actions framed in humility, and guided by meekenesse and simplicitie.

This example and no more, he did not goe chuse within the Pallaces of Kings, the goodliest and gallantest Courtiers; hee did not elect the sonnes of Princes to be his Apostles, but went to the receipt of custome, to the Cottages and Boats of Fishermen, to call that honourable company of his twelue Apostles, who like well instructed Disciples followed the steps of their loving Lord and Master; so well did they imitate and follow his examples, and especially that of his simplicitie, that they may be patterns of it themselues, as the History of their life sufficiently sheweth, and as the duty of their place required, for men being deeply plunged in malice, pretension, and arrogancie, there was no way to vanquish them, but wholly by contrary weapons to them unknowne, that they might the more easily be subdued and vanquished.

To their arrogancie, they opposed meekenesse, to their pompe and vaine glory, humility, and simplicitie, ever remembring the command of their good Master, *Be ye simple as Doves.*

Now it is remarkable, that the faithfull, and such as walke uprightly before God, are called by the wicked, and by the children of the God of this world, *Poore and simple people*, because they addiect not themselves to fraud and deceit,

so spake *Iobs* wife to her husband, being yet in affliction upon his dunghill, *Dost thou still re-taine thine integrity?*

But *Iesus Christ* to shew us that hee approoveth those whom the world rejecteth, speakes as if he had said, *See you those simple and base people, they shall see God*: So *Christ* gives them hopes of the blessed vision of *God*, as if hee had promised light to the blinde, knowledge to the ignorant, and wisdom to fooles, for so this wicked world calleth those that will not drinke the cup of his malice, nor tread in his pathes full of sinne and iniquity.

Blessed then are the pure in heart, &c.

He doeth not onely say, they shall be blessed, but he speaketh in the present tense, saying, they are already blessed: for *God* having given them that holinesse which they possesse, and upon all occasions practise, hath also given them two strong and well feathered wings, to soare and flie aloft to heaven: whereof the one is faith, by the which the just trusting and reposing himselfe wholly in the promises of *Christ*, takes his flight towards *Paradise*, to have a tast of them; for it is the nature of faith (as appeareth by her definition) to know how to assure it selfe, how to aske the grace of *God* promised in his word, how to embrace salvation offered by *Iesus Christ*, and during this life, how to possesse in part that eternall and blessed life.

And because faith beginneth here to tast the delights of the vision of *God*, she is yet upheld
and

and fortified by *Hope*, which is the second wing, that makes her expect heaven, and promiseth her absolutely to fill her abundantly with those sweet pleasures whereof she hath, shee yet had but a tast, and to make her perfectly know, that which now she seeth but obscurely, and like a shadow.

*Blessed are the pure in heart: for they shall see
G O D.*

Vpon these words there is an objection to be resolved, why Christ saith here *the pure in heart*, seeing the Scripture in many places is directly opposite to this justice, to this purity, to this cleanness, as we read *Prou 20.9. Who can say I have made my heart cleane, I am pure from my sinne?* And in the first booke of *Kings*, the 8. Chap. *There is no man that sinneth not.* And in the 1. Epist. of *Saint Iohn*, 1. Chap. *If we say that we have no sinne, we deceive our selues, and the truth is not in us.* And in the 25. Chap. of *Iob*, *How can man be justified with God: or how can he be cleane that is borne of a woman?*

Although these places, and many more (that we purposely leave to avoyd prolixity) seeme to be opposite to our Text, notwithstanding we will reconcile them together.

For when the Spirit of God calleth heere those that live justly and holily *pure in heart*, we must not understand it so, as if they were totally and absolutely cleane from the filthinesse of sinne; for in that sence the royall Prophet *David* saith, *There is none just, no not one.*

But we must understand here those that strive to walke in the sacred pathes of Gods commandements, that live holily before God, and without reproach before men, that have beene purified, like gold tried seaven times in the fire, and that fire is the word of God, that enters and penetrates to the most secret thoughts, there to consume the wood and chaffe of our wicked inclinations.

This cleansing and purification is clearely set forth unto us in the 15. Chap. of Saint *Iohn* in these words of Christ, *Now ye are cleane through the word which I have spoken.* And in the 13. Chap. ver. 10. of the same Gospell, *Hee that is washed, needeth not save to wash his feete, but is cleane every whit: and ye are cleane, but not all.*

In a word, the faithfull that live holily, may be called just, and pure in heart, *Secundum quid, non simpliciter*, Iust in that degree of Iustice that may fall on man whilest he is here below fighting against flesh and blood his domesticall enemies, that often overcome him, and would quite keepe him downe if hee were not upheld and fortified by the spirit of grace, and by the Almighty hand of God that raiseth and delivereth him.

The faithfull servant of the Lord is againe called pure in heart, because hee is such in part already, and that besides the great disposition that is in him to tend to his perfection, hee already here begins to tast the excellent sweetnes of that delicate fruit whereof he shall hereafter
be

be fully and perfectly satisfied and satiated in Gods Paradise.

Blessed then are the pure in heart, for they shall see God.

Wee have another circumstance here very pregnant and remarkable, to wit, that Christ exhorteth us here to be pure in heart, and not of our head, or hands, because that the heart being the seate of the soule, sinne is most busie to vitiate and infect it with his foule and filthy corruption, which it doth not in the other parts of the body, and therefore you see that God doth so strictly command us to keepe our hearts for his part and behoofe, saying, *My sonne give mee thy heart.*

Now to omit or let passe nothing worthy consideration like the inhabitants of *Nilus*, wee will draw water in running.

We say then that this word heart, is diversly taken in the Scripture, First, it is taken for faith, as *Rom. 10.* *For with the heart man beleeveth unto righteousness, and with the mouth confession is made unto salvation.*

2. It is taken for the thoughts, and for the gift of regeneration, as 1. Epist. of Saint Peter, Chap. 3. ver. 4. *The hidden man of the heart in that which is not corruptible, even the ornament of a meeke and quiet spirit, which is in the sight of God of great price and estimation.*

3. For the understanding, as *Rom. 2.* *They shew the worke of the law written in their hearts.*

4. It is taken for the conscience, as in the 1.

of *Sam.* the 24. chap. 5. ver. *Dauids heart smote him, because he had cut off Sauls skirt.* And in the 1. to the *Thessal.* chap. 3. *To establish your hearts unblameable in holinesse before God.* Here is yet another very cleare passage in the 1. Epist. of Saint *Iohn* chap. 3. ver. 20. *If our heart condemne us, God is greater then our heart, and knoweth all things, and if our heart condemne us not, wee have confidence towards God.*

And in this last signification it is taken in our Text, to wit, for the *Conscience*, as if *Christ* had said, *Blessed are those that possesse a holy, pure, and just soule, a good, cleane, and spotlesse conscience.*

David desirous to raise himselfe from his fall, and to restore the temple of his body polluted by wicked adultery, desired of *God* a new Altar, praying him to create in him a cleane heart, and to renew a right spirit within him. *Psal.* 51. 12.

Judas Maccabeus having seene the Temple of *Ierusalem* prophaned by *Antiochus* his sacrilegious hands, he purifieth it, destroyes all the Altars where that Pagan had sacrificed to his Idols, and called that the renewing of the Temple: Our bodies are the living temples of the holy Ghost, our hearts the Altars, on the which having wickedly sacrificed to the Idols of our passions, we must breake them and destroy them, by our true repentance and conversion to *God*, who despiseth not a broken and a contrite heart: And afterward we must build new ones pure and cleane, on the which wee must offer to *God* Hecatombes of Iustice, and solemne burnt offerings

rings and sacrifices wherein hee delighteth.

The Etymologists hold, that this word *Cor* is derived of *Cura*, that is, care, because that part communicateth, sendeth, and doth distribute blood and life to the rest of the body: Even so all our study, all our exercise, and occupation should be to seeke the meanes fit for the conservation of our soules: *for what will it profit a man if hee gaine the whole world, and loose his soule. Math. 16.26.*

As soone as the Embrion is conceived, the first part which is formed is the heart, being as it were the center whence the severall lines are drawne to the circumference of our bodies, it is also the first member living, and when the paines of death have compassed a man, the blood from all parts retires to the heart, as to a citadell, so that it is also the last part that dieth in us, according to that common saying, *Cor est primum vivens, & ultimum moriens.*

So when the faithfull of the Lord resolveth to live piously, he must cast for a sure and unmovable foundation, the righteousnesse of a pure and cleane conscience, which must be the Ocean where all the rivers of his affections must runne and tend, the corner and fundamentall stone, on the which must be edified this his Pilgrimage: All the building of this mortall and transitorie life, must begin with the just mans beginning, and never end till his death, when it shall be augmented and perfected in heaven.

It was Gods commandement under the law,
that

that all Israelites, all the seed of *Abraham* should offer and consecrate to him the first borne, both of man and beast; now if wee unvaile the letter, and consider what it therein figured unto us, we may note among other things, that God desired by this Decree, whose letter and figure is abrogated, though the truth and sence of it be eternall, that wee should offer and consecrate unto him our hearts, which are the first borne of our selues.

The greatest part of Physitians hold, that the soule being generally all over the body, hath her principall seat in the heart, as the King hath in his Court, although his power reach thorow all his Kingdome; so that the soule being that very man which God requireth, it is then not without reason, that God demandeth our heart, which is her throne: *My sonne give me thy heart.*

The heart is knowne to bee the originall of naturall heat; now God being a burning fire of love, and affection towards his children, wee ought to consecrate that part to him for his Tabernacle.

The heart is red and bloody, to shew us the fervencie and zeale that should be in us to Gods service and glory, and that our thoughts should alwayes burne with love to him, and with charity to our neighbours.

It is little; whence wee may learne not to puffe, or swell it with pride, but to keepe it alwayes humble and modest. Vertues that seeke

not as er large and spacious Pallaces , but are contented in the narrowest and remotest places.

His beating and panting is upwards; so all our desires and thoughts should tend towards the end of our supernaturall vocation , according to the Apostles advice, *Seeke the things that are above.*

The heart is agitated by a continuall motion, by reason of his vitall spirits, that animate and nourish it: So our thoughts should beare and conduct us to the actions of Iustice, innocencie, and godlinesse , and to follow the steps of the Scripture, Charity alwayes worketh, and is never idle, by reason of the spirit of grace dwelling in our soules , who inspires continually in us holy and religious thoughts.

There is but one heart in man , and yet his shape and forme is triangular , a figure bearing proportion to his object, that is God , one in Essence, and three in persons : So our soules should bee adorned with these three beautifull vertues, Faith, hope and Charity.

He is open at the top, and that way he receiveth his nourishment : Which teacheth us, that our soules should alwayes be open, to proclaime the praises of our Creator and Redeemer, that nourisheth them with the holy and wholsome meat of his sacred word , sent downe from heaven.

The least angle or corner is turned downwards, to shew us that our least care should bee for earthly things.

It is againe not hayrie, to teach us that our soule which is his hostesse, must be voyd of the foolish and light imaginations, of the weake and unconstant considerations of this world, that so she may hope and ayme at nothing but heaven, her blessed Countrey, wherein it is impossible to enter, before our heart (after *Moses* his example) have pulled off the Shooes of our corruption and worldly affection, that so wee may come neare this burning bush, this fearefull fire, Gods divine justice.

The Oracle of *Apollo*, being once enquired, what was the most pleasingst thing of God; after his ordinary manner hee answered ambiguously, and obscurely:

Dimidium sphaera, sphaeram cum principe Roma.

An answer most true, though it came from the father of lies, for a *C* is the halfe of a Sphere, an *O* is a Sphere, and the beginning of the word *Rome*, is an *R*, which letters put together make *COR*, that is, the heart, and questionlesse it is the most pleasingst gift that can bee offered unto God, and which no man can justly refuse him. The poore may say, I cannot give almes; the sicke, I cannot goe to Church, I can neither watch nor pray; but none can say, I cannot love God, for thy other defects may be excused by thy poverty, or sicknesse, but to refuse God with thy heart it cannot be excused but by malice, as *S. Augustine* very learnedly saith.

Let us remember that how charitable so ever our actions be, if our heart doe not goe before

to enlighten them , all of them will tumble downe together into the obscure darknesse of the deepe.

Our actions are of no value without the heart, but the heart may bee good without the actions; God had respect to *Abel*, and afterwards to his offering; the good Thiefe to obtaine mercy gave nothing but his heart; *Mario Magdalene* but her teares, and *Saint Peter* but sighes and lamentations, proceeding from the depth of his soule.

Now that this heart may be pleasing and acceptable to God, it must be cleare, bright, and shining, to the end that as in a glasse God may see his owne image and likenesse after which he at the first created it, and when it is once cleane and pure, then right so, and in that manner, we must keepe it in the same glorious estate, for

Non minor est virtus quam quærere, parta tueri.

And to that end we must imitate the Bees, which to hinder the drones and spiders from comming into their Hives, to corrupt or devoure their honey, stop the entries of them with bitter and stinging hearbs, as good Husbandmen who enclose their grounds, lest passengers or the wild beasts should spoile them. Even so should wee alwayes keepe the passages of our senses, of our hearts, and of our thoughts, fenced with the feare of God, which is a bitter Rue, and Wormwood, that the devill cannot endure to tast or relish.

Marke and observe with me the care and di

ligence which is used to conserue Christall, and China Dishes, what paines are taken to keepe hem cleane, bright, and shining, because they are deare and rare. And what can wee finde in this world more precious and rare then our heart, then let us with a diligent care, and carefull sollicitude, seeke the cleauesse and purity thereof, following the Apostles counsell, *Let every one possesse his vessell with sanctification, and honour, 1. Thess. 4. 4.*

When a vessell is cleft or crackt, it is unfit to containe any liquid thing; *Now the wicked heart is a crackt vessell, saith Eccles. chap. 21.*

A broken heart threatneth death to a living creature, as a Ship split and torne with the violence of the waves, threatneth undoubted death, uine and shipwrack; so that heart that is not well united to God, that is broken and shattered by the force of worldly affections, threatneth and fore-telleth an infallible ruine and destruction.

To fill a vessell in a Well or in a Fountaine, we must needs bend it downwards; so must we humble our heart, to fill it with heavenly graces, *I have enclined my care, and I have receiued wisdom; saith the wise man, Sap. 61.*

Againe, we know, that noe can fill a vessell with any good and wholesome liquor, wherein there is some corrupted, before he first empty it, and make it very cleane: If we desire to fill our hearts with the love and other graces of God, wee must first expell and exempt the love and delights

delights of this world, that have beene so long resident there, and then when wee have done those things, we shall be sure fully to enjoy the inestimable effects of this divine promise.

Blessed are the pure in heart: for they shall see G O D.

In this second part wee have demonstrated unto us the reason, why Christ calleth the pure in heart *Blessed*, it is saith he, *because they shall see G O D.*

This conjunction, for, joyning those two sentences, sheweth and marketh out unto us the reason of this felicity, and happinesse, that cannot receive a name enough emphaticall, and significant to represent to our senses, and to our understandings, the least beame, the least spark, the least drop of that inexhaustible Ocean of that devouring fire, of that Sunne of righteousness, whose brightnesse if we should undertake to contemplate, it would strike us blinde, whose immense depth if wee should search, it would swallow us up, whose burning heat if wee approach, it would convert us to ashes, and would make us pay deere for our curiosity.

The Poets faine, that the Giants attempting to clime up to heaven, were thunder-stricken, as they were heaping *Olympus*, and *Pelion* upon *Ossa*, one mountaine upon another: A fable derived from that truth taught us in the Scripture, touching the building of the Tower of *Babell*, whose Builders were shamefully confounded; the Allegorie of this truth, the morality of this

fable sets forth unto us the curiosity of them, who thinking to pierce too farre into Gods secrets, are cast downe into a deepe Abisse of confusion, by their audacious presumption.

Empedocles desiring to know the cause why mount *Aëna* did cast forth such flames, was swallowed and deuoured by them.

God indeed depreffeth, and dejecteth the proud designs of those that are so rash, as to discourse of that which is altogether ineffable, and incomprehensible, but yet is so gracious and favourable, that he enlightneth and fortifieth those, that with feare & humility approach the greatnesse of his mysteries, as *David* teacheth us, *Psalm. 2. 11. Serue the Lord in feare, and reioyce with trembling*: And *Solomon* his sonne, *Those that trust in the Lord, shall understand the truth: and the faithfull shall know his love.*

Then with the spirit of feare, and humility, we are to seeke after this hidden glory, and under the vayle of faith, which teacheth us to beleeue the things which wee see not, nor cannot be the object of our senses, Hope will make us desire them, Charity to love them, and the gracious goodnesse of God will helpe us to attaine them.

O blessed then shall be the pure in heart: for they shall see God.

S^t. Iohn Chap. 17. saith, *This is life eternall, to know thee the onely true God, and Iesus Christ whom thou hast sent.* And in the 1. *Epist.* of *Saint Iohn*, chap. 3. *Beloued, now we are the sonnes of God, and it doth*

doth not yet appeare what we shall be: but we know that when he shall appeare, wee shall be like him, for wee shall see him as he is. And every man that hath this hope in him purifieth himselfe, even as he is pure. And in the 22. chap. of the Revel. His servants shall serue him, and they shall see his face.

The infinite greatnesse of this diuine promise, whose performance is infallible, makes us skip and leape for joy, charmeth our senses, and ravisheth our mindes, for it seemeth altogether impossible, that living tombes, mortall carcasses, the prey of death, and the foode of wormes, should ever aspire so high, as to pretend to see and view that felicity which is better described by silence, and admiration, then by any other description, for they are things which eye hath not seene, eare hath not heard, and that are not entred into the heart of man, which God hath prepared for them that love him, 1. Cor. 2.9.

But the children of *Israel* did not pitch the Tabernacle in *Ierusalem*, before they had cleansed the mountaine of *Sion*, of those enemies that were opposite to their rest: So wee must not settle our selues in the contemplation of the diuine Tabernacle, before we have cleared some places of Scripture, that seeme to forbid us entrance.

In the 33. Chap. of *Exod. ver. 20.* God saith to *Moses*, Thou canst not see my face, for there shall no man see me and liue. And in the 1. chap. of *Saint Iohn*, No man hath seene God at any time. And in the 1. *Epist. of the Cor. chap. 13. ver. 12.* Now we see
through

through a glasse darkely. And in the 28. chap. of *Iob*, *God is hidden from all living eyes.* In a word, there are many other piaces to confirme this, which will be too long to rehearse.

Wee with one consent said, *That God is invisible*; which seemeth to be opposite, and contrary to the promise made unto us in our Text, *Blessed are the pure in heart: for they shall see God.*

Nevertheless, to reconcile them together, for the holy Ghost is never contrary to himselfe; wee say that the places before alledged are so to be understood, that whilest man is in this mortall prison, in this valley of teares so obscure, and darke, whilest like an Owle he delighteth in the night of sinne, his eyes can no way endure the least beames of the Sunne of righteousness, for God being an infinite Spirit, cannot be seene by a finite body; but when we shall leave off this mortall prison of our bodies, our soules then perfectly enlightened by the heavenly grace, shall be endued with that knowledge, and faculty, that they shall openly contemplate their Creator, and their God, as Saint Paul saith, *1. Cor. 13. Chap. Now wee see through a glasse darkely, but then wee shall see him face to face.*

This word *See God*, is much controverted among Divines, which be of two severall opinions; whereof the one holdeth, That soules delivered of this corporall vayle, cannot see Gods face, for two reasons; the first is, that God being a spirituall Essence, infinite, incomprehensible, cannot be seene by a finite creature,

ture, without implying contradiction, for then the containing, to wit, the blessed soule should bee greater then the contained, that is, God, which is absurd, by this axiome, that the object is contained by the visuall faculty: As if a man placed in the midst of the earth, or of the sea, looking round about a great distance off, as farre as his sight could reach, could not for all that say, That hee saw all the earth, or all the sea.

Those of the second opinion answered to this first reason, saying, That the Creator may not be compared with the creatures, that God is all in all, and all, and whole in every part, that hee is one, and consequently indivisible; that all things in him are Essentiall, and is not subject to division, that whosoever seeth him, seeth him totally.

The second reason of the first, is, that wee measure our soules by our bodies, imagining that they shall have eyes, with the which they shall be able to discern and distinguish the present objects.

To which the others answered, that indeede the soules in heaven shall have no corporall eyes like ours; but that notwithstanding God will give them a seeing faculty, by the which they shall perceive the present objects: 2. When these soules shall be rejoyned, and revnited to their bodies, God having purified them from all uncleanesse, will make them like unto the glorious body of his Sonne Iesus Christ our

Lord, who saith, *Math. 22. That our bodies shall be as the Angels of God in heaven, who alwayes behold the face of God, Math. 18. that is, that are alwayes in his presence, and that see him perfectly, in respect of themselues, as much as it pleased God to permit, but not perfectly in respect of God, as he that seeth the Sunne, may say, that hee seeth it perfectly, in respect of himselfe, if his faculty be good, and notwithstanding he cannot see him as he is, because of the weakenesse of his eyes.*

The second opinion which is more generally received, holdeth, that this word *See*, is taken simply, and absolutely, for to *Know*, and those that hold it, say, That Iesus Christ in our Text promiseth to the pure in heart, a perfect knowledge of the divine goodnesse; wherein consisteth the fulnesse of our felicity, of our delights, and content, which they doe well proove by the 14. Chap. of Saint *Iohn*, ver. 7. *If ye had knowne me, ye should have knowne my Father also, and from henceforth ye know him, and have seene him; where Christ sheweth to his Disciples, that they have seene his Father, because they have knowne him by so many miracles done before their eyes. And in the 17. Chap. of the same Gospell, This is life eternall, that they might know thee the onely true God, and Iesus Christ whom thou hast sent: where it plainly appeareth, that this word to know God, is as much as to possesse life eternall.*

And so from those two places joynd to our Text, this conclusion followeth, that, *To see God, know God, and have eternall life, are the same thing.*

As the Angels then see the face of God, even so shall we also see it, for that blessed sight is reserved for a recompence of our faith, as Saint *Iohn* in his 1. Epist. 3. Chap. *When he shall appeare we shall be like him, for we shall see him face to face.*

Not that we must imagine, that God hath any members, although it be said, that man is made in the image of God, for that is thus to be understood, that man hath beene created in perfect justice, and innocencie, after the example of God.

But by this face of God, we must vnderstand with the Scripture, the Church, and the Fathers, and namely Saint *Augustine* in his booke *De civit. Dei*, the manifestation of his glory, and a perfect knowledge of his wonderfull mercie, which he will communicate unto vs.

It is a hard question, and difficult to handle, Whether the Saints after the Resurrection shall see God with their corporall eyes, after they be glorified; so *Iob* saith, *In my flesh shall I see God*: there *Iob* prophesieth the Resurrection of his body: but hee doth not say, I will see him by my flesh; and if he had, it might have beene understood of Christ, that shall come at the last judgement in the sight of all; but his meaning was, that when hee should see God, hee should be in his flesh, though the wormes and corruption had devoured it.

Saint *Augustine* is excellent upon this subject, saying, We shall see God with our corporall glorified eyes, as we see the life of a man by

his living actions, not seeing life it selfe; so is it likely, that being enlightened by a heavenly and divine light, we shall be able to see the Creator of all things both in them, and himselfe, so doubtfully the learnedst speake of it.

In the 5. Chap. of the 2. booke of *Kings*, we reade, that *Elisha* after that he had healed *Naa-man* the Syrian, saw *Gebazi* his servant take Presents from him, although hee were beyond the common reach of the sight; and when *Gebazi* was returned, hee said unto him, *Went not my heart with thee, when the man turned againe from his Charet to meet thee.* Now if this Prophet hath bin able to see the actions of his servant, although absent from him, how much more shall our glorified bodies see all, when God shall be all in all.

Now *Elisha* saw this action of his servant, either by a speciall revelation from God, or by the sight of a spirituall imagination of the Prophet, that shewed him the thing, after which manner he knew the most secret counsells of the King of *Syria*.

We speake of these things, as blind men doe of colours, wee finde no certainty of them any where, the Fathers themselues speake so obscurely of them, they goe as softly on, in the handling of this question, as if they trod on thornes; they grope along, as if they went in the obscure darknes of the blackest night, hardly can you finde two agreeing together, and which is more strange, not one that is agreed with himselfe; and indeed how should a worme

of the earth, the dwelling of errors, the subject of ignorance, know or comprehend that great God, which is the fountaine of all knowledge, and the bottomlesse and shorelesse Ocean of wisdom, and prudence.

It is true, that when our soules shall be blessed with that eternall happines, & that they shall enjoy the divine vision, in which consisteth our chiefest felicity, we shall then see God as he is, but to conceive and comprehend the infinity of his being, it will be altogether impossible to us.

Those that sayle in the maine Sea, which way soever they looke, finde no other object but the heaven, or the waves, their sight being too weake to penetrate to the bottome, or to view the shores; Even so shall we see God, and know him as farre as it shall please him to enable us, but so farre shall wee be from comprehending him, that he doth comprehend us, and wee should then be no more seene there then a drop of wine in the Ocean.

Saint *Basile* handling this question in the Epistle to *Eumoniis*, hath an excellent comparison, from the least to the greatest, If we cannot comprehend the composition of a Pismire, for the smalnesse of it, how shall wee comprehend the infinite greatnesse of God.

We shall comprehend it indeede, but it shall be as a sponge cast into the Ocean, which is filled quite with water, but is overcome, and compassed round about by it.

I should want time rather then matter, to

speake on a subject so high, and excellent, wee should never have done if we should propound, and resolue the infinite number of arguments, and opinions moved upon this question of our sight of God.

But for us, let us hold as the Mathematicians doe, *linca recta est breuissima*, that the straitest line is the shortest, and in this the shortest way is the surest: let us turne neither to the right hand, nor to the left, from the certaine way of truth, taught unto us by the truth it selfe, to wit, by Iesus Christ, in our Text, saying,

*Blessed are the pure in heart: for they shall see
G O D.*

Let us then purifie our hearts, and cleanse our soules, from the filthinesse of sinne, and from the spots of iniquity; let our consciences bee white as snow, and cleane as washed wooll; let us take the firme and inviolable oath of Allegiance to our God, and let us not suffer Satan our mortall enemy to take possession of the fort of our soules, of the hill of *Syon*, that is of our consciences: let us not suffer him to make a breach in that vow, that we vowed to his obedience at our first reception into the Church by Baptisme, and so wee shall be washed seaven times in the Iordan of repentance, and of contrition for our faults; when we have put on the white robes of holinesse, justice, and innocencie, we shall be invited to the Lambs wedding, we shall sit downe at table with the Kings sonne, wee shall be abundantly filled with the dainties

of his house, and shall drinke in the river of his delights.

In a word, when like the high Priest we have left off the habits of our naturall corruption, and put on the white and cleane garment of sanctification for our selues, of love for our God, of charity for our neighbour; then, even then, the gate of the most holy place, which is heaven shall be opened unto us, wee shall see Gods Majestie, not darkly, and as in a clowd, as it hath long appeared to our fore fathers, but rather as a bright shining Sunne, whose vertue shall enlighten us, whose love shall warme us, and whose compassions shall animate us, at whose sight wee shall be vivified, consoled, and glorified.

For hee will enrowle us among his Angels, will make us Citizens of heaven, and impatriate us to be absolute possessors of the rich treasures of eternall life, where it is farre easier to know what is not there, then to discourse what is.

There, there is no death, no wearinesse, no infirmity, no hunger, no thirst, no heat, no cold, no corruption, no want, no mourning, nor sorrow.

Wee have told you what there is not there, but what there is there, *eye hath not seene, eare hath not heard, neither is it entred into the heart of man, what God hath prepared for them that love him*; now because these joyes and felicities have not entred into the heart of man, therefore man must strive to enter into them.

God

God speaks thus by his Prophet *Isaiah, chap. 32.* *My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.* In this blessed life there is a certaine assurance, a sure tranquillity, a happy eternity, an eternall happinesse, a perfect charity, a perpetuall day, a quick motion; in a word, all shall be there led, and governed by the same Spirit.

Here let us burne with zeale to ascend to those faire places; let us be enflamed with extreame desire of possessing so goodly an inheritance, and if our bodies cannot as yet goe thither, yet let our hearts ascend up, if our soule be as yet bound and fastned within this mortall prison; at the least, let our faith flie up to those delicious places, and there rest and stay untill our soules be perfectly pure, cleare, and white, that one day both in body and soule, wee may contemplate Gods divine Majestie, and sing eternally with the holy Angels, *Holy, holy is the Lord God of hosts for evermore.* AMEN.

O Most bountifull God, and most mercifull King, wee thy servants and children here prostrate and humbled before the high and holy tribunall of thy sacred and soveraigne Majestie, doe ingenuously confesse, that we are not worthy to lift up our eyes, or our hands towards heaven, to call upon thee in our necessities; for our sinnes are raised over our heads like terrible mountaines, which seeme to threaten and desie thy judgements, from the top of their
pre-

presumptuous impudencie: Iniquity hath made our soules as black as firebrands, and the transgression of thy divine commaundements hath made our consciences more red then scarlet; in a word, forgetting thee, we haue forgotten our selues, and remember but as a dreame our beginning derived from heaven: Wherefore, O good Iesus, O sweet Saviour of our bodies and soules, kindle in our hearts the fire of thy divine love, and let it be a candle to our feete, and a light unto our pathes, that wee may safely escape out of these terrible downefalls, which threaten unto us death and condemnation: wash our soules in the precious blood issuing from thy wounds, make them by thy favour whiter then snow, and then washed wooll; we cannot enter into thy Tabernacle, before wee be cleansed of our faults: graunt then unto us by thy mercy one onely drop of this large, and vast ocean of thy great compassions; wash our robes in the blood of the Lambe, that wee may be made worthy to follow him, whither soever he goeth.

Change our eyes into two lively fountaines of penitent teares, which may become a Iordane of griefe, and displeasure, for having beene so wicked before thy face, within the which wee may dip our selues seaven times, yea seaventy times seaven times, that we may be delivered of the spirituall leprosie of sinne, which makes us so foule and ugly in thy sight and presence.

And after thou hast pulled off from us the old

man, and cloathed us with the new, which is with justice and holinesse, when thou hast given us the wedding garment, then we shall sit down with *Abraham*, *Isaac*, and *Iacob*, at the delicate feast which thou hast prepared for us; and the which must be kept upon the mountaine of the heavenly *Sion*, where wee shall see thee face to face, where we shall be ravished in this contemplation, and shall bee quite exchanged and transformed into the extasie of this ravishment.

Amen.



The



The third way to Sion.

THE CROVNE
OF PEACE AND
CONCORD.

MATH. 5. 9.

*Blessed are the Peacemakers: for they shall
be called the children of God.*



When two Kings to decide
some quarrell, are ready to
take Armes, they first of all
enkindle the fire of warre in
their subjects hearts, through
all their Dominions, then all
is in trouble, combustion, and
disorder, and all newes are sorrowfull and la-
mentable; on the one side you may see deso-
late Parents, poore olde men, leaning on the
brim of their graves, considering, with eyes
overflowing with teares, their deare children,
whom for the greatnes and multiplicity of their

cruell wounds they can scarcely know. On the other side, you are frighted by the lamentable complaints, by the loude cries, and pitifull lamentations, of the bewayling widowes, over the dead bodies of their dearely beloved husbands: In a word, there is nothing but fire, blood, and slaughter to be seene, so that one may properly say, That Warre (the mother of all mischief) is as it were a feast celebrated to the honour of death, to whom are continually offered up many pitifull and bloody sacrifices, which she exactly keepes in the grave.

But when some great Prince or earthly Monarch undertaketh to agree them, his Embassadors are every where received with open armes, bone-fires, and triumphall arches, erected in token of that joy and contentment which they receive, by their mediation for peace, according to that saying of the Lord, *Blessed are the feete of those that bring tidings of peace*, ROM. 10. 16.

Iesus Christ here continueth his Sermon to his Disciples, where in a continued order hee sheweth them the perfection of blessednesse, he maketh them scale the heavens by eight degrees, which they must ascend here on earth. And having spoken formerly of six, hee cometh now to the seaventh, saying, *Blessed are the Peacemakers: for they shall be called the children of God.*

Which words by Gods assistance, wee will divide into two principall parts; 1. the proposition: 2. the reason of it; the proposition concerneth

cerneth the *Peacemakers*, and their felicity: the reason of this beatitude, is, *to be called the children of God.*

Now for our better understanding of these words, let us handle them all severally, and let us for a while leave this concrete word *Peacemaker*, and so come to his abstract, to wit, *peace*, the which is diversly defined according to the severall sorts and degrees of it.

For there is the peace of the body, which is a just temperature of the parts.

There is a peace of the irreasonable soule, which is an inordinate rest of the appetite.

There is a peace of the reasonable soule, which is a moderated consent of the action, and understanding.

There is a peace of the soule and body, which is a well governed life, and the health of the living creature.

There is a peace of mortall man, which is a well ordered obedience in faith, under the government of the eternall, and divine law.

There is a peace of the house, which consisteth in a just concord of the domesticall, both in commanding, and obeying.

There is a peace of the Citie, which is a concord among the Citizens.

There is a peace of the heavenly Citie, which is a well governed Societie, wholly and eternally to enjoy God.

There is a peace of men, which is a mutuall concord. And againe, there is a peace of all things,

things, which is a perfect tranquillity of order: now order is nothing else but a true disposition, giving to every thing his true ranke and place.

The Hebrew word שָׁלוֹם *shalom*, representeth unto us exceeding well her Essence; for it signifieth a happy successe of all things in God.

Where we may note that every word hath his weight, and inestimable value.

For first it is a successe, and not a hazard, which is happy and not unlucky, of all, and not of something onely, in God, and not in the world.

The Grecians call it Ἐιρήνη , quiet, sweet, gracious, as deserving that name καὶ ἕξουσι , by excellencie, because there is nothing in the world to bee compared to the excellencie of a publick and particular rest, and tranquillity.

The Latines call it *Pax*, *quasi pacata*, because it is peaceable, and no way mooved by the windes of seditions, nor of desperate passions; Shee is like the Sea when it is calme and quiet, there is nothing fairer to behold, then the humid and serene plaines of it, all seeming to be an entire piece of Christall.

And to prove that peace is nothing else but gentlenesse, and courtesie, let us heare the Apostle *S. Paul*, *Heb. II. 31.*

$\text{Πίστει ῥα αὐτὴ ἡ πόρνη οὐ συναπαίειτο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς καὶ ἀσεβήτους μετὰ εἰρήνης.$

By faith *Rahab* the harlot perished not, with them that beleaved not, when she had received the spies with peace, which is gently, and courteously,

teously, so that she did them no harme, nor suffered any to be done unto them, any way at all.

So we read that Christ after his resurrection came among his Disciples, saying unto them, *Peace be unto you.*

We reade also in the 2. Chap. of Saint Luke, ver. 29. *κύριε ἀπολύεις τὸν δούλον σου δάσπολα, καὶ τὸ ῥῆμα σου, ἐν εἰρήνῃ.* *Lord now lettest thou thy servant depart in peace according to thy word,* that is, thou sufferest him to depart with happinesse, and felicity, since he hath seene thy face.

And in the 10. Chap. of Saint Math. ver. 13. *If the house be worthy to receive you, let your peace come upon it: but if the house be not worthy, let your peace returne to you.* Where all interpreters agree, that by this word *peace*, Christ understandeth all things good and favourable, all blessings, and all graces.

Now that wee may the more delight in the description of this garden of peace; let us therein imitate these Painters, who intending to represent unto us some very excellent beauty, use to draw and place close by it some black, and ghastly picture, that by the opposition of that deformity, our eyes may take the more pleasure and delight, in beholding that faire and beautifull face opposite to it, according to the truth of the Latine Proverb, *Contraria contrarijs opposita magis elucescunt.* One contrary appeareth better by the opposition of his contrary: so the darknesse of the night makes us find the Sunnes light more pleasant, the thornes embellish the
Roses,

Roses, and the roughnesse of the black briers seeme to adde excellencie to the soft whitnesse of the Lillies: Even so if wee speake a little of the mischiefes of warre, we shall find the sweetnesse of peace farre the more excellent, and without staying, let us here say with *Plutarch* in the life of *Fabius Maximus*, That warre is a time when neither right nor reason can finde place: *Cesar* said, that the time of warre, and that of lawes were two; It is a time when Iustice is trodden under feete, when the time of ill doing is in season, when unfaithfulnesse is taken for vertue: O time pitifully miserable, since force trampleth Iustice under foote, when nothing is to be seene but fire, slaughters, treasons, robberies, cruelties, tortures; in a word, all that fearefulnesse which hell can afford, there you may see virgins ravished, children hanging on their mothers breait slaine, honest women mocked and abused by the insolent souldier, Churches robbed, houses pillaged; there is nothing to be seene but burning, but slaughtered bodies, but blood; nothing is to be heard but lamentable sighes, cries, and groanes; in a word, all humanity is banished from thence, so that wee say, that warre *est bonorum mors, omnium vero malorum fons & scaturigo*: Warre is the death of goodnesse, and the life and beginning of all evill.

Now is not this face at the first sight capable to make us abhorre it, even before we perceive the least lineament, or the least draught or shadow

dow of beauty, which appears in the face of his contrary, that is of peace.

But let us see the effects of warre in the hearts where it is prædominant, certainly *ex malo cornu, malum ovum, ex malo ovo, malum omen*, Of an ill Raven, an ill egge, of an ill egge, an ill pre- sage; for as the Philosophers say, *Qualis causa talis effectus*, as is the cause, so is the effect; Eagles doe not bring forth Doves, nor warre this horrible and fearefull monster, any thing else but cruelty, rigour, and fiercenesse.

When man is possessed by any of these foolish passions, (daughters of disaster, and mothers of misfortune) then his reason is all disfigured by it, the use of it is lost, *Denigrata est super carbones facies ejus*, The functions of his minde are turned upside downe, they are like a broken clock, wherein all is in disorder, and to which there is no trusting: The royall Prophet David sheweth us the effects of it, in few words, *In mine anger* (saith he) *mine eye was troubled, my soule, and my belly were moved.*

And indeed in that case man is quite perverted, his functions depraved, hee foames at the mouth, his eyes glister, he shaketh, and sweateth all over his body,

*Ora tument ira, nigrescunt sanguine vene,
Lumina gorgoneo savius igne micant.*

As in the cloudes are formed all the meteors, all the stormes, thunders, hayles, mists, raines, fogges, that trouble the ayre, make the earth dirty, and cause a thousand incommodities to

the world, even so in the *microcosme*, or little world, wrath confoundeth all, and overthroweth all order.

But when that powerfull planet, the sunne of reason hath dispell'd and scattered the mists of those confusions, the clouds of so many disorders, then his light pierceth and passeth through all those obscure darknesse, to shine on the actions, and to put the minde in her first station and temper.

A cholerick man maketh me remember the Bee, that being troubled, stingeth him that angereth her, but in stinging, leaveth her sting in the wound, and with it her life, *Anima seq; in vulnere ponunt*: So the cholerick man thinking to wound others, killeth his owne soule, and murthereth it with his owne weapons, *patitur t. liis vulnera facta suis*.

Salomon that wise King saith, *That the Kings wrath is like the roaring of a Lyon, and against which who can subsist, and that his mildnesse is like the morning dewe.*

When the Sunne passeth through the Zodiack, and is entered into the signe of *Leo*, we endure unsufferable heat, so when wrath is joyned with power, and some likelihood of reason, it produceth strange effects.

The Lyon is a beast of an exceeding hot complexion, which causeth in his mouth so strong an infection, and stinke, that when hee hath devoured the halfe of his prey, that which he leaveth is suddenly putrifid, and corrupted,
this

this eternal fire is so violent in this beast, that it is commonly the cause of his death, happening by the corruption of his bowels.

Is not this a lovely Embleme and representation of the choleric man, whose wandering thought is so venomous, and desiring that it outstripeth, and outdoth his neighbour's good name, if he touch it never so little; in a word, wrath is a black and burnt humour, that not onely corrupteth the body, but also killeth the soule.

In the law of *Moses*, those birds that had crooked claws, and lived by prey, were not to be eaten, nor sacrificed; under the shadow of this figure let us light this torch of truth, that all that suffer themselves to be carried away by wrath, that gape after revenge and hatred, are unclean before God, and unworthy to be offered to him in sacrifice: If thou bring thy gift to the Altar, and there rememberst that thy brother hath ought against thee: *Leave thine offering before the Altar, and go thy way, be reconciled to thy brother, saith our Saviour, Matth. 5. 23.* And the royal Prophet saies, *Turne thee out of sanctuary to the Lord, Psal. 5. 7.*

Hitherto we have seen the fiercour, and malignities of warre, with some of the fruits she commonly beareth, to wit, cruelty, eldest daughter of this terrible monster: now let us contemplate a while the picture of peace her contrary, and let us taste with delectation the sweetness, and excellencie of the inestimable fruites

which she beareth, & propagates in the hearts of peacemakers, which are so great, that S^r. *August.* saith, *Tantum est pacis bonū; ut in rebus terrenis nihil gratius soleat audiri, nihil desiderabilius concupisci, nihil postremo possit melius inveniri.* Peace is so great a good upon the earth, that no pleasanter thing can be heard; nothing more delightfull desired, and nothing better found.

Saint *Bernard* in the 9. *Serm.* on the Lords Supper speaketh thus of it, The peace of this world is in the which whilest we dwell, we vanquish our enemies, we love one another, and judge not of those things that are hidden from us, that peace which shall bee in the world to come, shall be when wee shall raigne without enemies; where one shall not be of contrary aduice to the other; in a word, where all things shall bee knowne, and open to every one, and endeth thus, Iesus Christ is this true peace, because hee hath reconciled us to God his Father, by the inestimable price of his blood.

Saint *Augustine* in the Sermon of the word of the Lord speaketh thus of it, *Pax est serenitas mentis, tranquillitas animi, simplicitas cordis, vinculum amoris, consortium charitatis, hac est qua similitates tollit, bella compefcit, iras comprimit, superbos calcatur, humiles amat, discordes cedit, inimicos concordat, cunctis est placida, nescit extolli, nescit inflari, hanc qui acceperit teneat, qui perdidit repetat, qui amiserit exquirat, quoniam qui in eadem non erit inventus, a patre abdicatur, a Filio exheredatur, à Spiritu Sancto alienus efficitur, nec ad hereditatem*

Domini

Domini poterit venire, qui testimonium pacis noluerit observare. These be golden words deserving well to be knowne, and to be exactly obserued.

Peace, saith hee, is a calmenesse of the understanding, a tranquillity of the minde, a simplicity of the heart, the bond of peace, the practise of charity; it is peace that taketh away quarrels, endeth warres, appeaseth wrath, treadeth the proud under foote, loves the humble, paci fieth the quarelsome, agreeth the enemies, which is gracious to all, which is not high minded, nor proud, which whosoeuer hath received, let him conserue it, who so hath lost it, let him seeke and recover it, for hee that shall not be found in it, is disclaimed by the Father, disinherited by the Sonne, alienated from the Holy Ghost, nor shall hee ever attaine to the Lords inheritance, that would not obserue the bonds and testimonie of peace.

Now we haue heard these two pillars of the Church of God; let us hearken to himselfe, speaking by the mouth of his chosen vessell, *Coloss. 3. 15. Let the peace of God rule in your hearts, to the which also ye are called, in one body, and be ye thankfull.* And *Philip. 4. 7. The peace of God which passeth all understanding, keepe your hearts and mindes, through Iesus Christ.*

And that which should most bind us to love this Peace, is the spring or head founaine from whence it floweth; for as the warre of sinne proceedeth from the wicked one, so the peace of our consciences commeth from the Father of

eternity, from the King of mercy, as wee read
1. Theſſal. 5. 23. The very God of peace, ſanctiſie you wholly.

This peace of conſcience is a marke, and an effect of our iuſtification by faith, as wee reade
Rom. 5. 1. Therefore being juſtified by faith, we haue peace with God, through our Lord Ieſus Chriſt.

All theſe places ſhould induce and incite us to the practiſe of peace, ſince the recompence promiſed to it is ſo excellent; In a word, let us ſhut the gate of peace, with that ſaying of *Xenophon*, ἐπιήνη δοκεῖ μέγα ἀγαθὸν τῆς ἀνδραΐτης εἶναι, πόλεμος δὲ μέγα κακόν. Peace is the greateſt good can happen to men, and warre the greateſt hurt.

Blessed are the peacemakers: for they ſhall be called the children of God.

This word *peacemaker* is diuerſly interpreted by Authors, for ſome hold that thoſe are they which live juſtly, and who by their actions neuer provoke the diuine Juſtice.

Others as *Auguſt.* hold, that thoſe are meant, which poſſeſſe a very peaceable conſcience, that is, that are not agitated by the troubles of ſinne.

Others beleeve, that thoſe are they that are not Authors of quarrels, and diſſentions.

Others underſtand it of thoſe that forgive freely the injuries, and wrongs done unto them, as *Hilarius*.

The laſt, and moſt likely to be the beſt opinion, of the which number are *Chryſoſtome*, *Euthymius*, and *Theophylacte*, is, that the true peacemakers

makers are those that are themselves, and in themselves peaceable, and pacified, and that besides, that try their uttermost endeavours and power, to compound differences, and to introduce peace where dissention & disorder raigne: And this interpretation commeth nearer to the Greeke word of our Text, *εἰρηνοποιοί*, *Quasi pacem facientes, aut concilians*, Those that compound quarrels; and this interpretation is also very convenient to the charge and duty which was enjoyned the Apostles, to whom Iesus Christ spake these words, who were to keepe maximes altogether contrary to those which the world practiseth, who doth esteeme farre more those that fight valiantly, and that continue obstinately in combat, then those that make peace, and pacifie all things; now this maxime was to be practised by the Apostles, as being to fight and overcome the world, not by force of Armes, but by gentlenesse and mildnesse, as we read Saint *Luke 10. chap. ver. 5. Into whatsoever house ye enter, first say, Peace be to this house.*

Besides, the Apostles were to imitate the Prince of the Apostles, *Iesus Christ*, the true and perfect representation of meekenesse, humility, and mildnesse, as we may understand and know, if we runne over all the actions of his life, untill his ascension up to heaven: now this meekenesse proceeded from him, both by inclination, for he was the Lamb of God, and by imitation, for he was like his Father, that is not a God of

confusion, but a God of peace, as the Apostle saith, in the 1. to the Cor. 14. 33. And Rom. 16. 20. *The God of peace shall bruise Satan under your feet shortly.* And 2. Cor. 11. *Brethren live in peace, and the God of love and peace shall be with you:* It was needfull, I say, that these good Disciples should bee like their Master, whose duty and charge it was to reconcile men unto God, as we read Rom. 5. 10. *For if when we were enemies we were reconciled to God, by the death of his Son, much more being reconciled, wee shall be saved by his life.* And 2. Cor. 5. 18. 20. *God hath reconciled us to himselfe by Iesus Christ, and hath given us the ministry of reconciliation. For God was in Christ reconciling the world unto himselfe, and not imputing their trespasses unto them.*

And Coloss. 1. 20. *It pleased the Father to reconcile all things to himselfe, through the blood of his crosse.*

O what praise deserue those soules, that seeing so many dissentions and quarrells kindled, runne presently, and make hast, to bring the wholesome water of peace and quietnesse, least the continuation should cause a totall ruine, or some irreparable hurt; those, I say, are doubtlesse, and without comparison to be preferred to the valiantest Champions, that come into the field, for those overcome the bodies, these vanquish and tame the mindes, those fight for a crowne that will wither, these eternally carrie away a greene crowne of benedictions and blessings; those teare and breake their bodies, these beautifie

beautifie and strengthen their soules; In a word, the issue of the combat of those is recompensed, but by a little weake renowne, in the unconstant & different minds of men, but the end of these is an exceeding excellent glory, an eternall triumph, and trophées that never die, in the blessed remembrance of God and the Angels.

God commanded *Noah* to build an Arke of polished wood, covered with pitch, so must all faithfull Christians bee inseparably united the one to the other, by chaines of love, and bonds of concord and amity, that so they may escape from the deluge of unreconcilable hatred, and quarrells.

A ship split, and that takes in water every where, giveth feare of an infallible shipwrack, for every Kingdome divided shall fall into desolation, saith Iesus Christ, right so rough and unfociable spirits, that will never consent to an agreement, are thereby nearer their grave.

In the Arke of *Noah*, the Lyon was with the Hart, the Woolfe with the Lamb, the Eagle with the Pigeon, the Hawk with the Partridge; so the peacemaker must procure peace, not onely among his neighbours, when they are fallen out, but he must also receive into the Arke of his heart friends and foes, without distinction or difference of persons, *Thou shalt love thy neighbour as thy selfe*, saith the law of *Moses*; but the law of grace goes farther, and sayeth, *Love your enemies, pray for them that persecute you*, *Matthew 5.*

It hath beene noted, that Bees never stay their swarmes, nor build their Hives where Echoes resound, by the repercussion of the ayre, so the Spirit of grace dwelleth not in soules full of dissentions and wrath.

Whilest the Temple of *Salomon* was building, there was heard neither Hammer nor Sawe, which teacheth us, that for the building of a good conscience, there mu'tt bee heard neither the hammers of debate, nor the saw of quarrels, to the end that God who dwelleth in the temple of our hearts, may receive graciously the incense of our prayers, and accept freely of our peace offerings.

It is also noted, that the gates were made of Olive tree, which is the true symbole of peace, to shew us that the gates of our soule, to wit, our senses, must bee nothing but peace and gentleness.

When *Abraham* came from the overthrow of the five Kings, that had pillaged *Sodome*, *Melchisedeck* King of *Salem*, that is King of peace, went to meet him, gave his souldiers bread and wine, and after blessed them.

A rare picture for our designe, is *Abraham* the Father of the faithfull, who with all his souldiers, represent unto us the faithfull, who under the standard of Faith, goe fight against the enemies of their saluation, which are laden with the spoyles of spirituall *Sodome*, and returning from their happy victory, shall meete the true *Melchisedeck*, that King of peace *Iesus Christ*

our Saviour, of which the other was but lively a type and figure, who shall fill them with the bread of peace, and with wine of joy, and who will blesse them in the rest of their way, which they have to make in this life, untill with *Abraham* they are come to their desired rest, to that heavenly *Canaan*, for the which they sigh and respire.

We read in the 1. of *Kings*, chap. 19. ver. 11. that God said to *Elijah*, *Goe forth and stand upon the mount before the Lord, and behold the Lord passed by, and a great and strong winde rent the mountaines, and brake in pieces the rockes before the Lord, but the Lord was not in the winde, and after the winde an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire, and after the fire a still small noise, and God was there.* Which teacheth vs, that God dwelleth not in the windes of wrath, in the earthquakes of passions, in the fire of malice and envie, but in the tranquillity of rest and peace.

When the great *Messias*, the Redeemer of our soules, the true *Salomon*, the King of peace, came to guild and decorate the world with the brightnesse of his graces and blessings, the earth was quiet, the nations lived in a profound peace, the Angels denouncing to the Shepherds his arrivall, tuned those melodious Ditties in their sacred Hymnes, *Glory bee to God on high, and on earth peace, good will towards men*, Luk. 2. 14.

When hee entred into any house, the salu-

tation and blessing which he gave, was, *Peace be to this house*, shewing unto us by that, that the greatest good and blessing that can happen to man, consist in peace.

When hee was ready to depart out of this world, hee said to his Apostles, *I give you my peace, I leave you my peace*, as being the rarest gift after saluation, which he could give unto them, *Gen. 14. 27.*

Saint *Augustine* is very witty in these points, *Sicut spiritus humanus nunquam vivificat membra nisi fuerint unita: sic spiritus sanctus nunquam nos vivificat nisi pace unitos.* As (saith hee) the soule of man doth not quicken or vivifie our members unlesse they be joyned together: so the holy Ghost doth never vivifie or quicken us, but when we are united by the bond of peace.

Ignatius saith, ἡδὲν ὁ θεὸς ἀμεινον ἐπιφέρει. There is nothing better then peace.

And Saint *Basil* ἡδὲν ὁ θεὸς ἰδιον χριστιανὸς οὐκ ἐπινομιεῖται. There is nothing more proper and naturall to a Christian, then to reconcile and pacifie.

Let us say with an ancient Author, that peace is the salt of this life, without which it is unsavorie, and without relish.

When salt is put into the water, it melteth, and insensibly becomes liquid, but when it is throwne into the fire, it cracketh, untill it bee quite consumed; Even so. is the peacemaker, for he conformeth and fashioneth himselfe so quietly to peate and tranquillity, that hee liveth therein

therein as in his owne element, out of the which hee cannot subsist, but when either by chance, or misfortune, he findes himselfe in the midst of noyse, in the fire of disorder, and among the flames of contentions & riots, then he crieth, runneth, and tormenteth himselfe, untill by his agitation and diligence, hee have quenched and repressed all; holding this indubitable maxime, that

Candida pax homines, irux decet ira feras.

In a word, to end this discourse of politique peace, we say, that if warre be a thorne, peace is a Rose; if that be bitternesse, this is sweetnesse; if that be a storme, this is a calme weather; if that be full of mischiefes, this is full of goodnesse; if that causeth poverty, this brings and gives riches; In a word, if that killeth, this giveth life; and to end with the Poet, let us say,

Nulla salus bello, pacem se poscimus omnes.

But let us after the example of the high Priest, enter into the most holy place of the Temple of *Salomon*, and there visite that sacred arke of our consciences, within the which God will keepe his sessions: let us contemplate that inestimable peace, immediatly proceeding from the remission of our sinnes, and most particular and perfect assistance of the holy Ghost, dwelling in our soules; for it is impossible that any other, but the just should possesse that peace of conscience, seeing that betweene sinne (the devils child, and the father of trouble) and peace, and quietnesse, there is so great an antipathy,

that if sinne can set the least footing in any place, hee driveth away presently from thence peace and rest, and in their roome introduceth and breedeth therein quarrells and contentions, which like tormentors, doe miserably torture, and cruelly handle the miserable hearts where they lodge; and therefore the ancient Fathers of the Church openly pronounce, that the greatest felicity wherein *Adam* the first modell of mankinde was created, was peace of the heart, that rest of conscience, which hee possessed absolutely within Paradise, having no other care or thought, but to love his Creator, to honour his Conseruator, and to adore his God.

But after that hee was fallen from that state of innocencie, by the greatnesse of his fault, after that sinne by disobedience had driven away peace from his heart, then you see him in trouble, he flieth, he hideth himselfe, he is afraid of himselfe, he covereth his nakednesse with figge leaves, he trembleth, and dareth not answer to that terrible and fearefull voyce, which hee heard walking in the Garden, behold the first effects which his sinne brought forth.

The Royall Prophet *David*, *Psalm. 85. 10.* faith, *Righteousnesse and peace have kissed each other,* vpon which Saint *Augustine* discourseth thus;

Dua sunt amica, iustitia & pax, tu forte unam vis, & alteram non facis, nemo enim est qui non velit pacem, sed non omnes volunt operari iustitiam, si amicam pacis non amaveris, neque te amabit pax ipsa.

Righ-

Righteousnesse and Peace bee two friends, thou it may bee desirest the one, and wilt not practise the other; there bee none but wish for peace, but all will not doe righteousnesse; if thou love not the friend of peace, peace also will not loue thee.

Iustice with reason is called the mother of peace, because it goeth alwayes before, and is immediatly followed by it, *Peace is the worke of iustice*, saith the Prophet *Isaiah, chap. 32. 17* And the *Psalmist* in the *72. Psalm. ver. 7. In those dayes righteousnesse shall flourish, and abundance of peace. And Psalm. 119. ver. 165. Great peace have they which love thy law.*

From which propositions, wee draw this conclusion, that to have this peace of conscience it is needfull for us to be just, to feare God, and to walke exactly in the obseruation of his sacred commandements.

So contrarily the wicked can have no peace, because of the worme of sinne, that gnaweth continually their soules, as we read *Psalm. 28. 3. Ill lucke and unhappinesse is in their wayes, and the way of peace have they not knowne. There is no peace for the wicked*, saith the Lord; they thinke nevertheless that they have this peace, when they enjoy their pleasures; but this peace lasteth but a moment, and like their pleasure is presently followed by an extreame griefe, it is lethargick sleepe, very dangerous; it is a security, but it is carnall, it is a sleepe, but that representeth unto them a thousand apparitions, and a thousand
strange

strange visions. The wicked mans peace is like those fires which by night appeare burning in hills and medowes, the which if a man follow, they will insensibly leade him into terrible downefalls, but the true peace of a good conscience, as saith an ancient Author, is the title of Religion, the Temple of *Salomon*, the field of blessing, the garden of delights, the Angels joy, the Arke of the covenant, the treasure of the great King, the Court of God, the Tabernacle of his Sonne, the tent of his Spirit, the tower of *Sion*, the booke with seaven scales, which is to be opened upon that great and fearefull day of judgement.

Saint *Augustine* (in his Citie of God) speaketh thus of it, *Pax nostra propria, hic est, cum Deo per fidem, & in aeternum erit cum illo per speciem, talis est pax ut solatium miserie sit potius quam beatitudinis gaudium.* Our owne peace (that is the peace of our hearts) is here with God by faith, and in eternall life shall it be with him by vision: that peace which now we enjoy, is but a sparke in respect of that great fire, here it subsisteth but by faith, then it shall be effected.

In a word let us say, that the peace of conscience is a particular feeling and knowledge that God is pacified with us, that he hath blotted out our misdeedes, that hee hath cast away our iniquities from before his face, like a clowd, that wee are no longer under the Kingdome of Satan, nor of the flesh, but are received in our heavenly Fathers favour, like the prodigall child

child, that wee shall dwell in his house all the dayes of our life, and there receive those goods, joyes, and delights which he hath reserued for his children.

Hitherto wee have spoken of peace in generall, and in particular of politique peace, and of the care must bee used to bring it to passe, of peace of conscience, or with God, of the worlds, or wicked mans peace, that troubleth all them that live not like him: now let us speake of that peace which is in our selues, and of the vertue of it.

Among all the perfections wherewith our first Father *Adam* was adorned, during the state of his innocencie, mildnesse was one, at the sent whereof all living creatures ranne to him, to doe him homage, and yeeld him obedience.

Moses in the booke of *Numbers*, is called the *debonnaire*, or *gracious*, for which quality, God loved him dearely, and for a testimoniall of his love, called him to that honourable charge of deliverer, Prince and lawgiver of his people.

The King and Prophet *David* had this vertue in great measure in him, for which cause God changing his Shepherds crooke into a Royall Scepter, gave him victory over a world of enemies, that rose up continually against him, which maketh him to cry out in one of his Psalmes, *Lord remember David and his mansuetude or clemencie*. In the booke of *Leviticus*, God commandeth the Priests to offer him a Lambe without blemish for a peace offering; a Lambe

is the symbole of mildnesse, then according to that command, hee that will receive the peace-makers recompence from God, must offer him his soule full of gentlenesse and mildnesse.

The Lambe in the *Revelation* of all living creatures, was onely found worthy to open the booke sealed with seaven seales, so among all men the faithfull onely, and among the faithfull the meeke, shall bee able to open the booke of life, there to behold his name written before the foundation of the world.

The Bridegroom in the *Canticles*, calleth thus his beloved, *Come my Dove, that art in the clefts of the rocke, thy eyes are like Doves eyes, and thy cheekes like Turles, my Dove is alone, and perfect.*

Now it is familiar and common enough, that of all creatures Doves are the symbols of mildnesse, and meekenesse, for it is noted that they have no gall. And here to apply these places to our designe, let us know that the Bridegroom in this *epithalamium* or marriage song, is Iesus Christ himselfe, speaking to his Church, setting her forth by her lively colours, by the penfill of his love, shewing us in this comparison of the Dove, the perfections wherewith shee is adorned, where if wee waigh and consider diligently the force of every word, wee shall finde them all emphaticall, and deseruing a more particular search and obseruation.

He saith first *Veni Columba mea*, come my Dove, hee doth not call her my Eagle, or my
Hawke,

Hawke, for those are creatures too cruell, loving nothing but blood, and slaughter, and their humour is incompatible with the Bridegroomes bounty, who desireth that the Church (his well beloved Spouse) bee altogether like him, and therefore he calleth her my Dove, as having no gall, nor bitternesse in her soule:

When that sweet IESVS was baptized by *John in Iordane*, the three divine persons of the glorious Trinity were clearly manifested, for the majestuous voyce of the Father was heard speaking from heaven thus, *This is my well beloved Sonne, in whom I am well pleased.* Mathew 3.17.

Iesus Christ was in *Iordane*, and the holy Ghost descended from heaven like a Dove, and lighted upon him, from which place, we may draw this instruction, that if wee desire to bee called the children of God, if we wish to heare from heaven that gracious voyce, speaking to our soules, *Thou art my well beloved Sonne, in whom I am well pleased.*

If wee aspire to that great happinesse to receive the spirit of grace, mildnesse, and meeknesse in our consciences.

Let us remember that wee must be like unto sweet IESVS our example, hee was naked, so must we put off cruelty, malice, and hatred: he was in the water, even so to enjoy so great a favour, we must plunge our selues in the rivers of our teares, in the Iordane of a holy and true repentance, which may open our hearts, and con-

tinually touch them with griefe, for our fore-past offences.

It was Gods ordinance under the law of *Moses*, that when a man was uncleane, hee should for his purification resort to the Temple, and there offer two Turtle Doves.

That we may light the torch of truth within the shadow of *Moses* law, let us say, that there is nothing that more infecteth and soyleth the soule, then cruelty, debates, and hatred; It is a Gangrene that gnaweth and undermineth her, untill it seeth her absolutely possessed by wicked spirits; but the onely remedy to this obstinate disease, is, to runne to the sacred Temple of Gods divine mercy, there to offer him the gift of a mild, meeke, and peaceable conscience.

When *Noah* would know if the waters were withdrawne from upon the face of the earth, he sent forth a Dove, which came to him in the evening with an Olive branch in her mouth; also he sent forth a Raven, which returned not, because hee stayd on the dead bodies, and stinking carcasses of those which died in this inundation.

God (in this example) is represented unto us by *Noah*, our soule by the Dove, peace by the Olive branch, it is God that staying in the Arke of heaven, sendeth our soules to visite the inundations of this world, which message faithfully to performe, they do not sit on the highest and loftiest tops of Cedars, and Pine trees, for they love not vanity, nor the glory of this world,

world, they doe not pearch upon the Iuniper, nor thornes of quarrels and contentions, but upon the Olive tree of mildnesse, and meekenesse, wherewith they adorne themselves, and so prepare themselves to returne into their heavenly Country, there to give a true account of their journey.

But the Ravens that stayed upon the carcasses drowned by the flood, are those blacke and infected soules, that delight in nothing but quarrels and contentions, and who so excessively love the corruptions of this world, that they never returne to heaven, from whence they tooke their first flight.

The excellencie of this particular peace cannot be sufficiently knowne, without we consider the privation of it, that is contemplate her contrary; let us judge it by our selves, for there is no man that sinneth not, there is nothing more extrauagant in the world then a seared conscience, nothing more tossed up and downe then a soule troubled and vexed by the unquietnesse of sinne, for example doe wee seeke the meanes to revenge some injurie? presently our minde runneth and rangeth all about, to obtaine a sufficient satisfaction, Our eyes dart and cast forth burning flames of wrath, and rage; our mouth proffereth nothing but injuries, and blasphemies; our feete cannot stand still; our hands itch; our hearts vomit revenge, and our braines are so preoccupied by this damnable passion, that there is nothing but confusion to be seene,

as in a clocke out of order, whose wheelles are dismounted; these be the effects of sinne, that never gives rest to a soule, never so little touched by the venome of his passion.

Consider I pray, a malefactor how bold and secret soever his crime be, hee thinks nevertheless that all know it, the least looke altereth his face, and for his contenance, If hee thinke that to keepe off be good for him, when he is in the fields, he thinketh every bush a Sergeant, to lay hold on him, every tree a Hangman, that staves for him, and every lease that stirreth, a witnesse to testifie his wickednesse.

Now contrariwise, let us see the sweet rest and tranquillity of a soule that hath made her peace with her God, whom shee loves with all her strength, and that cherisheth her neighbour as much as her selfe, who is not puffed up with the winde of ambition, and that is not infected with covetousnesse, who laugheth at wrongs, and careth not for revenge, who goeth boldly every where, and feareth nothing, for he that is deeply in Gods favour, should be afraid of nothing; in a word, a quiet and peaceable soule studieth and busieth her selfe about nothing, but to love, serue, and honour her God, shee is alwayes betweene love and feare, love to please him, feare of offending him, a feare, I say filiall, but not seruile.

When I thinke upon this peace and tranquillity of the minde and soule, I am like the needle of a Compasse, that alwayes turnes to-
wards

wards the North of my desires, towards my Iesus, my Saviour, and my God; which is the excellentest and perfectest patterne of peace and mildnesse that I am able to chuse, or propose in this behalfe and matter: *I am* (saith he by the mouth of the Prophet *Isaiah*) *the meeke Lambe, he is brought as a Lambe to the slaughter, and as a dumbe Sheepe before her shearers, and hee opened not his mouth,* *Isaiah* 53.7.

It is a thing very frequently, and commonly knowne, that the Panther smelleth so sweet, that all other beasts come to smell to her: Our sweet Iesus is represented by her, both by her name and effects, for in Grecke *πᾶν* signifieth all, as God was defined by *Plato*.

Iesus Christ breathes forth so sweet and fragrant a smell, that it embalmeth the faithfulls soules, so speaketh the Spouse in the *Canticles*, *The name of my beloved is like oyle shed, therefore have the young maydens loved thee so dearly*: by these maydens wee must understand the virgins of finne, those that have not knowne iniquity, that love peace, and seeke after it; after hee goeth on, *Chap. 4. 11. Thy lips, O my Spouse! drop as the hony combe: hony and milke are under thy songue, and the smell of thy garments is like the smell of Lebanon.*

Wee should passe too often over the same steps and path, if we should here againe speake of the admirable and inimitable mildnesse, and tranquillity of our good Master and Saviour Iesus Christ, whose birth preacheth unto us
humi-

humility, his life peace, and his death compassion.

Let us then strive to imitate him as much as wee can possible, in our youth, being very humble: in our viril age, peaceable, and in our old age pitifull; and in all the course of our life milde, bountifull, and loving, following *Dauids* counsell, *Love peace and seeke it, for God with a favourable and gracious eye, beholds him that is studious of peace, and he heareth his most humble prayers, in the time of his affliction, Psalm. 34. 16.* Behold great and divine profits, faire and admirable rewards and recompences, that the faithfull get, by seeking after peace with God, and by having procured all the meanes of agreement with their neighbours, both in things that concerne them, and in things needfull to the union and concord of all our brethren.

Let us now heare that gracious and favourable voyce, shewing unto us the profit and recompence which wee must without doubt expect, for having beene peacemakers, it is Iesus Christ himselfe, who is not a man, that hee should lye, nor the Sonne of man, that he should repent, when he saith in our text,

Blessed are the peacemakers: for they shall be called the children of God.

He doth not onely say they shall be blessed, after their death, but they are so already, because that he makes them know in their soules, the delight he takes in it, and the goods which they shall receive, which is eternall peace, *Blessed they*

are the secte of those that bring tidings of peace, *Isaiah* 52. 7.

This particule, *For*, sheweth the reason of their blessednesse, and not the cause, for if all the peacemakers were the children of God, by consequence many Turkes and Pagans should be such, because they are peacemakers.

But the tree must be first good, before it can beare good fruit, so wee must first be the children of God, before wee can be true peacemakers, for those that are peacemakers not being the children of God, have already received their reward, that is, they have received the praise and applause of the world, which they were peacemakers to obtaine, but all that is nothing but a maske and false apparition of that true peace, which God recommendeth unto us.

In this reason of Christs, why the peacemakers shall be called the children of God, wee must note and obserue a double Hebraisme, the one in the word *Children*, the other in the verbe, they shall be called, *vocabuntur*.

The first Hebraisme is in the word *Filij*, *Children*, which in the holy tongue signifieth conforme, and like, as *Math. 5. 44. 45.* *Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despisefully use you, and persecute you, that ye may be the children that is like to your Father which is in heaven.*

The other Hebraisme is in the word $\alpha\lambda\eta\theta\iota\sigma\upsilon\sigma\upsilon\tau\alpha\iota$, in Hebrew קרא *Kara*, that is *erunt*, or *vocabuntur*, they shall be called, which is turned *erunt*,

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they shall be, whereof wee have an example, *Genes. 21. 12.* God speaking to *Abraham*, saith, *In Isaac shall thy seede be called, that is shall thy seede be.*

Of which words *Saint Paul* is an irreprehensible interpreter, *Rom. 9. 7. 8.* *Neither because they are the seede of Abraham, are they all children, but in Isaac shall thy seede be called, that is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*

The Prophet *Isaiah 36. 7.* useth the same phrase, *My house shall be called an house of prayer for all people.* And *Saint Luke* interpreting these words, *chap. 19. 46.* saith, *It is written, My house is the house of prayer, but ye have made it a denne of theeves;* and indeede this word *shall be called,* seemeth to mee much more emphaticall, and comprehending more then the word *to be onely,* because this *to be called, est in rerum natura,* is in the nature of the things, and besides, that it is knowne and published of every man: therefore *Blessed are the peacemakers,* for they shall not onely be the children of God, but also shall be knowne, and acknowledged for such, even by their greatest enemies, who before thought them to be foolish and puffanimous, but then they shall be forced to confesse that they are the true children of God, and to speake like the wicked, *Wisdomes the 5. Chap.* *Then saith she, shall the just appeare in safety before the face of them that have tormented him, and that shall have rejected his*

his labours, who seeing him shall be seased with horrible feare, and shall bee frighted to see him beyond their expectations saved; then changing their opinions, & sighing for griefe shall be in their hearts, they will say among themselues, Behold this is he of whom sometimes we laughed, and made proverbs of dishonour; We fooles thought his life madnesse, and his death infamie, and how is hee counted among the children of God, and hath his portion among the Saints?

Blessed then are the peacemakers: for they shall be called the children of God.

This word *Child of God*, is diversly taken in Scripture, and according to the Hebrew phrase, this word *Sonne* signifieth him that is vowed and ordained to any thing: so we reade Saint *Math. 9. 15. The children of the Bridechamber*, that is, those that are ordained for the wedding, cannot mourne as long as the Bridegroome is with them. And Saint *Iohn 17. 12. While I was with them in the world, I kept them in thy name, those that thou gavest me I have kept, and none of them is lost, but the Sonne of perdition, that is, he that was ordained to destruction*: but this kind of speech toucheth not our text.

But let us say that this word *Sonne of God*, is commonly attributed in Scripture either to Iesus Christ, as being the naturall Sonne of God, $\theta\upsilon\sigma\iota\omicron\varsigma$, consubstantiall, and coeternall with his Father, of the same will, $\iota\omicron\upsilon\delta\upsilon\upsilon\alpha\mu\omicron\varsigma$, and same power with him, being both true God, and true man, the divine nature neither confound-

ing, nor destroying the humane, and the humanity not being mingled and changed into the Godhead, both natures remaining entire and perfect, make but one person; He I say is called the Sonne of God, by the acknowledgement and confession of the Father himselfe, *Math. 17. 5. When Iesus Christ tooke with him Peter, Iames, and Iohn, and brought them up into an high mountaine, and being transfigured before them, they heard a voyce from heaven, saying, This is my beloved Sonne, in whom I am well pleased, heare him.* We read also the same words in the 3. Chap. 17. ver. of the same Evangelist.

The Father and the Sonne *sunt relata*, say the Philosophers, are relatives, that is, are referred the one to the other; for there is no Father, but there must likewise be a Sonne, whence I draw this conclusion, That God the Father being such, that is, having that title and quality before the Creation of the world, consequently Iesus Christ was before it, also his generation then is immediatly from the Father, as being begotten of him from all eternity, by a way incomprehensible to us; for, *In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God,* *John 1. 1.* And in the 1. Chap. to the *Hib. ver. 5.* unto which of the Angels saith he at any time, *Thou art my Sonne, this day have I begotten thee:* And againe, *I will be to him a Father, and hee shall be to me a Sonne,* *ὁὗτος μὲν ἔστι σὺ ἐγὼ σήμερον γεννητός εἰμι καὶ καλὸν Ἐγὼ ἔσομαι αὐτῷ ἕως πατέρου, καὶ αὐτὸς ἔσται μὴ ἕως υἱόν.*

Hee is not then called Sonne by adoption, or for respects of love, or for any consideration, but onely because hee is begotten of the Father before the Creation of all things, as wee reade *Coloss. 1. 15. He is the Image of the invisible God, the first borne of every creature: which is proved againe out of the 1. Chap. of Saint Iohn, ver. 18. No man hath seene God at any time, the onely begotten Sonne which is in the bosome of the Father, hee hath declared him.*

Vpon this place *Hilarius li. 6. saith, that Hoc nomine unigeniti adoptio de trinitate excluditur, & natura magis asseritur.* By this word onely begotten, adoption is excluded from the Trinitie, and nature the more confirmed.

And Saint *Chrysostome* very subtilly, *Christum non eodem modo quo ceteri hominis unigenitum dici, nam ceteros quidem quod soli ex parentibus nati sint unigenitos dici, Christum non solum quod solus ex patre, sed etiam quod singulari & ineffabili modo natus est unigenitum appellari.* Christ is not called the onely Sonne after the sort of other men, who are called such, because they are borne alone to their Parents; now Christ is not called the onely Sonne in that respect alone, that he is the onely naturall Sonne of his Father, but also because he hath bene begotten by a speciall and ineffable way.

But whither doth the winde of our discourse carrie us, why doe we touch this divine subject, more worthy of admiration then capable of description; wee shall more lively describe it by

our silence, then by our obscure representations. Nevertheless for satisfaction to our curiosity, which is never contented with reason, and that will not be contained within the limits of civility, and modesty; let us bring one onely comparison, to give us some sparke of knowledge of this ineffable generation of the Sonne of God. When a man seeth himselfe in a well polished glasse, he presently seeth his image, and the figure of himselfe, having the same markes, and motions with his, which is caused by the reflection of the species within the eye, and there is so great a relation betweene the species, and the image, that one cannot be taken away without annihilating the other; and although both the sight and reason make us see, that they are severall things, truth also and experience makes us know that those two things subsist by one onely Essence, and that both have but one and the same subsistence, to wit, that of the species opposite to the glasse.

So God from all Eternity, contemplating his divine Essence, made such a reflection upon his person, that of this reflection hee produced and begot that eternall Wisedome, which is the Saviour and Redeemer of our soules; the sooner we can goe from this matter is our best, for wee should be like them that will paint and represent the Sunne with a coale.

And indeede how should it be possible, that we that are poore Owles and Batts, should behold so great a light; how should wee that are
poore

poore Pismires stirre so great mountaines? We shall sooner put the whole sea in the palme of our hands, then wee can any way comprehend this large and spacious ocean of the divine generation, within the little compasse of our understanding.

Since then, that we cannot ascend so high, let us stop and stay our contemplation upon our selues, where we shall have a more free access; and continuing our first discourse, let us remember, that we may be called the children of God three ways, 1. First, the Scripture maketh mention of the naturall generation of Christ, individuall, and incommunicable to any other, but to him onely.

There is a filiation, or (not to speake barbarously with the Schoolemen) the Scripture giveth this title of *Sonne of God*, to the Angels and Princes of the earth, which is a title of honour and affection, as wee read *Iob 1.6. Now there was a day when the sonnes of God (that is the Angels) came to present themselues before the Lord, and Satan came also among them. And Genes. 6. 4. When the sonnes of God came in unto the daughters of men;* The seaventy Interpreters by the sonnes of God here understand the Angels: but Saint *Augustine* in the *Citie of God* by the sonnes of God, understandeth the children of *Seth*, which was a blessed family, which came in unto the daughters of *Cain*.

Among the children of God, in affection and honour are first placed, the Princes and Potentates

tates of the earth, as we read *Psalm. 82. 6. I have said ye are Gods, and all of you are children of the most high.*

And *Ierem. 31. 9. I will cause them to walke by the rivers of waters in a straight way, wherein they shall not stumble, for I am a Father to Israel, and Ephraim is my first borne.*

The third sort of the children of God, is of them that are such by adoption and by grace, as we reade *Ephes. 1. 5. God hath predestinated us unto the adoption of children, by Iesus Christ, according to the good pleasure of his will. And Galath. 4. 5. God sent forth his Sonne made of a woman, that wee might receive the adoption of sonnes. And James 1. 18. Of his owne will begate hee us, with the word of truth, that we should be a kinde of first fruits of his creatures:*

And *1. Epist. of Saint Iohn, Chap. 3. 1. Behold what manner of love the Father hath bestowed upon us, that we should be called the sonnes of God: beloved, now are we the sonnes of God, and it doth not yet appeare what we shall be.*

Athanasius orat. 2. that which is naturally begotten of another, must bee esteemed his true progeniture: but those that receive the title of Sonne onely by grace, and by vertue, receive not the right of Sonnes by nature, but onely by grace:

Quod secundum naturam ex aliquo gignitur, id vera eius progenies censendum est, qui vero ex virtute, & gratia nomen filiorum solum modo obtinent, non natura, sed gratia ius filiorum obtinent.

Ambros.

Ambros. lib. 1. de fide cap. 9. Wee are called Sonnes by adoption, but he (speaking of Christ) is such by the truth of his nature, *per adoptionem nos filij dicimur, ille per veritatem natura est.*

Augustin. Epist. 120. cap. 4. Wee were something before we were Sonnes, and wee have received that benefit to be made what wee were not, as hee that is adopted was not the sonne of him that adopteth him; neverthelesse hee was, since he hath beene adopted, and from that gracious generation is distinguished; he that being the Sonne of God, came downe to be made the Sonne of man, that he might make us that were the sonnes of men, the children of God, *Eramus aliquid antequam essemus filij, & accepimus beneficium, ut fieremus quod non eramus, sicut qui adoptatur, antequam adoptaretur nondum erat ejus filius à quo adoptatur, erat jam tamen, qui adoptaretur, & ab hac generatione gratia discernitur ille filius, qui cum esset filius Dei, venit ut fieret filius hominis, donaretq; nobis qui eramus filij hominum, filios Dei fieri.*

Many of the Fathers doe daintily describe this free adoption & filiation, for so the Greekes interpret this word *Adoption*, having no other to expresse his signification, but this word *Uioſeria* filiation or adoption, but that wee may remember, that when our first Father *Adam* fell from the state of grace in which he was created, hee became the enemy of God, for sinne by his gluttonic having sealed the dungeon of his soule, inciteth and provoketh him continu-

ally to warre against God by disobedience to his divine commaundements, and by the same sinne he made God his enemy, so that his revenging justice instantly tooke from him that faire Robe of Justice, holinesse, and innocencie, in which he was created.

But his mercie being not able to suffer that man, that maister-piece of his hands, should be for ever banished & confined within the paines and torments of hell, to satisfie his Justice, hath left some in their Reprobation, to endure and suffer the punishment due to their faults, and hath chosen and elected some to testifie in them the effect of his compassions, breaking the chaines wherewith Satan kept them bound, and that by sending into the world his onely and well beloved Sonne, who hath paid their ransom by the inestimable price of his pretious blood; and moreover, having given them liberty, hee hath besides bestowed on them the gift to be made the children of God, and co-heires with his Sonne of eternall and most blessed life: And thus it is, that wee are called the children of God in our text, children by adoption, by favour and by grace. This custome of adopting is common and familiar among men, for we see many that having cast their affection upon strange children, receive them into their houses, love them dearely, bring them up with great care, and at their lifes end appoint unto them either all, or part of their best inheritance.

Let us now draw some instructions from all this discourse, and let us say, That since God hath so much honoured us, as to adopt us for his children, that we must not beare unworthily that title, to the end that we may receive the effect of his invariable promises, to wit, the inheritance of heaven, and life eternall.

Good children strive to tread upon the holy steps of their Parents, imitating in all things their good and laudable actions; so must wee with all our power follow the steps, and imitate the actions of our heavenly Father, whose name is the great God of peace.

Let us also imitate our eldest brother Iesus Christ our Saviour, who is the true image of the Father, who exhorteth us by the mouth of the vessell of his election, to fly quarrels and contentions, saying, *2. Cor. 13. 11. Brethren live in peace, and the GOD of love and peace shall be with you.*

Let us live a blamelesse and innocent life both before God and before men, before God in holinesse, before men in justice, that so God may be appeas'd with us, and that our soules may be voyd of those feares which sinne conceiveth in the hearts of the wicked, who continually representeth, and setteth before his eyes the deposition of the witnesses, the mortall sentence of the Iudges, and the intollerable cruelty of the hangman, although offendings no man have any knowledge of his crime.

This peace is for our selves, for the rest and

tranquillity of our consciences, and for the salvation of our soules.

Let us also seeke to have peace with all the world, as much as in us lieth, let us hate noyse, and fly from ryots and contentions, that so our conversation may be pleasing to all the world, and this is the true politick or civill peace.

Let us be like Lamps and Torchcs lighted in the middest of darknesse; let vs be that water of pacification and rest, to quench the fire of quarrels and contentions, that are among our brethren, least that fire consume them to ashes: And in so doing, wee shall be true imitators of our heavenly Father, who justly stiles and calls himselfe the God of peace, and then with a great deale of right and equity, wee shall beare the blessed and glorious title of his children.

And after we have quenched and put out the trouble of our hearts, & vexation of our soules, caused by the fire of sinne, when wee shall have scattered those flames that destroy and devour that union and concord, which God hath so strictly commanded us to keepe, then shall wee be called to that heavenly *Ierusalem*, which is the Citie of peace, and there shall wee enter into the possession of the inheritance promised to adopted children in Iesus Christ our Lord, wee shall partake with him eternall blessednesse, hee shall be our head, in those divine sessions, and we shall be his members, wee shall shine as the Sun, the holy Ghost shall enlighten us, and the God of peace shall be for ever with us. *Amen.*

O Sovereigne Monarch of heaven and earth, that governeſt all things by thy providence, which to us is altogether incomprehenſible, we thy moſt humble Subjects, calling unto thee from the bottome of our ſoules, beſeech thee by the greatneſſe of thy compaſſions, that it may pleaſe thee to plant in our hearts a holy and perfect juſtice, which taking deepe rootes therein, may bring forth fruites of peace, and concord, which thou ſtraightly recommendeſt unto us in thy holy word. Make us perfectly juſt, that we may love peace perfectly, as being the daughter of juſtice; enkindle (O good God) the fire of thy love in our hearts and ſoules, that we may love our brethren even as thou haſt loved us: give us a ſpirit of gentlenes & meekenes, that we may fly & eſchew quarrels & contentions; not only in our ſelves, but alſo when we ſhall ſee them kindled among our brethren; make us knowe (O good Saviour) that thoſe enmities and diſſentions are the devils daughters, who loves nothing but noiſe and diſorder, and that peace and mildneſſe are the daughters of divine juſtice, which thou loveſt dearly, which wee muſt embrace and praſiſe, if we will be honoured with the title of thy children; and not onely be called ſo, but alſo to be indeed children of God, and heires of eternall and bleſſed life, to the which, the Father, Sonne, and holy Ghoſt bring us. *Amen.*



The fourth way to Sion.

1. PETER. 2. 17.

Feare God, and honour the King.



S rays (or Sunne-beames) follow and beare obseruance to the Sunne; As all rivers runne to the Sea, and as many lines end and terminate in their center; So there are many wayes to bring us to the Paradise of God, to *Ierusalem* above, which is our heavenly and happy Country; Neverthelesse, wee must herein use the Maxime of the Mathematicians, who hold, that the shortest line is still the rightest; also in all these different wayes of new *Sion*, the shortest is the best and surest.

When God gave his Law to *Moses* upon the Mountaine of *Sinay*, he divided it into ten commandements, which are so many perfect wayes to conduct and bring us to heaven; for IESVS CHRIST (the sweet Saviour of our soules) being

ing himfelfe descended from Heaven, to fhew and point us our this way; hee drew a fhort Compendium and Abridgement of all thefe Ten Commandements of the Law, and reduced them to two, as wee fhall finde it written in the 22. Chapter of *S^t. Mathew*, where wee fee him difputing againft a Doctor of the Law, who demanded of him which was the firft and greateft Commaundement; and Iefus answered him, *Thou fhalt love God with all thy hart, with all thy foule, and with all thy minde*, which is the firft and greateft commandement; and the fecond is like unto it; which is, *Thou fhalt love thy neighbour as thy felfe*; and of thefe two Commaundements depend the whole Law and the Prophets, as our Apoftle *Saint Peter* (in the imitation of his bleffed Mafter *Chrift*) after hee had instructed and admonifhed his faithfull flocke, in all their duties, in the precedent verfes of our Text; hee drawes an abridgement of all which concerned their faluation, when he faid,

Feare God, and honour the King.

Τὸν θεὸν φοβέσθε, τὸν βασιλεῖα τιμᾶτε.

In thefe words, we have all the instructions which we muft praftife in our foules and bodies concerning thofe divine and humane duties; which wee muft convert, and reduce into praftife; which wordes (naturally divide themfelves) into two feverall branches, or heads, (to wit) 1. the *feare* which wee ought to beare unto God: and 2. The *honour* which wee muft obferve and give to the King.

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The sweetest, and most pleasing sacrifice which we can offer up unto the Lord Almighty, is a heart replenished and fraughted with the feare of his holy name, a minde trembling before his sacred Majestie, and a soule terrified with the sublimity and greatnesse of his fearefull judgements, as the royall Prophet affirmeth in *Psal. 2. 11. Serue the Lord with feare, and reioyce with trembling*; And againe *Psal. 2. 7. I will come into thy house in the multitude of thy mercy, and in thy feare will I worship towards thy holy Temple.*

We can offer up no sacrifice so pleasing, nor performe no action or duty so acceptable to God, as when wee adore him in all feare, and reverence him in all astonishment & trembling, which lively depaynteth and prefigureth his Greatnesse and Magnificence, perfectly demonstrateth us our Duties, and witnesseth our humility and obedience, which is exceeding delightfull, and pleasing to him.

That Romane Emperour perspicuously expressed and deciphered the excellent power and effects of this feare, when he caried for his Motto and Devise, *Oderint dum metuant*, Let those hate me that will, so they feare me; shewing thereby what small account and esteeme hee made of the hatred, and how dearely he prized and respected the feare which hee would have given and borne to him.

Morall Philosophers affirme and say, That Love and feare are two sister germanes, because the one is conjoynded to the other, and both
linked

linked together produce one & the same effects; for still the Lover is in care and feare of the thing beloved; whereas wee never feare to lose that which wee hate, but that which wee love dearly, and cherish tenderly, and both of these together produce the conseruation of their object. But this distinction takes no place, but here on earth among creatures, and doth neither regard nor looke up towards Heaven to God the Creator; For God is all Love, but he can never be capable of alteration or defect, as is that feare which he hath left and given unto man for his portion and inheritance.

So he which is possessed with a perfect feare, to offend his God, or to lose his favour, he is linked and joyned to God with the Gordian knots of his love, which are then wholly made indivisible and inseparable; and the Love of God conjoyned with the feare of man, caule the conseruation of the soule; and this it is, where the Apostle Saint *Peter* tells us in our text, *Feare God*, By which word *feare* wee must not understand, a cowardize, a pusillanimity, or any irregular passion, which freezeth our blood in our veines, which causeth our hearts to pant and beat with an incessant motion, which calls and attracts our blood from all parts of our bodies; to come to assist and succour our heart, which shuts and hoodwinkes our eyes against reason; and imagineth, that all objects whatsoever presented to us, have all together conjured and conspired our ruine; as those who fly from a battaile, feare

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every

every bush which they see or meete with to be their enemies, who purposely pursue them, and runne every where to kill them: Or else as those who are led to their executions and deaths, whom feare doth so powerfully seize and surprize, that by these passions and effects, it in a manner deprives them of life, before they think thereof, the which wee can testifie and approve by many irrevocable precedents and examples.

No, no: It is not of this defect of judgement, or of this cowardly apprehension and feare, which our Apostle tells us of; but it a holy, just, and commendable feare, which we ought to have and retaine, in bearing an admirable respect, and honour to the Creator and conseruer of our bodies and soules; As to feare and tremble before the terrible throne of his divine Iustice, and by not rashly abusing of his favours and mercies, so liberally, so bountifully extended to us, because his presence is a consuming fire, which devoures and consumes to ashes, all those who unreverently approach his sacred Throne, his most holy hill; as heretofore hee forbad the children of *Israel*, not to approach mount *Sinay*, because hee was there purposely to speake with his servant *Moses*: But not to stay any longer on this point, let us say with the Philosophers and Theologians, that there is generally two sorts of feare (that is to say) Divine and Humane, which againe subdivide themselves every one into three severall parts and branches;

The Humane feare compriseth and comprehendeth:

1. The Naturall, which hath wholly buried in her, the senses, all Philosophy, and the strongest and most assured courage cannot hinder him from shutting his eyes at the suddaine surprise of a flash of lightning, or at the feignednesse of a hand, which unexpectedly approacheth our face; or that we withdraw not, or turne not our head from the sight of a fearefull precipice; or that a suddaine crack or noyse doe not at first hearing terrifie or astonish us:

Primi illi motus non sunt hominis,

The first motions (or terrours) are not in our power.

2. Corporall, whereby wee naturally abhorre Death, and feare to expose and cast our selues into danger.

3. Mundane, (or worldly) whereby we feare to lose our wealth, honours, and dignities, but it is of neither of these sorts of feares, which our Apostle speakes unto us, but onely of *Divine feare*, which likewise streames forth in three rivolets:

1. Servile; whereby we feare God, for the apprehension we have of the infernall tortures and torments of Hell, and this degree and sort of feare is not good of it selfe, because it hath no good object, nor is made or formed to a good end; neverthelesse, it is held and termed good, because it conduceth to good.

2. Initiant, which lookes two wayes: 1. to-

wards the torments wee feare: 2. towards the glory we desire, and it is also termed, entwoven, or mixt, because it is composed both of a good and bad feare.

3. Filiall, which is the last and best sort of divine feare, whereby we love God not only for our owne glory, or for the apprehension of torments, but for his goodnes, excellency, perfection, and in a word, for and in regard of himselfe.

Saint *Bernard* lively describes, and pertinentely represents those three sorts of feare: 1. *Ne cruciemur à gehenna*: 2. *Ne exclusi à visione tam inestimabili gloria privemur*: 3. *Replet animum sollicitudine ne deseratur à gratia*.

Which is to say: The first feare apprehends torments; The second, the privation of glory; and the third wholly possesseth our hearts and mindes with care and anxiety, as fearing not to lose Gods grace and favour.

The servile feare is attributed to the wicked.

The filiall, to the good, I meane to those who are the children of God.

The Initiant (or intermixed) is proper as well to the good, as the bad, and also it is the most frequent and generall.

Those three sorts of feare are so many wings, which conduct, cleave, & soare us up to heaven; The Servile begins first, which denounceth to sinners eternall death and damnation, and that sharpe and sensible apprehension to be devoured with the flames of hell fire. It opens him the gate to be sorrowfull for his offences, which threaten

threaten to precipitate him in that unquenchable fire, and afterwards entering into a firme and lively repentance for his former sinnes, hee begins to conceive the future felicity and glory of Heaven, for the love whereof hee partly resolves to forsake and abandon sinne: as *Salomon* saith, *By the feare of the Lord men depart from evill*, *Prov. 16.6.* Although neverthelesse that hee doe it, partly for feare of punishment which will infallibly follow him; and after that, it againe leades him into this perfect filiall feare, whereby he so infinitely loves God, that hee had rather dye, then offend him in the least thing of the world; so neerely he loves him; so deerely he honoureth and adores him.

St. Augustine makes onely two sorts of feare, (to wit) *Filiall*, and *Servile*, and makes them different in this, That the *Servile* hath for object *malum pœne*, the evill of punishment, and the filiall *malum culpæ*, the evill of guiltinesse; *Illo timetur ne incidatur in tormentum supplicij, isto ne amittatur gratia beneficij*: By the first, wee feare the torments of hell fire; By the second, wee feare to lose the grace and favour of God.

It is this faire, this sweet spirituall vertue, which gives us admittance and entrance into the closet of God; which openeth unto us the treasures of his favour and mercy, and which makes us enter into the possession of life eternall; *For those who feare the Lord shall behold his face, shall have prosperity, and see good dayes*, saith the royall Prophet King *David*, *Psalme. 34. 11.* It is

this feare of the Lord, which makes men prosper on earth, as saith *Salomon* the Prince of wise men, and the wisest of Princes, *The feare of the Lord prolongeth dayes, but the yeares of the wicked shall be shortned, Prov. 10.27.* This wise King, in all his afflictions and troubles, had still his recourse to the feare of the Lord, which was his fortresse, his Sanctuary, his comfort and consolation, as wee shall read in the 14. Chap. of *Proverbs*, *In the feare of the Lord is strong confidence, and his children shall have a place of refuge, The feare of the Lord is a fountaine of life to depart from the snares of death:* He againe teacheth us, that wealth is unprofitable, yea prejudiciall to us without this salubrious, this sacred feare of God, & that poverty is to be preferred before fading and perishable riches: *Better is a little with the feare of the Lord, then great treasure and trouble therewith.*

This feare of the Lord, is (as it were) *Jacobs* Ladder, whereby the Angels (of divine consolations) descend upon us on earth, and our holy prayers, and religious thoughts and meditations ascend unto Heaven. This Ladder hath three principall steps; *As the feare of the Lord makes us ascend unto Iesus Christ, which is our wisdom: for through and by God he hath made us wisdom, 1. Cor. 1.30.* Iesus Christ leades us to God his Father, and God receives and lodgeth us in Heaven, and therefore we first feare him, if ever we hope or thinke to enter into his favour.

This feare of God, is the head spring and fountaine, from whence wee draw and exhaust the

the sacred mysteries of our salvation; and *David* tells us in formall and expresse termes, *That the feare of the Lord is the beginning of wisdom*, *Psal. 111. 10.* Thereby to teach us, that all this knowledge and learning whereof men vaunt and glory, is nothing else but pure folly, if it derive not his Origen, or beginning from the feare of the Lord. This feare is here taken for the principle of wisdom, and Iesus Christ himselfe (in many places of Scripture) hath assumed and taken the title of *Wisdom*, because he is the wisdom of the Father, as wee reade in the former alledged Chapter of *1. Cor. 1. 30.* But in the book of *Genes. Chap. 31. 42.* He himselfe is by *Moses* called *the feare of Isaac*; *Except the God of my Father, the God of Abraham, and the feare of Isaac had beene with me, thou hadst sent me away empty.*

But here the best Interpreters, by this *feare of Isaac*, doe understand the second person of the Trinity, Iesus Christ our Saviour, who had not yet assumed and cloathed our humane nature, and of whom *Isaac* was the true type and figure, It is an excellent question of *Saint Augustine* (in his *Citie of God*) that is, If this filiall feare after the death of the faithfull Children of the Lord remaine with them in Heaven yea or no: Those who maintaine the contrary, fortifie themselves from the Apostle *Saint Iohn, Chap. 4. ver. 18.* *There is no feare in love, but perfect love casteth out feare, because feare hath torment, and hee that feareth is not made perfect in love, from whence they argue,*

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Where there is perfect Love, there is no feare.

But among the Saints in Heaven there is perfect Love.

Therefore among the Saints in Heaven there is no feare.

And from the same place and passage of Saint *Iohn*, they derive and draw another Argument thus:

All feare is accompanied with torment.

But in Heaven there is no torment.

Therefore in Heaven there is no feare.

They say (moreover) That this feare should then deprive them of their rest and repose, and consequently that they could not enjoy a perfect felicity, whiles they were troubled and tormented with any apprehension or feare. Others answer, That the Apostle Saint *Iohn* understands not to speake there of a chaste and filiall, but of a servile feare, and to fortifie and support their opinion they alledge, the *Psal.* 19. 9. *The feare of the Lord is cleane, enduring for ever.*

And Saint *Augustine* expounding this sort of feare, saith, *Non enim est timor exterrens à malo quod accidere potest, sed tenens in bono, quod amitti non potest*; This kinde of feare makes us not apprehend any evill which can befall us, but makes us so to keepe fast good, that wee may not lose it; And afterwards he againe addeth, *Timoris Casti nomine, ea voluntas, significata est, quo nos necesse erit nolle Peccare, non sollicitudine necessitatis, sed tranquillitate charitatis*, He sayes, that by this

name

name of chaste feare, is signified, the will whereby it is necessary, that we will not sinne, not for the care of necessity, but for the tranquillity of Charity. Hee then concludes, that indeed Servile feare cannot enter into Heaven but onely the filiall, and yet (notwithstanding) it must be after it hath lost the effects which it produceth in this present life, (to wit) this naturall apprehension, whereby shee feares that the soule falls from the State of Grace: No, no, this feare in Heaven shall be but a perfect reverence, honour, and piety, and a full and absolute devotion, which wee shall beare to the service of GOD; whereby every one seeing the divine Majestie, shall profoundly and perfectly study to serue and honour him in all reverence: And for this cause it is why the 70. Interpreters have turned *Timorem Dei*, the feare of God, into this Greek word *Θεοσεβειαν* (to wit) *Dei pietatem*, the piety which we beare to God, and so it remaines true, which the Prophet *David* had said long before, *The feare of the Lord is cleane enduring for ever.*

In this Elementary world, the feare of God is the most assured way to goe to celestially *Hierusalem*; Those who have not beene to a place, if they foolishly & rashly runne athwart fields, they then runne a great hazard to goe astray, and to lose themselves among woods or bryars, or peradventure to fall into the hands of cruell and mercilesse theeves: So those who will ascend to the top of the holy Mountaine of sacred *Sion*; If they are not curbed and retained by the

golden bridle of the feare of God ; If without wisedome or judgement they runne over craggie rockes full of thornes and bryars (for such are the wayes to *Sion* & Heaven) without doubt they will fall into the error of precipices , or else they will serve for prey , or feuell to eternall flames.

The feare of God , is the pledge and seale of his love and favour , the which hee placeth and planteth in the midst of our hearts , when he will call us to him , and conferue us to his service ; For he hath united and tyed us to him with the linkes and chaynes of his love in his owne house ; Hee for ever makes us his domesticall servants, yea, his heires and adoptive children, and in this quality hee makes vs to enter into the inheritance of eternall life above in Heaven with Iesus Christ his only welbeloved Sonne, who is our eldest Brother ; Neither are they phantastick imaginations , or light presumptions , which must make us beleevethese things, for it is God himselfe which hath pronounced them by his Prophet *Jeremy, Chap. 22. 39. 40.* *I will give them one heart and one way, that they may feare me for ever, and I will make an everlasting covenant with them, that I will not turne away from them to doe them good, but I will put my feare into their hearts, that they shall not depart from me.*

The feare of the Lord takes place among the rarest presents , and richest Iewels which the Holy Ghost discovereth to his Ele& , and it is the entry to the greatest , which is wisedome it selfe ;

selfe; for as *Salomon* saith truth, *The beginning of wisdom is the feare of God*: For when the Holy Ghost will operate in the heart of any man, hee then stampe and markes him with his seale, which is the feare of God, and then conducts him by degrees unto the very last point of perfection which is wisdom, or the perfect knowledge of sacred mysteries, as wee read in the Prophet *Jeremy*, Chap. 11. 2. *The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsell and might, the spirit of knowledge, and the feare of the Lord.*

The old proverbe saith truly, That feare and diffidence is the mother of security, for when we feare our enemy, and are vigilant over his actions, then we prevent his ambushes, & avoyd his power. Let us remember that *Sathan* (the deadly enemy of our soules) watcheth still at the doore of our hearts, as a roaring *Lion* attending to devoure his prey, so that if wee have not still the feare of God before our eyes, to avoyd the nets and ginnes which he layes in the way for us, we shall become his prey and food. But if wee stand upon our guards, and no way feare his assaults or threatnings; then hee will infallibly fly from us both with hast and shame; For God commonly bestoweth his graces and favours, to those who feare to offend him, and hee distributeth and imparteth his richest treasures to those that serve him with reverence, feare, and trembling: Wee reade *Acts* 2. *That when the day of Pentecost was fully come, they were*

all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty winde, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sate upon each of them, and they were all filled with the holy Ghost. First this great noyse, this impetuous winde, which shaked all the house at the comming of the holy Ghost, serves to teach us, that those who feare God, and who tremble under the authority of his all powerfull hand, are those whom he visiteth by his holy Ghost, and whom hee replenisheth with his benefits and graces, as he did here his Apostles. We read in Saint *John Chap. 20. 19.* *When the doores were shut where the Disciples were assembled for feare of the Iewes, that Iesus came and stood in the middes of them, and sayd, Peace be unto you:* And what is this but a lesson to teach us, that the children of God should keepe their hearts close, and fast shut for feare of vices, sinnes, and offences; whereunto the devill (denoted by the Iewes) doth every day by a thousand snares and artifices, seeke to seduce and draw our soules to eternall death: Those people, I say, when they were shut up for feare, then God came and visited them, and gave them his peace as he did to his Apostles.

Moses receiving the tables of the Law upon Mount *Sinay*, *Exod. 19. 16.* So many stormes, so many claps of thunder, and flashes of lightning fearefully fell upon the heads of the children of *Israel*, that they were all astonished with horreur and

and trembling: But they were presently exempt and freed from this feare, when *Moses* brought them the contract of their alliance, written with the proper hand of God; so when wee exceedingly feare and reverence God, then speedily he makes a firme friendship and alliance with our soules.

Whiles the children of *Israel* had the feare of God before their eyes, they were fraughted and replenished with a thousand blessings; preserved from a thousand misfortunes; by a thousand miracles they were preserved from bondage and slavery, by a thousand prodigies they past thorow the red Sea, drew water out of Rockes, and were fed in the wildernesse with Manna and Quayles from heaven. But as soone as (by their impious and treacherous Idolatry) they had cast off the yoke of the sweet and gracious feare of God, and shut their eyes against the judgements of the ever living God, and instantly after they had adored the golden Calfe, then God sent flying Serpents who slew them by thousands, which sheweth and teacheth us, That those who walk uprightly in the pathes of Gods commandements, and are marked with the seale of awfull feare, are still filled with his blessings and benefits; but the perverse and obstinate, who cast away the snaffle, they I say, stumble at a thousand miseries and misfortunes, and being forsaken and abandoned of G O D, they are exposed and precipitated to eternall death, and given in

prey to that olde Serpent the devill.

The auncient Pagans have perfectly and truly depaynted feare, when they said it was all environed with fire and flames, as Love; and so they understood of corporall and Mundane (or worldly feare) and likewise of divine feare, concerning their false imaginary Gods. Here we will doe as *Noah* did; Wee will make use of sinners to build the Arke of our salvation, or as *Salomon* did of the timber & stones of King *Hiram*, to build the temple of the Eternall, *1. Reg. 5.* That which Pagans have spoken without knowledge, wee will speake with reason and knowledge, That all sorts of feare, is a fire in our soules, which scorcheth and consumes us as long as it remaines there: But let us here endeavour particularly, to consider the Analogies and resemblances, that there is betweene fire, and the feare of God, which is the subject of our text.

Fire is a furious, hastie, and active Element, and so likewise are the points of apprehension and feare; Fire is the cleanest, the purest, the wholsomest of all Elements; It cleanseth, it purifieth, it drives out all filthinesse and corruption; as being neither able nor capable to suffer in it selfe any impurity, for it either consumes, or expells it; And all this agrees well with the feare of God, which is the most wholsomest Physick that we can take to purge our selues of sinne, and to purifie our hearts of all vncleanesse; for there is no vice but it will purge and reject;

reject ; Fire is an Element which consumes and devoures all that is presented to it, and the feare of God is a coale and flame , which devoureth all our concupiscences.

To make straight a crooked peece of wood or timber, wee use fire , thereby to make it become more soft and flexible. So to replace soules in the way of life, when they are either crooked, or gone astray , in the by pathes of vice, then the feare of God, of all other remedies is the best and most soveraigne.

Fire (by *Antiperistase*) as it heates those who are cold, so it refresheth and comforteth those who are hot ; The feare of God heates and enflames those soules to doe well , who are most frozen in piety ; and contrariwise , it cooleth those who are most enflamed with their burning sensualities and concupiscences.

To venemous Apostumes, mortal Gangreens, and desperate discases, wee for the last remedy apply Irons and fire to cure it.

To sinners inveterated in their wickednesse, and as it were despairing of their salvation, wee must apply the Iron and fire of the feare of God, to make them apprehend and know his divine judgements if they remaine impenitent, and vnrepentant.

Historians report, that the Arabian Phoenix, (the onely bird of his race) is accustomed every five hundred yeares, to build an Artificiall nest, whereunto the rayes of the Sunne reflecting and darting , it at one time reduceth to ashes both
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the worke and the workman: So if wee desire to revive to the love of immortall beatitude and celestiaall felicity, wee must set fire to our vices, by the art and flame of a true and lively repentance, and burne them all together in the feare of God.

All the world is a field richly strewed and diapred with the miracles and wonders of God, whereof man is the principall Master-peece, and the chiefeft workmanship of his hands; and the sacred Scriptures are as it were the Epitomie and Compendium thereof, wherein I every way see nothing but Gods love (of his side) towards man; and read nothing but subjects of honour, and causes feare of man towards God; But among divers other places, I finde one exceedingly agreeable and concurring with our text, which is *Daniel Chap. 2. 32.* concerning the Statue which *Nabuchadonoxer* saw in his dreame, *The head of this Image was of fine gold, his brest and armes of silver, his belly and thighes of brasse, his legges of iron; his fiete part of iron and part of clay, a stone was cut out without hands, which smote the Image upon his fiete that were of iron, and brake them to peeces, and having broken them, the Statue fell backwards, and was reduced to Summer dust.* This Statue doth lively represent unto us a sinner; By his golden head, I understand Pride, Vanity, and Ambition, which fumes and swims in the head of a sinner, who esteemes himselfe as pretious as gold, and as rare as Pearles; His brest and armes of silver, markes unto us his affection

fection to covetousnesse, as having all his desires every way bent and levelled to rapine and extortion; His belly and thighes of brasse, represents unto us his voluptuousnesse and insatiety; His legges of iron shew us his cruelty; His feete of earth depaynts us his weakenesse and fragility; and this stone cut without hand from the mountaine of *Sion*, is the feare of God, which God casts and rolles at our feete, to beat us to dust, and to make us consider the nothing from whence we came.

The world, the flesh and the devill (the professed mortall enemies of our soules; who will never want subtilty or malice to make us stumble in the way to life) seeing that this feare of God is a soveraigne Antidote against all the diseases of the soule, not being able to diminish its vertue, by their artifice and deceipts, at least they will make us lose the rellish thereof, by their insinuations and perswasions, figuring us out this feare of God to be so hard, sharpe, and bitter, that it is impossible for us to enjoy any rest, or tranquillity of minde, as long as wee are possessed of that passion; That the wayes to heavenly *Sion*, are not so craggie and difficult, but that they are all paved with filke, with delights, and contentments; But the faithfull man fearing God, ought to be as wise as a Serpent; Hee must stop his cares to this false Imposter, and Inchanter, who would surprise him to strangle him; Hee must remember the words which Christ Iesus spake and dictated to him

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by Saint Luke, *Acts* 14. 22. We must thorow much tribulation enter into the Kingdome of God. And againe by Saint Mathew 7. 13. Enter yee in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction.

No, no, let us not flatter our selues, there are no Roses without prickles; we shall never obtaine and carie away the incorruptible Crowne of glory before wee have first fought the good fight, wee shall never put our foote in celestiall *Canaan*, before wee have first past the red sea of the afflictions of this life, and departed forth of the wildernesse of our sinnes, and in a word, before we have fought with the infernall Gyants and Devils, who strive and endeavour to prevent and hinder our entry thereinto.

For it is absolutely impossible, ever to possesse or enjoy the love of God, here belowe in Earth, or much lesse above in Heaven, before we have first sworn to him, a perfect feare, honour, and obedience, *Amoris Ianua timor est*; The feare of God, is the entry and gate to his love, as also Love is a feare entermix'd with care and anxiety, *Res est solliciti plena timoris amor*.

In the 19. Chap. verse 4. of the 1. Booke of *Kings*, the Prophet *Elijah* flying the persecution of Queene *Iezabel*, being weary of his way, hee fate downe & slept under a Juniper Tree, where an Angell came and found him our, and caried him a Cake baked upon coales, which hee pleasingly eate and relished, and so satisfied his heart and stomacke for forty dayes and forty nights, after

after which they came to the mountaine of *Oreb*, the place of his refuge and security. This *Iezabel* is the devill, and this Prophet may lively represent unto us our soule, which of all sides is persecuted by this cruell and implacable enemy, who flying his assaults, if shee come to repose her selfe under the sharpe Juniper of a truly holy and filiall feare; Then without doubt the Angell of Divine consolations, will bring him the bread of Love, favour, and mercy, baked upon the coales of his affection, and the good will and clemency of God, which will then refresh and replenish our hearts and soules during all the pilgrimage of this our mortall life, untill wee are arrived to the mountaine of *Sion*, which is the centre of our desires, the residence of our delights, and the impregnable Fort and Castle of our felicities.

I finde Saint *Augustines* comparison to be every excellent and pretty, upon *Feare and Love*, and that we must passe thorow that, before wee can arrive to this; Hee sayes, that feare is as a Needle, and Love as the silke which it drawes after it; The Needle is sharpe, hard, and piercing, but the silke is soft, faire, and pleasing; Feare is indeede a sharpe and distastfull passion, but that which doth sweeten, lenifie, and cure his prickings; it is love which immediatly followes it, being fraughted with courtesie, goodnesse, and favour; Wee must not therefore apprehend the small stings of Bees, because they afterwards promise to delight & satiate us with
V 2 their

their honey, which distills and flowes from the rocke of our salvation; And it is the Enigme of *Sampson* to the Philistims; from the bitter came sweet; from the rage and gall of the Lion, issued sweet honey to delight and refresh *Sampson*; If *Iesus Christ* (the true Lyon of the tribe of *Iuda*) had not endured for us the bitter and cruell death of the Crosse, then wee had never tasted the excellent vertue of the honey of his resurrection: Indeed to flesh and blood the *Feare of God*, is as it were a kinde of gall and bitternesse, because it daunts, and out-braves his passions, and it still keepes him waking, as we doe to wild birds, thereby to tame him, and to make him quiet and docible; and so to instruct and civilise him to the service of God. It still shewes him the eminent dangers wherein hee will ingulph & precipitate him, in offending his God, but still with an indulgent intent to prevent and hinder him from it, *Pondus timoris est anchora cordis*; The burthen which feare caries with it, is the hearts anchor; to prevent that it bee not reversed, and overblowne by the waves, nor of all sides split and shipwrack'd by the violence and impetuosity of tempestuous passions, which without intermission assaile and beat upon it; *But the mercy of the Lord* (saith *David*) *is from generation to generation upon all those who feare him.*

In a word, (and so to draw to the conclusion) of this part of the Text, the two principall pillars of Christian Doctrine, and the two firme and vnremoveable foundations there-
of.

of, is *Feare and Love*, which are the two proper meanes to containe the godly, and to retaine the wicked in the observation of Gods Commandements; The wicked by *Feare*, the godly by *Love*, as the Poet speakes, but morally, in a Christian sense and language:

Oderunt peccare mali formidine Poene.

Oderunt peccare boni, virtutis amore.

The wicked abhorre to offend for feare of punishment, and the Godly will not be drawne to sinne, because of their love of vertue.

But here fearing least I should runne astray, and so lose and ingulph my selfe in this great and vast Ocean of *the feare of God*, it makes mee rowe aboard, thereby to gaine the desired shore, and so to treat and discourse of the second part of the Text, which is *Τὸν βασιλέα ἡμῶν*, *Honour the King.*

The two noblest and most excellent offices, which the Angels, and blessed soules enjoy above in the triumphant Church, are the vision of God, and the ordinary action of glorifying and honouring God, about the which they are eternally imployed, and therefore the holy Ghost to fashion and dispose us here belowe in the militant Church, to glorifie in time his sacred Majestie in heaven, commandeth us in our text likewise, to *Honour the King*, as being the true Image and lively representation of that great King of glory, of the Father of Eternitie, of the mighty God of Hosts, *Feare God,*

saith hee, and *Honour the King.*

Divine, and altogether admirable words, as being the summe and abridgement of all the duties which we ought to practise in this world, both in body and soule, both for the morall and spirituall life, the performance whereof brings us to absolute perfection; for if we feare God, wee serve him, and never offend him; and in honouring the King, besides the performance of our duty, wee obey the Commaundement of God.

So these 2. commandements are so straightly link'd and joyned together, that the breach of the one, is the violation of the other; for we cannot displease the King, without offending God, nor offend God, without violating the Kings lawes.

Let us see what that chosen vessell saith, in very earnest and pressing words, *Rom. 13. 1. Let every soule be subject to the higher powers, for there is no power but from God, and all authority is given from the Lord;* which is the reason of the commandement, followed presently with a threatening; wherefore who so resisteth the power, resisteth the ordinance of God, and therefore incurreth condemnation, for the Prince beares not the sword in vaine, seeing he is the servant and minister of God, to punish evill doers, therefore must ye be subject not onely for feare, but also for conscience sake; and therefore pay ye tribute, because they are the ministers of God ordained to that end, *Give then unto every one*
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his due, tribute to whom tribute, custome to whom custome, feare to whom feare, and honour to whom honour.

Before we enter into an exact and particular exposition of the words of our Text, wee will examine the consequence of this commaundement, and as those who desire to know the sweetnesse and goodnesse of water, ascend to fetch it from the spring, that wee may esteeme the more the excellencie and greatnesse of this commandement; we must observe, that this ordinance is not made by men, either to flatter Kings, for feare of their soveraigne authority, but that it is Gods owne ordinance, dictated unto our Apostle by the holy Ghost.

Which brings great matter of consolation, to those who with zeale undertake the execution of it, knowing that God loves those that feare him, and blefseth those that are obedient to him.

And contrarily, it must greatly terrifie the disobedient, when they remember the infallible threatnings, and the irrevocable sentence, pronounced by Gods owne sacred mouth, saying, *Cursed is hee that breakes the least of these commandements, Math. 5. 19. Cursed is hee that shall not be permanent in all the things written in the book of the Law, to doe them, Deut. 27. 26.*

We must againe note, that the Commandements of God, are like the Sciences which are more or lesse esteemed, according to the nobility and excellencie of their object, for as
that

that affection and charity which we owe to our neighbour, without comparifon gives place to that extreame and infinite love which wee owe to our God, and heavenly Father; fo the honour we are to beare to all men in generall, is fo much inferiour to that we owe the King, as his dignity is elevated above that of other men; and therefore you fee, that as foone as our Apostle commandeth us to feare God, hee addeth prefently, *Honour the King.*

Shewing by that order, that the honour and fervice due to the King, immediatly followes that which wee owe to God, and therefore a great fervant of God of our times, expounding thefe words, faith after *Tertullian*, That in the performance of thefe two precepts, the Chriftian makes himfelfe perfect, both for the religious and morall life, for in fearing God, hee walkes through the pathes of juftice, holineffe, and innocencie, which leades in the end to eternall felicity.

And in honouring the King, he obferves his lawes, and by thofe meanes buildeth up for himfelfe a delightfull reft, and an incomparable felicity.

But becaufe it is to undertake to fayle over a boundleffe and bottomleffe Ocean, if we fhould goe about to alledge here all the places which we might cite out of the Fathers, and many others; let us hearken to the holy Ghof, in the moft common places of Scripture, and imitating the Ifraelites, we will onely take fome few drops

drops of water out of the land of *Edom*, and shew onely the springs asafre off; we will passe over quickly, like the dogge of the river *Nilus*, least some Crocodile, thirsting after our innocencie, should open his stinking mouth to accuse us, as though our intention were other, then tending to the service and glory of God, which is the onely centre, unto the which all the lines of our intentions immediatly tend and ayme.

Wee very easily learne the definition, or description of this word to *Honour*, in the 6. Chap of *Esther*, when *Abashueroesh* asked *Haman* what should be done unto the man whom the King would honour; *Haman* thinking the King spake so for him, invented all the wayes and meanes hee could, to enjoy and encrease this honour; therefore he answered the King thus, *As for the man whom the King will honour, let them bring for him royall apparell, which the King useth to weare, and the horse that the King rideth upon, and that the crowne royall may be set upon his head, and that one of the greatest Princes should goe before him, and proclaime, Thus shall it be done unto the man whom the King will honour.*

In this ample description of *Honour*, we note the definition of it; to wit, to give glory, to doe homage to any one, to seeke all the meanes that may be to advance his credit, and encreate his reputation through all the world, and thus that cursed *Haman* thought to be honoured.

But this word to *Honour the King*, in that

sense that our Apostle takes it, is like to that honour mentioned in the first Commandement of the second table, *Honour thy Father and thy mother*, which signifieth in generall, to serve, reverence, obey, assist those whom wee honour, and of that reverence, obedience, and assistance, Saint Paul speaketh expressly, *1. Tim. 5. 17. The Elders that rule well, are worthy of a double honour*, where observe and note, that by the first honour, hee understandeth a civill and common honour, like that which is due to other honourable men; but by the second honour hee understandeth a subvention, and reward of his labours, as it appeareth by the following words, *Thou shalt not muffle the mouth of the Oxe that treadeth out the corne, and the labourer is worthy of his wages*, Luk. 10.7.

And of all these foure duties which wee are to practise, to *honour the King*, is spoken at large, *1. Sam. Chap. 8*. When the Israelites did so earnestly desire him to give them a King, hee doth lively set forth unto them, how perfectly they must be subject to him, how they must reverence him, how they must obey him.

But because commonly among good corne there be tares, or some other bad seed, we will shew by expresse words of Scripture, and by invincible reasons, *That hee that obeyeth not to the higher powers, offendeth directly God himselfe, who will destroy him*.

Saint Paul, *Tit. 3.1. Put them in remembrance that they be subject to principalities, and powers, and that*

that they be obedient, and ready to every good worke.

And Rom. 13. 4. *The Prince is the Minister of God for thy good, but if thou doe evill, then feare,* for he beareth not the sword for nought, for he is the Minister of God, to execute justice on him that doth evill; therefore ye must bee subject, not for feare onely, but also for conscience sake; wherefore those that resist the power, resist the ordinance of God, and those that resist this ordinance, drawes on themselves condemnation.

But if these rules bee not strong enough to convert those perverse men; at least let them be frightened by the fearefull judgements which fell on so many wicked men, which aunciently rebelled against *Moses* their Prince & Sovereigne, who by Gods commaund had deliuered them from the hands of *Pharao*, the cruellest of men, and had led and conducted them with a wonderfull wisdome into the wilderneffe; let them set before their eyes the example of *Core*, *Dathan*, and *Abiram*, who with two hundred and fifty Princes of the Israelites, *Numb. 16. 2.* rebelled against their Prince; but God avenger of their folly, caused the earth to open her mouth, and to swallow them up alive with their families, *Nadab*, and *Abihu*, his owne Nephewes, because they had not obeyed him, were consumed with their fellows by fire, that went out from the Altar, *Levit. 10. 2.* and his owne sister *Marie*, for speaking indiscreetly of him, was by the Lord infected with leprosie, what shall wee say of *Abishai*, and *Absalom*, against King *David*,

the History of whose destruction and confusion is so well knowne, that wee neede not insist upon it.

But here are yet very expresse words, *Exod.* 22. 28. *Thou shalt not rayle upon the Iudges, neither speake evill of the ruler of thy people.* And *Acts* 23. *Thou shalt not speake ill of thy Prince, of him that governeth thee.*

But because these lawes and examples like waves of the Sea follow one another, wee will insist on the consideration of the horror of this crime, which cannot take place in a soule never so little endued with heavenly graces; for that heart must be desperately wicked, and that soule possessed with a thousand furies, that suffereth the least thought of it to harbour in his will; that soule, I say, must not onely be voyd of reason, but worse then bruit beasts, who without contradiction follow and obey their Kings: The birds yeeld to the Eagle, the fishes follow the Dolphin, and the beasts are pliant and humble before the Lyon; and should man that is made after Gods image, be worse then all other living creatures? This is to be neither man nor beast, but the off-spring of those abominable spirits, which rebelled in heaven against God, and therefore received the punishment due to their foolish ambition in hell; but wee will no longer stay our contemplation about these detestable men, hoping that our age is not so unhappy as to be corrupted by them.

But we will now speake of the reward, profit,
and

and recompence, which those shall certainly receive that obey this commandement of God, in *honouring the King*.

All the Interpreters of the law of God, with one consent agree, that the first commandement of the second table, to wit, *Honour thy Father and thy Mother*, is to be understood of all them that have any power or dominion over us, and chiefly of Kings, and Princes, to whom wee are subject, and to whom wee owe both our lives and goods; and besides, that all the Fathers are of that opinion, yet we also see it proved in the 13. Chap. to the *Romanes*, where the Apostle teaching the faithfull all the lawes which they must observe; hee runnes over all the Commandements of God, and yet speakes not of this word *Father*, because hee comprehendeth it sufficiently under that of *King*, because the Father is King in his Family, and the King is the Father of his people.

As for that objection, that there is no mention made of a King in the Decalogue, the reason is cleare and manifest; first, the Israelites had no neede of it, because God did every day appeare visibly unto them, spake to them at all times, and wrought continually so many miracles among them, that they could not be doubtfull of his presence: secondly, there is no mention made neither of Governour, nor of Prince, and yet it is unlikely that God had forgotten *Moses*, who had delivered them, before God wrote the Law with his owne finger on the

mountaine of *Sinai*; but the reason is, that by the word *Father*, God understandeth, as well Kings and Princes, as those that have begotten us; all the curses made against the rebellious, and disobedient to this commandement, are common both to the rebellious to their Prince, and to the disobedient to their Father; as on the contrary, those that are obedient to both, shall bee equally rewarded with the same blessing, and the promise made to them by God, who doe honour their parents, is also to be extended to those who honour their Kings, and Princes, which promise is happinesse, and length of dayes upon the land.

Which promise (though it often seeme otherwise) is alwayes fulfilled, for when an obedient sonne to his father, or a faithfull subject to his Prince dieth young, and in the flower of his age, God neverthelesse accomplisheth his word, and fulfilleth truely his promise; for if it bee good for the faithfull to remaine in the land, GOD will make him abundantly to prosper therein; but if his admirable and incomprehensible providence, see that hee should be sundry wayes grievously afflicted, he often times putteth him in safety, and calleth him unto him in his mercy, and yet hee is still as good as his word, as if a man promised mee a hundred pounds, and should give me three hundred, hee thereby breakes not his promise; so God having promised us here belowe the possession of this world, and seeing that our dwelling in it is

not for our profit, bereaving us of this, hee admitteth us into the incorruptible Kingdome of glory, more excellent without comparison then the first, and so whether hee let us dwell here belowe, or whether hee call us above to himselfe, we shall alwayes be in a most happy condition, if we obey his cominament, in *Honouring the King.*

This word, and dignity of a King is so knowne, and familiar to all kinde of nations, that we should seeme to light a candle at noone day, to see the light of the Sunne, if wee should exactly seeke out the definitions, and Etymologies of it.

We will onely say with Saint *Augustine* in the Citie of God, that the name of *King* is the auncientest title, given to the Governours, and Rulers of peoples, yea, when the earth devoyd of all ambition, enjoyed the sweetnesse and felicity of an inestimable peace.

For as *Non minor est virtus, quàm querere, parata tueri,* There is no lesse vertue in conserving then in purchasing; so you see that the peaceablest of the Auncients, have provided for their conservation in chusing Kings and Princes, under whose shadowe they enjoyed quiet rest, for the Kingdome being as a body, the King must alwayes be the head, which being seated on the top, and elevated over the rest of the members, hee fore-seeth the dangers to avoyd them, and considereth the advantages to embrace them.

Now

Now as in the head is seene the glory, and beauty of man, according to these auncient verses.

*Pronaq; cum spectent animalia cætera terram,
Os homini sublime dedit, cælumque tueri
Insit, & erectos ad sydera tollere vultus.*

All living creatures always behold the earth, but God hath made and erected mans face, that he might behold the heaven, and the starres; even so must we consider the beauty of the subjects, in the Kings face and Majestie, as being the head thereof.

As you see that all the senses both internall and externall are seated, and take their beginning from the head; so all the counsells, all the resolutions, justice, the lawes, in a word, all that is necessary for the Kingdomes conservation, is all to be found in the *King*, as in his center, and in the place whence they take their beginning.

Let us then examine particularly, since wee have a Royall subject in hand, all the circumstances, by which the King in comparifon of his subjects, is just as the head is over the rest of the members, wherein reason holdeth her Affizes and Sessions, the better to governe this *Microcosme*, or little world.

The two chiefest and noblest faculties of the soule, are the Vnderstanding, and the Will: the same which we note in the soule, wee may also marke to be in the King, which is as it were the soule of the people, for as from the understanding procede the counsels, resolutions, and enter-

enterprises, needfull for the conservation of mans body; even so from the King proceeds the meanes, and inventions for the right, and just government of his Realme; As by the Will, wee see that man accepteth those things which are good, and rejecteth those that are hurtfull; even so the King by his wonderfull prudence, and wisdom seeketh what is good, profitable to his subjects, & contrarily rejecteth and preventeth whatsoever is hurtfull and dangerous to them.

In a word, as all the parts of the body, and all the appetites of the soule, stirre according to the motion of the will; so the people should never have any other desire, thought, or intention, but the desire, thought, and designe of their King, who is the Lords anointed, sent by God to administer Iustice, and to governe his people in Equity, as the Psalmist speaketh.
Psalm. 46. 10.

The hands of Kings are like that divine river, which compassed about the Garden of *Eden*, and being divided into foure branches, communicated to the hearbs, and plants of that inclosure, a continuall moysture, and which was altogether most wonderfull and miraculous, in that those foure brookes, besides the excellent sweetnesse of their water, were well stored, some with fine gold, and others with precious stones.

With infinite right and reason, may we therefore compare the hands and actions of Kings,

to this undraynable spring and river of the earthly Paradise, since they are imployed about nothing else, but lovingly to cherish and tender their Subjects by liberally distributing, and communicating to them the meanes of their substance and prosperity.

But least wee should be carried away, by the swift streame of the many severall cogitations, which arise from so royall a subject; let us returne to our former discourse, to wit, that the King being to his people, as the head is to the rest of the body, all the rare and admirable parts containd therein, as the internall and externall senses, ought justly to be compared to him.

And first, that *Sense* by precedencie and excellencie, which the Philosophers call *Common*, that is, that which receives all the objects of the externall senses, to bring the species of them to the phantasie, and what is the King else but this common sense, since he is profitable to all, he receiveth the objects, that is the wishes, and petitions of all, to convey them to the phantasie, that is, to his imaginative and mature deliberation, there to consult and resolve, what is good, usefull, honest, needfull, and profitable for his suppliants and people.

Let us now behold that golden head, as *Daniel* expounding *Nebuchadnezars* dream calleth him; Let us I say see how all the five externall senses are very fitly and properly applicable to him.

First,

First, the King, the head of the people, hath in himselfe the Prince of the senses, *the sight*, he possesseth it in the highest degree of perfection; he is like the Lyon that never shutteth his eye lids, he seeth all his Kingdome, he beholdeth all his subjects; in a word, hee hath eyes, Eagles eyes, which though soaring and flying in the highest clouds, yet seeth clearly in the lowest places of the earth.

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His eares are alwayes open, to heare the cries and complaints of his subjects, he delighteth in that pleasant harmony, in that sweet consort, and in those delightfull tones and Diapasons, caused by the sweet union, and concord of all his Provinces and Subjects.

2

Hee smelleth with an incredible content, the delectable odours, which embalme his spirits, hee senteth with delight the perfumes, proceeding from the vowes, prayers, and obedience, which his faithfull subjects sweare to his service.

3

Hee tasteth what is good or evill, what is sweet or bitter, for the good and ease of his people.

4

Hee himselfe feeleth, hee sets his hand to the worke, hee considereth what is hard and offensive, to cut it off, hee chooeth what is soft and easie, to conferue it.

5

In a word, the time would faile us sooner then our conceptions upon so royall a subject, full of admirable considerations, notwithstanding we will be contented onely with this.

As we see that all the members of the body take their nourishment, and receive their sustenance by the mouth, which sendeth the foode into the stomach, as into a common storehouse, thence to bee distributed according to every members neede, from whence are first sent to the head, by a very remarkable gratitude and acknowledgement, the best and most subtrill, for the nourishment of the braine, the seate of the understanding, the spring of the senses, and the cause of his subsistence, so must the best and fairest of the Kingdome be reserved, and dedicated to the Prince, which is the head and first mover thereof.

The examples of it are yet now a dayes familiar, that Kings and Princes give their particular possessions to their Subjects, on condition of some yeerely acknowledgement, which they are obliged to, according to their agreement and conventions.

Againe, there is no Kingdome in the world but hath beene sometimes conquered, and consequently all the lands thereof are absolutely in the Conquerours hand, to dispose of at his pleasure; now it is the custome of a new and victorious Prince, to bestowe them on whom he pleaseth, alwayes reserving to himselfe some tribute, or homage for it, that the remembrance of his liberall favour may never be forgotten.

Againe, we reade not that those which went to seeke new habitations, did goe confusedly, and disorderly, and in equall authority, but they

went

went all under the colours and conduct of some chiefe, which afterwards became the King and Prince of that land, the which hee distributed according to the deserts or affection which hee bare to his souldiers.

So we reade *Numb. 34.* Chapter, that *Eleazar* and *Ioshuah* divided among the Israelites the land of *Canaan*, which they had conquered by the sword, and yet no mention is made that that valiant Captaine *Ioshuah*, which had brought them into that land flowing with milk and honey, reserved any portion thereof for his share, for the which he had beene questionlesse blamed by the Israelites, had they not sufficiently knowne, that seeing hee had put them in possession of so large a territory, they were at his command.

The Apostles had nothing, and yet possessed all the riches of the faithfull, of whom they were as Kings and Princes, and therefore in signe of acknowledgement, all the new Christians brought their goods to their feet, *Acts Chap. 5.* for who would not despise all his wealth for love; *If a man should give all the substance of his house for love, they would greatly contemne it, saith Salomon, Cantic. 8.7.*

But what horrible ingratitude would that be in him that should doe otherwise, seeing that paines, care, and unquietnesse follow commonly the Scepter, and that there is no burthen so heavie as a Crowne, and the reason hereof is manifest; to wit, that a private and particular

man aymeth no further then to his household businesse, but the King must embrace all the affaires of his Kingdome, hee must care for all, and provide for all, which maketh *Salust* say, That a great Empire is alwayes accompanied with great cares, and troublefome labours, and with much anxiety, and vexation of minde.

Seleucus in *Plutarke* said, That if men knew how troublefom a thing it is to governe a Kingdome, they would scorne to reach and take up a Diadem from the ground; this was the cause why *Numa* at the first refused the Kingdome offered unto him by the Romanes, but in the end overcome by their importunity, he accepted it with griefe, saying, That to raigne was greatly to serue the gods, thinking to deserue much from them, by taking upon him so heauiie a burthen.

In a word, let us say with *Cassiodorus*, that, *Sub imperio boni principis, omnium fortuna moresq; proficiunt.* Vnder a good Princes government, the goods of all encrease, and their manners are augmented and enriched in civility.

Now as in a faire meadowe enamelled, and beautified with a thousand different kindes of flowers, one may finde Serpents, Vipers, and Toades, which defile, and infect by their mortall venome, the rich and naturall Tapistry, the beauty, goodnesse and vertue of an infinite number of Simples, and wholesome hearbs, wherewith it is richly diapred; So wee see to our griefe, that in the bosome and midst of the

the fairest, richest, and most illustrious Kingdomes, the corruption of the age, and the infection of vices, are produced and propagated. Some Ravens, which goe about presaging and fore-telling their sinister and lamentable predictions, who by their odious voyce, (to them at least that have good soules, and generous hearts and affections) cry out aloud, That it is the facility & weaknesse of men, which hath brought in this ambition of mastering and governing the nations; That it is more by usurpation, then by election, or by divine ordinance, that they have taken the rule and Empire over Kingdomes, and they alledge for prooffe of their saying, that the first King that ever was in the world, to wit, *Nimrod*, came to the Crowne by force and violence, and not by the ordinance of God.

That all Empires (for the most part) were gotten by the sword, by force of Armes, by deceit, by injustice, by a foolish and desperate ambition, that hath often covered the fields with slaughtered bodies, and made them overflowe with blood, when one Prince offended and angry with another, sought to revenge himselfe with the lives of his miserable subjects.

That the establishing of Monarchs is simply humane, alledging that of *Saint Peter*, 1. Epistle 2. Chap. ver. 13. *Submit your selues unto all manner of ordinance of man, for the Lords sake, whether it be unto the King as unto the Superiour, or*

unto Governours, as unto them that are sent of him.

But these both ignorant & malicious Loyolites and Anabaptists, stop for the nonce their cares, that they may not heare this lowd resounding voyce from heaven, which convinceth them of malice, and would recall them from their ignorance.

Let us see if *Salomon* (like them) beleevd that Kingdomes fall by chance into the hands of men, and that Kings are not expressly called and ordained of God to governe his people; *Now then* (saith he) *O yee Kings, hearken, learne ye that are Iudges of the earth, heare ye that governe the nations, for power is given unto you by the Lord, and principality by the most high.*

And as we have already observed, *Rom. 13.* the Apostle resolveth so perfectly this question, that it is impossible to say or adde any thing after him, unlesse one bee resolved to sinne against the holy Ghost, in resisting the knowne truth, *There is* (saith he) *no power but from God, and those powers that are, be ordained of God, therefore who so resisteth the power, resisteth the ordinance of God, ye must be subject to the Prince, not for wrath onely, but also for conscience sake, Rom. 13.5.*

And as God sent such blindness on the Philistims, thinking to overcome and destroy the Armies of *Israel*, that every one turned his sword against his fellow, and so slewe one another, the people of God being at the most but beholders of their deliverance; Even so our adversaries having marshalled a squadron of reasons

reasons against us, before we thought upon our owne defence, to enter into combat with them, have cut one anothers throat, and have left us their Armes to make trophées for this our victorie; for thinking to make a buckler for their defence of that place of *S. Peter*, wher he exhorteth us to beare the yoake, and to *submit our selves unto all manner of ordinance of man for the Lords sake, whether it be to the King or Supream, 1. Pet. 2. 13.* This reason killeth them, for if it be for the Lords sake, that we must be subject, it argueth that God liketh it, delighteth in it; and this order is by his command and speciall ordinance.

Although *Nabuchadnezzar* King of *Babylon*, were one of the most wicked and impious men of the earth, yet let us heare how the Prophet *Daniel* speaketh to him, in the second Chapter of his Prophecies, *O King, thou art the King of Kings, for the God of heaven hath given thee a Kingdome, power, strength, and glory.*

But I would have these disturbers of the publique tranquillity; these Adders swelled and suffocated with the venome of sedition, and disorder, tell me, whether *Moses* the first Prince and Lawgiver of *Israel* (the names change not the things, for he was their King and Monarch, since hee ruled them with an absolute power, depending onely from God) whether, I say, he entered by force, by craft, or by art into the government of the people; and if it was not God himselfe that spake to him out of the midst of the burning bush, and commanded

him to goe deliver his people from the hands of *Pharaoh*, *Exod. 3. 2.*

If *Saul* thought to adorne his head with a Crowne, when hee sought about the fields the Asses of *Kis* his father, if he made suit to *Samuel* to anoint him King over all *Israel*;

If *David* when he fed his flocke, meditated how hee might change his Shepherds crooke into a regall Scepter;

If *Solomon* his sonne, the King of wise men, and the wisest of Kings, hath deceived or corrupted the people, to enter by the windowes, or back gate into the kingly Pallace.

But rather is it not God himselfe, who by his sacred mouth commanded *Samuel* in the 9. Chapter of his booke, as soone as he had seene *Saul* that went to enquire of him about his Fathers Asses; at the same time God said unto him, *This is the man of whom I spake unto thee, he shall rule over my people.*

And in the 16. Chapter of the same booke, God commaunded him to goe to *Bethlehem*, to anoint *David*, whom hee chose among all his brethren, the Lord saying unto him, *Arise and anoint him, for this is he.*

In the same booke, God promiseth *David* to confirme his sonne upon his Throne.

And in the 1. of *Kings*, Chap. 3. God appeared to *Salomon* in a dreame in *Gabaon*, presently after his Coronation, and said unto him, *Aske what thou wilt, that I give thee*; A sufficient testimony, that God was well pleased with his ascending

ending to the Royall throne, and *Salomon* asking of him onely *wisedome* to governe his people, *God* said, *Because thou hast not asked of mee riches, glory, nor power, I will give thee what thou askest me, and other things besides.*

Wee reade 2. *Kings*, Chapter 9. that *Heli-seus* sendeth one of the children of the *Prophets* to *Iehu*, one of *Ahabs* Captaines, to anoint him from the Lord King over *Israel*. And *Psal.* 75. 7. *To come to preferment is neither from the East, nor from the West, nor from the South, but God is the Iudge, he it is that humbleth and exalteth.*

And *psalm.* 113. 7. *The Lord raiseth the needie out of the dust, and lifteth up the poore out of the dung, that hee may set him with the Princes, even with the Princes of his people:* Wee might alledge many other examples, and proofes out of *Scripture*; but these are sufficient to proove our assertion.

It is an erroneous and damnable opinion to hold, that *Kings* come to the *Crowne* by fraud, force, or succession, without the *Divine* providence and sacred decree, for one haire of our head falleth not, without the providence of *God*, much more a thing of so great a consequence, as the establishing of a *King* over the *Provinces* of a *Kingdome*, and over so many millions of men, that are bound to sweare obedience to him. I say not onely, that his comming to the *Crowne* is ordered by *Gods* generall providence; but moreover, that it is his speciall intention and designe, that

Luk. 13. 74.

made him ascend the Throne.

Let vs hearken to the wisdom of GOD, *Prov. Chapter 8. &c.* after wee shall see if it be fraud, force, or succession, which are the causes, and wayes, by the which they ascend unto that dignity; *By me* (saith Christ, true God, co-essentiall with his Father, under the name of that wisdom) *Kings raigne, and Princes decree justice, By me Princes rule, and the Nobles, and all the Iudges of the earth.*

The Prophet *Isaiab* speaketh very pertinent-ly and manifestly upon this subject, *Chap. 45. 1.* *Thus saith the Lord unto Cyrus his anointed, whose right hand I have holden, to subdue nations before him, therefore will I weaken the loynes of Kings, and open the doores before him, and the gates shall not be shut; I will goe before thee, and make the crooked wayes streight, I will breake the brasen doores, and burst the iron barres; I girded thee, though thou hast not knowne me.*

The Prophet *Jeremiab*; *Chap. 27.* speaketh so openly, that hee alone is sufficient to stop those prophane and seditious mouthes. Thus saith the Lord of Hostes, *I have given all these lands into the hand of Nebuchadnezzar, the King of Babel, my servant, and all nations shall serue him, and his sonne, and his sonnes sonne, and the nation, and Kingdome which will not serue the same Nebuchadnezzar King of Babel, and that put not their necke under the yoke of the King of Babel, the same nation will I visite (saith the Lord) with the sword, and with the famine, and with the pestilence, there-fore*

fore heare not your Prophets, nor your Southsayers, nor your dreamers, nor your enchanters, nor your Sorcerers, which say unto you thus, Ye shall not serue the King of Babel, for they prophesie a lye unto you, to cause you to goe farre from your land, and that I should cast you out, and you should perish, but the nation that put their necks under the yoaque of the King of Babel, and serue him; those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

Words worthy of a great and profound consideration, and which totally desides, and cuts off that question, which we now have in hand, for it is God himselfe that speaketh to his people, that strictly chargeth them to obey the King of *Babylon*, into whose hands he had delivered them; and although hee was an Idolatrous and unfaithfull King, yet they will obey him, on paine of his curse and malediction; what judgements, what punishments should we much more cause to fall upon us, if the least thought of rebellion, or disobedience to the Lords anointed should enter into our mindes, if we were not perfectly obedient to Kings, who are good, faithfull, and zealous to further the glory of God, if our hearts and our mouthes be not alwayes filled with prayers, and vowes dedicated to their service.

But to the end that imitating *Hercules*, wee may clense & sweeppe cleane this Augean stable, wee will answer to that objection propounded touching *Nimrod*, who hath been the first King

of the earth, who (say they) hath attained to the crowne by force, and by violence, words which we finde not in the Scripture; but contrarily we read, *Genes. 10. 8.* that *Cush* begat *Nimrod*, who began to be mighty in the earth, hee was a mighty Hunter before the Lord. These words will never oblige us to conclude, that hee hath raised himselfe violently; but wee may more truely expound the wordes, *Hee was mighty before the Lord*, that is, he was lifted up to greatnesse by the most High, hee walked in his wayes, and followed his ordinances; and when *Moses* saith, *that he began to be mighty in the earth*, he meaneth, that hee was more feared then his predecessours, who were also Kings, Priests, and soveraigne Princes of their families: For after the generall deluge, which overflowed the whole earth, men lived commonly five or sixe hundred yeares, and so one of his posterity might see about a hundred thousand persons, over whom he was Prince, and soveraigne Monarch, because there was then no other forme of government in the earth; so we reade *Genes. 23. Chap.* that the Hittites, of whom *Abraham* asked a Sepulchre to bury *Sara*, these I say called him a Prince of God, or a most excellent Prince, which hee clearly manifested at the overthrow of the five Kings, which had beaten the King of *Sodome*, had pillaged the Towne, and carried away his Nephew *Lot* prisoner, for at the rumour of these sorrowfull newes, he armed three hundred and eightene of his servants

van's borne in his house, and yet had no children, *Gen. 14.*

It is then in vaine to alledge, that violence, craft, and hereditary succession, are the onely meanes to attaine to Crownes; for although some attaine to it by humane meanes, and sometimes by dangerous wayes, as *Abfalom*, who caused himselfe to be anointed King by expelling his Father, as *Abimelech* by the death of 70 of his brethren upon the same stone; yet for all these wayes to come to raigne, are never brought to passe, without a manifest fore-sight, and providence of God, permitting it sometimes to punish those peoples, and sometimes for a punishment to the Kings that raigne over them; yet whatsoever they be, God commandeth us to obey, and perfectly to honour them: now cursed, cursed be he that shall resist the will of God, and that shall not obey his commaundements.

After we haue heard both Scripture, and reason, manifestly evincing the truth, Let us now heare Saint *Augustines* opinion in this matter, in his booke *De civit. Dei*. The cause (saith he) of the greatnesse of Empires, is neither casuall, nor fatall, it commeth neither by chance, nor by destinie; By chance I understand (saith he) the things that happen; we not being able to know the causes of them, or that happen without any premeditated order of reason, assisting their conception and birth: By fatall things I understand (as Pagans esteeme) what happeneth with-

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out the will of God, and men, by the necessity of some particular order; which opinion is greatly injurious to Gods divine providence, but rather wee must certainly beleve, that Kingdomes are constituted, and established simply, and absolutely by the divine providence of God.

And in another place, Let us not attribute the power of giving, or disposing of an Empire, but onely to the true God, that giveth eternall happineffe in heaven to his children onely; but for earthly Kingdomes, he giveth them to good and bad, as it seemeth good to him, as it pleaseth him, who is delighted in no unjust thing; therefore this true and onely God, that alwayes provideth mankinde, both with ayde and counsell, when he would, and as long as he pleased, hath given the government, and Empire to the people of *Rome*; hee is the giver of all felicity, that giveth earthly Kingdomes to whom hee pleaseth, and yet alwayes with justice and reason, though the meanes seeme to us oftentimes manifestly contrary to both.

I thinke we have employed too much time, and too many good weapons, to fight against this horrible monster, and monstrous Hydra, and therefore the shortest and surest way, is to follow the example of that valiant *Hercules*, and so to cut off this monster, for hee that will not heare the Scripture, so manifestly shewing unto us our duty to our Kings, that so expressly commandeth us to yeeld unto them all obedience,

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hee that stoppeth his eares to those sweet and most gracious invitations of reason, and naturall inclination, to honour and serue him, whom the bounty and will of GOD hath established over us; He who watcheth in labour, to make us sleepe in rest; Hee who sits on the throne to doe us right, that to ease us, beareth the burthen of all our affaires; and in a word, Hee whose minde is alwayes in trouble and anxiety, to preserve the quietnesse of his people, and to keepe off the invasion and tyrannie of Strangers; those Subjects, I say, are worthy of all the misfortunes, disasters, and calamities which can happen, through the privation of so good things.

But wee, who by the grace of GOD are brought up in his Schoole, that together with our mothers milke have sucked the honour, service, and obedience which wee owe to our Kings and Princes; Let us not suffer those wicked and dangerous plagues, to infect the purity of our hearts, and let not the whitnesse of our soules be spotted and defiled, by so blacke and venomous a crime, assuring our selves, that the least thought of disobedience and rebellion, which possesseth the minde; besides, that it is an evident token of an ungodly minde, is worthy of the most severe punishments that can be imagined.

But let us shew, that we are begotten among the children of GOD, and regenerated by the Spirit of his grace, let our ambition never flye higher then to the execution of his sacred com-

mandements, wherein lyeth the fulnesse and centre of all delights, and of all felicity both spirituall and temporall, and since particularly he desireth, that we should feare him, and *honour the King*, which he hath established over us, seeing that in the accomplishment, and fulfilling of these two commandements, we have as it were the summe of all his law; let us be carefull to honour & serve him; and to yeeld unto him all sorts of duties, for he is the Lords anointed, assuring our selves, that whilest we shall studie to yeeld unto him due obedience, whilest we pray fervently for his long life, and prosperity, as we are in duty bound, God for his part will make good unto us his promises; to wit, to make us enjoy a delightfull rest, and an admirable contentment, to blesse the land wherein we dwell, to multiply our dayes upon it, in joy and felicity, and after we shall have served, obeyed, and and honoured the King, hee will call us unto eternall felicity, to crowne us with the incorruptible Crowne of glory, that seated with the 24 Elders, in the *Revelation*, we may with them cast downe our crownes before him, who is set on the Throne, to sing before him altogether: O Lord, thou art worthy to receive honour, blessing, and glory; to thee therefore, O eternall, immortall, admirable, to thee onely wise God, Creator of all things, be ascribed all honour, glory, and magnificence, now and for evermore. *Amen, Amen.*

O Almighty God, and soveraigne Monarch of the whole world, who hast by thy incomprehensible vertue created all things, both in heaven and earth, that by thy fore-sight and wonderfull providence, doest conduct and governe with so great wisdom, and with so beaurifull, good, and just order, all thy creatures, that the contemplation thereof ravisheth us in admiration, and forceth the wicked and Atheists to confesse, that the disposition so admirable of the starres, the swift motions of the heavens, the constant diversity of the seasons, happen not by chance, nor hazard, but that there must be some first and Soveraigne mover, to turne those great Spheres, some great Captaine, to set in order the whole hoast of heaven, and to make the seasons march in their order; this order I say so exactly observed, openeth thy childrens mouthes, and maketh them say with the Royall Prophet *David*, *The heavens declare the glory of God, and the firmament sheweth his handy worke.*

O God of peace, that hatest confusion, and disorder, graunt us (if such be thy good pleasure) the grace to obey thy lawes, and to follow in all things thy holy and divine ordinances, and since thou shewest here unto us one of the wayes, leading to the mountaine of thy holinesse, to the spirituall *Ierusalem*, to wit, this commandement which thou makest here unto us, to *Honour our King*: give us the grace, O loving

and gracious Father, that we may perfectly per-
forme it, that our eyes may be alwayes turned
towards the Lords anointed, that our eares may
be alwayes open, to receive and obey his com-
mandements, that our mouthes may be alwayes
filled with his praises, that our hearts may be
alwayes enflamed with zeale, to his service, to
testifie unto him on all occasions our most
humble obedience, that after we have here
belowe beene faithfull subjects, wee
may bee crowned above in
heaven, with the incor-
ruptible crowne
of glorie.

AMEN.

FINIS.







