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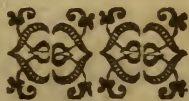
A
SERMON
PREACHED

at S. *Maries* Church in
Oxford, the 12. of *Iuly*.

1612.

Being the Act Sunday.

BY
THOMAS ANYAN, Fellow of *Corpus Christi*
Colledge.



Jo: Thumbl.

LONDON:

Printed for H. F. 1612.

A

THE RIVER

FRANCIS

Author of "The River"

London: [illegible]

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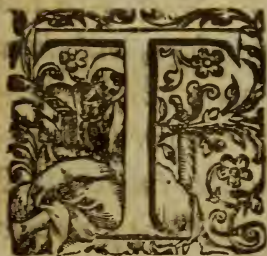
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**TO THE RIGHT
 HONOURABLE THE
 Lady Alice, Countesse Dowager of
 DARBY, the vertuous VVife of the right Ho-
 nourable, THOMAS, Lord Ellesmere, L. high Chancellor
 of England, and Chancellor of the Vniuersitie of
 Oxford, my singular and especial
 good Lord.**

Right Honourable:



*Hose many encouragements which
 beyond the measure of my deserts
 it hath pleased your gracious fa-
 uour, from the ouerture of your
 loue, to shew towards mee, may
 iustly claime at my hands some*

thankefull acknowledgement thereof. Sapiētis est *Lib. de bene.*
*(said Seneca) benè debere beneficium, & benè
 soluere, interdum autem solutio est ipsa confes-
 sio, So fals it out with me (right Honourable) who
 hauing receiued more then I can deserue, and wanting
 power to requite, Nam tibi quod soluat non habet
 arca Jouis : my heartiest prayers must be your best
 payment. and no other requitall, then a thankfull ac-*

The Epistle Dedicatorie.

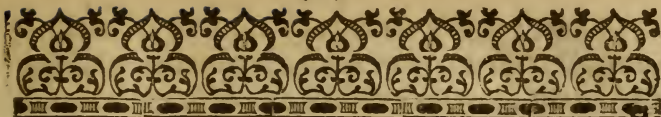
Plutar.

knowledge, which if I should forget, I were worthy (as Alexander once serued one) to be branded in the fore-head with Ingratus hospes.

Accept therefore, I beseech you, of the offer of these my slender and worthlesse endeauours, sheltred vnder the patronage of your worthy name; which if you will please to grace with the viewing and reading ouer, you shall adde life to these dead lines, deprived of the breath of a liuely voyce, wherewith sometime they spake, and put new bloud & spirit into the veines of this dead carkasse, and animate it a new with the breath of your Honourable fauour, wherewith you haue animated mee in all my proceedings, and giuen life to my languishing, and faint hopes, which otherwise would not haue beene, or beene expired. The remembrance of which your honourable fauours shall draw life from my last breath, and shall be a motiue daily to stirre me vp to sacrifice to you, and for you, the calues of my lips, and hourelly to send vp the incense of my prayers to almighty God to send downe vpon your deere Lord (my R. and H. Master) your selfe, and both your happily-ioyned Issues, what prosperitie in this life can be desired, and what happinesse in the other can be conceiued. Yorkehouse. Aug. 29. 1611

Your Honors euer at command in all dutie,

THO. ANYAN.



A S E R M O N

Preached at St. *Maries*,
in Oxford.

PSAL. I. 3.

*He shall be like a tree planted by the rivers of waters,
that bringeth forth his fruit in his season.*



That which ^a Stories report of a ^aWestmonaste-
 strange childe, vnited in heart ^{rienſis.}
 and breast, but diuided in the
 vpper parts; hauing one face
 alwayes laughing, and the
 other alwayes weeping, may
 serue as a fit embleme and liue-
 ly image of this sacred hymne:
 which being vnited together in the whole, but diuided
 in the parts, seemes as it were to haue two faces; wher-
 of the one is alwayes lightsome with the rayes of glad-
 nesse, the other alwayes clouded with sorrow and euer-
 lasting horror. And as there are onely two places and
 ends of our iourney, whereunto wee must all repaire,
 after our long pilgrimage here vpon this bale of earth,
heauen and *hell*, so likewise are there onely two sorts
 B and

and kindes of people which must trauaile in the same, the *reprobate* and *regenerate*; the habits and condition of both which are here described : of the one, in the three first; of the other, in the two latter; and of both together, in the last verse of this Psalm.

An Epitome of which two sorts of people was heretofore represented vnto vs, in *Abel* and *Caine*, *Sarah* and *Hagar*, *Isaac* and *Ismael*, *Jacob* and *Esau*; and are by great *S. Austen* compared vnto two Cities, which two loues built, the extreame loue of God, and the extreame loue of our selues : The loue of our selues, euen to the contempt of God, built the earthly and reprobate citie: the loue of God, euen to the contempt of our selues, built the heavenly citie : the one ascribeth all glory vnto God, the other challengeth all Gods glory vnto her selfe. The one (saith the same Father) is truly *gloriosa*, the other is onely *gloriatrix*: of the one it is said, *O how glorious are the titles, which are said of thee thou citie of God!* But of the other it may be said; *O how glorious are the titles which thou sayest of thy selfe, O citie of the world!*

But hearken, I beseech you, with reuerence, what the holy Prophet saith of them both in this Psalm : the one (saith he) is as chaffe which the winde driues away, but the other is blessed, *and shall be like a tree planted by the riuers of waters, which shall bring forth his fruit in due season.* In which description of the prosperitie of the godly, there are two parts : ἐκφυσις, and ἐξεργασία, a narration, and an exornation; the narration in the two former verses, the exornation in the third which I now haue read vnto you. Where, mee thinkes, not onely the person here described, in my
Text,

Text, but my Text it selfe, may fitly be resembled vnto a Tree: the branches of my Text are like the branches of trees at this time of the yeere, full laden with faire and goodly fruit.

The chiefe materiall of which the body and branches of this tree are compounded, is a *Proposition*, which containeth in it a *Description*, and a *Comparison*, or rather, a comparatiue description of the life of a regenerate man, vnto the life of a flourishing and fruitfull tree.

The parts of this proposition are in number foure: first the *Subiect*; secondly, the *Copula*; thirdly, the *Attribute*; and fourthly, the *Adiuncts of this attribute*. The subiect of this Proposition, and of all these attributes here in my text, is the Pronoune of the third person, *hee*, by which may be vnderstood and implied three persons; *viz.* Christ, the Church, and the righteous man. The Copula is the Verbe substantiue, *erit*: for so reade the seuentie, *Arius Montanus, Variablis*, and the Latine vulgar, onely *inuis, est*, the matter being of no consequence; the Hebritians vsing these two tenses promiscuously one for the other. The attribute is a similitude or resemblance, *like a tree*. The adiuncts of this attribute are these, *planted, by the riuers of water, which shall bring forth his fruit in due season*. All which, being ioyntly annexed vnto the principall attribute, *like a tree*, doe make it perfect, and absolute, and are together with their principall attribute, to be referred to the subiect (*he*,) who as he is a man, is likened to a tree; as he is a man regenerate, is likened to a tree planted; as hee is a man regenerate by the waters of Baptisme, and the fountaine of Gods graces, is likened

to a tree planted by the riuers of waters : his actions are compared to the effects of trees ; his working, to bringing forth; his workes to the fruit; the time of his working and labour in his vocation, to the due season of the yeere.

He shall be like, &c.] Marke, I beseech you, the apparant *Climax*, or gradation in this text, of euery attribute one aboue another, each adding a grace, or degree of perfection to the other. *He*, the righteous man may be like vnto a tree, and yet not like vnto a tree planted: planted he may be, and yet not by the riuers of waters: by the riuers of waters he may be planted, and yet not bring forth: bring forth hee may with the Fig-tree in the Gospell, leafes, and yet not bring forth fruit: fruit he may bring forth, and yet not in season, much lesse in due season. But the righteous man shall be like vnto a tree, and not onely to a tree, but to a tree planted, and planted by riuers of water, which shall bring forth not onely leafes and blossomes, but fruit, and that *fructum suum*, his fruit; and that not immaturely, but *tempore suo*, in due season. Here then you see (Right Honourable, reuerend, and to me all-beloued) what amplitude, & varietie of matter each branch of this tree affords: I cannot speake of any part (being bounded within the limit of an houre) as I would; therefore I will speake a little of all, taking the words in order as they lye.

He, that is, the iust man, whose whole life is nothing else but a continuall meditation of the law of God: *he*, who alwayes speakes as he thinkes, does as he speakes, speakes, thinkes, and does as God commands: whose person if I should exactly describe and delineate, I must
raise

raise out of this one hiue, a whole swarme of persons, and take a generall view and suruey of all the persons in the world, and describe what it is to be excellent and admirable in all kinde of vertues: for so this person *he* is in my text.

He, that is, the iust and righteous man, & *qui iustum dixerit, omnia dixerit*: he that saith a man is iust, hath said all that may be said to the glory and praise of a righteous man. The paucitie of which persons is so great, and the raritie so singular, as that it will not make a plurall; the number of the vniust, or wicked, is indefinite, or rather, like chaffe, infinite; but *he*, the iust man in my text, is singled out alone. The citie of Sodome, though rich and populous, had but one *Lot*: all the region of Huz, but one *Iob*: *Abram* had many children by *Cethura*, but one by *Sarah*: the off-spring of *Ishmael* was more fruitfull then the progenie of *Israel*: there were many *Athenians*, but few *Phocians*: many *Thebanes*, but few *Epaminondaes*: many *Romanes*, but few *Reguli*: *Catilinam* (saith the Poet)

Iuuenal.

*Quocunq; in populo videas, quocunq; sub axe,
At nec Brutus erit, Bruti nec auunculus vnus.*

Fælix (saith *Austen*) *enim tanquam Phœnix, vix sexcentesimo anno nascitur*; the iust man is as rare, and as hard to be found here on earth, as the Phœnix bird. But contrary the wicked are so many in number, that among the Latines, *malum* & *multum*, and among the Greekes, *κακον* & *αγαθον*, were vsed as Synonimaes.

Nonius.

Shall be. Man through the ouer-weening appetite of his greedy will, desirous to picke of the Apples of Eden, and to eate of the forbidden fruit, hath beene so grieuously wounded in the best part of his vnderstand-

ding soule, by Gods iustly-reuenging hand, that with the crow in the Poet, of whom it was said, she could not say, she was well; but slightly said, she shall be well;

Martial.

Est bene non potuit dicere, dixit erit.

So neither can man in this life say, he is well, or that he is as a tree planted by the riuers of water, but his hope is, and all that he can say, is;

Est bene non potuit dicere, dicit erit.

The iust person hath no permanent or abiding citie in this life, but expects one that *shall be*, and *shall come*. In this life hee shall finde troubles, but in the other peace; in this life sorrow, but in the other ioy; in this life shame and rebuke, in the other endlesse glory with renoune. What a garland doth Saint *Paul* plat of his owne crosses and tribulations, *2 Cor. 11?* *In stripes aboue measure, in prison more plenteously, in perill of death, in perils by land, in perill by waters*: these were the riuers of waters, by which he was planted. There is no one page of Scripture almost, not breathing out sighes of the Church, groaning vnder the heauie burden of her afflictions: no one leaf almost not blurred with the teares of the Saints, mourning in the anguish of their soule, and pouring forth their groanes in these and the like dolefull Elegies. *We are as men appointed to death, we are a gazing stocke, and spectacle of misery to the world. 2 Cor. 4. 9. For thy sake we are killed all the day long, and are accounted as sheepe to the slaughter. Rom. 8. 36.* The child of God therefore, and his church, is not alwayes *visibly* in the eye of the world, like a greene Oliue tree, a flourishing vine, or a tree planted by the riuers of water, but rather like a Lilly among thornes, like a Doue, whose habitation is in the rocke,

as a woman in trauaile with a Dragon pursuing her. *Rev.* 12. Or as the bush wherein God appeared vnto *Moses*, which alwayes burnes with the flames of persecution, but is neuer consumed. Wherefore erroneous is that doctrine of the Diuines of Rome, who crowne the righteous and Church militant here on earth, with a garland of temporall felicitie, making worldly pompe to be the true note and badge how to discern the godly from the wicked; true Christians from erroneous hæretikes, the Church of Christ from the Synagogue of Sathan. And as the Painter of Thebes painted *Venus*, a Goddesse, after the likenesse of *Phryne*, a Romane Curtezan, so doth *Bellarmino* effigiate and paint out the Church of Christ, after the image and likenesse of the Whore of Babilon, describing her to be alwayes arrayed in Purple and Scarlet, adorned with gold and precious stones of temporall blisse.

Lib.4. c.18. de
Eccl.milit.

Apoc. 17.4.

But who so shall looke backe vpon the records of former times, shall finde the Church of Christ, from her first infancie, to haue beene clothed in sack-cloath, and the garments of aduersitie, when the profest enemies thereof were clad in purple, and did freely enioy the choyselt pleasure of this worlds delight. In *Noahs* time wee may see her floating in the waterie world; after that, groaning vnder the Egyptians tyrannie; then, a pilgrime in the Desert; and in Canaan neuer free from his malicious and infest enemies; the Philistim, the Amonite, the Madianite; and last of all, captiued by the Persian and Babylonian. Since Christs time, we may see her lye sweltring in her owne blood, and for long three hundred yeeres cruelly oppressed by bloody Tyrants.

But

But to omit former times, and to come to this present age; how many thousands of Christians haue sacrificed their deereſt bloud in their Sauious cauſe, gainſt that proud *Mahumetan Raſbecai*, who being poſſeſt of the Eaſterne parts, ſpits defiance to the Chriſtian world, pouring forth blaſphemous threats againſt all the profeſſors of the Name of Chriſt? If worldly felicitie be a note of the Church, then there it is, and they all falſe profeſſors who haue benee ſubdued by his conquering ſword. But the Spouſe of Chriſt is in this life, like a pilgrime, diuorced from her beloued, her weapons are *πνευμάτικα*, not *ſαρκινὰ*, not carnall, but ſpirituall; ſhe is like a ſhippe continually toſt at ſea, though neuer ouer-whelmed; ſhee is like an houſe built vpon a rocke by the ſea ſhore, which is obnoxious to many a tempeſtuouſ ſlaw. In this life ſhe is militant, in the other triumphant; here ſhe hath *prælium*, there *præmium*; here her labour, there her reward; here her ſeed-time, there her harueſt; and therefore this iuſt perſon in my text, is not ſaid that he is, but *he ſhall be like a tree*.

Like a tree.] Man is compared to a tree, each part of him hauing ſome correſpondencie and reſemblance with the parts of a tree. The beauty of his youth is likened to the bloſſomes of trees, which eyther in a ſhort time of themſelues, or with the Sunnes heate, drie vp and wither away. His haire which couereth his head, and adorneſ his body, is reſembled to the leaſes, which couer the tops and vpper parts of the trees. His breath to the ſweet odor which trees of themſelues ſend forth in the ſpring. His radical moisture, oyle and baſſamum (whereon the naturall heate feedes

feedes and is maintained) may be likened to the oyle and sap of trees, which they of themselues sweate forth. His disciplination and nurture, to the plantation and grafture of trees. His bloud which disperfeth it selfe by the veynes, as branches, through all the body, may be compared to those riuers of waters, which being carryed by brookes ouer all the earth, and through the pores of the earth, doe secretly incorporate themselues into the rootes of those trees, and by their moisture feed and maintaine the flourishing estate of euery tree. *Plato* in generall saith that euery man is a tree turned topse-turuy, making his head as it were, the roote, his members the branches; to which I will adde, that his words are the leafes, his workes the fruit, Gods graces the riuers of water, by which euery tree is, or ought to be, planted. From this resemblance of man vnto a Tree, many notions doe offer themselues to our consideration, each of them attended with his feuerall instruction.

1 As a Tree which bringeth forth no good fruit, so a man which bringeth forth no good workes in the branches of his faith, is good for nothing, but to be hewen downe, and cast into the fire.

2 As a tree, if it be not well planted, the fruit thereof groweth sowre, wilde, and distastfull; so a man, if he be not well nurtured and disciplind.

3 As a tree in the Spring, so a man in the spring of his youth abounds with many luxuriant Items, which by carefull education, may easily be pruned and lopt off.

4 As a tree, though his first off-spring be from the earth, and his roote in the earth, erecteth his body

and branches vpward toward heauen; so man, though his roote and off-spring be from the earth, dust, and ashes, yet ought he to erect the branches of his soule and affection toward heauen and heauenly things, in a diuine contemplation of his creator.

But although man in many things be like vnto a tree, yet in this one thing must he be most vnlike. Trees ordinarily bring forth fruit but once in the yeere, but the whole life of man must be nothing else but a continuall haruest, bearing fruit at all times, as well in the Winter of his aduersitie, as in the Summer of his prosperitie; as well in the Spring of his youth, as in the Autumne of his age; he must be ἀειφύλλου και πλούφύλλου, hee must still haue leafes, and these leafes must not wither nor fade, but with them hee must heale the nations of the earth; the outward barke and rine of his conuersation must serue as a rule to direct others: and as they report of the figge-tree, so the fruit of this tree, must ripen as fast as it is gathered:

Virg. Æneid. 6.

Vno auulso non deficit alter

Aureus & simili frondescit virga metallo.

That golden tree in *Virgil* enamoled round about, and beset with all the richest pearles of the Poets refined wit and inuention,

Ibidem.

Aureus & folijs & lento vimine ramus.

was but Brasse and Lead in comparison of this tree, planted like the tree of life, in the midst of the Garden of my Text. I haue not beene learned in the language of the eloquent, nor hath my tongue beene dipt in the ouer-flowing waters of abundant passion, yet were it so with me, Eloquence her selfe might here be silent: for, what ornament of wit? what dowry of tongue

tongue with all the riches of his language, can sufficiently adorne and set forth the glorious and flourishing beauty of this tree? whose outward barke and rine surpasseth the Diamond in beautie; his buds, the Emerods; his blossomes, Pearles; his gumme, the Ruby and Christall; his fruit, the golden Apples of Hesperides; his leafe, true leafe-gold, which neyther withereth nor fadeth. This is that Tree whereon groweth those rich Onyx-stones, which carry in them the names of the children of Israel, engrauen and embost in gold. This is that Tree, which *S. Iohn* saw, *Reuel. 22.* planted by the water of life, cleare as Christall, proceeding out of the Throne of *G O D*, and from the Lambe, which brought forth her fruit in due season, and bare twelue manner of fruits, and gaue fruit euery moneth; yea, as good fruit as the golden Apples of the tree of life. But least this iust man should deeme that this fruit of his good workes is by nature, not by grace; by merit, not by mercy; from his proper generation, and not from his spirituall regeneration in Christ; by vertue of the sap and moisture which naturally is in the roote, and not by the riuers of waters, which supernaturally water the garden of his soule, it is added in my Text, that the iust shall be as a Tree *planted.*

Planted.] Planted by that heauenly husbandman; by whom whatsoever is not planted shall be rooted out and cast into the fire. This word *planted*, which the seauentie render, *πεφυτεύμενον*, is by *Aquila* rendred *transplanted*, which doth agree either to the person of Christ, transplanted from heauen to earth, or to euery iust and righteous person, who is translated, and as

a tree transplanted from the workes of the old man, to the workes of the new; from the seruitude of the Law, to the libertie of grace; from a land whose riuers streame with bloud, to a land that flowes with milke and hony. That tree which was vnhappily sprung in *Adam*, shall be as happily grafted and transplanted in Christ: that tree which was fruitlesse in his owne nature, shall become fruitfull by grace: that tree which would haue rotted for want of naturall moysture, shall flourish againe, and receiue iuyce into his veynes from the waters of life, by which hee is planted. Wee know that the whole tree of our nature, roote and branches, fruit and leafes, were all blasted by the breath of Gods first malediction, and the ground whereon we grew; nay the ground of mans heart was curst to bring forth of it selfe, nothing but bryars and thornes; his wisdome was foolishnesse, his strength weaknesse, ἡ φρόνημα, his best thoughts were defiled, his vnderstanding was darkened; nay, it was darknesse *in abstracto*, *Ephes. 5.* So that with *Glaucoma* in the Poet, *Ne id quidem intelligit quod intelligit, vel quod non intelligit*, hee neyther vnderstands what hee vnderstands, nor vnderstands not, that hee vnderstands not. *O miseris animas quae pereunt et nesciunt se perire, & ideo pereunt quia nesciunt se nescire*: like the blinde woman in *Seneca*, who because shee neuer saw any thing, could not be perswaded that shee was blinde, but that the house was darke. This was the estate of man in his corrupted growth; but since his new plantation by grace, since his roote in *Adam* hath beene taken vp and transplanted in Christ, God hath promised that the ground shall be changed by the raine

1 Cor. 2.

Plantus in milite glorioso.

Austen de ciuitate Dei.

of righteousnesse, and dewe of grace watering his roote, and that at the comming of the Messias, *pro Virgultis assurget Abies*, for Thornes shall grow El. 55. 3. Firre-trees, and for nettles, that is, (as I construe it) our stinging affections, shall grow Mirrhe-trees, sweating forth the soft and sweet oyle of grace and loue.

Vnfruitfull plants, and vnfaourey trees are suffered and let alone to grow in those places where first they sprang; but sweet roses, fruitfull vines, and good trees are taken vp and transplanted.

Almightie God, who in the Gospell is compared to a husbandman, hath transplanted vs from the kingdome of Sathan, to the kingdome of the Sonne of God; from wilde Oliues to be fruitfull Vines in Christ Iesus. And as the Prophet *Eliab* restored the childe of the widdow from death to life; so our blessed Sauiour recouered and reuiued mankinde like a tree dead in the roote, and rotten in all the branches thereof. The Prophet entering into the chamber where the childe lay dead, gat vpon the bed, stretched his body all ouer the childes body, put his mouth to its mouth, his hands to its hands, his feete to its feete; so Christ, *Elias*-like, stretched himselfe vpon the Crosse, as a greene tree vpon the dead tree of our nature, and laid as it were his roote to our roote, his branches to our branches, his leafes to our leafes, his fruit to our fruit, and by this new plantation of vs into himselfe, he hath infused his spirit into vs, reuiued vs, and made vs of dead trees, trees of life, partakers of his diuine nature, members of his glorious body, and heyres of his immortall glory. 1 King. 17.

For vs men, and for our plantation, the Sonne of

God descended from the highest heauens, and suffered his God-head to be clad with the corruptible roabes of humane frailtie, and in our nature endured the wrath of God, did merit by it eternall redemption, infused into it his spirituall graces, and aduanced it about the highest rankes of the Angels in heauen.

At the first, man was set as a Rose in the Garden of Gods Paradise, that hee might proue a sweet odor of life vnto life : but when hee turned from a Rose to be a Thistle, and began to pricke his Maker, then was hee transplanted from a small Garden, to a large mannor, and with an happy exchange of estate, was brought from his first freedome of nature of *posse non peccare*, to a better libertie of Grace *non posse peccare*, not to sinne at all; for, whosoever is borne of God, and grafted into Christ, sinneth not, nor can hee sinne, 1 *Iohn* 3. 9. For although the best of men, through the infirmitie of their corrupted nature, doe oftentimes commit those things which in the sight of the world are foule, and worthily enormous, yet because the inward man doth sooner or latter checke and comptrole them, they are not properly said to commit them, because they doe not wholly and fully assent vnto them. That celestiall sap which euery branch doth receiue from his roote, Christ, doth so quicken and reuiue the regenerate man, that although in outward appearance, and in his owne conceit to, he seeme to wither and be decayed, yet the spirit of Adoption, which ingendreth Faith, doth so inhabite and possesse his soule, that eyther *totally* or *finally* hee cannot perish, but remains toward GOD, like the Philosophers demonstrator,

τερεῶν, ὡς καὶ ἀμετάπτωτος, firme and immouceable. Parræus in 7.
ca. ad Rom.

And although he hath oftentimes many stragling motions, inordinate desires, despairing cogitations, maintaine diuers errours in Religion, commit foule finnes, such as *Noah, David, Salomon*, and *Peter* did; nay, such finnes as leaue no place for saluation, without an actuall and especiall repentance, yet from infidelitie, extreame despaire, obduration in sinne, and the like, God will preserue the righteous as the apple of his eye. Hee may suffer him to fall, but not to fall away, he may πίπτειν not ἐπιπίπτειν, he may *cadere* not *desicere*, hee may *peccare* not *peccatum facere*, hee may sin, but not *worke* iniquitie: *labi potest, prolabi non potest: iustus enim si ceciderit non collidetur*, the righteous Zanchius.
Pfal. 37. 23.

man, though he fall, hee shall not be cast off; the reason is giuen in the words following, *quia manum supponit Dominus*, because the Lord supports him with his hand. The wicked like the Rauen, they goe out of the Arke and returne no more; but the righteous, though they fall, and seeme to goe out of the Church, yet they returne againe with an Oliue branch of true repentance in their mouthes: the reprobate fall like old *Ely*, who fell downe and broke his necke; but the regenerate, though they fall with the young man *Eutychus* from the third loft, yet being taken vp, are by Gods holy spirit reuiued againe. A&S 20.

This Spirit *Rom. 8.* is tearmed our life; and *hee that hath the Sonne* (saith *S. Iohn*) *hath life, and he that hath not the Sonne, hath not life.* Whence (mee thinkes) may be inferred, that if hee which once is planted in Christ hath the Sonne, may afterwards cease to haue the Sonne, though it be but for a moment, he ceaseth
for

for that moment to haue life. But the life of them who haue the Sonne of God, is euerlasting, and in the world to come, *1 Iohn 5. 13.* And as Christ being raised from the dead, dyeth no more, death hath no more power ouer him, so the iustified man, being planted by Faith in Christ, doth as necessarily from that time forward alwayes liue, as Christ by whom he hath life liues alwayes. For if Christ which is the foundation of our spirituall life, may leaue that mansion which once he posselt, and flit away, what shall become of his promise, *I am with you to the worlds end?* And if the seed of God which containes Christ, may be first conceiued, and then abortiue-like cast out, how doth *S. Peter* terme it *απορευ αφθέρτου*, the immortall seede? how doth *S. Iohn* affirme that it abides? If the spirit which is giuen to cherish and preserue the seede of life in tender plants, may be giuen and taken away, how is it by *S. Paul* termed *ἀρεσβαρι της κληρονομιας*, the earnest penny of our redemption? how doth it continue with vs for euer? If therefore the man who is once iust by Faith shall liue by Faith, and liue for euer; it followeth that he which is once planted and inserted a liuing branch of that true Vine Christ, shall neuer againe from his body be disserterd.

Man (I confesse) is apt and ready to reuolt from God, but God is not so ready to forsake man: our mindes are changeable, but Gods decree is immutable: whom God hath iustified Christ assures them it is his Fathers pleasure to giue them a Kingdome. Notwithstanding it shall be no otherwise giuen them, then if they continue grounded and established in the Faith, and be not moued away from the hope of the Gospell.

R. Hooker.

1 Pet. 1. 23.

1 Io. 3. 9.

Eph. 1. 14.

Col. 1. 2. 3.

Gospell. Christ therefore when he spake of his sheepe effectually called, and truly gathered into his folde, said; *I giue unto them eternall life, and they shall neuer* Io. 10. 28.
perish, neyther shall any plucke them out of my hands. In promising to saue them, hee promised, no doubt, to preferue them in that without which there can be no saluation, as also from that whereby it is irreco-
 uerably lost. For without his especiall grace, which must restraine vs from the one, and retaine vs in the other, wee are no more able of our selues to stand, then the carkasse of that noble captaine, which when a Lacedæmonian had often set vp in vaine, the car- Plut.
 kasse still falling downe, he afterward confest, that it was not the body and legs of a man which made a man to stand, but there was somewhat vnseene in the body, which made all these excellent motions and varieties, and therefore said, *Aliquid intus esse oportet:* His grace it is within which like the fierie Chariot of *Elias* must draw both vs and our thoughts to heauen: For, wee are by nature like warme water, which vnlesse it be still heated, will coole of it selfe; or like vapors, which rise no longer then the heat of the Sunne draweth them, which Sunne of righteousnesse if hee substract his beames, yea, but a little, wee are soone frozen in the dregs of our impietie. God therefore vnwilling to see his trees wither for want of moysture, his dearest children to pine away for want of the food of their soules, hee hath planted euery tree which is in the Paradise of the Church, by him who is the fountaine of Gardens, the spring of Lebanon, *by rivers of* Cant. 4.
water.

By *riuers of waters.*) Obserue I beseech you once more, the attributes of this tree: hee is a tree, not a bramble or thorne; planted by regeneration, not suffered in his naturall generation; and planted by riuers, not suffered to remaine in the quagmire and filth of his owne inuentions; and planted not in any mountanous region, or eminent place, but in the humble valley, not by the dangerous shoares of the swelling Ocean, but *secus decursus aquarum*, by the banke-side of riuers of water.

The bodies of men are the Temples of the holy Ghost, their soule the *sanctum sanctorum*; the Graces of God the riuers which runne through this Sanctuarie; they are as it were, the Lauer before the Temple, to wash them, whose fountaine is God himselfe, who shall clense them from all their sinnes: and then how can they be without water, who are planted by those riuers which spring from the fountaine of life? how can they be without light, whose light is the Sunne of righteousnesse? how can they be without plentie of all things, in whom dwelleth he that is the fulnesse of all things? though the tempest shake, the winde blow, the heate scorch, yet shall they not wither, because they are planted by the riuers of Gods spirituall graces. By these riuers of waters was *Noah* planted, when he was preferued from the deluge of waters: by these riuers was *Lot* planted, when hee was preferued from the flames of fire: by these riuers was *Moses* planted, when hee was preferued in the riuer from that great massacre of infants.

Aristotle and *Pliny* both report, that tender vines,
and

and other fruitfull trees prosper not being planted nigh the sea or any salt water : this world is a sea swelling with the surges of pride, blew and wan with the colour of enuy, salt and fretting with the sharpe humour of malice; if then wee desire to be tender Vines in Gods Vineyard, trees of life in his Paradise, wee must be planted farre off and remote from the salt sea of this world, and be planted as trees by the water, which spread out their rootes by the riuers, and shall not feele when the heate commeth, but her leafe shall be greene, and shall not care for the yeere of drought, neyther shall cease from yeelding fruit. *Ier.* 17. 8.

Plin. l. 21. &
Arist. πρὸ δὲ
θαυμασιωτῶ
ἀνεσσηματω.

That which Stories haue auerred of the roote of the Corall, which so long as it is vnder the water is soft, and flexible, but so soone as it is taken out of the water is as hard as any stone; may truely be verified of the roote of euery tree in the Eden of Gods Church; which so long as it is planted by the riuers of water which flow from the Sanctuarie of God, is milde and gentle, the fruit mellow and pleasant to the taste, but when it is taken vp, and separate from these riuers of water, it is hardened as hard as Adamant, and the fruit thereof is sowre and distastfull. *Iacob* was like vnto this tree here in my text, who was planted by the riuers of water, and therefore *Balaam* cryeth out; *Numb.* 24. *How goodly are thy tents, O Iacob, and thy habitations, O Israel ! as the valleys are they stretched forth, as Gardens by the riuer side, as Aloe trees, which the Lord hath planted, and the Cedars besides the riuers of waters.*

Plin. l. 32. &
Ouid. in *Met.*

Num. 24. 5.

These riuers of waters are as a well of comfort for forlorne *Hagar*, and all other pilgrimes to refresh their wearied and fainting soules: for although the iust and godly doe many times in the bitternes of their soule; cry out with *David*, *abissus abissum inuocat, fluctus tui supra me transierunt*; one deepe (of sorrow) calleth another deepe, by the noyse of the water spouts, thy waues and flouds are gone ouer me; though the waters of affliction in this life rage, and be impetuou, so that the very mountaines of their faith shake at the surges of the same, yet shall they at length be planted as flourishing trees by those riuers of water, whose christall streames make glad the citie of God. From these waters I will fetch some, and euery Christian may more, water of comfort, to refresh his afflicted soule, with this or the like meditation. That although in this life he be like a vine spoiled, bleeding with compunction of grieffe, and as a tree planted by riuers of salt waters, euen riuers of teares; yet these riuers of brinish teares shall be as the morning dewe distilling from heauen, which shall nourish the fruit of our workes, moysten the root of our Faith, and make our soules *bring forth fruit in due season*.

Which bringeth forth fruit.] When man was first endowed with a soueraigne command ouer all the creatures here on earth, it was enioynd him by his maker, not onely to fill the earth with men, but (as *Origen* writeth) *replete carnem vestram qua terra est bonis operibus*, bring forth fruit in the earth of your flesh.

Which

Which fruit is two-fold, *internall* and *externall*: the first is infused, the other acquire: the first are the vertuous habits of the minde, the other good workes, flowing and proceeding from these habits. The first *S. Paul* calls καρπὸν πνεύματος, the fruit of the spirit, *Gal. 5.* as loue, ioy, faith, long-suffering, and the like: the second he calls καρπὸν δικαιοσύνης, the fruit of righteousness, *Phil. 1. 11.* so that hee who is righteous, must bring forth the fruit of his righteousness; who is iust, the fruit of his iustice; liberall, the fruit of his liberalitie, lest hee be hewen downe and cast into the fire.

Gal. 5. 22.

Phil. 1. 11.

Neyther must wee onely bring forth fruit, but euery man must bring forth *his fruit*: he that is planted as a Cedar in the Paradise of this world, must bring forth the fruit of Cedars; an Oliue, the fruit of Oliues, euery tree his owne fruit: and not onely so, but wee must not curiously entermeddle with the fruit and affaires of other men: *partam suam quam nactus est, unusquisq; ornet*, euery man must striue and endeavour in the ground of his owne vocation wherein God hath planted him to bring forth his fruit, that is, such fruit as is proper and peculiar to his vocation, and not to the vocation of others; least seeking to be what others are, thou loose thy selfe; in seeking to be euery body, thou proue to be no body; in seeking to excell in all things, thou proue a foole in euery thing. *Vzza* must not touch the Arke, nor meddle with the Priests office: *ne sutor ultracrepidam*, let not the Shooe-maker goe beyond his Last, the Pedler beyond his packe, the Painter beyond his pensell, but

let euery man keepe himselfe within the sphære of his owne profession.

It is reported, as a pleasant Fable, by *Leo Africanus*, of a little bird, which is of so strange a condition, that shee can liue very well both in the water, and in the ayre, and sometimes liues in the one, sometimes in the other : of this bird when the king of birds demandeth tribute, she flyeth presently into the water, saying shee is a fish, and no bird: afterwârd when the king of fishes demandeth tribute of her, she flyeth into the ayre, saying shee is a bird and no fish: euen so these *dissecta animalia*, these particoloured trees; *semiviriq; boues, semibouesq; viri*, these branches which bring forth now Almonds, now Acornes; now Figs, now Thistles; now the fruit of this man, now the fruit of that mans vocation, indeed bring forth none, much lesse mature fruit, and *in due season*.

A good word (saith Salomon) spoken in his due place, and I adde also a good work, or any good fruit brought forth in due season, *is like apples of gold with pictures of siluer, Prou. 25. 11.* There is one fruit of our youth, another of our middle age, and a third of our old age: as there is one flower and beautie of the Spring, another of the Summer, and a third of the Autumnne, and these all are to be brought forth at their diuers seasons.

The fruit which we should bring forth before wee come to olde age, is the fruit of a good life; the fruit which wee must bring forth in the season of our old age, is the fruit of a good death: according to that of *Seneca, ante senectutem studebam vt bene viuerem;*

uincerem, in senectute ut bene moriar. There is no season of our age vnfit to bring forth some fruit of righteousness; but the season of the time wherein wee ought most to stretch the sinewes of our industrie to bring forth these fruits, are especially in the season when wee are tempted to doe euill, or in the season when occasion is offered to doe good.

The fruits of a Christian, they are ripe at all times, his haruest to gather them is at all times of the yeere. When hee is tempted to Lust, then is his haruest of Chastitie: to Gluttonie, then of Abstinence: to Anger and reuenge, then is his haruest of Mildnesse and moderation. When thou seest thy brother imprisoned, then is thy season to visite him: naked, then to clothe him: hungry, then to feede him: wrongfully opprest, then to relieue him: in want and extremitie, then to succour him. Thou must not concredit the disposing of thy almes to the too-often-carelesse performance of succeeding heyres, but thou must be thy owne Almoner, and so shalt thou be sure to haue thy Will kept, and to bring forth thy fruit in due season.

Such as shall deferre all their good workes till the end of their dayes, and leaue their goods by others to be distributed, are like a man that carries a candle behinde him in the darke, which may benefit those that follow after him, but not himselfe. Such as all their life time by extortion and greedy oppression wrong the poore, and vpon their deathbeds bequeath some pettie Legacie to clad a few in Frize, and stop the mouthes of Orphanes with loafes

loafes of bread, who otherwise would cry for vengeance for their oppreffion, from the G O D of Heauen, doe not bring forth their fruit in due feafon, nor are not like trees, but rather like that Lion which *Sampfon* killed, which although it was raue- nous in his life time and mankinde, yet being dead, had fome little honey in his mouth.

Such as are called to be lights in the Church, and fhine not in their profeflion; fuch as are called to the f acred function of the Minerie in the Spring of their youth, and ftrengh of yeeres, and bring forth no buds nor bloffomes thereof, no not fo much as in the Autumne of their age, doe thefe, or can they euer be hoped to bring forth their fruit in due feafon?

I feare of this number there are too many here prefent, who as if they had receiued all their learning *sub figillo confeffionis*, in fecret confeffion, dare not impart any of it, nor bring forth any fruits thereof themfelues, but get fome of their neighbour trees to bring forth fruit for them, euen at that time, when this place fhould expect theirs. And as the Beaft Tarando, in *Pliny*, turnes himfelfe into the fafhion of other beafts, becaufe his owne fhape is fo like the fhape of an Affe, fo thefe performe all duties and exercifes of their vocation in their place, and elfe- where, in the perfons of others, becaufe (I thinke) their owne are fo rude and deformed.

Your parts it is (Reuerend and Learned Fathers) whom iuft desert hath worthily aduanced to emi- nencie of place in this our Athens, to prune and lop
off

off these vnfruitfull branches, which bring forth no fruit in their owne boughes, but draw iuyce and sap from other fruitfull branches, and not to conferre your choysest fauors vpon such as are by profession *non-proficients*, whose end and scope is the carrying of a bagge and a bunch of keyes, least in short time, those places which by the beneficency of worthy founders, were erected to be Nurseries of hopefull wits, turne to be Golgothaes, places of dead mens bones, and liuing emptie sculs, or at the best, but old shrines, and smokie Images, for nothing venerable, but senioritic. Howbeit I stand not here to patronize those Lapwings which flye away from hence with part of the shell vpon their heads, and thrust themselues before their due time into the Lords haruest, expecting (I thinke) some Apostolike Enthusiasme to be inspired *in illà horâ*: their haste is greater then their speed, *Nimis properè, & minus prosperè*, as saith Bernard. Such are Conduits, that conuey water to others, before they can containe any for themselues: *qui loqui nesciant* (saith Hierome) *tacere non possunt*: such turne rauening Wolues as soone as they get the Lambeskinne ouer their shoulders. These men like the Gibeonites, take their bread hot the day they departed to come, and therefore it is so soone dried vp and mouldy, and their bottles because they are new are rent. *Iosh. 9. 13.*

Ser. de S. Bene.

D^r. Boys.

Iosh. 9. 13.

Such men should haue made a longer residence in this garden of pleasure, this seate of happinesse, from whence flowes that of *Pindarus*, ἀγισοῦ μέλι ὕδατος, the Riuers of Helicon, and waters of Parnassus. I know

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how

how fitly I might resemble this whole Vniuersitie to a tree: *Theologie* to the roote of the tree, *Law* to the iuyce and radical moysture, which maintaines the life and vnion of the body together: *Physicke* to those leaues which heale the nations of the earth: the *Liberrall Sciences* to the branches of this tree: the *Garlands of degrees* to the blossomes and fruits of the tree. For as *Theophrastus* reports of a tree in Persia, which at the same time doth bud, blossome, and beare fruit, so may we truely auerre of this tree, that now at this one season it bringeth forth some Doctors, some Masters, some fruit that is fully ripe, some drawing to ripenesse, some in the flowre, and some in the bud. I now meruaile not that the Poets fained the Muses to dwell in woods, and amongst trees: here groweth the *Iuniper* tree, which might teach euery man to haue a sweet conuersation with all men: here groweth the *Palme* tree, which teacheth vs a conquest of our selues: here the *Laurell*, which crowneth vs with the peace of a good Conscience. Amidst these Arbors, and in the barkes of these trees, let vs (as the ancient Shepheards were wont to doe) engraue our names with the Sonets of loue, and imprint the characters of our dearest affections; and with earnest deuotion desire the heauenly *Apollo* to water this tree with the dewe of his grace, distilled into the rootes thereof, that it may spread it selfe forth into branches, and the branches may bud, and the buds may blossome, and the blossomes may bring forth fruit; such fruit as shall neuer be corrupted, such flowers as shall neuer be withered, such buds as shall neuer be blasted, such branches as shall
 neuer

neuer be dismembred, but flourish and spread abroad
their armes to defend the Church from all Hæresie,
Schisme, and peruerse doctrines, to the aduance-
ment of true Religion, and the glory of thy great
Name, through Christ our Lord: To whom
with the Father, and the holy Ghost,
be ascribed all glory, honour and
praise, both now and
for euermore,
Amen.

FINIS.











