M.
DERINGS
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O Lord open thou my lippes, and my mouth shall shew forth thy praife.

Psalme 78. 70.

He chose David his servant also, and took him from the sheepsolds, even from behind the Ewes great with young took he him: to feed his people in Jacob, and his inheritance in Israel. So he fed them according to the simplicity of his heart, and guided them by the discretion of his hands.

The Prophet declareth in this Psalme, howe God of his justice, for the great sinne of Ephraim, took from that Tribe both the Tabernacle and the Scepter, and gave them to the Tribe of Iuda: whome then according to his mercy hee had purposed to bleffe with all perfect happinesse. In which wee learne, not to abuse Gods mercies, lest they be taken away from vs, as from the Tribe of Ephraim they were. And then what helpeith it vs that in times past we have been happy? And leaft this should happen also unto the Tribe of Iuda, to fall from Gods mercies, into his displeasure: the Prophet in this place
A sermon preached by M. Dering.

stirreth them vp to thankfulness, that they may be found worthy to have continued toward them great blessings. And this hee doth by the example of David, in the weaving both howe mercifully God hath dealt with him, and how obediently David walked before the Lord.

And herein he saith as it were 3 reasons to mue them withall: The first is of Gods mercy whence he had called David. The second is of Gods intent and purpose whereunto he called him. The third of Davids own person, howe faithfully and howe truly hee did execute that whereunto he was called. The first argument or reason he comprehendeth in these wordes: Hee chose David his servant, and tooke him from the sheepe-fold. The second in these words, Hee chose him to feede his people in Jacob, and his inheritance in Israel. The third in these wordes: So he fed them according to the simplicitie of his hart, and guided them with the discretion of his hands. These arguments will I speake of, as God shall giue mee vterance. And if they shall be nowe effectual to mue vs, than were then to mue the people of Israel, then bee we profitable and happy hearers. If not, it is good right and reason, that as we have been in the fellowship of the same sin and iniquity, so we should bee partakers of the same reward and punishment: that if God shall doe deal with vs, that wee lose againe both the Tabernacle & Scepter, as they have done before vs, we can say no other but the Lord is righteous, and behold wee have eaten the fruites of our owne labours. Let vs therefore consider of these arguments, & stirre vp as wee may the gust of God that is in vs, that at length we may learne by them more holy obedience.

The first argument is the good consideration of Gods mercies whence he called David. Which argument alone is so effectual and strong to stirre vs vp to the obedience of our calling, that it is able enough to raise vs vp againe, though wee were never so deepe sunk in rebellition. A sure profe of the efficacie of it, may be vnto vs the oft and continual use of it in the sacred Scriptures. For seeing that Gods spirit in his holy word doth so oft imply it, both as a helpe to confirme the godly, and as a present remedy to turne againe the most obdurate and wilful finner from his obstinate purpose: surely, except all the dewes of Gods mercies bee meruailously dried vp in our barren harts, the same argument if we can well think of it, will bee effectual in vs to worke our regeneration in the newnes of life. When God would haue Abraham to forget his Country and his Fathers house, to goe that long and weary journey into the Land of Promise, where he & his posterity should dwell after him, hee confirmed him with this saying: I am the Lord by which brought thee out of v of the Chaldeans. By this remembrance of his former benefits, hee perswaded Abraham to adventure all that he presently enjoyed, vpon hope of a better promise which yet hee had not seene, but which should bee fulfilled. When God would moue the Children of Abraham that is the children of Israel, to turne againe from their great iniquities that they had so long practised in the hardness of their hart, hee saith but this argument, to tell them of all the miferies that they were borne in: theyr Country to be a cursed Country: their fathers Idolaters, themselues given over to all voluptuousnes and pleasure not regarding God nor seeking his religion. In which wofull estate when the Lord God did behold them, hee pitied their misery, and sayed euem then vnto them: thou shalt live. By which promise their former woe vanished away: and in stead of nakednes they were cloathed with broidred worke, they were covered with fine silke, dec-

before the Queene's Majestie
A sermon preached by M. Dering.

Our Saviour Christ to make his Disciples sure, & that they should never shrink for adversity, hee told them often this, that they had not chosen him, but he had chosen them. Saint Paul, when he would move the Corinthians for to avoid the false Apostles, and to follow Christ, hee perswaded them thus, that in times past they were Gentiles, and were willingly led away to dume Gods. And again to the Ephesians: You were in times past dead in trespasses and sinnes, you walked after the Prince that ruled you in the ayre, after the spirit that now worketh in the children of disobedience: but God who is rich in mercies, through the great love wherewith he loved vs, even when we were dead, hath quickned vs in his Son Christ.

This argument dearly beloved, seeing it is so strong, let vs apply it vnto our selves, for our disease cleaneath faile vnto our bones with long continuance, and we have need of sharp medicine to heale it againe. Let vs therefore vfe it (I beseech you) and if Gods spirit have not forlaken vs, that we be vncurable, no doubt we shall recover and grow to amendment. Let vs see our owne estate, and what God hath done for vs, what cloudy daies have gone over our heads, and in howe faire sunne-shine wee be set againe, and no doubt when sunne hereafter shal allure vs as before, it will make vs afrayd of his deceitfull bayst, & wee will never be brought with the beauty of the golden cup, to drinke of the spirituall whoredomes that are within. Wee were in times past Gentiles and vncircumcised, people, nowe Christ hath pulled downe the wall of separation, and made vs alone, even his children of adoption. Wee were aliens from the common wealth of Israel, nowe wee are received as Citizens in the company of his faithful. We were strangers from the Covenant and promise, nowe Christ hath deliuered a new Testament, in which
A sermon preached by M. Dering

which we also are written heirs of mercy. Wee lived sometime in ignorance, and had no hope; now wee have received knowledge & are comforted. Wee were without God in the world, and could no where lay down the terrors of our sins, but now we have received the spirit of adoption, by which we cry Abba Father. And what should I say more? Wee were subject unto sinne, hell, death, and condemnation; now Christ hath spoyled the principalities and powers, delivered vs out of the power of darkness, translated vs into a kingdom of immortality and grace.

Except we have set our harts as an Adamant stone, or as the Prophet sayeth, made our hearts and faces like the flint, it is impossible but that this cogitation should move vs; Or if it do not, surely, surely, though the Lord had not spoken it thus often vnto vs, or if the Scripture were not written for our instruction, yet the Lawe of nature would condemne vs for most vnthankfull men. Day and night we should beare a witness in our own conscience, how fearfull judgement God hath referreued for so great iniquity. Who amongst vs could beare it, to be rewarde with vnthankfulness, where wee have well deserved? To be condemned of those, whom we have raised vp to honour? To be spoyled of those, whom before wee had cloathed? To be betrayed of those, whom we have especialy trusted? And how then are we blinde & vnderstand nothing? How shall the Lord beare it at our hands, if we be vnthankfull vnto him, if we condemne him, & rob him of his honour, who alone hath made vs glorious, when we were couered with our owne shame and confusion? The Lord grant vs his holy spirit, that we deceiue not our selves. There is nothing more effectuall to moue a son to obedience, then to know hee hath a louing father. Nothing

thing maketh so truly the bond-servant, as to remember hee hath a gentle Master. Nothing maketh the subject more faithful vnto his Prince, then to feele by good experience his Princes clemency. Nothing joyneth man faster in the bond of friendship, then to consider well what his friend hath done for him. And let nothing bind our obedience more carefully to the worde and will of God, then that he hath so long continued mercifull vnto vs. As sure as the Lord doeth liue, this is his holy truth: he that cannot be movéd with this, hee hath not Gods holy Spirit: Poore or rich, bond or free, hee or low, noble or low degree, Prince or subiect, all is one. The remembrance of Gods mercy must make vs all thankful, were we never so mighty. This cogitation must banish far from vs the pride of a kingdome, to thinke how God hath raised vs from the sheepe-folds. Whoseoeuer can say thus; I have been bond, but I am free: I have bin in danger, but I am in safety: I have been carefull & trembling, I am carelesse: I have been full of sorrow, now my soule is at rest: I have been in misery, I am in dignity: I have bin a prisoner, I am a Prince: beleue me, beleue me, if the great and goodly Cities which hee builded not: if the houses full of all manner of gold, which he filled not: if the vineyards and Olive trees, which hee planted not, did not make him forget the Lorde, which brought him out of the Land of Egypt, out of the house of bondage, if prosperity have not made him drunken, so that he hath banished far from him all fence & vnderstanding, the remembrance of this thing will make him thankful vnto him that hath been the worker. Yes, even you that are now a Princeesse of Maiesty, if you have felt any such alteration, take heede, by far away from all vnthankfulness. If you have seene the dayes, in which you have sayd; O Lorde, I
A sermon preached by M. Deri.n.

haue no friend but thee alone, nowe that prosperity hath brought vnto you a great many of faire countenances, forget not that God, who was your onely friend in trouble. If in times past you haue prayed that you might not build upon the land, to haue your houfe faken with every blast of winde: nowe that you haue choyce of your owne ground, take heed I beseech you, where ye lay your foundation. Now that the Sterne and helme is in your owne hand, guide your Ship so, that the waves doe not over-run it. If you haue prayed in times past vnto God to mollifie your enemies hearts, and to bring their cruel practises to nothing : nowe that you your selfe are set in saftie, be not cruel vnto Gods annoyed, and doe his Prophets no harme. I need not secke farre for offences, wherat Gods people are grieved, euen round about this Chappell I see a great many, and God in his good time shall roote them out. If you haue syd sometime of your selfe: Tanquam ouis, as a sheepe appoynted to be flame, take heed you haue not nowe of the Prophet, tanquam indomitia sue ens, as an untamed and vnruely Heifer. I will not with many wordes admonish your Maiesty that are wise enough: onely I will say this, returne vnto your owne heart, and search your reynes. And here I set before you the Tribunall seale of Chrift. If you know these things to bee true, discharge the fayth you owe: grieue not your quiet conscience, leaft it beginne to accuse you, and the burthen of it be greater than you shall bee able to bear.

If God haue defended you mightily, as euer hee did Dauid the Prophet: discharge your faith with the Prophet, and cry in Spirie : Quid retribuam Domino pro omnibus guae retribuit mihi? What shall I giue to the Lord, for all those benefites that he hath bestowed vpon me?

And thus much as God hath giuen mee utterance, I haue

before the Queenes Maiestie.

haue noted vnto you out of the first part of this scripture, how God did choose Dauid from the sheepe-fold. The Lord giue you grace to confesse his goodnesse, and shew your selfe more thankfull for all his benefites. One other thing we may note here, that all that wee haue of God, it is of his free mercy, it is not of our deferuing, euen as hee gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, because he loved it. So God gaue vnto his people a land that flowed with milke and hony, but he gaue it not for their righteousnes, for they were a froward people, but because he loved them. So God dealt favorably with Sion, that is, with the Children of Israel, not because of their obedience, for they were a rebellious Nation: but because hee remembred his oath which hee sware vnto their forefathers. So God fulfilled the prophecy of Jacob and he blessed Iuda, but he fulfilled it in Dauid, whom hee took from the sheepe-folds. So Chrift made his kingdom euertlasting in the house of Iacob, but hee layd first the foundation of it. And now he hath builded it vp, neither by the wisdome of the wife, nor by the vnderstanding of the prudent, but to testifie vnto vs his free grace and mercy. Hee hath chosen the foolish things of this world to confound the wise, and the weake things of this worlde to confound the mighty: and vile things of the world which are despifed, to bring to nought the things that are esteemed and had in reputation, for this caufe alone (as the Scripture witnesseth) that no fleth should rejoice in his presence.

But what neede wee so farre to seeke for examples? Let vs beholde our fleues howe plentifully at this daye are Gods mercies and benefites powred out vpon vs, both vpon our Queene, and vpon her people. How mightily doeth hee defende vs in so many daungers? How
A sermon preached by M. Dering

How sit we here in safety, when all the world is upon us? And is this think you of our spending, or rather of God's mercy? Now, surely, surely, we are very blinde, if we will not all confess with the Prophet Lese, that it is God's mercy that we bee not consumed, as much disobedience both in Prince and subject, so little care of duty, so deep forgetting of God, what doth it else deferve, but heavy judgement? And what can it testify else, but that these good blessings of God, are signs of his great mercy?

Well, well, the wisest way is to take heed in time. Let not our finnes separate between God and vs. If there be no where examples that we can look vp, let vs beware of the Tribe of Ephraim, that wee abuse not God's mercies, for fear we loose them. Because we are now out of danger, and there is no peril that is present, let vs not therefore say as proud Babylon sayd: I sit like a Queen and shall see no enuill, I shall be a Lady for ever, and shall see no losse of children. He that thinketh he stands, sayeth Paul, yet him take heed he fall not.

It is no good argument that our estate is sure, because God hath delivered vs out of a great many troubles. Nay, let vs the rather fear, & be the more circumspect. God arme that hath beene stretched out for our safeguarde in times past, is nowe drawne in that hee cannot againe grieve vs. God delivered the people of Israel out of the hands of many and grievous enemies: but yet when the people of Israel woulde in no wise amend, God could not raise vp Salmanazer to leade them away to perpetuall captiuitie. Nay, we have a great many more carefull examples then this. Wee have fearefull examples before our eyes, to take heed of Gods judgments, when we abuse his graces. God defended Senachertib in the conquest of a great many of Countries, in all which he escaped harmlesse: yet when he knewe not himselfe, but blasphemede the God of Israel, even before the walls of Jerusalem: GOD could finde him out at home in his owne Country, and in the Temple of his Idols his owne graces drew him.

Agamemnon ten yeares together in mortal and bloody warres could never be hurt: yet after, at home in his owne house, by his owne wife he was killed. Bibulus a noble Roman gat many victories, and still escaped peril: yet afterward in the City of Rome, when he should have had the glory of all his valiant acts, and rode through the streets in the pride of his triumph, a tyle falling from the house storko so deep into his head, that it killed him presently. Julius Caesar, in winning the west part of the world, in 51, Julius Caesar, sette battayles never receiued dangerous stroke: yet after all his dangers so happily escaped, at home in the Senate house, in the middeit of his Nobility, and in his Parliament robes, he receiued 24 wounds, & all of them deadly. Many such examples are before our eyes, to make vs beware and take heed of security, when any daunger be past; & to take heed of forgetfulness, when we haue received mercy. The Lord enrich vs with the graces of his spirit, that when we often behold from whence wee haue beene deliverd, we may seek diligently, and be always carefull how to be found thankful.

The seconde argument which I sayd the Prophet saide, the seconde to make the people thankful, was taken of Gods intent and purpose, to what end he chose David, & that he shewed in the words; To feede his people in Jacob, and his inheritance in Israel. These words are very plaine, and containe to expressly what is the duty of any Prince or Magistrate, that none can bee ignorant, but hee that will not knowe.
A sermon preached by M. Dering.

For this purpose they are chosen, To feede Gods people in Iacob, and his inheritance in Israel. Whether hee bee Prince or Emperor, Duke, Earle, Lord, Councillour, Magistrate whatsoeuer, for this purpose hee is called, discharge it as well as he will: Hee mufit feede Gods people in Iacob, and his inheritance in Israel. O if God had called them for some other purpose, howe gladly would they have executed it? If God had called them to dicing and carding, to swearing and lying, to pryde and vanity, the mighty men of our dayes, how busily had they done their duty? But alas, this is not to feede Gods people in Iacob, nor his inheritance in Israel. This is to feede our selues. Even as the Ox is fed to the slaughter house, so wee doe feede our selues to euerlafting confusion. They that have eares to heare, let them heare. God hath choen his Rulers, To feede his people in Iacob, and his inheritance in Israel. These are the plaine and expresse words of Gods Spirit; and then what outrageous spirite is that, or what Furie rather, that crieth thus with an impudent face, that the Prince hath not to doe with Iacob, and may not meddle with Israel? But these are the steppes that the man of sinne should trade, to speake against the Lorde, and yet say that hee cannot erre. These are the liuely markes of Antichrist, thus to fight against Christ, and yet say hee is his Vicar.

Such is all the Religion of Papistry, examine the same if you will euen from poynpt to poynpt. Where God fayeth one thing, it fayeth still contrary, and yet cryeth with shame enough, there is no erre in it. God in his holy word fayeth, it is the doctrine of devils, to forbid marriage and the lawfull use of meates. The Pope very presumptuously forbiddeth both, and yet fayeth still that hee hath the holye Ghost. Saynt Paule the Apostle fayeth:

before the Queenes Majesty

sayth: If you observe dayes and times, I am afraid that the Gospel is preached unto you in vainie: The Pope sayth, you shall obserue both. I can dispence with the Apostle, and yet he sayth, he is Apostolically. Saint Peter sayth: Be you subiect to the Prince, as to the chiefest: The Pope sayth, the King is not highest, but hee is aboute both King and Ka- far, and yet hee fayeth still hee is the succesour of Peter. And what should I say more? It grieueth mee to reckon vp all that monsters abominations. It woulde make a Christian heart to bleede, to see howe hee hath deceived the simple. With his paper walles and paynted fires, hee made them so afrayd, that they beleued all things whatsoeuer he had spoked. But he is filthy, and let him be filthy Apo.22. 11, still.

We will returne to our purpose, & learne of a prince- ly Prophet what is a Princes duty: Hee must feede Iacob and Israel, that is, Kings must bee Nurfe-fathers, and Queenes must bee Nurfes vnto the Church of God. Vnto this end they must vse their authoritie, that Gods children may learne vertue and knowledge. For to secke onely worldly peace and securitie, or to make vs loue at eache heere in this waye faring Citty, that is, rather to feede flesh and bloud, the to feede Iacob; rather to make happy this worldly fellowship, then to instruct Israel: The true I-aelite is strong against the Lord, and commeth with vi- olence to claim the kingdome of heaven. What helpeth it in this respect to be rich or honourable? If I had al the riches in the world, yet could I not paye the price of my bro- thers soule. Or if I had never so much rule and authoritie, I am not therefore the nearer to make intercession vnto God. They are other weapons that must preuaile against Satan: and it is another attire that will bee accepted for the mariage garment. If we will feede Iacob and Israel,
A sermon preached by M. Dering.

let vs lead them to the house of wisdom, and train them vp in the feare of God. The Lord open the Queenes majesties eyes, that she may looke to this charge; otherwife, if wee liued neuer so peaceably under her, yet when the Lord shall come to ask account of her stewardship, how she hath fed her fellow feruants with the meare appoynted them, then she will be found eating and drinking with finners.

But because we are so dull of hearing, that a little teaching of our dutie is not sufficient for vs, I will shewe out of the Scriptures some what more plainly if ought may be plainer, what is the duty of a Prince. The Prophet Esay very effectuallly setteth it out in the person of our Saviour Christ, saying: Righteousnes shall bee the girdle of his loynes, and faithfulness the buckler of his raynes. It is true that the Prince must defend the fatherlesse and widowy, relieve the oppreßed, & have no respect of persons in judgment, secke peace vnto his people, and gird himselfe with righteousness. But this is also his duty, & his greatest duty, to bee carefull for religion, to maintaine the Gospel, to teach the people knowledge, and build his whole government with faithfulness.

For this cause King Salomon, both the mightieft and the wisefteft King that euer was, called himselfe a Preacher. And the holy King David, to make manifest howe hee knewedgeth his duty, spake openly to his people, saying:

I will instruct thee, & teach thee in the way that thou shalt go, and I will guide thee with mine eye. This general rule king Salomon gave vnto other: Be diligent to know the estate of thy flock, and take heed vnto thy heards. For riches remaine not alwaies, neither the crownes from generation to generation. Hereby expressly hewing, that to increafe riches, or to sette forth the glory of a kingdom, that is not the greatest duty of a magistrate. Thus the Prophet Hoseas, crying out against the people of Israel, hee reckoneth Hoseas 4. 2. vp this as their greatest disorder, that lying and swearing, and ignorance of God was not punished amongst them.

And alas (dearely beloved) if this be the saying of the Prophet, let vs looke vnto it. I dare not but speake the truth, seeing God of his goodnes hath called me hither. He hath raised me vp so hie when I was cast down, that I cannot forget his benefits. If this will not suffice, I will surely speake it more playnyly, when the Lord shall open my mouth againe. Surely if this be the saying of the Prophet, (as it is indeed) that lying, that swearing, that blind and wilfull ignorance shall be punished, let not the Prince deceiue her selfe; the spirit of God doth not poiffele her heart, if hee daily lying, and blasphemous swearing, and fee the peoples ignorance, and yet leave all unpunished. Looke vnto these things better if you will look well vnto your selfe: you cannot pretend ignorance, this is plaine enough, if any thing be enough. And yet least you should secke too bully to be deceived, I will rehearse the plain Law of the Lord. That this doctrine may be warranted with the fitter witnesses, God faith of a king in the 17. of Deuteronomy, when hee shall set upon the throne of his kingdom, then shall hee write him this Law repeated in a booke, by the Priests of the Levites. And it shall be with him, and hee shall read therein all the dayes of his life: that hee may learne to feare the Lord his God, and keepe all the words of his Lawe, and these commandments for to doe them. That his heart be not lifted vp above his brethren. That hee turne not aside from these commandments, neither to the right hand nor to the left. But that hee may prolong his dayes in his kingdome, bee and his sonnes in the middle of Israel. L 2

This
A sermon preached by M. Dering.

This Lawe I know not how your Maiesty shall interpret, because I knowe not your spirite; but of this I am sure, it made Dauid that hee would not suffer a wicked man in his house. It made Afi drive away the Sodomites out of Israel, put downe the Idols, depose his owne mother from her dignity. It made Ieophaphat, Ezechias, Iosias, euen in the beginning of their regine, to make godly and zealous reformations in religion, & never consuaded further with the high Prieste. Nay it made Salomon to put downe Abiather that was the high Prieste, and to put Sadoc a better in his roome. This made many godly Emperours in the Primitive Church, to call general Councils, to reforme many misorders crept into the Church: to depose many ambitious and proud Popes, & place better in their roome. And hee that denieth this, denieth the Sunne to shine at noone dayes. And as this Lawe hath thus wrought heretofore, so when it lighteth in a good spirite, I am sure it will doe the like hereafter. It will moue a godly Magistrate, to make his chieflie care to maintaine religion, and to suppressse superstition. And such is Gods righteous judgement, that whosoever shall doe the contrary, I am sure hee himselfe will condemne himselfe. It is the lawe of nature, and it maketh the most wicked Magistrate to sigh and say in his heart in remembrance of his sinne: Sure this doing will not last alway, God hath appointed me for some other purpose. This was the greatest faulte that proude Agamemmon could finde in all the glory of his kingdom, Tathéon ouk orthothenta anéptepet bion: When Gods cause goeth not vpright, it layeth the glory of my kingdom in the dust, it turneth upside downe all my life and happyneffe. Thus it happeneth with the wicked whofoever they are: they condemn their owne doing, when they seeke not

before the Queens Maiestie.

not to set out the glory of God. The Lawe of God hath thus commandment it, the godly Kings of Iuda and Ierusalem have euermore practised it, the faithfull Emperours in the primitive Church made it their chieflie study, the lawe of nature hath engraven it in the heart of man: and what godly Prince can now sleepe in security, if hee have no care vnto it? Especially seeing God is God of all Magistrates, and they are his creatures. This is their greatest study, to shewe obedience vnto him to seede his people, and set forth his religion.

But here I thinke some will easily say: If this be so as you teach it, then the case is cleare, the Prince is a spirituall Magistrate: It belongeth vnto him to reforme religion: he is the highest Judge in the Church of God, to establisht that by law, which the lawe of God hath appoynted. How is it then that the Pope feeth not this? Why do not others see it, that reade and knowe the Scriptures? Th'Emperours themselfes, why have not they seene it? Howe grewe the Pope vnto such unbridled authority? How the Pope should come to so great authority, I know no cause but this, that it was the will of God, and such was the depth of his secret judgements: The purple whore should make all the Princes of the earth to drinke of the cups of her fornication; But for the Popes seeing or not seeing of his owne abominations, I know not his eyefight, I cannot tell whether he doth see them, or see them not, but I thinke hee seeth them. For I see in all ages, how God hath rayfed vp some that have inveighed bitterly against his intolerable pride. If hee seeth it not, his eyes are very sike, and himselfe is a verier beast then euer was Nabuchodonosor. And the Lord be prayd, that hath hardened his proud hart, and revealeth better knowledge vnto little ones. Why other should not see it that reade

L 3
the scriptures as well as we, and are as well learned as we, 
I can asigne no other cause, but saw with the Propher, 
Gods judgments are like to a great deapth. They are as 
they are, and what they are it skilleth nothing vnto vs. I 
came not hither to compare with learning, who be He-
brewe[s], and who be none. I am sure, if they did seek him 
in the simplitie of their heart, and call after him in the 
truth, not in their owne inventions, that they should 
finde him. Now they seek the living springs in vaine, be-
cause they feeke them in the puddles that they have dig-
ged themselves. And they seeke for the Gospel of salva-
tion in vaine, because they follow the doctrine that is but 
precepts of men. But what if many learned see it not? Is 
it not therefore the truth of GOD that is so plain in the 
Scriptures?

Let me ask againe I beseech you this question : why 
did not Pharao see, that Moses and Aaron were sent of 
God? They turned all his waters into bloud : they 
brought upon him Frogs that covered all his Land; they 
plagued him with great swarmes of Lice and Flies: they 
fear'd him with thunder and lightnings, and with great 
tempests : they made darkness thicke and sensible upon 
the face of the earth : they flewe the first borne of all that 
was in the Land. Why knew not Pharao that they were 
sent of God? They deuided the red sea, and went thorow 
on dry Land : what madness made him venter to goe fo 
desperatly after? Why would hee not be taught till the 
water covered him and all his hoast? Should the age that 
came after him reason thus against Israel ? If your God 
be the Lord of heauen and earth, why did not our Fa-
uters knowe him? Why did not the Scribes and Phara-
ysis know Christ to bee the Messias? They heard John 
Baptist giue him plaine testimonie : Why did they not 
believe him? The same Christ fulfilled al that was spoken 
by the Prophets, why could they not see that he was the 
saviour of the world? He made the blind to see, the deafe 
to heare, the dumb to speak, the lame to go. He made the 
sick and diseased whole. He rayfed vp the dead. Hee told 
unto them euery their thoughts and cogitations. How 
were they so dull of understanding, that yet they could 
not knowe him? If this may bee sufficient to reprooue a 
truth(why do not others see it,) then the Pharisis reason 
well against Christ, when they sayd unto the people: 
Why doe none of the Princes & Rulers beleue in him? 
But se I beseech you, how great is our madness that thus 
reason of other men, why they see or see not. Why haue 
we our selves so great beames in our eyes, that we cannot 
see our owne estate and condition? Why doe we not see 
the shortnesse of our life, but thus liue in the world as 
though we should liue euer? Seeing we haue a righteous 
God, that will be a reuenger of his owne cause, & punish 
our transgresions, why do we sin yet daily more & more? 
Seeing our life is but a vapor, & all our glory is but as the 
flower in the field, why be we so bewitched with loue of 
fo great vanity? Seeing our estate shall be before God e-
uerlafting, and these accounted daies come so faft to an 
end, that we shall be speedily called: why bee wee still so 
carelesse in what fort wee shall appeare? Seeing Gods 
threatnings are fo noere vnto vs, & the dangers that hang 
ouer our heads are so many : Seeing Gods judgements 
are so searefull, and his wrath burning for euer, why are 
wee so carelesse? And why is it true that was spoken so 
long agoe? 

before the Queenes Maiestie.
A Sermon preached by M. Derig.

Believe me, believe me, this is an intolerable blindness, seeing we be so blear-eyed ourselves, that we cannot see before us neither heaven nor hell, yet that we will reason against God's truth, by any man's eyesight whether he see or not see. If we lift to maruaile at the dulnes of mans eyes, we cannot well maruaile at any thing so much as at our owne foolishnesse, that cannot see our selves. Let us looke at the last to our owne estate, and as for other men, let vs leave them to the Lord, hee doeth know most assuredly who are his. They are not the wise and prudent of this world, for he hath chosen. There are not many Princes and noble men in the face of his Church, If Princes and Magistrates will be still rebellious, what is that to us? If the Pope and his hirelings will be blind still, yet the Scripture is the Scripture.

Luke 16.1. The unthankfull Steward never liueth more riotously then when his Lord is even at hand to call him to his accounts. The foolish Virgins are neuer faster asleep, then when the Bridegrome is ready to enter into his wedding chamber. The children of this worlde are neuer busiested occupied, then the night before their soules shall take them. The sonne of perdition shall never be more lofty, then in these latter dayes, when he shall be resued. But for these that are so blinde let them be blinde still; let vs approach vnto the throne of grace with faith, that the secrets of the Lord may be resued vnto vs. As for Kings and Emperours, if you will ask why could they not see it, but commit themselves vnto so great flauerie: alas poor creatures, howe could they see in the midst of so great darkness? How could they reade when the book was fast sealed? how could they discern the voice, when they heard no sound, but of tinkling Cymbals? But this was the great subtilty and craft of Satan. He knoweth how

before the Queenes Majestie.

howe willingly we bee carried to worldly studies, and whether wee did incline, thither we thrust vs headlong. Hee knoweth what corruption he hath fowne in our nature, and how vnwillingly we meddle with the things of God: and therefore it was an easie practise of the Pope his minister, to pull away all heavenly cares from all Princes governments. They are grievous vnto flesh and bloud, and such as Kings loue not to meddle withall. This was one meane why Princes did not their duty. Another was as great as this: they heard the Pope so magnified, that they thought him halfe a God; when they were once persuaded the Papes pardons should be no small discharge, who would not willingly submit himselfe with all humility to receive it? If we may liue all our life in riot, and yet after thorough the Papes blessing, rest in the peace of the Church, who would refuse any Popish subjection? Make men once drunk, with this opinion, and they are at your commandement to doe what you will: Barefoot and bareleg they will waite at your gate, let your foote (if you will) in the Emperours nekke, he will refuse no vilianie. Well, now that God hath deluered vs out of that kingdom of darkenesse, now wee know the Pope to bee Antichrist, his prayers to be euill, his pardons to be worse then the signe of witchcraft: Let vs looke at the last to our owne duty, and tryst no more to such a broken stake. If GOD hath made vs Princes and Magistrates, let vs feede his people in Iacob, and his inheritance in Israel.

This is our duty, let vs hearken vnto it, & that we may doe it the better, let vs enquire how it may bee best discharged. And I beseech your Majestie to hearken, I will speake nothing according to man, which may easily bee condemned; but that which I will speake, shall bee out of the
A Sermon preached by M. Dering

The safeguard of a Prince is obedience unto God.

Exo.15.19.

Exo.28.33.

Exo.28.34-35.

Exo.28.36.

Ex.18.30.

This mouth of the Lord, in obeying whereof shall consist your safe-guard, and the health of your kingdom. Especially and above all things looke vnto your Ministerie. There is no commandement given oner in the old Testament, nor giuen oner in the new.

When God would specially blesse the people of Israel, he scattered the Leuites among the other Tribes, that the law might be taught in all the coasts of Iurie. When Christ would bring into the world the light of the Gospel, he sent forth his Apostles to preach vnto every creature. In the old Law God signified by many outward tokens, how necessary the Priest-hood was for the instruction of his people, and what Priests hee required. The statues were always in the rings of the Arke, the lamp burning, to shew that the Priests should alwaies declare the will of God vnto his people, and offer vpp the sweet incense of continual prayer. On the nether end of the robe of the Ephod, were belles alwayes standing, to teach that the Priest should be ever heard whereoeuer he did go, and shew himselfe a messenger of the Lord of hoasts. In the breast-plate he had Priim and Thumim, two liuely representations of Gods presence, to be wittnesse vnto the Priest of his knowledge & righteousnes. In the plate of gold vppon his forehead, was engraven in great golden letters, Holiness vnto the Lord; to reflixe his vpright life and conversation. God forbad any stranger to enter in among the except hee were circumcised in heart.

And of the children of Aaron, if any had faulct in the ministerie, hee should by no repentance bee received againe to the priesthood, that he might keepe in holinesse all the children of Israel. This is the care that wee must haue of our Ministerie, if wee wil haue the Gospel of Christ to grow. This care was greatest vnto the godly Rulers before the Queense Majesty.

Rulers and Princes of Israel, to the end they might keepe the Sanctuary undefiled. This care must be greatest in those that are Christian Magistrates. If they love Gods glory, and the encrease of his gospel. Thus did King Solomon in the beginning of his reigne, when he put down Abiathar, and made Sadoc high-priest. Thus did Lheofaphat, when to reforme religion he sent forth Leuites into the coasts of Israel. Thus did Ezechias at the entrance of his kingdome, when this was his first care, how the Leuites might be provided for. But of all other, Moses who had receiued the commandement from God himselfe, as appeareth, did especially see what was the necessity of the Minister. In the 32. of Deuteronomey, a little before his death, thus he maketh his prayer; Let thy Prim & Thumim be with thy holy one, whom thou didst prove in Maffah, and didst caufe to serue at the waters of Miribah, who layed vnto his father & to his Mother: I have not seene them, neither knoweth he his brethren, nor yet his owne Children, but they observed thy word and kept thy covenant. They that teach Jacob thy iudgements: and Israel thy Lawe. They shall put in sense before thy face, and burnt offerings vppon thine Altar, bleffe O Lord his substance, & accept the worke of his hands. Smite through the loines of them that rise up against him, & of them that hate him, that they rise not vp againe.

Marke (I beseech you) both his great care how the Leuites might prosper, & his notable describing of them, what manner of men they shall be. Firft, he prayeth that true knowledge and understanding might never bee remoued from them: their affection towards Gods holy sanctuary might be such, that neither father nor mother, wife nor Children do keep them back from obedience to the law and covenant. O that our Ministers were such as Moses prayed for. Then no doubt God would bleffe the accor-
A Sermon preached by M. Dering

according to their request, & confound their adversaries that rise vp against them. And here also mark his great zeal for their prosperity. He was the patientest man, and had the mildest nature of all the people of Israel: yet could he not suppress his good and great affection, but brake out into these words: Smile through the veins of them that rise vp against him, and of them that hate him, that they rise not vp again. O Lord, if Moses had lived in our days, and seen this adulterous generation, that so spoileth the Levites, how would his zealae have beene inflamed against them? Hee would haue cried out as good Nehemias cried, Plague them O Lord, that defyle thy priests house. And good were it for these sinfull men, that God would send his plagues vpon them, while yet they have time to repent. Now we want a Moses to pray for their punishment, for they sleepe in their sinnes: and God (I feare) hath referred them to a greater punishment. The Lord graunt vs grace to remember the latter end, & now looke while it is yet time, to the good order of the minifterie. Whé God promised to eestablish his mercies with his Church, hee promised this, as the greatest token of his loue: I will give you pastors according to my hart, that shall feede you with knowledge and understand. When hee would haue them have sure hope that he was their God, and they were his people, hee saied hee would give them Levites that should teach his people, the difference betweene the holy and prophane, between the uncleane & the cleane: He promiseth this as a perpetuall covenient: The lips of the Priest shall keepe knowledge, and they shall seake the Law from his mouth: For he is the Messenger of the Lord of hosts. And this was the charge that God gaue straitly vnto the Priesthood: That they should tell his people of their sinnes, and the house of Jacob their offences.

before the Queenes Maiestie.

A miserable Common-wealth it must needs be, and far separted from God and his mercies, that hath blind leaders, who cannot leade themselues. Who so feareth the Lord, will surely looke vnto it, that he maintaine no such offences within his kingdom, nor nourish any such fores within the body of his Country. If a man be once called to the Minifterie, let him attend vpon his flocke, and lead them as his duty bindeth him, with the foode of life, or let him bee remoued. Christ saide, Pase, pase, pase, Feed, feed, feed. This charge he hath giuen, even as we loue him, so to see it executed. Say what we will say, and the more we say it, the more impudently we shall say, if we say we loue him, while wee keepe not his commandements. Would to God we were wise to understand it. Christ said, They are the salt of the earth, and what shall be done with them, if they can seafon nothing? Christ said, they are the light of the world, and what heapes of miseries shall they bring with them, if they themselues be darke? Christ said, they be the watchmen: and what caufe shall the City bee in, if they doe nothing but sleepe, and delight in sleeping? Who seeth not these incurable sicknesses, that can see any thing? They are the Pastors, and howe hungru must the flocke be, when they have no foode to giue them? They are the Teachers, and howe great is the ignoraunce, where they themselves know nothing? They are the Evangelists or messengers of glad tidings: howe little hope haue they, and what slender faith, whose messengers cannot tell what the Lord sayth?

The Lord enlarge within your Maiesty, the bowels of mercy, that you may once haue pity vpon your pore subjects. This cogitation made Paul the Apostle say to Timothy, (a paynefull father vnto a carefull childe;) I charge thee before God, and before the Lord Jesus Christ, that...
A Sermon preached by M. Deving

shall judge the quicke and dead at his appearance, and in his kingdom: to preach the word, see in season, and out of season, reproove, rebuke, exhort, &c. Of all miseries where-with the Church is grieved, none is greater than this: that her Ministers be ignorant, and can say nothing. What could Jeroboam do more than this, to strengthen all his Idolatry, then to make him Priests of the lowest of the people? What could have made Aha (being otherwise religious) so soon to have turned away from the service of God, seeing only he suffered his people to be without a Priest, which could teach the word of God? What plague did God threaten greater against a rebellious people, than that he would take away from them their true Prophets? When were the people's sins so ripe to procure vengeance, as when their preachers were dumb dogs, and could not bark? And what I beseech you is our condition better? Or what be many ministers of our time & Country, other than to drive dogs? Surely as Ahab said of the people of Israel, so wee may say of our Ministers: have we not made vs Priests like the people of our Country? whose ever commeth to confecrate with a yong Bullock, and seaten Rams, the same may be a Priest for them that are no Gods. And so surely if we ferued Baal, a great number of our Priests at this day were tolerable. But if we serve the Lord, what do they with that function they cannot skill of? Let them returne againe to their old occupation. And yet this is but one evil: and if we were reformed, yet much still were amiss. If I would declare unto your Majestie at the great abuses that are in your minifterie, I should lead you along in the Spirit, as God did the Prophet Ezechiel: and after many intolerable evils, yet I shall say still unto you, behold you shall see more abominations then these.

I would

before the Queens Majestie.

I would first lead you to your Benefices, and behold some are defiled with impropriations, some with fequestrations, some loaden with pensions, some robbed of their commodities. And yet behold more abominations than these. Looke after this vpon your Patrons, and loe, some are selling their Benefices, some farming them, some keepe them for their children, some give them to Boys, some to flooring men, a very few seeke after learned Pastors. And yet you shall see more abominations than these. Looke vpon your minifterie, and there are some of one occupation, some of another: some stak Bucklers, some Ruffians, some Hawkers and Hunters, some Dicers and Carders, some blind guides, and cannot see, some dumbe dogs and will not bark. And yet a thousand more iniquities have now covered the Priest-hood. And yet you in the meanel while that all these sorrows are committed, you at whose hands God will require it, you fit still and are carelesse, let men doe as they list. It toucheth not belike your common-wealth, and therefore you are so well contented to let all alone. The Lord increase the gifts of his holy spirit in you, that from faith to faith you may grow continually, till that you be zealous as good King David, to worke his will. If you know not how to reforme this, or have so little oil, (as mans hart is blinded) that you can devise no way, aske counfaile at the mouth of the Lord, and his holy wil shall be reveale unto you.

To reforme euil Patrones, your Majestie must strengthen your lawes, that they may rule as well as lowe. For as Esdras sayd once, so may I boldly say now: The handes of the Princes and Rulers, are chiefe in this trefpasse. If you will haue it amended, you must provide so, that the highest may be afraid to offend.

To
A sermon preached by M. Dering

To keepe backe the ignorant from the Minisfery, who God of his goodnesse hath not called to such a function, take away your authority from the Bifhops, let them not thus at their pleasure make Minifters in their Clofiter, whomfeuer it pleafeth them. To stop the inconveienties that grow in the Miniftery by other, who fay they are learned and can preache, and yet do not, that are (as I faid) dumbe dogs, and will not barke, bridle at the leaft their greedy appetites, pull out of their mouthes those poifoned bones, that they fo greedily gnaw vpon. Take away dispensations, Pluralities, Totquotas, Non retenfions, and fuch other fimes. Pull downe the Court of Faculties, the mother and nurse of all abhominations. I tell you this before God, that quickneth all things, and before our Lord Ieffus Chrift, that thall judge the quick and the dead, in his appearance, and in his kingdome: amend thofe horrible abuses, and the Lord is on your right hand you fhall not be removed for euer. Let these things alone, and God is a righteous God, hee will one day call you to your reckoning. The God of al glory open your eyes to fee his high kingdome, and enflame your heart to defire it.

The third thing that I faid in this place was to be noted, was of Daviҙ himfelfe, how faithfully hee executed that whereunto he was called. The Prophet faith: He fed them in the fincerity of his heart, and guided them with the difcretion of his hands. An excellent verteue, and meet for King Daviҙ, that was a man according to the hart of God. He knew that obedience was better then sacrifice, and that Gods people were never better ruled, then when their Princes brought into captivity their owne understanding, and in simplicitie of hart were obedient onely to the wifedom of almighty God.

The God of all mercy, and Father of all confolation, infire our hearts with wifedom, that wee may walke bef ore God in our owne simplicitie: That what his holy worde hath spoken, wee may humbly heare, and not reaſon againft it, because of our common-wealth. Then fhall wee ende these fhort and euell dayes with gladneffe, and when Chrift fhall appeare in glory and maiely to judge the quick and the dead, we fhall stand on the right hand, in the number of his elect, and heare that laft and happiſt fentence that never fhall be called backe againe: Come ye bleſfed of my Father, & poſſefs the kingdome which is prepared for you, from the beginning of the worlde. The which time the Lord bring haftily vpon vs, euon for his Sonnes fake Jefus Chrift our Saviour: to whom with the holy Ghost, three perſons and one God, be all honour and glory, both now and euer, Amen.
A Sermon exhorting to pitie the poore. 

Preached the 23d of November Anno, 1571, at Christes Churche in London, 
by Henry Bedell. 

of the poore, 

Imprinted at London by John Awdely.
To the Christian Reader.

Here as some for the trial of their wyttes, and proffes of knowledge, are moued to open their studyes & travells, which they do most exquisitely; and others for the benefite of their country, some time of their own labours for forth books, and some of other mens works in our mother tongue do open the meaning; and all I trust to Gods glory, and the furtherance of knowledge: Even so I, not of my selfe moued, by any worthynes I know in my selfe, neither to purchase prysfe of men (for thys my deed is nothing prysfe worthy to me, for if ought be faulty, that is to me due, and if any thing be to purpose, that was & is Gods worke in me) have laboured as farre as memorie might reache, neither adding nor diminishing to or from the woordes I spake in the pulpet, to write and pen somwhat for the help of the poore. VVhich the rather I have done, for that then I was required by my friend so to do. VVhich purpose or sum of matter, though of an other it might be more excellently done, then of me it is in this trea-tise done: yet thinking that all men wyl con-sider
TO THE READER.

Gider my good hart and well meaning to the poore, it made me the more bolde to enter-
prise this matter, to further their poore e-
state that want, and so to put in print those rude wordes that then by preaching I spake.

And thus hoping that all men wyll accept
my sylly good wyll in this my labour, vnto
which I may speake as Ouid did, Vade sed
in cultus, I leaue the succes vnto God of.
this paynes I haue taken, as wel tou-
ching my selfe, as also for the
poore for whom I haue
spoken.

H. B.

A Sermon preached in
Christes Hospital at
London.

PSALME XLI.

Blessed is he that considereth the poore and
needy, the Lord shall deliuer hym in
the tyme of trouble.

O; as muche as God hath pla-
ced hye Children here in thiss
world for the triall of their pa-
tience, and profe of faith: and
so, thiss cause hath mired the
poore with the rich, placing some in poverty,
not that he could not make them rich, but
giving them poverty to trye their patience,
& enriching other some, not that they shoul
d trust in their riches, as hye Prophet he
faith: If riches ryse, let not thy hart theron,
but giving them riches to trye their faith,
whether they wyll serue God through and
by faith that woorketh by love, or els serue
Mammon, by keepinge of him in secret, knowing
also the justifying faith as S.Paule faith,
is that that woorketh by love. Which love is
especially expressed in ministering to the ne-
cessity of the Saints, and our poore brethren,
as the same Paule affirmeth. Therefore al.

Rom. xiv. 20
The mouth

As both David, for his part by these words as much as he can, travel to bring us to that purpose of faith, to show our love to the poor, when in these words he saith: Blessed is he that considereth the poor and the needy.

As the tree is known to be good or bad by none other wares, then by his fruits: so the faithful, not by his words, but by his exercises is known, in beholding and working the things that belong to faith. Therefore our Saviour saith: Not all that say Lord, but they that do the will of my Father, who will amongst many things that this should be one, namely to consider the poor and the needy. For as the unfaithful sall that believeth his faithless, is not sitt to season, but to be called as reprobate and nourished in the lyke ways, to be traued under stone: so is that faith dead, that hath no exercises in the way of love, to remember the poor, as James saith: Faith if it have not her exercises in herself, she is dead.

I speake not this, as if a man should suppose, that he that wanting faith that teacheth to wooke, cannot be justified, having the same faith now general, that herafto wold wooke, as we are in children that have not wozought, yet wozought by faith that is lively in them, and would have wozought if they had wozought.

Of the poor.

As also in the thine that never wozought, he saith, he wanted that faith by which now he is justified, whereby he would have wozought if he had wozught. Therefore both faith only wozought in them that are present, that they cannot wozoke according to the same. Therefore Grace maketh them free. But to others that have time, and therein also the infing faith, they have the frutes of the same.

Neither do I speake thus, as if God needeth our wozokes o gifts, who geteth unto us first and that which life, and calleth nomal in the teeth, no; I speake not to the end that we should wozoke, as to think our selves endowed therein, being as our Master saith, impossible servants, when we have done all we can, doing nothing; but what we have receaued, as S. Paul saith. But this exercise of faith to grue to the poor, is required of us to satisfie our bounden duties, not for merit, but in duty, because the poor are left amongst us, this cause as Christ saith, ye shall have the poore alwayes with you.

Which poore for us, as the rich for them are left, whereas S. Augustines saith: Prosper dominates sunt pauperes, that is, the poore are for the rich mans sake, which are to be considered as poore and no poore, even as David eth
The mouth

Teach us well.
But to stiue to my purpose, these words of the Prophet contain two profitable notes:
The first to teach us to respect the poore and needy, as becometh the faithful. Secondly,
to consider the promise that is annexed thereunto: And of these I will speake by Gods grace
generally.

First, concerneth the respect and care for the poore, be it that David both note it well in
this Psalm, yet to the better satisfying of so necessary a duty, that by the mouth of many witnesses
we may the more speedily be brought to the credite of the same. Let us heare the course of the scriptures, and learn
our duty forth of them,

Now earnestly both God call upon us to remember the poore by his servant Solomon.

as we read in the Proverbs where he saith:

Prov. xlix. He that despiseth his neighbour sinneth against his Maker, but he that hath pity on the
poore, he shall be blessed. He would not have us hard harted against the poore &
our fellow seruantes, to saue to them: Do thy way thou stranger, God send this thou
stranger meat, drink and clothing as Syrache saith. So he would not have us to be
inquieted with the crye of the poore, so stop

nor cares against them, and therefore saith: He that stoppeth his care at the crye of the
poore, shall cry him selfe and not be heard.

For he suffereth us not to be careless of their state, being at ease our selves, as that Clu-
ton was mentiond in the Gospel, but as Da-
uid his father willet the poore to be consid-
ered, so he concludeth saying: The bread of
the poore is in the ways of the ritch, be that keepeth it from them is a man of bloud.

Toby being a good instrument of God, and in this matter worthy to be beloved in his coun-
self, who as he well considered the poore in seeking of the living, and burying the dead
with his own labour and cost, so he teache
others the same practice of duty wherein he saith:
Be mercyfull after thy power, if thou have
much, geue plentifully, if thou haue lyttle,
do thy diligence gladly to geue of that lyttle.

For as God requireth not the gift, but requi-
reth the duty: so Toby, not for the quantity
of the gift to be wayed, but in the quality of
the minde of him that giveth, teacheth vs to
geue somewhat, be it little or much, even as
S. Ambrose also teacheth: Nun solum queri-
tur quantum datur, sed de quanto & quanto
animo. That is: It is not onely required
how much is geuen, but out of how much and

B.S.
The mouth

The mouth with what mynde, not to be prayed for the greatnes, in that we give not so much as we received, nor what we gett though that thou hast not receavt: Noe, for the abundance, because we have more than needeth, but for duty requiring the same, we must of necessitie give. And therefore, as in substance God hath blessed us with the most, so we must study to give the more, not that God is pleased with sommes, as though therby we should thinke our selues justified, but to discharge our Stewardships of that we have received, according to the saying of S. Paul writing to Timothie: Charge them that are ritch in this world, that they be ready to give and glad to distribute, laying vp in store a good foudation for them selues against the time to come, that they may attaine eternall life. Unto whose wordes we may stily for our comfort and edification oyne Syrache saying: Reach forth thy hand vnto the poore, that thy mercy and blesseing may be made perfect.

Also the Prophet Esay speaking vnto vs in the word of the Lord amongst many wholesome and necessary lessons forgetteth not to put vs in mynde of our duty to the poore, because it is a pleasant thing to the Lord, and a fruit of our faith, and a token of Christians.

Therefore first he sayeth: When thou seest a naked man, couer him, and see thou despite not thine owne flesh. And after in the same place he sayeth: Breake thy bread vnto the hungry, and never turne thy face from any poore man, and to the face of the Lord. That not be turned from thee. And againes a little after in the same chapter he sayeth: See the needy, and the Aratinger brought into thine house. Surely in due howsoever willful attention & bath pleasure leadeth vs, we ought not to be in mind of our brethren the poors members of Christ, feing that besides our duty, such our excelle would content their needes, our wealth lends their lackes. So that at any time God hath given us as abundantly which we waste in superfluitie, that should be the portion of the poore. And for, this cause we do not to: Basil chargeth us with waste, that we that freely answer. the faith. Nonne epulatores es qui dispensanda superfluitas canescat propria reputatio: Est enim panis inaius quem tu ueneris, nimi tuisca quem in coelis receles; discalcati calcesque peneae marcescunt, indigenti tarn quod tu possides in humana.

What is to say: Art not thou a spoyler in taking to dispense another mans substance, and then to reckon it as thine owne? For, it is
The mouth

of the Poore.

of let all that have and may well spare, not respecting their families, but considering their duty, harken to the words of Syrache: Let every man deal according to compassion and mercy with his brother. For he is known to all, that as to deal from them that rightly posses their goods, is criminal, and a matter guilty before God, reputed to be synne; so is it no lesse but equal synne, to take from them that lacks, being poor and needy, as Ambrose faith well: Non minoris est criminis habendi tollere, quam cum possis indigentibus dederat. It is no lesse synne (faith he) to take from him that rightly possessed, then not to gene to him that lacks when thou art able. For the right rich man that dolce dereweth that name, is not known by his possession, his gorgeous fares and costly house, his great palace, his jewels and gold, but by considering the poor and needy, whereof S. Augustiine faith thus : Divites ahorum paupertate probantur. That is to say: the rich are proved by the poore of others. So that Hell and always the Scriptures & Fathers prescribe not an indifferency, but a necessitie, not at pleasure, but upon duties, that the poore and needy should be considered.

Where is that large liberality that in our Father's
The mouth of the poore.

That so largelie was geuen forth to stockes (stone) the cloth that cloathed the Pilgrime god that felt no cold, the stocke that bought the candels to set before them, that had eyes, and yet saw nought: Were ye so plentiful about such plesse, and will ye give nothing to poze Jesus Christ. Well, ye make a scorne of the poze and needy, the poze now periseth by the rich, and no man considereth it. Is this the life of Christians? Is this the fruites of our Gospell? Is this the merceye that we learne by the word?

Well then awake from your sleepe securitie, consider your duties towards the poze, stretch forth your niggard handes that pse lest downe your mucke, and hearken to Sylva, who lyke a good Father teacheth thee as his sonne saying: My sonne, suffer not the poore to want the thynges necessarie for to sustaine his lyfe, and be not thou hard against the poore, Contemne not the hungry, & greue not the poore in his povertie. Adde not affliction to the afflicted in hart, and deferre not to confer thy benefite on the poore. Refuse not the voyce of the felly and simple, and turne not thy face from the poore. Cast not thyne eye from the miserable, lest he haue cause to accuse thee.

Seneca de ludiciis.
The mouth

Thus at length both Syrache counsell, but we are negligent to hear the same. Heare we may, but our credite thereto is small.

Then consider, as the benefit is great towe with God recompenceth the mercysfull, so is the indite very sharpe in condemning the hard harted, as in that conclusion the same Syrache faith: For if thou be careless of the poore, faint and needy poore that calleth on thee, he that made him shall heare his prayer who with a troubled hart he shall accesse thee.

Then gene, and gene gladely, gene and gene largelpe, for the bread that is geuen wyth a grudging hart, is called Syony bread, as Senecca faith, reporting the wordes of Fabius Verrecosus, which are these: Beneficium ab homine duro alpere datum, panis lapidosus est. Esurienti accipere cum sit necessarium est tamen acerbus panis. That is to say: the benefite hardly geuen of a hard man, is Syony bread, being then necessary for the poore to take it, because of his hunger, yet not withstanding it is but lower bread. Such a gener in my counsel is next counu to Satan, for he gave Christ stones in stode of breade, but this man geueth the Christian Syony bread.

Therefore ye that haue it, be not unmyndful of the poore; I pray you, and againe gene
The mouth.

We must leave them to others. Then I pray the day them forth for the profit of your brethren. Learn to forsake them, before they forsake you. Learn the wise counsel of our Saviour Christ. Make thee friends of the wicked Mammon.

It is not un to hear how plentifully the Scriptures command us to be mindful of the poor, besides that that already hath been alleged. As in the Proverbs the wise man saith: He that hath pity on the poor, loveth him that loves the Lord. And David in the Psalms saith: Deliver the needy from the hand of the sinner. And Christ saith: I was hungry and ye gave me meat: but how slacked all haters in satisfiing this duty, with griefs I speak it, with dreads for their negligence they shall have in store, when it shall be late for men to resemble their state.

Yet ye gene not, and why so? Not because ye have not whereof ye may gene, but because ye will not let go from you that you may wel fare. Power wanteth god will that should be adoped unto him. The pure is able, but the hart is not franie. Pevy niggardly causeth many to prophes such a needles necessity, that that is kept from the poor, that profis prodigality willfully both waste. Many are good

god to the poor, as we commonly say, but they will gene them nought, then I say, great heart, and small costs makest thine enemy mouths. Yet if wordes will do any good, they shall not want. For if solideth vs nothing to say: alas good soule God help thee, God comfort this, I would we were able to help thee. So that they wish wel to them selves in wishing them able, but of such wishing, and of such wishers I say as the Begger to the Bishop is reported to say, that if their wayings were worth a half pence, I doubt they would not be solisbar. Therefore let them leave wishing, and fa to some doing. Pe locke up and will not lose, pe gather together even the devil and all, and why? because pe will hatch the Cockatrice egg. Pe nurce by a canker for your selves, pe keep the packe that shall trouble your visage to God as Christ saith: O how hard shal it be for a ritch ma to come to heaven, it shall be easie for a Camel to go thorow a needle's eye. Pe faith not so because no ritch man shall be saued, but because the mercies Ritch Shalbe damned.

And will ye know the cause and what lefeth that some gene not: See geneth not to the poor because he is not reputed in the parish: he with draweth his hand because he is
not set up in the church higher, proud, barefaced and beggars purists, but who is that rule and condition prescribed? See pleading poverty, and yet ticketh not to bet, pique, and play at this marke, and that game in yeeful esperence, with towe of time, tose so much as might welle serve the neede of the poore, and so at length calleth to need him selfe, and therefore robbeth the poore in need of the portion to them due, which by Gods prudence are made poore. Another wylleth excessive his body with drinke, abusing nature, but forgetteth the thirsty and saint harted soule, making his own body a den of dronken Dinels, but others want bys erctelle. He turneth a way in rolling of tumbr, both his thirst and pietie that is commanded, thereby making both wyves and children beggers. Some in chambering and wantonnes (ye know what I meane) wasteth his body plagued with diseases, and his goods, but no peny for the poore. He calleth to Dogs, that which by nature is created for man, to that al order and honestly, vertue and pietie cleansel aslue, every man calloweth his pleasure and siltheurs greedily, satisfying the Proverbs, every man for bymselfe. But in the meantime while the stocks of the poore is cleanly forgotten. Which thing yoles it be meddled, I let you to wps the poore that cry, and their voice shall be heard; theyy distresse considered, and our vengeaunce shall be wrought. I tel yow truth in Jesus Christ even as Davi layth in the 33. Psalme: The poore crieth unto the Lord, and he hath herd them. Were ashamed thereof of this profiustynes, of this waste and excessive ryot. Open your eares, if not to man, yet to Chri$t in his Gospel speaking, who very plentifully calleth upon us to gene and bestowe upon the poore and needy. Gene, and it shall be gene you, faith be by S. Luke, and that none would thinke them selues so low that they owe no part to the poore, he bringeth not onely the richet, that of their great abundance did salt into the treasure of the poore, but he setteth forth before us the poore widdowes mite, to teach us as Paule faith to gene gladly. Even so hee reasoneth wyth the craftye riche man, that would know what to do to attaine eternall lyfe. He said: Go sell all that thou hast, and gene to the poore, not that it is necessary for every man so to do, or that a man cannot be saued except he so do, but thereby teaching him particularly to lothe the world, so there by unmercifally heoweth unto all men the care they owe to the poore. And for this cause the holy
The mouth of the poor.

That the poor be fed, with that that he oftentimes either vaueth forth, or wooeketh as a means to destroy his life. Let the whole-groiner leave his diligence, it shall be good for his body, and better for his soule, this purs

& let the teaker to heipe the poor. Let the Artificer be fak by his calling, then that his profit the common wealth by his trauel, and he that have somewhat to spare to heipe the poor, even as to this purpose. S. Paule cho

re the Ephesians, that eche of them labour with their hands, to obtain thereby that they may give to him that hath need, because we are not boome to our selves, but to our Country, our Parents, our Esteem and friends, to do good to all, but specially to the heathen of faith. For amongst all the sacrifice which now the church useth, as people and thanksgiving to God is the chiefest, so the next is to distribute to the needy Saints, as the same Paul teaches the Hebrews say

ing: To do good and distribute forget not, for with such sacrifices God is pleased. Surely of that goods that we kepe in store, we are answerable, but of that we give to the poor, we are discharged. That that we kepe the ruff will crete like a canker as James saith, Jacob, b.
The mouth of the Poor.

faith in the Gospel by S.Luke. Then call the poor & impotent, the halt & the blind, &c.

Let Herod in his palitance remember his prisoner John. Nay rather as God and wise men follow these wise men that presented 
poze Christ that was layde in the maunger in poorety and neede, wyth their goldes. 
When Dives hath hanged, let Lazarus hau the crums.

Surely it is a shame to see and knowe the contempt of the poore, especially nowe in the time of the Gospel, when faith should so spred her selfe in our hartes: faith I say that is exercised in loue, that bragging much offaith in words, do not correspontly answer the same in deve. We can take upon the quauering carkas that lyeth ful cold, and we say, God helpe thee, and send thee warmth, but where is our helpe? Yet they are our selfe, so that in contemning us we leane our devy undone, and verifie Iames in his saying: If a brother or sister be naked and in neede, wanting their dayly foode, and some of you fay to them, go thy way in peace, God sende you warmth and clothing, meate and drinke, and shall not give them the things that are necessary for their bodies, what shal it profit them? Surely a good faith that onely is foud 

D.j. in thy
The mouth

in the good Christian, it always is exercised, but every tree that bringeth forth good fruit, is cut downe and cast to the fire. It is not enough onelye to heare leaves, but we must also bring forth our figgs, or els the Lord Jesus hath curse us.

Then this is to be learned, that none con-

fermne o3 despite the poore, but that every man according to his abilitie helps them, and consi-

der of them as David saith. So that ne-

ther the riche in despising the poore say, away with this Begger, go whip me this flame, this

sincking rascall, this lousy wretche being his

own image: neither on the other none

say, I am so poore I cannot help, I must help

my selfe, so3 God loueth glad hartes & chere-
ful genours. For except it be the poore in deede

to whom we must geue, ther is no such want

but that they may geue somwhat as Fulgen-
tius saith: Dare elimosinam omnibus est pos-
sibile si adsit bona voluntas: Omnibus facile

si non adsit dira cupiditas, omnibus salubre si

sereat charitas cunctis delit et esse commune

vt omnibus detur eterna felicitas. He saith:

It is possible for all men to geue almes, if all

men have good will therunto He saith it is an

easy thing for all men to do, if cruel courteous-

nes be not present. He saith it is wholesome

fo3

of the Poore.

For all men, if charity be seruente; and he saith it should be common to all men, that al might

obtain eternal felicitie, not in respect of the

gift, as I have said before; but for the promise

take as Christ saith by S. Mathew: He that

shall geue to one of these little ones a cup of
cold water in my name, he shal not looise his

rewarde.

Geeue we must to satisfy Gods ordinance,

where to he hath ordained us, as the same Ful-
gence saith: so3 God hath ordained Quod de-
mus, cur demus, & quibus demus, that is: He

hath ordained the thing that we must geue, a

cause why we should geue, and his creatures
to whom we should geue. Therefore in re-

spect of the first that he hath ordained things
to geue, that must needs be applied to the or-
dinance wherefore it was made, or els we

commit sinne in abusing Gods ordinance.

Then secondly in that there is cause to geue,
even the will of God prescribing the same;

Gods ordaining wyl must be satisfied, or els

we commit sinne. Last of all fo3 that he hath

ordained to whom we should geue besides sa-

no3, that riseth by love, in duty we are bound
to geue them the portion that God hath ap-
pointed for them, ordaining things for then,

ordaining them also to enjoy those things,

D.g. as so3
The mouth

As obtaining riches and rich men, to help the poor in their poverty;

As Chrysostom counselled to his: Is there not as great multitudes and cole stature of people now, as ever was there? This matter being so small, that is required, me think, it is great ingenuity but be denied, if ye be moved to gome

to gene more, God bless that motion, enrol ye so; if not, yet give this small request.

Rule thy pen; I pray thee, let it not rule thee; for one of these two offices must it needs have, either jubication, or government, as the Poet Horace saith: Imperat aut ferunt collecta pecunia cura, That is to say,

The many that greedily is gathered together, Either ruleth, or is ruled: I know not well whether

Then I say once again goe, that it may be known, that ye gouerne, and do not obey, so, in keeping ye see more manifestly to be gourned. Again, lead thou go from thy riches before thou hast done good with them, so heape together I pray thee, that thou mayest well scatter; and so possest I bolesch thee, that thou know to gree forth. For the time must come that thou must leavest, when thou hast caught and escaped together, thou ranae as Martial in his verse both truly say: Rape, congere, aufer, postide, relinquendum est, eam.

Catch and heape up, chich and possest:

Yet must thou forsake Hammon removed.

But what should I speakes of? Chrysostom counselled, as he mine own perswaasion, as in the verses of Poets, when as there are good
The mouth

of the poore.

god and godly lawes appointed for the same
in this Realme of Englande as reallments in
parishes, and Collectors for the same, foziets
for absence from the parish church, and Side-
men for the same, and such others ordained
by authentique for the commut of the poore. But
how lew'd this is looked into, it appeareth
in the treasurers of the poore, for every man pluc-
ked his necks out of the poke, and no man al-
ked why so: the foziets is asuer asked, be
absent who will. Thus conscience is careless
and lyeth a sleepe, regarding neither duty to-
wards the poore, nor bow'towards God,
neither worldly shame and impose for their
negligence, not the answer they have to make
for the poore: neither the crye of them that
live in a time, nor the indignation of him that
sphear for ever. And this is the cause of the
want of the poore.

Pay more then that (such is their remed-
dies care) the rich as Amos faith, make bast
ock of the poore, in bying them for old shoes.
Pay they will buy them and sel them out of
dowes. They are good to the poore as they
say, but they wil give them nothing, & thus
the poore are robbed, God amend the evill.

I might apply histories, the reportes of god
& godly men yfer maruisous benefcial to the
the poore, but what should Christians in the
time of the exhorting and commaundinge Gosp
pel be the counsell of Stoics to trakke them
that which God in his woold commaundeth
them, which might be easly satisfied if Dives
woulde leave his dainty dishes, and leaves
to be Epicurus fellow. If pride would take
upon poverty, if Venus would not so couple
her selfe with Sercs and Bacchus, if godly piety
and pittye might once enter into our kyngs
mindes, if liberality might once kil conetous,
if rich men could commaunde the peny that
 commaundeth them, which God once grannt.

Surely amongst all the exercises of Chi-
ristianitie, ther is none more fit for a Christian
no more samelye, then large liberality to-
wards al, and pure pitye towards the poore.
And therefore the Stoizes reporte of Halena
Queene of the Albanes, a most memorables
report, that is this, that she being called to the
Flores faith of Christ, and so baptised in the raygne
of Cladius Caesar, the P.reare, great famine
oppressing the people in Syria, she of her own
cost prepared great doe of coze, and sent it
them. A notable example to moose Christians in necessitie to pitye the poore. But Hel-
ena is dead and loses, who was called Barza-
bas,he is also gone.
the mouth

Consider their na\ of ye wealth}, two-
dinges that would be content with hung
ty of the poor.

chaps to chaw, and with lanke bellies to de-
not that they wastefully neglect, beyn
dayned for the poze, not to be cast either
to the Dog or dunghil. Regard their travel,
their famish service and industri, thinke on
their toile and comfort them. Let Christian
learne a lesson of the Heathen O\ TULLY
who saith thus: Multa \ feruia nec-
tia liberos homines ac ingenuos paupertas a-
gere coger, obque potius misericordiam qua
interitum demerentur. POVERTIE (saith be)
compelleth many a good and honest man to
take in hand vile and nauishe businesse, for
which cause they deny mercy and succour,
rather than destruction. I thinke if ye were
in their poze state, how glad ye would be of
a small refreshing, which nowe to them full
nackly ye do shew.

Therefore let me entreat you with Da\ the Proph\ . Oye ritch men, consider your
duty, remember the poze, and of your satis-
ty fill their emptines: Be that eate til ye blow,
and saue til your eyes swel with fatnes, that
taketh of your course meates, and then sal to
your fide, that drinke the colde drinques for
your stomackes that are hot, a cup of claret
wine

wine, some ale or beer to laye a foundation,
then eate till to much make ye blow, and
a good carolose to make good digestion, a cup
of sack for the stomacke that is cold, it is good
at mideleame leye some, this is that ye have,
and I know not what the prodigal waster li-
centiously doth spend, which with thankes
suing unto satisfie God hath created for you.
Ye I say that live in this excelle with super-
fluity, have some remohe to the poze in their
miser\ that God maye blesse ye as Da\ faith, which he shal surely do, as the text doth
shew, so such shall be deliverd in the time
of trouble, that so shal do. And thus much of
the first part.

How must I speake a little of the second,
which I shal not neede to stande long about,
because the scriptures plentifully teache the
same, experience both prove it. But what
shall we have for helping the poze: Surely
blessing in this world, hono\ and deliverance
from trouble, as Da\ faith, and retribution
in the life to come, and their worke that fol-
low them. Ye and Da\ in thiss Psalme,
enlarging the benettes by enumeration de-
clareth them saying: The Lord shall pre-
sere him and keepe him alioe, that he maye
be blessed, and deliver not thou hym into the
The mouth of the poor, but upon the godly and the bounteous poor, for that is the gift that hath the promise of reward annexed unto it.

The words of Tobias whom I have proposed to be a matter of mercy and pity, may also be applied in this matter, to testify unto you the reward that followeth the same, as he writeth in these words saying: Those that exercise almes and righteousness, shall be filled with lyfe. So that if they have not a long race here on the earth, yet shall they surely live with God for ever in a far better life.

Then observe the Christians count it not lost that is given to the poor, as some do, supposing it is cast away that is given to those sly, king rascals, but rather thinks and knoweth that it is the portion that of all thy goods is best bestowed. For look what thou keepest, thou shalt lose, but that the poor hath, thou keepest for thy self. Remember the good captain Cornelius, whose memory is recorded in the Acts, to whom the Angel appearing in a vision said thus: Cornelius, thy prayer and thine almes is come vp before God. Look here the reward, and also of whom thou shalt be rewarded.

Believe therefore and know, that the riches God willst ye to lay forth nothing for ever.
The mouth
which he will not recompence: and as ye beleue to practice to give to the poore, so ye shall have never the lesse, your basket never the emptier, not your store the poore. Looke up on the window of Sarepta, little was her provision God knoweth, and much was her store when the poore Prophet came to her to ask her bread. To whom the said, I have nothing but a little flower in a barrel, and a little oyle in a cruife, which notwithstanding the bestowed upon him. And what followed then? for both her barrel was filled with flower, and her pot with oyle. Surely, the plenty that commeth by the poore is much, as Augustine faith: Fecondus est ager pauperum cito redit donantibus fructum, that is: The field of the poore is fruitful, it surrendeth againe the fruit with spade to them that geue ought, yea if it be but a cup of cold water, saith our Saviour Jesus Christ.

The blessed Apostle S. Paule specifith the promise annexed to the exercice of almes, in his Epistle to the Hebrues, saying thus: God is not unrighteous that he will forget your works of love, which ye haue shewed to the Saintes for his names sake, which haue ministered to the Saintes, and yet do minister. The confirmation whereof Christ in these words expresseth saying: Blessed are the mercyfull, for they shall obtayne mercy.

To conclude, how many blessinges in sundry sort promised (which he can and will performe that hath promised them) are set downe for them that are pitifull to the poore, the scriptures do testifie, which should be to long to recite. Pea and nature in flesh and bloud is not able to reache to the knowledge of them, for that they be celestial in the kingdom, according to the promise infallible, which by expressse wordes are declared in S. Mathewes Gospel in these wordes: I was hungry, and ye gaue me meat; thirsty, and ye gaue me drink &c, therefore enter into the kingdom prepared for ye from the beginning of the world.

So then that not onely many terrestrial benefites to enrich vs,are promised in recompence, but those, that as I cannot repeate them,so unworthyly we haue them promised for anything we do, but because our gracios God hath promised, we that surely enjoy them. The multitude wherof, the height & depth whereof, the price and beauty whereof, the same and dignitie wherof no toung hath spoken, no more can myne: no pen hath writ ten, therefore must I stay mine: no hart hath conceived, yet may we beleue, such glory hath our
A prayer for this present time,

our gracious Father prepared in his faithful stewardship in that his kingdom that our Christ speaketh of. Unto which kingdom God the Father, by the mediation of Jesus Christ being us all, to whom with the holy Ghost be all glory and honour now and ever.

A M E N.

A prayer which the same Henry Bedell blest everye Sunday and Holy day after his Sermons, in the said Christ's Church.

O Deare GOD our heavenly father, hear our prayers for Christ's sake, and lay not our sins to our charge to punish them, and to take vengeance on them, but rather in the blood of Jesus Christ blot them forth. We have deserved thine anger, we confess, but yet in Christ's blood we know thou art well pleased, in whose name we cry unto thee, O slay vs from our enemies, that slake vs and our blood for thy Gospels sake. O let not the wicked say, where is now their God? but let vs rather say, the Lord's right hand hath brought mighty things to passe,

out
CERTAINE
SERMONS
PREACHED
BEFORE THE QUEENS
Maieftie, at Pauls Crofte, and else¬
where: By the Reverend Father
JOHN ISVEL late Bishop
of Sarum.

Whereunto is added a short
Treatise of the Sacraments, gathered
out of other his Sermons, made
upon that matter, in his Cathedrall
Church at Sarum.

LONDON,
Printed by JOHN NORTON,
Printer to the Kings most ex¬
cellent Maiesty.
1648.
Sermons preached by Bishop Jewel.

And shall we then think that shall we say? shall we think of things which we thus oppose at the latter day, and not be ashamed? shall wrinkles, lamentation, heaps, mountains, our transgressions, come and stand before the judgment seat of God? before the throne of his majesty, and not be ashamed? hath he the marriage garment that we should be glad to see the things that are called in the foresaid the Middlecross and are his Christ brethren, and heirs of the kingdom of God? Now are these things to be good? The wicked shall not arise in judgment, faith the Prophet David: Yea, verily shall not be able to stand in the judgment, neither shall they enter in the congregation of the righteous. Whose name shall be called from God with a perpetual mind, who are those that faithfully follow, and the freeman. St. Gregory shall: One time then another, at one look of eternity behold.therefore. It is an impossible thing to be done from God. It is a terrible thing to die from him: for if he were from God, whether shall we see it if he were from him, shall be even in the world? fœlona male tætis; our entire confidence, though we have our faiths, we are to see this. shall be a thousand times against us; our entire confidence shall be our cross, and dinting us. St. Augustine said: If we do not indeed repent, we faite that we do repent: the only fain, faith he, that we do repent, and so we make with God. But God will not be mocked of us, he will not be deceived by us. But we shall be ashamed and confounded, when we appear before God: when we appear, I say, before the judgment seat of God. But then what profit shall the house of that whereas we are ashamed? Let us consider, that we are full of God's fire, bones of his bones, and members of his members. And therefore let us give our whole bodies, let us give over all our members, let us give over our eyes, our ears, our tongues, our hearts, unto the homage and service of God. So shall we have profest of Christ our Saviour, to shall we have profest of his death and passion, and shall Christ say unto us: Convey blessed of my Father, and inherit the kingdom prepared for you from the beginning of the world. Amen.

Psalm 7.

Verse 12. God is a righteous Judge, and God is ever threatening.

12. If men will not turn, he hath wher his sword, he hath bent his bow, and made it ready.

13. He hath prepared him the weapons of death, and ordained his arrows to destroy.

Almighty God our heavenly Father, like as he is both good, and also merciful, like as he is patient, and of long suffrreance: So he with two manner of lovers to silence and call us unto him, when too or our outer heads follows our outer devices, and loudly run together outwardly lean us: Sometimes of his great mercy he with promises; sometimes of his voice he with threatening. Ye promise to us for our well being, his favour and grace; for keeping his commandments eternal bliss. The threatening you for nullifying, with poisons and punishments, and for breaking of his Laws, eternal death. Be his mercy sometimes with promises, and threatened against of his vengeance and institute. Ye promise to comfort, aid, and incorusc us, if we come unto him: and his threateneth to strike the terror of death into us, if we come from him. So Almighty God most mercifully into his promises unto Abraham: Genesis xiv. 13. He is thy defendeth and thy reward. Egens benediction benedicitione tua, & malchishak melchishakken sonne to: I will bless thee that bless thee, and curse them that curse thee. By ample of large, so beget a promise unto God unto him. And thus Almighty God that he should deliver his elect people, the children of Israel from their great bondage and captivity: Exodus xiv. 13. He will bring you into a land that shall flow with milk and honey. This I will perform, this will I bring to pass for you, this will I do for my name's sake. And likewise to those his people he made this merciful promise against their enemies, saying: Ye shall chase your enemies, and they shall fall into the sword before your eyes. for you, both of you shall chase an hundred, and a hundred of you shall chase ten thousand. Exod. xiv. 13. Furthermore he by his Prophets promised his people, and said: Turn from me, and I will turn ye to you. And even thus literally Christ in the Gospel, with mercy, truth, and manifold promises of everlasting life and salvation, to all such as to his name shall believe the pleasures.
Sermons preached by Bishop Jewell.

Matt. 5:6-14

"Be ye therefore perfect, even as your Father which is in heaven is perfect. Blessed are the meek: for they shall inherit the earth. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for the kingdom of heaven is their's. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."
Sermons preached by Bishop Jewel.

Sermons preached by Bishop Jewel.


I am the true vine, Tabor is the place of the great congregation, and Christ is the true vine. 

Romans 1:10. 

From thee shall Israel be saved. 

Philippians 4:20. 

In the name of the Lord, 

1 Corinthians 1:6. 

2 Thessalonians 2:15. 

2 Peter 3:15. 

John 14:2. 

Jesus answered and said unto them, If ye knew me, ye should know my Father also. 

John 16:33. 

Yet I will leave to them peace in this world, the world shall not overcome them. 

John 17:3. 

And this is my prayer, that thou shouldest give them eternal life, and thy name should be in them, that thou gavest me. 


Juvenal, Bishop of Rochester. 

Philippians 4:19. 

I can do all things through Christ, who strengtheneth me. 

1 Corinthians 12:10. 

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that pastors and elders. 

1 Corinthians 12:4. 

There are diversities of gifts, but the same Spirit. 

Romans 1:6. 

He is the image of the invisible God, the firstborn of every creature. 

Philippians 2:7. 

Christ Jesus, who being in the form of God, thought it not robbery to be equal with God. 

John 1:18. 

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. 

1 John 4:1. 

Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. 

Revelation 22:17. 

She that hath an ear, let her hear what the Spirit saith unto the churches. 

The truth of the Word of God is the foundation of all spiritual knowledge.
Sermons preached by Bishop Jewel.

Iofa 3:16

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A GODLY EXPOSITION
OF THE XVI. PSALME.

THE SECOND SERMON.

Psalm 68. 20.Prefere me, O God: for in thee do I trust.

His Psalm containeth the acknowledging of the Prophet his unworthinesse, and fheweth how all things are of God: it winneth the man of God his loue to the Saints, his hatred of false religion, the assurance of God his prudence, and his undoubted hope of life everlasting. All which things containing to many points of heavenly doctrine, ought much to proouke in vs the loue of the Psalm, and louing it to frequent the vfe of it. The Psalm feceth to bee generall, and may be vfed at all feasons, and of all effays, as not being bound to any peculiar condition of men, or tied to any feveral circumstances, as are many other Psalmes, containing particular matter: and therefore is to be vfed as a notable meditacion, which may be fhewed by this word, Prefere me, for the firstfe word is the proportion of the whole, and the reft of the Psalm profecceth the fame matter. Now to the words of the text.

Prefere me, O God. Here Daniel defireth not deliverance from any speciall trouble, but generally prayeth to bee fenced and defended continually by the prudence of God: willing that the Lord would continue his mercie towards him unto the end, and in the end: whereby he preferveth that it was as needfull for him to be safegarded by God his prudence in the end, as at the time prefent: as also how he made no feele account of it in his prosperous, or in adversity. So that the man of God full feared his infirmity, and therefore acknowledge him: if he be to find any neede of God his helper, who is here a sure and undoubted marks of the child of God, when a man shall have as great a care to continue and grow in well doing, as to begin: and this praying for the gift of final perseverance, is a speciall note of the child of God. This holy denuzzie of the man of God made him to defire to be prefervd at all times, in all effays, both in foule and bodie. Every man shall fay, true it is, if God should not prefere vs, how could we continue? But few there be who rightly and carfully vfe the meanes, as this man of God did, whereby they may attain this grace. And therefore howeuer they pretend a good affeccion, and well liking generally of the thing, yet they have not true faith, as the Prophet hath: for faith would drive them carefully to vfe the meanes: howbeit this generall knowledge is left in many to take from them all excuse: but in the faithfull it worketh an holy fæare, and fæare ingendeth a confidence to vfe the meanes. I prpfe to the confidence of a natural man: If a man being fice would die, Lord helpe me, Lord ref tore me to my health, and yet in the mean time willfully refufeth the prescribed meanes for his recuperation, tempted he not God? which if it be fo, how much more dangerous is this in things concerning the fource, when a man either for want of hearing & reading the word feeleth not the distractive of the minde: or feeleth them effectually, pungent and languifheth away under the burden of them, neglecting prayer, confenting of his foules, repentance, and fuch like meanes of his saluation?
The second Sermon.

his children must be so effectually. In respect whereof when James faith, Jam. 1.2 that the Jews had their faith in respect of persons, when they were wont to say to the rich, Sit thou here in a good place; and to the poor, Stand there; his meaning was to rebuke them for that they so highly effectually the one, and so trivially despised the other. Wherefore we must learn always to give unto Caesar that which belongeth to Caesar, but God his children must alwaies be nearest our hearts. And this was in that our Saviour Christ faith, that they which hear his word and do the same, were his mother, his brother, and his father; not that he lightly regarded his mother, for he was a pattern of obedience to all children, yet he loved her in a manner as wee doe preferrely, as he did to the daughter of God, whose father he was his mother. Likewise we read, that he answere the woman that cried unto him, Blessed art thou among women, and blessed is the fruit of thy womb. His mother no doubt had as singular blessings, as were given to woman, in outward things, in that he brought forth the Saviour of all mankind: howbeit herein he was chiefly blessed, in that he beleued in him to bee her Redeemer.

The Saints in the earth. See hee makest mention of the Saints here on earth, and speakest not yet of the Saints which are in heaven; from whence we dead are ascended in body, and are also in the soule with the soules of the Saints that are dead. And here we have no dealing with them, either in foul or body. The Saints, or those that are dead, we doe not mention them, and are not mentioned in the Scriptures. It is true that the Lord maketh his Angels ministers of his will, and doeth such things through them, that are not able to doe them of their own power. But here we see no such thing of the Saints that are dead, who as they know nothing of us or our estate, which only is knowne to the Lord, and are not vised as ministers of the Lord, or of his will. But here we see no such thing, nor mention of them, but in soe foolishly have imagined. The Saints, or those that are dead, may be in some respect remembered, but in soe wise worshipped and esteemed, if we not doe not worship them, as theew shall do. And this is the way of the Scriptures, as theew shall see. Wherefore in Heb. 11. the holy Ghost setteth downe a regifter & catalogue of the Saints, that feeing we are comforted with so great a crowde of witnesses, wee may cast away every thing that prevaileth downe, and finde that beth for soe. that we may runne with patience the race that is set before vs. Here we fee there are set before vs, that wee maysoe farre follow them, as they follow Christ, and in this respect they are called witnesses: but to honour them, God, or to appoint holy diaues unto them, or for them, it is not lawful. But when we were soe painful to title them, we were willing to title them, to follow them, which nothing was more grievous to them, the dull to draw them from this, intuned a more ease way for flesh and blood, and taught them an easier leaue, by appointing in the stead of this holy and painful imitation, a caroll and voluputuous rabble of holies unto the Saints, and that (as they said) for the better remembrance of them; and that transformed Angell of light knowing how to transform pure religion. In like manner, when it was hard thing to preach Christ crucified, because it would call them to a death and forsaking of their kinde, to follow Christ crucified, they said, that they might follow Christ, that they would hope for the fruit of Christ their death. And when they could not away with bearing the cross of Christ crucified, because it would call them to the death, they said, that they might follow Christ crucified, that they would hope for the fruit of Christ their death. And when they could not away with bearing the cross of Christ crucified, because it would call them to the death, they said, that they might follow Christ crucified, that they would hope for the fruit of Christ their death. And when they could not away with bearing the cross of Christ crucified, because it would call them to the death, they said, that they might follow Christ crucified, that they would hope for the fruit of Christ their death. And when they could not away with bearing the cross of Christ crucified, because it would call them to the death, they said, that they might follow Christ crucified, that they would hope for the fruit of Christ their death.
It followeth in the fifth verse, The Lord is the portion of mine inheritance, and of my cup: whom shall maintain my lot. He hath kept my soul in all mine afflictions: for he was mine enemies before me, and afterward didst thou assist me.

150. Wherefore thou shalt maintain mine inheritance, and mine heredita-
The second Sermon.

The second Sermon.

where the people are called the inheritance of the Lord and Deut. 32:9. The Lords portion is his people: Jacob is the lot of his inheritance. For as possessions in times past were chosen out by lines, so the Lord is said to divide to the Nations their inheritance, and to separate Jacob as a part for himself. Neither must we confine this from our selves, feeming the Lord shall be our產業 (1 Pet. 2.6.) calleth us a spiritual house, and an holy Priesthood to offer up spiritual sacrifices; and the holy Ghost (Ruel 1.6.) faith, We are made Kings and Priests unto God through Christ. Wherefore seeing the Lord dealeth so favourably with vs, that when bell was our portion by our birthright, he hath measured out heaven for vs by the promulgation of his Gospel; when we were guilty of damnation, made vs inheritors of salvation; and when we were unworthy, and unholy, he hath rescued us to himself: what an hells pride were it not to God aloft? what preformation were it not foolish not to make him both a Delight, seeing he before freely hath made vs his chief delight? If then we define that God should be our inheritance, we must be his; if we be his, he must take vp wholly our foules and bodies in his word; which if vs were divine, indubitably vs would be divided of God. Make then in the latter end of this verfe, the faith, I found me mine lot. As if the man of God should say, Howsoever the world judgeth, that my estate concerneth of other men, I know it concerneth of mine: and Prov. 6.4. Thus Lord hath made all things for his owne sake, wherein he thinketh things to be better for us, and sublet us to that which in others is strange, that the fame of that should come to the government of the Commonwealth, yet thou alone haft done it. Neither are we thus alone maintained of God in our outward estate, but also in spiritual things, we are kept by his power, as 1 Pet. 1.5. We are kept by the power of God through faith unto salvation. And howsoever the world maruell that we fury; yet vs faith the Apostle are kept by the secret fitter of God, and that vs to salvation. This happy inheritance causeth Paul to say, 2 Tim. 1.12. I know in whom I have believed, and I am perfurred to be able to know that which is committed to me against this day. In which doctrine there is no small comfort, that in we have not our salvation in our owne flees, but haft the Lord left vs to our felves in the conducing of our bodies, & foules; but haft given the whole and happy government to his Son Jesus Christ: in which doctrine we are not Adam in the estate of innocenc. For albeit we are by him and in him fallen from it (so weake was our estate, and so brittle was our hand whilst man possed it) yet having refolofd, the credit and custody of it refetteth not on our weakness, but on the mightie power of Christ,from whom it cannot be taken. Such is the mercifull wiufome of our good God. Wherefore our Saviour Christ, Joh. 6.6. faith, that he is the bread, and that we are in his cupboard. For whereas like thee of our flaves we are ready to goe slayre and wander, the Lord with his fireheards crooke will fetch vs againe to the fold; and when we are left in the wilderneffe and darke places will he finde us out; when we see no ill of our matter, he will be faithful unto vs if we commit our felves unto him. We see now the blefled mercie of God his children is herein, that their lot is not in their owne hands. This doctrine alfo is full of comfort to vs in thofe times: For in hauing a multitude of hiftories, wherein prophaneness of life hath beany i. feite, if it were possible, the way deafe should be deceaved, were it not that they were governed by the Lord himselfe.

It is added in the next verfe, The times are fallen upone us in pleasant places: ye haue a faire heritage. The former matter is amplified, wherein he feth all, that he so liked his choyse of the word: that in hope to change he chufed it not. So his meaning is in effect all one with the verfe going before, and may thus shortly be couched together. O Lord thoufalt deal with me faudio, which pleafteth me fully, that I require no other happines. For notwithstanding my croffes and temptations be many, yet because in all I fee thy gracious holpe, I desire no to change for any other felicite. In which phrase we must beare this in our minde, that we never feene extrordinary the ftratege of our salvation, vntill we can triumph over the world, the flesh, and the devill; and when our heritage pleased vs, that we repent not: beware of repenting, beware of repenting when ye haue once given your names unto Christ for ye are become backfiders, and are fallen partly to heare, partly to atheisme, partly to profanenes, because they made not a true and unchangeable choise.
The second Sermon.

The second Sermon.

ter was taught among the rest of the Disciples, and in the name of all nightly to confesse Christ to be the true Messiah, and to be both true God and true man. Wherefore our Saviour Christ hearing this his confession, faith, Peter, flesh and blood hath not revealed, or an eye, but my Father which is in heaven that is, thou never attested to this by thy mother wife by the light of nature, thou hast not been fenced by thine own reason from hunting after me, and opposing thy self against me, with the Scriers and Pharisees, but my Father hath building and guarded thee. And what shall we think of our felices? Is it not the Lord his mightie and merciful, he that is among such fravours, such bulwarks of Papists, such a multitude of Anabaptists, Arians, and Fami, and in the we are preferred, to determine the right and to cleave to the truth? If we look to our works, others have undergone, as wife as we; if we look to our natural disposition, we are as full of natural corruption as they if we seeloke to our education and habits, have not others been as much thereby furthered as we? We are made all of one mould, we were all born of the same stock, we are not sanctified by nature more than others: are we not then highly to be esteemed, in that we maintain not our own lot, but whilst round about vs some are become Papists, some Arians, some Arians, some Papists, we are both governed of God to make our choice of the truth, and are continued in the well ordering of our choice being made? What a benefit is it that in such flore of politiques, we should not only understand the letter, but also conceive the mystery of the truth? What a grace is it that we should be so taught of God, that we are able to be thankful, if we are in trouble, we are not further the more-content, but doe not the Papists and Fami, and command the Saints? did not every man say, God is his portion, is this then any particular thing in the godly? Trust it is they do so: but we stay on God he will reveal to the world, which we account our portion. Talk with a blasphemer, talk with a drunkard, an whore-mutterer or a worldling; talk with a skillful man of Physiotion, and every one will as proudly and as boldly profess God to be his portion as another: but come to them in a matter of salvation, or in a case of faith, and they can say nothing: how much now are we to be perverted, and being so perverted, to be thankful for the free mercy, and unforeward good will of God in directing vs in chusing, and not the Papists.

My reigne teach me in the night. This place hath in it some difficulty, and divers interpreters write differently of it. But it is certain that often in the Scriptures the heart and the reines are mentioned together: as Psal.26. Prove me, 0 Lord and try me; examine my reigne and my heart. By the heart (thinks) is meant the more inward and secret things: by the reines are understood the more outward and superficial affections, as Psal.116. Behold thou hast truth in the inward affections: therefore hast thou taught me wisdom in the secrets of mine heart. And Psal.57.15. True me, 0 Lord, and know mine heart, prove me and know my thoughts. In the night. Of his holy exercises in the night the Lord speaks, Psal.119.95. I have remembered thy name in the night, 0 Lord, and thy holy law, and thy holy law, and wilt I give thine mouth, because of thy righteous judgements. And ver.148. Mine eyes prevent the nights watches to meditate in thy law. The Physiions affirm the reines in the nightes vision are agreeable to our musing in the day time: and that our affections in our free do much follow the complex, the repulsion or evaporation of the body: according to these they say also are the dispositions of the mind naturally, without some violent alteration of an extraordinary operation. And surely man by diligent observation may find his inclination and not consulted of his mind as well as his dreames coming, as by his cogitations waking or rather the better by how much the night is more free from those troubles which would occasion perturbation and violent distractions of the mind in the day: so that the agitation of the mind are by to much the more strong and effectual, by how much it is more free and natural: which experience may teach both in them that are reigned: and such as are vengefully. The Philosophers not much disapproving say, that the civil virtues man is much affected in the night, according to his actions in the day, and that this unquiet and the vicious man concerning half his Vision, is the night he hearing nothing, do nothing differs, save that the dreams of the virtuous are good, the
The second Sermon.

525 dreams of the victorious are cruel; which if th'o, then much more full they whose hearts are throughly sanctified with the spirit of God either find comfort in good things, or forrow for their finnes even in the night season. Such is the mercie of our God that he casteth not to continue our knowledge, and to teach u's by his spirit and meditation upon the night season; and if at any time they break forth into more fullfilit lite or proceeding from their natural appetite, they make this profite of it by judging that the Lord correceth these wandering thoughts in the day by confused dreams in the night, and their impure cogitations waking, by vouchsafed imaginings in sleeping. By the reme's is gather not the spiritual parts of the mind, but the more gentle and sensible parts of the body separated from the heart, and that part which concerns the mind to be preserved in perfect views, Ps. 6. 6. ver., which we before alleged, that the Lord will not be that part which is most fullfilit have liberin given, and that he hath charged the reformation of the soul to retrench it false to the most natural parts, and which are common with vs to brute beasts, that even in them also we should be sanctified. Thus we see there is no part of vs whereof the Lord in mercy hath not care, even in the night, in which one beholding the Lord will discern and distinguish vs from brute beasts, and more conforme vs with godlines.

530 For it is no small benefit if we rightly consider that the spirit of God, opposed to carnall regimen our affections, that if our imaginations beft forth we shoul receive, the check and be controlled in the night, and by comparing one thing with another long ago forgotten that the Lord shoul bring things again to our remembrance. Thus when we know e're on the Lord his bed, and that in darke we must behold him present, and see our affections refreshed, our reins sanctified, and our bed vnderfed; we may be assured of some further facitizitie in our hearts wonted by his holy spirit; and doublel as we lay before, there is no small sall of our hearts even in our dreams; where all things being more quiet than in the day, greater opporuntie is offerrd of entering into our fells, and furnishing our fells with trious devises, whether it be in good or evil. Wherefore God his children are not so lightly to puzzle over their night thoughts, but that they observe in them the mercifull corrections of God in threefome parts, or his gracious admonition of some finnes to come, or else his favourable intentions concerning some fume present, which not being repeated of, will as well break forth openly again, as is sometimes clearly in the night. Night is to continue the Lord's child's in David's mind thoroughly sanctified, where the spirit of God keeping a continual refiidence, wrought a continual progress and growing in spiritual knowledge as well by nights as by dayes.

535 It followed in the next verfe. I shoulst the Lord alwayes before me, for he is at my right hand, therefore I shoul not slinte. Hauing shewed before his delight in the Saints, his hatred of idolaters, his stay and full contentment in God as his portion and inheritance, as wellcontinued in him as he did begin his grace, and that not only more openly in the day, but secretly in the night; the Prophet herein doth shew how by all this he was moved to thynk that God was at all times, in all places present with him, both as a Lord to furnish his ways; leas he should flip gladly, and as a father to comfort him when he flipp of ininfinti. His meaning and intent then is such, that hauing feared himselfe from idolaters, and loned in league with the Saints, wholly setting himselfe in the Lord, and what he did, he delivered nothing more than, as the Lord had set a continual watch ouer him both day and by night; so he might have his heart in constant awe to be prepared for the Lord his presence. The felienname obedience the Lord requirith of A-briam, Genes. 17. 1. laying, I am God alllight, wake before me, and be upright. that is, seeing I am able by mine almight power to bring to passe whatsoever by covenent in mercy I have promised to thee, l may be the abitor of thy thoughts, the furnishur of thy word, and the viewer of thy works, committ thy wayes into me in all things. Neither must we thinke this to be enjoyned to Abraham alone, and that others be excepted from this obidence, but that every true child of good Christian, and true believer, who looketh with Abraham for God his power in accomplishing his promises, must be allured hereof like as he was. For where we look for like mercie, we must performe like dutie; and where we hope for the like grace, we must have the like faith, albeit not in so great proportion;
and cheerful spirits, his first love, memory, nimbleness and agility of body; yea, it is some token also of life, when a man not having in himself this alacrity of mind and acrimony of welding, can complain of his limbs, earthly and dead spirits, dull memory, and heaviness of body, as one that feareth and fulceth these things to be for burners of some fainting languishing, or dangerous melancholy, which is towards him. And surely God his children, who have been made drunk as it were with this spirit of deadness, are often wakened from it, either for their trial, how highly they esteem it, or to purchase them for some issue pale, or else to forewarn them of some issue to come. Wherefore when any such more of our spirits and extraordinary deadness doth come upon us, let us thus common with our own hearts; Surely all is not well, I must look out, I have not heard the voice of the Lord, I have not seen the vision at this time. Hence, and not cherish with his Saints, I am full of some trouble and must prepare my heart for some croft, I must raise up my heart, and raise up God his spirit in me, and I must recover that which is in Christ, without which I am thus dull, or rather dead.

The Prophet (as we know, Psalm. 119) finding in himself this vantonishness to good exercises, the want of this delight, the loss of his God's comeliness, and consequent melancholy as dead; and hating these things he hoped himself alive. It is a wonderful thing to fee, it is a wonderful thing, I say, to see how natural a thing it is to all men to seek a quiet mind, and glad heart; how unnatural it is to want for sorrow of mind, and grief of heart; and on the other side, to behold the security of men in neglecting the means of true joy, and their vincible pluckings of themselves in envious and envious forswears, in pulling upon themselves sorrow after sorrow, and that with phantastical delights; all which kind of pleasures have either our pleasant pain, or cause to come accompanying them; and therefore we hope they are compared to the cracking thorns under the pot, which make a toadine blaze, and are quickly out. So the pleasures of fools vanish away without any issue, yet they are so farre from bringing any joy in the hour of death, that even then weep they then, and accuse us for the dishonouring of God. On the contrary when we see the glory of God to be our chief delight, and the chief of the pleasures of our souls, and then we see the affecting of our souls to be the peace of our minds, we have that gladness and calmness of a good conscience, where the fear of God is in a man's mind. Forasmuch as the spirit of God by the preaching of the word, hath sealed and beareth record of these things of our spirits. Wherefore hence we have no warrant of any thing concerning faith, but by the word and by the spirit, and the same word and spirit afford us as well of one parcel of faith as of another; what blockheads is it to beleue all other points of that doctrine, and to doubt and call in question our concerning the forgers of ifnes? and esteeming we beleue as great things, what perfections is it to doubt either of the comfortable assurance of our salvation, or to despise of ifnes in time to come? Against this we fee the man of God opposep his glorious reioycing; wherefore the holy God spake, Rom. 5. 1. Being infull by faith, we base peace toward God through our Lord Jesus Christ. And he pleased, Titus 3. 7. To be beloved of God, and to rest in and to cleare by confidence and glory. In which point we are taught, that this rejoicing of the heart, praisin of God with our spirits, is a fruit of the whole man, and the spirit of God; and this is our true joy, even our assurance, that we are righteous in Christ, this is God our portion, our inheritance, our guide, our comfort, and our faith to all eternity; and this fruit of faith is a sure token of faith, though it be not always in all men like measure. However, where the want thereof is felt, we must remember both to mourne and groine in our spirits for the want of it, and also waite on God in the meane time, and wee all men possible to recover it; this certaine of our salvation spoken of by Paul, refreathed of Peter, and mentioned of David, Psal. 4. 7. that specially fruit of faith, which beareth this fruit, and toward this true joy, and inward peace, which palleth all vnderstanding. True it is all God his children have it not. One thing is the tree, and another thing is the fruit of the tree: one thing is faith, and another thing is the fruit of faith: and that remainetb of God his elect speaking of a want of this fruit, hee notwithstanding faith, which manifesteth it self in them by reasoning and thinking for it, and by the consideration of the existence of it. For albeit indeed there is no greater argument, that a man is altogether his lively quick and
The second Sermon.

is not to mightie in operation, grace is not so plentiful, the word is not so powerfull in vs, and from hence commeth our momentarie joy, and tranitorie gladnes.

And my tongue rejoicyeth. That which in truth is inward, will in time shew it selfe outward, as we may fee in the holy affections of the man of God. The Prophet himselfe confirmeth this in another place, Psal. 16. 10. I believed, therefore did I speak; where the Apostle repeateth in the person of the whole Church, Colossians 1. 27. With all joy, and with the power of faith, according as it is written, I believed and therefore spake; we also believe, and therefore we speak. And Rom. 10.10. it is said, With the heart men believe on righteousnes, and with the tongue men confess to salvation: and sure it is, that of the abundance of the joy of the heart the mouth rejoicyeth: as contrarwifhe of the abundance of the grief of the heart, although there may be for a while an inward deouring, binding and suppressing of sorrow, yet it will in time breake forth, and we shall even see for discouencies of mind, and can not hold long, vntill we haue eadied our hearts with some inward joy, which a man haue through griefe how he commeth him, vntil he vnderstandeth it. Againe, if a man haue conceited a true joy, how he longeth, how he is rauished, how he travaileth, vntil he hath brought it forth. Then in any good meafe we fee the Ioys of the spirit, the tourng will be at commandement to vnter it. Wherefore we are to try our felues and examine our hearts whether we haue, reade, pray, or finge with this grace in our hearts, with this joy in our spirts, with this comfort of conscience: let vs lament, considering how fingeing and spirituell rejoicing is decayed, how great a stranger the word is with us, what little delight and alacritie we haue in holy and religious exercises; and let vs accute our felues that therefore our tongues cleaue to the rough rooffe of our mouth, because our hearts are lockt vp in securitie; which/vndoubtedly is so open to all men, that there is no man but behalfe his want of inward joy. Many indeed as hyermes can blow and bellow outwardly, who make no melodie in their hearts, who finge not in grace, who haue not the sweete and natural voyce, which commeth from a well affected and right ordered minde, either joyfully faying a godly digetted mirth, or daftily breaking out into the poffions of an excited minde.

My feef also durt not reit in hope. See, his godly joye made him a secunditie in his feef. It is our natural infirmite in that we haue a trembling of the feef which hindereth in vs many good actions, as may bee seene in our thoughts, suppling of dangers, fearefull imaginations, and wandering conceits, forcasting this euill and that euill to the great disturbing and disordering of the peace of our minds, all the which excecutie feares were in this man of God wisely corrected, though not vitally removed, but suppressed in him by faith. 

Whereof commeth then our carnall and immediate fears in dangers but of want of faith? This our Saviour Christ teacheth his discipules, as at that time they were with him being alleepe in a tempell on the seatt, when they through vnbelieve feared his diuinitie to have slept with his humanitie, where he fayth unto them, O yee of little faith, wherefore do you not believe? Here we fee he rebuketh their excecutie feare, which thing he also doth almoft in the same manner. When they carnallly feared him to have bene a spirit as he walked on the seatt, they were not throughly perswaded that God was their portion, their inheritance, and watched over them; for if they had, they would have corrected thefe fearefully and immoderate fears, and not have hindered their holy meditations of God his powerfull prouide, nor their prayers for his gracious assistance, nor any other good exercises of their minds. Thus we fee how the fear perswation of God to be his inheritance, his maintainer both in soule and body, his teacher both by day and by night, both by his word and his spirit made the man of God secure both in soule and body. And what causd this? partly that which we spake of before, partly that which followeth, that they wil not lerne my feef in the prouide, neither wil they suffer them to doe one to doe corruption: for that the promises already tayled from the mouth of the Lord begin to haue the good worke begun to be finisshed in him, made him reit in hope, and having God his cause in hand, he saw how the Lord would not only watch ouer him for his present ease, but also would guide him to immortalitie. Behold how his inward assurance wrought an outward safetie, whereby we plainly fee, that where there is a want of this comfort and faith in the soule, there is a want of peace and securitie in the body. It is our vnbelieve then that hatcheth and nouriseth wandering thoughts, and filletth our braine with fulpitious phantasies, and fruitlesse illusions, dreaming of dangers where there are none, and imagining of mountains where scarcely are molehills. Let vs then strengten our faith, and certainty our soules that our soules shall stand before God, which will do wooke in vs that neither feele and bloud shall weigh vs doone with securitie in time of profecisty, nor ouerclose vs with desperate terrours in time of adueritie. Neither as we said, must we thinke Daniel to be a fuitefull Stock, as faying no troubles, but that by the power of God he was in trouble a triumphant conquerour, and in all thees dangers through faith more than a victor: For as God refreeth his vnpeakeable joyes for his children in vn tolerateable aigones; so heeuer arme the them strongly, but he prepareth them a field where they mult fight feoverly. Oh that this heavenly joye were in vs more abundantly, and of more men more frequented, then should not the small remnant that now alwayes we do, be counted and called praiseworthie, then should we give more lustie testimonies of our effectuall faith to our owne consciences, then shoulde we offer vs others a larger cause of magnifying the name of God, who hearing vs faye spirituell gladnes, might be prouoked to an holy emulation and say: surely this is the power of the holy ghost, this is vndequeasable joye, happie are they that can thus reioyce in the Lord. Oh that the Lord would giue vs of the spirit, and fill our hearts with such gladnes: thus others vnbozbedie would plentifully be raunified by our godly examples. Though some would haue it vs, as they did at the Apostles when they had receaved the holy ghost, yet others would returnedly maruaile at it, and willingly folow it. Wherefore when with the man of God we shall be perswaded of our immortalitie both of body and soule, when we haueing God his cause in hand shall faye it in a good conscience as he did, we shall surely factorly with him reioyce. And what I pray you in the night feaon, in thundering and lightning, in earthuques, blazing torres, and fierie torres, in extraordinary working of the heavens maketh vs so dismaid and at our wits end? want of faith.

What makes a man at the death of his friends to mourn, and that wee will not be comforted?

Paul. Thesleth 1. Thesleth vs want of hope.

F I X I S.
HEARTS
DELIGHT.

A
SERMON PREACHED
at Paules Crosse in London in
Easter Term. 1593.
BY
THOMAS PLAYFRE. Professor
of Divinity for the Lady MAR-
GARET in Cambridge.

Printed at London by John Legatt, Printer to the
University of Cambridge. 1617.

And are to be sold in Paules Church-yard at the
Signe of the Foxe by Matthew Lawe.
To the most Victorious, vertuous, and puissant Prince, King James, King of England, Scotland, France, and Ireland, defender of the faith, all earthly and heavenly happiness.

Lorius Gratians, It is our Crowne and the highest joy of our heart, that the Crowne of this kingdom is to bee set upon your royall head. Otherwise, nothing in the world could have countermaide the excess sorrwe, that her late Maiestie departing hence left behinde her, but the uncomparable joy and triumph which your expectation sent before you, & now your princely presence bring with you. When Salomon, after his fauther David, was annointed King, they blew
To the King.

The trumpet, and all the people said, God save King Salomon, and rejoiced with great joy, so that the earth rang with the sound of them. We have thought, no trumpets, no proclamations, no bonfire, no bells sufficient, neither have we heard the earth only ring out, but all the heavens redouble and echo back against the acclamations and applauses of all men, which have shouted and said, God save King James. Now also, when your Highness approacheth nearer, the straight charge which hath been publicly given to the contrary, cannot restrain your people, but that out of all countries and fames, they runne and flocke to gather, to behold and attend your Majesty, as some bright and beautifull starre, which by his divine sweete influence worketh a general prosperity and peace. For what loyal subject doth not bless God, and bless himselfe, that hee liues to see this happie time, which was feared would prove full of great disorder and trouble, so wisely and wonderfully caried. (God as it were from heaven stretched out his holy hand, and holding the minde of all men in awe and obedience) as that in it the peaceable uniting of two mighty kingdoms, maketh us invincible against all our enemies, and all our enemies contemptible to us? Wherefore at this time, when all

To the King.

all your large people shriee to show the gladnes of their hearts, by sending such seruices, as are suitable to their passibilitie, and performance, I also among the rest have taken occasion humbly to dedicate unto your Majestie such a poor present as I had in a readiness. Assuring myselfe that as none are more familiar with God, then godly Kings, so no sacrifices can be more welcome to godly Kings, then such as may draw them into greatest familiaritie with God. And I doubt not but that your Highnesse having hitherto had your hearts desires given you, because you have delighted in the Lord, wil hereafter if it bee possible, much more delight in the Lord, that he may yet give you more desires of your heart. Nay, I am so farre from doubting of this, that I dare be bold to conclude with the Psalmist,

The King shall rejoyce in thy strength, O Lord: exceeding glad shall hee bee of thy saluation.

Thou haft given him his hearts desire: and haft not denied him the request of his lippes.

For thou shalt preuent him with the blessings of goodnes; & shalt set a crowne of pure gold upon his head.

His honour is great in thy saluation:

Psal. 21.11.
To the King.

Glory and great worship shalt thou lay upon him.
For thou shalt give him everlasting felicitie: and make him glad with the joy of thy countenance.
And why? because the King putteth his trust in the Lord: and in the mercie of the most high he shall not miscarie.

Your Majesties most humble devoted, and obedient subject.

THOMAS PLAYFERE.

THE TEXT.
Delight thy selfe in the Lord, & he shall give thee the desires of the heart.
PSAL. 37. VER. 4.

Aint John saies in one place, Love not the World, nor the things of this World, if any man love the World, the love of God is not in him. So may I say, delight not in the world, nor in the things of this world: if any man delight himselfe in the world, hee cannot delight himselfe in the Lord, Therefore saith Martial an auncient Bishops, What haue wee to doe with the delight of the World? You may call it as you will: pleasure, if you will: pastime, if you will: mirth, if you will: gladnesse if you will: joy, if you will: but in Gods Dictionarie it hath no such name.
Hearts

name. In the holy Scripture, it is other
wife called. It is called Adams goodly ap-
ple, which being eaten, deprived him of
Paradise: Esau's red broth, which being
fought up, bereaved him of his birth-right:
Jonathans sweet honey combe, which be-
ing but tasted, was like to cost him his
life: the whor of Babylon's golden cup,
which filled her full of all abominati-
ons: the traytour Judas fugred sop, which
made a way for the diucl to enter into
him: the prodigall child's wash of draffe,
which he most miserably swilled up with
the swine. This is all the delight of the
world called in Gods dictionarie, which
is the holy Scripture. It is called Adams
apple, Esau's broth, Jonathans combe, Ba-
bylon's cuppe, Judas sop, the prodigall
child's swill. So that all this delight is no
delight. Or suppose it were: yet cerni-
tly it shall not give thee the desires of thy
heart. Nay, it shall bee so farre from bre-
eding thee those ioyes, which thy heart
most desireth, and shall bring thee those
torments which thy heart most abhor-
reth. It may, faith ChristoOfome,(b) delight
thee perhaps for a while, but sure it shall
torment thee forever. As any solide bod-
dy,

Delight.
dy, though it haue never so faire a colour
(as crimlien, or carnation, or purple, or
skarlet, or violet, or such like) yet alwaies
the shadow of it is blacke: so any earthly
thing, though it haue never so faire a
new, yet alwaies the shadow of it is black
and the delight thou takest in it, shall
prove to be grievous in the end. There-
fore Philocal leth it a sweete bitter thing.
As that little booke in the Reuelation,
was sweet in the mouth, but bitter in the
bellie: so all worldly delight, is a sweet
bitter thing, sweet in the beginning, but
bitter in the ending. Which they of Je-
rusalem had experience of. For being gi-
gen to transtorie pleasure, they are (d)
layde to be made drunken with worm-
wood. Now we know that drunkenelle
is sweete, but wormewood is bitter. And
such a sweet bitter thing, such a drunken-
nelle of wormewood, is all the drunken
delight of the world. So that as one said,
(e) Call me not Naomie, but call me Mara,
call me not sweet, but call mee bitter: so
mull we call worldly delight not Naomie,
but Mara, because it is nothing so much
Naomie, sweete and pleasant at the first,
as it is Mara and Amara, bitter & loath-
some
Hearts

some at the last. Like to a song of the Syrens, which are mentioned in the Prophecies (f) of Eze. A Syren is a monster of the sea, the head whereof resembleth a virgin, but the feete a fish. And such a monster is all worldly delight, the head whereof, the beginning allureth vs as an amiable virgin, but the feetes, the ende, deuoureth vs as a ravenous fish. Therefore vs must stoppe our eares, and refuse to hear the voice of these charming Syrens, charm they and sing they never so sweetly; yea, we must binde our selues to the mast of the shippe, that is, to the Cross of Christ, & every one of vs saying with our heavenly Vlysses, God forbid that I should delight in any thing, but in the cross of Christ, by which the World is crucified vnto me, and I vnto the world. For the world and all worldly delight is likened to a hedgehogge. (h) A Hedgehog seemes to bee but a poore silly creature, not likely to doe any great harme, yet indeed it is full of bristles or prickeles, whereby it may annoy a man very shrewdly. So worldly delight seemes to bee little or nothing dangerous at the first, yet afterward as with bristles or prickeles, it pene-cth through the very conscience with unttolerable paines. Therefore wee must deale with this delight, as a man would handle a hedge hogge. The safest way to handle a hedge hogge is to take him by the heele. So must we deale with this delight. As Iacob tooke Esau that rough hedge hogge by the heele: in like sort wee must take worldly delights not by the head, but by the heele, considering not the beginning, but the ending of it, that so wee may never be deceived by it. For though it haue a faire shewe at the first, yet it hath a blacke shadowe at the last: though it be sweet at the first, yet it is bitter at the last: though it bee drunkennes at the first, yet it is wormwood at the last: though it bee Naomie at the first, yet it is Mara at the last: though it bee a song at the first, yet it is a Syrie at the last: though it bee a silly hedge hogge at the first, yet it is a sharpe prickle at the last. Wherefore delight not thy selfe in the world, for it shall not give thee the desires of thy hart: but Delights thy selfe in she Lord, and he shall
Hearts

Give thee the desires of thy heart. Here is a precept: here is a promise. A precept in these words, Delight thyself in the Lord. First, delight, then thyself, lastly, in the Lord. A promise in these words, And he shall give thee, the desires of thy heart. First, and he shall give thee, then the desires lastly, of the heart. Delight thyself in the Lord, and he shall give thee the desires of thy heart.

First, Delight. Well saies Synesius, (i) The spirit of God, as it is a cheerful thing it selfe, so it maketh all them cheerfull which are partakers of it. Indeed the wicked continually mourne and lament. There was a great cry in Egypt, because in every house among them, there was some one or other of their first born dead. But the voice of joy and gladness is in the tabernacles of the righteous. (k) They evermore delight in the Lord. I read (t) of one Leonides a captain, who perceiving his soldiers left their watch, upon the city walles, and did nothing all the day long but quaff and tipple in alehouses nere adjoyning, commanded that the alehouses should bee removed from that place where they stood, and let

Delight close by the walles. That seeing the soldiers would never keep out of them, at the least wise that they might watch as well as drinke in them. So because pleasure we must needs have, and we cannot be kept from it, God hath appointed that wee should take Delight enough, and yet serve him never a whit the lesse. For it is no part of Gods meaning, when thou enterst into his sweete service, that thou shouldst abandon all delight, but onely that thou shouldst change the cause of thy delight. That whereas before thou diddest delight in the service of sinne, now thou shouldst delight as much, or rather in deed a thousand times more, in the service of the Lord. It was not Gods will that Isack should bee sacrificed, but onely the ramme. And so God would have vs sacrifice onely the ramme, that is, all rammish and rancke delight of the world. But as for Isack, he must be preferred (ill, & kept alive: Isack in whom Abraham did see the day of Christ and rejoiced: Isack, that is all spirituall laughter, all ghodly joy, all heavenly delight. For as no man might come into the court of Ashuerus, which was clothed in fack.
he danced before the Arke, and delighted himselfe, he was overcome himselfe.
hee was wounded himselfe, hee was sicke himselfe. But fear you nothing. I warrant you this sickness will doe him no harme, I will play still (fayeshe) that others may still play vpon me(q). For it is a good sport when God is delighted, though Michael be displeased. So that of David's sickness we may say, as Christ saide of Lazarus, this sickness is not unto death, but for the glory of God(r). And therefore it is for the glory of God, because it is for the loue of God. For David's sickness no otherwise for loue of the soueraine of God, then God is sicke himselfe, for loue of the soueraine of David. This is my beloved sonne (saies he) in whom I am delighted. This is my beloved sonne: there he is in loue. In whom I am delighted: there he is sicke for loue. Which is the cause, why he commandeth vs alsto be delighted in his loue. For as a double desire is loue: so a double loue is delight. And therefore he saies not simply, loue him; but be delighted in his loue. Delight thy selfe in the Lord, and he shall give thee the desires of thy heart. Delight.
Then, Thy selfe, I would hate mine owne soule (sayes Bernard) if I found it any where else then in the Lord, and in his love (y). So that it is not enough for thee to delight, but thou must delight thy selfe, that is thy soule. Saying with the blessed Virgine, My soule doth magnifie the Lord, and my spirit rejoiceth in God my Saviour. Otherwise, as Dives did see La z. rm a farre off lying in Abrahams bosome, beeing himselfe all the while tormented in hell, and hauing not so much as one drop of water to coole his tongue: so, even in laughing the soule may be forrowfull (x). The wretched soule of a sinner may see the face a farre off laughing, and lying (as I may say) in Abrahams bosome, beeing it selfe all the while tormented (as it were) in hell, and hauing not so much as one drop of delight to allwage the forrowes of it. And like as Sampson lyon had great store of honey in him, but tastes no sweetnesse of it: even so, if thou reioyce in the face, and not in the heart, (y) thou mayest well perhaps have great store of honey in thee to delight others; but thou canst never taste the sweetnesse of it to delight thy selfe. Therefore says th

the princely Prophet, O taste and see how sweete the Lord is. It is not enough for thee, to see it a farre off, and not have it, as Dives did; or, to have it in thee, and not to taste it, as the lyon did: but thou must as well haue it as see it, and as well tast it as haue it. O taste and see (saies bee) how sweete the Lord is. For so indeede Christ giuest his Church, not onely a sight but also a taste of his sweeterneffe. A sight is where he saies thus, (z) Wee will rife vp early, and goe into the vineyard, and see whether the vine haue budded forth the small grapes, and whether the Pome grannets flourishe. There is a sight of the vine. A taste is where he saies thus, (a) I will bring thee into the wineseller, & cause thee to drinke spiced wine, and new wine of the Pomegranets. There is a taste of the wine. The Church, not onely goes into the vineyard, and sees the wine, but also goes into the wineseller and tastes the wine. But yet thou must goe further then this, before that thou canst come to thy selfe. For there are divers degrees of taites. The Egyptians in their Hyroglyphickes, when they would decrire an unperfect taste, paint meate in the teeth,
when a more perfect taste, the beginning of the throat. Such an unperfect taste had the Israelites of the sweetnesse of God, God was most sweet vnto them, when he gave them quailles to eate. Yet while the meate was but in their teeth, the wrath of God was kindled against them. There is the meate in the teeth: an unperfect taste. But the spouse of Christ hath a more perfect taste of the sweetnesse of God. For likening him to an apple tree, the saies, I delight to sit under his shaddow, and his fruit is sweete vnto my throat. (c) There is the beginning of the throat: a more perfect taste. But notwithstanding all this, thou art not yet come to thy selfe. Therefore this taste must not content thee: because this taste cannot delight thee. For thy delight must not lieke in thy teeth, or in thy throat, (d) but as a cordiall thing, it must goe downe to thy very heart. That thou maieft say with the Psalmist. My heart and my flesh (not my flesh onely, but my heart and my flesh) rejoice in the living God. And againe, Praise the Lord, O my soule, and all that is within mee, praise his holy name. Now thou art come to thy selfe. For

For that which is within thee, is thy selfe, and all that is within thee, is all thy selfe: So that thy selfe, & all thy selfe, is delighted in the Lord, when as that which is within thee, and all that is within thee, prays his holy name. O how happy art thou when thou knowest this. Jubile, this joyfullnesse: when thou haft a secret sense, and an inward feeling of it: when every motion of thy mind, is an influence of Gods spirit: when thy will & his words play together, as Isack and Rebecca did. For then surely thou dost builde to thy selfe desolate places. Desolate places, I say, that all other things may be silent to thy soule: nay that thy very soule may be silent to it selfe: yea that there may be silence in heauen: answerable to the silence of thy soule, when thou dost delight thy selfe in the Lord. Delights thy selfe in the Lord, and bee still give thee the desires of thy heart. Thy selfe.

Lastly, in the Lord. Gregorius saies thus, k The mind of man is fed with the infinite light and love of God, and so being lifted vp far above it selfe, doth now dispatch downe so low as to it selfe.
self. And therefore doth not delight it self in it selfe but delights it selfe in the Lord. Herupon a father saies, O Lord grant that I may know my selfe, and know thee. That knowing my selfe and thee, I may loath my selfe in my selfe, and delight my selfe onely in thee. Truth indeed, O man, so thou oughtest to doe, saies God. For if thou didst know thy selfe and me, then thou wouldest displease thy selfe, and please mee, But because thou knowest neyther thy selfe, nor me, therefore thou doest please thy selfe, and displease me. But the time shall come, when thou shalt neither please thy selfe nor me. Not me, because thou hast sinned, not thy selfe, because thou shalt bee burned. So that then thou shalt please none, but the Diuell: both because thou hast sinned, as hee did in heaven, and also because thou shalt be burned as he is in hell. Therefore he that delights himselfe in himself, delights not himselfe, but onely the Diuell in himselfe. Whereas on the other side, he only delights himselfe, which not onely delights himselfe, but addes also, in the Lord; and so delights himselfe in vertue, delights himselfe in godlines, delights himselfe in godlines, delights himselfe.

Hearts

delight.

selfe in God himselfe, This Christ signifieth, when speaking of his Spouse hee saies! WHO is free which commeth out of the wilderness, abounding in delights, leaning vp on her welbeloved? Hee that leaseth vpon himselfe, can neuer abound in delights: but hee alone aboundeth in delights, which leaneth vpon his welbeloved. So did S. Paul: I have labourd more then they all, saies hee. There he aboundeth in delights. Yet not I, but the grace of God which is in me. There he leaneth vpon his welbeloved. And againe, I can doe all thinges, saies he. There he aboundeth in delights. In him that strengmeth mee. There he leaneth vpon his welbeloved. In one word, when as he saies, He that would reioyce & glorie, let him reioyce and glorie in the Lord: It is all one, as if hee should have saide. Hee that would abound in delights, let him leane vpon his welbeloved. Let him delight himselfe in the Lord. Let the Saints reioyce in joye, let them delight in delight. He that delights in an earthly thing, delights in vanity, he delights not in delight. But hee only delights in delight, which makes God onely the ground of his delight. According


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<td>Quæse quœ bonum in quo sunt omnibus &amp; sufficit. Aug. Med. q Sap. 16.20.</td>
<td>feke a contentment and a pleasure, that paiferth all pleasures, which no body hath felt. Nay, I cannot hold my heart, for my joy; yea, I cannot hold my joy, for my heart; to think that he which is my Lord, is now become my father, and so that he which was offended with me, for my sins, is now reconciled to me, for his sonnes sake, To think, that the high Majesty of God, will one day raise me out of the dust, and so that I, which am now a poore worm upon earth, shall hereafter bee a glorious Saint in heaven. This, this makes mee delight, my selfe in the Lord, saying, O thou that art the delight of my delight, the life of my life; the soule of my soule; I delight my selfe in thee, I live onely for thee, I offer my selfe unto thee, wholly to the wholly: one to thee one: onely to thee(r) oneley. For suppose now as S. John speakest, the whole world were full of bookees: and all the creatures in the world were writers: &amp; all the grassie piles upon the earth were pennes: and all the waters in the sea were ynyke; yet, I assure you faithfully, all these bookees, all these writers, all these pennes, all this ynyke, would not bee sufficient to describe the</td>
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the very least part, either of the goodness of the Lord in himselfe: or of the loving kindness of the Lord, towards thee. Wherefore, Delight thy selfe in the Lord; and he shall give thee the desires of the heart. Thus much for the precept, in these words, Delight thy selfe in the Lord.

The promise followeth. First, And bee shall give thee. Well saies Leo, Loue is the greatest reward of loue, that either can be, or can be desired (x). So that though there were no other reward promised thee, for delighting in the Lord, but onely the delight it selfe, it were sufficient. For the benefit is not Gods, but wholly thine. God is never a whit the better, for thy delighting thy selfe in him. If thou be righteous, what dost thou give him, what dost he receive at thy hands (z)? Thy delight may perhaps reach to the saints, which are in the earth but it can never reach to the Saints which are in heaven: and much lesse can it reach to God, which is the Lord of heaven (w). Nay, I will say more. If thou shouldst give God whole riuers full of oyle, and whole houses full of gold, for never so little a drop of this delight, it would be nothing. Thy gift would be nothing to his gift: thy oyle and golde would be nothing to his oyle and gladnes: yet beheld the bountifulnesse, and liberalitie of the Lord. He hires thee, and giues thee wages, not to doe himselfe good, but to doesth thy selfe good. And here he promiseth to reward his owne mercies as if they were thine owne merits. And as though the benefit were not thine, but wholly his: so hee changeth the words, and for, thou shalt giue him, saies, He shall give thee. But this he doth, as Augustine telesifieth, (x) Not by the loue of errour, but by the errour of loue. For the loue of errour, is mans Rhetoricke, it is a figure, which man often vseth, Humanum est errare (y) But the errour of loue, is Gods Rhetoricke, it is a figure which God often vseth, Divinum est amare (z). Especially it is a divine thing, to loue so dearly, as God loueth us, though he do not loue to erre. If he doth erre for loue. Counting and calling, that which is onely our commodity, his owne commodity. So, Christ is said (a) to be fed amongst the lylies. The lylies of the fields, are the milions of the angels.
angels) or of all those which lead a pure & an angelical life. These indeed Christ feedeth. He feedeth them in the greene pastures, and leadeth them forth, by the waters of comfort. Yea, not onely he feedeth them, but alfo by this figure, the error of love, he is said to be fed with them. Because though he for his part, have little neede, I wis, to be feede, yet it is as great a pleasure to him, to feede them, as if he were feedeth himselfe among them. So likewise he saies, If any man open the door, I will suppe with him, and he with me. Wee indeede suppe with Christ. Generally, when focuer he giues vs grace to feede in our affections, the rauishing joyes of the spirit. And when he saies, I have eaten my honie combe, with my hony, I have drunken my wine, with my milke: eat you also, O my friends, drinke and make you merry, O my well beloved. But more especially wee suppe with Christ, when hee calleth vs to the holy Communion, and biddes vs to the Lords Supper. Forthend he saies vs with flagons, and comforts vs with apples: with apples and flagons: with bread and wine: with his owne deere body, and his owne preti-ous bloud. Thus do wee sup with Christ. But how doth Christ suppe with vs? Is it possible? possible, that he which shall never hunger or thirst any more? possible that he which is fulneseit selfe, in whom all the fulnese of the Godhead bodily dwellth? Is it possible (I say) that he should stand without, knocking at the doore, as a begger, to get a meales meat of vs? Yea lufe, doubt you not. It is possible enough. By a certayne Figure, (I weene) you call it the error of love: that's it: by this figure, the error of love) it is a very possible thing: nay, it is a verie easie thing to doe, yea it is a very great pleasure to him to doe it. Behold (saies he) I stand at the doore and knocke: if any man beare my voyce and open the doore, I will come in unto him, & will suppe with him, and bee with me. Well then, how doth Christ suppe with vs? Christ suppes with vs when we entertaine him, as Marie did with the salt teares of repentance and grieue, and as Lot did with the sweet bread of sincerity and truth. For the salt teares of our repentance, are the onely drinke which Christ will drinke with.
with vs. And the sweet bread of our
sincerity, is the onely bread, which
Christ will eate with vs, but what meat
hath hee to his breade? I have a meate
(fayes hee) which you know not of, my
meat is to doe the will of him that sent
me. In the volume of thy booke it is
written of mee, that I should doe thy
will, O my God, it is my delight, it is
meate and drinke to mee, to doe it, and
as it is meate to him, to doe it himselfe,
so is it meate to him to see vs doe it.
Then doth hee suppe with vs. And
this is the first service. But what hath he
for a second course? a dish of apples, ga-
tered of the tree of life. For toward the
latter end of the supper, when they come
to their fruit, a Christian fayes to Christ,
and O my Welbeloved, I have kept for thee, all
manner of apples, both old and new. Contri-
tion, humiliation, denying of thy selfe;
mortification of the old man: these are
olde apples. Sobriety, innocency, holines
of life, viuification of the new man: these
are new apples. And when a Christian
feastis, and feedes Christ with such divers
& dainty frouts of righteousness, then he
faies to him, O my welbeloved, I have kept
for

for thee all manner of apples, both old and none.
But what musick hath hee now? We must
needs have some musick. Christ cannot
sup without musick. Drinke & bread, &
meate, & apples, will make him but a flen-
der supper, except we mend it all the bet-
ter with musick. This must be the very
best part of the supper. For a conser of musi-
cations at a banquet, is as a signet of Carbusu-
cles ses in gold, and as the signet of an Emrod,
well trimmed with gold: so is the melodie of
musickie in a pleasant & banquettes. Therefore
when Christ suppes with vs, we must be
sure he have musicke. We must welcome
him, and cheare him vp, with Psalms, and
hymnes, and spirituall songes, singing with a
grace, & making musickie in our hearts to God.
Thos doth Christ sup with vs. But now
to return to the main point againe, from
which wee haue a little digressed, as else-
where, by the errour of love Christ is said
to be fedde among the lilies, whereas in-
deed only hee feedeth the lilies, & to sup
with vs, wheras indeed only we sup with
him: so here, by the same figure, he is said
to reap commoditie by thy delight, where-
indeed only the commoditie is thine, all the
commodity, al the benefit, is onely thine.

Yet
**Hearts**

Yet (to see the admirable love of God) he saith not, Thou shalt give him, but, He shall give thee. Delight thyself in the Lord: he shall give thee desires of the heart, and be shall give thee.

Then, the desires. He that loves to desire God, (sayes Bernard) must also desire to love God. Then he shall have neither faciety, nor yet anxiety. Neither faciety, because he loves to desire: nor yet anxiety, because he desires to love. Thus doth the Church. Let him kiss me (saith shee) with the kisses of his mouth. Let him not smite me but kiss me: not once, but oft: not with the kisses of his feet, but of his mouth: not of any of his Prophets mouths, but of his own mouth. Let him kiss me with the kisses of his mouth. Here are many desires. Here indeed shee loves to desire. But it followeth, For thy love, is better than wine. The person is suddenly changed. Before, it was more strangely in the third person, Let him, &c. his mouth. Now it is more familiarly, in the second person, For thy love. For thy love is better than wine. Here is but one love. Here one ly the desires to love. For as the curtaines of the tabernacle were coupled and tyed together.
Hearts

Prom. 1:24.

curtaines of the tabernacle, are all tyed together with one string: these desires, as the goings of Jacob, stand all upon one foote: these desires, as the streets of Jerusalem, sing all one Halleluja. So that if thou look into his desires, that delighteth in the Lord, thou shalt see no iniquity, no contradiction in them. But if thou looke into his desires, that delighteth in sinne, thou shalt say with the Psalmeist, I see iniquity, and contradiction in the citie. For as Manasses was against Ephraim, and Ephraim against Manasses, and both of them against (a) Inda: so the desires of the wicked, are contrarie to God, & to themselves. All their desires are contrarie to all Gods desires. Manasses and Ephraim, are both against Inda. There's iniquity.

Some of their desires, are contrarie to other some of their desires. Manasses is against Ephraim, and Ephraim is against Manasses. There's contradiction. Therefore the desires of the wicked, being fo contrary to God, and to themselves, their desires are not giuen to them, but they are giuen to their desires (p) Because, though they love to desire God, yet they do not desire to loue God. Though they care not how much God doth for them: yet they care not bow little they do for God. But as for the godly, they are not giuen to their desires, but their desires are giuen to them. Because not onely, they love to desire God, but also, they desire to loue God. And so all their desires, being as it were, but one desire, all agreeing in one God, when they have God, they have all their desires giuen the in God (q). So the three children, being me of desires, (r) had their desires giuen them. They desired to bee delivered from the furnace. This desire was giuen them, when as God walked with them in the fierfeurnace. (s) So Moses being a man of God, had his desires giuen him. He desired to see Gods face, Ths desire was giuen him, when as Christ talked with him, face to face. (t) So John beeing a friend of God, had his desires giuen him. He desired to see Christs glory. This desire was giuen him, when as Christ said, He that loves me, shall be loved of me, & I will manifestly shew mine own self unto him (u). So Lazarus being Gods little begger (x), as I may say, had his desires giuen him. He desired to be relieued, not so much with the meate of that earthly Dishes, as with the C

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Hearts.

mercy of that heavenly Diner, which is so rich in mercie. This desire was given him, when as the Patriarch speaking of him to the glutton said, Now is he comforted, and thou art tormented (y.) And so, whatsoever thou art; if thou be a man of desires, as the three children were; if thou bee a man of God, as Moses was; if thou be a friend of God, as John was: if thou be a begger of God, as Lazarus was. He shall give thee all that thou canst beg, or desire. For, to speake no more of those three children, these three men, which I named last vnto you, Moses, the man of God; John the friend of God; Lazarus, the begger of God. Did lie in three bosome. In Moses bosome: in Christs bosome: in Abrahams bosome. Abrahams hand, did lie in Moses bosome. Saint John did lie in Christs bosome: Lazarus, did lie in Abrahams bosome. Moses bosome, is lawe. Christs bosome, is Gospel: Abrahams bosome, is glory. Therefore, feare must drive thee out of Moses bosome: faith must keepe thee in Christs bosome: felicitie must bring thee to Abrahams bosome. For first, thou must with Moses, put thy hand into Moses bosome, and there seeing how full of leprosie thy hand is, & how wicked all thine owne handie works are, thou must abhorre thy selfe, in thy selfe. Afterward, thou must with John convey not thy hand only, but thy whole body, and thy soule also, into Christs bosome, & there seeing how thou art cleansed from the leprosie of thy sinne, & freely justified by faith in Christ, thou must delight thy selfe in the Lord. Then, thou must be carried into Abrahams bosome. and there, both longing to desire God, and desiring to loue God, hee shall giue thee thy desires. First, I say, lye in Moses bosome, and abhorre thy selfe in thy selfe: afterward, lye in Christs bosome, and delight thy selfe in the Lord: then thou shalt lye in Abrahams bosome; (O blessed bosome! O sweet bosome.) And he shall giue thee, thy desires. Delight thy selfe in the Lord, and hee shall giue thee the desires of thy heart. The desires.

Laftly, Of thy heart. Thy heart here, is all one with thy selfe before. As if the words had stood thus, Delight thy selfe in the Lord, and hee shall giue thee the desires of thy selfe: or else thus, Delight thy
thy heart in the Lord, and he shall give thee the desires of thy hart. To the point then, Augustine says thus, (a) O Lord, thou hast made versus for thine own fel e, and therefore our heart is ever unquiet, while it is from thee, neuer at quiet, vntill it come to thee. A Bul which is bai ted at the ring, as soone as euer he gets any little breathing, turns him strait wayes toward that place, by which he was brought in, imagining, that by how much the more he is nearer to the stall, by so much the more he shall bee further from the stake. In like manner, a faithfull heart being baited and towel'd in this world with many dogs (b) which come about it, alwaies hath an eye to that place, from which it came, and is neuer quiet till it returne to him from whom it was set at the (c) first. He that lets downe a bucket to draw water out of a well, as long as the bucket is vnder the water, though it be neuer so full he may get it vpe easily, but when he begins to draw the bucket cleare out of the water, then with all his strength he can scarce get it vpe; yea, many times the bucket when it is at the verie highest, breaks the yron chaine, and violently falls backe againe.

delight

agnae. After the same sorte, a Christian heart so long as it is in him who is a Well of life, is filled with delight, & with great joy drinketh in the water of comfort, out of the fountaine of (a) salvation, but being once haled and pulled from God, it draweth backe, & as much as it can possibly resisteth, and is neuer quiet, till it bee in him again, who is the center of the (c) soule. For as the needles point in the mariners compasse, neuer stands still, till it come right against the north pole: so the heart of the wise men, neuer stand still, till they come right against the starre which appeared in the (f) East; and the verie starre it selfe, neuer stand still, till it came right against the other starre, which shine more brightely in the manger, then the Sunne did in heauen. Wherefore our hearts do alwaies erre, they are Planets (g), & wandering starres, before they come to Christ; but the onely they are starres of the firnament, the true seed of Abraham, whose they are firmly (b) fixed, & setled in God. The Prophet Lome, all the while he fledde from God, in what a case was he? one while he was turmoiled in the storms of the te pest: another while he was lowed in the waves.
wanes of the Sea: another while bee was boyled in the bowels of the Whale. But as soone as he returned to God, by & by he was call vp safe vpon the Sea shore: and then he said to his soule, My soule returne vnto thy rest, because the Lord hath restored thy soule vnto thee (i). Because whereas before, thou hadst lost thy soule: lost thy soule in the tempest: lost thy soule in the Sea: lost thy soule in the Whale: now the Lord hath restored thy soule vnto thee. Wherefore the heart of man hath lost all rest: nay, it hath lost it soule, before it be call vp vpon the Sea shore: before it be call vp vpon God: but when once it delighteth in the Lord, when once it findeth God, then it findeth it soule, then it returneth vnto rest. Nicana, Queene of Saba, could never bee quiet in her owne country, till she came to Salomon: but when she saw his glory, and heard his wisdome, then her heart sayled her, she had enough, she could desire to see and heare no more. And so the heart of a Christian, can never be quiet in the straunge Country of this world, till it come to Chrift, which is the true Salomon, the Prince of Peace: when it comes once to Chrift, then it faies thus to God, Lord now let reft thou thy seruant depart in peace, because mine eyes have seen the prince, because mine eyes have seen thy salvation. Euen as one good heart faies for all, O Lord, how amiable are thy dwellings? Salomon had goodly buildings, but they were nothing to thy dwellings. My soule fainteth, and faileth for them (k). If fainteth before I see them: and it faileth when I have seene them; then I am quiet enough, then I can desire to see no more. For like as Noahs doue could finde no rest for the sole of her foote, all the while she was flickering over the flood, till she returned to the arke with an oliue branch in her mouth: so the heart of a Christian, which is the turtle doue of Chrift, can finde no rest all the while it is houering over the waters of this world, till it have fluer wings as a doue, and with the oliue branch of faith, fly to the true Noah, which signifieth rest, till Iesus Chrift put forth his holy hand out of the arke, and taking this heart into his hand, receive it to himselfe. Euen as one good heart faies for all, I will not clime vp into my bed, nor suffer mine eies to sleepe, nor mine eieliddes to slum-
Hearts

10. nor the temples of my head to take their rest, until I finde a tabernacle for the Lord, an habitation for the mighty God of (i) Iacob. Until I finde, that my heart is not in mine owene hand, but in God's hand: until I finde, that God dwelleth in me, and I in him: until I finde, that my sole is a tabernacle for the Lord, and my heart is an habitation for the God of Iacob, I cannot rest, saies he.

But when I finde this once: when I come to Noah in the arke: when I delight my selfe in the Lord; then will I clime vp into my bedde, and suffer mine eyes to sleepe, and mine eye-lids to flumber, and the temples of my head to take their rest. But what is the reason of all this? I am somewhat bold to aske, because I wold be glad to know: what is the reason I say, that the bull can never bee quiet, till bee come to the stable, that the bucket can never bee quiet, till it come to the water; that the needle can never bee quiet, till it come to the northpole; that Iomans can never bee quiet, till he come to the sea shore; that Nicodemus can never bee quiet, till he come to Salomon; that Noabs due, can never bee quiet, till it come to the arke; that man's heart can never be quiet, till it come to God? The reason of it is this. When God created heaven and earth, bese refleth not in the heaven, or in any heavenly thing, not in the earth, or in any earthly thing, but onely in man, which is both. A heavenly thing for his soule, & an earthly thing for his bodie. As soon as hee had made man, he kept a sabbath, and refelth. Even so the heart of man, refelth not in the earth, or in any earthly thing, not in the heaven, or in any heavenly thing, but onely in God, which is Lord of both.

Lord of heaven and earth: Lord of soule and body. As soon as it commenceth to God, & delighteth in him, it keepeth holyday, & refelth. God's hart never refelth till it come to man: man's heart never refelth till it come to God. For as God sayes to man, My sonne give me thy heart (m): so man sayes to God, my Lord give me thy self. For euon as the heart desireth the water brookes: so longeth my heart, my soule, after thee, O God. Therefore, O God, give me thy selfe. Shew me thy selfe, and it sufficeth (m) mee. For thou onely, O Lord, art indeed, as thou art called in Hebrew Shaddai, al sufficent, yea, more then sufficent.

(1) Iacob.
Hearts

Sufficient. Thy very grace is sufficient for (o) me. But thou, O Lord, dost give both grace and (p) glory. Therefore whom have I in heaven, but thee? and whom have I in earth, but (q) thee? Thou only givest grace in earth: so that I have none in earth but thee. And thou only givest glory in heaven: so that I have none in heaven but thee. O what a sweet friend is this! What a sweeter friend is God, our good friend, which only feedeth and filleth the (r) heart? Hee onely feedeth it in earth, & filleth it in heaven: feedeth it with grace, and filleth it *glory. For everie thing hath a kind of toode proper unto it. Offer a Lyon graffe, hee will never eate it: offer him flesh, hee will eate it. Why so? Because that is unnatuarall, that is naturall to him. So offer the heart of a Christian, which is courageous and bold as a (s) Lyon, offer it all the glory of the world, which is as the flower of (t) graffe, it is never a whit the better. Offer it Christ, who saithes, My flesh is meat indeed; then it is satisfied. Therefore one saithes, The Lyons want and suffer hunger, but they that fear the Lord, want no manner of thing that is good. The Lyons: such Lyons as have no grace, but graffe onely to feede vpon, they want and suffer hunger. Hungrie & thirstie, their soule tainteth in (u) them. But they that fear the Lord: such Lyons as by faith feed vpon the flesh of Christ, delight in the Lord, feede vpon God, they are fat and well liking, they want no manner of thing that is good. For as the people sitting vpon the graffe, and feeding vpon the breade, were all (x) satisfied: so these Lyons are all satisfied, because sitting vpon the graffe of the world, yea not onely sitting vpon it, but also treading vpon it, & trampling it under their feete, they feede onely vpon the bread of life. For these Lyons can easilie conceive that if at that time five loaves being blesed by our Lord, did satisfie five thousand, then much more our blessed Lord himselfe, can satisfie every heart, which hungrie and thirstie for him. Therefore these Lyons have the very fragments of this leafe, & keepe them in their hearts as in baskets, knowing that all the graffe of the world, cannot doe them halfe so much good, as the very least crumme of Christs comfort. For so onely on sayes among the rest: My soule refuseth,
Hearts

comfort: But when I remember God, I am (y) delighted. As if he should say, I have a lively heart in me; my soul refuses to feed upon the grasse of the world: it goes against my stomacke: I cannot brooke it, I cannot digest it; that's but a cold comfort. My soul refuses all such comfort. But when I remember God I am delighted. Though I cannot see prettly before me; yet if I do but remember him, if I do but meditate of him; if I do but think of him, if I do but dream of him, I am (z) delighted: though I cannot have a whole loafe, yet I can get but a fragment: if I ca get but a shiue, if I can get but a morsel: If I can get but any little crumb of comfort, that falls from the table of the Lord; my heart is sufficiently refreshed and fed. But as God only feedeth the heart: so God only filleth the heart. For the heart of man, as for the manner of dyet, it is like the heart of a lion: so for the bignesse of it, it is like the heart of the Ibis. Oris Apollo writeth, that the Egyptians, when they would describe the heart, paint that bird, which they call Ibis. Because they thinke that no creature, for proportion of the body, hath so great a heart, as the Ibis hath. But meethinkes, they might better paint a man. Because no creature, no not the Ibis itselfe hath to great a heart as a man hath. For the eye is never filled with seeing, nor the ear with hearing, and much lesse, the heart with desiring. But even as the Poets fain, that the fiftie daughters of king Dianas killing their husbands, are enioyed for their punishment in hell, to fill a runne with water, that is boared full of holes, which though they labour never so much about it, yet they can never bring to passe: a semblably, he that would go about to fill his heart, with worldly delights, were as good poure water into a fille, as we say, for any pleasure he shall have, after all his labour and paines. Solomon having had a long time tryall of all transtorrie pleasures, at length frankly confessed, that they were so farre from being a contentation to his heart, that they were a very great vexation to his spirit. Nay Alexander, though he had conquered the whole world, yet still he faileth with the King of Spaine, Non sufficit orbis: (b) yea in the ende, be he grew to be so very male content, & found hime selfe greatlie grieved, because there were not forsooth, many

Eccle. 1, 8. a Vide proverbia, Danium dolium apud Erasmi.

b All the whole world is not enough for me.
Hearts

many more worlds for him to conquer. By which example of Salomon and Alexander, though otherwise a heathen, it doth plainly appear, that if it had pleased God to have created as many worlds, as there are creatures in this one world, (which he might have done with the least word of his mouth) yet this infinite number of worlds, which should have been created, could not have filled the very least heart, of any one man, without the Creator himself. This Oronius an excellent Mathematician sheweth, who describing the whole world in the form of an heart, leaueth many voyde spaces in his hart, which he cannot fill up with the world. For as a circle, can never fill a triangle, but alwaies there will be three empty corners in the Triangle vnfilled, if there be nothing else to fill it, but the circle: so the round world, which is a circle can never fill the heart of man, which is a triangle, made according to the image of the Trinity, but alwaies there will be some empty corners, in the triangle of the heart vnfilled, if there be nothing else to fill it: but the circle of the World. Only the glorious trinity, filleth the triangle of the heart, and filleth every corner of it, and filleth every corner of it fuller, then it can possibly (c) holde. For, supposea mightie God should nowe worke a miracle, and give some one man a heart, as large, and as huge, not onely as all the hearts of all the men, that ever were, are, or shall bee, but also as all the affections of all the angels, and heavenly powers above; yea I will say that, which shall bee yet much more maruellous, if this one heart were so greate, that it could at one instant, actually conteine in it, more corporall and spirittual things, then are in all the deepes beneath, in the vallies, in the mountaines, and in all the heauens above: yet as true as God is in heauen, this so large, and so huge a heart, could not be able to holde the very least part of the perfection of God; but if one droppe of his deitie and glory, were poured into it by and by it would burst in a hundreth pieces, and fly a funder, as an olde vessell, filleth with new d wine. O what a wonderful strange thing is this? what shall we deuise to say of it? Tenne thousand worlds, cannot fille one heart: and yet tenne thousand hearts, cannot holde one God. Therefore,

deight.
Deus e Deum est corde tuo.
1 Ioh. 3:19.

The liked the Bridegroome, whether she thought him to be a fayre and beautifull prince or no? Truth, saies shee, I know not. For all the while I was forth, I cast mine eyes vpon none other, but vpon thy selfe. So basely did this noble lady esteem of king Cyrus beauty, who was the Monarch of the world; in respect of that entire good will & affection, she bare to her husband, which was so great, that her eyes could never be from him. And so much we must wele God alwayes before our eyes, and not once looke aside, or bee enamoured with any gaud of worldly glory, but despite every blaze of beauty whatsoever, that may draw vs from beholding our heavenly husband, and delighting only in him, which is fayrer then the children of men. Saint Paul being rapt vp to the third heauen knows not, whether it were with the bodie, or without the body. And because we should marke it well once, he lets it downe twice. That he was rapt vp to the third Heauen, he is sure, that he heard words which no man can utter, he is sure, that he was exceeding delighted in the Lord, he is sure. But whither his body were with him or no, he knows not.
So much did he forget and neglect, even his own body, which is so neere, and so deare a thing, in comparison of that incomparable delight, which then he took in the Lord. S. Peter, seeing but a glimpse of Christ's glory upon Mount Tabor, stood so astonished and amazed with it, that be was in a sort besides himselfe, when he was at that time beside Christ. Matter, says he, it is good for vs to be here. As if he should have sayd, Now farewell Galilee, and all my goods: farewell fellow Disciples, and all my friends, farewell wife, and all the world: so I may enjoy this heavenly light, and bee continually thus delighted in the Lord. Holy Ignatius, going to his Martyrdom, was so strangely rauished with this delight, that he burst out into these words, Nay, come fires, come beasts, come breaking of all my bones, come racking of my whole body, come all the torments of the Diuel together upon me: come what can come, in the whole earth, or in hell, either, so that I may enjoy Jesus Christ, & may be continually delighted in the Lord. And so must thou (deare brother) insult over all creatures, and exult only in thy Creator. Thou must contemne all beautie, as Artemis did: yea thine owne bodie, as Paul did: yea all the world as Peter did: yea thy very life, as Ignatius did: and bee content to doe any thing, though it were to bee torned and pulled in a thousand peces or for a time, if it were possible, to suffer all the paines which the fiends and furies of hel can inflict upon thee, so as in the end, thou mayest delight, either the Lord in thy selfe, or thy selfe in the Lord. Then, then He shall give thee: and not; He shall giue thee onely, but The desires also: and not The desires onely, but Of thy heart, also. Then be shall giue thee the desires of thy heart. And againe I say, He shall giue thee: and againe I say, The desires: and againe I say, Of thy heart. Then he shall giue thee the desires of thy heart. Then, though thou haft along time plaied the vnthrift, and wafted all the goods in the world: yet if with the lost childe, thou returne home againe, to thy fathers house, he shall grant then thy hearts desire, and receive thee with mirth, rejoic, & dauncing, and all manner of festivall joy, & that plenty of bread, which nourisheth euery hired servant in his house, shall much more feede thee, which
which art his loving child, unto everla
ing life. Then, though all the leekes
and onyons of Egypt, which is the world,
have failed thee: yet, if with Israel, thou
depend onely upon God, he shall till
the dewe of his grace, into thy heart, and
lay aside a chosen raine for thee, and
cause thee to drinke of the sweete chrifal
streames of his pleafure, and give thee to
eate of that hidden & heavenly Manna,
which no man knoweth, but he that re-
ceiueth it. Then, though all the clothes
and coverings in the world, cannot keep
thee warme; yet, if with David, thou be a
man according to Gods owne heart, he
shall fend thee that millicall Abifhag,
which shall comfort thy heart, and make
thee hot and fervent in spirit, which shall
renewe thy strength and make thee young
againe, and lufty as an Eagle. Then,
though thou have along time loft thy
labour, in ferving Laban, which is the
world: yet, if with Jacob thou returne
home againe to thy fathers house, God
shall meete the by the way, and as the
Prophet Of f speaketh, he shall allure
thee as thy paramour, and leade thee into
the wildernes, and there speak according
to

Hearts.

Delight.

to thine owne heart, friendly, & lovingly
unto thee. And even as louers, are often-
times disposed for the nonce, to take a
fall one of another, the stronger of the
weaker: so God shall wrestle a fall with
thee, as he did with Jacob, and yeeld the
much in loue to thee, as that he shall suffer
thee to give him the fall, and to preuaile
against him. Jesus: what exceeding loue is
this? why we are not even nowe, in the
name of God, inflamed with the loue of
God: and wholly rauihed with delight in
the Lord? At leaft wise I maruell, what a
mischiefe many base minded worldlings
meane, that they had rather feed vpö the
huskes of hoggges, then the bread of man?
that they had rather eate, the onyons of
Egypt, then the Manna of heauen? that
they had rather live a cold, frozen & shiun-
ing in sin, then be reuieued and cheri hed
by Abifhag: that they had rather take vn-
supportable paine, to ferve Laban, then
take vnspeakeable pleafure, to ferve God?
Fy vpö it: what a vile folly is this? what a
farke madness is this? what is this els, but
to be even bodily torned, whereas they
might be most spiritually delighted? what
is this els, both to goe out of one hel, into

D 3 another
another hell, whereas they might go out of one heaven into another heaven? For why do you (beloved) why do you tell me so much, of I know not what? of a worme, that never dieth? of a fire, that never is quenched? of a lake, that burneth with Brimstone? of weeping, & gnashing of teeth? Thus I tell you (good christians) and I tell you truly, and God in heaven heares what I say, though you heare me not, I tell you as loud as euer I can; that, to serve sinne so lauishly: to please the diuell so wretchedly: to delight in the world so brutishly, as many men doe: this is worse then all wormes: worse then all fires: worse then all lakes: worse then all weeping: worse then hell it selfe. Whereas, on the other side, to serve God, to please God, to delight in God, to reioyce and solace thy soule in the Lord, which hath alwaies giuen thee, and will alwaies giue thee, the desires of thy heart; this is better then all treasures: better then all crownes: better then all kingdomes: better then all immortalitie: better then heaven it selfe. This, this it is, which shall bring thee, out of one paradise, into another paradise. Out of one paradise in this life, where thou dost joyfully, and cheerfully serve God, into another paradise in the life to come, where thou shalt be honourably and royally servd of God. Out of one paradise in this life, where thou dost comfort thy heart, and delight thy selfe in the Lord, into another paradise in the life to come, where he shall bless thee, and he shall giue thee the desires of thy heart; Through the tender mercies of Iesus Christ, to whom with the father, and the holy Ghost, be all honour and glorie, power and praise, dignity and dominion, now and euermore. Amen.

FINIS.
left they should bee proud of it, and make their magistracie a chaire of ease, he turns upon them againe, as though he had another message vnto them, and tells them that though they be above other, yet they shall die like other; and though they judge here, yet they shall be judged hereafter, & give account of their stewardship, how they have governed, as if its as their subjects how they have obeyed. A good Memorandum for all in authority, so to deal in this kingdom, that they lose not the kingdom to come.

I have said ye are Gods, &c. How can he call them Gods, which calleth himselfe the only God and faith, there are no more Gods but he. Esa. 44.5, 45. 21. I have made thee Pharaoh his God, faith God to Moses, Exod. 7.1. because he had given him power to speake vnto Pharaoh in his name, and to execute his judgements vpon him; so he calleth Magistrates Gods, because he had given them power to speake to the people in his name, and to execute his judgements vpon them. Out of this name, Rulers may learne how to governe, and subject how to obey. As the inferior Magistrates doe nothing but as the superiour Magistrate prescribeth, so they which rule under God, for God, must rule by the precept of God, and doe nothing but as their conscience tells them, that God would doe himselfe. Therefore they which vse their power against God, which beare the perfon of God, and execute the will of the diuell; which make lawses against Gods law, and bee enemies to his servants; are worse then Balaam, which would not curse whom God blessed; and so much as in them lieth, make God a liar, because they cannot so well be called Gods, as Diuels: such Gods goe to hell.

I have said ye are Gods, &c. First; this name informes vs what kind of Rulers and Magistrates wee should chuse: those which excell all other men like Gods amongst men. For a king should be a man after Gods owne heart, like David, as appeareth in the first booke of Samuel, the thirteenth chapter, and fourteenth verse. As all those whom God set over his people in his mercie, and not in his anger, had some note of excellencie above the rest, which God chose them by, as it were the Magistrates mark: he mildest man, Num. 12. 3. or the wisest man, 1. Reg. 4. 31.
place: so let better take their place, for they which are called 
Gods, must be like God. If all should be holy as he is holy, how 
much more should they bee pure as hee is pure, wise as hee is 
wise, just as hee is just, if hee beareth his name, which filleth his 
peron, and guide the world v.r.o good or cuell? If the race 
should bee to the swift, and the battell to the strong; then as 
Saul did exceede all the men of Israel from the shoulders vp 
ward, so he which commandeth others, should exceede other in 
gifts of grace, that they may know him from the rest, and say, 
This is he, for hee exceeds the rest in vertyue, as Saul did in 
figure, like the king of Bees, which is fairest of all the hue. Therefore 
if Pharaoh would let none but Joeph gouerne Egypt, Pha-
raoh shall rife vp against those Kings, which care not whom 
they place over their people, imitating Rehoboam, which made 
them his companions, whom he should have expelld from his 
Court, 1.King, 1 2.8.

Secondly, this extolleth the calling of Magistrates. As Iacob 
honoured Joeph's children, when hee said, they should be called 
after his name; so God honoureth the Magistrates, when bee 
gives them his owne name, calling them Gods, as though there 
were a kinde of Godhead in them. These things pertaine to the 
wife, and they themselfes doe not awaies see it; yet he which 
has a spirituall eye, and carres the paterne of GOD in his 
heart, may see another likenes of God in Magistrates then in 
common persons. As the builders of the Temple had a spe-
ciall wisedome and spirit, which God gave them for that work 
exod. 37.15. which they were choene to: so when Samuel had annointed 
David, he faith, That the spirit of the Lord came upon David 
1.Sam. 16.13. from that day forward: as though he had another spirit after 
then he had before. There is a difference betwixt Kings and 
inferiour Magistrates: for the Prince is like a great Image of 
God, the Magistrates are like little Images of God, appointed 
to rule for God, to make lawes for God, to reward for God, to 
punifh for God, to speake for God, to fight for God, to reforme 
for God: and therefore their battells are called the Lords battels, 
and their judgements the Lords judgements, and their throne 
the Lords throne, and the Kings themselfes his Kings to shew 
that they are all for God, like his hands: by some he teacheth 
mercie, 

place: as it is laid of Judas, Let another take his
The Magistrates: Scripture. 

The Magistrates: Scripture. 

Mat. 14:18. 

2. Cor. 1:8. 

Mat. 11:29. 

Deut. 17:10. 

Psalm 139:21. 

Exod. 6:27. 

Num. 16:16. 

poor unpitied, because of their remissenes in not bridling the insolent? It may seeme that in Eliahs his answere to Ahab, it was prophesied who should trouble Israel, to the worlds end: for speaking to the wicked Magistrate, he said, It is thou which troublest it. So the vngodly Rulers, and graceles striuers against lawfull rule, in their owne hearts calling themselves Gods, not being so called of God, are cause of all disorder in euery Common-wealth.

Fourthly, they are called Gods, to encourage them in their office, and to teach them that they need not dread the perfons of men: but as God doth that which is just and good without the assistance of men, so they, ypon the Bench, and in all causes of justice, should forget themselves to be men, which are led by the armes betwene fauour and feare, and thinke themselves Gods which feare nothing. This boldnes is so necessary in them which should judge al alike, that in Deut. 3:28, Moses encouraged Iosue, in Josh. 1:8, the people incouraged him; in vers.9, God doth incourage him, saying, that he will be with him: but here hee is with him: for hearing God call them Gods, thinketh that God is there, nay, that they are he; which would strike a wonderfull minde in them. As a princely spirt came upon Saul so soon as he was a king, so hearing that they are Gods, it should change them, and make them excell the order of men, until they resemble God, after whom they are named; as Salomon in 1.King 3:6, was better and prayed till he was wiser than all that he governed: in 1.King 4:33, then they need not blute to read this testimonie, I have said see are Gods: or else it will seeme a cherche unto them, like the mocke which God gaue unto Adam when he said, that he was become like himselfe. As many fit in Gods place, and yet never Gen.3:22, knew that the Scripture called them Gods, nor why they have this name, no more then Nabal: so many play Nabal in their offices, and are ready to ask, Who is David? who is Christ? 1.Sam.25.15. then (when his caufe comes before them) speake or doe any thing for him; but the women goe before them againe like Abigail, as though God would shame them with the weaker vell-fell, I cannot compare them fitter than with king Agrrippa, who thought it better to be a Christian almoast, then altogether. This is the religion of these times, they feare nothing more then to
The Magistrates Scripture.

bee counted too precise: but God doth call them more than precise, for he calleth them God’s of all men they should not forget his name. Princes and Rulers have many names of honour, but this is the honourablest name in their titles, that they are called God’s: other names have been given them of men for reverence of flattery, but no man could give them this name but God himself. Therefore their name is a glass wherein they may see their duty, how God doth honour them, and how they should honour him. What am I more than hee, that God should set mee in his owne Chaire, and give me his owne name, and more then others the hath not done so to all: but if they which are called his children are happy, they which are called his Disciples are happy, they which are called his servants are happy: how happy are they whom he calleth Gods? It seems, that if God could have called them by a higher name then his own he would have called them by some other name: but this word is enough to put them in minds of all that they should doe. Thinks that ye are Gods, and it will make you ashamed to obey the Diuell; for then ye are like Gods no more but like full men: and the poorest vaffal which serves God in a cottage, is liker God then you. Are they Gods which oppress Gods children? Nay, doth not hee lie which calleth them worship:ful, or noble? If such either not ther titles, how can Antichrist of Rome thinke of his vurped names, and not bee abashed? Can he fit downe in Gods place and speake against him, judge against him, decrea against him, even in the Temple of God refitting God?

Againe for another sort of Gods: Doth iniquity become Gods? Doth partiality become Gods? Do bribes become Gods? They are greedy Gods, Idol Gods, belly Gods, and may be termed Gods, because they are like the God of this world, which do but flay (like Nebuchadnezzar) untill their iniquity be full, that they may be cast out like beasts, a detraction to them that govern. But they which regard this honourable testimony of God as Nehemiah said when he was tempted to flie, Should such a man as I flie? So when they are tempted with bribes, should such a man as I take bribes? Should such a man as I doe wrong? Should such a man as I be a liar, or a swearer, or a scoffer;

The Magistrates Scripture.

fer, or a drunkard, or a gamester, or an furer, or a profanter, upon whom all eyes are set to take their example, and would hearken sooner then to God himselfe? Then he resolved to rule according to his name, knowing that all the foules which might be wone by him, shall be required of him, as the fasses of Israel were imputed to Jeroboam.

Thus God doth catechize them in their own names, & calleth them Gods, to teach the their duty to God. All should be godly, but they should bee like God: that is, as I may say more than godly, or the next to God in godlineesse. If any come betwene them, they lose at their honour, and would think themselves put downe like a guest which is set lower, or a Jutice which is turned out of office. For so God doth humble them and disgrace them, which dishonour their calling, as hee did Saul when the princely spirit departed from him; his sons, and his daughters, and his subiects did feare David more than him, that he could doe nothing with them; because God did not love him, he would not let his seruants love him. But when David castie to the Crowne, because hee had grace with God, he prospered in all that he went about, and ever reformed what he would: for the Lord (as he said) subdued the people unto him: that is, made them incline to his will: as we reade of Saul in the beginning of his raigne before he had rebelled, a band of men did cleane to him, of whom it is said, whose hearts God had touched: as though while the Rulers hearts doe stand toward God, the peoples hearts should stand toward them, and they should carrie them like God to all their desires: as it is said of David, Whatsoever the King did, pleased all the people.

Therefore looking into this divine ordinance, what a power they haue over the people, which they should never haue got from men, if God had not giuen it them; I have thought it an easie matter to redresse an hundred things which trouble Christendome without reaon, and none would kicke against it, if these Gods would cast downe their Crownes, and begin to the rift; for all flay upon them, like the alarme which soundeth first to the battell: for our experience shewes, that there will bee no great good done, if the example of the best giue not light vnto the rift.
The Magistrates Scripture.

Oh, would that princely spirit would once come upon them to go before the people, which Moses appointed for the King's place, and not lagge after them like Herod, which said hee would come after the Wifemen to Christ: for if Nicodemus came by night, no maraile though the rest come not at all. Thus their name tells them how they should rule, and by consequence teacheth how we should obey: God calleth them Gods, therefore hee which contemneth them, contemneth God: God calleth them Fathers, therefore we must reverence them like Fathers: God calleth them Kings, Princes, Lords, Judges, Rulers, Governors, which are names of honour; and shall wee dishonour them whom God doth honor? our first lesson is, Fear God: the next is, Honour the King: that is, (as Paul interpreth) we must obey for conscience; not against conscience for that were to put a stranger before the King, and the King before God, which Christ faith, have no power but from God: and therefore cannot make themselves Magistrates, no more then they can make themselves Gods. As none could give this name but God, so no man which exalteth himselfe can challenge this honour, no more then Simon Magus was great, because he calleth himselfe a great man. But they to whom God faith, I have called you Gods, as if he had the naming and appointing of them. Every power is from God: for by nature, no man can challenge power ouer other, but by the Word; and therefore every soule which is subject to God, must be subject to them: for he which calleth them Kings, calleth vs subject: this is their patent (as the Queen of Sheba faid to Solomon) that God had chosen them Kings, and set them upon the throne. As he faid, and all things were made; so as he faith, all things should be. Therefore vnleffe yee heare this, I say that ye are Lords, Judges, and Magistrates, yee are no Lords, no Judges, no Magistrates of God. And therefore the Pope and his Clergie, to whom God never faid, yee are Lords, or Judges, or Magistrates, are no Lords, no Judges, no Magistrates of God: but that which the Lord faith they are, that they are, and no more, though they put on a triple crowne. If they were worthy to be called as others, Pastors, Doctors, and Teachers, wee would give them those titles. They which give them more then the Lord giues them, make them proud, and

and insolent, and tyrannous, more then they which are Lords, Judges, and Magistrates indeed. But for these usurped titles, and bafe-borne honors which they haue incroched fo men (which puff them vp, and trouble them like Sauls armor) they would haue intended the duty of Ministers and Teachers, as the Apostles did: where as now they are so cumbered and mingled by their usurping ouer Princes, that they are neither good Ministers, nor good Magistrates; but linie wolfe, a mingle mangle betweene both, nay utterly fallen from both, being no Shepheardes, but Wolves; of whose slaughters, all Christian kingdoms haue bin the shambles, who seeking a superfluous title, they haue forgone all necessarie duties: and but for their formalitie, a man could not know of what profession they are: for they never preach, nor write, nor to maintaine their kingdom, which falles (like the tower of Babel) faster then they build. 

Therefore as Naomi faid, Call me no more Naomi, which signifieth Ruth, beautefull: but call me Mara, which signifieth bitter: so may they say, Call vs no more Bishops, or Pastors, or Doctors, or Preachers; but call vs robbers, and fleecers, and giants, and Pharisies, whom we succeed, For why should they bee called Bishops, which do not watch; or Pastors, which do not feed; or Doctors, which do not teach; or Iustices, which do not iustice? except this be the reafo; The Idols were called gods, though they were unlike God. If their bodies had grown as far of square since Exod.10.13. Christs ascension, as their titles, pompe, and honour, they might stand in the maine feasts, and not bee drowned: for their heads would crow above the water.

It followeth: But ye shall die as a man. Here he distinguiseth between mortall Gods, and the immortal God. Yee haue scene their glory, now behold their end: They shall all die like others. Though they be neuer so rich, so goodly, so mighty, so honorable while their date lafteth, yet they may as truly as Job call cor.10.17. the restitution their father, and the wormes their mother, for the grave shall be the last bed of all flesh. As they were borne like men, so they shall die like men; the same comming in, and going out, is to all: yee, if ye reflect but the body, hee might say, yee shall die like beasts: for Man bem in honour (faith David) may well be compard unto beasts that perish: though he be in honour, yet hee pe.
The Magistrates Scripture.

Be not cruel in thine authority, as though it would last alwayes: for thou shalt die, and then other shall take thy riches, and thou shalt goe to give account how thou camest by them. How many things doth hee impely when hee saith, see shall die? This is a barre in their Armes, which makes the proudest Peacocks lay downe his feathers when he thinkes vpon it, though hee pricke them vp a-gaine: whereby the holy Ghoft would haue them learne, that nothing will make them liue, and rule, and deale so well in their thrones, as to remember that they shall die, and shortly giue account for all: signifying, that prosperitie maketh forgetfull of our ends, and that these mortall Gods, liue as though they were immortal. A hard thing for Princes to remember death: they haue no leasure to thinke of it, but hoppe into the earth before they bee aware, like a man which walketh ouer a field covered with snow, and sees not his way, but when hee thinketh to runne on, suddenly fallas into a pit: even so they which haue all things at will, and swimm in pleasur, which as a snow couereth their way, and dazelleth their sight; while they thinke to liue on, and reioyce still, suddenly ruft vyon death, and make shipwracke in the calme sea.

Therefore as it is good for them to heare they are Gods: so it is meelee to know they shall die. Wherefore ye shall die, faith he, in the next words: as if hee would prevent some conceit that they would take of the words which hee cast out before, hee cooles them quickly before they swell, and deferres not another time, but where he calleth them Gods, there hee calleth them wormes mante, left they should crow betweene the praie and the checke, I have said ye are Gods, but ye shall die as other men. But for this die, many would liue a merry life, and feaft, and spore, and let the world slide: but the remembrance of death is like a dampe, which putteth out all the lights of pleasure, and makes him rubbe, and frounce, and whine which thinkes vpon it, as if a moate were in his eye. O how heeue tidings...
The Magistrates Scripture.

348

... tidings is this to heare thou shalt die, from him which hath life and death in his owne hands, when the message is sent to them which raigne like Gods: as if he should say, Even you which glistner like Angels, whome all the world admires, and sue, & bowes to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come: first, ye shall wax old like others; then ye shall fall sick like other; then ye shall die like others; then ye shall be buried like other; then ye shall be consumed like other; then ye shall be judged like other, even like the baggers which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots; looke in the grane, and shew me which was Dives, and which was Lazarus. This is some comfort to the poore, that once he shall be like the rich: one day he shall be asweathy, as mighty, and as glorious as a King; one hour of death will make all alike; they which crowed over other, and looked downe upon them like Oakes, other shall walke upon them like worms, and they shall bee gone as if they had never been.

Where is Alexander that conquered all the world, and after sought for another, because one would not satisfy him? Where is Xerxes, which could not number his Armie for multitude? Where is Nebuchadnezzar which built his nest in the clouds? Where is Samson which flew an Army with the Iaw of an Aife? Where is Constantine, Nero, Calsagula, Titus, Vestaian, Domitian, thunderbolts in their times? A hundred Princes of England are dead, and but one alive; the rest are gone to give account how they ruled here, when they vntainted the perfon of God.

Lam.4.11.

... Who would have thought (faith Ieremy) that the enemy should have entred into Jerusalem, and posted that faire Citie? Yet hee brake into it, and Jerusalem was ransackt like other. Who would have thought that Herod which was honoured like a God, should have bin devoured with worms, and favored that none could abide him? Yet while he was in his pompe like an Idoll, suddenly he was strucken, and all his glory like the snuffe of a candle, which all men looked upon euen now when it shined, and now it fo favour, that they tread it vnder foote.

Who would have thought Iezabel that beautifull temptation

349

... tion should have been gnawed with dogges? Yet shee was cast vnto dogges, and not an earde left to seafon the grane. What would he thinke that had seen Solomon in his royalitie, and after seen him in the clay? O world vnworthie to bee beloved! who hath made this proud slaughter? Age, Seckne, and Death, the three Summers, which have no respect of persons, made them pay the ranfome themselves, and bow to the earth whome they came: there die the men that were called Gods. How foone the flower of this world is faded! Yesterday the tale left Cedar in Libanus, to day like a broken stick troden vnder foote: yesterday the State liued vpon earth, o day shrouded in earth, forfaken, forgotten, that the poore wretch would not be like vnto him, which yesterday crouched and bowed to his knees. Then wo to them which had the name of God, and fins of men, for the mighty shal be mightily torment: All their friends and subjects, and servants forfake them, because they goe to prifon to trie the mercie of hell, and take what the spirits of darknesse will heape vpon them: there lie manie of the men which were called Gods; & thus ends the pilgrimage of Kings, Princes, and Rulers. This is our life, while we enjoy it, wee lose it, like the Sunne which flies swifter then an arrow, and yet no man perceives that it moves. Hee which lafted nine hundred yeeres could not hold out one houre longer; and what hath he now more then a child which liued but a yere? Where are they which founded this goodly City: which po leased these faire houses, and walked these pleasanit fields; which erected these stately Temples; which kneeld in these feats; which preached out of this place but thirty yeeres agoe? Is not earth turned to earth and shal not our Sunne set like theirs when the night comes? yet wee cannot beleue that death will find out vs, as he hath found out them: though all men die, yee every man dreames, I shall escape: or at the leaft I shall liue till I bee old. This is strange, men cannot thinke that God will doe againe that which hee doth daily, or that hee will deal with them as hee dealles with other: tell one of vs that all other shall die, wee beleue it: tell one of vs wee shall die, and wee beleue it sooner of all then of one: though wee be fore, though wee bee weake, though wee bee sicke, though wee bee elder then

Gen.11.4.

...
The Magistrates Scripture.

Angels in heaven, and escape that fiery lake, where the Glutton begges but a drop of water to coole the tip of his tongue, and it will not be granted him, lest it should ete him. But now wee know not whether we shall live a weech to an end, we will doe nothing that he bids vs, but abide the venture, and try the market what God will give for same: fo one is taken after another, and because we are not ready, we see against our will, like Lots Gen. 19. 19, wife out of Sodome. This is our fashion to set the best left, till we can neither forfake our sin, nor hope of mercie. Thus I haue proclaimed to all Kings, Princes, Judges, Coundelers, and Magistrates, that which Esay foretold to one, Set thy things in or. 1. King. 10. der, for thou shalt die: yet fiftene yeeres were behind when the Prophet warned him to let all things in order. But I cannot promise you fiftene yeeres: for many Princes do not raigne so long, for one that doth. That which Esay spake to one, God here pronounceth to all, ye shall die: therefore the message is sent to you; and when ye thinke of your honour, thinke of your end. These two notes, that ye are Gods, and ye shall die, the holy Ghoft thought enough, to teach you how to live, and how to rule. And that we may be all like Gods hereafter, let vs prepare before the account: for none are in heaven, but they that left the world, before it left them.

Therefore let vs pray that God would keepe vs in remembrance of his judgements, that the subtily of sinne neuer steale our hearts from him, but that we may count this life a respite to repent, before the Judge fit to dividde betweene the sheepe and the goates, when we shall give account of all his in-strucions, corrections, and benefits, even of this feed which haue been sowne since ye came in, how you haue receivd his word this houre.

FINIS.