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AN ELEGANT AND LEARNED DISCOURSE OF THE LIGHT OF NATURE,
With severall other TREATISES:

Viz. { The Schisme. } { Mount Ebal. }
         { The Art of Oblivion. } { The White Stone. }
         { The Child's Return. } { Spiritual Opticks. }
         { The Panting Soul. } { The Worth of Souls. }

By Nathanael Culverwell, Master of Arts, and lately Fellow of Emanuel Colledge in Cambridge.

OXFORD,
Printed for Tho. Williams, and are to be sold by Henry Dymock Bookseller in Oxford.
Anno Dom. 1669.
Their late deceased Yorl real af-
mas and learn-
while he lay
sad a Pro-
full acknow-
memoration:

would have made
in a period to have
opportunity. But,
always dispo-
frienship to un-
neper
to farre to own his debt of gratitude, as to endeavour some publike acknowledgement of it; though the greatness of your benefits admit not of just recompence and satisfaction. Having therefore the disposal of his papers committed to me by his nearest and dearest friends, and finding them to be of such worth and excellency as ought not to be smothered in obscurity; I interpreted this a fit opportunity to let both your selves and others understand, how deep an impression your kindness to him hath left in the apprehensions and memories of those his friends whom God and Nature had given the advantage of being more peculiarly interested in his welfare, upon which account I do here present you with this elegant issue of his noble and gallant abilities; which besides the relation it hath to you by the Fathers side, would gladly intitle it selfe unto your acceptance and protection, as having been conceived in your Colledge, and delivered in your Chappel; and therefore hopes that you, who with much delight were sometimes ear-witnesses of it, will now become its Suscep tors.

And thus having lodged it in its Mothers armes, I leave it to her embraces. On whose behalf
half I shall only offer up this serious and hearty
wish: That as, by the blessing of heaven upon her
fruitful womb, she hath been made a Mother of
many profitable instruments both in Church and
Common-wealth: so God would be pleased to
make good her name unto her, and delight still
to use her as the handmaid-instrument of his glo-
ry; that he would lay her topstone in his blessing,
as her foundation was laid in his fear,

So prays

The meanest of her Sons,

Aug. 10. 1652.

Your humble Servant

WILLIAM DILLINGHAM.
TO THE
READER.

Courteous Reader,

Oft many months have passed since I sent abroad into the world a little Treatise, which knew itself by the Name of Spiritual Opticks, with intention only to make some discovery of the minds, and affections of men towards Pieces of that Nature; which having met somewhere (it seems) with kindly entertainment, and acceptance beyond its expectation; hath now persuaded all its fellows into a resolution to take wing, and adventure themselves upon thy candour, and ingenuity. I intend not here to hang out Ivy; nor with my Canvase to preface this cloth of Gold. The work is weaved of Sun-beams; to hang anything before it, were but to obscure it; yet something here must needs be said for mine own discharge, and thy better satisfaction. Know therefore, (gentle Reader) that these Pieces were first intended as Scholastic Exercises in a College-Chapel,
pel, and therefore more properly suited to such an Auditory; yet I make no question but some of them, the VVhite Stone especially, may be read with much profit, by those who are of meaner capacities, and lesse refined intellectuals. The Discourse of the Light of Nature (which, though here it beare the torch before the rest, is younger brother to them all) was written above six years ago; the designe of it was, as on the one hand to vindicate the use of Reason in matters of Religion from the aspersions and prejudices of some weaker ones in those times, who having entertained erroneous opinions, which they were no way able to defend, were taught by their more cunning seducers to wink hard, and except against all offensive weapons: so on the other hand, to chastise the savcinesse of Socinus and his followers, who dare set Hagar above her Mistresse, and make Faith waite at the elbow of corrupt & distorted Reason; to take off the head of that uncircumcised Philistim with his own sword, but better sharpened; and then to lay it up behind the Ephod in the Sanctuary. An enterprise I confess of no small import; which yet be hoped with Gods assistance, to have effected by giving unto Reason the things that are Reasons, and unto Faith the things that are Faiths. And had the world been favoured with his longer life, the height of his parts, and
To the Reader.

and the earnest he gave, had bespoken very ample expectations in those who know and heard him: But it pleased God (having first melted him with his love, and then chastised him, though somewhat sharply) to take him to himself; from the contemplation of the Light of Nature, to the enjoyment of one supernatural, that was an Light inaccessible, which one can see and live; and to translate him from stuff- ing a Candle here, to be made partaker of the inheri-
tance of the Saints in Light, so that all be signifyed towards that undertaking was this: Discourse of the Light of Nature in general, not descending so low as to shew how the Moral law was founded in it, or that Gospel-revelation doth not extinguish it. Wherein, if, standing in the midst between two adversaries of extreme persuasions, while he opposes the one, he seem to favour the other, more then is meet; when thou shalt observe him at another time, to declare as much against the other, thou wilt then be of another mind. Judge candidly, and take his Opinion, as thou wouldst do his Picture, sitting, not from a luxuriant expression (wherein he always allowed for the shrinking) but from his declared judgment, when he speaks professionly of such a subject. For instance, if any expression seem to lift Reason up too high; you may, if you please, other where bear it confess; and bewail its own

[a] weak
To the Reader.

weakness; (Chap. 12.) you may see it bow the head, and worship, and then lay it self down quietly at the feet of Faith; (Chap. 18.) So that if thou read but the whole Discourse, thou wilt easily perceive (as himself would often affirm) that he abhorred the very thought of advancing the power of Nature into the Throne of Free-Grace, or by the Light of Nature in the least measure to eclipse that of Faith.

I would not willingly by any Prolenlis foreshalt thy reading, yet if thou shouldst desire a foretaste of the Author's stile, I would turn thee to the beginning of the seventeenth Chapter; never was light so bespangled, never did it triumph in greater bravery of expression. But I detain thee too long. Let this suffice thee, as a course List to a finer Web; or as wast Paper to defend this Book from the injury of its covers.

Cambr. Aug. 10.
1652.

Farewell.
The Discourse of the Light of Nature
contains

Chap. I. The Porch; or introduction
    Chap. II. The explication of the Words
    Chap. III. What Nature is
    Chap. IV. Of the nature of a Law in general
    Chap. V. Of the Eternal Law
    Chap. VI. Of the Law of Nature in general, its Subject, and Nature
    Chap. VII. The extent of the Law of Nature
    Chap. VIII. How the Law of Nature is discovered; not by Tradition
    Chap. IX. The Light of Reason
    Chap. X. Of the consent of Nations
    Chap. XI. The Light of Reason is a derivative Light
    Chap. XII. The Light of Reason is a diminutive Light
    Chap. XIII. The Light of Reason discovers present, not future things
    Chap. XIV. The Light of Reason is a certain Light
    Chap. XV. The Light of Reason is directive
    Chap. XVI. The Light of Reason is calm, and peaceable
    Chap. XVII. The Light of Reason is a pleasant Light
    Chap. XVIII. The Light of Reason is an ascendent Light

[2] Courteous
Courteous READER,

His Discourse, which had my Brother for the Author, might justly have expected me to have been the Publisher: and I should think my self inexculpable in this particular, did not the remote distance of my present abode, and the frequent avocations from study, by attendance upon my Ministry, together with the ruins of a crazie body, some what apologize in my behalf.

That is obvious, and undoubtedly in every man's mouth, that the Brother should raise up seed to the Brother; but here, lo! a Friend, that is nearer then a Brother, who rears up this living Monument to the memory of his deceased Friend.

In this Treatise we may perceive, how the Gentiles Candle out-went us with our Sun-beams: how they guided onely by the glimmering twilight of Nature, out-strip'd us, who are surrounded with the rays of Supernatural light of revealed Truth. Thou mayst here finde Plato to be a Mozes Atticissans, and Aratus, Menander, and Epimenides called into the Court, to bring in their Suffrages to Saint Paul's Doctrine.

Here we may finde Reason like a Gibeonite, hewing Wood, and drawing Water from the Sanctuary; Jethro giving counsel to Mozes. God draws us with the cords of man; he drew prophets'd Star-gazers with a Star to Christ. Galen, a Physician, was wrought upon, by some Anatomical Observations, to tune an Hymn to the praise of his Creator; though otherwise Atheist enough.

Reason, though not permitted (with an over-da-
To the Reader.

ring Pompey) to rush into the Holy of Holies, yet maybe allowed to be a Proselyte of the Gate; and, with those devout Greeks, to worship in the Court of the Gentiles.

Natural Lights, or the Law written in the heart, improved by that which is written in the Book of the Creature in Capital Letters, so that he that runs may read, is that, which this Treatise bears Witness to. Where these, as those heaven-born-lights are set up in the Soul of man, like those twin-flames on the Mariners broad, their presage an happy voyage to the fair Havens.

As for the bosom-secrets of God, Gospel-Mysteries, the Mercy-seat it self, into which the Angels desire access, Reason’s plumb-line will prove too short to fathom them; here we must cry with the Apostle, &c. Reason may not come into these Seas, except the Strike her Top-sail; here we may say with Aristotle at the brink of Euripus, not being able to give an account of the Flows, If I can’t comprehend thee, thou shalt me.

It is Storied of Democritus, that he put out his Eyes, that he might contemplate the better: I do not counsel you to do so; but, if you would wink with one, the Eye of Reason (captive every thought to the obedience of Christ) you might, with that other of Faith, take the better aim at the mark, to obtain the price of the high calling in Jesus Christ.

Possibly an expression, or two (more there are not) may seem to speak too much in Reason’s behalf; but, if well examined, will prove nothing to the prejudice of free Grace: the whole scope of the Book endeavouring to fix those land-marks, and just bounds betwixt Religion, and Reason, which some (too superciliously brow-beating the hand-maid, and others too much magnifying her) have removed.

These
To the Reader.

These Exercises suit well with the place where, and the Auditors, to whom they were delivered; but, like Aristotle's ἀραχόμενα ἔργα, these are not for vulgar Ears: these Lucubrations are so elaborate, that they smell of the Lamp, The Candle of the Lord.

As concerning the Author of this Treatise, how great his Parts were, and how well improved (as it may appear by this Work) so they were fully known, and the loss of them sufficiently bewailed by those, among whom he lived, and conversed; and yet I must say of him, ἀριστεύει τί θαμάζεται. And as it is hard for men to be under affliction, but they are liable to censures, Luke xiii. 2, 4. so it sired with him, who was looked upon by some, as one, whose eyes were lofty, and whose eyelids lifted up; who bare himself too high upon a conceit of his Parts: although they, that knew him intimately, are most willing to be his Compurgators in this particular. Thus prone are we to think the Staff under the Water crooked, though we know it to be right: how ever, turn thine eyes inward, and censure not thine own fault so severely in others. Cast not the first stone, except thou findest thyself without this fault: dare not to search too curiously into ἀναξιόμενοι of God; but rather learn that Lesson of the Apostles in that elegant Paronomasy. ἡ ομοιωματαία τίς ἐσθε ἡμῶν, ἄλλα ἐστίν ὑμᾶς τῆς ὑπομονῆς. Rom. xii. 3.

Thus, not willing longer to detain thee from the perusal of this Discourse, I commend both thee, and it to the blessing of God, and rest

Thine to serve thee in all,

Christian Offices,

R.I. CULVERWEL.
A DISCOURSE
Of the Light of Nature.

PROVERBS xx. 27.
The understanding of a man is the Candle of the Lord.

CHAP. I.
The Porch, or Introduction.

It is a work, that requires our choicest thoughts, the exactest discussion, that can be; a thing very material, and desirable, to give unto Reason the things, that are Reason's, and unto Faith the things, that are Faith's, to give Faith her full scope, and latitude, and to give Reason also her just bounds, and limits; this is the first-borne, but the other has the blessing. And yet there is no such a vast hiatus neither, such a vast antipathy, as some would imagine; there is no such implacable
antipathy, no such irreconcilable jarring between them, as some
do fancy to themselves; they may very well salute one another
da pieta sacra, of sculo Pacis; Reason, and Faith may kiss each
other. There is a twin-light springing from both, and they both
spring from the same Fountain of light, and they both sweetly
conspire in the same end, the glory of that being, from which
they shine, and the welfare, and happiness of that being, upon
which they shine. So that to blast thine Reason, 'tis to reproach
Heaven itself, and to dis honour the God of Reason, to question the
beauty of his Image, and by a strange ingratitude to flight this
great and Royal gift of our Creator. For 'tis he, that set up
these two great Luminaries in every Heavenly Soul, the Sun to
rule the day, and the Moon to rule the night, and though there be
some kind of creatures, that will bark at this lesser light, and oth-
ers so severely critical, as that they make Mountains of those
spots, and freckles, which she see in her face; yet others know
how to be thankful for her weaker beams, and will follow the
least light of God's setting up, though it be but the Candle of the
Lord.

But some are so strangely prejudiced against Reason, & that upon
sufficient reason too, as they think, which yet involves a flat con-
tradiction) as that they look upon it not as the Candle of the Lord,
but as on some blazing Comet, that portends present ruine to the
Church, and to the soul, and carries a fatal, and venomous influ-
ence along with it. And because the unruly head of Socinus, and
his followers, by their mere pretences to Reason, have made ship-
wrack of Faith, and have been very injurious to the Gospel;
therefore these weak, and staggering apprehensions are afraid of
understanding any thing; and think, that the very name of Rea-
son, especially in a Pulpit, in matters of Religion, must needs have
at least a thousand Heresies couched in it. If you do but offer to
make a Syllogism, they'll straightway cry it down for carnal rea-
soning. What would these men have? Would they be banished
from their own essences? Would they forfeit, and renounce their
understandings? or have they any to forfeit, or disclaim? Would
they put out this Candle of the Lord, intellectus of his own light-
ing? or have they any to put out? would they creep into some
lower species, and go a grazing with Nebuchadnezzar among the
beasts of the field? or are they not there already? Or, if they
themselves can be willing to be so shamefully degraded, do they think, that all others too are bound to follow their example? Oh, what hard thoughts have these of Religion? do they look upon it only as on a bird of prey, that comes to peck out the eyes of men? Is this all the nobility, that it gives, that men by virtue of it must be beheaded presently? do's it chop off the intellectuals at one blow? Let's hear awhile what are the offences of Reason? are they so heinous, and capital? what has it done? what laws has it violated? whose commands has it broken? what did it ever do against the Crown, and Dignity of Heaven, or against the peace, and tranquility of men? Why are a weak, and perverse Generation, so angry, and disaffected with it? is it because this Daughter of the morning is fallen from her primitive glory? from her original vigour, and perfection? Far be it from me to extenuate that great, & fatal overthrow, which the sons of men had in their first, and original Apostasy from their God; that, under which the whole Creation sighs, and groans: but, this we are sure, it did not annihilate the soul, it did not destroy the essence, the powers, and faculties, nor the operations of the soul; though it did disable them, and disorder them, and every way indispose them.

Well then, because the eye of Reason is weakened, and vitiated, will they therefore pluck it out immediately? and must Leah be hated upon no other account, but because she is bleared? The whole head is wounded, & akes, and is there no other way, but to cut it off? The Candle of the Lord do's not shine so clearly, as it was wont, must it therefore be extinguished presently? Is it not better to enjoy the faint and languishing light of this Candle of the Lord, rather then to be in palpable, and disconsolate darkness? There are indeed but a few seminal sparks left in the ashes, and must there be whole floods of water cast on them to quench them? 'Tis but an old imperfect Manuscript, with some broken periods, some letters worn out; must they therefore with an unmerciful indignation rend it, and tear it asunder? 'Tis granted, that the picture has lost its gloss, and beauty, the oriency of its colours, the elegancy of its lineaments, the conlimes of its proportion; must it therefore be totally defaced? must it be made one great blot? and must the very frame of it be broken in pieces? Would you persuade the Lutanist to cut all his strings
A Discourse of the

In funder, because they are out of Tune? And will you break the Bowe upon no other account, but because it's unbended: because men have not so much of Reason as they should, will they therefore resolve to have none at all? Will you throw away your Gold, because it's mix'd with dross? Thy very Being, that's imperfect too, thy graces, they are imperfect; wilt thou refuse these also? And then consider, that the very apprehending the weakness of Reason, even this in some measure comes from Reason. Reason, when awakned, it feels her own wounds, it hears her own jarrings, she sees the dimness of her own light. 'Tis a glass, that discovers its own spots, and must it therefore be broke in pieces? Reason her self ha's made many sad complaints unto you; she ha's told you often, and that with tears in her eyes, what a great shipwreck she ha's suffered; what goods she ha's lost, how hardly she escaped with a poor decayed Being; she ha's shewn you often some broken reliques, as the sad remembrancers of her former ruines; she told you how that, when she swam for her life, she had nothing, but two, or three Jewels about her, two, or three common notions; and would you rob her of them also? Is this all your tenderness, and compassion? Is this your kindness to your friend? Will you trample upon her now she is so low? Is this a sufficient cause to give her a Bill of Divorcement, because she has lost her former beauty, and fruitfulness?

Or is Reason thus offensive to them, because she cannot grasp, and comprehend the things of God? Vain men, will they pluck out their eyes, because they cannot look upon the Sun in his brightness, and glory? What, though Reason cannot reach to the depths, to the bottomes of the Ocean, may it not therefore swim, and hold up the head, as well as it can? What, though it cannot enter into the Sanctum Sanctorum, and pierce within the Veil; may it not, notwithstanding, ly in the Porch, at the gate of the Temple called Beautiful, and be a Door-keeper in the House of its God? Its wings are clipt indeed, it cannot fly so high, as it might have done; it cannot fly so swiftly, so strongly, as once it could; will they therefore allow it to move, to flit, to flutter up and down, as well as it can? The Turrets, and Pinnacles of the stately structure are fallen; will they therefore demolish the whole Fabrick, and shake the very Foundations of it, and down with it to the ground? Though it be not a Jacob's Ladder
Ladder to clime up to Heaven by, yet may they not use it as a staff to walk upon Earth withall? And then Reason it self knows this also, and acknowledges, that 'tis dazzled with the Majesty, and Glory of God; that it cannot pierce into his mysterious and unsearchable ways; it never was so vain, as to go about to measure immensity by its own finite Compass, or to span out absolute Eternity by its own more imperfect duration. True Reason did never go about to comprize the Bible in its own Nut-sheil. And, if Reason be content with its own Sphere, why should it not have the liberty of its proper motion?

Is it, because it opposes the things of God, and wrangles against the Mysteries of Salvation, is it therefore excluded? An heinous and frequent accusation indeed; but nothing more false, and injurious: and if it had been an open Enemy, that had done her this wrong, why then she could have born it; but it's thou, her friend and companion, ye have took sweet counsel together, and have entred into the House of God as friends, 'tis you, that have your dependance upon her; that cannot speak one word to purpose against her, without her help, and assistance. What mean you thus to revile your most intimate, and inseparable self? why do you thus slander your own Beings? would you have all this to be true, which you say? Name but the time if you can, when ever right Reason did oppose one jot, or apex of the word of God. Certainly, these men speak of distorted Reason all this while. Surely they do not speak of the Candle of the Lord, but of some shadow, and appearance of it. But if they tell us, that all Reason is distorted, whether then is theirs so, in telling us so? if they say that they do not know this by Reason, but by the Word of God, whether then is that their Reason, when it acknowledges the Word of God? whether is it then distorted, or no? Besides, if there were no right Reason in the World, what difference between sobriety and madness, between these men, and wiser ones? How then were the Heathen left without excuse, who had nothing to see by, but this Candle of the Lord? & how do's this thirst men below sensitive creatures? for better have no Reason at all, then such as do's perpetually deceive them, and delude them.

Or do's Reason thus displease them, because the blackest Errors sometimes come under the fair disguise of so beautifull a name, and have some tincture of Reason in them? But truly this is
A Discourse the of

so far from being a disparagement to Reason, as that 'tis no small commendation of it; for προερυθέν γειδ Σωματών, Men love to put a plausible title, a winning frontispiece upon the foulest Errors. Thus Licentiousness would fain be called by the name of Liberty; and all Dissoluteness would fain be countenanced, and secured under the Patronage, and Protection of free-Grace. Thus wickedness would willingly forget its own name, and adopt itself into the family of goodness. Thus Arminianism pleads for it itself under the specious notion of God's love to Mankind. Thus that sily Errour of Antinomianism will needs file its self an Evangelical Honey-comb. Thus all irregularities, and anomalies in Church Affairs, must pride themselves in those glittering titles of a New Light, A Gospel-way, An Heaven upon Earth. No wonder then that some also pretend to Reason, who yet run out of it, and beyond it, and besides it; but must none therefore come near it? because Socinus has burnt his wings at this Candle of the Lord, must none therefore make use of it?

May he not be conquer'd with his own weapons, and beat out of his own strong holds, and may not the head of an uncircumcised Philistine be cut off with his own sword?

Or lastly, are they thus afraid of Reason, because by virtue of this, men of wit, and subtlety, will presently argue, and dispute them into an Errour, so as that they shall not be able to disintangle a Truth, though in itself it be never so plain, and unquestionable? But first, Reason itself tells them, that it may be thus, and so prepares, and fortifies them against such a trial; and then, this only shews, that some mens Reason is not so well advanced and improved, either as it might be, or as others is; a sharper edge would quickly cut such difficulties asunder. Some have more refined and clarified intellects, more vigorous and sparkling eyes than others, and one soul differs from another in glory; and that reason, which can make some shift to maintain Errour, might with a great deal less sweat, and pains, maintain a Truth.

There's no question, but that Bellarmine, and the rest of the learned Papists could have, if they had pleased, far more easily defended the Protestant Religion, than that of their own. Besides, the vigour, and triumph of Reason is principally to be seen in those first-born-beams, those pure and unsotted irradiations, that shine from it; I mean those first baulings up of common Principles,
Light of Nature.

people, that are own'd, and acknowledg'd by all; and those evident, and kindly derivations, that flow from them. Reason shews her face more amiably and pleasantly in a pure and clear stream, then in those muddied and troubled waters, in which the Schoolemen (that have leisure enough) are always fishing. Nay, some of their works are like so many raging Seas, full of perpetual tossings, and disquietings, and foamings, and sometimes casting up mire and dirt; and yet these vast and voluminous Leviathans love to sport therein, and that, which is most intolerable, these grand souls, that seem'd so zealous for Reason, at length in express terms disclaim it; and in a most blindfold, and confused manner, cry up their great Diana, their idol of Transubstantiation; and the Lutherans are very fierce against Reason too, much upon the same account, because it would never allow of that their monstrous and misshapen lump of Confusstantiation.

But why have I all this while beaten the air, and spilt words upon the ground? why do I speak to such, as are incurable, and incapable? for if we speak Reason to them, that's that, which they so much disclaim; if we do not speak Reason to them, that were to disclaim it too.

But I speak to men, to Christians, to the friends of learning; to the professors of Reason; to such as put this Candle of the Lord into a golden Candlestick, and pour continual Oil into it. Yet left any among you, Athenians, should erect an Alter to an unknown God; lest you should ignorantly worship him, we will declare him to you.

And that, which we have now said, may serve as a Porch, and Preamble, to what we shall speak hereafter out of those words,

Where we shall see,

First, How the understanding of a man is the Candle of the Lord.
Secondly, What this Candle of the Lord discovers; where we shall finde,

First, That all the Moral Law is founded in natural, and common light of Reason.
Secondly, That there's nothing in the mysteries of the Gospel contrary to the light of Reason; nothing repugnant to this light, that shines from the Candle of the Lord.

CHAP.
Now as for the words themselves, we cannot better judge of the fitness of this expression, then by considering who it was, that spoke it.

Now these words were spoken by him, that had a large portion of Intellectuals, one, that was Ἰσωξεῖον ἄνθρωπον ἔγενεν, they were spoken by Solomon, in whom the Candle of the Lord did shine very clearly; one, that had asked this, as the choicest favour, that he could expect from the Bounty of Heaven, to have a glorious lamp of knowledge shine in his soul for the enlightening of it. And though the envious Jews would faine persuade the world, that he lighted his Candle at Hell itself, for they esteemed him no better, then a Magician, as they esteemed him also, that was greater then Solomon; yet we know very well, that Solomon's was a purer Candle, then to be lighted at a Lake of Fire, and brimstone; 'twas not of Lucifer's setting up, but it came from the Father of Lights, 'twas lighted with Sun-beams from Heaven.

And 'tis a modest, and humble expression in him to call his understanding the Candle of the Lord, when as the world look'd upon him as a Star of the first magnitude, nay, as a Sun shining in the Firmament, gilding the world with knowledge, scattering beams of light, sparkling out in wise and Proverbial sayings; so that the bordering Princes, and Nations are ready to adore such an orient Light, and the Queen of the South thinks it no small happiness to sit under the shadow of it. But yet to be sensible of his own narrow Sphere, of his own finite Compass, and influence, did not at all take from his lustre; but did rather set it off, and add to his Glory.

Thus that Wise man among the Heathens, Socrates, did so far complain of the weakness of his Candle-light, as that he tells us his lamp would shew him nothing, but his own darkness. And, though a wiser then Socrates be here, yet he is much in the same measure sensible
ensible of the dimness of his own Intellectuals. And yet he was one, that had made many discoveries with this Candle of the Lord, he had search'd into the Mines, and several Veins of knowledge; he had search'd into the hid Treasures of Wisdom, he had search'd into the depth of State affairs, he had search'd into the bowels of Natural Causes, into the Magnalia & Mysteria of Nature; as if among many other Wives, he had espoused Nature also to himself: he had search'd into the several Tempers, and intellectual Complexions of men; he had search'd long enough with this Candle of the Lord, to see if he could find any good under the Sun. he went with his Candle to finde out a sumnum bonum; he search'd into all the corners of Being: and, at length, being sufficiently wearied, you may see him sitting down; you may hear him complaining that he had but spent, and wasted the Candle of the Lord in vain: for so much is implied in דע זה, this was but despicio spiritus, as he himself call it.

Yet he was one, that shewed others, how they might make better improvement of their Intellectual Lamp; and this was his wiser advice, that he gave upon his most mature, and concocted thoughts, this was tranquillitatem aeris moriisque lucernae suprema fulgur: That men would only follow this Candle of the Lord, as it directs them in the ways of God, which are ways of sweetness, and pleasantness: for this was דע why God set up such a light in the soul, that it might search out its Creator with it.

And as for the minde of the words, though one would think they were very clear, and shining with their own light, yet Interpreters are pleased to cloud them, to turn light it self into a Chaos, and to cast darknes upon the face of the Text; like some unskilful ones, while they go about to snuff the Candle, they put it out: but we'll try, whether it can be blown in again.

We shall reduce their several meanings to these three heads.

First, Some would have it thus: The Candle of the Lord is in the understanding of a man: as if the words did run thus, Lucerna Domini in mente hominis; that is, God with his Candle discovers the very thoughts, and intentions of men, he searches into every corner of the heart; be has lucernam in corde, he spies out every Atome, he perceives the first piping of a motion, the first peeping out of a thought. But this, though it be very true,
true, yet is nothing to the purpose here.

Secondly, Some gloss upon the words thus; The understanding of man, when his enlightened with supernatural knowledge, is then the Candle of the Lord. But these do rather dictate to Solomon, and tell him what they would have him say; they do rather frame, and fashion a Proverb to themselves, then explain his meaning; and these are they, that are afraid to give natural light, and natural reason their due. But,

Thirdly, I shall fully agree with them, that take this for the proper, and genuine meaning of the place, that God hath breathed into all the sons of men reasonable souls, which may serve, as so many Candles, to enlighten, and direct them in the searching out their Creator, in the discovering of other inferior Beings, and themselves also. And this is that, which is here implied by דְּשֵׁ֣נִ֫י הָ֔בְּלֶ֖ה, that same spiraculum vita, nay, that same immortal breath, that same rational breath quickned by God himself, and flowing from him, as a pure derivation from his own Being, and thus the Hebrew Doctors do still look upon this word דְּשֵׁ֣נִי as that, which does express וְיָסָ֝נָךְ, animam rationis participem, and (as they observe) it hath a plain vicinity with דְּשֵׁ֣נִי, but to be sure the Being is derived from thence, whether the word be, or no. So then דְּשֵׁ֣נִי it points out the supreme region, the very top, and flower of a reasonable soul, דְּשֵׁ֣נִי as דְּשֵׁ֣נִי doth speak nothing, but the dregs, and bottom of it, the inferior, and sensitive soul. The Apostle Paul; in his learned Speech to the Athenians, mentions them both, and calls them very significantly דְּשֵׁ֣נִי, and דְּשֵׁ֣נִי, and so some also take that other place of the Apostle in that accurate Discourse of his to the Corinthians, that, which he calls מְסֹ֣רְנִי דְּשֵׁ֣נִי, they call מְסֹ֣רְנִי מְסֹ֣רְנִי, and that, which he terms מְסֹ֣רְנִי מְסֹ֣רְנִי, they render מְסֹ֣רְנִי מְסֹ֣רְנִי, though it be true also that sometimes they take the word מְסֹ֣רְנִי in a more general sense, for thus they tell us, there are in man three דְּשֵׁ֣נִי. (1) מְסֹ֣רְנִי the vegetable soul, a soul in the bud, the very blossom, and flower of life; (2) מְסֹ֣רְנִי anima brusi, a soul looking out at the window of sense; (3) מְסֹ֣רְנִי מְסֹ֣רְנִי a soul sparkling, and glittering with intellectual, a soul crowned with light, and this is the same with מְסֹ֣רְנִי. Now, as for that other word מְסֹ֣רְנִי, though sometimes the mind of man, his intellectual part, be expressed by it, yet the word, in its own nature, is a great
great deal more large, and comprehensive; and as it extends to some material Beings, so it reaches to all spirituals, hence והיינך
and the Angels both good, and bad, frequently come under this name; but when tis put for the minde, and
spirit of man, yet I finde it very well differenced from נפש; for
ור doth properly import impetus animi, motum mentis, the
vigour, and energy of the soul, סמים rather then סיוון, and the
Hebrew Doctors are pleased to tell us the severall situations of
these, ור which they say is in corde, רדש in cerebro, ור in hepate.
Now, though I know, that some places in the New Testament,
which speak of soul, and spirit, meet with this Interpretation,
that spirit there is the purest eminency, the most refined part of
the soul; yet this is not at all prejudicial to what we now speak of:
for first, they may take it for the regenerate part of the soul, that,
which the Apostle calls the New Creature; or else, Secondly, sup-
pose it be spoke of the soul in its natural condition, tis worth
the considering then, whether it would not be better rendred by
נפה then ור as אדס here is rendred the spirit of a man:
but, Thirdly, grant, that ור be more answerable to it, and
that ור should have the worth, and precedence of נפש, which
yet will scarce ever be shewn, or explained; yet this is very
sure, and unquestionable, that נפש do's very properly speak
a reasonable soul, and that the more peculiarly, because, when
Moses speaks of that very moment, when 'twas created, and
breathed into man, he calls it ובש and the Arabian In-
terpreter keeps as close to the words, as to vaft a Dialect will
give leave, and files it בדש הובות balitus vita. And its
somewhat worth the wondering at, that that learned Interpreter
of Genesis, who is so well versed in Rabbinical Writings, should
yet expound that of the sensitive. But they run as far into the
other extreme, that would understand נפש of a soul advance'd
above itself by supernatural Principles: and I think this sense
will scarce be owned by any, that can construe Hebrew.

So then, these words are a brief commendation of Natural
Light, of the Light of Reason. For the farther clearing of which
we must enquire; First, What Nature is. Secondly, What the
Law of Nature is. Thirdly, What the Light of Nature is.

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CHAP. III.

What Nature is.

The words being to be understood of Lumen Naturale according to the minds of the best, and most Interpreters, it will be very needful to enquire what Nature is. And here we will be sure not to speak one word for Nature, which shall in the least measure tend to the eclipsing of Grace; nay, nothing, but what shall make for the greater brightening, and amplifying of the free Grace, and distinguishing goodness of God in Christ; and nothing, but what an Augustine, or a Bradwardine, those great Patrons of Grace, would willingly let their seals unto.

Well then, as for Nature, though it be not far from any one of us, though it be so intimate to our very Beings, though it be printed, and engraved upon our essences, and not upon ours solely, but upon the whole Creation, and though we put all the letters, and Characters of it together, as well as we can: yet we shall finde it hard enough, to spell it out, and read what it is. For, as it is in corporeal vision, the too much approximation, and vicinity of an object, doth stop up, and hinder sight; so it is also many times in Intellectual Opticks, we see some things better at a distance; the Soul cannot so easily see its own face, nor so fully explain its own nature. We need some Scholast, or Interpreter, to comment upon our own Beings, and to acquaint us with our own Idioms; and I meet with many Authors, that speak of the Light of Nature; but I can scarce finde one, that tells us what it is. Those famous, and learned Triumviri; SELDEN, that has made it his work to write De Jure Naturali; and Grotius, that has laid somewhat of it in his Book De Jure Belli & Pacis; and Salmasius, that has touch'd it in his late Treatise De Coma, and in his little Dialogue subordinate to it; in either of which, if he had pleased, he might have described it without a digression: yet
yet none of these (as far as I can find) give us the least ad-
sumption of which notwithstanding was the rather to be
expected from them, because the Philosophers had left it in
such a cloudy, and obscured manner, as if they had never
seen Nature face to face, but only through a glass darkly,
and in a Riddle. And, as we read of a Painter, that repre-
represented Nature appearing to Aristotle with a Veil, and Mask
upon her face; so truly Aristotle himself painted her, as he
saw her, with her Veil on; for he shews her only wrapped up,
and muffled in matter, and form; whereas, methinks, he, that
could see Intelligences to the wheel to spin out time, and mo-
tion, should have allowed them also some natural ability for
performing so famous a task, and employment, which his
head set them about. And truly why Angelical Beings should
be banished from the Common Wealth of Nature; nay, why
they should not properly belong to Physicks, as well as other
particular Beings; or why Bodies onely should engross, and
monopolize Natural Philosophy, and why a Soul cannot be ad-
mitted into it, unless it bring a Certificate, and Commendamus
from the Body, is a thing altogether unaccountable, unless it
be resolved into a mere Arbitrary Determination, and a Phi-
losophical kind of Tyranny.

And yet Aristotle's Description of Nature has been held
very sacred, and some of the Scholemen do even dote upon
it. Aquinas tells us in plain Terms; Deridendi sunt, qui volunt
Aristotelis definitionem corrigerent. The truth is, I make no
question; but that Aristotle's Definition is very commensurate
to what he meant by Nature; but, that he had the true, and
adequate notion of Nature, this I think Aquinas himself can
scarcely prove; and I would fain have him to explain what it is
for a thing immoeeere lumine Nature, if Nature be onely
principium motus & quietis. Yet Plutarch also in this point
seems to compromise with Aristotle and after a good, specious,
and hopeful Preface, where he faith, that he must needs tell
us what Nature is, after all this preparation he do's most
palpably restrain it to corporeal Beings, and then votes it
to be adaequatioesse & inples. And Empedocles, (as he is
quoted by him) will needs exercise his Poetry, and make
some Verses upon Nature, and you would think, at the
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first dash, that they were in a good lofty strain; for thus he sings,

\[
\text{Θεός ὃς ἐστιν ἦν καὶ ὢν.}
\]

'Twas not of a mortal, withering off-spring, nor of a fading Genealogy; but yet truly his Poetical Raptures were not so high, as to elevate him above a body, for he presently sinks into \(\text{καί, he falls down into matter, and makes Nature nothing else, but that which is ingenerable, and incorruptible in material Beings; just as the Peripatetics speak of their Materia prima. But Plato, who was more spiritual in his Philosophy, chides some of his Contemporaries, and is extremely displeased with them, and that very justly, for they were degenerated into a most stupid Atheism, and resolved all Beings into one of these three Originals, that they were either \(\text{δὲ φυσιν, δὲ τόξων, δὲ τύχων.} \) They were either the workmanship of Nature, or of Fortune, or of Art. Now as for the first, and chief corporeal Beings, they made them the productions of Nature, that is, (say they) they sprung from eternity into Being by their own impetus, and by their own virtue, and efficacy, \(\text{καὶ τὸς οὕτως ἀυτομάς, like to many natural automata, they were the Principles of their own Being, and Motion; and this they lay down for one of their Axioms; Τὰ μὲν ἀκριβεῖα, καὶ τὰ ἐνέχθαις φιλοσοφικῶς, καὶ τόξων τὸ ἐνέχθαις τύχων. All the Master-pieces of Being, the most lovely, and beautiful Pictures were drawn by Nature, and Fortune; and Art only could reach to some poor rudiments, to some shadows, and weaker imitations; which you will be somewhat amazed at, when you hear by and by what these \(\text{τὰ ὑμείς} \) were.

The foundation of Being, that they laid was Natural, the imputation, and disposing of Being, that they made the employment of Fortune; and then they laid the work of Art was to finde out Laws, and Morality, and Religion, and a Deity; these were the \(\text{τὰ ὑμείς} \), they spake of before.

But that Divine Philosopher do's most admirably discover the prodigious folly of this opinion, and demonstrate the impossibility of it in that excellent Discourse of his, in his tenth Book De Legibus, where he do's most clearly, and convincingly shew, That those things, which they lay were framed by Art, were in duration infinitely before that, which they call Nature; That \(\text{πρὸς ἑαυτοὺς ἑκάστος} \) that spiritually have the seniority of corporeals.
Light of Nature.

This he makes to appear by their (1) πραγματα, (2) αντικινησα, (3) αλλωνισα. For these three, though they be not expressly mentioned in him, yet they may very easily be collected from him. Souls they move themselves, and they move Bodies too, and therefore must needs be first in motion, so that νοενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευε

Reason, and Religion, Laws and Prudence must needs be before Density, and Rarity, before Gravity, and Levisity, before all conditions, and dimensions of Bodies. And Laws, and Religion, they are indeed το το ουσιαστα, that is, the contrivances, and productions of that eternal νους, and νοενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευενευε

So that all, that Plato will allow to Nature, amounts to no more, then this, that it is not ημεροθεα, opifex rerum, but only Dei ημεροθεα, & familia, & ministra. As the eyes of a Servant wait upon his Master, and as the eyes of a Handmaiden look up to her Mistress; so wait her eyes upon the Lord her God. And he doth fully resolve, & determine, that God is the soul of the world, and Nature but the body; which must be took only in sensu floroide, in a flourishing, and Rhetorical sense: that God is the fountain of Being, and Nature but the channel; that he is the Kernel of Being, and Nature but the shell. Yet herein Plato was defective, that he did not correct, and reform the abuse of this word Nature; that he did not scarce it up to an higher, and more spiritual notion. For 'tis very agreeable to the choice, and supremest Being; And the Apostle tells us of ἐαν ὑπος. So that 'tis time at length to draw the veil from Nature's face, and to look upon her beauty.

And first, 'tis the usual language of many, both Philosophers, and others, to put Nature for God himself, or at least for the general Providence of God; and this, in the Schoolemen's rough, and unpolish'd Latin, is stiled Natura naturans; thus Nature is took for that constant, and Catholick Providence, that spreads its wings over all created Beings, and throuds them under its warm, and happy protection. Thus that elegant Moralist, Plutarch, speaks more like to himself, then in his former Description: Νατοραθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοθοtheta
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A to this is that true Axiom; Natura nihil facit frustra. Thus God set up the world, as a fair, and goodly Clock, to strike in time, and to move in an orderly manner; not by its own weight, (as Durand would have it) but by fresh influence from himself, by that inward, and intimate spring of immediate concourse, that shall supply it in a most uniform, and proportionable manner.

Thus God framed this great Organ of the world, he turned it, yet not so, as that it could play upon itself, or make any Music by virtue of this general compoſure, (as Durand fancies it) but that it might be fitted, and prepared for the finger of God himself, and at the presence of his powerful touch might sound forth the praise of its Creator, in a most sweet, and harmonious manner.

And thus Nature is that regular Line, which the wisdom of God himself has drawn in Being; τὸ τίτων ἡ ταὐτον ὑπερήφανον, ἵ ἐστι, as he speaks; whereas that, which they miscall'd Fortunæ, was nothing but a line fuller of windings, and varieties. And, as Nature was a fixed, and ordinary kind of Providence; so Fortune was nothing, but a more abstruse, and mysterious, and occult kind of Providence: and therefore Fortune was not blinde, as they falsely painted, and represented her; but they themselves were blinde, and could not see into her. And in this sense that speech of that grave Moralist, Seneca, is very remarkable; Providentia, Fatum, Natura, Cassis, Fortuna; sunt ejusdem Dei varia nomina.

But then, secondly, Nature, as 'tis scattered, and distributed in particular Beings, so 'tis the very same with Essence itself; and therefore Spirituals, as they have their Essence, so they have their Nature too; and if we gloried in names, it would be easy to reap up a multitude of testimonies, in which these two must needs be indistinguishable.

And thus Nature speaks these two things.

1) It points out Originum entis, 'tis the very Genius of Entity, 'tis present at the nativity of every Being, nay, 'tis Being itself. There is no moment, in which you can imagine a thing to be, and yet to be without its Nature.

2) It speaks Operationum entis, and 'tis a Principle of working in Spirituals, as well as Principium motus &quietis in corporeals.

All
All Essence bubbles out, flows forth, and paraphrases upon itself in operations. Hence it is, that such workings, as are facilitated by custom, are esteemed natural. Hence that known Speech of Galen; "Lex ist quaedam regular, & mensura, secundum quam inducitur aliqua ad agendum, vel ab agendo retinatur." But Suarez offended with the latitude of this definition, and eftes it too spreading, and comprehensive, as that, which extends to all Naturals, I, and to Artificials to; for they have regulas, & mensuras operationum. Thus God has set a Law to the Waves, and a Law to the Winds; nay, thus Clocks have their Laws, and Lutes have their Laws, and whatsoever has the least appearance of motion, has some rule proportionable to it. Whereas these workings were always reckoned to be at the moft but inclinations, & pondera, and not the fruits of a legislative power. But yet the Apostle Paul, to slay the pride of them, that gloried in...
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in the Law, calls such things by the name of Law, as were most odious, and anomalous. Thus he tells us of Νῦν Σαρτή, Κ ρεωσία, though sin be properly ἀνομία. Thus he mentions Legem membrorum, the same, which the Scholemen call Legem formitas.

And yet this is sure, that a rational Creature is only capable of a Law, which is a moral restraint, and so cannot reach to those things, that are necessitated to ad extreum virum.

And therefore Suarez do's give us a more refined Description, when he tells us, that Lex est mensura quaedam actuum moralium, ita ut, per conformitatem ad illam, constitute moralen habeant, &c.; si ab illa discordent, obliqui sint. A Law is such a just, and regular turning of Actions, as that, by virtue of this, they may conspire into a moral Musick, and become very pleasant, and harmonious. Thus Plato speaks much of that ἐυθυβολία, ἄκοφωρία, that is in Laws, and in his second Book De Legibus he do's altogether discourse of Harmony, and do's infinitely prefer mental, and intellectual Musick, those powerful, and practical strains of goodness, that spring from a well-composed spirit, before those delicious blandishments, those soft, and transient touches, that comply with sense, and allure it in a more flattering manner; and he tells you of a Spiritual Dancing, that is answerable to so sweet a Musick, to these τα θεότατα καλάκοντα. Whilst the Laws play in consort, there is a Chorus of well-ordered affections, that are raised, and elevated by them.

And thus, as Aristotle well observes, some Laws were wont to be put in Verse, and to be sung, like so many pleasant Odes, that might even charm the people into obedience.

'Tis true, that learned Philosopher gives this reason of it, they were put into Verse, διὸ, that they might remember them the better: but why may not this reason also share with it, that they might come with a greater grace, and allurement, that they might hear them as pleasantly, as they would do the voice of a Viol, or an Harp, that has Rhetorick enough to fill, and quiet the evil Spirit? But yet this do's not sufficiently paint out the being of a Law, to say, that 'tis only regula, & mensura; and Suarez himself is so ingenuous, as to tell us, that he cannot rest satisfied with this Description, which he drew but with a Coal, as a Rudi- ment rather, then a full portrait; and therefore we'll give him some
some time to perfect it, and to put it into more orient Colours.

And, in the mean time, we'll look upon that speculative Law-giver, Plato I mean, who was always new-modelling of Laws, and rolling Political Ideas in his minde.

Now you may see him gradually ascending, and climbing up to the Description of a Law by these four several steps, and yet he doth not reach the top, and dexter of it neither. First, he tells us, that Laws are ἓν ἐκ πολύων, such things, as are esteemed fitting; but because this might extend to all kind of Customs too, his second thoughts limit, and contrāct it more, and tell us, that a Law is ἄρτος ἡκίστα, Decretum civitatis; yet, because the mass, and bulk of people, the rude head, and undigested lump of the multitude may seek to establish ἑν ἐκ πολύων, as he calls it, therefore he bethinks himself how to clarify a Law, how to purge out the dross from it, and tells us in the next place, that it is ἐν ἐντολή, inventio ejus, quod verē est, where it is very remarkable what this Philosopher means by ἐν τῷ, by which he is wont usually to point out a Deity, which is styled by Aristotle ἐν Οὐραίοιν, but it is not capable of this sense here; for thus Laws are not ἐν ἐντολή, but rather ἐν ἐκ πολύων. Lex est inventio, vel donum Dei, as the Orator speaks. To  ὤν, therefore in this place speaks these two Particulars.

1. ἔθνους for all rectitude is a Being, and flows from the fountain of Being; whereas obliquities, and irregularities are meer privations, and non entities; and 'tis a notable speech of Plato, ἔθνους ἔθνους ἐν χρήσει, the very same expression, which the Apostle gives to the Law of God, when he calls it the royal Law.

2. ἔθνους implies ἔθνους, every thing, that is profitable, ha's a being in it; but you can gather no fruit from a privation; there is no sweetness in an obliquity, and therefore a Law is an wholesome mixture of that, that is just, and profitable, and this is ὁ λογικὸς νόμος, as Plutarch speaks. Whereas ὁ λογικὸς νόμος, for obligation, that's the very form, and essence of a Law: Now every Law obligat in Nomine Dei; but so glorious a name did never bind to anything, that was wicked and unequal. Πάντα ἱκανόν ἐστι, Πάντα ἑκάστῳ ὑποκάλλειν, and that onely is countenanced from heaven. The golden Chain of Laws, 'tis tied to the chair of Jupiter, and a command is onely vigorous, as it issues out, either immediately, or remotely, from the great Sovereign...
vereign of the world. So that to be, is the sure bottom, and foundation of every Law.

But then because he had not yet expressed, who were the competent searchers out of this to be, therefore he tells you in the last place, that Laws are politic sympathy, which he clears by other things; for latent sympathy are latent eyes, & yonester sympathy are yonester eyes. And he resolves it into this, that in all true kinds of government there is some supreme power, derived from God himself, and fit to contrive Laws, and Constitutions agreeable to the welfare, and happiness of those, that are to be subject to them; and so Hewson (as he speaks) are the fittest makers of Law.

Yet you must take notice here of these two things.

(1) That he had not lay stress enough upon that binding virtue, which is the very soul, nay, the life, and soul of a Law.

(2) That these three Descriptions, to emerge, to be a noble, politic sympathy, intend only humane Laws, and so are not boil'd up to the purer notion of a Law in general.

And, though that same other branch ἐν ὑποθετικῇ καταθήκῃ may seem to reach farther yet, 'tis too obscure, too much in the clouds, to give a clear manifestation of the nature of a Law. And yet Aristotle do's not in this supply Plato's defects, but seems rather to paraphrase upon these Descriptions of humane Laws, and tells in more enlarged language, that, "Ο νόμος ἰσίν ἐν λόγῳ διεσοβματικῇ διελεγμέναι καὶ πεπληρωμέναι "μνανα ποτὶ δειδί τινι ἱκανοῖς. Where yet he cannot possibly mean, that every individual should give his suffrage; but certainly the representative consent of the whole will content him.

But I see these antient Philosophers are not so well furnish'd, but that we must return to the Scholemen again, who by this time have lick'd their former Descriptions into a more comely form. We will look upon Aquinas his, first.

Lex (faith he) est ordinatio rationis ad bonum commune ab eo, qui curam habet Communisatis, promulgata. "It is a rational Ordinance for the advancing of publick good, made known by "that power, which ha's care, and tuition of the publick.

And Suarez his picture of a Law, now that 'tis fully drawn, hath much the same aspect. Lex est commune preceptum, justum, as stabile, sufficienter promulgatum. A Law is a publick com-
mand, a just, and immovable command, lifting up its voice like a Trumpet: and, in respect of the Law-giver, though it do presupposero actum intelligens, as all actis of the Will do; yet it do's formally conffit in actis voluntatis: not the Understanding, but the Will of a Law-giver makes a Law. But in respect of him, that is subject to the Law, it do's conffit in actis rationis, as required only, that he should know it; not in actis voluntatis, it do's not depend upon his obedience. The want of his Will is not enough to enervate, and invalidate a Law, when 'tis made; all Laws then would be abrogated every moment. His Will indeed is required to the execution, and fulfilling of the Law, not to the validity, and existence of the Law: and thus all the Laws of God do not at all depend upon the will of man, but upon the power, and will of the Law-giver. Now in the framing of every Law there is to be

I. Intentio boni communis, and thus that Speech of Carneades, Utilitas justi prope mater, & aquis, if it be took in this sense, is very commendable; whereas in that other sense (in which 'tis thought he meant it) it is not so much as tolerable. Law-givers should end out Laws with Olive-branches in their mouths, they should be fruitful, and peaceable; they should drop sweetness and fatness upon a Land. Let not then Brambles make Laws for Trees; lest they scratch them, and tear them, and write their Laws in blood. But Law-givers are to send out Laws, as the Sun shoots forth his beams, with healing under their wings: and thus that elegant Moralist, Plutarch speaks. "God (saith he) is angry with them, that counterfeit his Thunder, and Lightning, & σωτηρία, & ἀνάμμυς, & τετράγωνον, & τετράγωνον, his Scepter, and his Thunder-bolt, and his Trident, he will not let them meddle with these. "He do's not love they should imitate him in his absolute dominion, and sovereignty; but loves to see them darting out those warm, and amiable, and cherishing δίσεσσασ those beams, out of Justice, and Goodness, and Clemency. And as for Laws, they should be so many green, and pleasant Pastures, into which these νεκράς λαῶς are to lead their flocks, where they may feed sweetly, and securely by those refreshing streams of Justice, that run down like water, and Righteousness like a mighty Torrent. And this consideration would sweep down many cobweb-Laws, that argue only the venom, and subtility of them, that spin
them; this would sweep down many an Architeophel's web, and many an Haman's web, many an Herod's web, every Spider's web, that spreads Laws only for the catching, and entangling of weaker ones. Such Law-givers are fit to be Domitian's play-fellows, that made it his Royal sport, and pastime to catch Flies, and insult over them, when he had done. Whereas a Law should be a Staff for a Commonwealth to lean on, not a Reed to pierce it through. Laws should be cords of love, not nets, and snares. Hence it is, that those Laws are most radical, and fundamental, that principally tend to the conservation of the vitals, and essentials of a Kingdom; and those come nearest the Law of God himself, and are participations of that eternal Law, which is the spring, and original of all inferior, and derivative Laws. Tē ἐκεῖνον τὸ ἔργον τὰ πάντα, as Plato speaks; and there is no such publick benefit, as that, which comes by Laws; for all have an equal interest in them, and priviledge by them. And therefore, as Ariosto speaks most excellently, Νῦ οἰστί ηῆς καὶ ιῆς. A Law is a pure intellect, not only without a sensitive appetite, but without a will. 'Tis pure judgement without affections, a Law is impartial, and makes no factions; and a Law cannot be bribed, though a Judge may. And that great Philosopher do's very well prosecute this; "If you were to take Physick, (saies he) then indeed "'tis ill being determined by a Book, 'tis dangerous taking a "'printed Recipe, you had better leave it to the breast of the Physi-""cian, to his skill, and advice, who mindes your health, and "welfare, as being most for his gain, and credit. But in point "of Justice the case is very different; you had better here de-"pend upon a Rule, then to leave it to the arbitrary power of a "Judge, who is usually to decide a controversy between two; "and, if left to himself, were apt to be swayed, and biassed by "several interests, and engagements, which might encline him to "one, more then another. Nay, now that there is a fixed Rule, "an immovable Law, yet there is too much partiality in the application of it, how much more would there be, if there were no Rule at all?

But the truth is, the Judge should onely follow the ultimum & praticum dictamen legis; his Will, like a caca potentia, is to follow the norissimum lumen intellectus of this Nū, that is to rule, and guide him; and therefore Justice was painted blinde, though ipsa leg.
Light of Nature.

lex be oculata, for Nū; ου, Nūs axim, and the Will is to follow the ultimum nutum capitii, the meaning of the Law in all circumstances.

11. In a Law giver there is to be judicium, & prudencia Architeotonica ad ferendus leges, the Egyptian Hieroglyphick for Legislative power was Oculum in scepdro; and it had need be such an eye, that can see both το διος ευθυρ. It had need have a full, and open prospect into publick affairs, and to put all advantages into one scale, and all inconveniences into another.

To be sure the Laws of God, they flow from a fountain of wisdom, and the Laws of men are to be lighted at this Candle of the Lord, which he has set up in them, and those Laws are most potent, and prevalent, that are founded in light, ι τος λογισμος αγωνια σωτηρ, και ἔρει. Other Laws are σωματει, ἕν ἔνθα, they may have an iron, and adamantine necessity; but the others have a soft, and downy persuasion going along with them, and therefore as he goes on, ι το λογισμος λαλην ἀπ' αυτο, ης ι, ἡς βραχ, Reason is so beautiful, as that it wins, and allures, and thus constrains to obedience.

111. There is to be sigillum legis, I mean, Electio, & Determinatio Legis, after a sincere aim at publick good, and a clear discovery of the best means to promote it, there comes then a fixed, and sacred resolution; Volumus, & statuimus, this speaks the will of the Law giver, and breathes life into the Law, it adds vigour, and efficacy to it. But yet notwithstanding,

I V. There Must be vox sub, that is, promulgatio, & insinuatio Legis. The Law, is for a publick good, and is to be made known in a publick manner: for as none can desire an unknown good, so none can obey an unknown Law; and therefore invincible Ignorance does excuse; for else men would be bound to absolute impossibilities. But whether it be required to the publishing of a Law, that it should be in way of Writing, which is more fixed, and durable, or whether the manifestation of it in a Vocal, and Oral manner will suffice, (which yet is more transient, and uncertain) I leave the Lawyers, and Scholemen to dispute it. This I am sure, that all the Laws of God are proclaimed in a most sufficient, and emphatical manner.

CHAP.
A Discourse of the

CHAP. V.

Of the Eternal Law.

Having thus looked upon the being of a Law in general, we now come to the spring, and original of all Laws, to the eternal Law, that fountain of Law, out of which you may see the Law of Nature bubbling, and flowing forth to the sons of men. For, as Aquinas do's very well tell us, the Law of nature is nothing but participatio Legis aeterna in Rationali creatura, the copying out of the eternal Law, and the imprinting of it upon the breast of a Rational Being, that eternal Law was in a manner incarnated in the Law of Nature.

Now this eternal Law, it is not really distinguished from God himself. For Nil est ab aeterno, nisi ipse Deus; so that 'tis much of the same nature with those Decrees of his, and that Providence, which was awake from everlasting. For, as God, from all eternity, by the hand of infinit wisdom, did draw the several faces, and lineaments of Being, which he meant to shew in time: So he did then also contrive their several frames with such limits, and compass, as he meant to let them; and said to every thing, Hither shalt thou go, and no farther.

This the Platonists would call οὐκ ἐν τῷ νῷ, and would willingly head such honourable Titles as these upon it, ὁ νῷ θεοῦ ἀρχισε, πρωτοκόλλος, αὐθάνατος, αὐθεντικὸς, αὐθεντάθης, ἐν τῷ θεῷ νῷ ὧν ἐν συμφωνία, and the greatest happiness the other Laws can arrive unto is this; that they be Nūmīs ἱλιῶν, ἑπτάκοινα, ministring, and subservient Laws, waiting upon this their Royal Law οὐκ ἐν τῷ νῷ. Or, as they would choose to file them, Nāgūndes, some shadows, and appearances of this bright, and glorious Law; Or, at the best, they would be esteemed by them but Νῦμοι ὑμῶν, the noble off-spring, and progeny of Laws; blessing this womb, that bare them, and this breast, that gave them suck.

And thus the Law of Nature would have a double portion, as being Lex primogenita, the first born of this eternal Law, and the beginning of it's strength. Now, as God himself shews some-
what of his face in the glass of Creatures; so the beauty of this
Law gives some representations of itself in those pure derivati-
ons of inferior Laws, that stream from it. And, as we ascend
to the first, and supreme Being by the steps of Second Causes;
so we may climb up to a light of this eternal Law by those fruit-
ful branches of secondary Laws, which seem to have their root
in earth, when as indeed it is in Heaven; and that I may vary a
little that of the Apostle to the Romans, The invisible Law of
God, long before the creation of the World, is now clearly seen,
being understood by those Laws, which do appear; so that to you-
sen in nos rebus, is manifested in them, God having shown it to
them. Thus, as the Scholasticon say very well, Omnis lep partic-
parsa supponit legem per affectionem. Every impression supposes a
Seal, from whence it came; every ray of light put you in mind
of a Sun, from which it shines. Wisdom, and Power, these are
the chief Ingredients into a Law; now where do’s Wisdom dwell,
but in the head of a Deity? and where do’s power triumph, but
in the arm of Omnipotency?

A Law is born ex cerebro Jovis and it is not brachium secu-
lare, but celeste; that must maintain it, even humane Laws have
their virtue radicaliter, & remoté (as the Scholes speak) from this
eternal Law. Thus that famous, and most renowned Orator, and
Patriot (Tully I mean) do’s most admirably express the lineage,
and descent of Laws in this golden manner. Hanc vedo sapientis-
Firmorum suisse sententiam, Legem neque hominum ingenii excogit-
tatem, neque scientiam aliquod esse Populosum; sed aeternum quiddam,
quod universa mundum regeret, imperandi, prohibendi sapienti-
ai. Ita principem illam Legem, & ultimam mentem, dicebat
omni ratione aut cogitatio, aut vetantis Dei, which I shall thus
render; Wise men did ever look upon a Law, not as on a spark
struck from humane Intellectuals, not blown up, or kindled with po-
lar breath; but they thought it an eternal light shining from God
himself, irradiating, guiding, and ruling the whole Universe; most
sweetly, and powerfully discovering what ways were to be chosen, and
what to be refused. And the mind of God himself is the centre of
Laws, from which they were drawn, and into which they must return.

Thus also that florid Moraliff, Plutarch, resolves all Law and
Justice, into that Primitive, and eternal Law, even God himself,
for even thus he tells us, _Justice(_ sāles he_)do’s not only fit like a
Queen at the right hand of Jupiter, when he is upon his Throne, but
she is always in his bosom, and one with himself; and he closes it up
with this, That God himself is Σε αυτόν πρεσβύτατος, καὶ πλειό
τατός. As he is the most Antient of Days, so also he is the most an-
tient of Laws, as he is the perfection of Beings, so is he also the
Rule of operations.

Nor must I let slip that Passage of Plato, where he calls a Law
Zυγόν εύνοιαν, the golden Scepter, by which God himself rules,
and commands; for, as all true Government has a bright stamp
of divine Sovereignty, so every true Law has a plain supercription
of his Justice. Laws are anointed by God himself, and most
precious Oil drops down upon them to the skirts of a Nation; and
the Law of Nature had the Oil of gladness poured out upon it
above its fellows.

So then, that there is such a prime, and supreme Law is clear,
and unquestionable; but who is worthy to unfold, and open this
Law? and who can sufficiently display the glory of it? We had need of a Moses, that could ascend up into the Mount,
and converse with God himself, and yet when he came down,
he would be fain to put a veil upon his face, and upon his expres-
sion too; lest otherwise he might too much dazzle inferior un-
derstandings; but, if the Schoolmen will satisfy you, (and you
know some of them are filed Angelical, and Seraphical,) you
shall hear, if you will, what they’ll lay to it.

Now this Law, according to them, is _Æterna quaedam ratio_
practica totius disjunctiorum, & _gubernationis Universi._ 'Tis an _æter-
nal Ordinance made in the depth of God’s infinite wisdom, and coun-
sell, for regulating, and governing of the whole World; which yet
had not its binding virtue in respect of God himself, who has al-
tways the full, and unrestrained liberty of his own essence, which
is so infinite, as that it cannot bine its self, and which needs no
Law; all goodness, and perfection being so intrinsic, and essential
to it: but it was a binding determination in reference to the crea-
ture, which yet, in respect of all irrational Beings, did only fortis-
ter inclinate; but, in respect of Rationals, it does _formaliter obligare_

By this great, and glorious Law every good action was com-
manded, and all evil was disbarneigned, and forbidden from e-
verlasting. According to this righteous Law all rewards, and
punishments
punishments were distributed in the eternal thoughts of God. At
the command of this Law all created Beings took their several
ranks, and stations, and put themselves in such operations, as were
best agreeable, and conformable to their Beings. By this Law all
essences were ordained to their ends by most happy, and conveni-
ent means. The life, and vigour of this Law sprang from the
Will of God himself, from the voluntary decree of that eternal
Law-giver, minding the publick Welfare of Being; who, when
there were heaps of varieties, and possibilities in his own most
glorious thoughts, when he could have made such, or such
Worlds, in this, or that manner, in this, or that time, with such,
and such species, that should have had more, or fewer individuals,
as he pleased, with such operations, as he would allow unto them;
he did then select, and pitch upon this way, and method, in which
we see things now constituted, and did bind all things accord-
ing to their severall capacities, to an exact, and accurate observa-
tion of it.

So that by this you see, how those eternal Ideas in the minde of
God, and this eternal Law do differ. I speak now of Ideas not
in a Platonical sense, but in a Scholastical; (unless they both agree,
as some would have them,) For Idea est possibilium, Lex sanarum
futurorum. God had before him the picture of every possibility,
yet he did not intend to bind a possibility, but only a futurity.
Besides, Ideas, they were situated only in the understanding of
God; whereas a Law has force, and efficacy from his will; ac-
cording to that much commended Saying, In Cælo, et Angelica
curia voluntas Dei, Lex est. And then an Idea do’s magis, respici-
ere artificem, it stays there where first it was; but a Law, do’s po-
tius respicere subditum, it calls for the obedience of another; as
Suarez do’s very well difference them.

Neither yet is this eternal Law the same with the Providence
of God, though that be eternal also. But, as Aquinas speaks, Lex
se habet ad Providentiam, sicut principium generale ad particulares
conclusiones; or, if you will, sicut principia prima practica ad pru-
dentiam; his meaning is this, that Providence is a more punctual,
and particular application of this binding rule, and is not the Law
itself, but the superintending power, which looks to the execu-
tion, and accomplishment of it; or, as the most acute Suarez has
it, Lex dicit jus in communi constitutum; Providentia dicit
A Discourse of the

cit curam, qua de singulis actibus haberi debet.

Besides, a Law, in its strict, and peculiar notion, doe's onely reach to rational Beings; whereas Providentia doe's extend, and spread it selfe over all. But that, which vexes the Scholemen most, is this, that they, having required promulgation as a necessary condition to the existence of a Law, yet they cannot very easily shew how this eternal Law should be publish'd from everlasting. But the most satisfactory account, that can be given to that; is this, that other Law-givers being very voluble, and mutable before their minde, and will be fully, and openly declared, they may have a purpose indeed, but it cannot be esteem'd a Law. But, in God there being no variableness, nor shadow of turning, this his Law ha's a binding virtue, as soon as it ha's a Being, yet so as that it doe's not actually, and formally oblige a Creature, till it be made known unto it, either by some revelation from God himself, which is possible onely, and extraordinary; or else by the mediation of some other Law, of the Law of Nature, which is the usual, and constant way, that God takes for the promulgation of this his eternal Law. For that vertue yeagres, that sacred Manuscript, which is writ by the finger of God himself in the heart of man, is a plain transcript of this original Law, so far as it concerns man's welfare. And this you see doe's most directly bring me to search out the Law of Nature.

CHAP. VI.

Of the Law of Nature in general, its subjects, and nature.

The Law of Nature is that Law, which is intrinsical, and essential to a rational Creature; and such a Law is as necessary as such a Creature; for such a Creature, as a Creature, ha's a superior, to whose Providence, and disposing it must be subject: and then, as an Intellectual Creature, it is capable of a moral government, so that it is very suitable, and consonant to it.
to be regulated by a Law; to be guided and commanded by one, that is infinitely more wise, and intelligent, then itself is, and that mindest its welfare more, then itself can. Inconse-
quent that the most bright, and eminent Creatures, even Angelical Be-
ings, and glorified Souls are subject to a Law, though with such an happy privilege, as that they cannot violate and transgress it; whereas the very dregs of earth, the most ignoble Beings are most incapable of a Law, for you know animates beings are carried on only with the vehemency, and necessity of natural inclinations; nay, sensitive Beings cannot reach or aspire so great a perfection, as to be wrought upon in such an illuminating way, as a Law is: they are not drawn with these cords of men, with these moral Engagements, but in a more impulsive manner, driven, and spurred on with such impetuous propensions, as are founded in matter; which yet are directed by the wise, and violent eye, and by the powerful hand of a Providence, to a more beautiful and amiable end, then they themselves were acquainted with. But yet the Lawyers, the Civilians, would fain enslave the Law of Nature, and would willingly persuade us, that all sensitive Creatures must be brought within the compass of it; for this they tell us, *Ius naturale est, quod Natura omnibus animatis dedit*. nam jus illum non solum Humani Generis est proprium, sed omnium animalium, qua in terra marique nascimur, *Avium quoque commune est*. Nay, they are so confident of it, as that they instance in several particulars; *Mary & femina conjunctio, Liberorum procreation, educatio, conjunctor, Plurima in sutorum propriam facla, apium republica, Columbarum conjugia*. But not only the Critics, but the Scholemen also do sufficiently correct the Lawyers for this their vanity; for certainly these men mean to bring Beasts, Birds, and Fishes into their Courts, and to have some fees out of them. Perhaps they expect also, that the Doves should take Licences before they marry; it may be they require of the Beasts some penitential, or (which will suffice them) some pecu-
niary satisfaction for all their adulteries; or it may be the Pope will be so favourable, as to give his Fellow Beasts some Dispensa-
tion for all their irregular, and incongruous mixtures.

But yet notwithstanding, they profess the their Notion, and go on to frame this difference between *omnis hominis, & omnis quaestus, Jus Gentium, et Jus Naturale, The Law of Nature*. 
(say they) is that, which is common with men to irrational Creatures also; but the Law of Nations is only between men: but this Distinction is built upon a very sandy bottom; what the true difference is we shall see hereafter. Now all, that can be pleaded in the behalf of the Lawyers, is this, that they err more in the word, then in the reality. They cannot sufficiently clear this Title of a Law; for that there are some clear, and visible Stamps, and Impressions of Nature upon Sensitive Beings, will be easily granted them by all, and those instances, which they bring, are so many ocular Demonstrations of it; but that there should a formal obligation by upon Brutes; that they should be bound to the performance of Natural Commands in a legal manner; that there should be a Natura, upon them, and in them, so as that they should be left without excuse, and ly under palpable guilt, and be obnoxious to punishments for the violation of it; this they cannot possibly finde out unless they could set up this Candle of the Lord in sensitive Creatures also; whereas there are in them only some μυθισματα & διερωγματα ζωης, as the Philosopher calls them, which the Orator renders virtutiam simulacra some apish imitations of Reason, some shadows of Morality, some counterfeit Ethics, some wilde Oeconomicks, some faint representations of Politics amongst some of them. Yet all the while they are as far distant from the truth of a Law, as they are from the strength of Reason. There you may see the sparks of the divine Power, and Goodness; but you cannot see the Candle of the Lord. Now these men might have considered, if they had pleased; that as for the prints, and foot-steps of Nature, some of them may be seen in every Being. For Nature has stamped all entity with the same seal; some softer Beings took the impression very kindly, and clearly; some harder ones took it more obscurely.

Nature plaid to harmoniously, and melodiously upon her Harp; as that her Musick prov'd not only like that of Orpheus, which set only the Sensitive Creatures on dancing; but, like that of Amphion, inanimate Beings were elevated by it; even the very stones did knit, & unite themselves to the building of the Universe.

Shew me any Being, If you can, that do's not love its own welfare; that do's not seek its own rest, its centre, its happiness, that do's not desire its own good, & σαυτα εστιν, as he speaks,
pick out an Entity, if you can tell where, that do's not long for the continuation, and amplification, for the diffusion, and spreading of its own Being. Yet surely the Lawyers themselves cannot imagine, that there is a Law given to all inanimate Beings, or that they are accountable for the violation.

Let them also demurr awhile upon that Argument, which Suarez urges against them, that these sensitive Creatures are totally defective in the most principal branches of the Law of nature; as in the acknowledging of a Deity, in the adoring of a Deity; where is there the least adumbration of Divine Worship in sensitive Beings? What do they more then the Heavens, which declare the glory of God; or the Firmament, which shews his handy-work? Unless, perhaps, the Lawyers can finde not only a Commonwealth, but a Church also among the Bees, some Canonical Obedience, some laudable Ceremonies, some decency, and conformity amongst them. We'll onely let some of the Poets to laugh the Lawyers out of this opinion. Old He/usad tells them his minde very freely;

Τὸ τὸ οὐδ' ἀκριβέστατα ἀκριβεία κεχώρων,
Χοάνην τε, καὶ ἅλατι, εἰ διαφέρει εἰς λυκός,
"Εὐθυμον ἀλλήλου, ἢ δὲ Μιχαῖλ ἢ μαλ' άλλος,
Ἀράχνην ὁ Ιδωρ ἴλω, ἢ πολλὰς ἰδέας.

What are those Laws, that are observed by a rending, and tearing Lion, by a devouring Leviathan? do's the Wolf oppress the Lamb by a Law? Can Birds of prey shew any Commission for their plundering, and violence? Thus also that amorous Poet shews, that these sensitive Creatures, in respect of Lust, are absolute Anarchomians. For thus he brings in a Wanast pleading;

----- Cœunt animalia nullo
Catera delicto, nec habetur surpe juvenae
Ferre patrem tergo; sit'equo sua filia conjux;
Quaeso creavit init pecudes caper; ipsaque, cujus
Semine concepta ex illo concipit ales.

And what though you meet with some δαντς τευχων, some rare patterns of sensitive Temperance? a few (scattered, and uncertain Stories will never evince, that the whole heap, and generality of Brutes act according to a Law. You have heard it may be of a chast Turtle; and did you never hear of a wanasty Sparrow? It may be you have read some Story of a modest Ele-

phant;
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... but what say you in the mean time to whole flocks of lascivious Goats? Yet grant that the several multitudes, all the species of these irrational Creatures were all without spot, and blemish, in respect of their sensitive conversation, can any therefore fancy, that they dress themselves by the glass of a Law? Is it not rather a falsitude to the own natural inclinations? which yet may very justly condemn some of the Sons of men, who, though they have the Candle of the Lord, and the Lamp of his Law, yet they degenerate more; then these inferior Beings, which have only some general Dictates of Nature.

This is not Notice, with which the Sages quicker, and awakened some of his time;

Seventy, c. clxii. de semin. stigm. stigm. aequ. Coenus agens prona, & terram spectantia; Mundi Principio indulta communis Conditor illis Tantum animus, nobis animum quoque.  

A Law, as founded in Intellectus, in rem, not in se: it supposes a noble, and freeborn Creature: for where there is no Liberty, there's no Law: a Law being nothing else, but a Rational restraint, and limitation of absolute Liberty. Now all Liberty is Radicaliter in Intellectis, and such Creatures, as have no light, have no choice, no Moral variety.

The first, and supreme Being has so full, and infinite a liberty, as cannot be bounded by a Law; and these low, and servile Beings have no much liberty, as to make them capable of being bound. Inter fraternitates leges. There is no Turpe, nor Honestum, amongst them; no duty, nor obedience to be expected from them; no praise, or dispraise, due to them; no punishment, nor reward to be distributed amongst them.

But, as the learned Gratius does very well observe; Quoniam in bestias propri delectum non cadit; sibi beJtia occiditur, ut in legem Mosis, ob concubinatium cum hominibus, non est vere guaest, sed usus dominii humani in bestiam. For Punishment, in its formal notion, is damnatia (as the Greek Lawyers speak) or, as the fore-mentioned Author describes it, quis malum Passione, quod inficitur ob malum Actione. In all punishment there is to be some amandatum, & damnatum, so that every Damnum, or Incommome is not to be esteemed a punishment, unless it be in vindicium suipse. So as for those Laws given to the Jews, where sometimes the
the Beast also was to be put to death: the most renowned Selden gives a very full, and satisfactory account of it out of the Jewish Writings, and does clearly evidence that the meaning was not this; that the Beast was guilty of a crime, and had violated a Law, and therefore was to be condemned, and put to death, but it was in order to the happiness and welfare of men: for Bextia cum homine concumbens was to be for'd, partly because it was the occasion of so foul a fact, and so fatal a punishment unto man; and partly that the sight, and presence of the object might not repeat so prodigious a crime in the thoughts of men, nor renew the memory of it, nor continue the disgrace of him, that died for it. But there was another different reason in Bove comm-petas: for there, as Maimonides tells us, in his Moreh Nebuchim, "twas ad penam exigendam a Domino: the putting of that to death was a punishment to the Owner for not looking to it better: for I cannot at all consent to the fancy of the Jews, which Josephus mentions, and also togd in的时间里. Although the forenamed Craticus give a better sense of it, then 'tis likely the Author ever intended, Non in alimentum sumi debuit, unde scilicet in Domini commodum cederes: but how such an interpretation can be extracted out of togd in的时间里, is not easily to be imagined; for those words of Josephus plainly imply, that the Jews thought such an Ox could not yield wholesome nourishment; or, at the best, they look'd upon it as an unclean Beast, which was not to be eaten: which indeed was a fond, and weak conceit of them, but they had many such, which yet the learned Author loves to excuse, out of his great favour, and indulgence to them. Yet, which is very remarkable, if the Ox had kill'd a Gentile, they did not put it to death. It seems it would yield wholesome nourishment for all that. But this we are sure of, that as God does not take care for Oxen (which the acute Suarez does very well understand of Curia Legislativa; for otherwise God hath a Providential care even of them) so neither does he take care for the punishment of Oxen, but tis written for his Israel's sake, to whom he hath subjected these Creatures, and put them under their feet.

Neither yet can the proper end of a Punishment agree to sentient Creatures: for all Punishment is tesa υπα υμντον, as Plato speaks η ἡμα tο βαλλωμεν, το ρη το ρεμα διανυστον ἐρμοτορ. 'Tis
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not in the power of Punishment to recall what is past, but to prevent what’s possible. And that wise Moralist, Seneca, does almost translate Plato verbatim: Nemo prudens puniit, quia peccatum est, sed ne peccetur: Revocari enim praterita non possunt, futura prohibentur.

So that the end of all Punishment is either in compensation, which is: μικρός οὖν τῶν τινῶν, μεν ἐν εἰσυγγείας, ἐν εἰσυγγείας ἐστιν, ἀντικειμένου, ἐν κυβερνητῇ ἐκφράσει, καθαροτέρως, or else it is in commendation, and so in utilitationem peccantis; in respect of which that elegant Moralist Plutarch, Stiles punishment insaniae fornicationis, and Hierocles calls it insanitatem munificentia; or else it is in exemplum, in utilitationem aliorum; ή τὸ ἔστιν ἀνθρώπων, ἀνατίθημα, as the Greek Orator speaks, the same, which God speaks by Moses, that Israel may fear, and thus Punishment does SANCTI

But none of these ends are applicable to sensitive Creatures, for there is no more satisfaction to justice in inflicting an evil upon them, then there is in the ruining of inanimate Beings, in demolishing of Cities, or Temples for Idolatry, which is only for the good of them, that can take notice of it: for otherwise, as that grave Moralist, Seneca, has it, Quam siultum est his irasci, quae iram nostram nec meruerant, nec sensu sunt: No satisfaction is to be had from such things, as are not apprehensive of Punishment. And therefore Annihilation, though a great evil, yet wants this sting, and aggravation of a Punishment, for a Creature is not sensible of it.

Much lesser can you think, that a Punishment has any power to mend, or meliorate sensitive Beings, or to give Example to others amongst them.

By all this you see, that amongst all irrational Beings there is no action, and therefore no deprecation, and therefore no remonstrance: from whence it also flows, that the Law of Nature is built upon Reason:

There is some good so proportionable, and nutrimental to the Being of man, and some evil so venemous, and destructive to his Nature, as that the Good of Nature does sufficiently antidote, and fortifie him against the one, and does maintain, and sweeten his Essence with the other. There is so much Harmony in some actions, as that the Soul must needs dance at them; and there is such
such an harsh discord, and jarring in others, as that the Soul cannot endure them.

Therefore the learned Grosius does thus describe the Law of Nature: *hus Naturale est dictatum recta Rationis, indicans, actum aliquid, ex ejus convenientia, vel disconvenientia cum ipsa natura Rationali, in secutum Moralem sustinendim, aut necessitatem Moralem; consequenter ab Authore Natura, ipso Deo, talem actum ans vulturi, ans praecipi. Which I shall thus render, "The Law of Nature is a stream ing out of Light from the Candle of the Lord, powerfully discovering such a deformity in some evil, as that an intellectual eye must needs abhor it; and such a commanding beauty in some good, as that a rational Being must needs be enamourd with it; and so plainly shewing, that God stamp'd, and seal'd the one with his command, and branded the other with his disliking."

Chrysostome makes mention of this *Nous omnium, and does very Rhetorically enlarge himself upon it in his twelfth, and thirteenth Orationes. He says: "And that part, where he tells us, that it is *summa Deus, *enous eis xaros, *hosi eis wvos, a Radical, and fundamental knowledge, planted in the Being of Man, budding, and blossoming in first principles, flourishing, and bringing forth fruit, spreading it self into all the fair, and goodly branches of Morality, under the shadow of which the Soul may sit with much complacency and delight. And, as he pours out himself very fluently, "On *wos eis eis, *enous eis xaros, *hosi eis wvos, *enous eis xaros. There's no need of Oratory to allure men to it, you need not heap up Arguments to convince them of it: No need of an Interpreter to acquaint them with it: No need of the mind's spinning, or toying, or sweating for the attaining of it; it grows spontaneously, it bubbles up freely, it shaines our cheerfully, and pleasantly, it was so visible, as that the most infant-age of the World could spell it out, and read it without a Teacher: *enous eis xaros, *enous eis xaros. As he goes on: 'twas long extant before Moses was born, long before Aaron rung his golden Bells, before there was a Prophet, or a Judge in Israel. Men knew it *hosi eis xaros, *hosi eis xaros. They had a Bible of God's own printing, they had this Scripture of God within them. By this Candle of the Lord, Adam, and Eve discovered their own folly, and nakedness; this Candle flaming in Cain's conscience, and this
this Law was proclaimed in his heart with as much terror, as
twas publish'd from Mount Sinai, which fill'd him with those fur-
rious reflexions for his unnatural Murder. Enoc, when he
walk'd with God, walk'd by this light, by this rule. Noah, the
Preach'r of Righteousness, took this Law for his Text. Nay, you
may see some print of this Law upon the hard heart of a Pharaoh,
when he cries out, The LORD is righteous, but I, and my peo-
ple have sinned. Hence it was, that God, when he gave his Law
afresh, gave it in such a compendious Brachography, he wrote it
as it were in Characters, 'Ou σωσίουσ' 'Ou κατέφθασ乘客, 'Ou κάθε
without any explication, or amplification at all. He onely en-
joyed it with an Imperatorius brevity, he knows there was e-
nough in the breasts of men to convince them of it, and to com-
ment upon it, onely in the Second Command there is added an en-
fencement, because his people were excessively prone to the viola-
tion of it; and in that of the Sabbath there is given an exposition of
it, because in all its circumstances it was not founded in Natural
Light. So that in Plutarch's language the Decalogue would be
call'd φυτος σφυγματος, Gold in the Lump; whereas other Law-
givers use to beat it thinner. Of this Law, as 'tis printed by
Nature, Philo speaks very excellently, Νομος δι' άγαθος λειωθης
ος, εκ των τω σκων, ή τω σκων θυετος θεος εις καρπονος,
εις λαον αλεους, αλος δε θυετος ευς τη θαρσεως ευς θαινω
νουλα κατοδους. "Right reason (faith he) is that fix'd, and un-
shaken Law, not writ in perishable paper by the Hand, or Pen
of a Creature, nor graven like a dead letter upon liveleffe, and
decaying Pillars; but written with the point of a Diamond,
nay, with the finger of God himself in the heart of man. A
Deity gave it an Imprimatur; and an eternal Spirit grav'd it in
an immortal mind. So as, that I may borrow the expression of
the Apostle, the mind of man is φυς, εις οικεων και αριστευ-
nων. And I take it in the very same sense, as tis to be took
of the Church: 'Tis a Pillar of this Truth, not to support it, but
to hold it forth; Neither must I let slip a passage in Plutarch,
which is very near of kine to this of Philo; 'Ο Νομος εικ ο θαι
θαινων εξω καιρους οικος, αλος θαινων αλος, αλος και
θαινων αλος, εις οικους εκ οικους την ειναι
καινων. You may take it thus: "This Royal Law of Na-
ture was never shut up in a Paper-prison, was never confin,
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...or limited to any outward surface, but it was bravely situated in the Centre of a Rational Being, always keeping the Soul company, guarding it, and guiding it, ruling all its subjectes, (every obedient Action) with a Scepter of gold, and curving in pieces all its enemies (breaking every rebellious Action) with a Rod of Iron. You may hear the Lyric singing out the praises of this Law in a very lofty strain: Νῦμο μὲν ξενίας ἡμᾶς ἐπέπλατο, ἔτεκείνας τε οὖν τινα ὅποιαν ἡμῖν ξενία τῷ ἐσφαγμένῳ ἔφυασιν. "This Law, which is the Queen of Angelical, and Human Beings, does so rule, and dispose of them, as to bring about Justice with a most high, and powerful, and yet with a most soft and delicate hand.

You may hear Plato excellently discoursing of it, while he brings in a Sophister disputing against Socrates, and such an one, as would needs undertake to maintain this Principle, θεοτόκου δὲ εἰρήναι sui, ἕνανος καὶ ὁμότρεκός. That there was an unmeasurable antipathy between Nature, and Law; That Laws were nothing but hominum infirmorum commenta: That this was τὰ ἀνεπιστήμων τῶν οὐσιών οἰκεῖον, the most bright, and eminent Justice of Nature, for men to rule according to Power, and according to no other Law; That ὅ ήμεν πρὸς ἐπεξεργασθῆναι, and ὅ ήμεν Οἰκείων. That all other Laws were τὰ χαριτωμένα. Nay he calls them blessings, and bewitchings, ἐν φωτεῖνον αἵρεσιν, they come (saith he) like pleasant Songs, when as they are mere Charms, and Incantations. But Socrates, after he had stung this same Callicles with a few quick Interrogations, pours out presently a great deal of honey, and sweetness, and plentifully shews that most pleasant, and conspiring Harmony, that is between Nature, and Law; That there's nothing more ἀξίων then a Law; That Law is founded in Nature; That it is for the maintaining, and ennobling, and perfecting of Nature. Nay, as Plato tells us elsewhere, There's no way for men to happiness, unless they follow τῇ ἐκ νόμου, these steps of Reason, these foot-steps of Nature. This same Law Aristotle does more then once acknowledge, when he tells us of Νῦμο ἰδός, and Νῦμο ἔφυα: A Positive Law with him is a more private Law, τὸν κατακεκλεισμὸν μαχητικὸν; but Nature's Law is a more publick, and Catholic Law, ἀπὸ ἀγαθοῦ τεινον διακολογίζων, which he proves to be a very Sovereign, and commanding Law; for thus he saith, ὁ νῦμος ἐνακολουθεὶν ἐκ νόμων, λόγων, ἀπὸ
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The Law, that is most filled with Rest, must needs be most Seditious, and triumphant.

The same Philosopher, in his tenth book de Republica, hath another distinction of Laws; one branch whereof does plainly reach to the Law of Nature.

There are, saith he, Nomi ναι γεγονα, which are the same with those, which he call'd Νομίμαδος before; and then there are Νομίμας τις τις, which are all one with that he stili'd before Νομίμα καθις. Now, as he speaks, these Νομίμας τις ουκ αυτοις Laws of the first Magnitude, of a Nobler Sphere, of a Master, and purer influence. Where you see also, that he calls the Law of Nature the Moral Law, and the same, which the Apostle calls Νομίμα γενεα, he, with the rest of the Heathen, calls it "Agggaz νυμανναν, couching the same sense in a seeming contradiction.

The Orator has it expressly, Non scripta, sed nata Lex.

And among all the Heathen I can meet with none, that draws such a lively portraiture of the Law of Nature, as that Noble Orator does.

You may hear him thus pleading for it: Nec, sibi, vixi, nunc erat Scripta Lex de Stupris, &c. "Grant saies he, that Rome were not for the present furnish'd with a Positive Law able to check the lust, and violence of a Tarquin, yet there was a Virgin-Law of Nature, which he had all ravish'd, and destrou'd: there was the beaming out of an eternal Law, eunough to revive a modest Lucretia, and to strike terour into the heart of so licentious a Prince: for, as he goes on, Est quidem vera Lex Redita Ratio, Natura congruens, diffusa in omnes, constantes, sempiternas, quae vocet ad officium jubendo, vetando & fraude deterreat; qua tamen probos, neque frustra, jubet, aut vestat, nec improbos jubendo, aut vetando movet. Hinc Legem nec propagari fas est, nec derogari ex hac aliquid lices, neque tota abnegari potest, nec vero aut per Senatum, aut per Populum solvi habet Lege postumus, neque est quaerendas explanator, aut interpratae ejus alius. Non erat alia Roma, alia Athenis; Alia urae, alia postbac: sed omnes gentis, omni tempore, Vna Lex, & sempiternam, & immutabilis constitibit, unusque est quasi communis Magister, & Legislator omnium Deus: Ille Legis hujus Inventor, Disceptator, Lator, cui qui non paresus, ipse se fugiatur, & Natura
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ram boninis aspernabitis. Hoc ipsis licet maximas paenas, etiam si
* cetera, qua putantur, effugeris.

His meaning is not much different from this:

"Right Reason is a beautiful Law, a Law of a pure complexi-
* on, of a natural colour, of a vast extent, and diffusion,
* its colour never fades, never dies. It encourages men
* in obedience with a smile, it chides them, and frowns
* them out of wickedness. Good men hear the least whi-
* spering of its pleasant voice, they observe the least
* glance of its lovely eye; but wicked men sometimes will not
* hear it, though it come to them in Thunder, nor take the least
* notice of it, though it should flash out in Lightning. None must
* enlarge the Phylacteries of this Law, nor must any dare to prune
* off the least branch of it. Nay, the malice of man cannot totally
* deface so indelible a beauty. No Pope, nor Prince, nor
* Parliament, nor People, nor Angel, nor Creature can absolve
* you from it. This Law never paints its face, never changes
* its colour, it does not put on one Aspect at Athens, and another
* face at Rome: but looks upon all Nations, and Persons with an
* impartial eye, it shines upon all Ages, and Times and Condi-
* tions with a perpetual Light, it is yesterday, and to day, the
* same for ever. There is but one Law-giver, one Lord, and su-
* preme Judge of this Law, God blessed for evermore. He was
* the Contriver of it, the Commander of it, the Publisher of it,
* and none can be exempted from it, unless he will be banish'd
* from his essence, and be excommunicated from Humane
* Nature. This Punishment would have stung enough, if he
* should avoid a thousand more, that are due to so foul a trans-
* gression.

Thus you see, that the Heathen not only had this Nuisance
* upon them, but also they themselves took special notice of it, and
* the more refined sort amongst them could discourse very admir-
* ably about it, which must needs leave them the more inexcus-
* able for the violation of it.

We come now to see where the strength of the Law of Nature
* lies, where its motives are, whence it hath such an efficacious influ-
* ence, such a binding virtue.

And I find Vasquez somewhat singular, and withal erroneous
* in his opinion, whilst he goes about to shew, that the forma-
* lity
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List of this Law consists only in that harmony, and proportion, or else that discord, and inconvenience, which such and such an object, and such and such an action has with a Rational Nature; for (saies he) every Essence is Mensura Boni & Mali in respect of itself.

Which, as he thinks, is plainly manifested, and discovered also in Corporal Beings, which use to fly only from such things as are destructive to their own forms, and to embrace all such neighborly, and friendly Beings, as will clothe, and comply with them. But he might easily have known, that as these material Beings were never yet so honoured, as to be judged capable of a Law; so neither can any naked Essence, though never so pure, and noble, lay a Moral engagement upon it self, or bind its own Being: for that would make the very same Being superior to it self, as it gives a Law, and inferior to it self, as it must obey it.

So that the most high, and sovereign Being, even God himself, does not subject himself to any Law; though there be some Actions almost agreeable to his Nature, and others plainly inconsistent with it, yet they cannot amount to such a power, as to lay any obligation upon him, which shound in the least Notion differ from the liberty of his own Essence.

Thus also in the Common-wealth of Humane Nature that proportion, which Actions bear to Reason, is indeed a sufficient foundation for a Law to build upon, but it is not the Law itself, nor a formal obligation.

Yet some of the Schoolmen are extreme bold, and vain in their Suppositions, so bold, as that I am ready to question whether it be best to repeat them: yet thus they say,

Si Deus non esset, vel si non ueteretur Ratione, vel si non recte judicaret de rebus; si ueniam in homine idem esset ut uenerit Reel & Rationis, quod nunca esset, haberet etiam eandem Rationem Legis, quam nunca habet.

But what are the goodly spoils, that these men expect, if they could break through such a crowd of Repugnancies, and Impossibilities? The whole result, and product of it will prove but a mere Cypber: for Reason, as it is now, does not bind in its own name, but in the name of its supreme Lord, and Sovereign, by whom Reason issues, and moves, and has its being.

For, if only a Creature should bind it self to the observa-
of this Law, it must also inflict upon it such a punishment, as is answerable to the violation of it: but no such Being would be willing, or able to punish itself in so high a measure, as such a transgression would meritoriously require; so that it must be accountable to some other Legislative power, which will vindicate its own commands, and will by this means engage a Creature to be more mindful of its own happiness, than otherwise it would be.

For though some of the Gallenter Heathen can brave it out sometimes in an expression, that the very turpitude of such an Action is punishment enough, and the very beauty of Goodness is an abundant reward, and compensation; yet we see, that all this, and more than this, did not efficaciously prevail with them for their due conformity, and full obedience to Nature's Law; such a single cord as this will easily be broken.

Yet there is some truth in what they say; for thus much is visible, and apparent, that there is such a Magnetic power in some good, as must needs allure, and attract a Rational Being; there is such a native Fairness, such an intrinsic loveliness in some objects, as does not depend upon an external command, but by its own worth must needs win upon the Soul: and there is such an inseparable deformity, and malignity in some evil, as that Reason must needs loathe it, and abominate it.

Inasmuch as that, if there were no Law, or Command, yet a Rational Being, of its own accord, out of meer love, would espouse it self to such an amiable good, 'twould clasp, and twine about such a precious object, and, if there were not the least check, or prohibition, yet, in order to its own welfare, 'twould abhor, and fly from some black evils, that spit out so much venome against its Nature.

This is that which the Schoolmen mean, when they tell us, Quod sunt mala, quia prohibentur, sed alia prohibentur, quia sunt mala; that is, in positive Laws, whether Divine, or Humane, Acts are to be esteemed evil upon this account, because they are forbidden; but in the Law of Nature such an evil was intimably, and inevitably an evil, though it should not be forbidden.

Now that there are such Bona per se, and Mala per se, (as the Schools speak,) I shall thus demonstrate: Quod non est malum per se, possit non prohiberi; for there is no reason imaginable, why
there should not be a possibility of not prohibiting that, which is not absolutely evil, which is in its own nature indifferent.

But now there are some evils so excessively evil, so intolerably bad, as that they cannot but be forbidden; I shall only name this one, *Odium Dei,* for a Being to hate the Creator, and cause of its Being, if it were possible for this not to be forbidden, it were possible for it to be lawful; for *ubi nulla Lex, ibi nulla praevia,* Where there’s no Law, there’s no Anomaly; Where there’s no Rule, there’s no Anomaly; if there were no prohibition of this, it would not be sin to do it. But that to hate God should not be sin, does involve a whole heap of contradictions, so that this evil is so full of evil, as that it cannot but be forbidden, and therefore is an evil in order of Nature before the Prohibition of it. Besides, as the Philosophers love to speak, *Essentia rerum sunt immutabiles,* Essences neither ebb nor flow, but have in themselves a perpetual Unity, and Identity; and all such Properties, as flow, and bubble up from Being, are constant, and unvariable; but, if they could be stop’d in their motion, yet that state would be violent, and not at all consonant to such a subject.

So that grant only the Being of Man, and you cannot but grant this also, That there is such a constant Convenience, and Analogy, which some Objects have with its Essence, as that it cannot but encline to them; and that there is such an irreconcilable Disconvenience, such an Eternal Antipathy between it, and other Objects, as that it must cease to be what it is, before it can come near them.

This Suarez terms a Natural Obligation, and a just foundation for a Law. But now, before all this can rise up to the height, and perfection of a Law, there must come a Command from some Superior Powers, from whence will spring a Moral Obligation also; and make up the formalism of a Law.

Therefore God himself, for the brightening of his own Glory, for the better regulating, and tuning of the World, for the maintaining of such a choice piece of his workmanship, as Man is, has published this his Royal Command, and proclaimed it by that principle of Reason, which he has planted in the Being of Man: which does fully convince him of the righteousness, and goodness, and necessity of this Law, for the materials of it, and of the validity, and authority of this Law, as it comes from the Mind, and Will of his Creator.
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Neither is it any eclipse, or diminution of the Liberty of that first Being: to say, that there is some evil so foul, and ill-favour'd, as that it cannot but be forbidden by him; and that there is some good so fair, and eminent, as that he cannot but command it.

For, as the Schoolmen observe, Divina voluntas, licet simplicitis libertatis extra ex suppositione sit omnium Actus liberi, potest necessitari ad alium.

Though the Will of God be compleatly free in respect of all his looks, and glances towards the Creature, yet notwithstanding, up on the voluntary, and free precedency of one Act, we may justly conceive him necessitated to another, by virtue of that indissoluble connexion, and concatenation between these two Acts, which does in a manner knit, and unite them into one.

Thus God has an absolute liberty, and choice, whether he will make a promise, or no; but, if he has made it, he cannot but fulfill it. Thus he is perfectly free, whether he will reveal his mind, or no; but, if he will reveal it, he cannot but speak truth, and manifest it as it is.

God had the very same liberty, whether he would create a World, or no; but, if he will create it, and keep it in its comeliness, and proportion, he must then have a vigilant, and providential eye over it; and, if he will provide for it, he cannot but have a perfect, and indefective Providence agreeable to his own wisdom, and goodness, and Being. So that if he will create such a Being as Man, such a Rational Creature, furnish'd with sufficient knowledge to discern between some good, and evil; and, if he will supply it with a proportionable concourse in its operations, he cannot then but prohibit such Acts, as are intrinsically prejudicial, and detrimental to the Being of it: neither can he but command such Acts, as are necessary to its preservation, and welfare.

God therefore, when from all Eternity in his own glorious Thoughts he contriv'd the Being of Man, he did also with his piercing eye see into all conveniences, and inconveniences, which would be in reference to such a Being, and by his eternal Law did restrain, and determine it to such Acts, as should be advantageous to it, which in his wise Oeconomy, and dispensation, he publish'd to man by the voice of Reason, by the mediation of this Natural Law.

Whence
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Whence it is, that every violation of this Law is not onely an injury to man's being; but ultra nativam rei malitiam, (as the Scholes speak) 'tis also a virtual, and interpretative contempt of that supreme Law-giver: who, out of so much wisdom, love, and goodness did thus bind man to his own happiness.

So much then, as man does start aside, and apostatize from this Law, to so much misery, and punishment does he expose himself.

Though it be not necessary, that the Candle of Nature should discover the full extent, and measure of that Punishment, which is due to the breakers of this Law; for to the nature of Punishment non requiritur ut praemissa sit pena, sed ut sit actus dignus tali pond. The Lawyers, and Schoolmen both will acknowledge this Principle.

For, as Senez has it, Sequitur reatus ex intrinseca conditione culpa, sita; illeque pena, per Legem non sit determinata, arbitrio tamen competentis Judicis puniri possit. Yet the Light of Nature will reveal, and disclose much: That a Being totally dependent upon another, essentially subordinate, and subject to it, must also be accountable to it for every provocation, and rebellion. And, for the violation of so good a Law, which he has set it, and for the sinning against such admirable Providence, and Justice, as shines out upon it, must be liable to such a Punishment, as that glorious Law-giver shall judge fit for such an offence: who is so full of Justice, as that he cannot, and so great in Goodness, as that he will not punish a Creature above its deserving.

CHAP. VII.

The Extent of the Law Nature.

There are stamp'd, and printed upon the the Being of Man, some clear, and undeniable Principles, some first, and Alphabetical Notions; by putting together of which it can spell out the Law of Nature.

There's scattered in the Soul of man some seeds of Light, which
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fill it with a vigorous pregnancy, with a multiplying fruitfulness; so that it brings forth a numerous and sparkling posterity of secondary notions, which make for the crowning and encompassing of the soul with happiness.

All the fresh springs of common and fountain-notions are in the soul of man, for the wakening of his essence, for the refreshing of this heavenly plant, this Arbor inversa, this enclosed being, this garden of God.

And, though the wickedness of man may stop the pleasant motion, the clear, and crystalline progress of the fountain, yet they cannot hinder the first risings, the bubbling endeavours of it. They may pull off Nature's leaves, and pluck off her fruits, and chop off her branches, but yet the root of it is eternal, the foundation of it is inviolable.

Now these first, and radical principles are wound up in some such short bottoms as these: Bonum est appetendum, malum est fugiendum, Beatiudo est quarenda; Quod sibi fieri non vide, alteri me feceris. And reason thus don't me thi view, incabando super hanc ovum, by warming, and brooding upon these first, and Oval Principles of her own laying, it being it self quicken'd with an heavenly vigour, does thus hatch the Law of Nature.

For, you must not, nor cannot think that Nature's law is confin'd, and contracted within the compass of two or three common notions; but reason, as with one foot it fixes a center, so with the other it measures, and spreads out a circumference, it draws several conclusions, which do all meet, and crowd into these first, and central principles. As in those noble mathematical sciences there are not only some first aituationes, which are granted as soon as they are ask'd, if not before, but there are also whole heaps of firm, and immovable demonstrations, that are built upon them: in the very same manner, Nature has some postulata, some axiomes, (which Seneca renders presumptiones, which others call anticipations animi,) which she knows a rational being will presently, and willingly yield unto, and therefore, by virtue of these, it does engage, and oblige it to all such commands, as shall by just resuit, by genuine production, by kindly and evident derivation flow from these.

For men must not only look upon the capital letters of this nymph, but they must read the whole context, and reverence
rence of it, they must look to every jot, and Apex of it: for Heaven and Earth shall sooner pass away, than one jot, or Title of this Law shall vanish.

They must not only gaze upon two, or three Principles of the first Magnitude, but they must take notice of the lesser Celestial Sporades: for these also have their light, and influence.

They must not only skim off the Cream of first Principles, but whatsoever sweetness comes streaming from the Dug of Nature, they must feed upon it, they may be nourish'd with it.

Reason does not only crop off the tops of first Notions, but does to gather all the Flowers in Nature's Garden, as that it can bind them together in a pleasant Poff for the refreshment of itself and others.

Thus, as a Noble Author of our own does well observe, Totam serier Ethica et Notitia communis: All Morality is nothing, but a collection, and bundling up of Natural Precepts. The Moralists did but, as you may see, enlange the fringes of Nature's Garment; they are so many Commentators, and Expositours upon Nature's Law. This was his meaning, that it's Moral Philosophy, in quibus urbs patet, ut de usu et applicatione, that Philosophy, which is for the maintaining, and edifying of Humane Nature. Thus Nature's Law is frequently call'd the Moral Law. But the Schoolmen in their rougher Language make these several ranks, and distribution, of Natural Precepts, sic nata campana. First, there come in the front Principia Generalia, (as some call them) per se notarum, of, Horsillum est faciendum: Practum vivendum. Then follow next Principia particularia, & magis determinatae, ut, justicia est servanda, Deus est commenda: Vivendum est temperare. At length come up in the rear, Conclusiones evidenter illegata, que tamen cognosci sequuntur, ut, per discursum, ut, Mendum, Fatum, & si melius, prava esse.

These, though they may seem somewhat more remote, yet being fetched from clear, and unquestionable Premises, they have Nature's Seal upon them: and are thus far sacred, so as to have the usual privilege of a Conclusion, to be untouch'd, and undeniable.

For though that learned Author, whom I mention'd not long before, do justly take notice of this, that Discourse is the usual insolent to Error, and too often gives an open admission, and courteous entertainment to such falsities, as come disguis'd in a Syllogistical
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Logistical form, which by their sequent actions, windings, and gradual infusions, twine about some weak understandings: yet, in the nature of the thing itself, 'tis as impossible to collect an Error out of a Truth as 'tis to gather the blackest Night, out of the fairest Sunshine, or the sourest wickedness out of the purest goodness. A Conclusion therefore, that's built upon the Sand, you may very well expect its fall; but that, which is built upon the Rock, is impregnable, and immovable: for, if the Law of Nature should not extend itself so far, as to oblige men to an accurate observation of that which is a remove, or two distant from first Principles, 'twould then prove extremely defective in some such Precepts, as do most intimately, and intensely conduce to the welfare; and advantage of an Intelligent Being.

And these first Notions would be most barren, insipidious Speculations, unless they did thus increase, and multiply, and bring forth fruit with the blessing of Heaven upon them.

So that there is a necessary connexion, and concatenation between first Principles, and such Conclusions. For, as Saures saith, Veritas Principii consequentia in Conclusione: so that he, that questions the Conclusion, must needs also strike at the Principle. Nay, if we look to the notion of a Law, there is more of that to be seen in these more particular Limitations, then in those more universal Notions; for Lex est proxima Regula operationum. But now Particulars are nearer to existence, and operation, then Universals: and in this respect do more immediately bear, and direct the motions of such a Being. The one is the bending of the Bow, but the other is the bowing of the Arrow.

Saures does fully determine this in such words as these, Hac omnia Præcepta (he means both Principles, & Conclusions) præcune à Deo, Autore Nature, & potent. ad omnem finem, nimirum ad debitam conservacionem, & necessitatem perfectionem, San felicitatem Humana Nature.

This Law of Nature, as it is thus branch'd forth, does bind in foro Conscientiae; for as that Noble Author, (whom I more then once commend before) speaks very well in this: Natural Conscience, 'tis Centrum Notiarum communium, and is a kind of Sensus communis in respect of the inward Faculties, as that other is in respect of the outward Senses. Tis the competent Judge of this Law of Nature: 'tis the natural Puls of the Soul, by
by the bearing, and motion of which, the state, and temper of men is discernable. The Apostle Paul thus felt the Heavens pulse, and found their Consciences sometimes accusing them, sometimes making Apology for them. Yet there's a great deal of difference between Natural Conscience, and the Law of Nature; for (as the Scholemen speak) Conscience, 'tis Dictatum Præceptum in particular, 'tis a profession, and application of this Natural Law, as Providence is of that eternal Law.

Nay, Conscience sometimes does embrace onely the shadow of a Law, and does engage men, though erroneously, to the observa-
tion of that, which was never dictated by any just Legislative power. Nor is it content to glance onely at what's to come, but faux-like, it has a double aspect, and so looks back to what's past, as to call men to a strict account for every violation of this Law:

Which Law is so accurate, as to oblige men not onely ad actum, but ad medium also: it looks as well to the inward form, and manner, as to the materiality, and bulk of outward Actions: for every Being owes thus much kindnèss, and courtesy to it self, not onely to put forth such acts, as are essential, and intrinsic to its own welfare; but also to delight in them, and to fulfill them with all possible freeness, and alacrity, with the greatest intenso, and complacency. Self-love alone might easily constrain men to this natural obedience. Humane Laws indeed rest satisfied with a visible, and external obedience; but Natures Law darts it self into the most intimate Essentials, and looks for entertainment there.

You know, that amongst the Moralists onely such acts are esteem'd Actus Humani, that are Actus Voluntarii. When Nature has tun'd a Rational Being, she expects, that every String, every Faculty should spontaneously, and cheerfully sound forth his praise.

And the God of Nature, that has not chain'd, nor fetter'd, nor enslav'd such a Creature, but has given it a competent liberty, and enlargement, the free diffusion, and amplification of its own Essence, he looks withall, that it should willingly consent to its own happiness, and to all such means, as are necessary for the accomplishment of its choice; and that it should totally abhor whatsoever is destructive, and prejudicial to its own Being, which
which if it do, 'twill presently embrace the Law of Nature, if either it loves its God, or it sells the command of its God, or the welfare of itself.

Nay, the Precept of this Natural Law are so potent, and triumphant, as that some acts, which rebel against it, become not only illicit, but crimes, as both the Scholastic, and Lawyer observe, they are not only irregularities, but mere nullities: and that either ob defectum Potestatis, & Incapacitatem Materie; as if one should go about to give the same thing to several Persons, the second Donation is a Moral Necessity: or else Proper perpetuum rei Indecentium, & Turpitudinis durans est, as in some anomalous, and incestuous Marriages. And this Law of Nature is so strict, as that 'tis not capable of an Exception, which the Lawyers call Emendatio Legis: but there is no mending of Essences, nor of Essential Laws, both which consist in Puncto, in Individuili; and so cannot Recipere magis & minus: nor is there any need of it; for in this Law there's no Rigor at all, 'tis pure Equity, and so nothing is to be abated of it. Neither does it depend only amente Legislatoris, which is the usual Rule of Mitigation, but 'tis conversant about such acts, as are heri et alii, most intrinsically, and inseparably.

Yet notwithstanding this Law does not refuse an Interpretation, but Nature herself does gloss upon her own Laws, as in what circumstances such an act is to be esteemed Murder, and when not, and in many other Branches of Nature's Law, if there be any appearance of intricacy, any seeming knot, and difficulty, Nature has given edge enough to cut it asunder.

There is another Law bordering upon this Law of Nature, Jus Gentium, Juri Naturalis, propinquue, & consanguinem; and this Jus Medii quodam inter Jus Naturale, & Jus Civile. Now this Jus Gentium is either per similitudinem, & concomitaniam, when several Nations, in their distinct conditions, have yet some of the same positive Laws: or else (which indeed is most properly Notulissimum) per communicationem, & Societatem, which, as the learned Grotius describes, Ab omni re voluuntarie, genere, voluntate viam obligandi acceptis; that is, when all, or many of the most refined Nations, uniting, and clustering together, do bind themselves by general compact, to the observance of such Laws, as they judge to be for the good of them all; as the Honourable
entertainment of an Embassadour, or such like.

So that 'tis

tis humanum non scriptum. 'Tis copula Blu, et

yet... For, as Justinian tells us, Us us exigenti, et Humanis necessi-
tatibus, Gentem humana quadam sibi jura confitentur. Whereas
other Humane Laws have a narrower Sphere, and compass, and
are limited to such a state, which the Orator styles Leges populares,
the H. brevis call their positive Laws 휆_thumbnail, sometimes 휆_thumbnail_thumbnail,
though the one do more properly point at Ceremonials, the other
at Judicials. The Septuagint render them inαι, some others
call them μαθησιδιαονες as they call Natural Laws ἔνα, which
the Hellenists render αρκασια. But, according to the Greek
Adam, these are termed μαθησια, and the others μαθησιαι.

Now, though the formality of Humane Laws do flow imme-
diately from the power of some particular men; yet the strength,
and firmness of these Laws is founded in the Law of Nature: for
Nature does permissively give them, leave to make such Laws, as
are for their greater conveniences, and when they are made,
and whilst they are in their force, and vigour, it does obliges, and
command them not to break, or violate them: for they are to
esteem their own consent, as a sacred thing: they are not to contra-
dict their own Acts, nor to oppose such Commands, as ex parte
were fram'd, and constituted by themselves.

Thus much for the Law of Nature in general. We must look
in the next place to that Lamen Nature, that Candle of the Lord,
by which this Law of Nature is manifested, and discovered.

CHAP. VII.

How the Law of Nature is discovered, not by
Tradition.

GOD, having contrived such an admirable, and harmonious
Law for the guiding, and governing of his Creature, you
cannot doubt, but that he will also provide sufficient means for the
discovery, and publishing of it: Promulgation being pre-re-
quired, as a necessary condition, before a Law can be valid, and
vigorous.
Light of Nature.

vigorous. To this end therefore he has set up an Intellectual Lamp in the Soul, by the light of which it can read this נֶאֶו הּ יִשְׂרָאֵל, and can follow the Commands of its Creator.

The Scholemen, with full, and general consent, understand that place of the Psalmist of this Lumen Naturale; and many other Authors follow them in this too securely. Nay, some Critical Writers quote them, and yet never chide them for it. The words are these, ἐπάνω ἐν τῇ ἐναρκτῇ Κυρίων. But yet they, very ignorantly, though very confiden tly, render them, Signatum est super nos lumen vultus tuus: and they do as erroneously interpret it of the light of Reason, which (say they) is Signaculum quoddam, & impressio impressio lumen in Anima. So much indeed is true; but it is far from being an Exposition of this place. Yet perhaps the Septuagint mis-led them, who thus translate it: ἐπάνω ἐν τῇ ἐναρκτῇ Κυρίων, but Aquila, that had a quicker eye here, renders it ἐπάνω, and Symmachus ἐπάνω τοῦ Κυρίου.

The words are plainly put up in the form of a Petition to Heaven, for some smiles of love, for some propitious, and favourable glances, for God’s gracious presence, and acceptance. And they amount to this sense: If one Sun do but shine upon me, I shall have more joy, than worldlings have, when all their Stars appear.

But to let these pale with the Errors of their Vulgar Latine, I meet with one more remarkable, and of larger influence: I mean that of the Jews, who (as that worthy Author of our own, in his learned Book De Jure Naturali secundum Hebraeos, makes the report) do imagine, and suppose, that the Light of Nature shines only upon themselves originally, and principally, and upon the Gentiles only by way of participation, and dependance upon them: All must light their Candles at the Jewish Lamp. Thus they strive, as much as they can, to engraft, and monopolize this Natural Light to themselves; onely it may be sometimes, out of their great liberality, they will distribute some broken Beams of it to the Gentiles. As if these λόγοι τίνις these Precepta Nonchidarium had been lock’d up, and cabinetted in Noah’s Ark, and afterwards kept from the prophane touch of a Gentile: as if they had been part of that Bread, which our Saviour said was not to be cast unto Dogs, and therefore they would make them glad to eat of the Crumbs, that fall from their Master’s
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Ster's Table: as if they onely enjoyed a Goosen of Natural Light, and all the rest of the world were weighted in most palpable, and unavoidable Darkness: as if the Sun shine'd onely upon Canaan: as if Canaan onely flow'd with this Milk, and Honey: as if no drop of Heaven could fall upon a Wilderness; unless an Israelite be there: as if they had the whole impression of Nature's Law: as if God had not dealt them with every Nation: as if the Heathen also had not the knowledge of this Law. 'Tis true, they had the first Beauty of the rising Sun, the first peeping out of the Day, the first dawning of Natural Light: for there were no other, that it could then shine upon: but do they mean to check the Sun in its motion, to stop this Giant in his race, to hinder him from scattering rays of Light in the world? Do they think, that Nature's Fountain is enclosed, that her Well is sealed up, that a Jew must onely drink of it, and a Gentile must die for Thirst? Or but they tell you they are נֵסָנוּ בַּעֲדֵי אָדָם, a Darling, and peculiar Nation.

We shall fully acknowledge with the Hebrews, נְעַפְּרָה וְנְעַפְּרָה, though not in respect of Natural Light, which, doubtlesse, is planted by Nature in the heart both of Jew, and Gentile; and shines upon both with an equal, and impartial Beam. And yet this must not be denied, that the Jews had even these. Natural Notions, much clarified, and refined from those clouds, and mists, which יִזְרָפָה Original Sin had brought upon them; and this by means of that pure, and powerful Beam of heavenly Truth, which shined more peculiarly upon them. Those Laws, which Nature had engraven in Adam's heart, upon the Tables of their Hearts; Sin like a Mole, had eaten, and defaced (as in all other men it had done) but in them those fugitive Letters were call'd home again, and those many Lacunas were supplied, and made good again by comparing it with that other Copy (of God's own Writing) which Moses received in the Mount; and besides, they had a great number of revealed Truths discover'd to them, which were engraven indeed upon the Stock of Nature, but would never have grown out of it: so that this second Edition was Autorior also, as well as Emandator; but yet, for all this, they have no greater a portion of the Light of Nature, then all men have. Thus Christians also are נֵסָנוּ בַּעֲדֵי אָדָם, and yet in respect of their natural condition, have no more then others.
Light of Nature.

Now, if the Jews have so many privileges, why are not they content? Why do not they rest satisfied with them? Why will they thus be claiming, and arrogating more than their due?

Are they the first-born, and have they a double portion, and do they envy their younger Brethren their Birth, and Being? Have they a bright, and eminent Sunshine, and do they envy a Gentile the Candle of the Lord?

No (as that learned Author tells us) they will grant, that the Gentiles had their Candle, and their Torch; but it was lighted at the Jews' Sun. They must have some Bottles of Water to quench their thirst; but they must be fill'd at their streams, in all Excellency, and all the streams of Hebræus.

But truly, if they were at their disposing, there be some that will question, whether they would let them sip at their Fountain, or no; whether they would let them light a Candle with them, or no. Yes (may some say) Pythagoras lighted his Candle there, and Plato lighted his Candle at theirs.

But what did they borrow common Notions of them? Did they borrow any Copies of Nature's Law from them? Was this New and sole & only some Jewish Manuscripts, which they translated into Greek? Can Pythagoras know nothing, unlesse by a present observation a Jew's Soul come, and inform him? That Pythagoras should be circumcised, by persuasion of the Jews, is not impossible, but that he could not know how to forbid Blasphemy, without the Jew's Teachings, deserves a good Argument to prove it.

If they will but attend to Pythagoras himself, they shall hear him resolving these first Notions of his, and others, into Nature's bounty, and not into the Jews courtships for thus he sings:

And Hierocles, in his Comment (which is as golden as Pythagoras his Perses) does thus paraphrase upon his meaning: And these principles, which he does call here καὶ πολλά, he does not long after stile his courtshipsSpecies of his own; for which he was never beholding to the Jews. He'll tell them, that he has many Spermatical Notions, that
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that were never of their sowing: many vigilant sparks, that were never of their striking, or kindling. He'll but set his Reminiscence on work, and will visit his old acquaintance, recall many ancient Truths, that are now slip out of his Memory, and have been too long absent.

And surely Aristotle never thought, that his Basha Tabula could have nothing printed upon it, till a few gave it an Imprimatur: he little imagined, that the Motion of his Soul depended upon these Oriental Intelligences.

Therefore, if they please, they may spare that pretty Story of theirs, which that Learned Author, whom I have so often recommended, does acquaint us with, but yet withall esteems it fabula how, of Simon the Chief, the High Priest, reading of Lectures to Aristotle, a little before his death, of the Immortality of the Soul, and the reward, and punishment, which are reserved for another life; and that so powerfully, as that he convinced him, and conversed him.

But certainly that brave Philosopher could easily spy our Immortality stamp'd upon his own Soul, though such a Monitor had been absent, and did know long before that time by the improvement of his own Intellects, that he must give an account of his Being, and Operations to his Or ism.

What means then that voice of the Oracle,

\[\text{O} \text{μη ηλικήν οὐρανός θάνατος καὶ ζωής.}\]

A true and intelligible Oracle of God.

Truly, the Oracle here is not so obscure, but that you may easily perceive, that by θανάτος it did not mean Intelligens, which is ζωή, but only Sapiens, which is ζωή. Now, why they had more of this, the Apostle will give you the best account of it: "Or οὐκ ὠνήστε ὑπὸ τῆς θεοῦ, ἐπεί οἱ ἰδίοι ἦσαν ὑπὸ Θεοῦ, because they had a better Oracle to consult withall, then this was.

Yet surely neither Jew, no Gentile need go to an Oracle to enquire of common Notions. But in respect of these, that Anonymus Author of the Life of Pythagoras speaks an unquestionable Truth, "Our θεον ἐστὶ θάνατος, οὐκ ἁπάντων, οὐκ ἡμῖν ἐστι τὸν Ἀθηναῖον, ἢν ἐν οἷς ὁ θεος λεγέται." that is, The Athenians had not an adventitious, and precarious kind of knowledge; but that Nature, which gave them Being, gave them Education also; As her womb bare them,
them, so her Breasts gave them suck: As they were "Auiςιναωείν, so likewise "Αυραίοναομα.

But you shall hear a bragging, and dating Egyptian tell you, "Ενώναι ὥρα νὶς ὧν οἱ Εὔγειες ἦσαν Βοίων. The Greeks were always Bores in knowledge. Grant that they were Children; yet cannot they suck at Nature's Dug? Cannot they read Nature's Alphabet, unleas a Jew come with his Jesus, and teach them?

Howe're, the Egyptian has little Reason to triumph; for, to be sure, if there be any light in Egypt more then this of Nature, they may thank Israelites for it: if there be any corn in Egypt, they may thank Joseph for providing of it. These, if any, lighted their Candle at the Israelites, and receiv'd more precious Jewels from them, then ever they were rob'd of by them.

This indeed must be granted, that the whole generality of the Heathen went a gleaning in the Jew's fields. They had some of their grapes, some care of Corn, that dropp'd from them. Pythagoras, and Plato, especially, were such notable gleaners, as that, they stole out of the very Sheaves, out of those Truths, that are bound up in the Sacred Volume. Yet all this while they ne'er stole first Principles, nor Demonstrations: but they had them inward, and needed not to take such a long Journey for them.

Give them unto the Jew the things of the Jews, and to the Gentile the things that are the Gentiles; and that, which God has not common, call not thou peculiar. The Apostle Paul's Question is here very reasonable: "Is ισιοδικος θεος ἑαυτος, οἶδα ὁϊδομεν, υπό, εἰμὶ ὑμεῖς;"

There was never any partition-wall between the Essence of Jew, and Gentile; Now the Law of Nature 'tis founded in Essentials. And that, which is inconsistent to that Rational Nature, which is in a Jew, is as opposite, and disagreeable to the same Nature in a Gentile; as that good, which is suitable, and proportionable to a Jew in his Rational Being, is every way as intrinsic to the welfare of a Gentile, that does not differ essentially from him. So likewise for the promulgation of this Law, being it does equally concern them both, and equally obliges them both; it is also by Nature equally publish'd, and manifestly to them both. So that what the Apostle speaks in respect of the freeness of Evangelical Light, we may say the very same in respect of the commonness of Natural Light; "Οὐκ ἐστιν ἕνων ἡμᾶς ἔνα τελεῖος, ἀλλὰ πᾶσαι ἐν τῷ ἔργῳ πιστικῷ, ἡφασθή.]
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but all these are one, in respect of Nature, and Nature’s Law, and Nature’s Light.

CHAP. IX.

The Light of Nature.

This Law of Nature, having a firm, and unshaken Foundation in the necessity, and convenience of its materials, becomes formally valid, and vigorous by the mind, and command of the Supreme Law-giver. So as that all the strength, and nerves, and binding virtue of this Law are rooted, and fasten’d partly in the excellency, and equity of the commands themselves: But they principally depend upon the Sovereignty, and Authority of God himself, thus contriving, and commanding the welfare of his Creature, and advancing a Rational Nature to the just perfection of its Being. This is the rise, and original of all that obligation, which is in the Law of Nature. But the publishing, and manifestation of this Law, which must give notice of all this, does flow from that heavenly Beam, which God has darted into the Soul of Man; from the Candle of the Lord, which God has lighted up for the discovery of his own Laws; from that intellectual eye, which God has fram’d, and made exactly proportionable to this Light.

Therefore we shall easily grant, that the obligation of this Law does not come from this Candle of the Lord; and others, I suppose, will deny, that the Manifestation of this Law does come from this Candle of the Lord, that the promulgation of this Law is made by the voice of Reason.

In order of Nature, this Law, as all others, must be made, before it can be made known, Entity being the just root & bottom of Intelligibility. So that Reason does not see, or feel, but only susside: as a Candle does not produce an Object, but only present it to the eye, and make it visible. All Verisic, but the glofe of Entity: there’s a loving Union, and Commonion between them, as soon as Being is, it may be known.
So that *Reason* is the *Pen*, by which *Nature* writes this Law of her own compoing. This Law, 'tis publish'd by Authority from Heaven, and *Reason* is the *Prinier*. This eye of the *Soul*, 'tis to spy out all dangers, and all advantages, all conveniences, and disconveniences in reference to such a *Being*, and to warn the *Soul* in the Name of its *Creator*, to fly from such irregularities, as have an intrinsical, and implacable malice in them, and are prejudicial, and destructive to its *Nature*; but to comply with, and embrace all such acts, and objects, as have a native complinse, and amiable nature, and are for the brightning, and ennobling of its *Being*.

Hierocleis does most excellently set forth this, whilst he brings that golden verse of Pythagoras to the Touch-stone.

*κοινωνίαν τού ὄραντες οὐκ ἠθέλοντος*; το ἄρτους το ναόν ἐκεῖ εὐλαβεῖται. Χι θίναν ἀληθῶς, συμπρόοντες τῇ ἐκείνῃ ἡμείς ἡμείς. His meaning is this: 'there is a kind of a Canon-Law in the essences of men, and a Rational Tuning all their faculties according to those Lessons, which *Nature* has set: it does *κοινωνίαν* with a most grateful and harmonious Life, pleases both it self, and others. So, whilst he weights that other golden Verse in the Balance, he speaks very high,

Balinus *κρίνεις τὸν κόσμον μη νὰ ἀπελευθηται*.

he gives us this learned accipt of it: *ἄρτος ἐστὶ δρῶν σοφίσμα*; οι *Θεοί* ἀπελευθητον τον το ἀπελευθητον γεγονῄς, εὐκρίνειας διὰ πρωτομαχίας, ταῦτα βλάβει, ἂν οὖν ἂν ἄρτους. *κοινωνίαν* συμπροέδρου, ἂν ἄρτος τον ἄρτον πρωτομαχίας. οἱ *Θεοί* ἀπελευθητον τον το ἀπελευθητον γεγονῄς, ἂν οὖν ἂν ἄρτος βλάβει. οἱ *Θεοι* τον ἄρτον πρωτομαχίας ποτε τον ἄρτον, ἂν οὖν ἂν ἄρτος, ἂν ἂν ἂν, ἂν ἂν ἂν, ἂν ἂν ἂν, ἂν ἂν ἂν, ἂν ἂν ἂν, ἂν ἂν ἂν, ἂν οὖν ἂν ἂν ἂν. Which I may thus render: To obey Right Reason, 'tis to be persuaded by God himself, who has furnished, and adorned a Rational Nature with this intrinsical, and effemial Lamp, that shines upon it, and guides it in the waies of God, so, as that the Soul and its *Creator* become perfect Unions, and being blesse'd with the light of his Countenance, 'tissears all its motions, and actions, with much security, and happiness. But, if this Lamp of Reason be darkned, and obscured, the Soul presently embraces a Cloud, and courts a Shadow; the blackest, and moost palpable. Atheism, and Wickedness must needs cover the face of that Soul, that starts back, and
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apostatizes from its God, and its Reason. Where you cannot but
take notice, that he calls the light of Reason, Oint 
which is an expression very parallel to this of Solomon, The Candle
of the Lord.

That wise Heathen, Socrates, was of the very same mind, in
whose mouth that speech was so frequent, and usual, 'ουδεὶς γὰρ
ποιησις αἰτήν τοῦ ἰσθήμων,' 'Tis in vain to toil anything, but that
which Reason tells you has the Seal of God upon it. Thus that
Heathen Orator, very fully, and Emphatically, 'Nos Legem bonam
nam a mala, nullâ aliâ, nisi Naturali normâ, dividere possimus,
Nec simul imm; & Injuria à Naturajudicantur, sed omnino omnia
Honesta, & Turpia. Nam & communis Intelligentia ne Bis
Res notas efficit, ea quae in animis nostris inchoaviit, ut Honesta in
virtute ponatur, in vitio Turpia. That is, Nature has distin-
guished Good from Evil, by these indelible stamps, and impressions,
which she has graven upon both; and has set Reason, as a compe-
tent Judge, to decide all Moral Controversies: which by her first
seeds of Light plainly discovers an honourable Beauty in Goodness,
and an inseparable Blos in Wickedness. Hence the three ὑγιὴν,
ζωὴν καὶ ἀλήτρα, are esteem'd equivalents by
that Emperor, and Philosopher, Marcus Antoninus. But yet the
Jews will by no means yield, that there is light enough in the
States of Reason, to display Common Natures; for they look upon
it, as a various, and unsatisfactory light, mix'd with much: Shad-
ow, and Darkness, labouring with perpetual insolvency, and uncer-
sainty. What, are first Principles become so mutable, and trea-
erous? Are Demonstrations such fortuitous, and contingent
things? Had I met with this in a fluctuating Academick, in a
rowing Sceptick, in a Sextus Empiricus, in some famous Pro-
fessor of Doubts, I should then have look'd upon it, as a toler-
able expression of their trembling, and flinching opinion. But how
come I to find it among those Divers into the depths of Know-
ledge, who grant a certainty, and yet will not grant it to Reason?
I would they would tell us then, where we might hope to find
it. Surely not in an Oriental Tradition, in a Rabbinical Dream,
in a dusty Manuscript, in a remnant of Antiquity, in a Bundle of
Testimonies; and yet this is all you are like to get of them: for
they tell you this Story, that these Natural Precepts; sum in ipsis
verum initia, sum in ca, que fuerat Diluvii, instaurations, Hu-
mano
Light of Nature.

 mano generi ipsa sanctissima Namini voce suisse imperata, atque ad Posteros per Traditionem solis inde manasse; that is, that "These Commands were proclaimed by the voice of God himself, first to Adam in the first setting out of the World; and then they were repeated to Noah, when there was to be a reprinting, and new Edition of the World after the Deluge; and thus were in way of Tradition to be propagated to all Posterity. O rare and admirable foundation of Plerophory! O incomparable method, and contrivance to find out certainty, to raise our first Principles, to pluck down Demonstrations, to demolish the whole structure, and fabric of Reason, and to build upon the word of two or three Hebrew Doctours, that tell you of a voice, and that as confidently as if they had heard it, and they are entrusted with this voice, they must report, and spread it unto others, though they do it, like unfaithful Echoes, with false and imperfect rebound!

This is to tell you, that Men have no Candle of the Lord within them; but only there must be Traditio Lampadis, a general, and publick Light, that must go from one hand to another. This is to blot out the New  yeeres, to leave our Canonical Scripture, and to give you Apocrypha in the room of it. 'Tis to set a few in the chair, dictating the Law of Nature, with the very same Infallibility, that the Pope promises himself in determining all points of Religion. Therefore some it may be will have recourse to such an Intellectus Agent, as must clear up all things.

Now this is another Oriental Invention; for those Arabian Writers, Averrhoes, and Avicen, did not look upon the spirit of a man, as the Candle of the Lord; but must needs have an Angel to hold the Candle to enlighten men in their choicest operations. Nay, Averrhoes will allow but one Angel to superintend, and prompt the whole species of Mankind; yet Zabarel questions, whether his bounty will not extend to two, the one for an Intellectus Agent, the other for an Intellectus Patiens.

To be sure, Averrhoes fancied Man, as the most imperfect, and contemptible Being that could be, totally dependant upon an Angel in his most essential workings; the whole Sphere of his Being was to be mov'd by an Intelligence. He fancied him a Ship steer'd only by an Angel; he fancied him a Lute, that made no Musick, but by the touch of an Angel. It had been well, if his Genuis would have mov'd him a little better. It had been well, if his Pich would
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would have kept him from making shipwreck of Reason; if his Intelligence would but have mov'd his Head a little more harmoniously. But by this, if he had pleas'd, he might have perceiv'd, that there were pluralities, and differences of Understandings, because there were so few of his mind. Yet Plutarch, and Thelotius, that were his Seniors, had more than a tincture of this Errour, and look'd upon this No nominum, as if it had been Sed quidam incorporeus, multorum, ante occident, sed semper, et ubique omnibus present.

Which Notion Cardan prosecutes so far, as that he falls into this most prodigious Conceit, that this Intellectus Agens does offer its light, and assistance to Sensitive Beings also; but that the curiosithness of the matter will not receive, and entertain such pure irradiations: for thus he speaks; Eundem Intellectum stam beluis immine, easque amire: at ipsi non patet Aditus, propter materia ineptudinem; igitur hominem imbus irradiare, circum bellus existium collucere. Neque alia hominis Intellectum ab Intellecto differre belluatum. Idecirco bellus ea omnia habere inchoa, qua in homine perfecta sunt. But Scaliger has sufficiently corrected him for this brutish Tenet; so that I shall need only to add this. Cardan's Intellectus Agens was so familiar, as that some question, whether he were a good Angel, or no. Nay, some tell us, that he was left him for an Inheritance, shut up in a Ring, enclosed in a golden Circle, a goodly Sphere for an Intelligence to move in. But there were many others also enamou'd with this opinion of an Intellectus Agens; the Platonists were excessively inclinable to it, and were always so much conversant with Spirits, which made their Philosophy ever question'd for a touch of Magic. Nay, Scaliger tells us of some others, that will have this Intellectus Agens to be captured, & Author Consiliorum omnium, the Conriderer of the rarest and wittiest Inventions, the Author of Guns, of Clocks, of Printing, of the Pyxis Nautica, Materiale, verum Intellectum esse quasi Uela in vitruum, & Beneficiarum illius.

The Jews especially admire, and adore the influence of an Intellectus Agens: and, not forgetful of their Primogeniture, and Priviledges, but being always a conceited, and a bragging generation, they would fain persuade us, that God himself is their Intellectus Agens; but to the Gentiles he sends
sends only an Angel to illuminate them.

The Jews indeed sometimes call every faculty an Angel, as one of the best amongst them, Maimonides, tells us, but yet here they properly mean an Angelical Being, distinct, and separate from the Soul, and just according to Aristotle's Determination, the lowest Intelligence, Ultimus motor celestium. Their own Intellectus Agens they call נַעֲרֵי-שָׂנָה, and רַוְיָן, the presence, and power of God dwelling in the understanding; the influence of it they term יָשָׁה, as the formentioned Maimonides observes, that is, a copious, and abundant supply of Light shining upon the Mind. According to which they understand that place of the Psalmist, בַּפַּレベル נַעֲרֵי-שָׂנָה, in imagine videmus lumen; which the Scholemen more truly expound of the Lumen gloria in the Beatific Vision, though it may reach also to that joy, and delight, which Saints have in communion with God here.

Amongst freethinkers, and more modern Writers, Zabarel is very intenlive, and zealous for this, that God himself is the Intellectus Agens of the Soul: but, being a most humble, and devoted servant to Aristotle, he can by no means Quiet, and content himself, unless he can shew the world, that his Master was of the same judgment.

This makes him to suborn two, or three Testimonies, or at least, to tamper with a place or two, and then bravely to conclude; that, without doubt, was the mind of the Philosopher, which is not only against the whole stream of other Interpreters, but against the known, and orbid of Principles of him, that was wiser, then to countenance such a vanity.

It should seem by that eminent Writer of our own, that Sir 
Bacon was of the same mind too, for whose words these are quoted, amongst many others, out of an Oxford Manuscript: Deo respectu animae, et Sola respectu Dei, temporali, & Angeli sunt Stella. Now what Angels they were, that this Roger Bacon fixed his eye upon, whether they were not fallen Stars, let others examine. I should think, that Cardan's Intellectus Agens, and his were both much of the same colour.

But this you may perceive in him, and the rest of the great Pleaders for an Intellectus Agens, that they found all their Arguments in a pretty formidableness of an Eye, and Light, and Colours, as if this were some inconquerable Demonstration; whereas that
great Master of Subtleties, whom I have more than once nam'd before, has made it appear, that the whole Notion of an Intellectual agent is a meer fancy, and superfluary. Yet this may be granted to all the forementioned Authors, and this is the onely spark of Truth, that lies almost buried in that heap of Errors; That God himself, as he does supply every Being, the Motion of every Creature with an intimate and immediate concourse every way answerable to the measure, and degree of its Emissys, so he does in the same manner constantly assist the Understanding with a proportionable Co-operation. But then as for any such Irradiations upon the Soul, in which that shall be merely present, God indeed, if he be pleas'd to reveal himself in a special, and extraordinary manner, he may thus shine out upon it, either immediately by his own light, or else drop Angelical Influence upon it: but that this should be the natural, and ordinary way, necessarily required to Intellectual workings, is extremely prejudicial to such a noble Being, as the Soul of man is, to which God gave such bright participations of himself, and stamp'd his Image upon it, and left it to its own workings, as much as any other created Being whatsoever. Nay, as Scaliger does most confidently object it to Cardan, you will not have one Argument left, by which you can evince the Immortality of the Soul, if you shall resolve all the excellency of its Being, and Operations into an Intellectual agent really distinct from it.

But then to make this no mere, and unworthy, onely the various Aspects, and different relations of the same Soul, is but a weak and inexpressible device, and, if we were Aristotle's, to be sure twas none of his Master-pieces: for 'tis built upon, I know not what Phantasms, and false Appearances.

Whereas those Species, and Colours, those Pictures and Representations of Being, that are seen before an Intellectual Eye, carry such a light, and beauty in themselves, as may justly engross them with the Understanding: And though some tell us, that they have too much draspe, and impurity, that they are too muddy and sepulchral, not proportionable to the purity of a reasonable Soul; yet let them but think of those manyFlowers they have gone through, those doublePrintings, and clarings, that they have had from so many persplications: and withall they may know, that the Understanding can drink in the most pure, and flowering part of the Species
Light of Nature:

Species, and can leave the dregs at bottom. Have you not thus often seen a Seal stamping it self upon the Wax, and yet not communicating the least particle of matter, but only leaving a form, and impression upon it?

However, there is as much proportion between these Species, and an Intelligens Patients, as between these, and an Intelligenes Agent. Nay, there is more proportion between these Species, and the Understanding, then between the Soul, and Body, which yet are joined, and married together in a most loving, and conjugal Union.

CHAP. X.

Of the Consent of Nations

Though Nature's Law be principally proclaimed by the voice of Reason, though it be sufficiently discover'd by the CANDLE of the Lord, yet there is also a secondary, and additional way, which contributes no small light to the manifestation of its mean the Harmony, and just consent of Nations; who, though there be no commotion, nor ordinance, no communion, nor commerce, nor consent between them, yet they do easily, and spontaneously conspire in a dutiful observation of the most radical, and fundamental Laws of Nature.

So that, by this pleasant consort of theirs, you may know, that the same Nature did une them all. When you see the same prints and impressions upon so many several Nations, you easily perceive that they were stamped communis Sigillo, with the same publick Seal. When you see the very same seeds thrown in such different soils, yet all increasing, and multiplying, budding, and blossoming, branching out, and enlarging themselves into some fruitful expressions; you know then, that 'tis Nature's hand, her bountiful, and successful hand, that scatter'd such seminal Principles amongst them; you presently know, that 'tis no enclosed way, 'tis a Via Regia, in which you meet with so many Travellers, such a concourse, and confluence of a People.

Amongst
Amongst many others, the learned Grotius is full, and express for searching out the Law of Nature in this manner.

You shall hear his own words, which he speaks in that excellent work of his *De Iure Belli & Pacis*. *Estis aliud iuris Naturalis probatis sedrum ab eo, quod prius est: sedrum ab eo, quod posterius: quarium probandi Rationem illa subtilior est, hac popularior. A priori, si offendatur Rei alicujus convenientia, aut disconvenietia, necessaria cum Natura Racionali, ac Sociali. A posteriori vero, si non certissima fide, certe probabili admodum, juris Naturalis esse colloquent id, quod apud gentes omnes, aut moraliorem omnes, tale esse creditur. And he does annex this reason of it; *Universalis effectus Universalem requirit causam*. When you see such fresh springs, and streams of Justice watering several Kingdoms, and Nations, you know, that they are participations of some rich Fountain, of a vast Ocean. When you see so many Rays of the same Light, shooting themselves into the several Corners of the world, you presently look up to the Sun, as the glorious Original of them all.

Let me then a little vary that place in the Acts of the Apostles: You may hear every man in his own Language, in his own Dialect, and Idiom, speaking the same works of Nature: Parthians, and Medes, and Elamites, and the Dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, in Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, you may hear them speak in their Tongue the wonderful works of God, and Nature.

For whatsoever is Natural, and Essential, is also Universal in order to such a Species. The Philosopher speaks to this very pertinently; *τὸ εὐθὺς ἑκατον, ή ποιεῖν τὸ αὐτὸν ἐπιτηδεῖον, ἄνθρωπος τὸν μὲν ή ὁμοιόμορον, τὸν δὲ Πηρσίων καθόδιον*. That is, "Whatever is Natural is immovable, and in the same manner perpetually energetic: as fire does not put on one colour amongst the Grecians, and paint its face otherwise among the Persians; but it has always the same ruddiness, and purity, the same zeal, and vehemency.

As Nature shews choice variety, and Needle-work in this, in that the works every Individuum with several flourishes, with some singular and distinguishing notes: So likewise the plainly aspires to
to concord, and unity, whilst the knots all together in a common, and peculiar identity. Not only in the faces of men, but in their Being also, there is much of Identity, & yet much of Variety.

You do not doubt, but that in all Nations there is an exact likeness, and agreement, in the fabric, and composition of mens Bodies, in respect of Intelligens; excepting a few Monsters, and Heteroclitics, in Nature: nor can you doubt, that there is the very same frame, and constitution of mens spirits, in respect of Intelligens; unless in some prodigious ones, that in the Philosopher's Language are "anartimata avitos." As face answers face, so does the heart of one man the heart of another; even the Heart of an Athenian the Heart of an Indian.

Wherefore the Voices, and Suffrages, of Nature, are no contemptible things. Quint. 5. 9. 2. Rursus, ut nunquam, quia non est animus, "as the Poet sings. This was the mind of that grave Moralists, Seneque: as appears by that speech of his, Apud nos veritas argumentum est omnibus videri. But the Orator is higher, and fuller in his expression; Omnis animal in re, Consensus omnium Gentium, Lex: Nature putanda est. And that other Orator, Quintilien, does not much differ from him in this, Præcertis habemus ca, sive communi opinione concensus est. Or if the judgment of a Philosopher be more potent, and prevalent with you, you may hear Aristotle telling you, Natura est artificium potentissimum in hominum spiritibus. You may hear Heraclitus determining, that Χρήστος είναι ευθύς, an excellent verbum of Truth; and therefore he was, wont to lay down this for a Maxime, θέλετε γενέσθαι πιστοῖς; which may be rendered, Vox Populi, vox Dei: yet, upon this condition, that it be took with its due restrains, and limitations. If you would have a sacred Author sets his foot to all this, Terrulian has done it, Quad. apud munera mundi, non est erratum, sed trahatum.

Surely, that must needs be a clear convincing light, that can command respect, and admiration from all beholders; it must be an Orient Pearl indeed, if none will trample upon it. It must be a conquering, and triumphant Truth, that can stop the mouths of Gau-sayers, and pass the world without contradiction; surely that's pure Gold, that has been examin'd by so many several Touchstones, and has had approbation from them all: certainly, 'tis some transcendent beauty, that so many Nations are enamour'd withall.
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'Tis some powerful Musick, that sets the whole world a Dancing. 'Tis some pure, and delicious Relish, that can content, and satisfy every palace. 'Tis some accurate piece, that passeth so many Critics, without any Animadversions, without any Variae Lectiones. 'Tis an elegant Picture, that neither the eye of an Artist, nor yet a popular eye can find fault withall. Think but upon the several tempers, and dispositions of men; how curious are some? how censorious are others? how jealous, and malicious are some? how various, and mutable are others? how do some love to be singular? others to be contentious? how doubtful, and wavering is one? how jealous, and suspicious is another? and then tell me, whether it must not be some Authentical, unquestionable Truth, that can at all times have a Certificate, and Commendamus from them all.

Then look upon the diversities of Nations, and there you will see a rough, and barbarous Scythian, a wild American, an unpolish'd Indian, a superstitious Egyptian, a subtle Egyptian, a cunning Arabian, a luxurious Persian, a treacherous Carthaginian, a lying Creton, an elegant Athenian, a wanton Corinthian, a desperate Italian, a fighting German, and many other heapes of Nations, whose titles I shall now spare; and tell me, whether it must not be some admirable, and efficacious Truth, that shall so overpower them all, as to pass current amongst them, and be owned and acknowledged by them.

Yet, notwithstanding, as we told you before, that the obligation of Nature's Law did not spring from Reason; so much less does it arise from the consent of Nations. That Law indeed, which is peculiarly termed Necessariness, jus Gentium, has its vigour, and validity from those mutual, and reciprocals Compact, which they have made amongst themselves; but the meeting of several Nations in the observance of Nature's Law, has no binding, or engaging virtue in it any otherwise, then in an exemplary way; but yet it has a confirming, and evidencing power, that shows, that they were all obliged to this by some supreme Authority, which had such an ample influence upon them all. Thus you know the sweetness of Honey, both by your own taste, and by the consent of Palates too; yet neither the one, nor the other does drop any sweetness, or lusciousness, into the Honey-tomb. Thus you see the beauty, and glory of Light, and you may call most men in the World
Light of Nature.

World to be eyewitnesses of it; yet their several eyes add no gloss or influence to it, but openly take notice of it.

Man being ζωον πνευματικον, and ζωον άμείμμιον, as the Philosopher titles him, a sociable, and peaceable Creature; ευανεια, εµπνευσων ζωον, as that sacred Orator terms him, a congregating Creature, that loves to keep company, he must needs take much delight, and complacency in that, in which he sees the whole Tribe, and species of Mankind agreeing with him.

Why then do the Jews look upon the מנה with such a disdainful, and scornful eye, as if all the Nations, in comparison of them, were no more than (what the Prophet saith they are in respect of God,) as the drop of a Bucket, as the dust of the Balance, that cannot incline them one way, or other?

Do but hear a while how that learned, and much-honoured Author of our own does represent their mind unto you. Gentium (saith he) five omnium, five complurium opiniones, mores, constitutiones, mensura apud Hebraeos, in eo decernenda, quod justi esse velint. Naturale, seu Universale, locum habent medium. These are the Contents of that Chapter, which he begins thus. Quomadmodum ex aliorum animantium abibus, aut usui, aut aliquid Naturale deficiat, aut designari nolens Hebraei, ita necque ex aliorum, five omnium, five pliarum omnium Gentium usu, ac usui, de Jure Naturali, seu omnium Universali decerni volumus. It seems the Jews look upon the Gentiles, as if they differ'd specifically from them: as they do not search for the Law of Nature, amongst sensible Beings, so neither amongst other Nations.

But I had thought, that the Jewish Writers had promis'd the Heathens an Angel, an Intelligence, to irradiate, and illuminate them, and does he shine upon them no clearer? does he perform his office no better? They Jews told us, that they themselves were to inform them, and instruct them, and have they taught them their Lessons no better? They mention'd, a voice that came to Adam, and to Noah, and have they whisper'd it only in one another's ear? Why have they not proclaimed it to the rest of the world? How sad were the condition of the Gentiles, if they were to live upon the five-senses, and hypocrisy, that would strain them of Nature, plunder them of theirEssence, rob them of their first Principles, and Common Notions! But God has not left them, like Orphans, to such unmerciful Guardians. He himself has
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has took care of them, and has made better provision for them.

Now these several Nations are to be consider'd either in the common bulk, and heap of them; or else in the major part of them, or in the noblest, and most refined sort amongst them; either to move and to run, or to consider and reason.

If we take them in the fullest universality of them, then there is a worthi Anshour of our own faires finely: Ne olim, nec hodiernae, aut qualesquam, aut quoque fama, fuerintque, et ab aliquo fatis exploratum. Nor indeed is it at all material in respect of this, whether we know them, or not, but having the formal consent of so many, and knowing, that there is Par ratio riguorum, being that they have the same natural Engagements, and obligations upon them, we cannot justly distrust but that, if there should new Nations, nay, if there should new Worlds appear, that every Rational Nature amongst them would comply with, and embrace the several Branches of this Law: and as they would not differ in those things, that are so intrinsic to Sense; so neither in those, that are essential to the Understanding. As their Corporal eye would be able to distinguish between Beauty; and Deformity: so their Intellectual eye would as easily discern some goodness from some kind of wickedness.

But are there not many Nations of them, that live in the perpetual violation of Nature's Law? If you speak of the more Capital Lessons of this Nature's Law, you find no Nation so barbarous, but that it can read them, and observe them. Yet we heard of a Nation apostatizing from Common Notions, from these first Principles. But, if you mean the whole context, and coherence of Nature's Law, if you speak of these Demonstrations, that may be built upon these fundamental Principles, of those kindly Deductions, and Conclusions, that flow from these fountain-Notions, then this indeed must be granted; that, in the condemning sin of the Member, That so many of them imprison this Natural Light, and extinguish this Candle of the Lord.

There are many wild, and Anomalous Individuals amongst them; as wise Sages, indeed, as wise, as Aristotle calls them, as such; as others wise, as others the more; but are they not individually even amongst them? Nay, amongst such as call themselves Christians; that are laps'd, and fallen below themselves? many National Precepts are violated even amongst them. Have you not heard...
and 'Biyers' and 'Thorns' in a 'Garden' is no wonder then, but you
meet with more 'in the Wilderness'. Are there 'some' 'Prodigies' in
Europe? You may very well look for more 'Monsters' in Africa.
Do Christians blur, and blot the 'Law of Nature'? No wonder then,
that an 'American' seeks quite to rase it out. Does an 'Irahipe-
put Friar sometimes in 'Prison'? no wonder then, that an 'Egyp-
ian' puts it in a 'Dungeon'. Yet, notwithstanding amongst all those
that have had so much 'Culture', and 'Moralley', as to know, and
understand, and compact themselves into a 'Common-wealth', to become
'subjects' 'obedient', to be regulated by a 'Legal' 'Government', you
will scarce find any 'Nation', that did generally, and expressly, and
for long continuance, either violate, or connive at the 'Violations'
of any 'Precepts', clearly 'Natural'.

This is that, in which the learned Gratian satisfies himself, that
'Omnes Gentes', 'Moralities', &c. 'Illustreris', gave due obedience,
and conformity to 'Natuere's Law', so that all 'Testimones', &c. from
them, are to have an 'high-prize', and 'often' put upon

But the famous Salmasius, in his late 'Treatise De Comit', goes
a far different way, and tells us, that he had rather 'search for'
'Natuere's Law' in a 'naked Indian', then in a 'spruce Athenian'; in
a 'nude American', rather then in a 'gallant Roman'; in a 'meek'mem
rather then in a 'Jew', or 'Christian'. His words are these: 'Nam
magis Barbari, etiam frustibus, qui leges Naturalis Dei sem
seque putantur. Eam detergant, et ab ea magis retardetur politi-
est Gentes.'

Those 'Nations', that have more of 'Art', and 'improvement'
amongst them, have so 'polished' 'Natuere's face', have hung so many
'Jewels' in her 'Ear', have put so many 'Brackets' upon her 'Hand',
they have clothed 'Her in such soft, and 'shiner' 'mantle' so that you
cannot guess at her so well, as you might have done, if she had no-
thing, but her own 'simple', and 'neglected' 'beauty'; you cannot taste
the 'Wine' so well, because they have put 'Sugar' into it, and have
brib'd your 'Palate'.

So that the learned Salmasius will scarce go about to fetch the
'Law of Nature' from the 'Jews' principally: you see he chooses
to fetch it rather from a 'Scythian', from a 'Barbarian'; there he
shall see it without any 'Gloss', without any 'Superstructure',
without any 'carving', and 'gilding', a 'Natuere' 'plains' plainly writ-


A Discourse of the

... without any flourishes, and amplifications. Yet the Author, whom I but now commended (Salamanca I mean) neither could nor would go about to vindicate all those Nations from some notorious Rebellion against Nature's Law: but he would rather choose (as much as he could) to abstract their Intellects from their Prácticks, and would look to their Opinions, and Laws, rather then to their Life and Conversations.

Indeed Aristotle tells us: Deis et hominibus. The same Phrase, quœvis esset, doth only speak a propriety, and inclination in their vile affections to such wicked practices, as these were, which sometimes also they acted in a most villanous and impious manner. Though, to be sure, they could not be long a Nation, if they did thus ill, and eat upon and devour one another.

But, let us suppose, that they dealt thus with their enemies; yet can it be shown, that they established Anthropophagy by a Law? That their Natural Conscience did not check them for it? Or, if their Reason did convince them; yet how comes it to passe, that their Angel did not set them all this while, that their Intellectual Agent did not restrain them?

But, out of what Antiquity doth it appear, that any Nation did favour Anthropophagy by a Law? That any Kingdom did licenciate Blasphemy, or Countenance Murder by a Law? Out of what Author can they shew us a Nation, that ever did allow the Breach of Salmis Compacts, the dishonouring of Parents, that ever made a Law for this, that there should be no Law, or Justice amongst them?

Till all this can appear, let the Testimonies of Genesius be esteemed somewhat more then the barking of Dogs. Methinks, if they were near Cyprus, yet the Jews going before them, they might appear to somewhat. Let the prints of Nature in them be accounted sacred, a Pearl in the bed of an Heathen, some Jewels hid in the rubbish of Nations; let them be esteemed precious. Whosoever remains of God's Image upon them, let it be loved, & acknowledged. Their darkness, and misery is great enough, let us not premise, and make it worse. To mix the light of their Candle with their light, which comes shining from the Candle of an Heathen, is no disparagement to Few, nor Christians.

CHAP.
CHAP. XI.

The light of Reason is a Derivative light.

Now the Spirit of man is the Candle of the Lord.

First, as Lumen derivatum, out of ours. Surely, there's none can think, that Light is primisively, and originally in the Candle; but they must look upon that onely as a weak participation of something, that is more bright, and glorious. All created Excellency thines with borrowed Beams; so that Reason is but Scintilla divinae lucis, its but Divina particula muta. This was the very end, why God framed intellectual Creatures, that he might communicate more of himself to them, then he could to other more drossy, and inferior Beings, and that they might, in a more compleat, and circular manner, radice in principiis fuisse (as the Schoolmen speak) that they might return into the bosom of the first, and supreme Cause, by such operations, as should in some measure imitate, and represent the working of God himself; who, being a most free, and Intellectual Agent, would have some Creature also, that should not only take notice of these his perfections, so as to adore, and admire them, but should also partake of them, and should follow the Creator in his dispensations, and workings; though still, as an infinite distance, and disproportion.

This moved him to stamp upon some Creatures Understanding, and Will, which in themselves make up one simple, and entire print, and signature of Reason, though we break the seal for the better opening of them, and part them into two several Natures. To this end he fill'd the highest part of the World with these Stars of the first Magnitude, I mean those Orions, and Angelical Beings, that dwell so near the Fountain of Light, and continually drink in the Beams of Glory; that are exactly conformable to their Creator in all his motions: for the same end he furnished, and beautified this lower part of the World with Intellectual Lamps, that should shine forth to the praise, and honour of his Name, which totally have their dependence upon him, both for their
their Being, and for their perpetual continuation of them in their Being. 'Twas he, that lighted up these Lamps at first; 'tis he, that drops רְאוֹן the golden oil into them. Look then a while but upon the parentage, and original of the Soul, and of Reason, and you'll presently perceive, that it was the Candle of the Lord. And if you have a mind to believe Plato, he'll tell you such a feigned story as this; That there were a goodly company of Lamps, a multitude of Candles, a set number of Souls lighted up altogether, and afterwards sent into Bodies; as into so many Dark Lanthorns. This flock, and treasure of Souls was reserved and cabinetted in, I know not what, Stars; perhaps, that they might the better calculate their own Inception, the time, when they were to descend into Bodies, and, when they came there, they presently sunk into sleep; they slept into slumber, which he terms בַּשָּׂרָה אָדָם, the putting off of knowledge for a while, the clouding, and burying of many Sparkling, and twinkling Notions, till by a making Reminiscence, as by a joyful Resurrection, they rise out of their graves again. Plato, it seem's, look'd upon the body as the blur of Nature, invented for the defacing of this נֶגֶד, or at the best, as an impertinent tedious Parenthesis, that check'd, and interrupted the Soul in her former Notions, that eclips'd, and obscured her ancient glory, which sprung from his ignorance of the Resurrection; for, had he but known what a glory the Body was capable of, he would have entertained more honourable thoughts of it.

Yet Origen was much taken with this Platonical Notion, it being indeed a pretty piece of Philosophy for him to pick Allegories out of. And, though he do a little vary from Plato in a circumstance, or two; yet in recompense of that, he gives you this addition, and enlargement. That, according to the carriage and behaviour of these naked Spirits before they were embodied, there were prepared answerable mansions for them: That such a Soul, as had walked with God acceptably, was put into a fairer Prison, was clothed with an amiable, and elegant Body; but that Soul, which had displeased, and provoked its Creator, was put into a darker Dungeon, into a more obscure, and uncomely Body. That Candle, which had shone clearly, was honoured with a golden Candlestick; that, which had foiled its Light, was condemned to a Dark-Lantern. One would think by this, that Origen had scarce
Light of Nature.

I scarce read Genesis: he doth in this fo contradict the Sacred History of the Creation. Nor is this the just product of Plato's Opinion, but 'tis pregnant with much more folly, he returns him his own with usurp, gives him this, as the just ruin, and improvement of it.

Aquinas doth clashe pieces all these Platonical fictions in his two Books Contra Gentiles; yet upon this sinking, and putrid foundation was built the tottering Superstructure of connate Species. For when Plato had laid down this Error, on a Maxime, that the Souls of men were long extant before they were born; then, that other Phanie did presently step in, that the Soul was very speculative, and contemplative, before it was immersed in the Body; which made way for the next Consecut, that the Soul brought many of its old Notions along with it into the Body: many faithful Attendants that would bear the Soul company in her most withering condition, when other more volatile, and fugitive Notions took wing to themselves, and fled away: many a precious Pearl sunk to the bottom of Lethe, but some Reliques of Notions floated upon the top of the Waters, and in the general Deluge of Notions there was an Ark prepared for: some select Principles, some praecepta Noachidarum, which were to increase, and multiply, and supply the wants of the Intellectual World.

This makes the Platonists look upon the Spirit of Man, as the Candle of the Lord for illuminating, and irradiating of objects, & darting more light upon them, then it receives from them. But Plato, as he failed in corporeal Vision, whilst he thought, that it was per extramissionem radiorum: so he did not ab errore suo recedere in his intellectual Opticks, but, in the very same manner, tells us, that spiritual Vision also is per emissionem radiorum. And truly, he might as well philosophie such implanted Ideas, such seeds of Light in his external Eye, as such seminal Principles in the Eye of the mind. Therefore Aristotle (who did better clarify both these kinds of Visions) pluck'd these Moes out of the sentient Eye, and those Beams out of the intellectual. He did not antedate his own Knowledge, nor remember the several passages of his Soul, and the famous exploits of his Mind, before he was born: but plainly professed, that his Understanding came naked into the World. He shews you an aegera verumvisio, an abraca tabula.
A Discourse of the tabula, a Virgin-soul expounding itself to the Body, in a most entire, affectionate, and conjugal Union, and, by the blessing of Heaven upon this loving pair, he did not doubt of a National offspring, and posterity. This makes him let open the windows of sense, to welcome, and entertain the first dawnings, the early glimmerings of morning light.

—Clerum Mane seneseras

Intrat, & angustias extendit lumine rimas.

Many sparks, and appearances fly from variety of Objects to the Understanding; the Mind, that catches them all, and cherishes them, and blows them; and thus the Candle of Knowledge is lighted. As he could perceive no connate Colours, no Pictures, or Portraits in his external Eye; so neither could he find any signatures in his Mind, till some outward Objects had made some impression upon his remembrance, his sense, and pliable Understanding, impartially prepared for every Sense. That this is the true method of Knowledge, he doth appeal to their own Eyes, to their own Understandings. Do but analyse your own thoughts; do but consult with your own Breast; tell us, whence it was, that the Light first sprang in upon you. Had you such Notions, as these, when you first peep'd into Being? at the first opening of the Soul's eye? in the first exordium of Infancy? had you these connate Species in the Cradle? and were they rock'd asleep with you? or did you then meditate upon these Principles, Totum est, major pars, and Nihil posse esse non esse simul? . We're tell us, that you wanted Organical Dispositions; for you plainly have recourse to the sensuous powers, and must needs subscribe to this, that all knowledge comes flourishing in at these Lattices. Why else should not your Candle enlighten you before? who was it, that chained up, and fettered your Common Notions? Who was it, that restrained, and imprisoned your connate Ideas? Me thinks, the working of a Platonist's Soul should not all depend on vain, and why had you no connate Demonstrations, as well as connate Principles? Let us but a see a catalogue of all these Truths you brought with you into the World. If you speak of the Principles of the Laws of Nature, you shall hear the Scholemen determining: Infans pro illo statu non obligatur lege Naturali, quia non habeat usum Ratioe, & Libertatis. And a more Sacred Author saies as much; Lex Natura est lex Intelligens, quam tamen ignorant.
Light of Nature.

Ignotae Pueritiae, necit Infantia. There's some time to be allowed for the promulgation of Nature's Law, by the voice of Reason. They must have some time to spell the Non es erat, that was of Reason's writing. The Mind, having such gradual, and climbing accomplishments, doth strongly evince, that the true rite of Knowledge is from the observing, and comparing of Objects, and from thence extracting the Quintessence of some such Principles, as are worthy of all acceptance; that have so much of certainty in them, that they are near to a Tautology, and Identity; for this first Principles are.

These are the true, and genuine ways of these are the \( \rho \theta \mu \alpha \) forms of these are the prop of Reason's contriving, upon which you may see her leaning, about which you may see her turning, and spreading, and enlarging her self. That learned Knight, in his Discourse concerning the Soul, doth at large shew the manner how the Minde thus goes a gathering of Knowledge; how, like a Bee, it goes from flower to flower, from one entity to another; how it sucks the purest, and sweetest of all; how it resists all that is distasteful to it, and makes a pleasant composition of the rest; and thus prepares Honey-combs for it self to feed on.

But, if it were at all to be granted, that the Soul had any stamps, and characters upon it, that it had any implanted, and ingraven Species; twere chiefly to be granted, that it hath the connate Notion of a Deity, that pure, and infinitely-refined Entity, abstracted from all appearance of Matter. But mark, how the great Doctor of the Gentiles convinces them of the \( \Theta \) Θεος; he doth not set them a searching their connate Species; but bids them look into the glass of the Creatures. O, but! (might some Platonist say) why? he is all Spirit, and an invisible Being; what shall we find of him amongst material objects? Yes, (saith the Apostle) \( \Theta \) Θεος, the invisible things of God are made known by the things, that do appear; for a Being, endowed with such a Soul, as Man is, can easily in a discursive way, by such eminent-steps of Second Causes, ascend to some knowledge of a prime, and supreme Being; which doth fully explain, that he means by his Non es erat, those clear dictates of Reason, fetched from the several workings of the Understanding, that have sealed, and printed such a truth upon the Soul, so that no other
innate light, but only the power; and principle of Knowing, and
reasoning is the Candle of the Lord.
Yet there is a Noble Author of our own, that hath both his
truth, and his error, (as he hath also writ about both) who pleas
much for his Instincts naturales, so as that, at the first dash, you
would think him in a Platonical strain; but, if you attend more
to what he says, you will so soon perceive, that he prosecutes a far
different Notion, much to be preferred before the other
phony.
For he doth not make these instincts any connate Ideas, and re-
presentations of Things; but tells us, that they are powers, and
faculties of the Soul, the first-born faculties, and beginning of the
Soul's strength, that are presently espoused to their Virgin objects,
closing, and complying with them, long before discourse can reach
them; nay, with such objects, as discourse cannot reach at all in
such a measure, and perfection; these Instincts he styles Natura
dotes, & providentia Divina universalis Idea, & typus optimum.
Some of these are to be found in the lowest inanimate Beings;
which yet have no connate Speciès among them, though they
have powers; and propension to their own welfare, a blind ten-
dency, and inclination to their own security: for thus he speaks;
instinctus ille naturalis in quovis inarticulato licet, & incanatu
elemento, sapiens est ad conversationem propriam: and such a noble
Being, as Man is, must needs have it in a more sublime, and emi-
nent manner.
Therefore he terms these Instincts in Man facultates notice, &
facultates Deo analogæ; whereas those other inferior faculties are
esteem'd facultates analogæ mundo; his words, being somewhat
cloudy, I shall thus paraphrase upon them. The Soul, 'tis made
with a through light, with a double Window; at one Window it looks
upon corporeals, at the other it hath a fair prospect upon spirituals.
When it takes notice of the material world, it looks out at the win-
dow of Sense, and views the putamina, & cortices venum, the out-
ward husks, and shells of Being; but not at all pleased, or contented
with them, those higher powers, those purer faculties of the Soul
unclasping, and disclose themselves, and extend themselves for receiv-
ing some delight more precious, and satisfactory, being made in
as harmonious proportion suitable to Spiritual Objects, as the Eye is
to Colours, or the Ear to Sounds. And, as you know, a corporeal
Eye
Eye is so fashioned, and organized; that, though it have no connectate species of the Sun, yet 'tis pleasant to behold it; so the Eye of the soul doth willingly open it itself to look upon God per modum objecti, and has all per receptionem from him, fixing its Eye upon so transcendent, and beautiful an Object, and viewing all those streamings out of Light, those beaming out of eternal, and universal Notions, that flow from him, as the Fountain of Lights, where they have dwelt from everlasting, which now appear to it in time with a most powerful, and enamouring ray, to direct the Soul to that happiness it longed for, and to guide, and conduct it in all its operations. If you ask when these highest faculties did first open, and display themselves, he tells you 'tis then when they were stimulated, and excited by outward Objects, and it may be upon this account, that, when the Soul can find nothing there worthy one glance, one cast of its Eye, impatient of such empty, and shadowy sights, it opens itself to the Sun, and warms its self in those everlasting Sun beams: but, when it comes down from the Mounts, it puts on the veil of Sense, and so converses with material objects.

Yet I do not here positively lay down this for a Truth in all the branches of it; but only represent the mind of the forementioned Author, who himself doth acknowledge, that the rise of these first Principles is very cryptical, and mysterious. His words are these: Non inter eam morari debes, quod quomodo eliciantur ipsa Notitia Communes neciatis. Satis superque diximus, vos necesse quomodo sit Gustus Odoratus, Tactus, &c. By which you cannot, but perceive that he makes the conformity of such a Faculty with such an Object, the spring and original of common Notions. Yet this then had deserved a little clearing, whence the difficulty of understanding Spirituals pro hoc statu does arise, if there be such a present, and exact analogy between them, whereas the intuitive knowledge of God, and viewing those goodly Notions, that are steep'd in his essence, uses to be reserved, as a privilege of a glorified Creature. Yet this, I suppose, may be said, that herein is the Souls Imperfection, that it cannot sufficiently attend both to Spirituals, and corporeals; and therefore Sense being so busie, and importunate for the prosecution of her Objects, no wonder, that these natural Faculties do faint and languish. So that, if there be any, whom the former Discursive way will not
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suffice, it seems better for them to have recourse to an innate power of the Soul, that is fitted, and fashioned for the receiving of Spirituals, quaternio Spirituals, then to fly to, I know not what, connate Species, of I know not how long duration before the Soul was acquainted with the Body. Yet that other Noble Author of our own, that has the same Title, of Truth, not without a competent mixture of Error too, doth choose to resolve all into a Platonical Remembrance: which yet that acute Answerer of him doth shew to be a mere vanity, for, as for matters of fact, to be sure, they have no implanted Ideas: and, if Historical Knowledge may be acquired without them, why then should discursive knowledge have such a dependence upon them? And, I wish, that the Platonists would but once determine, whether a Blind Man be a competent Judge of Colours by virtue of his connate Species; and whether, by supply of these Ideas, a Deaf Man may have the true notion of Musick, and Harmony? If not, then they must ingenuously confess, that the Soul, for the present, wants so much of Light, as it wants of the window of Sense. But, if they tell us, that some outward Objects must jog, and warm these drowsie, and slumbering Notions, they then lay the Foundation in Sensitives: and, withall, let them shew us, why the generality of men in their Intellectuals are not equally improved, whereas they have the same Objects to quicken, and ensinate them? In the mean time we will look upon the Understanding, as speculum non coloratum, a Glass not prejudiced, nor prepossessed with any connate Tinctures: but nakedly receiving, and faithfully returning all such colours, as fall upon it. Yet the Platonists in this were commendable, that they look'd upon the Spirit of a Man, as the Candle of the Lord; though they were deceiv'd in the time when 'twas lighted.

Nor is this Candle lighted out of the Essence of God himself. There a far more tolerable Error to make the light of a Candle a piece of the Sun's Essence, than to think, that this intellectual Lamp is a particle of the Divine Nature. There is but one etymon of Deus, & lumine coniunctionem habet, I mean the wonderful and not a Candle, but a Sun that shined from everlasting. But I find the Stoicks challenged for this Error, that they thought there was a real emanation, and traduction of the Soul out of God, ex ipsae Dei substantiae. And the Gnosticks, the Manichaes,
Light of Nature.

Now as for the Stoicks, you'll scarce find evidence enough to prove them guilty of this Opinion. They have indeed some acting, and venturing Expressions, when they amplify, and dignifie the nobility of the Soul, and will needs have some of the Royal Blood to run in every vein, and faculty of it: nor are the Platonists defective in this, but lift up the soul to as high a pitch of Perfection, as the Stoicks ever did: yet surely both of them but as a limited, and dependant Being, infinitely remote from the fulness of a Deity. Yet Simplicius, in his Comment upon the grand Stoick, Epitomes, tells us, that that Sect of Philosophers were wont to call the Soul 

\[\text{Soul} \neq \text{Mind} + \text{Body}, \text{parts, or membra Dei;} \text{which is a gross, and corporeal conceit, not at all agreeable to the indivisibility of Spirituals, nor suitable with the Soul's immateriality, much less consistent with the transcendent purity of God Himself.} \]

But the learned Salmasius, in his Animadversions on both the forementioned Authors, though he spend paper enough in clearing some passages of the Academicks, Peripatetics, and Stoicks concerning the nature of the Soul, yet doth not, in the least measure, take notice of any such heterodox Tenent among the Stoicks, yet, if there had been any such, they had very well deserved Animadversions; but he doth thus represent their Philosophy to you: That, whereas the soul is usually look'd upon as viva, being branch'd out into the Vegetative, Sensitive, and Rational: the Stoicks they chose to make it vivorum, & would have septem partes ancillantes, imperatricem uniam: which they reckoned thus: τα μετ' ευλογίας, they were five; then τὸ ὁμοιόμορφον, τὸ ὁμοιωτάτον, τὸ ὁμοιούμενον, which was all one with τὸ λογικόν, τὸ ἀνοικτόν, or τὰ ἐκμυσθέντα. Yet, as Plato, and Aristotle, disposing the soul into three several ranks, and distributions, would by no means allow of τὰ ὁμοιόμορφα, a tripartition of Souls in one Composition: so neither would the Stoicks admit any plurality of Souls, but esteemed these τὰ ψυχα, or τὰ μυσθέντα 

\[\text{solemnly as at Aquinas, non membræ, sed ingenia; as Tertullian terms them very significantly, styling the powers, and faculties of the Soul the several vives of the Soul. So that it was but μὴ \text{χειρ} \text{ποιας} \text{καὶ} \text{θεοῦ}, enlarging it self to the capacity, and exigency of the Body, but in such a manner, as that 'twas dispensata print, quam concisa. The principal, and Hegemonical power of the Soul} \]
the Stoicks situated in the Heart, as Aristotle, though very erroneously, and yet Plato had taught him better, for he placed it in the Brain as the proper Tabernacle for Reason to dwell in. But amongst the Stoicks there are some expressions, that seem to depress, and degrade the Soul as much, as others seem to advance, and exalt it; for, though some call it ψυχὴν ὑπέρθεν, yet others, and among the rest Zeno (the great founder of that Sect) terms it πνεῦμα ἐναιμένον, and ὑπερμέγαντα, which that stupid Author of the Soul's mortality finding somewhere translated into English, catches at, and tells us, that the Stoicks hold the soul to be a certain Blasphemy, and fiery, or the vital spirit of the Blood; whereas, at the most, they did only choose that corporeal spirit, as Vehiculum Animæ, a Chariot for a more Triumphant spirit to ride in, the principal seat of the soul, which they did so much extol, and deify.

Tis abundantly clear, that their Stoical Philosophy was more refined, and clarified, more sublime, and extracted from Matter, then to resolve the Quintessence of a Rational Nature into, I know not what, muddy, and feculent spirit; this they could not doe, if they would be faithful, and constant to their own Principles. Nay, they were so far from thus vilifying the soul, and detracting from it, as that they were rather excessive, and hyperbolical in praising it above the sphere of a Creature. Thus that known Stoick Epictetus, calls the soul of man ὀσιότερον ὑπερθεν, which Seneca renders, Liber animus et Divi cognatus, and Arrian, in his Comment upon the forementioned Author, doth thus diffuse, and amplify it, Αὐτὶ δέν καὶ τοιοῦτον εὐθείαν, καὶ σωφρόνης τι Θεός, αἵ τινες μελετῶν, καὶ κρατοῦσα. That is, There is connexion, and coherence of Souls with a Deity, there are mutual touches, and embracings between them, they are some deliberations, and participations of himself. Thus that famous Emperor, M. Antoninus, that had tasted of the Stoical Philosophy, styles the soul ὅ ὁ σώφρον, καὶ ἀνθρώπων, ἐν ζωῆς Ἀνθρώπων ἐναρμ. ἐπὶ θεῷ, ἐν ἀδικίᾳ, ἐν αὐγή, ἐν ἀστήρα ἐν ἀληθείᾳ. Where, at the first, one would think he had meant it in an Averroistical Sense; but that he himself doth prevent the interpretation by telling you, that he intends nothing else but τῷ, and ἀληθείᾳ, which therefore he calls τῷ θεῷ, because that he knew the soul was separable from the Body: and Pythagoras long before him had called it by the same name in his Golden Verses.
But, amongst all the rest, Seneca is the most high, and lofty in magnifying, and very near deifying of the Soul: for thus you may hear him speak; *Quid aliud vocas animum, quam Deum in humanum corpore hospitans?* That is, What lest so vile can you give the Soul, then that of a God condescending so dwell in an house of clay? Which is too near that of the Apostle, *οὐ τίνι οὐκ Τύχαν, οὐ γὰρ Θεόν*; God manifested in the flesh. Not yet was this any unwary Passage, that slip'd from Seneca's Pen on the sudden; but he will stand to it, and repeat it; for thus he faith again, *Ratio nil aliud est, quam in corpus humanum pars Divini Spiritus mersa.* Reason, 'tis somewhat of a Deity sleep'd in a Body. From this last Speech, that learned, and eminent Writer of our own: doth endeavour to evince, that Seneca made God the Intellificus Agent of the Soul, whereas 'tis very evident, that this Philosopher only prosecuted that Stoical Notion of the Soul's being κατά τον Θεόν, a branch of a Deity, *παράθεται ἐν Δόξῃ τῷ Θεῷ.* Yet, notwithstanding, all these Strains of Stoical philosophy do not sufficiently declare, that they thought the Soul to be of the very same essence with God himself: but only, that they perceived much similitude between the Soul, and a Deity, many bright resemblances of God stamp'd upon it: which is not only found Philosophy, but good Divinity too, that the soul was made according to the image of its Creator. Thus they made it not only σώμα τρώγια, but Σώμα τρώγια τοῦ Dei, even the breath of a Deity, *τούτων, θανάτωσιν ἐγραπτὰ τοῦ Θεοῦ*; stamp'd with the Seal of God himself; *et Philo speaks;* *Twas amnon te Dei imago, as Damascus calls it; very agreeable to this of Solomon, The Candle of the Lord.* *Tis nihon eis lymy', as Gregory Nyssen has it, the Poeme of God himself. That, whereas other Creatures were, as it were, writ in *Prose*; the souls of men were compos'd more harmoniously, in more exact number, and measure. No wonder then, that the Stoicks, *spyng out such precious workmanship* and embroidery in the soul of man; did esteem it as an inferior kind of Deity, a *Bud,* and *Blossome of Divinity.* As they meant by their *ποιεῖν τινί τὸν θεόν* nothing, but as Avicen; so likewise, when they call the soul *τοῦ Θεοῦ* τοῦ Θεοῦ, they need intend no more, then the Pythians do by their *Σινος Νομος,* that divine virtue: and efficaciously, which the soul has, that makes it look so like its Creator. Thus the Pythagoreans were wont to call the higher Region of the soul *ον Θεον,* and the lower *ομοίως.* not
understanding by the first any particle of a Deity, though it may be by the last they might understand the soul of a Beast, by vision of their supposed wisdom. But I meet with none, that doth so punctually, and accurately determine this, as Trismegistus does; who speaks so exactly, as if he had spying out this difficulty, and objection: his words are these, "O ὤθης ἐστιν ἡ ἐννοια τῆς θεοῦ ἐν τῷ ἐν πάσῃ τῆς ἐννοιας ἀνθρώπων, καὶ ὁ λόγος ἐν τῇ ἐννοιας ἀνθρώπων. The soul (says he) was not framed, and cared out of the essence of a Deity: but is rather sprung from the dilatation, and diffusion of his power, and goodness: as beams do from the Sun, when it spreads forth its quickening, and cherishing Wings. Yet, when you hear the Creatures often yield Beams of a Deity, and drops of a Deity, you must neither imagine, that there is the least division, or diminution, or variation in the most immutable essence of God: nor that the Creature does partake the very essence of the Creator: but that it hath somewhat of his workmanship obvious, and visible in it, and, according to the degree of its Being, doth give fainter, or brighter resembances of its Creator. As, suppose an accurate Painter should bestow much of his skill in drawing a lively portraiture of himself, you would not think such a picture a piece of his essence; but you would look upon it only as the fruit, and product of his skill, and as a witty imitation of himself. Now there is a far greater disproportion between God, and any created Being; then between the face, and the picture of it. So that, if you see any heavenly beauty, any divine lineaments sparkling in the soul, you may presently conclude, that it was digested Dei, nay the hand of God, that drew them there, as the shadowy representations of the Creator are capable of, to be the picture of its Creature. So you know the very formality of Creation doth speak a Being raised or William, Creature; being the production of something out of the empty womb of Nothing; and, if the Creature must be an undeprer sistence; then, to be sure, it is not extracted out of the essence of God himself, but the whole generality of the ancient Hebrer. Philosophers had a veil upon their face, here they had not a clear and open sight of the Creation; but only some obscure, and imperfect notions about it, which made them think, that all corporals were made ex aliquo praecipitate materia, consistent with the prime and suprme Efficient; and, because they could not such spirits.
out of matter, as nor yet conceive, that they should be fetched out of nothing, this made them determine, that they springing out of the essence of God himself; who, as a voluntary Fountain, could bubble them forth, when he pleased; who, as a Father of Lights, could spark and kindle them, when he thought best. But that fiction of material ab aeterno will do them no service at all, for either was produced by God himself, and then it was created ex nihilo; for God himself was a pure immaterial Spirit, and therefore must make Matter, where none was before: or else, it was an independent eternal Being, which makes it another Deity, and that involves a fatal repugnancy. Therefore, as corporal and material Beings were raised out of nothing by the infinite vigour, and power of God himself; so he can with the very same facility produce spiritual Beings out of nothing too. Can he not as well light this Lamp out of nothing, as build the goodly Fabrick of the World out of nothing? Cannot a creating breath make a Soul as well as a creating Word make a World? He, that can create the Soul of Corporals, cannot he so well create the Kernel of Spirits? He, that created a visible Sun, cannot he so well create an invisible, an intelligent Spark? You may hear Aquinas disputing against the Gentiles, and most fully, and strongly demonstrating, that God could not be either the maters, or forma of any created Beings, for it is not imaginable, how the Creator himself should ingraft essentiam creaturarum, but his causality is by a way of efficiency, producing, and maintaining Beings. Therefore, if Creatures are but vasa figuris, now a vessel, though a vessel of honour, yet it is no part of the Potter's essence, but only the sublun of his power and will. One, and the same Seal may print all the Wax, that's possible, yet there will not be the least distinction in the Seal, but only in the Wax; nor yet does the Seal at all participate of the Seal's essence, but only receives a stamp, and signaturæ imprimitur in it, so that the Seal remains entire, and complete before it is laid and printed on the Wax, as it was afterwards; and, though all the signaturæ of the Wax were defaced, and obliterated, yet the Seal would be as perfect as before.

Thus God, though he leaves in his hands, upon all the souls in the world, say, upon all the Beings in the world, yet though their passions are not passions of himself; nor do they make the least motion in him, only in the Creatures, for he was as full, and perfect
perfect before he had printed any one Creature, and if the whole impression of Creatures were annihilated, yet his essence were the same, and he could print more, when he pleased, and as many as he pleased. Yet all the entity, goodness, and reality, that is to be found in the Creature, was totally derived from him, and is transcendently treasured up in him, as the print of the Wax, though it be really different from the print of the Seal, yet that very stamp, and signature, had its Being from the Seal; "twas virtuously, and originally, in the Seal; and now gives some resemblance of it. All created goodness was ex Deo producta, & a Deo exemplata, (as the Scholes speak, though not very elegantly) "tis a Deo conservata, and in Deum ordinata; yet all this while, "twas nothing of the essence of a Deity; and indeed it cannot have any of his essence unless it have all of it. He, that calls the Creature a Drop in such a sense, may as well call it a Fountain; he that thus terms it a Ray of Divinity, may as well call it a Sun: for there are no particles in essences. All essence "tis indivisible, how much more the essence of God himself. How fond is the fancy of a semi-Deity, away with the Stoicks and Epicureans here. If this be the meaning of them; who ever heard of fragments in Spirituals! Dares therefore any absolutely defeat the Soul? or make it essential, or coequal with God himself? Is not the Soul a limited, and restrained Being? short, and imperfect in its operations; a dependent, and precarious Being; and are these things agreeable to a Deity? Is not the Soul naturally united to the Body for the quickening, and informing of it? and is that a condition fit for a Deity? Nay, are not many Souls, guilty, defiled, miserable Beings? and are they all this while, phlegy of a Deity? They must have very low, and abominable thoughts of God; that make any Creature partner, or sharer with him in his essence, and they must have high and swelling thoughts of the Creature. How proud is that Soul, that deserves to be a God? Is it not enough for a Soul to approach unto his God, to see his face, to enjoy his presence, to be like unto him, to be knit unto him in love, and affection? Happiness doth advance a Creature to his just perfection; but it doth not lift it above the sphere of its Being. A glorified Being is still a subservient, and finite Being. A Soul, when in its full brightness, yet full is but the Candle of the Lord: let it come as near as it can, yet it will be infinitely distant from him. Heaven, it doth not mix, and
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...and blind Essences ... but keeps them all in their just beauty and proportions: so that, take a Creature in what condition you will, and 'tis not the least particle of a Deity. There's another Error, but its scarce worth mentioning, of some that would have the Candle of the Lord lighted up by Angels, as if they had created the Soul; Nay, the Carnealogians thought, that all the rest of the World was created by them. But, as no Secondary Being could create it felt; so neither can it create any other Being. 'Twas no Angelical breath, but the breath of a Deity, that gave life to the Soul; and 'twas not made after the Image of an Angel, but of God himself. Angels, and Souls, both came from the same Almighty Father of Spirits, from the same glorious Father of Lights, who shewed the greatness of his power in raising such goodly Beings, not out of nothing.

Whether ever since the first Creation the Souls of men be lighted in the same manner immediately by God himself, by that commanding and efficacious word, "Behold, I make thee a light of the Gentiles, and a covenant unto the Gentiles," or whether there be Light, let there be an Intellectual Lamp set up in such a Creature? Or, whether it be lighted by the Parents? Whether one Soul can light another? Whether one, and the same Soul may be lighted by two, as a Candle is lighted by two? These are the several branches of that great Question, which hath been frequently vex'd, and discussed; but scarce ever quitted, and determined. The Divines favour the way of Creation; the Physicians that of Tradition. Nay, Galen tells in plain terms, that the Soul is but the Spirit's twining, a mixture, or composition, the right union of the Body; which is not far distant from the Fidius's Opinion, that fully speaks of that would needs have the Soul to be an Harmony. His soul, that plaid him some Lessons, and his Body to them. And indeed some of the Physicians are as loath as he was, at first to be dissuaded, and therefore they do embody the Soul as much as they can; that their skill may extend to the happiness, and welfare of it, as if they could feel the pulse of the Soul, and try Experiments upon the Spirits; as if they could soften, and compose the Parchments of the Mind, and cure all the languors, and disaimper of the Soul; as if their Drugs would work upon immaterial Beings; as if they could kill Souls as fast as they can kill Bodies, as if the Candle of the Lord did depend upon these Prolongers; as though the Lamp would go out, un-
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feels they pour in some of their oil into it. No doubt, but there
is a mutual communion, and intercourse between this friendly and
enamored pair, the soul, and body; no doubt, but there is a loving
sympathy, and fellow-feeling of one another’s conditions; but
’tis not so strong, and powerful, as that they must both live, and
die together.” Yet I speak not this, as though the maintain-
ing of the soul’s Traduction did necessarily prejudice the Im-
ortality of it: for I know there are many learned Doctors as
amongst the rest (and Seneca amongst the rest) that are for the soul’s
beginning in a way of Generation, and yet do detest, and abomi-
nate the least thoughts of its corruption. Nay, some sacred Writ-
ers contend for the soul’s Traduction, who yet never questioned
the perpetuity of it: not only the African Fathers, but
most of the Western Churches also, and the opinion of Apollinaries
and Nemesius. That one spiritual Being might propagate another,
I have not yet found sufficiently disproved, though it be generally
reprobated. The truth is, the original of all, Form, is in profound,
viscera locum; and mysterium, yet, the Materialists must needs
acknowledge thus much, that the matter and form of every thing
must have a least a absolute Being before generation, for by
that they do not receive any new absolute unity; for then it would
be a Creation, but the parts are only collected, and disposed, and
united by a brief, and guardian knot, by an inward continuance. So
that in all such productions the matter is matter, or materia, and form
is form, generation, and such Forms are continued according to
the degree of Being, which they had in the first Creation. Now
why there should not be such a genera Lampadis in the souls of
men, will not easily be shewn. The nobility, and purity, of the
soul doth not at all hinder this: for there is a proportionable emi-
ency in the soul, that doth produce it: one soul prints, worketh
with the same Lamp of Immortality, that it felt had engraved upon
it. But, if any question how an immaterial Being can be con-
verted in such a seminal, may, let him but shew us the manner,
by which ’tis united to the Body, and we will easily tell him how
it entered into it. Yet His Divine was so zealous against this, that
he pronounces it a present Anathema to all such, as shall hold the
soul to be extraneous. But Austin was a great deal more, calm,
and pacific; Nay, indeed, he was in this point especially
reprehensible, in a kind of equivoque, and neutrality, and there
fore
foe, which a gentle breath he did labour to find, and so the bane of Hiberon's Opinion, and putting on all wildness, and moderation, plainly confess the necque legendo, necque orando, necque raisendo invenero potissimum, quod modo supra Creationes animarum pecurum omni naturae defundatur. It seems he could not solve all those difficulties, which the Pelagians railed against. Original sin, unless he held the tradition of the Soul. He could not perceive how the Candle should be so paid, if it were lighted only by a pure Sun-beam, fetched from Heaven. Yet that Knor (which so skillful, and laborious an hand, could not so pay) some others have easily cut asunder, and indeed there is no such cogency, and privacity in that argument, as can justify promise it itself the victory. For the Sublimity, that are strong Spectures of the Soul's Creation, do satisfaction all such doubts, as there. And the major parts of Modern Writers do consist to this, that these Lamps are lighted by God himself: though some indeed do, and will disavow nothing the nature Pumbleco among the rest, in his little Tract entitled, The Elements, and to do that learned Knight in his late discourse of the Soul, where he does only drop one brief Passage, that counterposes the Soul's Tradition, upon which he, that pretends to answer, him, takes occasion to baffle up no less than twenty Arguments against it, which sure he sold by number, and not by weight. But that Oxford Answer to that British Pamphlet of The Soul's Mortality doth more solidly, and deliberately handle the Question; was, being very vehement, and intense for the Soul's Creation, he slips into this Error, that the Tradition of the Soul is inconsistent with the Immortality of it. But, it may be, you had rather bear the votes, and suffrages of those antients, Heberon Writers, that had nothing to see by, but the Candle of the Lord, perhaps, you would willingly know what their Souls thought of themselves. You'll believe, Nature, the Universal Mother, if she tell you who is the Father of Spirits. We'll begin with Pythagoras, and he tells you his mind freely, and fully, while he gives you that piece of lead-gold in one of his Verses;

-Athen, for ye to be seen.

Aratus is in the very same strain, and was honoured so far, as to be quoted by an Apostle for it, the Spirit bore. But, if these seem somewhat more generally, not only pointing out at the soul,
A Discourse of the Soul, the Chaldean Oracle will speak more punctually. The Father of Spirits by his thought, and word, by his commanding breath did kindle this lamp of the soul, for the quickening, and illuminating of such a noble creature. Zeroa, thine out more at large, and does thus dilate, and amplify it: χρι το Κυρίου παντί απει νωτι, ἐὰν ἑνεργήτη σου, ἔν αἰώνι πάντων. Ο Ζεύς (ζεύς θεός) why dost thou not aspire, and mount up to the centre, & light of glory, to that fountain of beams & brightness; from whence thou wert derived, and sent down into the world, cleath'd, and appertain'd with such rich, and sparkling endowment! The consideration of this made the divine Trismegist break into that pang of admiration, fill'd with joy, with ζωοργία σαλτρίνθαι: What womb (as thin he is fit to bear a soul? who is fit to be the Father of the Soul? what breast is able to nourish a soul? who can make sufficient provision for a soul? but one that pure, and invisible spirit, that shoots them, and darts them into bodies by his own almighty power? And as the formentioned Author goes on: "Ο Ζεύς στηρικὴ γνώση τοῦ θεοῦ, μεταμορφοῦντα και μεταστρωμάτων τοῦ σώματος τοῦ θεοῦ, καὶ εἰκός σε εἰσερχεῖν," that is, God, the Father of Being, the Father of Life, and Nature, did frame, and fashion man much like himself, and love him as his proper offspring; for those words of his, a preparer and true, must be taken in an allegory, and tempered sense, for they must by no means be understood of an equality, but only of a similitude. In the very same sense he calls God θεόσκιλος, the painter, and trimmer of the soul; thus representing himself to the life. As for the mind of the Platonists, and the Stoics, we have before acquainted you with it. One looks to height, as if a creation would bear consent them, unless they may have it in a certain; and the other seem to plead for a subsistence and generation of the soul, not from the parents, but from God himself, which makes Epicurus so often mention the affinity, and consanguinity of the soul with the deity, and to use such words as these: "τὸ θεῖον μάτι, τὸ θείον μέρισμα τὸ θεῖον, καὶ ἕνα μέρισμα ἑαυτοῦ καὶ καθόν, καὶ μόνον τοῦ θεοῦ;" If the Philosophers (sæ- he) speak truth, when they tell us how near a kin the soul is to God, why then doth such a soul straightsen, and confine itself? why doth
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Light of Nature!

it contract, and imprison so vast an Essence? why do's it look upon some spot of ground with such a partial, and peculiar affection? why doth it love the smoak of its Earthly Countrey, θυμόν εις εσκότωσα, why does it not rather warm it self in the flame of its Heavenly Original? why does such an one flite himself an Athenian, a Corinthian, a Lacedemonian? why does he not rather think, that he hath a whole world within him? why does he not sum up all his happiness in this great and honourable Title, that he is the Son of God? And thus you see οὐχοῦ will be the same with Socrates his νοητον είναι and the words, you see, will pass current in this sense: but yet (if we may take the liberty of a conjecture,) I am ready to think, that the first Negative Particle doth intrude it self too unreasonably, against the drift, and meaning of the place, and therefore is to be refused, and rejected: so that, whereas the words were printed thus, Διὰ τι μὴν τι εκ πολλῶν χάρισμα; read Διὰ τι μὴν χάρισμα: and then they will run thus, Κυρίος, προμένους οὐκ εἴσης, cur non potest filium Dei? why doth he think himself a Worldling? why doth he measure himself by Earth, if he were born of Heaven? where yet you may perceive, that the Philosopher ascribes that to the first πατρίς, which is due onely to the αὐτογενεία to be called a Son of God. Nay, which indeed is onely to the αὐτογενεία, to the onely begotten Son of God. Thus Philo the Jew (too Stoical in this) calls οὐκ έσκότωσα, which is the very same Title, that the Apostle applies to God himself; and Platonus gives as much to the soul, as the Arians did to Christ; for he calls it οὐκ έσκότωσα, which Plato styled ΰτον ηλιον έσκότωσα, but Epictetus, he goes on to keep τι οὐρανιλυ τι Θεό, much in the Language of the Oracle, μεταβάλεται συν ής ονεος ταις θυσίαις, but Eusebius, it can mean nothing else, but God himself, the Father of spirits, and these τι ουρανιλυ are such Love-tokens, as he has left with the Sons of men to engage their affections to him. These Symbols are the very same, which Moses calls the Image of God: those representations of himself, which he has scaterred, and sworn in the Being of man, as this word άθετησε does imply, which made the wise Grecian, Thales, conclude αὐτογενεία τις, οὐκ άθετησε, "That All men were Brethren Born of the same Supreme Being, that did educate, and instruct them. This Teaching is the same, which the Perc
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San Magi call'd a Divine Incubation, *οι ορναυονων υιονιαν τικεντες; You see then, that the joints concern of the Chaldeans, Egyptians, Persians, Grecians, was for the creation of the Soul; and, if you desire more Testimonies from them, you may consult with Eugubine, in his learned work De perennis Philosophia, where you shall meet with whole heaps of them. But as for Aristotle's Opinion you know, that his custom was, when he could not beat out a Notion into a rational account, fairly to pass it by, and not to piece it out, with such Fabulous Inventions, as Plato did abound withall; and, though it is like he did often dispute this Question in his thoughts; yet he makes no solemn entrance upon it in his Works, but only toucheth it occasionally, and scatters a passage, or two, that seems very clearly to acknowledge the Creation of it: for (not to speak of the place in his Morals, where he calls the Soul τον τος Θεος οργανιστον.) I shall only commend unto you those full, and pregnant Words in his two Books De generatione Animalium; the words are these, Αλλα ου που ποιηθεν ιωντανείνων, & Θεοι γιου ιμνων. He had but a little before evinced, that the sensitive, and vegetative souls were conveyed in a seminal way, like a couple of sparks; they were struck ex potentia materiae, but (saith he) the rational, that came Selene, ex altiori sede, as Seneca speaks, the window of Heaven was open'd, and a present light sprang in, for the compleating of those former rudiments, and preparations: the misunderstanding of this ου γνωστον did, it may be, occasion, but it did, at least, corroborate the phancy of an Angel's being an Intelligens agent; yet Simplicius, that known Interpreter of Aristotle, does expound it of the soul's Creation, και διι λογις ου διαιρεθαι φαινεται, as he speaks; and this, which Aristotle here calls ου γνωστον. Pseudo the Philosopher stiles ου διαιρεθαι σολω: Plato termed it πους ου, εκ λεγοντοι, και τινος τοις τω ταυταις, still conspiring with this of Solomon's, The Candle of the Lord; and Seneca setting aside his Stoicis(mne) has very gallant, and brave apprehensions of the soul's Nobility, and tells us, that it was hewn ex divina origine; which Tully thus varies, Ex mentis divina descriptor. Souls, like so many Flowers, were crops, and gathered out of the garden of God; and were bound up in fasciculo vivente, in the bundle of the Living; and, if you will but attend to the
Light of Nature.

the noble Orator, and Philosopher; you shall hear him thus pleading for the soul's Divinity. Animoruni nulla in terris origo inveniri poete; nihil enim est in animo mixtum, atque concretum, an quod est terra natura, atque fixum esse videatur; nihilique aut humano quidem, aut flabile, aut ignem; hic enim in Naturae nihil moveat, quod memoria vis, mentis, cogitationis habeat; quod & prae
terris retineat, & futura pridem, & complebit possit praesentia, quae sola divinas sunt, nec ex conatus anquam unde ad hominem venire post
sunt, nisi a Deo singularem quidam esse natura, atque vi animi, sejuncta ab his ustitis notisque naturae; ita quicquid est il
tud, quod sentit, quod scripsit, quod vult, quod vigil, celeste, & divinum est, ob cam renatem aetherum sit necesse est. Which I shall thus render. "Tis in vain to look for the Soul's parentage upon Earth: for there is no mixing, and blending of spirituals with corporeals, the Earth doth not contribute, for the fixing, and consolidating of them: this no airy puff will suffice for the swift-
ness, and nimbleness of their motion; no drops of water will quench their thirsts, and longings: they have a purer light, and heat, than could ever be fetched from an Elementary spark, in those humble, and forlorn Beings; there's nothing fit to rep
resent, much less to produce the clasping, and retentive power of Memory; the Masculine, and vigorous working of the Mind; the refined, and comprehensive virtue of those Thoughts, that can recall, and look back to things past, that can interpret, and comment upon all present Objects, and with a Prophetical glance can spy out future, and possibilities, which are works not: un
worthy of a Deity: nor can it ever be shewn, that such rare priv
eileges should be communicated to humane Nature any other way, then by the immediate bounty, and indulgence of Heaven; there being such singular, and insensible idioms in the mind of Man, as could never be extracted from those ordinary, and vulgar senses. Though a sensitive Soul may creep upon the ground, though it may roll, and stumble it self in the Dust; yet an Intellectual Being knows to look lower, then Heaven it self; and though it be dated in time, yet it means to live as long as etern
ity. The Poets had veiled, and misted up the same Opinion in their Mythology, whiles they tell us, that Prometheus (which is all one with Providence) did work, and fashion the Bodies of men out of clay; but he was fain so steal fire from Heaven for the quicken

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ing, and enlightening them with Souls, which made the Prince of Poets sing;

Ignem est olis vigor, & celestis origo,

and Ovid supplies him with a short Verse,

Sedibus aetheris Spiritus ille venit.

How often do you meet with this in Homer, that God is the Father of Spirits, πάντως δέ φάνεται Θεός, Θεός ἂν, the Father of Angelical Beings, and of the Souls of men, which Virgil renders

- hominum Sator, atque Deorum.

Yet all this while I know not whether you can, I am sure I cannot, sufficiently perceive, that the generality of the Heathen did think, that every Soul was immediately created by God himself, but only, that, at the first, there was bestowed more than ordinary workmanship upon them, which they knew principally by those generous motions, which they found working in their own Souls; and partly by some relics of Mosaic History, that was scattered among them. Thus then I have represented unto you, as indifferently as I can, the state of this great Controversy; and though I could easily tell you, which part I do most easily incline to; yet I shall rather refer it to your own thoughts, with this intimation, that a modest hesitancy may be very lawful here: for, if you will believe Gregory the Great, be tells you its a Question, which cannot be determined in this Life. However 'tis enough for us, that the Spirit of a Man, either by virtue of its constant Creation, or by virtue of its first Creation, is the Candle of the Lord.

As the Soul is the shadow of a Deity, so Reason also is a weak, and faint resemblance of God himself, whom therefore that learned Emperor, M. Antoninus, calls λόγος αυτοματικός. 'Tis God, that plants Reason, 'tis he, that waters it, 'tis he, that gives it an increase. ὁ λόγος αὐτοματικός ἐπεξετάζεται ὑπὸ τοῦ λόγου. The Title of λόγος belongs to Christ himself, in whom are hid the treasures of Wisdom, and Knowledge. Reason first danced, and triumphed in those eternal Sun-beams, in the thoughts of God himself; who is the fountain, and original of Reason. And, as his Will is the rule of Goodness, so his Understanding is the rule of Reason. For God himself is a most knowing, and intellectual Being, he is the first mover of Entity, and does determinate tendere in ulimum finem, which speaks an Intelligent Agent. He does propound most choice designs, and blessed ends to himself; and is not that a work of Reason?
Reason? He does contrive, and dispose, and order means for accomplishing of them, and doth not that require Understanding? He makes all Beings instrumental, and subordinate to him, he moves all inferior Wheels in a regular manner, he moves all the spheres of second Causes in a Harmonical way; such blind Entities, as want intellectual eyes, he himself doth lead them, and conduct them; and to others he gives an eye for their guidance, and direction. Now he, that hath framed an intellectual Eye, shall not he see he, that hath cloathed the Soul with light, as with a garment, shall not be much more be cloathed himself with a fuller, and purer brightness? In that, which we esteem Reason amongst Men, there are many clouds, and blemishes, many dark spots, and wrinkles, that are scattered, and conquered by this more glorious light. The Soul, 'tis vain to climb up, and ascend to knowledge by several steps, and gradations; but his Understanding is all at the same height, and eminency. Man's Reason is vain to spend time in sketching a Proposition, in spinning out a Syllogism, in weaves a Demonstration, but he is infinitely beyond, and above these first Draughts, and Rudiments of knowledge; he sees all as in a mirror, at the first opening of his Eye from everlasting, with one intellectual glance he pierceth into the whole depth of Entity, into all the dimensions of Being. Man's Understanding is vain to borrow a Species from the Object, which presents to the Mind the Picture, and Portraiture of it self, and strikes the intellectual Eye with a colour suitable, and proportionable to it: but the Divine Understanding never receives the least Tincture from an Object, no Species ab extra, but views all things in the pure Crystal of his own Essence; he does not at all see himself in the glass of the Creatures, as we see him; but he sees Creatures in the glass of his own Being: how else should he see them from everlasting, before they were extant, before they were visible by any Species of their own? God therefore doth primarily, and principally look upon himself; for he is nobilissimum intelligibile, he cannot have a more beautiful, and satisfying Object to look upon, than his own Face, καθώσυνα ἐστις is an Object fit to enamour all Understanding: for the more any Being is abstracted from Materiality, the more 'tis refined from material conditions, the more graceful, and welcome it is to the Understanding, for matter does cloud, and darken the gloze of Being; it doth eclipse an Object, and is no friend.
friend to intelligibility. So that God, being a pure, and immaterial Spirit, must needs be præstansissimum intelligibile, and a most adequate Object for his own eye to look upon. And this Understanding is himself; it-being altissimus, always dwelling with him; Dei scientia est Deus essentia, (as the Scholemen speak,) God is in himself, for he is both all Eye, and all Light; as suppose, the bright body of the Sun had a visive faculty, so as it could view, and survey its own light; and beams, and could by virtue of them look upon all other things, which its own Light does not; and discover, twould then give some languishing adumbration of a Deity, who is always looking upon his own perfections, and seeing Creatures by his own light, by his own uncreated beams: for Species, & similitudo omnium est in Dei essentia. Thus God, looking upon his own omnipotence, knows all possibilities; viewing his own determinations, he sees all Furturis; looking upon his own wisdom, he beholds all varieties, all degrees, and differences of Being: which yet put not the least shadow of difference in him; because the excellencies of all Beings are treasured up in him, only by way of Transcendency, not per modum compositionis, sed per modum perfectionis (as the Scholes have it.) So that, when God beholds all created Beings by virtue of his own essence, yet you must not imagine, that the formality of a Creature is contained in an uncreated Being; but only, that there is enough of Being there to give a representation of all Being whatsoever. As when a glass reflects a face, there is not the least mutation in the glass, much less is the face any part of the Glass's essence, though the glass give a sufficient resemblance of it. Yet herein there's this disparity, that the glass of God's essence did represent a Creature, before any created face could look into it: for God, looking upon himself from eternity, did then know quod mortia aliquid assimili potissimum essentia, and did know how far such a Being would imitate his essence, and how far it would fall short of it. He saw, that this Being would come nearer, that that Being would be more distant, and remote from him; this Picture would be likened him, that would shew very little of him. Now the actuality, and existence of such an Object is not requisite to the understanding of it; for how then could we conceive of the privation of a non-Entity? How can we otherwise apprehend them, than by framing the notion of something positive in our minds, and supposing.
Light of Nature.

Supposing a total deficiency from it: This, as they use to speak, Rectum est index sui & obliquis & Nobilitatem in unoque genere est mensura, & exemplar reliquorum: that first, and supreme Being, by the great example, and pattern of himself, can judge of all inferior, and imperfect Beings. Nor could he see them ab inerme any otherwise, then in himself; there being nothing else eternal, but himself, and in himself he could clearly see them, as we see Effects in their Cause. All created Beings were eminently contained in the Centre of one indivisible Essence; who, by his infinite virtue, was to produce them all; who, being an intelligent Centre, did see those several Lines, that might be drawn from him; and, with all, being a free, and a voluntary Centre, did know how many Lines he meant to draw for himself. Now you know amongst men, a Demonstration a priori is esteemed most certain, and scientific: Scire est per causam cognoscere. God thus knew Creatures, perfectly knowing himself, who was the first cause of them all. This doth much speak the immutability of the eternal Reason, and Wisdom in the mind of God, and doth remove all imperfections from it. For you see, he did not move in an axiomatical way, per compositionem, & divisionem; for he saw things by his own uncompounded, and indivisible essence; much less did his knowledge improve itself in a Sylloogical way, deducting, and collecting one thing out of another. This is the Scholemens meaning, when they tell us, Cognitio Dei est rationalissima, that is, non est discursiva. They that will light a Candle, may strike such sparks: but the Sun, and Stars want no such light. Angels are above Syllogisms, how much more is God himself? Nay, even amongst men, first Principles are above Disputings, above Demonstrations; now all things are more marked in respect of God himself, then common Notions are to the sight of men. 'Tis a modus sententise, a satus, and sedious work; a seeking a compass, to gather one thing out of another; 'tis the first pace of a limited Understanding. But there's no succession in God, not in the knowledge of God. There's no primus & postermus; no Premisses, or Conclusions; no transitus ab uno ad alium, no externum medium: for he does not cognosere per alius medium a seipso distinctum. There's a complete simultaneity in all his knowledge; his Essence is all together, and so is his Knowledge. Plurality of Objects will confound a finite Understanding, for they must be pre-
sented by different species, and a created Eye cannot exactly view
such different faces at once, such several Pictures at once. The
Understanding sometimes loses itself in a crowd of objects; and
when such a multitude comes thronging upon it, it can scarce attend
to any of them. But God, seeing them all per annam speciem, per
unica operationem, takes notice of them all with an infinite delight,
and facility. For he loves to attend to his own Essence, which
doeth so admirably represent them all; hence his Knowledge is
always in act; because his Essence is a pure act. Humane Under-
standings have much of their knowledge stored up in Habits; but
there are no Habits in a Deity: for Knowledge is dormant in an
Habit, but his Understanding never slumbers, nor sleeps. There's
no Potentiality in him, but he's always in ultima perfectione, he is
semper in actu intelligenti: as Solis semper in actu lucendi. Hu-
mare Understandings are fain to unbind themselves sometimes, as
if they were faint, and weary: but Divinity is always vigorous,
and Eternity can never languish. The Understanding of God thus
being fill'd with light, his Will also must needs be rational, non
coca, sed octultata notitia. This makes the Scholastic very well
determineth, That, though there cannot be causa divina voluntatis,
yet there may be assign'd ratio divina voluntatis. There can be no
cause of his Will; for then there would be a cause of his Essence,
his Will being all one with his Essence: but there cannot be causa
prior prima. Yet this account may be given of his Will, that bo-
num intellectum est fundamentum volitii; so that as God does pri-
marily intelligere seipsum, so he does understand other things only
per seipsum, so likewise he does principally, and necessarily
velle seipsum, and does will other things secondarily, and out of a
choice, proper seipsum. And, as God hath set all other Beings a
longing after the perfections, and conservations of their own Beings,
and has in a special manner tamp'd upon a rational Nature an in-
tellectual appetite of its own well-sate, and happiness; so, as that
it cannot but propound an ultimate scope, and end to itself, and
end; and direct all its desires for the bisecting, and attaining of it:
so he himself also sets up himself, as the most adequate, and amic-
able end of all his workings, and motions, and does bend the whole
creation, does shoot every Being, and order it to his own glory. Now
how rational is that Will of his, that does chiefly fix it self upon
the fairest good, and wills other things onely, as they are subservi-
one to it. Deus vult bonitatem suam tanquam finem, et omnia alia tanquam medias ad finem. Out of the intense, and sublunary willing of himself, he will also some prints, and resemblances of himself. The beauty of his own face, the very picture of it; that he loves the very picture of it, and, because one picture cannot sufficiently express it, therefore he gives such various, and numerous representations of it. As when men cannot express their mind in one word, they are willing to rhetoric, and enlarge themselves into more. God doth give many similitudes of himself, for the greater explication of his own essence. His essence in itself not being capable of augmentation, or multiplications, he loves to see some imitations, and manifestations of it, to make known his own power, and perfection in a way of causality. Now the Understanding of God being so vast, and infinite, and his Will being so commensurate, and proportion’d to it, nay, all one with it; all those Decrees of his, that are the Eternal product, and results of his Mind, and Will, must needs be rational also. For in them his Understanding, and Will met together, his Truth, and Goodness kissed each other. And though these Decrees of God must be resolved into his absolute supremacy, and dominion, yet that very Sovereignty of his is grounded upon so much reason, and does all so wisely, and intelligently, as that no created Understanding can justly question it, but is bound obediently to adore it. The Providence and Application of these Decrees, is accompanied with the very same wisdom, and reason: for what’s Providence; but Oculo in Sceptrum, a rational guiding, and ruling all affairs in the World? tis ipsa ratio divina in summo Principi constituta, tis ratio ordinandorum in fine; that, which in Man is called Providence, in God is called Providence, the right tuning, and regulating of all circumstances, and making them to conspire, and contribute to his own end, and glory. And if man could but rightly interpret, and comment upon Providence, what fresh discoveries, what bright displayings of divine Reason would they all continually meet with, all? What shewings, and sparklings of Divine Wisdom are there in some remarkable providential passages? You, that are most acquainted with the ways of God, tell us, if you did ever find any thing unreasonable in them. Enquire still more into his dealings, and you’ll see more of Reason in them. Could you search deeper into the rich Mine of his counsell, you would fill meet with more precious...
A Discourse of the

precious veins of Wisdom. The depth of his Counsels, what are they but the very profoundesse of his Reason? So, they are wisdome in subtile. And whensoever this secret counsel of his issues out, and bubbles forth, it is in most rational manifestations. His Commands are all rational, his Word is the very pitch, and marrow of Reason. His Law is the quickening, and warming of mens Reason; his Gospel, tis the flowing out of his own Reason; tis the Quintessence of wisdome from above; his Spirit is a rational Agent; the motions of the holy Ghost are rational Breath; the revelations of the Holy Ghost, a rational Light, as rational as a Demonstration: the Apostle calls them so. As when the Spirit of God overpowers the Will, it makes a willingnesse there, where there was an absolute volency, an obdurate refusal before. So, when it over-powers the Mind, it makes it understand that, which it did not, which it could not understand before. Spiritual irradiations stamp new light, create new reason in the Soul. Nothing comes to Man with the impresscription of a Deity, but that, which hath upon it some signature of Wisdom. God himself is an intelligent-worker in his dealing with all Beings; how much rather in his dealing with rational Beings? By all this you see, that God himself is the Eternal Spring, and Head of Reason; and that humane Wisdom is but a created, and an imperfect Copy of his most perfect, and original Wisdom.

Now Philosophy could dictate thus much; This is, God loves to see such a noble Creature, as Man is, to follow, and imitate him in his Reason; Omnia intendunt a Caelesti Deo as the Scholemen have it. Now men cannot be more assimilated unto God, then by moving as Intelligent Agents. Does God himself work according to Reason from eternity to eternity? And has he made a Creature in time, whose very essence is Reason? Why then does it not open its Eyes? why does it not use its Lamp? and though it cannot discover all, yet let it discern as much as it can. Let it not act in the choicest points of Religion out of blind, and implicit Principles, and huddle up its chiefest operations in, I know not what, confused, and obscure, and undigested manner. This neither becomes Sons of Light, nor works of Light. The more men exercise Reason, the more they resemble God himself, who has but few Creatures, that can represent him in so bright an excellency, as this; only Angels, and Men; and these
Light of Nature.

For he expects it the more from them. And the more they exercise their own Reason, the more they will admire; and adore him. For none can admire Reason, but they that use some Reason themselves. And this may suffice for the first Particular, that The Candle of the Lord, 'tis lumen derivatum, it was first lighted at a Sun-beam.

CHAP. XII.

The Light of Reason is a Diminutive Light.

This Candle of the Lord, 'tis Lumen tenue, & diminutum. A Lamp is no such duciling object. A Candle has no such goodly light, as that it should pride, and glory in it. 'Tis but a brief, and compendious Flame, sent up, and imprison'd in a narrow compass. How far distant is it from the beauty of a Star? How far from the brightness of a Sun? This Candle of the Lord, when it was first lighted up, before there was any Thien in it, even then it had but a limited, and restrained Light. God said unto it, Thus far shalt thy Light go: higher shalt thou shine, and no farther. Adam, in innocency, was not to crown himself with his own sparks. God never intended, that a creature should rest satisfied with its own Candle-light, but that it should run to the Fountain of Light, and Sun itself in the presence of its God. What a poor happiness had it been for a man, only to have enjoyed his own Lamp? Could this ever have been a Beatific Vision? Could this Light ever have made an Heaven fit for a Soul to dwell in? The sparkling Seraphims, and glittering Cherubims, (if it were possible, that the face of God should be eclipsed from them, that they should have no Light, but that, which shines from their own essences) Blackness, and Darkness, and gloominess, a total, and fatal Eclipse, a present, and perpetual Night would rise in upon them. If the Heaven were fuller of Stars, then it is, and, if this lower part of the World were adorned, and illuminated with as many Lamps, as it is capable of, yet would they never be able to supply the absence of one Sun.

Their
Their united Light would not amount to so much, as to make up one day, or one moment of a day. Let Angels, and Men contribute as much light, as they can; let them knit, and concentrate their Beams: yet neither Angelical Star-light, nor the Sons of men with their Lamps, and Torches, could ever make up the least shadow of Glory, the least appearance of Heaven, the least fringe of Happiness. Lucifer, that needs would be an Independent Light, that would shine with his own Beams, you know that he presently sunk, and fell into perpetual darkness. And Adam's Candle, aspiring to be a Sun, has burn'd the dimmer ever since. God, taking notice of it, and spying him in the dust, 'Lo (faies he) here lies the spark, that would needs become a God. There lies the Glow-worms, that would needs become a Sun. Man is become like one of us! Yet, notwithstanding Adam's light, at first, was a pure light, till he had fail'd it; 'twas a Virgin-light, till he had disflour'd it. The Breath, that God breathed into him, was very precious, and fragrant; till he had corrupted it. The spirit of Adam (as we should render the words so) 'twas in a special man, a breath, a day, a likeness to God. When God raised this goodly structure of Man out of nothing, he built it most completely, and proportionably; he left it in statu integro, & perfecto; for you cannot imagine, that an obliquity, or irregularity should come from so accurate an hand, as his was. When God printed the whole Creation, there were no errata to be found, no blots at all. Every letter was fair, and lovely; though some first, and capital letters were flourished more artificially, than others. Other inferior Creatures would serve like so many consonants: but Men were the vowels, or rather the dipthongs, to praise him both in soul, and body. When God first sun'd the whole Creation, every string, every creature praised him: but Man was the sweetest, and loudest of the rest; for that, when that string apostatis'd, and fell from its first tuning, it set the whole Creation a jarring. When God first planted the soul of Man, it was the garden of God himself, his spiritual Eden, he loved to walk in it; it was full of the fairest, and choicest flowers, of the most precious, and delicious fruits; 'twas watered with all the fresh springs of heavenly influence: no weeds, nor briars, nor thorns to be found there. The understanding, that tree of knowledge, was very tall, and stately, and reaching up to heaven.
There was in Man a cognitio plena, & lucida, at the Scholemens speak, clara, & fixa contemplatio intelligibilium. The Eye of
the Soul, twas quick, and clear, twas strong, and fix'd, God
tried it by himself, by a Sun beam, and found it genuine. How
presently did Adam by this spy out the Stamps, and signatures,
that were upon the several Creatures? when, by an exsequentary
facility, he gave them such Names, as should interpret, and com-
ment upon their Essences. Nay, (according to the Scholemens De-
terminations) Man, in this his primitive condition, habuit scien-
siam omnium naturaliter scibilium. As God framed him an elegant
Body at his full height, and feature; (though not with his Head
reaching up to Heaven, as some did ridiculously phantie) so he
gave him also a comely, and amiable soul; at its just expulsion
with all natural accomplishments, and perfections; his Dove-like
Spirit dwelt in a spotless, and beautiful Temple. This makes the
Protestant Divines very well determine, that Pronitus ad malum
non fluit ex principis Natura integra; for it would be a thought
too injurious to the God of Nature, to imagine he should frame
Evil. Yet some of the Papists, and some others, do constantly af-
firm, that such a rational Being, as Man is, considered in pura
naturalibus, will have an unavoidable propensity unto Evil, ex ne-
cessaria materia conditione: and they bring forth such bold words
as these: Denus non posse creare hominem, ex anima rationali, &
materiali sensibili compositum; quin, prater divinam intentionem,
bono iussi comitatus habeat praeceptor inclinationem ad sensibilis.
Their meaning is this, By reason of that intimate, and essential
conjunction of the sensitive Powers with the intellectual, there
must needs arise some ataxy, and confusion in the Being of Man,
and too great a favouring of sensitive Objs, unless that inferior
part of the Soul be restrained supernatural quodam frango (as they
speak) and, say they, it was thus chained up in a state of Innocen-
cy; but now, being let loose, its extremely wild, and unruly.
How derogatory is this from the goodness, and power of God's Cre-
tion, and from that accurate harmony, and immaculate beauty, that
were to be found in such a Noble Being, as Man was in his native,
and original condition? Nec frumen, nec calcar desiderabatur: for there was a just, and regular tendency, without the least swerv-
ing, or deviation. There was no such tardity in the sensitive part,
as should need a Spur, nor yet any such impetuousness, and vio-
ence,
ence, as should require a Bride. This indeed must be granted, that upon the knitting, and uniting of such a Soul to such a Body, of sensitive to intellectual, there will naturally follow respect, & inclination at sensibilities; and this is not prerog, sed secundum intentionem divinam: but that this should be praecep, rebellia, & inordinata inclination, is so far from being necessary, as that 'tis plainly contra-natural. For this sensitive Appetite of Man is born sub regna Rationis, and so is to be govern'd Sceptro Rationis. By this golden Scepter it was peaceably rul'd in a state of Innocency, Animam non aggravata cras a corpore, (as the Scholmen say,) the Body, though it was not beautified, and clarified in the same measure, that a glorified Body is; yet it was dutiful, and obedient, and every way serviceable to the Soul. The sensitive Powers were not sations; but were willingly subject to the higher Powers, to the intellectual. The first bunglings of the Soul were pure, and Chrysaline, and streamed out very freely, and fluently, without any murmuring, without any wavering, without any foaming. There were no violent motions, no violent perturbations, which since have made such insurrections in the Soul, & with their impor- tantate breath endeavour, as much as they can, to blow out this intellectual Lamp, this light of Reason. There were nulla passiones, qua repicimut matam; as the Schol tells us. There was no slave with fear, to bespeak, and antedate grief. There was no paleness to be seen, no tremblings, nor starting; no tears, nor sighs; no blushes; nor the least tinture of fame. Paradise, it had so much of the Lily, as 'tis had nothing of the Rose; yet there were insinu- moodi passiones, qua ordinatur ad bonum. Joy would dance, and leap sometimes: Love would embrace, and twine about its dearest good: such pure, and noble Affections, as live, and dwell in the Breaths of glorified Beings, were not banish'd, and excluded from this state of Integrity. The Poets shadowed out this happy time in their Golden Age; though they mix some Droste in the Defcrip- tion of it. Now man being constituted in this state of Natural Restitute, his Candle shining clearly, his Will following cheerfully, his Affections complying most suitably, a sudden Cloud presently rush'd upon him, and blotted all his Glory. And as the Orautor styled that Romane Magistrate, that was suddenly turn- ed out of his place, Consul vigilantissimus; because he did not sleep all the time of his Consulship, (for he continued but
but a day in it) in the very same sense, and only in this sense, was vigilantes in honor, in the Psalmist's Language; non perne attestavit, he would not abide in honor, he did not lodge one night in honor. Though I am far from laying such stress upon those words, as they do, that will needs from thence measure the time so exactly, as that they will tell you to a minute how long Adam enjoyed his first glory; this only we are sure of, it was a very brief, and transient happiness, a fading, and withering glory: he had wafted his Oyl presently, and the Lamp was going out, but that God drop'd fresh Oyl into it, by the promise of a Messiah. The Scholemen are very solicitous, and desirous to know how Adam's Understanding, being in vigore viridi; could be entangled in such a Snare and deluded with such a miserable fallacy. Aquinas, for his part, determines hominem in primo statu decipi non posse; which yet is altogether unconceivable; for how could he fall, unless his Head declined? 'Tis not very easily perceptible at any time, how there can be Desensus in voluntate, and yet not Error in Intellecitu, much less can we tell how this should come to pass, when the Will was so obediently disposed ad natum intellctibus, when it gave such observance to all the commands, and dictates of the Understanding, as that did in a state of Innocency. And to resolve the whole anomaly, and irregularity of that first prevarication, only into the Will's untowardness; what is it else then to say, that Adam sinned ex mera malitia contra claritasem judicium? which is to entertain a thought very groundlesse, uncharitable, and dishonorable to the first root of Mankind, and to make his transgression on of the fame Dye with those damned Angelical Spirits, that were thrown into irrecoverable misery. Therefore Zanchy, that was one of the most Scholastical amongst the Protestants, doth most judiciously conclude, that 'The Understanding of Adam was defective in his office by negligent non-attendance.' The Eye was clear enough, the Bow was strong enough, but it was not vigilant enough, it was not bent enough: the Balance was not deceitful, but he forgot to weigh thing in it. Now Man by this fall of his was not only spoliatus supernaturalibus, but also vulneratus in ipsis naturalibus. How soon is this beautiful Creature withered! his Spring is gone, his May is gone, his glos, and greenesse gone, the Flower droops, the Tree is neither so flourishing, nor so fruitful; an untimely, and disconsolate Autumn comes up.
on him. Thus the purest complexions are alwaies most frail, and bristle. Thus the highest Conditions are most tottering, and precipitious: and the noblest perfections, if built onely upon Nature's bottom, are but voluble, and uncertain. There arises a sudden 


συναφεία, a present συναφεία, in the Being of Man. The Philosophers were very sensible of the ἀνοιχτόνα τοῦ ὁλίγου, of the languishings, and faintings of the Soul, of a ἐπεξεργασία, a spurious, and adulterate kind of Reason. You may hear them complaining of the ἀνυκτήριον, and ἔπαθλον, a dolorium penmarum. The Wings of the Soul flag, many of the Feathers are sick, and drop away. And that Soul, which was wont to build its nest in the stars, is now fain to build it in the Dust. You may hear one Philosopher complaining of the καρδαποῖε, his Head, his Understanding akes, another of the ὄραμα, his Eye, his Reason is dimmed; a third of the καρδαποῖε, the Palpitatio cordis, his Soul trembles with doubts, and uncertainties. You may see one grasping a cloud of Errors, another spending much of his time in answering some one knot, in solving some one difficulty: you may see some one pleasing himself, and sitting down in the shadow of his own Opinion; another bending all his nerves, and endeavours, and they presently snap asunder. You may see Socrates in the twilight, and lamenting his obscure, and benighted condition, and telling you, that his Lamp will shew him nothing, but his own darkness. You may see Plato sitting down by the waters of Lethe, and weeping; because he could not remember his former Notions. You may hear Aristotle bewailing himself thus, that his ρήματα will no seldome come into all, that his αποκαλούτων Tabula has so few, and such imperfect impressions upon it; that his Intellec
tuals are at so low an Ebb, as that the motions of Enrius will pose them. You hear Zeno complaining, that his άρκεία is dark; and Epicurus confessing, that he had not the right and, the true apprehension of things. Look upon the Naturalist's Head, and you'll see it not-plus'd with an Occulure Quality: feel the Moralist's Pulse, (his conscience I mean) and you'll find it beating very slowly, very remissly: look upon the most speculative Eagles, that stare the Sun in the face, that fly highest in Contemplation,those,that love to sport, and play in the light: yet, at length, you may see the Sun striking them through with one of his glorious Darts, and chastising their inquisitive Eyes.
Eyes with one of his brightest Beams. The Sun, 'tis ready to put out this Candle of the Lord, if it make too near approaches to it. Human Understandings are glad to wink at some dazzling objects, as vehement Sensible doth defraud sensum: so vehement Intelligible doth pervert: re intellectum. For in all Knowledge there's required a due proportion between the objectum cognoscibile, and the virum cognoscitum; but when the several powers, and faculties of the Soul lost that comely proportion, which they had amongst themselves, they lost also much of that correspondence, and conformity, which they had to their several Objects. And the Soul, besides its own loss, had a share in the Bodie's loss also: for the Body, wanting much of that accurate, and elegant composure, which once it had, Knowledge it self must needs be prejudiced by it; that being amongst men founded in sense, and in some measure depending upon organical dispositions. So that the sweetness, and stopping of these Windows must needs prohibit Light. Sin entred in first at a corporeal, then at an intellectual Window, and stole away the Heart, and the Windows have been broken ever since. I know the generality of Philosophers do partly excuse the Understanding, and do blame the Objects for their exisit, and poverty, for their little diminutive Entity, for their want of Intelliibilidad. But the subtile Socrates doth endeavour to invalidate that, by telling them, that Omnia eadem facilitate intelligentur ab Deo. Thus much is evident, and undeniable, that the spilling out of a little lurking Object doth argue the strength, and quickness, and clearness of the Eye. The Sun discovers Atomes, though they be invisible by Candle-light; yet that makes them dance naked in his Beams. Created Understandings want Spectacles to augment, and majorate some Objects. But the Soul never meets with more difficulty, then in the understanding of Spiritual Beings, although they have most of Entity, and most of Intelliibilidad. Yet the Soul, being imprison'd in a Body not sufficiently clarifed, and refined, cannot so fully close, and comply with incorporeal Beings. This Candle of the Lord will discover more of Spirituals, when tis took out of the Lanthorn, in status separato; or, when tis put into a clearer, in status consummates. But for the present, how little doth it know of its self? How little of Angels? How little of God? And yet how much might be known of them? Look but a while (if you can endure to look) upon so unlovely, and
A Discourse of the unpleasant an Object, I mean upon those black, and prodigious Errors, that cover, and bespot the face of these Times. And they'll soon convince you of the weakness, and dimness of this Lamp-light of the Spirit of a Man. The Candle of the Lord, though it be amongst them, yet 'tis not so powerful as to scatter, and conquer their thick, and palpable darkness. 'Tis not an easy, nor a sudden, nor a delightful work to number so many Errors; yet, if I could reckon them up all, from the blinding Aminomian to the vagabond Seeker, or the wild Scrapsick, set on fire of Hell, they would all serve for so many fatal examples of the miserable weakness of mens Understanding. 'Tis true they do not follow the Candle of the Lord; for then Reason would have guided them better. But this very consideration shews the weakness of their Candle-light; for, if it had been a brighter, 't would not have been so soon put out. 'Tis easy to blow out a Candle, but who can put out a Star? or who can extinguish the Sun? And men can shut up Natural Light, but who can imprison a Star? or who can shut up the Sun? This faint, and languishing Candle-light does not always prevail upon the Will, it doth not sufficiently warm, and inflame the Affections. Men do not use to warm their hands at a Candle, 'tis not so victorious, and over-powering, as to scatter all the works of Darkness. It will be Night for all the Candle. The Moralists were not onely frigid in their Devotions; but some of them were very disolute in their Praclikes. When you think upon these things, sure you'll willingly subscribe to the forementioned Particular, which you may do very safely; that the Spirit of a man, 'tis but a Candle: Lumen exile, & diminutum.
The Light of Reason discovers present, not future things.

Is lumen explicant præsentia, non apprens futura, for did you ever hear of such a Lamp, as would discover an object not yet born, nor yet in Being? Would you not smile at him, that should light up a Candle to search for a futurity? 'Tis the glorious prerogative of the Divine Understanding, to have such a fair, and open, and unlimited Prospect, as that in one glorious twinkling of an intellectual Eye he can see the whole compass, and extent, and latitude of Being; and the whole duration of Being; for Eternity, at one draught, doth swallow up the whole fluency of Time, and is infinitely above those temporal conditions of past, present, and to come. Nullo tempus occurrunt Regi; say the Lawyers: Nullo tempus occurrunt Deo; say the Philosophers. An Intellectual Sun doth not occidere, & redire; but makes one bright, and perpetual day, and by its pure, and uninterrupted irradiations, doth paraphrase, and comments upon all objects, so as to uncloud, and reveal the most obscure contingency, and to make it present, and naked, and visible. For, as the Scholemen tell us, Scientia Dei ad omnia praesentialiter se habet; his Knowledge being all one with his Essence, without the least shadow of Change. Inasmuch as that, which with men is a futurity, and contingency, with him is always present, and extant; which speaks for the certainty, and infallibility of his Presence, though it be conversant about such things, as seem to us most casual, and fortuitous. For even we our selves know these things certainly, when they are in ab, and in being: because that then they lose their volatility, and contingency, and put on reality, and necessity: according to that unquestionable Rule; Omnne quod est, quando est, necesse est esse. A Contingency, when 'tis extra suas causas, when 'tis actually produced, having a determinatum Est, it may then also have a determinate cognoscibility. Now God always thus sees a Contingency in termino, in eventu, in periodo; whereas created Understandings
nings look upon it, in medio, in motu, in itinere. Nay, such is the 
povera, and imperfection of Man's Knowledge, that many things, 
which are in their own Nature necessary, and demonstrable; yet 
perhaps they know them per modum probabilitatis, & non per 
modum necessitatis. But such is the height, and transcendency of 
the Divine Understanding, as that such things, as are in their own 
Natures most dubium, and hovering between esse, and non esse; 
yet God knows even these per modum infalsibilis, and plainly 
perceives which way they will incline, when men see onely an 
equilibre, and neutrality. So that the whole rise of Contingency 
flows from the wavering of Second Causes. And, though scientia 
Dei be causa rerum; yet, being but causa remota, it doth not 
take away Contingency; but God himself sees that some things 
will venire contingent. For he doth not onely cognoscere res, 
but ordinem, & modum rerum. And knows, that there are 
some cause intermedia, which are impedibili, and defectibili (as 
the Scholemen speak somewhat rudely) and by virtue of these 
there arises a Contingency. Thus in a Syllogism, though the Major 
be necessary; yet, if the Minor be Contingent, the Conclusion will 
be so also, and will sequi deteriorem partem. Though the first 
Cause be certain; yet if there be obstruptions in the second, you 
cannot promise your self what the Effect will be. Though the 
spring of Motion cannot fail; yet, if the Wheels may possibly 
brake, the progresse will be very uncertain to all, but to God him-
self: for other Understandings onely know, that the Wheels may 
brake; but God he sees, whether they will brake, or no. So that, 
which, in respect of Creatures, is periculusa plenue opus alicu, in 
respect of God is fixum, & que antiquor, determined, and immove-
able in his everlasting thoughts. Angelical Beings cannot reach 
to so high a perfection of Knowledge, as this is. For futurum, 
quaterum futurum, is objectum impropotionatum intellectui Anga-
lito, as acute Suarez doth abundantly evince. The Philosophers 
find difficulty enough in explaining the manner, how God hath a 
certain, & infallible prescience of these future Uncertainties; 
and they find it a plain impossibility for the Angels to have any 
such knowledge: for they neither have aternitatea intuibus, which 
should ambire in objecto, no omnes differentiae temporum, which 
should remove all succession, all primus, & posterius, and make a 
compleat simultaneity, nor yet have they plenitudinem rationis re-
v & presentativa,
Presentation; they have no such boundless, and infinite Species, as the Divine Essence is, by which God beholds all things. Angels have neither light enough of their own to manifest a future object; nor an Eye strong enough to pierce into it. They cannot infallibly foretell their own motions; because God can alter them, and overpower them; much less can they know the determinations of God himself, or any operations, that depend upon a free Agent, till they bud, and blossom in some actual discoveries, and appearances. Nor are they so well acquainted with the whole context, and coherence of Natural Agents; with all those secret twinings, and complications, as to spy out beforehand those events, which are brought forth in a casual, and unusual, and very unlike manner. Whenevery then they have any prescience of future Contingencies, 'tis only by revelation from God himself. They may see the face of a future Object in speculo Divino, but yet that's speculum voluntarium, and shews only what it pleaseth, and when, and to whom it pleaseth. The Wicked Angels know this well enough, that they for their parts have no knowledge of future Uncertainties, though they desire to have it, as much as any; and they pretend so to it as much as any; yet you know how cautious they were in their Oracular responses, as that elegant Moralist, Plutarch, doth most excellently shew in several places. They always drew a curtain before their Productions, and wrap'd them up in obscurity, which plainly argued a consciousness of their own ignorance, in respect of future Events. The good Angels are so fill'd with their present happiness, they are so quieted with the enjoyment of God himself, as that they are not at all solicitous, or inquisitive about future events; but they cheerfully entertain, and drink in all those beams, that come flowing from the face of their God, and they desire no more, then he is pleased to communicate to them; nay, indeed they can desire no more, for he gives them as much as they are capable of. Now if Angelical Understandings are not so wide, and comprehensive, as to grasp, and take in such Objects: what mean then the Sons of men to aspire, and reach after the knowledge of them? If those tall, and eminent Beings, standing upon the Mount of God, cannot see them: how shall the Sons of men, that are of a lower stature, hid in a valley, how shall they behold them? Yet there was always in the generality of Mankind a pruriens desire, and hankering after the knowledge of
A Discourse of the future Events. Men still stretch out the Hand to the forbidden Tree, they long for the Fruit of it, and would fain be plucking some Apples from it. Nay, men long for the greenest Apples, for the precious knowledge of Events before they come to their just ripeness, and maturit. The desire of this sets the Astrologer a lighting his Candle at the Stars. O, how doth he flatter himself in his own imaginary Twinklings? and how doth he perswade the more simple, and credulous part of the world, that he can discover every future Atome, that he can put those capital Stars, those golden Letters together, and spell out all the fates of Kingdoms, and Persons? It makes the Anger, (the magistrius, as the Greeks call him) chatter with the Birds in their own Dialect, and, as if he were their Scholiast, he writes Commentaries, and Expositions upon their Language. O, how devoutly will he listen to a Prophetical Crow? How will he Criticize upon the harsh accents of the SCREECH OWL? Upon the dismal, and melancholy Notes of the Night-Raven? It makes the Auspex watch the Birds in their several postures, and to be as diligent, and judicious a Spectator of them, as the other was an Auditor. He can interpret every Fluttering, he can tell you all their journeys, where they lodged, where they halted, what Tree they visited, what Bough they stayed longest upon; and at length he will pluck some Pens out of their sacred Wings for the writing of all his learned Predictions. It moved the Auspex to consult with the Inward, to search into the bowels of things; he'll but look upon a Liver, and will presently tell you the colour, and complexion of all Affairs. It caus’d the Auspex to behold the behaviour of the dying Sacrifice, and from the quietness, or struggling of those Sensible Creatures, to foretell the vicissitudes, or facilities in higher matters. It let the Chromancer, a studying to read those Lines, that seem to be scribbled upon his Hand, and to explain them with his own interlinear Glosses; and to look upon them as Nature’s Manuscripts, as an Emphrization of Nature’s penning, in which she gave him a brief Synopsis of all such Passages of his Life, as should come into Being afterward. It moved the Interpreter of Dreams to set up his seat of Induc- ture in those gates of Fancy, the Porta Cornæa I mean, and the Porta Eburnea; and, as if the Night were to enlighten the Day, he will regulate all his waking motions by those slumbering inscriptions.
Light of Nature.

visions; yet usually the interpretation of the Dream is the more non-sensical Dream of the two. Some others will needs call Lots for their Fortunes, and think, that the Judgment of a Dv is in-
fallible, will undertake no matters of moment, till they be pre deter-
mimed by it; facta est a leo, & per praesentem fortem judicant
de futura. A rare device to find out one contingency by anoth-
er: to lose one Arrow, and to shoot another after it! These are
some of those many methods, and contrivances, which the Sons
of men have contriv'd to themselves, for the finding out of future
Events. What should I tell you of the rest, of the μαθαινεία, and
the μαθαινεία, of the ορθευματία, and the νεωρυτεία,
and βαλβαρία, of the λεγομαινεία, of the κολυμβατεία,
which are all but the various expressions of the same Madness?
What should I tell you of those several Nations, that have been
enamour'd with these follies? the Αφιγριας, the Χαλδεας, the
Περσιας, the Γεραικας, the Ρωμαιας, have had always amongst
them several Professors of these Vanities. You see how sauf the
Sons of men would have some key, or other, to unlock, and open
these secrets and reserved Passages, which Providence hath wisely
laid up, and hid from the eyes of Men. But Aquinas passes this
censure upon them all: Hujusmodi artes non utuntur patricinio in-
tellectus bene dispositi secundum virtutem. And that sacred Author
is much of the same mind; Frustra illud quaestis in terris, quod
solus Deus novit in coelo. Yet this Tree of Knowledge is fair to the
Eye, and pleasant to the Taste. The Soul doth relish all notionall
dainties with delight: And these Promotions, and anticipations of
things are the more sweet, and delicious to the palates, and tastes
of Men; because most of their Being is reserved up in their
future condition. They have no satisfaction, no Sabbath, nor
quiet in their present state; and therefore they would fain
know what the next day, and what the next year, and what
the next Age will bring forth. The desires, the Prayers,
the Hopes, the Endeavours, the Counsels of men, they all
look towards the Future. For (as Mirandum the Younger doth
well observe) the Soul of Man, 'tis trium temporum participes.
Tempus prateritum memoria, praesens intellectus, futurum Volun-
tae congritae, & respondet. God therefore, that he may keep such a
Creature, as Man is, in a waiting, and obedient posture, in a po-
sture of dependance, and expectation, he doth choose gradually,
and leisurely to discover to him, \textit{magni\ae}, &\textit{ magnificus}, those thoughts, which he hath concerning him. God will have man in this sense \textit{in Diem vivere}, to entertain \textit{Fortune} by the days; as the Noble \textit{Verulam} faith, that \textit{Prince} did, whose \textit{Life} he writes, and commemorates.

\textit{To s\'omnes \hellenes, to \'i anexw \ne \lo\'a;}

'Tis a speech, that may be took in a better sense, then \textit{Anacreon} e're meant it; and so may that of the \textit{Latin} \textit{Lycick},

\textit{Quid sit futurum cras, fugax quaerite.}

And the \textit{Heroical Poet} shews them the necessity of this \textit{sobriety}, and \textit{temperance} in \textit{Knowledge}; for, faith he,

\textit{Nesciam mens hominum sae, fortisque futura.}

For mens \textit{Knowledge} naturally enters in at the gate of \textit{Sense}; but a future \textit{Object} can have no admission there. And, as the \textit{MInde} cannot recall \textit{objection} \textit{totaliter praterium}, when there is no remaining \textit{Species}, neither the least \textit{print}, or \textit{vestigium} of its so neither can it present an \textit{object}, that's altogether future, and hath no such \textit{colour}, as can move, and strike the \textit{intellectual} eye. Such \textit{Effects} indeed, as are stored up in \textit{pragens}, and \textit{eminent}, and \textit{necessary Causes}, may be easily, and certainly foreknown by \textit{visible}, and unquestionable \textit{Demonstrations}. The foretelling of an \textit{Eclipse} may be done without an \textit{Oracle}; and may be believed, though there be no \textit{Miracle} to seal, and confirme it. Such \textit{Effects}, as lurk in probable \textit{Causes}, that seem to promise very fairly, may be known also, in an answerable, and proportionable manner, by \textit{strong}, and \textit{foreord} \textit{conjectures}. Hence spring all the \textit{promotions} \textit{Medicorum}, \textit{Nautarum}, \textit{Pastorum}, as the fore-mentioned \textit{Mirandula} tells us. Yet the great pretenders of the \textit{Anecdoting Knowledge} do very frequently, and pro more, deceive both themselves, and others, in these more \textit{ordinary}, and easie \textit{Scrutinies}. This might cloath your \textit{Almanacks} in more red, and put them to the \textit{Bluff} for guessing at the \textit{Weather} no better: you may write upon them, \textit{Nulla dies sine errato}. Did they n'er threaten you with \textit{Thunder}, and \textit{Lightning} enough to make a \textit{Caligula} prepare new \textit{Lawrels}, when yet the \textit{Heavens} prov'd very \textit{pacate}, and \textit{propitious}? Did they n'er tell you of a \textit{sad discontented} \textit{Day}, which would weep its eyes out? which yet, when 'twas born, prov'd a \textit{Democritus}; and did nothing, but laugh at their ignorance, and folly. Did they n'er flatter you with \textit{fine}, \textit{pleasant}, \textit{tempestate} \textit{Weather},
Light of Nature.

Weather, &c. When the Rain descended, the Winds rose, the Hail beat, the Prediction fell, because it was built upon so weak a Foundation. So that Aquinas for his part thinks, that the sensitive Creatures; the Owls, and the Cranes, and the Swallows, those flying Almanacks, that know their appointed times, are more happy, and successful in their Predictions, and are better directed by their feeling: the impression of some Heavenly Bodies, then Men are by their seeing of them. Now, if these Anni specula be cracked, and broken, and give such unequal representations of things most obvious, how then will they be ever able to shew you objects far more imperceptible, and immaterial, that depend upon the Will, and Decrees of God himself? and upon the motions of most free, and indifferent Agents? This makes the great Astrologo-magi, I mean the most Noble, and Eminent Mirandula, with indignation to conclude, that this blasing Art of theirs (that is, Astrology abus'd, for so either he means, or ought to mean) 'tis, at the best, but Domina, & Regina Superstitionum, and he breaks out into such words as these; Vanitas, vanitas, Astrologia, & omnia superstitiosa vanitas. Yet, notwithstanding, God hath provided some, that shall give some faint resemblances of himself, in the knowledge of future things, by a participation of Light from him. Εἰς τὸν θεόν ὑμῶν τὴν χειρακριβον, & τὸν τρόπον ὁμοίωμα, τὴν φωνήν, καὶ ἡμῖν δίκαιη τὴν ἀναφαίνεσθαι ὅτι ἐμφανίζεται. which I may borrow these words of the Apostle. This Lumen Propheticum, eis Lumen Super-naturale. Prophetical Springings come not from the Will of Man, but from the Breathings of the Holy Ghost, they are impressions, & signature divina Scientia. As God himself is δε, εἶ δε, εἶτο δεῖ, so he will have a Prophet to be a shadow of himself,

Qua sunt, quae fuerant, quae mox ventures trahantur.

God thus revealing, and communicating his mind to his Prophets doth clearly manifest, that he himself hath an exact knowledge of future Events: he doth expressly shew, that he doth curare res humanas: that he is after, & ordinatur futurorum; that his Providence doth over-rule the greatest Contingencies. He doth therefore upbraid the Idols of the Heathens with their ignorance.
A Discourse of the

range of these things... An_rnni_1v, n_ 6v_r_vu_u 6v_4r_4v, e_r_4v_e_uu_s_a_n 6v_6_eff_6v_6v, Isaiah xii. 23. Prophetical Language is divini sermo-
nis Character, and doth necessarily require super-humanum cognitionem, which makes me wonder at the great DeHoue Maimon, that resolves the power of Prophecying into nothing else, then an healthful Temper, a lively Complexion of Body, and a vigorous Mind advanced with study, and industry; an Opinion, which smells too strongly of the Garlick and Onions of that Country, the Egyptia Superstition I mean, with which he was sufficiently acquainted: yet he tells us, that it's the publick Tenent of the Jews, Sentencia legis nostra, far so he entitles it, and withall adds, that the Art of Prophecying (for though he does not file it so, yet he makes it so, tis supremus gradus bominis, & summa perfectionis; the qualifications, which he requires, are these: Men must be idomi ad Prophetiam ab ipsa conceptione, & matricitate, there must be dispositio, & dexteritas naturalis, there must be optimus humor cerebri, he must be optimus vir in intellectualibus, & moribus sum perfectionis. But his principal condition is, that there must be summa facultatis imaginativi perfectionis. For, faith he, if the influence of an Intellectual Agens, (such an one as he falsely, and vainly supposes) be pour'd out only upon the Rational part of the Soul, and doth not drop upon the Fancy, either by reason of the scarcity of Oil, or the incapacity of the Fancy, there will be only securitas sapientium Speculatorum. Such men may be eminent for deep Contemplation; but they will ne're be famous for Prophecying. If the Fancy be only quickned, or brightned; then there will be securitas Politicorum, jurisconsistorum, Præsigitorum, Incantatorum: but, if the Understanding, and Fancy be both brightned to their due ap.nei, repente securis prophetae; onely this I had al-
most forgot, which yet he thinks very convenient, that they should have good Days for the time of their Prophecying: for, as he tells you, according to the mind of the Jews, Propheta neque habetis inter tristisianae, neque pigririmae. So that the Terræ-filiæ, the vulgur sort of people are no more fit to Prophecy, quæ n vel Asiam, vel Bara. They are his own words turn'd into Latine. But surely this DeHoue himself did not prophesy, but dream all this while: how else did he think, that such a noble, and spiri
tual employment, such a rare, and glorious privilege, as this is, could be
be raised by the power of Man out of the strength of Nature, that Nature, that's so fallen, and degenerated? And what means he to limit the holy One of Israel, & to restrain the spirit of the Almighty? Grant, that Esay was a Courtier, yet was not Amos an Herdsman; and was not he also among the Prophets? Did he not hear of the weaker Sex sometimes prophesying? which yet was not famous for Intellectuals. Does not this Prophetic spirit breath when it pleaseth, and where it pleaseth, and how it pleaseth? Methinks this second Moses should not be offended, though some of the ordinary people be Prophets. Or if natural endowments, or artificial preparations must be had, and if they of themselves be so potent, and energetic; how then comes Vision to fail, and how does Prophecy cease? Are there none, that have their imagination strong enough, that have their Understandings rais'd enough? that are of unquestionable integrity, and are not wanting in Study, and Industry; and yet are no Prophets, nor Prophets sons? Let then this Candle of the Lord content it self with its proper object. It finds work enough, and difficulty enough in the discovery of present things, and has not such a copious light, as can search our future Events.

CHAP. XIV.

The Light of Reason is a certain Light.

This Lumen certum. Lamp-light, as 'tis not glorious, so 'tis not deceitful. Though it be but a faint, and languishing light, though it be but a limited, and restrained light: yet it will discover such objects, as are within its own sphere, with a sufficient certainty. The letters of Nature's Law are so finely printed, they are so visible, and capital, as that you may read them by this Candle-light; yet some weak, and perverse Beings, not fit to be honoured with the name of Men, slight all the workings, and motions of Reason, upon this account, that they are rolling, and fluctuating, that they are treacherous, and unconstant. And they look upon Logick, which is nothing else but the just advancement of Reason, an Art of reasoning.
pening, and mellowing reason, an Art of clarifying, and refining of the mind; yet they look upon it as an intellectual kind of fudging, an artificial kind of cheating, and cozening their Understanding. Nor were it a wonder, if only the dregs of people, the rude lump of the multitude, if they only were sunk, and degenerates into this folly: but I meet with a famous, and ancient Sect of Philosophers, that delight in the name of Sceptics, who by a strange kind of Hypocrisy, and in an unusual way of affectation, pretend to more ignorance than they have, nay, then they are capable of. They quarrel with Arts, and Sciences, and do as much as they can to annihilate all knowledge, and certainty, and profess nothing, but a Philosophical kind of Neutrality, and Lue-warmness. Socrates did not please them; for he shewed himself but a Semi-Sceptick; one, that was too confident in saying, that he did. Hoc tantum scire, sumibil scire, for they will not allow so much knowledge as that comes to, this they tell you, that they don't know this, whether they know any thing, or no. There was one sort of Academicks, that came very near them; their Motto was, "Ου νοοματαιαν, ουρ meaning was, that they could not grasp, or comprehend any object. Lucian (that unhappy Wits) makes himself very merry with them, and laughs at one of them, that had a Servant, that prov'd a fugitive, and ran away from him: 'His Master (saith he) is very unfit to run after him. Περιεκτων μετανοησις' he will always cry. 'Ου νοοματαιαν, ουρ I cannot reach him, I cannot come near him. Yet, if these Academicks by their υποτασσει meant no more, then this, that the whole Intelligibility of any Entity could not be exhausted by them, that they could not perfectly, and powerfully piece into any object, as to discover all, that was knowable in it; their Opinion then was not onely tolerable, but very commendable, and undeniable: for onely God himself doth this ονοματαιαν. There is not enough in any created Lamp to give such a bright displasing of an Object. Nor is there vigour enough in any created Eye, to to pierce into the pith, and marrow of Being, into the depth, and secrecy of Being. But, if their mind was this (as 'tis generally thought to be) that there was nothing in Being so visible, as that their Understanding could pierce it with certainty, and satisfaction; such an Error as this was very derogatory to the plenitude, and exorbitancy of Beings, that streams out in a clear cognoscebility, and was very
very injurious to their own rational capacities, which were not
made to aspire, and narrow-mouthed, as not to receive those No-
tions, that continually drop from Being: but they were contriv'd,
and proportion'd for the well-coming, and entertaining of Truths,
that love to spin, and thread themselves into a fine continuity; as if
they meant to pour themselves into the Soul without spilling. But
the Stoics will bid you twixt, and will desire you not to be-
lieve one word of this. They have no less than ten several
Bridles, adcompesandum, & c. in hæc dum affensum, (Sextus Em-
piricus, that grand Stoick, will give you a sight of them all.)
from whence they were styled in quamvis, men that did check;
and constrain Knowledge; that whereas the in Æquilibrio, their
Adversaries in Diametro, did lay down their Determinations in
a more positive, and decisivious manner, these in Sine
would take time to consider, and no less than their life-time.
They chose to be so many perpetual Questionists, that would pose
themselves, and rub themselves, and stay themselves finally, and
would by no means be persuaded to commence, or take any De-
gree in Knowledge. Πάντα ἔν τοίχῳ, that was the sum of all their
Philosophy. Their most radical, and fundamental Principle, if
they may be said to have any such, was this, Τὸ ἴδιον ἑώραν τὸ
ἀπιστέων αὐτοῖς. That all Propositions were in Æquilibrio;
That there was nothing could incline the Balance this way or
that. That there was an Æquilibrio ἐν χειρὶ ως που is admissa,
there was an exact equality of Reason for the affirmation, or ne-
egation of any Proposition. Lucret brings in one of them with
a pair of Balances in his Handing, crowding three, or four Ar-
gments for the Affirmative into one scale, and just as many for the
Negative into the other, and then telling them his meaning in
these words, ἐπεξεργασμένοι εἰς ἀναπτυγμένον ὄνομα, τὸ ἔριδ ἐξ ἀναπτυγματίζον,
τὸ ἄριστον τὸ ἐπίκειται, τὸ πιον ἔριθνο τὸ ἐπίκειται.
"I have took (faith he) a great deal of pains in weighing
of Controversies, and yet find in them such an undistinguishing,
equipoise, as that there is not in me the least inclination to
take side more, than the other. This they term an ἴδιον ἐώραν,
and πίστις, a speculative kind of ἄριστον ἐρευνήσα, an impartiality
in respect of all things! In Mortals they call it αὐθεντικώς.
For as they would not acknowledge any verum or fallum; so
neither would they trouble themselves about any turpe, or hosti-
A Discourse of the

ereus; εἰ μὴ λέγεται, ἡ ἡμέρα, τὸ ἔργον. They had no better Ethicks, then theirs speech would amount to, yet they had some Laws amongst them, some Customs, and Rules of Life: but they did not observe them as we because we know, things, that were fix'd, and fit to be established, they were far from being irreversible, like those of the Medes, and Persians; but they put them under the Head of τὰ γενικά, Laws pro tempore, such shadowy, and appearances, as they would for the present please themselves in. And, after all Debates, after all their sittings, and discussing of Affairs, they would conclude no otherwise then this: ὑπερασπίζοντα, ἐπάθερον, ἐπαναλαμβάνον, ἡμεῖς ἐν πάσης ἡμέρᾳ ἕως τὴν ἡμέραν, ἐπαναλαμβάνον, ἐπιθυμοῦμεν διὸ, ἐπηρεάζομαι διὸ which were all but so many frigid expressions of their hesitancy, and stammering Opinion. Yet this they call'd φιλόσοφος, a judicious pausing, and deliberation, which they did far prefer, or rather seem to prefer, before the daring rashness of others, that were more Dogmatical, and Magisterial, νῦν ὑπαναλαμβάνοντα ἡμεῖς (as they call'd them) swelling Bladders, empty Bottles, that were stop'd, and seal'd up, as if they had some precious liquor in them, when as they were fill'd with nothing, but air, and wind. There was more modesty, and least ostentation, as they thought, in their οἶκος, which they esteem no small temperance, and sobriety in Knowledge: an intellectual kind of Continece, and Virginity, to keep their Mind pure, and untouch'd, when as other Understandings were ravish'd, and deflower'd with the violence of every man's Opinion; whereas Demonstrations did not move these men at all: for, as they tell you, they always run, either in a medium, or in a medium tertium, they either rest in a medium equally obscure, which must needs be invalid, and insensabiles; or else there will be no period at all, but a processus in infinitum. If you expect, that they should acquire, and rest contented with first principles, they know no such things: they tell you, they are only some artificial Pillars, which some faint, and sired Understandings have set up for themselves to lean upon; they want be fetter'd with an Axiome, nor chained to a first Principle, nor captivated by a Common Notion. As they break the most binding cords of Demonstrations afunder; so they threaten to make these Pillars of Truth to tremble. To prove by a first Principle (say they) 'tis but Petitiones principii, 'tis ἐν γενικόν αυτοτελεῖν, 'tis to beg a Truth, not to evince it. If you
you tell them, that these Common Nations shine with their innate Light, with their own proper Beams; all, that they return, will be this, that perhaps you think so, but they do not. Yet, that they might the better communicate their minds, they allow'd their Scholars to take some things for granted for a while, upon this condition, that they would distrust them afterwards. But these Doubts, these Surpicks, were never so much convince'd, as when they were quickened, and awaked by Sensible Impressions. This made some laugh at Pyrrhon, (though not the Author of the Sceptical Writers, as is falsely supposed by some, yet a principal amplifier, and maintainer of this Self, whence they had their Name of a Dophnion.), who, when a Dog was ready to bite him, he beat him away, and was as safe as he could from him, some, that took notice of it; gave him a smiling Reproof for his apostasizing from Scepticism; but he returns him this grave Answer, 'ος ευφρενί χώρας οὐκ ἔγνω τινα παρειδρομὴν. Where he spoke truth, before he was aware; for his words are Pyrrhonian verbum, (as I may so phrase them,) a brief Description of the whole drift, and intention of that Self, which was properly disputat, for they had sufficiently put off Reason, and they did endeavour indeed to put off Sense, as much as they could. Yet the Sceptical Writer, Sextus Empiricus, confesseth that the 'τὰ ψυχομον οὐ καθότως, the vehemency, and importance of Sensible, ἀγαθονομον ζωὴν ἐκ ὁμονομίης, they are (saith he) so urgent, and cogent, as that they do corrupt some kind of affections from us, ἀλλὸ ἐπὶ ἄγαθονον ζωὴν ἐκ θυμῷ, έν θυμῷ. When we seem to be hungry (saith he,) perhaps we go to our meat, and when we have made a show of eating, as though we seem to be satisfied. All such matters of Sense they resolve into their ζαυτίας, into some kind of appearances, that do for the present affect them. θεωρών πειρατίαν παροικον ὡς ἡμιονύμενοι. Honey seems to be pretty sweet, and pleasant to them; but whether it do not dissemble, whether it be, as it seems to be, that they question. I find, that Pyrrhon, the great Promoter, and propagator of this Scept, was at first a Painter by his Trade, and, it seems, he was very loath ab artis discerere: for he looks upon every Being, as a Picture, and Colour, a Shadow, a rude Draught, and Portraiture, a mere Representation, that hath nothing of solidiry, or reality. These Pictures of his drawing enamour'd many others for this Self was patroniz'd by men of acutenesse, and subtlety, she
A Discourse of the Wits of the age; magnam ingenio sed non sine mixtura demersionis nobis dixit Hesiodus; sed non sine grano putrido. I could name you-authors of good worth, and credit, who tell you, that Homer, and Archilochus, and Euripides, and the Wise men of Greece were all Scepticks: yet those proofs, which they bring to evidence, and cause it, are not so pregnant; and satisfying: but, that you may very lawfully doubt of it, and yet be no Sceptick neither. But Francis Bacon, and others of very learned men, that were deeply engaged in this sect, and some others, that did very near border upon it. Protagoras, among the rest, whom Plato frequently mentions, and whom Aristotle confutes, who was of this mind, that all Opinions were true; Sextus Empiricus passes this sentence upon him, that he was too positive, and Dogmatical in affirming this: 'but, if he had only quenched, and deliberated upon it; whether all Opinions were not true, he had then been a rare, and complete Sceptick.' The ground, that Protagoras went upon, was this: Πάντα είναι ουδέν και ουδέν είναι. By which he meant nothing else but universal: and Aristotle, thus explains the words: Ο τι έστιν ουδέν και ουδέν είναι, ουδέν είναι γέγονεν: for he made Appearance of the whole essence, and formality of Truth. So that, according to him, several Opinions were but the various discoveries, and manifestations of Truth: there was one verum quod ad se pertinet, and another verum quod ad illum pertinet. Honey was as truly bitter to a fasting palate, as it was sweet, and delicious to an ordinary taste. Snow was as truly black in respect of Anaxagoras, as it was white in the eye, and esteem of another. Thus (as he supposed) men, wise men, children, old men, men in a dream, and men awake, they are all competent judges of these things, that belong to their several conditions: for (as he tells us) Truth varies according to several circumstances: that's true to day, which is not true to-morrow; and that's true at Rome, that's not true at Athens, that's true in this age, that's not true in the text; that's true to one man, that's not true to another. There's none of you, but can spy out such a weak Fallacy as this is; and, if he meant to have spoken Truth, he would have said no more then this, that every man thinks his own Opinion true. For, as the Will cannot embrace any Object, unless it be presented, sub umbra Boni; so neither can the Understanding close, and comply with any Opinion, unless it be disguised, sub apparentia Veri. But to make Appearance
ance the very essence of Truth is to make a Shadow the essence of the Sun, his to make a Picture the essence of a Man. I shall say no more to Protagoras; then this, that, if any Opinion be false, his cannot be true, but must needs be the falsest of all the rest. Yet, the end, that these Scepticks propound to themselves, was (if you will believe them) *ἀναπαύει φραστικά*; a freedom from fars, and Discords; from Heresie, and Obstnacy; to have a Mind unprejudic'd, unpreposess'd; the avoiding of perturbations, a milky whitenesse, and serenity of Soul. A fair mark indeed! but how a roving Sceptick should ever hit it, is not easily imaginable: for what Philosophy more wavering, and volatile? was there ever a more reeling, and staggering Company? was there ever a more tumbling, and tossing Generation? What shall I say to these old Seekers, to this wanston, and lascivious Sell, that will espose themselves to no one Opinion, that they may the more securely go a whoring after all? If they be resolv'd to deny all things, (as they can do it very easily, & have seemed to do it very compendiously,) truly then they have took a very sure way to prevent all such Arguments, as can be brought against them; yet, because they seem to grant Appearances, we will, at least, present them with a few varia, and we will see how they will move them, and affect them. 'Twere well then, if Pyrrbon, the formentioned Painter, would but tell us, whether a Picture would be all one with a Face; whether an Appearance be all one with a Reality; whether he can paint a Nonentity, or no; whether there can be an appearance, where there can be no Foundation for it; whether all Pictures do equally represent the Face; whether none can paint a little better then he used to do; whether all Appearances do equally represent Being; whether there are not some false, and counterfeit Appearances of things? If so, then his *ἀναπαύει* must needs be took away; or, if there be always true, and certain Appearances of things, then his doubting, and *ἀναπαύει* must needs vanish. When he is thirsty, and chooseth rather to drink, then absent, what then becomes of his *ἀναπαύει*? If he be sure, that he is a thirst, and if he be sure, that he seems to be a thirst, what then becomes of his *ἀναπαύει*? When the Dog was ready to bite him, if he was indifferent, why did he run away? If it were an Appearance, why did he flee from a Shadow? why was the Painter afraid of colours? If his Sense was only affected, not his

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which he mov'd such a Question. 'Tis sure, that Plato was sufficiently Dogmatical in all his Assertions, though this indeed must be granted, that some of his Principles strike at Certainty, and much endanger it; for being too fantastical, and Poetical in his Philosophy, he plac'd all his security in some uncertain, airy, and imaginary Castles of his own contriving, and building, and fortifying. His connate Idea's I mean, which Aristotle could not at all confide in, but blowed them away presently: and, perceiving the proud emptinesse, the swelling frothinesse of such Platonical Bubbles, he was fain to search for Certainty somewhere else; and casting his Eye upon the ground, he spied the bottom of it lying in Sense, and laid there by the wise dispensation of God himself: from thence he look'd up to the highest top, and Apex, to the θυρωρ, and Pinnacle of Certainty, plac'd in the Understanding. The first Rudiments of Certainty were drawn by Sense: the compleating, and consummating of it was in the Understanding. The certainty of Sense is more gross, and palpable: the certainty of Intellectuals, 'tis more clear; and Chrysaline, more pure & spiritual. To put all certainty, or the chiefest certainty in Sense, would be excessively injurious to Reason, and would advance some sensitive Creatures above Men; for they have some quicker senses, than Men have. Sense, 'tis but the gate of Certainty, (I speak all this while but of humane Certainty) the Understanding, 'tis the Throne of it. Des Cartes, the French Philosopher, resolves all his Assurance into thinking, that he thinks; why not into thinking, that he sees? and why may he not be deceived in that, as in any other operations? And, if there be such a virtue in reflecting and reduplicating of it; then there will be more certainty in a super-reflection, in thinking that he thinks that he thinks: and so if he run in infinitum, according to his conceit, he will still have more certainty, though in reality he will have none at all, but will be fain to stop, and stay in Scepticism: so that these refuges of Lyes being scaster'd, first Principles, and Common Notions, with those Demonstrations, that stream from them, they only remain as the nerves of this Assurance, as the soul of natural Plerophory; and he, that will not cast Anchor upon these, condemns himself to perpetual Scepticism which makes me wonder at a Passage of a Right Honourable of our own, (though whether he be the Author of the Passage, you may take time
Light of Nature.

...time to consider it; but this it is, (the 7th of it I mean) "That absolute contradictions may meet together in the same respect Esse, & Non Esse, it seems, are espoused in a most near, and conjugal Union, and live together very affectionately, and embracingly. O rare, and compendious Synopsis of all Scepticism! O the Quintessence of Sextus Empiricus, and the Pyrrhonian norm of all their dogmas, and somes of their aforesaid aeternitatem, that which is the most paradoxical of all, you have all this in a Book that calls itself by the name of Truth. Yet let none be so vain, as to imagine, that this is in the least measure, spoken to the disadvantage of that Noble Lord, who was well known to be of bright and sparkling intellects, and of such singular, and incomparable ingenuity; as that, if he had lived till this time, we cannot doubt, but he would have retracted it, or at least better explained it before this time. However I could not but take notice of so black an Error, that did craze, and break all these first Principles, and had an irreconcilable Antipathy against Reason, and Certainty, though it had hid it self under the protection of so good, and so great a Name. Certainty is so precious, and desirable, as where God hath given it, 'tis to be kept sacred, and unsought; and men are to be thankful for these Candles of the Lord, for this Lumin certum, set up, not to mock, and delude them; but to deal truly, and faithfully with them.

Chapter XV.
The Light of Reason is directive.

This Lumen dirigens, this ἀλήθεια, 'tis a Light for the Feet, and a Lanthorn for the Paths. For the Understanding, 'tis the ὀρθοτονία, the leading, and guiding Power of the Soul. The Will looks upon that, as Leander in Musæus look'd up to the Tower for Hero's Candle, and calls it, as he doth there,

Ἀνθρώπον θησπίζω, φαντόμοιν ἀλήθεια.

Reason doth facem prescribere, it carries a Torch before the Will, nay, more then so, 'tis an Eye to the Blinde; for otherwise 'twere in vain to light up a Candle for a Cæca potentia to see withall. Intellectuals are first in motion. Κι νῦν ό γύρος, these Gates of Light must first be set open, before any glorious, and
and beautiful Object can enter in, for the Will to court, & embrace. The Will doth but echo to the Understanding, and doth practically repeat the last syllable of the utmost distant; which makes the Moralist well determine, Virtutes Morales non possunt esse sine Intellectualibus: for to the presence of Moral Virtues there are necessarily pre-required, Intelligensia, & Prudentia, the one being the knowledge of Principia Speculativa, as the other of Principia Operativa. That Action must needs be hopeful, and promising, when the Understanding aims before the Will shoots: but he, that in an implicit way rushes upon any performance, though the action it self should prove materially good, yet such an one deserves no more commendation for it, then he would do, that first put out his Eyes, and then, contingently, hit the Mark. Other Creatures indeed are not more violently into their ends, but Man hath the skill, and faculty of directing himself, and is (as you may so imagine) a rational kind of Arrow, that moves knowingly, and voluntarily to the Mark of its own accord. For this very end God hath set up a distinct Lamp in every Soul, that men might make use of their own Light. All the works of men they should apace lucernam, smell of this Lamp of the Lord, that is to illuminate them all. Men are not to depend wholly upon the course of any fellow-creature; not upon the dictates of men, nay, not upon the Votes, and determinations of Angels; for, if an Angel from Heaven should contradict first Principles, though I will not say in the Language of the Apostle, Let him be accursed, yet this we may safely lay, that all the Sons of men are bound to dis-believe him. All Arguments drawn from Testimony, and Authority (created Authority I mean) were always look'd upon as more saint, and languishing, then those that were fetch'd from Reason. Matters of fact indeed do necessarily depend upon Testimony: but in Speculations, and Opinions none is bound so far to adore the Lamp of another, as to put out his own for it. For, when any such Controversy is mov'd, when any Author is quoted, and commended, all the credit, and esteem, that is to be given him, is founded either in the Reason, which he doth annex to his Affectation, or else in this more remote, and general Reason, that such an one had a very clear, and bright Lamp, that the Candle of the Lord did shine very eminently in him: therefore what he says is much to be attended to; for in his words, though
though there should not be divers explicanda, yet it is to be supposed, that there's ratio subintelligata. So that the subject here is ultimately resolved into the Reason of him that speaks, and the other that receives it, for he, that complies with a naked Testimony, makes a tacit acknowledgment of this much, that he is willing to resign up himself to another's Reason, as being surer, and fuller than his own; which temper, and frame of Spirit is very commendable in a state of instruction: for επιστήμη πανδοξία πρώτος. Knowledge in the Cradle cannot feed it self. Knowledge, in its infancy, must suck at the Breasts of another. And Babes in Intelligence must take in the aliment of those spoonfuls of Knowledge, that are part in their mouths by such, as are to nurse, and to educate them: Paul, when he sits at the feet of Gamaliel, must observe the prince and foot-steps of the Hebrew Doctor, and must roll himself in the pranaeum. Knowledge, in its non-age, in its pupil-age, and minority, must hide itself under the wing, and protection of a Guardian. Men use at first to borrow light, and to light their Candle at the light of anothers. Yet here I find some Licence, and encouragement given to these first-beginners, to these first-learners in Learning, to be curious, modestly inquisitive into the grounds, and Reasons of that, which is delivered to them.

Thus that Sacred Writer, Hierom, commends Marcella, though one of the weaker Sex, upon this account, that she was wont to search, and to examine the Dispute. Ita ut noscentem (saith he) non tam Discipulum habere quam judicem. Nay, a far greater then Hierom, honours the Bereans with the Title of inquiriens, a more noble, and generous sort of Christians, that would bring even Apostolical words to the Touch stone. Why is it not then lawful for them, that are in state adulescent, that are come to some pregnancy, and majority in knowledge, to look upon the stamp, and superintension of any Opinion, to look any Opinion in the face? The great, and noble Veneram much complains (and not without too much complais) of these adjurations in Learning, which arose upon the extreme doing upon some Authors, which were indeed men of rare accomplishments, of singular virtue, and excellency, and yet but men, though, by a strange kind of Anathema, a great part of the world have worshipped them as Gods. The Canonicalizing of some profane Authors, and effecting all others as Apocryphal, hath blasted many kinds of Knowledge, it has quench'd many
many sparks, and beams of Light, which otherwise would have gilded the World with an elegant, and unspotted lustre. Far be it from me to drop one word, that should tend to the staining, and eclipsing of that just glory, that is due to the immortal name of Aristotle. There are those, that are envious, and ungrateful enough, let them do it, if they please; yet this I shall say, and it shall be without any injury to him, that to set him up as a Pope in Philosophy, as a Visible Head of the Truth militant, to give him a Negative Voice, to give him an Arbitrary power, to quote his Texts as Scripture, to look upon his Works as the irreversible Decree of Learning; as if he had seal’d up the Canon, so that who-e’er adds to him, or takes one word from him, must be struck with a present Anathema: to condemn all for Heresies, that oppose him; for Schismatics, that depart from him; for Apostates, that deny him; what’s all this but to forget, that he was but the Candle of the Lord, and to adorn him, as a Sun in the Firmament, that was set to rule the day of Knowledge? ’Tis so make him an offender; the Cana primus, the first, Mother of Learning; or, at least, ’twas to make him such an Intellectual Agent, as an Avarice would have, that must informe, and quicken all that come after him. Could that modest Philosopher have foreseen, and prophesied, that the World would thus flatter him, ’tis to be fear’d, that he would have thrown his Works also, his legible self; into Euphemiæ, rather then they should have occasioned such excessive Idolatry, and partiality: yet ’tis no fault of his, if the World would over-admire him; for that, which first inhaunc’d the price; and esteem of Aristotle, was that rich vein of Reason, that ran as long, and interlin’d most of his Works. Let this therefore, and this only commend him still; for this is of indelible, and perpetual duration; yet, if these blind Admirers of him could have followed him fully, and entirely, they might have learnt of him, a braver liberty, and independence of spirit: for he scorned to enslave, and captivate his thoughts to the Judgment of any whatsoever; for though he did not deal violently, and disingeniously with the Works of his Predecessors, (as some affirm) yet he dealt freely with them, and was not over-indulgent to them. He came like a Refiner amongst them, he purged away their Dross, he boy’d away their froth, and scum, he gathered a Quintessence out of their rude, and elementary Principles. How impartially did he
be deal with his Master Plato? & not favour him in any of his Er-
errors: and his words are answerable to his practices, you may hear
him what be faith, and professes, these words, and his
word, and music, to have a reverend esteem of Antiquity
is but fitting, and equal; but to stand in awe of it, is base, and un-
worthy. Poesy as Senecia is very honourable, and beneficial; but
Dictator Poesia is not to be allowed in the Comon-wealth of
Learning: yet such hath been the intolerable Tyranny, and Op-
pression of the Roman Faction, as that they have enjoy'd, and en-
gaged as many as they could to screw, and torture their Wits for
the maintaining of whatever such an one as please them shall
please to say: for they care not how prejudicial, or detrimen-
tal they prove to Learning; so that they may but train up their
Scholars in an implicit faith, in a blind obedience, in a slavish ack-
nowledgment of some infallible judge of Controversies, and may
set up, and imprison the generality of people in a dark, and be-
ighted condition; not so much as allowing them the light of
their own Candle, this Lamp of the Lord, that ought to shine in
them. That great Advancer of Learning, whom I commended
before, takes notice, that by such unhappy means, as these, the
more noble, and liberal Sciences have made no progress propor-
tional to that, which more inferior, and Mechanical Arts have
done: for in these later ingenia multorum in unum conuenit; whereas
as in the former, ingenia multorum sub uno saccubunnos. What
brave improvements have been made in Architecture, in Manufac-
tures, in Printing, in the Prys Nautical? For here's no limiting,
and restraining men to Antiquity, no chaining them to old Au-
thors, no regulating them to, I know not what, prescribed
Forms, and Canons: no such strange voices as these, You must
not build better, then your Predecessours have done; you must not
Print fairest, than the first Tillie's Offices, that it was printed.
Tis not look'd upon, as a transgression, and a plagiarism, if they
should chance to be a little more accurate, then they were; that
went before them. But in Speculatives, in meere Mathematicks
(which one would think were far enough from any breach of
Faith, or Manners, yet here) if a Galilæus should but present
the world with an handful of new Demonstrations, though never so
warily, and submissively, if he shall but frame, and contrive, a
Glas for the discovery of some more Light: all the reward he
must
must expect from Rome is, to rot in an Inquisition, for such unlicensed Inventions, for such venemous undertakings. The same strain of Cruelty hath march'd more vehemently, and impetuously in sacred, and religious matters: for here Babylon hath heaped her Fornace seven times hotter, whilst under the pompos name of a Catholic Church, under the glittering presences of Antiquity, and Authority, they have, as much as they could, put out all the Lamps of the Lord, and that Beulian Empire hath transform'd all its Subjects into sensitive, and irrational Creatures. A noble Author of our own tells us in his Book De Veritate, that he for his part takes them for the Catholic Church, that are constant, and faithful to fift Principles; that Common Notions are the bottom, and Foundation, upon which the Church is built. Excuse our diffidence here, great Sir: the Church, 'tis built upon a strower, and higher Rock, upon a more Adamantine, and precious Foundation; yet thus much is acceptable, and undeniable, that who e're they are, that by any practices, or Customs, or Traditions, or Tenets, shall stop the passage of first Principles; and the sound Reason, that flows from them, they are in this farther from a Church, then the Indians, or the Americans; whilst they are not only Antichristian, but unnatural. And, of the two, the Church hath more security in reposing upon genuine Reason, then in relying upon some spurious Traditions; for think but a while upon those infinite deceits, and uncertainties, that such Historical cognoscentes are liable, and exposed to; I always except those sacred, and heavenly Volumes of Scripture, that are strung together as so many Pearls, and make a Bracelet for the Spouse to wear upon her Hands continually: These Writings the Providence of God hath deeply engaged it self to keep as the Apples of his own Eye. And they do not borrow their certainty, or validity from any Ecclesiastical, or universal Tradition (which is at the most but preparatory, and preparatory) but from those prints of Divinity in them, and specially from the seal of the same Spirit, that endued them, and now assures the Soul, that they were Oracles breathed from God himself. As for all other sacred Antiquity, though I shall ever honour it as much, as any either did, or can do justly, and with sobriety, and shall always reverence a grey-haired Truth: yet, if Antiquity shall stand in competition with this Lamp of the Lord (though genuine Antiquity would never offer to do it): yet, if it should, it must.
must not think much, if we prefer Reason, a daughter of Eternity, before Antiquity, which is the offspring of Time. But, had not the spirit of Anti-Chris... and subtilly, though of late more palpably) had it not been for such devices as these, Antiquity had come flowing to us in purer, and fuller streams, in more fair, and kindly derivations, and so might have run down more powerfully, and victoriously, then now it will. But Anti-Christ hath endeavoured to be the Abaddon, and the Apollyon of all sacred Antiquities, though the very Reliques of those joining, and burning Lights, that adorn'd the Church of God, have splendor enough to scatter the darkness of Papry, that empty shadow of Religion, that arises ob defectum Luminis; yet Antiquity (setting aside those, that were peculiarly notorious) was but the first dawning of Light, which was to shine out brighter, and brighter, till perfect day. Let none therefore so superstitiously look back to former ages, as to be angry with new Opinions, and displayings of Light, either in Reason, or Religion. Who dares oppose the goodness, and wisdom of God, if he shall enameon the World with the beauty of some Pearls, and Jewels, which, in former times, have been bid, or trampled upon? if he shall discover some new light upon Earth, as he hath let some new stars be found in the Heavens? This you may be sure, and consider of, that 'tis against the mind, and meaning of Antiquity, to stop the progress of Religion, and Reason. But I know there are some will tell us of a visible Tribunal, of an infallible Head of the Church, born to determine all Controversies, to regulate all Men, 'tis a wonder they do not say Angels too; others, more prudently, and equally, resolve the final judgment of Controversies into a general, and Occumautical Council: but I shall speak to them all in the language of the Philosopher, Solvendo et reconoscendo, and I shall explain it according to the minde of the learned Davenant in his Discourse De Judice, ac norma fidei, & cultus Christiani. God only is to rule his own Church.
A Discourse of the

...
eminent Mirandula will give you the reason of it; For (saith he,) Nemo credit aliquid verum praeceps, quia unls credere ibinde esse verum: non est enim in potentia hominis facere aliquid apparens intellectui suo verum, quando ipse voluerit. But, before there can be Faith in any Soul, there must be cogitatio propositionis credendi, and there must be inclination Intellectus ad assentium huius propositionis revelatum, & cognitum. Before you understand the terms of any Proposition, you can no more believe it, than if it came to you in an unknown Tongue. A Parrat may repeat the Creed thus. Cor-

vos Poetas Poetridique Picas cantare credas Pegaseum melos. Though such a length may very safely conclude, as that talkative Bird is reported to have done by an happy, and extemporary contingency; Operam & oleam perdidis. This is the misery of those implicit believers amongst the Papists (tis well, if not among some Protestants too) that do in aliorem sententiam pedibus postis, quam cordibus ire, dancing in a circular kind of Faith, they believing as the Church believes, and the Church believing as they believe, &c. and this is with them י"ע, the whole perfection of a Roman Catholic, yet let none be so foolish, or wicked, as to think, that this strikes at any think, that is truly, or really a matter of Faith, when as it doth only detect the wretched vanity, and dea-

ceit of a Popish, and implicit Credulity, which commands men to put out their Lamps, to pluck out their Eyes, and yet to follow their Leaders, though they rush upon the mouth of Hell, and Destruction; whereas tis better to be an Argus in Obedience, then a Cyclops, a monstrum horrendum, &c. An eye open is more acceptable to God, then an eye shut. Why do they not as well command men to renounce their Sense, as to disclaim their Understandings? Were it not as easie a Tyranny to make you to believe that to be white, which you see to be black, as to command you to believe that to be true, which you know to be false? Neither are they at all wanting in experiments of both: for Transubstantiation, that heape, & crowd of contradictions, doth very compendiously put out the eyes of Sense, and Reason both at once: yet that prodigious Error was established in the Lateran Council under Innocent the Third, which (as some contend) was a General, and Oecumenical Council. And, if the Pope, whom they make equivalent to all Coun-
cels, nay transcendit, if he in Cathedra shall think fit to determine, that the right hand is the left, they must all immediately believe it under
under pain of Damnation. So that first Principles, Common Notions, with the products, and improvement of them, must needs be look'd upon as of bad consequence, of pernicious influence at Rome. What to say, that two and two makes four, that totum est majus parte (especially, if the Church shall determine against it) O dangerous point of Socinianism! O unpardonable Heresy of the first Magnitude! Rebellion against the Catholic Church! A proud justling against the Chair of Infallibility! Away with them to the Inquisition presently, deliver them up to the secular Powers, bring Fire and Faggot immediately; Bonner's learned Demonstrations, and the bloody Discipline of the Scarlet, and Purple Whore. No wonder that she puts out the Candle, and loves Darkness rather then Light, seeing her deeds are evil. She holds a Cup in her hand, and won't let the world sip and taste, and see how they like it, but they must swallow down the whole Philtrum, and poison, without any delay at all. Thus you may see the weak Reeds, that Babylon leans upon, which now are breaking, and piercing her thorow. But Religion, fram'd according to the Gospel, did always scorn, and refuse such carnal supports, as these are. That Truth, that must look the Sun in the face for ever, can you think, that it will fear a Candle? must it stand in the presence of God, and will it not endure the trial of Men? Or can you imagine, that the Spouse of Christ can be so unmercifull as to pull out her Childrens Eyes? though the may very well restrain their Tongues sometimes, and their Pens, if they be too immodest, and unruly. I shall need to say no more then this, that true Religion never was, nor will be, nor need be shy of sound Reason, which is thus far Lumen dirigens, as that 'tis oblig'd by the will, and command of God himself, not to entertain any false Religion, nor any thing under pretense of Religion, that is formally, and irreconcilable against Reason; Reason being above humane Testimony, and Tradition, and being only subordinate to God himself, and thole Revelations, that come from God: Now, 'tis express blasphemy to say, that either God, or the Word of God did ever, or ever will oppose Right Reason.


**Light of Nature.**

**CHAP. XVI.**

The Light of Reason is calm, and peaceable.

'Tis Lumen tranquillum, et amicum, 'tis a Candle, not a Cor-

On, it is a quiet, and peaceable Light. And though the

Candle of the Lord may be too hot for some, yet the Lamp, 'tis

only maintain'd with soft, and peaceable Oyl. There is no jarring

in pure Intellectuals; if men were sun'd, and regulated by

Reason more, there would be more Concord, and Harmony in the

World. As Man himself is a sociable Creature; so his Reason

also is a sociable Light. This Candle would shine more clearly,

and equally, if the Windes of Passions were not injurious to it.

'Twere a commendable piece of Stoicism, if men could always

hate, and still those Wavy, that dash, and beat against Reason. If

they could scatter all those Clouds, that soil, and discolor the face

and brightness of it: would there be such frictions, and commo-
nions in the States; such Schisms, and Ruptures in the Church;

such hot, and fiery persecutions of some striving Opinions? If the

soft, and sober voice of Reason were more attended to: Reason

would make some differences kiss, and be friends; 'twould

shut up many a Sword; 'twould quench many a flame, 'twould

bind up

many a Wound. This Candle of the Lord, 'twould scatter

many a dark suspicion; many a fallen jealousy. Men may fall one in

the dark sometimes, they cannot tell for what: if the Candle of the

Lord were but amongst them, they would chide one another for

nothing then, but their former breaches. *H convivum lucis vitii

solvit*; it calms, and composes a Soul; whereas Passion (as the

grand Stoick, Zeno, paints it) is *convivium passionis.* An abounding,

and over-boiling impetus, a praternatural agitation of Soul; animi

commotion, averse a rectification, & contra naturam, as the Oratour

stiles it. The Soul, 'tis

pos'd with Passion; but it anchors upon Reason. This gentle-

ness, and quietness of Reason doth never command it self more,

then in its agreeing, and complying with Passions, in not opposing

those high, and transcendent Mysteries, that are above its own

reach.
reach, and capacity: nay, it had always so much humility, and modesty, waiting, and attending upon it, that it would always submit, and subordinate it self to all such Divine Revelations, as were above its own Sphere. Though it could not grasp them, though it could not pierce into them; yet it ever resolved with all gratulation to admire them, to bow its head, and to adore them. One Light does not oppose another. Lumen fidei, & Lumen rationis, may shine both together, though with far different brightness. The Candle of the Lord, is not impatient of a superior Light; "twould both serve garem, & pridem. The light of the Sun, that indeed is Lumen Monarchicum, a supreme, and sovereign Light; that with its golden sceptre rules all created Sparklers, and makes them subject, and obsequious to the Lord, and Rule of Light. Created Intellectus depend upon the brightness of God's Beams, and are subordinate to them. Angelical Star-light is but Lumen Aristocraticum; it borrows, and derives its glory from a more vast, and majestic Light. As they differ from one another in glory; so all of them infinitely differ from the Sun in glory. Yet 'tis far above the Lumen Democraticum, that Light, which appears unto the Sons of men; 'tis above their Lamps, and Torches, poor, and contemptible Lights, if left to themselves. For do but imagine such a thing as this, that this external, and corporeal World should be adjudget never to see the Sun more, never to see one Star more; if God should shut all the Windows of Heaven, and spread out nothing but clouds; and curtains, and allow it nothing, but the light of a Candle: how would the World look like a Cyclops with its Eye put out? 'Tis now but an obscure prison with a few grates to look out at; but what would it be then, but a capacious Grave, but a nethermost Dungeon? Yet this were a more grateful Shade; a pleasant, and more comely Darkness; then for a Soul to be condemned to the solitary Light of its own Lamp, so as not to have any supernatural irradiations from its God. Reason does not refuse any auxiliary Beams; it joys in the company of its fellow-Lamp, it delights in the presence of an intellectual Sun, which will so far favour it, as that 'twill advance it, and nourish it, and educate it; 'twill increase it, and inflame it, and will by no means put it out. A Candle neither can, nor will put out the Sun; and an intellectual Sun can, but will not put out the Lamp. The light of Reason doth no more prejudice...
Light of Nature.

dice the light of Faith; then the light of a Candle doth extinguish the light of a Star. The same Eye of a Soul may look sometimes upon a Lamp, and sometimes upon a Star; one while upon a first Principle, another while upon a revealed Truth; as hereafter it shall always look upon the Sun, and see God face to face. Grace dost not come to pluck up Nature as a Weed, to root out the Essences of Men; but it comes to graft Spirituals upon Morals, that so, by their mutual supplies, and intercourse, they may produce most noble, and generous fruit. Can you tell me, why the Shell, & the Kernel may not dwell together? why the Bodies of Nature may not be quickened by the Soul of Grace? Did you never observe an Eye using a Prospective Glass, for the discovering, and amplifying, and approximating of some remote, and yet desirable Object? and did you perceive any opposition between the Eye, and the Glasses? Was there not rather a loving correspondence, and communion between them? Why should there be any greater strife between Faith, and Reason; seeing they are Brethren? Do they not both spring from the same Father of Lights? and can the Fountain of Love, and Unity, send forth any irreconcilable streams? Do you think, that God did ever intend to divide a rational Being, to tear, and rend a Soul in pieces, to scatter Principles of discord, and confusion in it? If God be pleased to open some other passage in the Soul, and to give it another Eye, does that prejudice the former? Man, you know, is ordained to a choicer end, to a nobler happiness, then for the present he can attain unto, and therefore he cannot expect, that God should now communicate himself in such bright, and open discoveries, in such glorious manifestations of himself, as he means to give hereafter. But he must be content, for the present, to behold those infinite treasures of reserved Love, in a darker, and more shadowy way of Faith, and not of Vision. Nature, and Reason, are not sufficiently proportion'd to such blessed Objects: for there are such weights of Glory in them, as do opprimere ingenium humum, there are such Depths, such Pleonasms, such Oceans of all Perfections in a Deity, as do infinitely exceed all Intellectual capacity, but its own. The most that Man's Reason can do, is to fill the Understanding to the brim: but Faith, that throws the Soul into the Ocean, and lets it roll, and bathe it self in the vastness, and fulness of a Deity. Could the Sons of men have extracted all the
the Spirits of Reason, and made them meet, and jump in one. Head: say, could Angels, and Man have united and concentra-
cated all their Reason: yet they would never have been able to
spy out such profound, and mysterious excellencies; as Faith be-
holds in one twinkling of her Eye. Evangelical Beams shine
through a veil, that's upon their face; you may see the precious
Obj'ects of Faith, like so many Pearls, and Diamonds, sparkling,
and glittering in the Dark. Reveal'd Truths shine with their
own Beams, they do not borrow their Primitive, and original
Luftre from this Candle of the Lord; but from the purest Light,
wherewith God hath clothed, and attir'd them, as with a Gar-
ment. God crowns his own Revelations with his own Beams. The
Candle of the Lord, it doth not discover, it doth not oppose them,
it cannot eclipse them. They are no sparks of Reason's striking,
but they are staming Darts of Heavens shooting, that both open
and enamour the Soul. They are Stars of Heaven's lightning.
Men behold them at a great distance, twinkling in the Dark.
Whatsoever comes in God's name does ans inventive viam, ans fa-
vere. Whatever God reveals in his Word, tis supra providentia
am verum commenem constitutum. Tis not the road of Nature,
and therefore, for the welcoming, and entertaining of it (as a
Noble Author of our own doth very well observe) explicat
sensus quidam supernaturalis, & simulacrum; there's an opening of a
new Window in the Soul, an Intellectual Eye looks out at the
Window, and is much pleased, and affected with the oriency of that
Light; that comes springing, and rushing in upon it. As there's a
sensil & sensillum too: the one 'tis written by the Pen of Nature,
the other by the finger of the Spirit: for ubi definit Natura, ibi incipiit Gratia; and this Sec-
ond Edition set out by Grace, 'tis author, & Emendation, yet so
as it doth not at all contradict the first Edition, that was set out
by Nature; for this is the voice of Nature it self, that Whate-
ver God reveals must needs be true, and this Common Principle
is the bottom, and foundation of all Faith to build upon. The Soul
desires no greater satisfaction, then an 'Auctor' for, if God him-
self say it, who can question it? who dare contradict it? Rea
son will not, Reason cannot; for it does most immovably acknowledge
a Deity, and the unquestionable Truth of a Deity. In all believing
there is an assent, a yielding to him, that speaks, by virtue of his
of Authority, though he don't prove it, though he don't evince it. Now men themselves look upon it, as a contempt, and injury, not to have their words taken; and Reason it self dictates thus much, that we are to believe such an one, whom we have no reason to distrust; for without some Faith there would be no commerce, nor trafficking in the World; there's no trading without some trusting. A general, and total Incredulity would threaten a present, and fatal dissolution to humane Society. Matters of fact, are as certain in being, and reality, as Demonstrations; yet in appearance most of them can never be prov'd, or evinced any other way, then by mere Testimony. Much Historical Knowledge, many a Truth has been lost, and buried in Unbelief; when as many a Falsity in the mean time has prov'd more fortunate, and triumphant, and has past currantly through the world under the specious disguise of Probability. Yet, because no created Being is infallible, or authentical; because the Sons of men are so easily deceived themselves, and are so apt, and propensity to deceive, and impose upon others: 'twill be very lawful to move slowly, and timorously, waryly, and vigilantly in our assents to them: for a sudden, and precocious Faith here is neither commendable, nor durable. But God being Truth it self, an Eternal, Immutable Truth, his Word being vehiculum veritatis; and all Revelations flowing from him, shinning with the prints, and signatures of Certainty; hence it is, that his naked Word is a Demonstration; and he, that won't believe a God, is worse then a Devil; he is the blackest Infidel, that was e're yet extant. This Sin is so unnatural, as that none, but an Atheist can be guilty of it; for he, that acknowledges a Deity, and knows what he acknowledges, sure he wont offer to make his God a lyar. That, which might otherwise seem to some to be against Reason; yet, if it bring the seal of God in its fore-head, by this you may know, that tis not against Reason. Abraham's saying of his Son may seem a most horrid, and unnatural act, against the Law of God, against the Corder of the Lord, yet being commanded, and authorized by God himself, the Corder durst not oppose the Son. That pattern of Faith, the Father of the Faithful, does not dispute, and make Syllogisms against it; he does not plead, that tis against Common Notions; that tis against Demonstrations (for he had said false if he had said so) but he doth dutifully obey the God of Nature, that high, and
supreme Law-giver, who by this call, and voice of his, did plainly, and audibly proclaim, that for Abraham to kill his Son in these circumstances, was not against the Law of Nature. So that all the stress and difficulty will be to know whether God reveals such a thing, or no, whether Reason (correct Reason I mean) is wont to slip, and evade, and when it cannot frame a conceit adequate, and commensurate to some transcendent, and superlative Mysteries, it would then feal cloud them, and eclipse them, that it may quench, and avoid the dazzling brightness of them. It would feal make them stoop, and confound to its own capacity, and therefore it puts some inferior Notion upon them. When it cannot grasp what God faith, it then presently questions, whether God say so, or no, whether that be the mind of his Word. Hence many may erre very deeply, and dangerously, yet will acknowledge the Scriptures, they will own, and honour them, as the Word of God; for they are not yet arriv'd to that full perfection of Error, as those lump, and dung-bils of all Sects, I mean that young, and upstart generation of grofs Anti-Scripturists, that have a Powder-plot against the Gospel, that would very compendiously behead all Christian Religion at one blow; a device, which old, and ordinary Hereticks were never acquainted withall. Though they be not come to such an height as this, yet, either by their flat, and frigid explicating, they do endeavour to dispirit, and emervate the Word of God; or else, in a more violent, and injurious manner, they do even ravish it, and deflower the virginity of it, or else in a more subtle, and serpentine manner, they seek to bend the Rule, and expound it to their purposes, and advantages. The Letter of the Word, the vagina verbi, that does not wound them, that does not strike them: and as for the edge, they think they can draw that, as they please; they can blunt it, as they lift; they can order it, as they will. But the Law of sound reason, and Nature, does oppose such unworthy dealings as these are; for men look upon't very heinously, to have their words mis-interpreted, to have their meaning wrested, and violenc'd. Can you think that the Majesty of Heaven will allow, or endure, that a Creature should fludy, or buse itself in perverting his Words, in corrupting his meaning, in blending it, and mixing it with the crude imaginations of their own Brain? That Spirit, which breathed out the Word at first, and which convences, and satisfies the Soul, that 'tis the Word.
Light of Nature.

Word of God, the very same Spirit is the Interpreter of it, he is the Commentator upon it. The Text is his, and the Gloss is his, and whosoever shall call this a private Spirit, must needs be a bold Blasphemer, a Jesuit, an Atheist. But they, that know what the Spirit of God is, will easily grant, that the Spirit of God un- breaths his own Sword; that he polishes Evangelical Pearls; that he anoints, and consecrates, the eye of the Soul, for the welcoming, and entertaining of such precious Objects. 'Tis true indeed, that some Explications are so impertinent, and distorted, as that a pro-phecy, and carnal Eye may presently discern, that there was either some violence, or deceit used in them; as who cannot tell when any Author is extremely vex'd, and wrong'd? But, if there be any such obscurity, as may give just occasion of doubting, and disdine, who then can be fitter to clear, and unfold it, then the Author himself? Nay, who can explain his mind certainly, but he himself? Is it not thus in Spirituals much rather? When God scatters any Twilight, any Darkness, is it not by a more plen- tisful shedding abroad of his own Beams? Such a Knot, as a created Understanding cannot unty, the edge of the Spirit presently cuts a-sunder. Nor yet is Providence wanting in external means, which by the goodness, & power of God, were annexed, as sigilla verbi: miracles I mean, which are upon this account very suitably, and proportionally subservient to faith: they being above natural power, as revealed Truths, are above natural Understanding. The one's above the hand of Nature, as the other's above the head of Nature. But Miracles, though they be very potent, yet they are not always prevalent, for there were many Spectatours of Christ's miracles, which yet, like so many Pharaohs, were hardened by them, and some of them, that beheld them, were no more moved by them, than some of them, who only heard of them, will not at all attend to them. So that only the seal of the Spirit can make a firm impression upon the Soul; who writes his own Word upon the Soul, with a con- quering, & triumphant Sun-beam, that is impatient either of cloud, or shadow. Be open therefore, ye, everlasting Doors, and stand wide open, ye, intellectual Gates, that the Spirit of Grace, and Glory, with the goodly train of his revealed Truths, may enter in. There's foundation for all this in a Principle of Nature; for we must still put you in mind of the concord, that is between Faith, and Reason. Now this is the voice of Reason, that God can, and
A Discourse of the

that none, but God can assure you of his own mind; for if he should reveal his mind by a Creature, there will still be some tremblings, and wavering in the Soul, unless he does withall satisfy a Soul, that such a Creature does communicate his mind truly, and really, as it is: so that ultimately the Certainty is resolv'd into the voice of God, and not into the courtesy of a Creature. This Holy Spirit of God creates in the Soul a Grace answerable to these transcendent objects: you cannot but know the name of it, it's called Faith, Supernaturalis forma fidei, as Miranda the Younger defines it, which closes, and compiles with every word, that drops from the voice, or pen of a Deity, and which facilitates the Soul to assent to revealed Truths. So as that with an Heavenly inclination, with a delightful propension it moves to them, as to a Centre. Reason cannot more delight in a Common Notion, or a Demonstration; then Faith does in revealed Truth. As the Unity of a Godhead is demonstrable, and clear to the Eye of Reason; to the Trinity of Persons, that is, three glorious relations in one God, is as certain to an Eye of Faith. Tis as certain to this eye of Faith, that Christ is truly God, as it was visible to an eye both of Sense, and Reason, that he is truly Man. Faith spies out the Resurrection of the Body, as Reason sees the immortalitie of the Soul. I know there are some Authors of great worth, and Learning, that endeavour to maintain this Opinion, that Revealed Truths, though they could not be found by Reason; yet, when they are once revealed, that Reason can then evince them, and demonstrate them. But I much rather encline to the Determinations of Aquinas, and multitudes of others, that are of the same Judgment, that humane Reason, when it has stretch'd it self to the utmost, is not at all proportion'd to them; but, at the best, can give only some faint Illustrations, some weak Adumbrations of them. They were never against Reason, they were always above Reason. 'Twill be employment enough, and 'twill be a noble employment too, for Reason to redeem, and vindicate them from those thorns, and difficulties, with which some subtle ones have vex'd them, and encompass'd them. 'Twill be honour enough for Reason to shew, that Faith does not oppose Reason; and this it may shew, it must shew this; for else is it, those, that are within the inclosure of the Church, will never be satisfied; nor is it, Pagans, Mahometans, Jews, will never be convinc'd. God, indeed, may work upon them by imme-
Light of Nature.

Immediate revolutions: but man can obey prevail upon them by reason: yet 'tis not to be expected, nor is it required, that every weak, and new-born Christian, that gives real assent, and cordial entertainment to these mystical Truths, should be able to deliver them from those seeming contradictions, which some cunning Adversaries may cast upon them. There are: some things demonstrable, which to many seem impossible, how much more easily may here be some matters of Faith, which every one cannot freely from all difficulties? Tis sufficient therefore for such, that they so far forth understand them, as to be sure, that they are not against Reason, and that principally upon this account, because they are sure God has revealed them. And others, that are of more advanced, and elevated intellects, may give such explications of them, as may disentangle them from all Repugnancy, though they cannot display them in their full glory. Nor must the multitude, or strength, and wise of Opposers fright men out of their Faith, and Religion. Though the major part of the World do deseem, and look upon them, as mere contradictions; yet this being the censure of most unequal, and incompetent Judges, is not at all prejudicial to their worth, and excellency: for so most of the World they were never revealed so much as in an external manner, & to all others, that refuse, and reject them, they were never powerfully revealed by the irradiations of the Holy Ghost. So that one Affirmative here is to be preferred before a whole heap of Negatives: the judgment of one wise, enlightened, experienced, spiritualized Christian is more to be attended to, than the voices, and suffrages of a thousand gain-sayers: because this is undeniable, that God may give to one that Eye, that Light, that discerning power, which he does deny to many others. Tis therefore a piece of excessive vanity, and arrogancy in Socinians, to limit, and measure all Reason by his own. Nor does this put any uncertainty in Reason, but only a diversity in the improvements of it: one Lamp differs from another in glory; and withall, it laies down an higher, and nobler principle, then Reason is: for in things meerly natural, every rational Being is there a competent Judge in those things, that are within the sphere, and compass of Reason, the Reason of all men does agree, and conspire, so as that, which implies an express, and palpable contradiction, cannot be own'd by any; but in things above Nature, and Reason, a paucity here is a better argument.
then a plurality; because Providence uses to open his Cabinet only to his jewels. God manifests these mysterious Secrets only to a few friends; his Spirit whispers to a few; shines upon a few: so that, if any tell us, that Evangelical Mysteries imply a contradiction, because they cannot apprehend them, it is no more, then for a blind man confidently to determine, that it involves a Contradiction to say, there is a Sun, because he cannot see it. Why should you not as well think, that a greater part of the World lies in Error, as that it lies in Wickedness? Is it not defective in the choicest Intelligences, as well as in the noblest Practicals? Or can any pervert himselv, that a most eminent, and refined part of Mankind, and (that which is very considerable) a Virgin-company, which kept it self untouch'd from the pollutions of Anti-Christ, after mature deliberation, for long continuance, upon many disputings, examinings, disputings, constant prayers unto God for the discovery of his mind, should all this while embrace mere contradictions, for the highest points of their Religion? Or can any conceive, that these Evangelical Mysteries were invented, and contriv'd, and maintaine'd by men? Could the Head of a Creature invent them? Could the Arm of a Creature uphold them? Have they not a Divine Supercription upon them? Have they not an heavenly Original? Or can you imagine, that Providence would have so blest, and prosper'd a contradiction? as always to pluck it out of the paws of devouring Adversaries? When the whole Christian World was ready to be swallowed up with Arrianism, dare any to say, that God then prepar'd an Ark only for the preserving of a contradiction? Providence does not use to countenance Contradictions so, as to let them ride in triumph over Truth. The most, that any Opposer can say, if he will speak truth, is no more, then this, that they seem to him to imply a Contradiction. Which may very easily be so, if he want an higher principle of Faith, suitable, and answerable to these matters of Faith; both of them (the Principle, and Object I mean) being supernatural, neither of them contranatural. For there is a double modesty in Reason very remarkable. As it does not sola afferere, so it does not sola negare; as it takes very few things for certain, so it concludes very few for impossible. Nay, Reason, though she will not put out her eye, for that's unnatural; yet she will close her eye sometimes, that Faith may aim the better, and that's commendable. And Faith makes
Reason abundant compensation for this, for, as a learned Author of our own, and a great Patron both of Faith, and Reason, does notably express it, Faith is a supply of Reason in things Intelligible, as the Imagination is of Light in things Visible. The Imagination, with her wits, and laborious Pencil, draws, and represents the Shapes, Proportions, and Distances of Persons, and Places; taking them only by the help of some imperfect Description, and it is fain to stay here, till it be better satisfied with the very sights of the things themselves. Thus Faith takes things upon an heavenly representation, and description, upon a Word, upon a Promise, it sees an heavenly Canaan in the Map before an Intellectual Eye can behold it in a way of clear, and open Vision, for men are not here capable of a present Heaven, and happiness of a compleat, and celestial Vision; and therefore they are not capable of such Mysteries in their full splendour, and brightness, for they would make it, if they were thus unfolded: but they now flourish only in the Latices, as Christ himself, the Head of these Mysteries, they do contain in them, they put a veil upon their face, out of pure favour, and indulgence to an Intellectual Eye, lest it should be too much overcome with their glory. The veils of the Law were veils of obscurity, but the veils of the Gospel are only to alay the brightness of it. Tis honour enough for a Christian, if he can but touch the hem of Evangelical Mysteries: for he will never see a full Commentary upon the Gospel, till he can behold the naked face of his God. Yet the knowledge, which he hath of him here, imperfecta cognitionerum nobilissimorum, is most pleasant, and delicious. Tis better to know a little of God, and Christ; then to see all the Creatures, in their full beauty, and perfection. The gleanings of Spirituals is better, then the vintage of Naturals, and Morals. The least glimmer of Happiness is better, then a Globe of Temporals. This sets a glost, and lustre upon Christian Religion, and highly commends the purity, and perfection of it, above all other whatsoever, in that it hath in eis omnia, Christ tries all his followers by his own Sun-beams. Whereas the dull, and creeping Religion of Mahomet has nothing at all above Nature, and Reason; though it may have many things against both. No need of faith there, there are no Mysteries in his Alcoran; unless of deceit, and iniquity. Nothing at all, nisi quod de facili, a quolibet mediocris, sapientia, naturals ingenio, cosmici poste;
as that solid Anchor very well observes. And therefore that
A stupid impostour did not seal his Words with any Miracles; for
there was not one super-natural Truth to be sealed, nor could he
have sealed it, if it had been there: but only he professes it
with a Sword. Mahomet's Loadstone does not draw Men; but his
sword, that conquers them: he draws his sword, he bids them
deliver up their Souls, and tells them, that upon this condition he
will spare their Lives. Signa illa, qua Tyrannis, & Latriobus
non defunt; as he speaks notably. But the very Principles of
Christian Religion are attractive, and Magnetical; they enamour,
and command; they overpower the Understanding, and make it
glad to look upon such Mysterious Truths, as are reflected in a
Glass; because it is unable to behold them meijorum esse meijorum.
This speaks the great preeminence of Mount Sinai above Mount
Sina. In the Law you have the Candle of the Lord shining; in
the Gospel you have the Day-spring from on high, the Sun arising,
Nature, and Reason triumph in the Law; Grace, and Faith
flower out in the Gospel. By virtue of this wise, and free dispensa-
tion, weak ones chiefly receive the Gospel: for they are as well
able to believe, as any other; nay, they are apter to believe, then
others. If it had gone onely by the advancement of Intelligents,
by the heightings, and clarisings of Reason; who then
would have been saved, but the Grandees of the World, the
Scribes, the Pharisees, the Philosophers, the Disputers? But
God has fram'd a way, that confounds those Heads of the
World, and drops Happiness into the mouths of Babes.
There are some Understandings, that neither spin, nor soil; and
yet Solomon, in all his wisdom, and glory, was not cloaked like
one of these: for this way of Faith, 'tis a more brief, and compe-
dions way. Longum iter per Rationem: breve per Fidem. Ve-
ry few Understandings, much less all, can demonstrate all, that is
demonstrable: but, if Men have a power of believing, they may
prentently assent to all, that's true, and certain. That, which
Reason would have been sweating for this many a year, Faith
umps up the quintessence of in a moment. All men in the world
have not equal abilities, opportunities, advantages of emproving
their Reason, even in things Natural, and Moral; so that Reason
itself tells us, that these are in some measure necessitated to be-
lieve others. How many are there, that can't measure the just
magnitude.
magnitude of a Star; yet, if they will believe an Astronomer, they may know it presently: and if they be sure, that this Mathematician hath skill enough, and will speak nothing but Truth, they cannot then have the least shadow of Reason to disbelieve him. 'Tis thus in Spirituals: such is the weakness of Humane Understanding pro hoc statu, as that they are necessitated to believing here; yet such is its happiness, that it hath one to instruct it, who can neither deceive, nor be deceived. God hath chosen this way of Faith, that he may train the pride, and glory of Man, that he may pose his Intellectuals, that God may maintain in Man great apprehensions of himself, of his own Incomprehensibleness, of his own Truth, of his own Revelations; as that he may keep a Creature in a posture of dependency, so as to give up his Understanding, so as to be disposed, and regulated by him. And if a Cherubim be ambitious of slooping, if an Angelical Understanding do so earnestly yearn, me thinks then the Sons of men might fall down at the beautiful feet of Evangelical Mysteries, with that humble acknowledgment, Non sum dignus solvere corrigiam hujus Mysteriorum. Only let thy faith triumph here, for it shall not triumph hereafter; let it shine in time, for it must vanish in eternity. You see then, that Reason is no enemy to Faith: for all, that has been said of faith, it has been fetch'd out of Reason. You see there are mutual embraces 'twixt the Law, and the Gospel: Nature, and Grace may meet together; Reason, and Faith have kissed each other.
CHAP. X VI I:

The Light of Reason is a pleasant Light.

Tis Lumen iucundum. All Light is pleasant, 'tis the very smile of Nature, the gloss of the World, the varnish of the Creation, a bright Paraphrase upon Bodies. Whether it discover itself in the modesty of a morning Blurh, and open its fair, and Virgin-Eye-lids in the dawning of the day; or whether it dart out more vigorous, & sprightly beams, shining out in its noon-day-glory; whether it sport, and twinkle in a Star; or blaze, and glare out in a Comet; or frisk, and dance in a Jewel; or dissemble, and play the Hypocrite in a Glow-worm; or Epitomize, and abbreviate it self in a Spark; or shew its Zeal, and the rudinesse of its Complexion, in the yolk of the fire, or grow more pale, pining, and consuming away in a Candle; however tis pleas'd, to manifest it self, it carries a commanding lustre in its face; though sometimes indeed it be veil'd, and shadow'd; sometimes tis cloud'd, and imprison'd, sometimes tis soyl'd, and discolour'd. Who will not salute so lovely a beauty with a xain. Welcome thou first, born of Corporal Beings; thou Lady, and Queen of Sensible Beauties; thou clarifier, and refiner of the Chaos, thou unsuspected Beauty of the Universe: let him be condemn'd to a perpetual night, to a fatal disconsolate Grave, that is not enamour'd with thy Brightness. Is it not a pleasant thing to behold a Sun? nay, to behold but a Candle, a deputed Light? a vicarious Light, the Ape of a Sun-beam? Yet there are some superstitious Ones, that are ready to adore it. How devoutly do they complement with a Candle, at the first approach? How do they put off the Hat to it, as if, with the Satyr, they meant to kiss it. You see how pleasant the Light is to them. Nay, that learned Knight, in his Discourse Of Bodies, tells us of one totally blind, who yet knew when a Candle came into the room, only by the quickening, and reviving of his Spirit. Yet this Corporal Light, 'tis but a Shadow, 'tis but a black Spot, to set off the Fairness of Intellectual Brightness.
Light of Nature.

Brightnesse. How pleasant is it to behold an "Intellectual Sun? Nay, to behold but the Candle of the Lord! How pleasant is this Lamp of Reason. Nay, ours' is it. All the Motions, and Operations of Nature are mixed, and season'd with sweetnesse. Every Entity, is sugared with some delight. Every Being, is roll'd up in some Pleasure. How does the Inanimate Being claspe, and embrace its Centre; and rest there; as in the Beosome of Delights? How flourishing is the pleasure of Vegetables? Look but upon the beauty, and pleasure of a Flower. Behold the Lilies of the Valleys, and the Rose of Sharon: Solomon in all his Pleasure, was not clathed like one of these. Go then to Sensitive Creatures, and there you meet with pleasures in a greater height, and exaltation. How are all the Individuals amongst them, maintained by acts of Pleasure? How are they all propagated by acts of Pleasure? Some of them are more merry, and cheerful, than the rest. How pleasant, and jocund is the Bird? How Musical is it? How does it sing for joy? Did you never see the Fish playing in its Element? Did you never see it caught with a bait, of Pleasure? Does not Leviathan sport in the Sea; and daily with the Waves? If you look up higher to Rational Beings, to the Sons of Men, you'll find there a more singular, and peculiar kind of Pleasure: while they have both a Taste of Sensible Delight, and a participation of Intellectual. The Soul, and Body enjoying a chaste, and conjugal Love: the pleasure of the Soul is more vigorous, and masculine; that of the Body more soft, and effeminate. The nobler any Being is, the purer pleasure it hath proportion'd to it. Sensible pleasure, it hath more of Dregs: Intellectual pleasure, it hath more of Quintessence. If pleasure were to be measured by Corporal Senses, the Brutes, that are more exquisite in Sense, then Men are, would, by virtue of that, have a choicer portion of Happiness, then Men can arrive to, and would make a better Sort of Epicureans, then Men are ever like to do. But therefore Nature hath very wisely provided, that the Pleasure of Reason should be above any pleasure of Sense, as much, and far more; then the pleasure of the Bee is above the pleasure of the Swine. Have you not seen a Bee make a Thade of pleasure, and, like a little Epicure, faring deliciously every day? whilst left it lies at the breast of a flower, drawing, and sucking out the purest sweetnesse; and, because 'twill have variety of Dainties,
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Dainties, it goes from flower to flower, and feasts upon them all with a pure, and sportive pleasure: when as the Swine, in the mean time tumbling, and wallowing, in the mire, rolling itself in dirt, and filthiness. An Intellectual Bee, that deflowers most elegant Authors; a learned Epicure, that sups up more Orison Pearls, then ever Cleopatra did; one, that delights in the embraces of Truth, and Goodness; hath he not a more refined, and clarified Pleasure, then a wanton Corinthian, that courts Lais; then a soft Sardanapalus spinning amongst his Courtizans; then a plump Anacreon, in singing, and dancing, and quaffing, and lascivious Playing? Τὸν οὖν τὴς σωματικῆς διά οὐκ έδύνασθα, ζητεῖτο τὸν χρήσιμον τὸν δ' εὔζοιαν' εὔσεβειν, ζήσουσαν μ' ὡς τὸν Μοραλιστήν· ητίς αὐτός; And thus as if he had said, The delights of a studious, and contemplative Athenian, or of a courageous, and active Lacedemonian, are infinitely to be preferred before the pleasure of a delicate Sybarite, or a dissolute Persian. The delights of a Philosopher does infinitely surpass the pleasure of a Courtier. The choicest pleasure is nothing, but the Efflorescentia Veri, & Boni; there can be no creature pleasure, then of an Understanding embracing a most clear Truth, and of a Will complying with its fairest Good. This is in Deo salus, as the Greeks call it; or, as the Latines, In finem gaudere. All Pleasure consisting in that Harmonious Conformity, and Correspondence, that a Faculty hath with its Object, 'twill necessarily flow from this, that the better, and nobler any Object is, the purer, and stronger any Faculty is, the nearer, and sweeter the Union is between them, the choicer must be the Pleasure, that arises from thence. Now Intellectual Beings have the bravest Object, the highest, and most generous Faculties, the strictest Love-knot, and Union, and so can't want a Pleasure answerable to all this: Epicurus himself (as that known Writer of the Philosophers Lives, who himself also was a favourer, and follower of the Epicurean Self, does represent him) that grand Master of Pleasure, though sometimes he seem to keep all Pleasure in Sense, yet, upon more digested thoughts, he is pleased to tell us, that the supreme delight is for 'd, and treasur'd up in Intellectuals. Sometimes indeed he breaks out into such disjointed words, as these, 'Οδί άγαθ' έν τόν οίκου, διάδρομον ώς και άκαλλήλως, οι τίς τιν άλλως, οϊ τίς τι περιφέρει. I know no pleasant, faith he, if you take away the Bribes, and Flatteries of Lust,
Light of Nature.

Luft, the enticing, and blandishings of Sense, the Graces, and Elegancies of Musick, the Kises, and Embraces of Venus. But afterwards he is in a far different, and more sober strain, and seems to drop a Pearl, though his Auditors prov'd Swine; his words were these, "Ou τοις διαφόροις διαφόροις, τοις εἰς αὐλονημαντικον; I mean not (saves he) the pleasures of a Prodigal, or those, that are situated in a carnal fruition: αὐλεὶ δὲ νυσσον λόγοις, εἰς ōδοις ἀν ηγεῖτται. I intend a rational pleasure, a prudential kind of pleasure: which makes him lay down this for an Axiom, 'Ou εἰς

But that ingenious Moralist, whom I mentioned before, who could easily spy out the mind of Epicurus, and who was of greater candour, and fairness, then to wrong his Opinion, doth yet so far lay it open, and naked to the World, as that he notably detects the follies, and vanities of that voluptuous Philosopher in that golden Trahetto of his, which he entitles, "Ου εἰς ἐνίοις ἐνίοις ἐνίοις." Epicurus. Non potest sanius vivere secundum Epicuri decreta, where he shews that this jolly Philosopher makes the Body only the proper Centre of Pleasure, and, when he tells you, that the Mind hath a more rareded delight, he means no more then this, that the Mind perceiveth the pleasure of Sense better then the Sense does, which makes the foremention'd Author pass this witty Censure upon them, Οὐ ἕρεθαν οὐκ ἔγιναν ἔχειν προκεῖναι διακοινούς, they pour no pleasure upon the Soul, but that which comes out of the impure, and musty vessel of the Body. The whole sum of Epicurus his Ethics, which he stiles his Canonical Philosophy, is this, Τὸ νὰ χαὶς ὁμοιόθα ἰδιον, that Pleasure was the Alpha, and Omega of all Happiness. To this purpose he wrote a multitude of Books; and scattered them like so many of his Atoms, and the greedy Appetite of his licentious followers was easily caught with these baits of Pleasure; which made his Opinions to be stiled meteircicia dogmatia, that could their Locks, that painted their Faces, that open'd their naked Breasts, that cloth'd themselves in soft, and splendid apparel, to see if they could thus entice the World, they were by prudential Enquiries, that with a melting, and Antiquitie voice, did
did endeavour to soften, and win upon the Hearts of men as much as they could; the quintessence of all his Doctrine was this,

—Dux vita dia Voluptas;

as Lucretius, the Epicurean Poet, sings. The practice of that frolick Professor of Pleasure did sufficiently explain, and comment upon his Mind. His dwelling was in a Garden, a fit place to crown with Rose-buds, flores lusoriae, to crop the tops of Pleasure, to let no flower of the Spring passe un touched of him; here he was furnished with all his voluptuous accommodations, and he might spread like a green, and flourishing Bay-tree. But, amongst all his pleasure, he thinks none should envy that (which yet the Writer of his Life is pleased to observe,) that he was wont, sit in velatis, quae esse et non esse, to vomit twice a day constantly after meals, by virtue of his excessive luxury. O rare Philosopher! that Head of a vomiting Sext, that lick’d up his, and their own vitutionsse. Is this the work of an Athenian? is this his mixing of Virtue with Pleasure? will he call this ἐνίκησίστα, sure he will not call this ἐνίκησίστα, yet his death was very conformable to his Life; for he expir’d with a cup of Wine at his mouth: which puts me in mind of the end of the other carousing Epicure, that merry Greek, Anacreon, who by a most emphatical Tautology waschoak’d with the husk and kernel of a Grape. So soon does the pleasure of an Epicure wither, so soon are his Resolves blasted, he eats, and drinks, and dies before to morrow. At idonea, καὶ τὰ ἀπεκριτικά, &c. they seem to refresh, and fan the Soul with a gentle breath; but they are not certain, not durable. Those corporeal delights (as that florid Moralist, Plutarch, tells us) έξαφανίζον, καταφελοῦσσιν, like so many sparks, they make a crack, and vanish; like some extraordinary Meteors, they give a bright, and sudden combustion, and disappear immediately. The pleasures of Taste are but in fine palates, as that famous Epicure, Lucretius, tells us. Whereas intellectual joy shines with a fixed, and undecaying brightness; and though these idonea, καὶ τὰ ἀπεκριτικά (as Plato calls them elegantly) these outward pictures of Pleasure, though they lose their gloss, and colour, yet the inward face of Delight maintains its original, and primitive Beauty. Sensitive Pleasure is limited, and contrasted to the narrow path of a ruin, for Sense hath no delight, but by the enjoyment of a present Object, when as intellectual Pleasure
Light of Nature.

is not at all restrained by any temporal conditions, but can suck
sweetness out of time past, present, and to come: the Mind does
not only drink pleasure out of present Fountains; but it can reft
those streams of Delight, that are run away long ago, and can
quench its Thirst with those streams, which as yet run under
ground. For does not Memory (which therefore Plato calls áóµó
sw mouméa) does it not reprint, and repeat former pleasure? and
what’s Hope, put pleasure in the bud? does it not ante-date, and
prepossess future delights? Nay, by virtue of an intellectual perco-
lation, the Waters of Marah, and Meribah will become sweet,
and delicious. The mind can extract honey out of the bitterest
Obje& when it is past, how else can you continue it.

Hec olim memoria Jesu habet?

Corporal pleasure, tis but dross, and impure, the Wine, tis
distilled with Water, there is a γνωσις (as Plato in his Phile-
bus, that Book of Pleasure, doth very plainly, and fully explain it)
and the instance, that there Socrates gives, is a quenching of Thirst,
where there’s a very intimate connexion between vexation, and sa-
tisfaction. Tell me, you, that crown your selves with Rose-buds,
do you not at the same time crown your selves with Thanatos? for
they are the companions of Rose-buds. But intellectual pleasure,
tis ουθαι, έωδε, ειλικρην, clear, and crystal line joy, there’s no
mud in it, no seculency at all. Men are ashamed of some corporeal
pleasures: the crown of Roses, tis but a blushing crown: but who
ere blushed at intellectual Delight? Epicurus his Philosophy was
very well term’d χαρακτηρω γνωσις, I was afraid to come to the
light; whereas intellectual pleasure need not fear the light, or the
Sun-shine. Men faint, and languish with sensitive pleasures.

Membræ voluptatis dum vi labesca ligeascunt,
as Lucretius himself upon much experience acknowledges.

Lasæta viris, nondum satiata;
as the Satyrist speaks of the eminent Wanton. Nay, such
is the state, and temper of the Body, that we are, & cæsæra, as that it will better endure extremum grief than excessive
pleasure. Did you ne’er hear of the soft Sybarist, who com-
plain’d in the morning of his weariness, and of his pimples, when
he had lain all night only upon a bed of Roses: but who ever
was tire’d with intellectual pleasures, who ever was weary of an
inward complacency? or who’s surfeited of rational joy? O-

X
ther pleasures ingratiate themselves by intermission. Voluptates commendabat varior usum; whereas all Intellectuals heighten, and advance themselves by frequent, and constant operations. Other Pleasures do but emaculate, and dispirit the Soul; they do not at all fill it, and satisfy it. Epicurus may fill his with one of his Atomes, as well, as with one of his Pleasures. Whereas rational Pleasure fills the Soul to the Brim; it oyles the very Members of the Body, making them more free, and cheerful. Nay, speculative delights will make abundant compensation for the want of sensitive; 'twill turn a Wilderness into a Paradise. 'Tis like you have read of the Philosopher, that put out his Eyes, that he might be the more intent upon his Study; he shuts his Windows, that the Candle might shine more clearly within; and, though he be rather to be wondered at, then to be followed, or commended, yet he did proclaim thus much by this Act of his, that he preferred one beam of Intellectual Light before the whole glory of this corporeal World. How have some been enamoured with the Pleasure of Mathematicks? When, says Plutarch, did any Epicure cry out distress, with so much joy, as Archimedes did? 'Eumia.' How have some Astronomers built their Nefts in the Stars? and have scorn'd to let any Sublunar Pleasures rend their thoughts from such goodly Speculations? The worst of men in the meantime glue themselves with Sensive Pleasure. Elpis or "Agnos, y is an- noy of woe" as he in Plato Speaks. Apollo laughs but once in a Tear; when as a Fool laughs all the year long. And is a great deal more concomitant to Sound Philosophy, that Rationality should be the spring of inward Pleasure, then of outward Risibility. Amongst all mental operations reflex Acts cast Pleasure best; for without some self-reflexion men cannot tell whether they rejoice, or no; now these Acts are the most distant, and remote from Sense, and are the highest Advancements of Reason. True Pleasure, tis a fever (as the grave Moralist, Seneca, speaks) and "tis in profundo, where Truth, and Goodness, those twin-sources of Pleasure, are. Sensive Pleasure makes more noisy, and crackling; when as mental, and poetical Delights, like the couches of the Lute, make the sweetest, and yet the stillest, and softest Musick of all. Intellectual Emotions have most sting in them, why then should not Intellectual delights have most honey in them? Sensive pleasure, "tis very costly, there must be renunciation.
much preparation, and attendance, much plenty, and variety.

Paucaesse ego deseteras
Ode: Sparg Rose.

'Tis too dear for every one to be an Epicure, 'tis a very chargeable Philosophy to put in practice, whereas Rational delights freely, and equally diffuses it self, you need not pay any thing for sensual pleasure, the mind it self proves a Cannaon, that flows, with milk, and honey; other Pleasure a sick man cannot relish, an old man cannot embrace it. Barzillai saies, he's too old to taste the pleasures of the Court. A Crown of Rose-buds does not at all become the gray Head. But this Nocturnal pleasure, 'tis a delight fit for a Senator, for a Cato, 'tis an undecaying, a growing pleasure, 'tis the only pleasure upon the bed of Sicknesse. The mind of him, that has the Gown, may dance. 'Tis the staff for Old age to lean upon; these are the rose in byence, the lights of Oldage, how much is the Pleasure of a wife Nestor above the Pleasure of a wanton Memland? The more rational, and spiritual any Being is, the larger capacity it has of Pleasure. Noisè Bacchus viva, qvita, faica, Platez and in a commendable sense, it does Terram volo miscery, and extract what Sweetness it can out of both. The purer Arts, the nobler Sciences have most pleasure annex'd to them; when as Mechanical Arts are more scindid, and contemptible, being conversant about Sensitive, and corporeal Objects: Seeing, and Hearing are the most pleasurable Senses; because they receive their Objectes in a more Spiritual, and intentional manner, and are deferredly skilled, by the Naturalist, Sensus Ineundisatis. Other Senses are more practical, but these are more contemplative. θεος καθαρως, ζυνενιμας ιδιαρικας των ιδιων, as Aristote tells us: for these are the Sensus discipina, they are the αναφανει χειμον, they contribute most to Reason. The more any Object is spiritualized, the more delightful it is; there's much delight in the tragical representation of those things, which in reality would be fright full of amazement, and horror. The sickings of Fancy are more delightful, then the touches of Sense. How does Pauty intimate, and turn about the minds of Men? Anacreon might take more delight in one of his Odes, then in one of his Epigrams; then in the lips of Lesbia, Sappho might take more complacency in one of her Verses, then in her Practices. X 2

The
A Discourse of the

The nearest any thing comes to mental joy, the purer, and choicer it is. Tis the observation not only of Aristotle, but of every one almost, Ἐν οἷς πάντες ἐνίκησαν ὁμήρους. Some things delight mereely because of their novelty, and that surely upon this account; because the minde, which is the spring of joy, is more fix'd, and intense upon such things. The Rose-bud thus pleases more, then the blown Rose. This Noctial pleasure doth quietly possess, and satiate the Soul, and gives a composed, and Sabbatical rest. So that, as the forementioned Philosopher bas it, ξαίροι αὐτής τοῦ ἐκλειωμένος ἀνθρώπου, Men, that are took up with intellectual joy, trample upon all other inferior objects. See this in Angelical pleasures; those Courtiers of Heaven, much different from those on earth, neither eat, nor drink, nor come near, nor desire to come near any carnal pleasures. The painted, and signified Heaven of a Mahomet would prove a real Hell to an Angel, or glorified Saint. He plants a Fools Paradise of his own, there are Trees of his own setting, and watering, the sly and juicy Olive, the wanton, and sequacious Joy, and though he would not allow them Vines on earth (such was his great love of Sobriety) yet he reserves them for Heaven. What means that Sensual, and sottish Impostour, to give notice of Heaven by an Ivy-bush? Does he think that Goats, and Swine, that Mahomet must enter into the new Jerusalem? This is just such a pleasure, and happiness, as the Poets; that loose, and licentious Generation, fancied, and carved out, as most agreeable to their Deities: They poor them out Nectar, they spread them a Table, they dish out Ambrosia for them, they allow them an Hebe, or a Ganymede to wait upon them, and do plainly transform them to worse then Sensive Beings; such is the froth of some vain Imaginations; such is the sum of some obscene Fancies, that dare go about to create an Epicurean Deity, conformable to their own Lust, and vile affections. Judge in your seelver, are these pleasures fit for a Supreme Being? is there not a softer joy? is there not a more downy happiness for a spiritual being to lay its head upon, that Conqueror of the world had far wiser, and more sober thoughts, when he distinguished himself from a Deity by his sleep, and lust. And I begin to admire the just indignation of Plato, who (though neither he himself, unless he be misrepresented, could content himself with intellectual pleasure, no nor yet with natural erotics) would banish from the Idea of his Com-
Light of Nature.

mon-wealth all such, scandalous, and abominable Poetry, as durst cast such unworthy, and disacriable aspersions upon a Deity, and make their God as bad as themselves, as if they were to draw a Picture of him by their own faces, and complexions. Yet as all other perfections, so the perfection of all true, and real pleasure, is enjoyed by God himself in a most spiritual, and transcendental manner. That, which is Honour with men, is Glory with him; that, which we call Riches, is in him his own Excellency. His Creatures, which are very properly (as the Philosopher styled Riches) a due estate, all serviceable, and instrumental to him: and so that, which amongst men is accounted pleasure, is with him that infinite satisfaction, which he takes in his own Essence, and in his own operations. His glorious decrees, and contrivances, they are all richly pregnant with joy, and sweet pleasure. Every providential dispensation is an act of choicest pleasure. The Making of all Beings, nay, of all irregularities, contribute to his own glory, must needs be an act of supreme, and sovereign delight. The laughing his enemies to scorn, is a pleasure fit for infinite justice; the smiling upon his Church, the favouring, and countenancing of his People, is a pleasure fit for Mercy, and Goodness. Miracles are the pleasure of his Omnipotence. Varieties are the delight of his Wisdom. Creation was an act of Pleasure, and it must needs delight him to behold so much of his own workmanship, so many Pictures of his own drawing. Redemption was an expression of that singular delight, and pleasure, which he took in the Sons of men. Such heaps of pleasures, as these are, never enter'd into the mind of an Epicurus, nor any of his grunting Sceptics, who very near border upon Atheism; and will upon no other terms, and condition, grant a Deity, unless they may have one of their own modelling, and contriving; that is, such a Being, as is wholly immersed in pleasure, and such a pleasure, as they must be judges of, a Being, that did neither make the World, nor takes any care of it, for that they think would be too much trouble to him, so great a burden for a Deity, 'twould hinder his pleasure too much. May they not a great deal better tell the Sun, that its too much trouble for it to enlighten the World, may they not better tell a Fountain, that its too much pains for it to spend it self in such liberal fountains, in such fluent communications? Or, shall Natural Agents act with delight ad extremum virium, and shall not an infinite, and a free
free, and a rational Agent choose such operations, as are most de-
lightsful to him? Would not Epicurus himself choose his own
Pleasure? and will he not allow a Deity the same privilege? will
be offer to set limits to a Being, which he himself acknowledges
to be above him? must he limit, and prescribe the pleasures of a
God? and measure out the delights of the first Being? Who should
think, that an Athenian, that a Philosopher could thus far dim the
Candle of the Lord? and could entertain such a prodigious thought
as this, that the Sun itself is maintain’d with the same Oyl, as his
decayed, and corrupted Lamp is? That gallant Moralist, Plutarch,
does most notably lay the Ax to the root of this abominable Error;
for, saith he, if Epicurus should grant a God in his full perfections,
he must change his life presently, he must be a Swine no longer,
be must uncrown his rosy head, and must give that practical obedi-
ence to the dictates of a God, which other Philosophers are wont to
do: whereas he looks upon this as his fairest Rose-bud, as the most
beautiful Flower in his Garden of Pleasure, that there’s no Provi-
dence to check him, or bridle him; that he is not so subject, or
subordinate, as to stand in awe of a Deity. But that brave Au-
thor (whom I commended before) shews the inconsistency of this
Tenent with true, and solid Pleasure. For grant, O Epicure, that
thou dost not care for a Deity in a calm, yet what wilt thou do in
a storm? when the North-wind blows upon thy Garden, and
when the Frost nips thy tender Grapes? Thou dost not care for
him in the Spring; but wouldest thou not be glad of him in the
Winter? Will it be a Pleasure then, that thou hast none to
help thee? none to guide thee? none to protect thee? Suppose a
Ship ready to be split upon a Rock, or to be coop’d up of a Wave;
would this then be a comfort, and encouragement to it, or would
it take pleasure in this? μὴν ἢνα λυπερίτως γὰρ, μήπωδις Διοσ-
πος, that it has no Pilot to direct it, it has no tutelar Deities to
mind the welfare of it; but it must rush on, as well as it can?
Thou blind, and fond Epicure, thou knowest not the sweetness of
Pleasure, that might be extracted out of Providence, which is not
καταφορά, nor, tis not a supercilious, and frowning Authori-
sy; but tis the indulgent, and vigilant Eye of a Father, tis the
tender, and affectionate care of a Creator. One blossom of Pro-
vidence hath more joy, and pleasure in it, than all thy Rose-buds.
Where is there more delight, then in the serving of a God? Look
upon
upon the sacrifices: what mirth, and feasting are there? 

Are not the abundance of Wine, nor the abundance of Provision, that makes the joy, and pleasure there? 

The presence of a propitious Deity, accepting, and blessing his Worshippers, that fills the hearts with greater joy, then an Epicure is capable of. 

Never was there a such found out, that did more oppose true pleasure, then the Epicureans did; they tell us, that they take pleasure in Honour, 

yet these Tenets, and Practices of theirs, they quite stain, and blot their honour, and so loose that piece of pleasure, which they pretend to. They say (if you'll believe them) that they take pleasure in Friends, when as they constitute friendship only to 

run into the same excess of Riot. Have not sensitive Creatures as much friendship, as this amounts to? They tell us, they love the 

continuation of Pleasure, why then do they deny the immortality of the Soul? 

What are they afraid of having, his Pleasures reiterated? Does he not expect a crown of 

next Spring? or, is he so weary (as well he may be) of his pleasure, 

that he will prefer a Non-entity before it? This sure was the 

mind, and desire of that Epicurean Poet Lucretius, though a Roman of very eminent parts, which yet were much abated by a phialism, that was given him; a just punishment for him, who put so much of his pleasure in a Cup: and this desperate flighter of Providence at length laid violent hands upon himself. Are any of you enamour'd with such a pleasure, as this? you see what's at the bottom of an Epicure's cup: you see how impatient a rational Being is of such unworthy delights, and how soon 'tis cloy'd with them. You see the misery of an Epicure, whose pleasure was only in this life, and yet would not last out this life neither. But all rational pleasure, is not of a span long, but reaches to perpetuity. That
Moralist, whom I have so often mentioned, reckons up whole heaps of Pleasure, which spring from the continuance of the Soul.

'Αὐτῆς ἐν τῇ ζωῇ τῶν ματαιῶν ἤτοι ὕποκρία.

There (tis he) shall I have the pleasure of seeing all my friends again; there I shall have the pleasure of more ennobled acts of Reason; γλύκαν θάνατος τόν αἰώνα, there shall I taste the so much long'd for sweetness of another World. Οὐδὲ ἔκβασθαι γὰρ, ἐστὶν Κακίας, Οὐδὲ ἔκβασθαι. The fear of future Misery cannot more terrifie a guilty Soul (the fear of which, tis like, made Epicurus put off all thoughts of another life, as much as he could; for else the fear of that would have been a worm in his Rose-bud of pleasure; but the fear of that has not more horror, and amazement in it) then the hope of future happiness has joy, and delight annex'd to it.

Hoc habes animus Argumentum Divinitatis, quod cum divina delectant; as that serious Moralist, Seneca, speaks most excellently. The Soul by the enjoyment of God comes near the pleasure of God himself.

The Platonists tell us, that voluptas generatio sit ex infiniti cupidatione; because the object of real Pleasure must be amáurias, τίνι, ἐνυπνία, καθαρία, ρούχια, κοινωνία, ἄλλωσι, τοῦτο τε συνάφει. An intellectual Eye married to the Sun; a naked Will/wimming, and basking itself in its fairest good; the noblest Affections leaping, and dancing in the purest light; this speaks the highest apx. and eminency of mostical pleasure: yet this pleasure of Heaven it self, though by a most sacred, and intimate connexion, it be inseparably conjoin'd with Happiness; yet tis not the very essence, and formality of it, but does rather flow from it by way of concomitancy, and refultancy.

That, which most opposes this pleasure, is that prodigious, and anomalous delight (not worthy the name of Delight, or Pleasure) which damn'd Spirits, andSouls degenerate far below the pleasure of Epicurus, that delight, which these take in wickedness, malice, in pride, in lies, in hypocrisy; all which speaks them the very excrements of Beelzebub, the Prince of Devils. But you that are genuine Athenians, fill your selves with mostical delights, and envy not others their more vulgar Boticck pleasures; envy not the rankness of their Garlick, and Onions, whilest you can feed, and feast.
feast upon more Spiritual, and Angelical Delights. Envy not the wanston Sparrows, nor the lascivious Goats; as long as you can meet with a purer, and chastier delight in the virginity of Intellec-
tual Embraces.

Do you devour with a golden Epicure his Arts, and Sciences, the Spirits, and extracts of Authors. Let not an Epicure take more pleasure in his Garden, then you can do in your Studies; you may gather Flowers there, you may gather Fruits there. Convince the world, that the very pitch, and marrow of pleasure does not dwell in the surface of the Body, but in a deep, and rational Centre. Let your triumphant Reason trample upon Sense, and let no corporeal pleasures move you, or tempt you; but such as are justly, and exactly subordinate to Reason; you come to Atheism, as to a Fountain of learned Pleasure; you come hither to snuff the Candle of the Lord, that is within you, that it may burn the clearer, and the brighter. You come to trim your Lamps, and to pour fresh oil in them; your very work, and employment is Pleasure. Happy Athenians, if you knew your own happiness.

Yet could I shew you a more excellent way; for the pleasures of Natural Reason are but husks in comparison of those Gospel-delights, those mysterious pleasures, that lye hid in the bosoms of a Christ; those Rose-buds, that were dy’d in the blood of a Saviour, who took himself the Thorns, and left you the Roses. We have onely look’d upon the pleasures of a Candle, but there you have the Sunshine of Pleasure in its full glory.
The Light of Reason is an ascendent Light.

It Lumen ascendent,

as Malum flings in the praise of Hero's Candle. Yet I mean no more by this, than what that known saying of Saint, Augustinum imports; Facisti nos (Domine) ad te, irrequitum eris cor nostrum donec redit ad te. The Candle of the Lord, it came from him, and would fair return to him. For an intellectual Lamp to aspire to be a Sun, is a lofty strain of that intolerable pride, which was in Lucifer, and Adam; but for the Candle of the Lord, to desire the favour, and presence, and enjoyment of a beatific Sun, this is but a just, and noble desire of that end, which God himself created it for. It must needs be a proud, and swelling drop, that desires to become an Ocean; but, if it seeks only to be united to an Ocean, such a desire tends to its own safety, and honour. The face of the Soul naturally looks up to God.

Fustig, & erectos ad syphra tollere vultus;

tis true of the Soul, as of the Body. All Light loves to dwell at home with the Father of Lights. Heaven, tis Patria Luminum, God has there fix'd a Tabernacle for the Sun; for tis good to be there; tis a condescension in a Sun-beam, that 'twill stoop so low, as Earth, and that 'twill gild this inferior part of the World; tis the humility of Light, that 'twill incarnate, and incorporate it self into sublunary Bodies: yet even there tis not forgetful of its noble birth, and original, but 'twill still look upwards to the Father of Lights. Though the Sun cover the Earth with its healing, and spreading Wings, yet even those Wings love to flie aloft, and not to rest upon the ground in a flagging posture. Nay, light, when it courteously salutes some earthly Bodies, it usually meets with such churlish entertainment, as that, by an angry reverberation, tis sent back again: yet, in respect of itself, tis many times an happy reflection,
Light of Nature.

Station, and rebound, for is thus necessitated to come nearer Heaven. If you look but upon a Candle, what an aspiring, and ambitious Light is it? though the proper figure of Flame be Globular, and not Pyramidal, (as the Noble Verulam tells us in his History of Nature) which appears by those celestial Bodies, those fine, and rarified Flames, (if we may so call them with the Peripatetics leave) that roll, and move themselves in a globular, and determinate manner; yet that Flame, which we usually see, puts on the form of a Pyramid, occasionally, and accidentally, by reason that the Air is injurious to it, and by quenching the sides of the Flame crushes it, and extends it into that form; for otherwise, twould ascend upwards in one greatness, in a rounder, and compleating manner. Tis just thus in the Candle of the Lord; Reason would move more fully according to the sphere of its activity, twould flame up towards Heaven in a more vigorous, and uniform way; but that it is much quenched by that evanescent aqua, and the unwisdoms of the sensitive powers will not allow it its full scope, and liberty, therefore tis fain to spire up, and climb up, as well as it can, in a Pyramidal form: the bottom, and basis of it borders upon the body, and is therefore more impure, and feculent; but the apex, and cuspid of it catches at Heaven, and longs to touch happiness, thus to unite it self to the fountain of Light, and perfection. Every spark of Reason flies upwards, this divine Flame fell down from Heaven, and hailed with its fall, (as the Poets in their Mythology tell us of the limping of Vulcan) but it would fain ascend thither again by some steps, and gradations of its own framing.

Reason, tis soon weary with its fluttering up, and down among the Creatures: the Candle of the Lord does but waste it self in vain in searching for happiness here below: Some of the choicest Heathens did thus spend their Lamps, and exhaust their Oyl, and then at length were fain to lie down in darkness, and sorrow, their Lamps did chew them some glimmering appearances of a Somnium bonum at a great distance, but it did not sufficiently direct them in the way to it, no more then a Candle can guide a Traveller, that is ignorant of his way. You may see some of the more forlorn Heathen toyling, and searching with their Candle in the Mines, and Treasures of Riches, to see, if they could spy any Vein of Happiness there, but the Earth faith, Tis not in me. You may see others among
among them feeding, and maintaining their Candle with the air of popular Applause, fucking in the breath, and esteem of men, till at the length they perceived, that it came with such uncertain Blasts, as that they chose rather to cloister themselves up in a Lanthorn, to put themselves into some more revered, and revered condition, rather then to be exposed to those transient, and arbitrary blasts, which some are pleased to entitle, and style by the name of Honours. You might see some of them pouring the Oyl of Gladness into their Lamps, till they soon perceived, that voluptuous excess did but melt, and dissolve the Candle, and that pleasures, like so many Thieves, did set it a blazing, and did not keep it in an equal shining. You may behold others, and those the most eminent amongst them, snuffing their Candles very exactly, and accurately, by improving their Intellectuals, and refining their Morals, till they sadly perceived, that, when they were at the brightest, their Candles burn'd but dimly and slowly, and that, for all their snuffing, they would relapse into their former dulness. The snuffings of Nature, and Reason will never make up a Day, nor a Sun-shine of Happiness; all the Light, that did shine upon these Ethiopians, did only discover their own blackness, yet they were so enamour'd with this Natural Complexion, as that they look'd upon it as a piece of the purest Beauty.

Nature, Narcissus-like, loves to look upon its own face, and is much taken with the reflections of itself. What should I tell you of the excessive, and hyperbolical vapourings of the Stoicks in their adoring, and idolizing of Nature, while they fix their Happiness in the air in, in their own compass, and sphere, there were (as I may so term them,) a kind of Pharisees among the Heathen, that scorn'd precarious happiness: like so many arbitrary, and independent Beings, they resolved to be Happy, how they pleas'd, and when they list. Thus do some Creatures boast of their decayed Lamps, as if they were so many Suns, or, at least, Stars of the first magnitude. The Stoicks spoke this more loudly, yet the rest of the Heathen whispered out the same: for they were all of the Poets mind;

—Natura beatis
Omnibus e se dedis, si quis cognoverit mi.
And they would all willingly subscribe to those words of Salus;
Falso de Natura queritur humanum genus; which indeed, if under-
flood of the God of Nature; they were words of Truth, and Loyalty; but if they meant them (as certainly they did) of that strength, which was for the present communicated to them, they were but the Interpreters of their own weakness, and vanity. Yet 'tis no wonder to hear any of the Heathen Rhetoricking in the praise of Nature, it may seem a more tolerable piece of gratitude in them to amplify, and extoll this gift of their Creator: 'tis no wonder, if such an one admire a Candle, that we're saw a nobler Light. But for such, as are surrounded, and crown'd with Evangelical Beams, for men that live under Gospel-Sun-shine, for them to promise themselves, and others, that they may be saved by the light of a Candle, a Stoick, an Academick, a Peripatetic shal enter into Heaven before these. Yet I find, that, in the very beginning of the fifth Century, Pelagius, an high Traitor against the Majesty of Heaven, scattered this dangerous, and venomous Error, endeavouring to set the crown upon Nature's head, and to place the Creature in the Throne of God, and Grace. The learned Vossius in his Historia-Pelagiana, a book full fraught with sacred Antiquity) gives us this brief representation of him, that he was humani arbitrii decemtor, & Divina Gratia contemptor, a trimmer of Nature, and an affrontor of Grace. His body was the very type of his Soul, for he wanted an eye; he was but to be sure he wanted a spiritual eye to discern the things of God. He was a Scot by Nation, a Monk by Profession, a man exemplary in Morals, and not contemptible for Learning, for though Hieronymus vilifie him in respect of both, yet Chrysostom gives him a sufficient commendamus, and Augustine himself will let his hand to it, that learned Adversary of his, full of Grace, and Truth, and the very Hammer, that broke his futility, and rebellious Error in pieces. If you would see the rise, and progress, and variations of this Error, how it began to bluster, and put on more modesty in Semi-pelagianism; how afterwards it cover'd its nakedness with some Popish fig-leaves; how at length it resign'd itself, & dress'd itself more handsomely in Arminianism, you may consult with the forementioned Author, who kept a Relique of his Pelagian History in his own breast, while it left upon him an Arminian tincture. This spreading Error heav'n'd the great lamp, and generality of the World, as the profound Bradwardin sighs, and complains: Totus mundus post Pelagium abit in errorem: for
for all men are born Pelagians: Nature is predominant in them: it has took possession of them, and will not easily subordinate itself to a superior Principle. Yet Nature has not such a fountain of perfection in itself, but that it may very well draw from another. This Heathenish principle, after all its advancements, and improvements, after all its whitenings, and purifications, it must stand but afar off in Atri Gentium, it cannot enter into the Temple of God, much less into the Sacrum Sanctorum, it cannot pierce within the veil.

The ennoblement of Intellectuals, the spotless integrity of Morals, sweetness of Dispositions, and the candour of Nature, they are all deservedly amiable in the eye of the World. The Candle of Socrates, and the Candle of Plato, the Lamp of Epicurus, they did all shine before men, and shine more then some that would fain be call'd Christians. Nature makes a very fine show, and a goodly glistering in the eye of the World, but this Candle cannot appear in the presence of a Sun; all the paintings, and varnishings of Nature, they please, and enamour the eyes of men, but they melt away at the presence of God. The Lamp of a Moralist may last it self in doing good to others, and yet at length may go out in a snuff, and be cast into utter darkness. The Harmonious composing of Natural Faculties, the union of those Spheres will never make up an Heaven fit for a Soul to dwell in. Yet, notwithstanding, whatsoever is lovely in Nature, is acceptable even to God himself, for this is a Print of himself, and he does proportion some temporal rewards unto it: The Justice of an Arisides, the good Laws of a Solon, or a Lycurgus, the formal Devotion of a Numa Pompilius, the Prudence of a Cato, the Courage of a Scipio, the Moderation of a Fabius, the publick spirit of a Cicero, they had all some rewards scattered among them. Nor is there any doubt, but that some of the Heathen pleased God better then others. Surely Socrates was more lovely in his eyes, then Aristophanes, Augustus pleased him better, then Tiberius, Cicero was more acceptable to him, then Catiline: for there were more remainders of his Image in the one then in the other; the one was of purer, and nobler influence, then the other. Minus malus respectus pejor est bonus. The one shall have more mitigations of punishment then the other: Socrates shall taste a milder cup of wrath, when as Aristophanes shall drink up the drags of fury, if divine Justice whip Cicero with rods, it will whip Catiline with Scorpions.
and more gentle worm shall feed upon Augustus: a more fierce, and cruel one shall prey upon Tiberius. If justice put Cato into a prison, 'twill put Cæcilius into a dungeon. Nor is this a small advantage, that comes by the excellencies and improvements of Nature, that, as God shall please to beautify, and adorn such an one with supernatural Principles, and if he think good to drop grace into such a soul, 'twill be more serviceable, and instrumental to God then others. Religion cannot desire to shine with a greater gloss, & lustre, it cannot desire to ride among men in greater pomp, and solemnity, in a more triumphant chariot, then in a soul of vast intellectual, of Virgin, and undaunted Morals, of calm, and composed Affections, of pleasant, and ingenuous Dispositions. When the strength of Nature, and the power of Godliness unite, and concentrate their forces, they make up the finis, and purest complexion; the soundest, and bravest constitution, like a sparkling, and vigorous soul, quickening, and informing a beautiful body. Yet this must be thought upon, that the different improvement even of Natural springs only from grace. For Essentials, and Specificals (which are meer Nature) they are equal in all, but whatsoever singular, or additional perfection is annexed to such an one, flows only from the distinguishing goodness of an higher cause. That Socrates was any better then Aristophanes, was not Nature; but a kind of Common gift, and Grace of the Spirit of God: for there are the same seminal principles in all. Augustus, and Tiberius were born out of the same rock; there are in Cicero the seeds of a Cæcilian, and when the one brings forth more kindly, and generous, the other more wilde, and corrupted fruit, tis accordingly as the Constituence, and favourable Aspect of Heaven is pleased to give the increase: for as the Philosophers tell us, Motio movens praecepit, motum mobilis. Was there any propension, or inclination to goodness in the heart of a Cicero, more then a Cæcilian? 'twas onely from the first mover, from the finger of God himself, that tuned the one more harmoniously then the other. As take two several Lutes, let them be made both alike for essentials, for matter, and form, if now the one be strung better then the other, the blame is not due to the Lute, but to the arbitrary pleasure of him, that strung it: let them be both made alike, and strung alike, yet, if the one be quickened with a more delicate, and grateful touch, the prevailing excellency of the Musick was not to be ascrib'd to the nasuto
nature of the Lute, but to the skill, and dexterity of him, that did move it, and prompted it unto such elegant sounds. The several degrees of worth in men, that are above, radicals, and fundamentals of Nature, they are all the skill and workmanship, the fruits, and productions of common Grace. For Omnis aetio particularis habet originem ab agens universali. Now, if the Universal Agent did only dispense an equal concourse in an equal subject, all the operations and effects, that flow from thence, must needs be equal also; if then there be any eminency in the workings of the one more than of the other, it can have no other original, then from that noble influence, which a free, and supreme Agent is pleased to communicate in various measures; so that naked Nature of itself is a most invalid, and insufficiens Principle, that does crumble away its own strength, and does wear, and waste by its motions, and for every act of improvement it depends only upon the kindness of the first Being. They, that tell you Nature may merit Grace, and Glory, may as well tell you, (if they please,) that a Candle by its joining may merit to be a Star, to be a Sun. Nor yet is Nature always constant to its own light; it does not deal faithfully with its intimate, and essential Principles. Some darlings of Nature have abundantly witnessed this, whilest they have run into some unnatural practices, that were the very bluses of Nature, if then Nature cannot tell how to live upon Earth, will it ever be able to climb up to Heaven? Si nescit servire, nescit imperare. If it be not faithful in a little, do you think that it shall be made Ruler over much? No certainly, moral endowments, when they are at the proudest top, and apex, can do no more, than what the great Anti-Pelagian, Prosper, tells us, Mortale vitam honesta possunt, aeternam confessione non possunt. God has ordained men to a chasing end, then these natural faculties can either deserve, or maintain, or enjoy. Nature's hand cannot earn it, Nature's hand cannot reach it, Nature's eye cannot see it. That glorious and ultimate end, which must fill, and satiate the Being of Man, is the beatific Vision of God himself. Now there is no natural power nor operation proportion'd to such a transcendent Object, as the face of God, as the naked essence of a Deity. Inferior creatures may, and do move within the compass of their natures, and yet they reach that end, which was profound, and assigned to their Being: but such was the special, and peculiar love of God, which he manifested to a Rational Nature.
as that it must be advanced above it self by a supernatural auxiliary, before it can be blessed with so great a perfection, as to arrive to the full end of its Being. Yet God has touch’d Nature with himself, and draws it by the attractive, and Magnetic virtue of commanding an Object, as his own Essence is, which makes Nature affect, and desire somewhat supernatural, that it may make nearer approaches unto happiness: for this end God did assume human Nature to the Divine, that he might make it more capable of this perfection, and by a strict love-knot, and union might make it partaker of the Divine Nature: not, that tis changed into it, but that it has the very subsistence of its happiness by it. Every Being does naturally long for its own perfection, & therefore a rational Nature must needs thus breathe, and pant after God, and the nearer it comes to him, the more intensely, and vehemently it does desire him; for, as they tell us, Motus naturalis velocior est in fine, the nearer a Body approaches to its Centre, the more cheerfully, and vigorously does it move. The Understanding, that seems most of God, desires to see more of him, its Eye will never leave rolling till it fix itself in the very centre of the Divine Essence. Nature, that has but some weak glimpses of him, and so it has but faint, and languishing velocities after him. 'Or, ουδεμισθαν δειχνει ους το Παραδοχας, as he speaks of the Heathens; they seem to nod after a sumnum bonum. What the States, and conditions of those Heathens was, and is, in order to eternal happiness, we cannot easily, nor certainly determine; yet thus much may be safely granted, though we lay not, with the Pelagians, that the improvements of Nature can make men happy; nor yet, with the Semi-pelagians, that natural preparations, and predispositions do bespeak, and procure Grace; nor yet, with the Papists, and Arminians, that works, flowing from grace, do contribute to more grace, and glory; yet this we say, that upon the improvement of any present strength, God out of his free goodness may, if he please, give more. As God freely gave them Nature (which makes Pelagius sometimes call Nature Grace) and as he freely, and out of his Grace gave them some improvement of Nature, so he might as freely give them supernatural strength, if it so please him. Yet a Creature cannot come to Heaven by all those improvements, which are built upon Nature’s foundation; for, if it should accurately, and punctually observe every jot, and tittle of Nature’s Law; yet this
natural obedience would not be at all correspondent, or commensurate to a supernatural happiness, which makes Saint Augustine break out into such an expression as this: Qui dicit hominem servari posse sine Christo, dubito an ipse per Christum servari posse: for this is the only way, the new, and living way, by which God will assume humane Nature to himself, and make it happy. Yet notwithstanding, their censure is too harsh, and rigid; who, as if they were Judges of eternal life, and death, damn Plato, and Aristotle without any question, without any delay at all; and as confidently pronounce, that they are in Hell, as if they saw them flaming there. Whereas the infinite goodness, and wisdom of God might, for ought we know, find out several ways of saving such by the Pleasings of his Love in Jesus Christ; he might make a Socrates a branch of the true Vine, and might graft Plato, and Aristotle into the fruitful Olive; for it was in his power, if he pleased, to reveal Christ unto them, and to infuse Faith into them after an extraordinary manner. Though indeed the Scripture does not afford our charity any sufficient ground to believe, that he did; nor doth it warrant us peremptorily to conclude the contrary. Secreta Deo, it does not much concern us to know what became of them: let us then forbear our censure, and leave them to their Competent Judge. But, when we mention Socrates, Plato, and Aristotle, and the more eminent, and refined ones among the Heathens, you must be sure not to entertain such a thought as this, that the excellency of their Intelligents, and Morals, did move, & prevail with the goodness of God to save them more then others of the Heathen, as if these were dispositiones de congruo merentes salutem aeternam; this indeed were nothing but Pelagianism a little disguised: whereas you must resolve it only into the free Grace of God, that did thus distinguish them here in time, and might more distinguish them eternally, if it pleased him to bestow a Saviour upon them. Which grace of God is so free, as that it might save the worth of the Heathens, and let go the rest; it might save an Aristophanes as well as a Socrates, nay, before a Socrates, as well as a Publican before a Pharisee: not onely all Heathen, but all men are of themselves in equal circumstances, in order to eternal happiness; tis God onely, that makes the difference, according to his own determinations, that were eternal, and unconditional. Yet I am far from the mind of those Patron of Universal grace, that make
make all men in an equal propinquity to salvation, whether Jews, or Pagans, or Christians, which is nothing but right, and gilded Pelagianism, whilst it makes grace as extensive, and Catholic, a Principle of as full latitude, as Nature is, and resolves all the difference into created powers, and Faculties. This makes the barren places of the world in as good a condition as the garden of God, as the inclosure of the Church; it puts a Philosopher in as good an estate as an Apostle: for, if the remedium salutiferum be equally applied to all by God himself, and happiness depends only upon men regulating, and composing of their faculties; how then comes a Christian to be nearer to the Kingdom of Heaven, then an Indian? is there no advantage by the light of the Gospel shining among men with healing under its wings? Surely, though the Free Grace of God may possibly pick, and choose an Heathen sometimes, yet certainly he does there more frequently pour his goodness into the Soul, where he lets it stream out more clearly, and conspicuously in external manifestations. Tis an evident sign, that God intends more Salvation there, where he affords more means of Salvation; if then God do choose, and call an Heathen, tis not by universal, but by distinguishing grace. They make Grace Nature, that make it as common as Nature. Whereas Nature, when 'twas most triumphant, shining in its primitive beauty, and glory, yet even then it could not be happy without Grace. Adam himself, besides his integritas Nature, had also adjutorium gratiae: for, as the Scholemen explain it, though he had vives idoneas ad praelanda omnia naturales, repetasamen nihil praeerit sine auxilio Gratiae. As, if you expect any goodly, and delicious clusters from a Vine, besides its own internal form, which we'll stile Nature, there must be also auxilium gratiae, the Sun must favour it, and shine upon it, the Rain must nourish it, and drop upon it, or else Nature will never bepregnant, and fruitful. Adam's Candle did not shine so clearly, but that Grace was fain to smite it. Nature, though 'twere complete, and entire, yet 'twas fain to strengthen, and support itself by its twinnings about grace, and for want of the powerful support, and maintenance of Grace, Nature fell down presently; it started from itself, and apostatized like a broken Bow. What mean the Pelagians to tell us of a Naturalis Beatitudo, when as Nature now is surrounded with so many frailties, and miseries, so many disorders, and imperfections? Yet, were it as green, and flourishing as ever
ever it was when twas first planted in Paradise, yet even then
'twould be too remote from happiness: for perfect happiness excludes,
and banishes all futurity, and possibility of misery, which Nature
never yet did, nor could do. And happiness never flows out till
the Sun look upon it, till it see the face of God himself, whom Na-
ture's eye will never be able to behold. Yet, O! how devious
is Nature of this? how inquisitive is humane Nature into the
Causes of things, and esteems it no small piece of its Beatitude, if it
can find them out?

Felix, qui potuit rerum cognoscere causas.

What a goodly sight is it then to behold the first Cause of all Be-
ing, and its own Being? how faim would an intellectual eye behold
him, that made it? Nature longs to see who 'twas, that first con-
tributed it, and framed it, and fashioned it. The Soul would faim see its
Father of Spirits. The Candle would faim shine in the presence of
him, that lighted it up.

Yet Nature cannot see the face of God, and live.

Ante obitum nemo, supremasque funera facit.

The Moralist's Happiness is dormant in the night-time: for there's
no operatio secundum virtutem then, nor can the Soul, while 'tis
clog'd with a frail body, climbe to the a'ouns of goodnes, or hap-
piness; the Soul here has not a perfect enjoyment of inferior ob-
jects, much less of God himself: it has but a shadowy sight of An-
gels, proper connaturals and intellectus nostris ad phantaisias; and
if Nature's eye cannot look upon the face of a twinkling star, how
will it behold the brightness of a dazzling Sun? That general know-
ledge, which it hath of God here, is mix'd with much error, & decess.

Nor can Faith look upon the Divine Essence: 'tis a lovely grace
indeed, yet it must die in the Mount, like Moses; it cannot enter
into the Land of Promise: 'tis auditus magis similia quam visione;
it bears the voice of its God, it does not see his face; it inflames
the desire of the Soul, it does not quench it: for men would faim see
what they believe. The object of Faith is obscure, and at a distance:
but the face of God is all presence, and brightness. Happiness, it
consists in the noblest operation of an Intellectual Being, whereas in
believing there is imperfectissima operatio ex parte intellectus, licet
fse perfectissimo parte objecti.

Nor yet is the Divine Essence seen in a way of demonstration: for
then only a Philosopher should see his face, such onely as had skil
in Metaphysics, who yet may be in misery for all that; for Demonstrations are no Beatistical Visions. The Damned Spirits can demonstrate a Deity, and yet they are perpetually banished from his face; there can be no Demonstration of him a priori, for he is the First Cause; and all demonstrations fetched from such Effects, as flow from him, they do only shew you that he is, they do not open, and display the Divine Essence, for they are not effects adequate to virtue of cause. To see God in the Creatures, 'tis to see him veil'd, 'tis to see him clouded. The soul will not rest contented with such an imperfect knowledge of its God, it sees him thus here, and yet that does not bulk, and quiet rational desires; but does increase, and enlarge them. Such things, as last long, are perfected slowly; and such is happiness. The knowledge of men here 'tis too green, and rude, 'twon't ripen into Happiness, till the Sun shine upon it with its blessed, and immediate beams. God therefore creates, and prepares a Lumen Gloria for the soul, that is, such a supernatural disposition in an intellectual eye, by which 'tis clarified, and fortified, and rightly prepared for the beholding the Divine Essence; which makes Dionysius, the falsely supposed Areopagite, very justly describe Happiness by this, 'tis see in Sion, the Sun's shining of it self in the Lumen gloria. Some will have that of the Psalmist to be sung in the praise of this Light: In Lumine tue videbimus lumen. That Scholastic Prophet does thus most excellently represent it: The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Ha. lx. 19 You have it thus rendered in the Apocalypse: καὶ ἐγένετο ὅταν ἔσονται ταῖς οὐραί, ἐστὶ σωματικόν ἐν αὐτῷ ὡς ἥγη τοῦ Θεοῦ ἐστὶν εἰρήνη. This Lumen Gloria, which is similitudo quadam intellectus Divini (as the Scholmen speak, this light, 'tis not so much for the discovering of the object, (for that's an Intellectual Sun, clothed with all perfection, and brightness) 'tis for the helping, and advancing of a created Understanding, which else would be too much opprest'd with the weight of glory, but yet this augmentation of the visual faculty of the soul by the Lumen Gloria, 'tis not per intentionem virtutis naturalis, but 'tis per appositionem nova forma; 'tis not the raising, and screwing of Nature higher, but 'tis the adding of a new supernatural disposition, that may close with the Divine essence. For, as Aquinas has it, Ipsi Divina essentia copulae intellectus, ut forma intel-
A Discourse of the

intelligibilis. Humane Understanding is as the matter accurately present disposed, by the Lumen Gloriae, for the receiving of the Divine Essence: as an intelligible Form, it stamps an impression of itself upon it; it prints the Soul with that sumnum bonum, which it has so much long'd for.

So that, though there be still an infinite disproportion between God, and the Creature, in esse naturali, yet there is a fit, and just proportion between them in esse intelligibili. Though an eye be enabled to behold the Sun, yet this does not make it all one with the Sun, but it keeps its own Nature still as much as did before.

Nor is this Vision a comprehensive Vision; for a finite Being will never be able fully to grasp an infinite essence. Tis true indeed, it sees the whole essence of God, not a piece of his face only, for all essence is indivisible, especially that most simple, and pure essence of God himself: but the Soul does not see it so clearly, and so strongly, as God himself sees it, hence degrees of happiness spring, for the Lumen Gloriae being variously fed amongst blessed Souls, the larger measure they have of that, the brighter light have they of the divine Essence. Several men may look upon the same face, and yet some, that have more sparkling eyes, or some, that stand nearer, may discern it better. If a multitude of Spectators were enabled to behold the Sun, yet some of them, that have a more strong, and piercing eye, might see it more clearly than the rest. In this Glass of the Divine essence glorified Souls see all things else, that conduce to their happiness. As God, by seeing himself, the cause, and fountain of Beings, sees also all effects, that come streaming from him: so these also, looking upon the Sun, must needs see his beams; they see the Sun, and see other things by the Sun: they see there omnium rerum genera, & species, they there behold virtues, & ordinem universi. Yet, because they do not see the essence of God clearly, and perfectly, (that is, comprehensively) to neither can they see all, those treasures of mysterious Wisdom, of unsearchable Goodness, of unlimited power, that lie hid in the very depth of the Divine Essence. Non vident possibilia, nec rationes rerum, nec ea, quae dependent ex pura Dei voluntate; as the Scholastick do well determine: yet all, that a glorified Understanding sees, its in one twinkling of its Eye; for it sees all by one single species, by the Divine Essence. It forges its wrangling Syllogisms, it leaves its tardy Demonstrations, when it once comes to an intuitive knowledge. Non movetur.
Light of Nature,

movetur de uno intelligibili in aliud, sed quiescit in actunico: for
the state of Happinesse is a Sabbatical state. The soul rests, and
fixes itself in one act of perpetual enjoyment, and by this partici-
pation of simultaneity it partakes of Eternity; for that is total
simul.

Whether this glorious Happinesse be more principally situated in
an act of the Understanding, or of the Will, I leave the Thomists,
and Socrists to dispute it; only this I will say in the behalf of A-
quinas, that the Will cannot enjoy this happiness any other way,
then as in a rational Appetite. For there is a blind Appetite of good
in every Being, which yet neither has, nor can have such happiness.
As therefore the Operations of the Will, so the Happinesse of the will
also seems to be subordinate to that of the Understanding. But it
is enough for us, that an entire Soul, a whole rational Being is uni-
ted to its dearest, fairest, and supreme Object in a way of pure intu-
tive speculation, in a way of sweetest love, and fruition. Nor could
Nature of itself reach this: for an inferior Nature cannot thus
unite itself to a superior; but only by his indulgence raising it a-
bove itself.

This Candle of the Lord may shine here below, it may, and doth
aspire, and long for happiness, but yet it will not come near it, till
he, that lighted it up, be pleased, to lift it up to himself, and there
transform it into a Star, that may drink in everlasting light, and
influence from its original, and fountain light.
The Schism.

This was one of those Cities, which were termed *Comedes Graecis*. It matter'd the Ionian and Aegean Seas, on both which it had very commodious Harbours; the Sea on each side, washing it, whence he calls it, *himen Corinthius*, and the Greeks *Achaia*, and *Achaeia*. The people (as in such places they use to be) were rich, and luxurious, proud, and contentious, *polli, τρισθενης, γεγενητερι, and so on, as Strabo in the eighth of his Geography. And I find in Hesychius that *Korendisias* is no better then *πορνευν*, and here liv'd *Laia*, that famous Cour- tizan, that asked *Demosthenes* so dear for repentance. The City was full of Philosophers, and Rhetoricians, full of Artificers, famous for new inventions; whence the *Lyric* applies that chiefly to them: *πολλες & το καθεμ αυτον θαλον η σα εποιησες δε- ραια σφεντα*. But God tells *Paul* in a vision in the 8th. of the Acts, that he had much people in this city. The Apostle he spends a year and six months amongst them, preaching the Gospel, and planting of a Church, and when from thence he sailed into Syria, he left *Apollos* his successor for the watering of his plantation. Now in the Church which *Paul* had planted, and which *Apollos* had water'd, and which God had blest and given an increase unto; in the flourishing Church at *Corinth*, where there were so many Christians eminent for grace, and Religion, *Non enim contingit adire Corinthum*, every one could not reach to so high a degree of Piety; yet even here there are *strifes, divisions, and tumults, dissension, one standeth for *Paul*, and another for *Apollos*. Weeds they'll spring up though *Paul* never planted them, and though *Apollos* never watered them, to be sure God he never blest them; and yet they'll find an increase. No Church so fair in this World as to be without spot and wrinkle, none so happy as to be wholly priviledged from jars and discontents; even in Paradise there was *μωρος*; only in heaven there's *θυελλας*, *μακαρια*, and *Jerusalem* which is above, that's a City compacted, united within herself; Peace is within her Walls; and happiness within her Palaces. Heaven's full of perfect harmony, there's musick without the least discord, but we can't look for a Church triumphant here below. And yet we meet with none so much blamed for strife, and divisions as this of *Corinth*; indeed the very *Genius* of the people strongly inclined them this way; and though it be true that grace doth not...
not only polish and gild over nature; (Morality knowes how to do that) but even subdue it, and change the very frame and constitution of it; yet being that it is not wholly conquer'd here; tis like twill hew it self most in some domineering corruptions, which generally reign'd amongst them; even the Christians at Corinth are contentious; Animi inflammatis ebullient avertament they were wholly disjoynted in affections, and therefore the Apostle desires that they might be καταθετόντες; and this is the very time, as Hierome tells us, when Episcopacy was first establisht in the Church; when one said I am of Paul, and another I am of Apollos; was thought fit to set some prime Ruler over the rest for the better calming, and composing of these strifeis, and tumults. And the Scholastt tells us, that this Apollos mentioned in the text, was πρῶτος ἀντικρότων ἐπίσκοπος, the first Bishop of Corinth. Now as for the words, I am of Paul, and I am of Apollo, even amongst Expositors as well as amongst the Corinthians there are Βιοκή & Βιοκτονία; for the better clearing of them it won't be amiss to compare them with that twin-place, 1 Cor.11. Every one of you faith, you see how quickly kindle had spread it self, how soon a little leaven had leaven'd the whole lump. Every one of you saith, I am of Paul, and I am of Apollo, and I am of Cephas, (that's of Peter) and I am of Christ. The major part of Interpreters will by no means yield that the Apostle blames any such as said they were of Christ; but only complain of this, that whereas the greatest part of them had with full voyce, cryed up Paul and Apollo, and Peter, only some few at length they had for Christ; whereas all should have challenged this honourable and glorious title of Christian to themselves. Pauli dixerunt quod omnes dicere debuerant, as he speaks; and one would have thought the very name Christian should have been better able to fill these stirrings in the Church, then that of Quirites was presently to hush, and lay the commotions in Caesar's army. Christo, he thinks the Apostle brings it in here and puts in his own voyce; You indeed are for Paul, and Apollo and Peter, but not for Christ, I am for none but Christ; but others, and they of a very strong and piercing insight in the Scripture, think even such may justly be blamed by the Apostle that said they were of Christ; if they did this in a violent and contentious way, either first) to as to exclude all others from Christ that were not every way of
Hellenistically, as Heinsius tells us. These things have I hiddenly spoke, and yet not so secretly, but that they might very well take notice of it. But yet thus be did, that his reproof might be
named, & inaudible, as the Sholiast speaks: μηθ τινα ανθρώπινος. Christophe, a word well entertained; that he might soften, and appeas his reprehension, so as it might become a precious Oyl; that he might by no means exasperate those false Apostles; lest thus, while he spoke against Schism, & tumults in the Church; he might increase them which were already, and occasion greater. And therefore, as a Learned Interpreter hath well observed; as like that they did not yet strike at the essentials, or fundamen-
tials of Religion; for then Paul would have more openly, and piercingly reproved them. His words now were smoother then Oyl; but then they should have been very fowords. You see the wisdom of our Apostle, and you see the pregnancy of Scripture-sense, which in the same speech hath several almes, all full of excellent use. Paul here takes off the Corinthians from their siding with false Apostles, and from their over-esteeming conceit which they had of true ones. And though some may say, it seems to be the main drift, and scope of the place: Yet I shall rather incline to them that rest in the latter, as the more proper and genuine meaning of it; having more vicinity with the letter of the Text, and being clearer out of the whole Series of the Chap-
ter: For what is Paul? and what is Apollo? Paul did but plant, and Apollo did but water? I was God only that gave the increase, so that be that plants is nothing, nor be that waters, but God that gives the increase. You see how the Apostle makes this to be shown, to bear down those over-high thoughts, which they had of such as indeed deserved esteem, and double honour; of such as were nuncupit habenda, as the Hebrews love to speak. Oh, how beautiful were their feet, that brought the glad tidings of Salvation; and yet such must not be adored, and deify’d; as if the gods had been come down amongst them, as so many Saviours that had been crucified for them, and into whose Name they had been baptized. Now that the Corinthians did thus glory in them, it is wise, and that in a double respect. 1. As being baptized by them; and thus, I am of Paul, and I am of Apollo; is as much as I am baptized by Paul, and by Apollo; and this was strengthen-
ed by an erroneous conceit amongst them, that the efficacy of the
The Schisme.

The Ordinance depended upon the worthiness of the Minister; Therefore Paul in the following words tells us for his part, that he baptized very few of them: left they should say, that he baptized into his own name. And I find in very good Authors, that from this time, the form of Baptism in the Greek Church was altered: For whereas before, ἦν ἔνα βαπτισμόν, ever since this ὅς ἐγὼ ἐβαπτίζω ἔναν ἑαυτόν left they should seem to baptize into their own name. It is not for me to question the wisdom of the Church, in altering their form; But this I am sure, that that which we still keep is very warrantable: while the Minister faith, I baptize thee. 'Tis clear, not in his own name, while he adds, as they also did: In the name of the Father, and of the Sonne, and of the holy Ghost. But secondly, I am of Paul. and I am of Apollis: They are words of such as glory'd in the several Gifts, and diversities of Excellencies which they had in preaching the Gospel, and publishing the welcome Newes of Salvation by Christ; and thus is, I am Paul's Disciple, and I am Apollis his. One likes the powerful plainness of Paul, another the ample plenty, and variety of Apollis: A third, the solidity, and perspicuity of Cephas. And here we will see as well as we can, by those obscure vestiges which we meet withal, wherein their several excellencies lay. And as for Paul, we find him himself yielding by way of confession: 2 Cor 11. 5. that he was ἐκ δρομοῦ ἐκ ὁμοφωνίας, rude in speech. Although indeed, I know not where to meet with more strong, and masculine Eloquence, than in this our Apostle; that eloquence that had ἐν ἐλληνικῷ, as Eunapius speaks; Eloquence more fitted, and suited to the persons to whom he spake, and the place where he was; Yet this was that so much objected to him by those false Apostles, that prided themselves so much in a flattering gaudy eloquence of their own; and esteemed Paul's preaching meer simplicity; and their followers, even the wiser sort of the Corin-thians thought it no better than foolishness, as he himself tells us. But some of the most Christian sort amongst them, they ran into the other extreme; and were so farre in love with that as they lik'd none else. He preach'd in a plain and a familiar way, sharply convincing the judgement. We have these characters of Apollis in the 18th. of the Acts; that he was, 1. ἡμών ἔπνεουσα, with an eloquent man, 2. ὅταν ὡς οὖν τοῖς γεγοναῖς,
well skilled in the Scriptures, so the Idiom carries; we render't powerful in the Scriptures. 3. ἐπεξεργαζόμενος, he was earnest in his preaching, fervent in spirit. 4. ἐκελεύοντες ἐν ἀδιδούσει, he taught us accurately, exactly; we have it diligently. 5. He did ἰδίως. As the Heathens painted their Apollo, their god of eloquence; he had his harp, and his arrowes, his sweet and piercing expressions, there was the voice of the Charmer, charming most sweetly; and there were arrowes in the hand of the Mighty: happy he, for he had his quiver full of them. I suppose he wrought chiefly upon the affections, in a more Rhetorical manner.

Cephas; he laid down the Principles of Religion in a more Catechetical way; he opened the Scriptures, and discovered a treasure of Heavenly wisdom in every iota of holy Writ. Such places, as he is in Epistle calls ἡ ἱστορία, he layed them ὑπεραίτητα, that I may borrow the expression in the Hebrews, and so he was more for the enlightening, and information of the mind. Peter, he heaved the Sword of the Spirit; Apollos, he flourished, and brandish'd the glittering Sword. Paul, he strikes with it, and pierceth to the dividing asunder of the joints and marrow: and to the distinguishing of the very thoughts and intentions of the heart: And though those here say no more, then I am of Paul; and I am of Apollos; Abrupt language will serve their turn; it is enough they can express their minds: Yet no doubt, but some of the Corinthians could spin out their thoughts into a fairer thread, and thus one might speak for Paul.

What, did you ever hear Paul preach? Did you ever see him wield those weapons of his warfare, which are not carnal but mighty through God, to the pulling down of the strong Holds of Satan, and to the beating down every high, and towering imagination, which advances itself against the Knowledge of Christ; and captivating it into the obedience of Jesus Christ? Oh how he speaks, as if he were within a man; as if he supplied the place of conscience! He has a window into the breast; he opens the window, and darts in a beam of irresistible light: Which though vain man may seek to imprison in unrighteousness, and thus become the Jailer of Truth: Yet as the Light for a while, shut up in a cloud; easily breaks prison, and shows its glorious face.
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face to all beholders: So the Truth discovers itself, will set it self at liberty; and, when he sees his prisoner loose, like that other Jaylor in the Acts; fall down, and amazed, cries out, Sirs, what shall I do to be saved? 'Tis hard to imprison so strong a light. Cephas indeed preacheth very well, and soundly; And Apollos perhaps with more Elegancy of expression, and greater discovery, of affection; but give me the convincing strength of Paul, who though he be rude in speech, yet he comes in the very evidence and demonstration of the Spirit; as for me, I am of Paul.

Another he's for Apollos. 'Tis true, Paul preacheth very powerfully, and so doth Cephas very profitably; but yet me thinks none so movingly as Apollos. O did you see with what a sweet facility he slides into his hearers? O how with a happy fluence he infuses himself into them? O did you see how Paul and Cephas met together, how sweetness and violence kiss'd each other? Did you mind with what a holy variety he refreshed his hearers, and how he led affection by the hand which way he pleased? One while he dips each word in a tear; another while he steepes every phrase in honey; now he breathes out flames that he may thaw a frozen generation; by and by he speaks in a silken Dialect; and cloaths his speech with the soft raiments of a more pleasant eloquence. If he flames in terrors, you'd think the Pulpit a mount Sinai, nothing but thundring and lightning, and the voice of the Trumpet; so that the people exceedingly quake and tremble. If he breath out peace, and open the bowels of mercy, if he display the riches of reconciliation in Christ, why now it becomes a mount of Olives, nothing but peace and sweetness, and gentle air. Christ is seen in the mount, now his Doctrine drops as the rain, and his speech distilith as the dew; as the soft rain upon the tender herbs, and as the showers upon the grass. Heavenly Apollos! How is my soul taken with thy powerful eloquence? O that I might for ever live under so happy a Minister! Let whose will be for Paul, I am for Apollos. A third, he's for Cephas.

For my part, I like Paul well enough; neither can there be much fault found with Apollos: but yet none pleases me so well as Cephas. O how doth he explain the Oracles of God, and untiddle the mysteries of salvation? O how doth he stoop to the lowest
lowest capacity, and feed us with the sincere milk of the word that we may grow thereby & how doth he come with line upon line, drop upon drop, precept upon precept, here a little, and there a little? O how doth he unvail and unmask heavenly truths; so as each eye may see their beauty, and every soul become enamouted with them? What a luther doth it set upon the pearl of price, so as one would willingly part with all they have for the purchasing of it? Let others follow Paul and admire Apollo: I am sure I profit by none so much as by Peter; I am of Cephas.

You see here the Corinbiains vanity, and in it our propensity to glory in men, and that because we are carnal, which brings us to the Apostles censure pointed with a stinging interrogation, Are ye not carnal?  ἐστὶν οὐκ ἄνθρωπος, nonne homines estis? So the vulgar Latine, it seems, that makes equivalent to be men, and to be carnal; indeed there’s but little difference, Paul himself calls it in the former verse ἀνθρώπων ἑαυτοῖς. Nonne corporis estis? So the Syriack hath it, as it is usually translated. Don’t you seem to be all body, to have nothing of a soul in you, nothing of a more refined part, whilst you thus judge only according to outward appearance? and so Hypothe they suppuse ὁμομοιος is a degree below ὄντως, and yet he favours not the things of God. But the force of the Original there reaches further; even to this Nonne cadaver estis? as the word ὃς ἐστιν from whence it springs, plainly shews. Carnal men they are dead in trespasses and sins (τά ποιήματα κακίας, as Lucian calls old men) though they esteem it their only life, as he sings Vivamus mea Lesbis.

But this to be took in a more candid sense: for the Apostle speaks to such as were regenerate, and in the state of grace, to such as were νοῦς, he himself calls them babes in Christ, so that here ‘tis meant either (first) have not you such gross apprehensions as carnal men use to have? or else (secondly) are not ye carnal in this? and thus the most refined and spiritualized Christian is gross, and carnal in part. In the best soul there are Schisms and Divisions, even here and there are ἔχοντες κακαίας. Εὔχεσθαι ὅτι ἄλλος ἐστι κακός, as the Moralist; Every one has a double self, an Antagonist within himself. We use to call a friend Alter ego; but here the ἄλλος: i.e. is the greatest enemy.
enemy. This Plato means when he tells us of his το τις υπάνα
ζούειν ἐκόλοουσι τοίς το αἵτιον ζωμένειν ὡς γὰς 
ταύτην. This is like they reach no further then the rebellion of
the sensitive soul against the rational, the struggling of reason with ap-
petite: But we know of a nearer, and so a sharper conflict between
the flesh and the Spirit in the regenerate, the fight’s described at
large by our Apostle in the seventh to the Romans; and this is
that which a Christian so much groans under; as Porphyry
faith of Plotinus, that he so lived, ὡς ἀλόγιστον ἔτη ἐν ὑπαρξί
ey, we find it true in St. Paul, when he cries out, O whol’ deliver
me from this body of death! ὡς ἀλόγιστον ἔτη ἐν ὑπαρξί
ey. But I shall let this pass as not being formally in the Text, but only
virtually there, & by just consequence might be deducted from
it, as many the like observations also might; and we’ll look upon
the several aggravations in these words. Are ye not carnal?
Christ? You, that for time and means may have been spiritual;
Ἀλλ’ ἐν Λυκιαίας γάγος, as he in the Greek Epigram calls
out to Licurgus, that cut down so many Vines because they
brought forth too much fruit, the blood of the grapes which he
thought too generous: he speaks to him that he would be pleased
to cut down his, because it brought forth none at all. What could
they have done more to you then they have done? and when
they looked for grapes, do you bring forth wild grapes, full of
lowness and bitterness, nothing but strife and contention?
is this the fruit of Paul’s planting, and Apollo’s watering? Nay
how can they gather grapes of thorns, or figs of thistles? You
that have drunk in the rain, which so often fell upon you: do
you now bring forth nothing but briers and thorns! Ἄλλοι
Λυκιαῖοι γάγος, or else you may look for the terrible curse
upon the fig-tree, Never fruit grow on thee more. Is this your
best improvement of your so many precious, and golden oppor-
tunities? have you thus learned Christ? hath the bright Sun-
shine of the Gospel beamed out so strongly and gloriously upon
you, and can’t it so much as warm your affections, while you
thus neglect, and abuse the means of grace, Are you not
carnal?

2. You that would seem to be spiritual, are ye not carnal? What’s become of your fair thorns, and promising out-sides, and
specious professions! are they vanished into this nothing, or
worse then nothing! are our budding hopes so soon blasted, and
do your forward resolutions so quickly languish? You that
would have counted it an injury not to be thought Christians,
and members of the Church, what do you mean to tear and
rend the body in pieces? You that would have been lookt upon
as living stones, fit to build God an house, an habitation for the
God of Jacob, do you now go about to demolish so fair a struc-
ture, and to bring into the Temple the noise of axes and hammers?
You that would have been thought sharers in the com-
munion of Saints, and to have had a chief part in that Spiritual
comfort, do you now put all out of tune by your stiles and dif-
fentions? while you thou no better fruict then these; what ever
you seem to be, are ye carnal?

3. Some of you that are truly spiritual, yet here in this, are ye
not carnal? who hath bewitched you, O Corinthians! that having begun in the Spirit, you should end in the flesh?
You that are reconciled to a God of Peace, and redeemed by a
Saviour that breath'd out nothing but love; You that are sancti-
ified and seal'd by the Spirit of unity, and have embraced a Gospel
of peace in all meekness and subjection of mind, laying down
your weapons of defiance; why do you now resist the goodness
of so gracious a God, and kick against the bowels of so sweet a
Saviour? why do you grieve the Holy Spirit, and disgrace the
Gospel, as if that taught you to be contentious? nay You that
know that 'twas the hand of omnipotency that pluckt you out
of the jaws of Hell and destruction; and how 'twas not in the
power of man or Angel to unsewer you of the least corruption;
You that know how jealous God is of his honour, and how he
takes it more heinously to be robbed of it by his own people;
whilst you now attribute all to men, as if they were the Authors
and Finishers of your faith, are ye not now carnal?

4. Even in that which you think your selves spiritual, are ye
not carnal? Perhaps you think you honour Paul, and reverence
Apollo, and give due respect to the Ministers, but know that
they are the friends of the bridegroom, and would have pre-
sented Virgin-souls unto Christ, and whilst you dote upon other
loves, and fix your thoughts on inferior objects, you break
Paul's heart, and discourage Apollo in his labour. Paul took you
for his Crown, and Joy, but you prove no better then a crown
of thorns, and pierce him through with many sorrows. Paul called you his Epistle, but you prove his blot, and now methinks you should correct your own thoughts, and even acknowledge your selves carnal.

5. It all this I appeal to your selves: Are ye not carnal? Be your own Judge, collect your thoughts together; consider it but with a serious and composed Spirit; carry your selves to the rule, to the law, and to the testimony; see whether this be to be carnal or no. If you deny it, why thus you prove your selves carnal, and more carnal then we hope you are; No question but you are carnal. And thus much may serve for clearing of the Text. We'll now sum up the words together, and then they will amount to this proposition.

That it is a gross and carnal thing to glory in the worthiness and excellencies of them that dispense the Mysteries of salvation. And (first) as it seeks to eclipse and obscure the glory of God, Nam est conditio imperandi, ut non alter ratio consistat quam si unde reddatur. God hath taken all means for the brightening of his own Crown, and he that dares set it upon a creatures head; he that goes about to wrest the Golden Scepter out of God's own hand, and to place a creature in his Throne, must needs be rem laesa Majestatis in a high degree. Nobis obsequi gloria reliqua est. As he in the forenamed Historian told his Emperor, though a cruel Tyrant; this is all the honour left to us, and it is enough to be wholly subject to so great and good a God, and to give all the glory unto him. Let not then the wise man glory in his wisdom; no neither let others glory in his wisdome for it is gross idolatry to attribute that to man which is due to God, to make them θεοί, which at the best are but θεοικος, even these Idols are nothing. Now God that made us, and knows our mold and fashion, the weakness and frailty of our nature; how we use to pore upon the immediate agent, as present to our senses, and obvious to our apprehensions; though far inferior and of a more ignoble being, as wholly dependent upon a higher cause; he therefore chose himself to weak an instrument, as we could not possibly imagine, that that should have sufficient influence for the producing of so great an effeet; as by the few words of a weak frail man, a precious and an immortal soul should be eternally saved, which most make a greater work then that of the creation s
creation, that so we might be necessitated to look higher to the powerful hand of God that brings so great things to pass. And this is his usual method and manner of dealing. Thus hath he chosen the foolish things of the world to confound the wise; and the plain as they tell us in Opticks, that magnification non sunt admira vissus, they give the reason, proper radii in illis dispersos magis & dissipatos; Men of vast intellectus, of very faire eyes, magnificae visiones they do but meager in spirituals; they have some broken and scattered notions, which cannot represent heavenly truths in their proper species: when at some of a left eye, oh how quick and piercing are they into these holy Mysteries, and such as are dim-sighted in Philosophy become eagle-eyed in Divinity. Chrysostom tells us of two in his time, a Greek and a Christian, that were very hot in dispute, whether Paul or Plato were the better Schollar. The Christian he amplifies St. Paul's wisdom and excellency, the Greek scorned him as rude and simple, and his writings not comparable to Plato's Philosophical and lofty style. The father he comes as were to moderate, and when he had magnified St. Paul's learning, he seems to chide the Christian, that he did not yield the other what he would have. Grant indeed that Paul came in a more plain and unlearned way: ἀποτικάστα ὡς ἐνακριβως, ἀποτελεσμα αὐτοῦ. Nothing tended more to the advancement of the Gospel, to the slapping of their mouths, then the considerations of this, that a few weak men, by the foolishness of preaching, the preaching of a crucified Saviour confounded the grand sophi of the world; and more prevailed upon the hearts of men, though preposset with contrary principles, then ever they could do with all their wisdom. For an handful of naked impotent men to conquer an whole host of armed Champions. These are strange things, as he there speaks. Alas! Moses Aristotles had a veil upon his face; and a veil could not see into the divine mystery, nay, God hath chosen the ta μανήτα, the meer Non Satia of the world, to bring to naught the things that are. A strange Paradox, and enough to amaze an Aristotles, to hear of a Non. Non annihilating an Eros; and yet no principle surer, or clearer in all his Metaphysicks; if it be, took in this spiritual meaning: and that because, God hath chosen the things which are not at all
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in mens apprehensions; and of a very thin and weak being in themselves. He hath chosen these to bring to nought the things that are. That thus his power may be the more eminent in their weakness, and his Majesty shine more gloriously in their contemptibleness. God could have clothed some bright Seraphim with light as with a garment, and sent him to have sparkled our Divinity amongst us. He could have made his Angels ἀντίστροφον, even in this sense ministering Spirits, for the good of them that should have been heirs of salvation: But then, we should have been took up too much with the glittering of the creatures, and our eyes dazzled with their brightness. God therefore hath made these stars, even of the first magnitude to disappear, that the Sun may be all in all. He hath hid the pearl in a shew, and shut up his treasure in ὑπερπαίνων exodus; by an infinite condescension he speaks to us by Moses; and thus delivers the Gospel too by the hand of a Mediator. He hath sent us men ἔμβαλες Paul and Apollo, and these fishers of men they came not with their silken line, and their golden hook; with the inditing words of mans wisdom, as they do that go about ἀληθείαν ὠφθης no, they lay down the naked simplicity of the Gospel. Paul doth but plant, and Apollo doth but water; and God is pleased by so weak means, in so plain a way, to bring about his own glorious ends. Ipsum calum multitia petimus, in a better sense then e're the Poet meant it, even by this foolishness of Preaching. Why then do you gaze on Paul, and glory in Apollo; as if it were Pauls great parts that raised the Gospel, and Apollos eloquence that set it off? What's this, but to oppose the Almighty, and to counterplot wisdom is self? God took this as a main way for the advancing of his glory, and you mak'et (as much as in you lies) wholly derogatory from it; and judge you, whether this be to be carnal, or not. E'te volentes feme, et basius. Not unto us, O Lord, not unto us: but unto thy Name be given the glory.

2. It is carnal, as it takes from the word of God, from its innate strength and excellency: from its divine Majesty and Royalty.

3. From its strength and excellency. The Gospel shines with its own beams, and need not borrow light from Paul, nor lustré from Apollo. When God hath once writ with his one finger upon
upon the Tables of stone, they need then no humane polishing; and the Gospel is very gloriously cloathed with such ornaments as Christ hath put upon it. The Image of God stamp'd upon the word, and this superscription is that which hath made it so current, and all other writings to be but ἀπὸ τοῦ τιμωρίου in comparison of it. And in the plain preaching of the word, what a force and energy goes along with it; This is the voice of the Lord so powerful, that brings down the lofty Cedars in Lebanon, and crusheth the strongest Oaks in Bashan. Man's eloquence doth but weaken and soften the voice; and whilst it would make it more pleasant, makes it less powerful. That which Plutarch tells us of the Spartans, who for brevity were wont to speak as it were characters, and sentences in puncto; and for the weightiness of speech, they speak in the lump and massy sentences; he layes of them, ἄλογος, διαλογικάς ἐν της φοίνιξ; 'tis true here, Verbum Dei est simile coritice; 'tis all pitch and strength, κατὰ τὸν λόγον, as he there goes on, it is edged into efficacy. God himself hath been pleased to whet his sword; as the Lacedemonian, when he was asked whether his sword was sharp or no; replied that it was ἐκείνης δαφνίδος, sharper then a Calumny. 'Tis like his sword was not so sharp as his expression; but to be sure this two-edged sword, as 'tis χειρός ὑπὸ τὴν πᾶνεν ὑπακοήν, so 'tis ἐκείνης πάνεν ὑπακοήν, it can pierce through all oppositions, cut a funder the contradictions of men, the most Gordian knot, the most nodosum ingenium, as he calls Tiberius: but then the quickning power of the Spirit must go along with it; as that famous Captain when he had lost his sword, he told his enemies it was not so much the sword, as the arm; unless the arm of the Lord be revealed, there is none will believe our report, unless this formative vertue go along with it; instead of σωματικοὶ λόγος, it becomes but σώματι ἀκριβείας. Our Apostle in the second Chapter of this Epistle tells us of a demonstration of the Spirit; Now διὰ τοῦτο (as he hath it) is ὑπεράνωσας, the native gloss of truth, which clearly shews it, and pretently convinceth a man, there's no disputing against a demonstration. The word that evidences it self, and the Ministers they may strongly persuade; but unless the Spirit demonstrate, the soul hath never compleat satisfaction; and the Spirit that may save extraordinarily without the Word, but the Word cannot possibly save without the Spirit;
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But if this accompany it: O then, there is a glorious Twilight springing from them both; and irradiating the soul with powerful, and enlivening beams arising with healing under its Wings. O then, the Sword of the Lord, and of Gideon conquer most victorious, and then there's none able to withstand it; though like Mars himself, he be *tuba toesus adamantina*, and though this be in the hand of the weakest Messenger; he that will reflect it, must *suumexerit*, and such a one hath no great hope of victory; but he must fall down with Saint Paul: I die; and cry out, Surely God is in you of a truth: Why then do ye attribute all to Paul, and ascribe the glory to Apollo? as if the Word were a dead Letter, till quickened by Paul, and an empty breath, unless animated by Apollo; as if Paul did not only plant, but blesse; and Apollo, not only worketh, but doth aim: *et Deus interim nihil faceret*. He stood as Spectator all the while; when as indeed, Paul is but at the best, *Echo Dei vivit*: he reflects the sound of the Gospel; the Echo that never speaks till it has spoken, no; What I have received from the Word that delivered unto you, and not as that doth *damidium virba*: no; he acquaints you with the whole Will and Counsel of God. And Apollo is but as *Artisilch* calls a Servant, *praeve in lupe*: he is *Cythera*. Deceiving and turnd by him, toucht by his Spirit, and then making a most sweet and graceful melody. Paul may spend his strength in vain, and Apollo may stretch forth his hand all the day long so a gainstaying, and disobedient people. Peter himself may royl all night, and catch nothing: Men of most rare accomplishments, and of indefatigable industry may spend all their days, and not save a soul; and others of far weaker abilities may add daily to the Church such as shall be saved. God by his secret judgement may blast the labours of the one, because men glory too much in them; and by his goodness he may give encrease to the other, because he hath more glory by them. This we are sure, 'tis the same Word preach't by Paul, and by other his fellow-labourers; and the Spirit breathed when it pleases, and blowes where it list. And though these here had some more plauable excuse for their hiding with Paul; and glorying in Apollo, as men furnish'd with extraordinary gifts, and the blessing of the Spirit in those Primitive times, accompanying their labours in a more then usual manner; yet you here the Apostles sharp reproof
reproof of them; even for this: are ye not carnal? But then,

2. As it takes from the Majesty of the Word. Is it fit that the Word of God should stoop to man's fancy? Why, here's Paul and Apollo, men of admirable endowments, and of most exact holiness in preaching the same Gospel, and yet 'tis embraced by some, when coming from one; and neglected, when published by another. It is the same truth, but not in the same dress: it is a sign, they never received the love of the Truth; plain Truth won't please them, it must be set out in such attire, as may best satisfy their eye: though sometimes not becoming the purity of so chaste a Virgin. This Lumen ficum (as he speaks) doth patch and offend many mean soft natures. And though no doubt but Paul and Apollo deny their own excellencies, and become wholly subservient to the Gospel; yet even in them they find somewhat to prefer one before the other. And unless the Word of God were, as the Jews tell us of the Manna, though very fabulously, (yet we have the same in the Apocrypha in the 16 of Wisdom;) that whatsoever Character, or Idea of such a man shaped to himself in his fancy when he was eating the Manna, as most pleasant and delightful to him, it served to the appetite of the eater, and was tempered up every one's liking;) unless the Word of God had so many several relishes, agreeable to every one's liking; Even this, though Angels food shall be loathed, and nauseated, and surely this argues a carnal Spirit. Must the sacred bow to your fancy and the Gospel of the Kingdom become so readily serviceable, as to do homage to your lusts? Must that Word which should search the Conscience, tickle the fancy, and feed a worm of curiosity that never dyes? What are these but as Plutarch calls, inquisitive delatours aüy ¼ , or in the Apostles phrase, men of sticking ears, that catch more after an elegancy then after a promise, and are better pleased with a criticism then with a practical Truth. You know whose speech 'twas, Prurium disputandi est: Ecclesia scabies. We'll mould it a little to our purpose, prurium aurium est animae scabies. 'Tis carnal, as it takes from the Word of God, from the strength of it, from the majesty of it.

3. (Which is the main Argument urged by our Apostle,) as it breeds ruptures in the Church, schisms, and divisions, which...
First, Hinder the communion of Saints: For all communion flows from union, and division takes that away. Some go about to make unity the very form of being, to be sure, it tends much to the well-being of the Church. O how happy, and pleasant a thing it is to see the Churches children spreading themselves like Olive-branches round about her table in a peaceable, and flourishing manner! But when they shall say: Οὐδὲν ἐναρκτήριον ἂν χρησάνθητε, ὡς ἐσχάλικε, (as he speaks) think that the brightness of their Brethren's condition, doth but obscure, and shadow theirs; and thinkest thou, ότι ἐν θέσει δύναμις, (as he most elegantly, in these be the least and so occasion of strife, Paphian presently breaks it in, and is too apprehensive. When one shall say, I am of Calvin, and another, I am of Luther; when as they might both meet in the name of Christian, may, when by most ridiculous distinction (for we have heard of such a confusion) when one shall say, I am of Martin, and another, I am of Luther; whereas they did but divide Martin Luther, for they were both of his Religion, which must this needs bring, but a deformity and confusion upon the face of the Church; enough to make up a Chaos.

Secondly, These Schisms, and Divisions, they stop the progress of the Gospel. If Christians would but take the moralists counsel: ἐν συμφωνίᾳ γενόμενον τὸ βασιλεία τοῦ οἴκου τοῦ συμβαίνει, and derive their Malice from some other way; as civil Wars are often quench't by fretting upon some common enemy: This was always the Christians custom, and from hence was called Syncretismus. If we could hear of some happy Syncretismus, when the Hearts, and Tongues, and Pens of all them that profess the same faith, in sincerity, would agree amongst themselves, & wholly oppose the main adversary; if we had not such narrow, and contracted souls; if God would be pleased to give us a larger heart, so as every one would become a medicap, wholly let go his private aimes, and study the publike good; what might not united forces do? How quickly would all difficulties vanish? every Mountain become a plain, the seven Hills amongst the rest? And the goodly fabric of the Church would go up with the shoutings, & acclamations of Grace, Grace, and quickly be at the top of its spiritual Glory. O how should everyone with the consideration of so happy a time have the συμφωνία ψυχῶν, as Eunapius speaks.
speaks most elegantly; a sweet Chorus of well tun'd affections; and a spirit, tripping for joy, as Abraham did d'umia'sav, when he foresaw Christ day, though that were a far off, and this near at hand.

Thirdly, Schisms and Divisions give great advantage to the enemies, and let up the Kingdom of Satan, the Prince of the Ayre. The Church thus becomes militant against herself, and the enemy becomes triumphant. The devil dances at discord; and as St. Chrysostome observes, when he heard that so goodly, and populous a City as this of Corinth, πόλις μεγάλη ἡ Κωνσταντινουπόλις, was like to entertain the Gospel; he knew no better way to hinder the success of it, than by presently planting a spirit of discord amongst them; as well knowing, that a Kingdom divided against itself, could not long stand. And all his agents that are subordinate to him, Nibil spertus in per discordias habitus, as Tacitus faith notably of some in his time; and as he of others, they doper abruptus incertus, sed in nullo Reipublica commodum. We might learn more wisdom of them that are wiser in their generation, then the children of Light; what a strict union and confederacy have they among themselves, as that in Job, is usually allegorized: These scales of the Leviathan are shut together, as with a close seal in respect of their secrecy, and combinings; and if they chance to be an variance, and jarre amongst themselves, they have a sure way of meeting, and reconciliation, by a joyous opposing of the Church. But then as it gives this general advantage, so more specially, as it is the Original of all errors, and the inlet of all heresies. When men by a strange largeness shall set upon some one as an Oracle, and perpetual Dictator in Divinity; if such a one, breach an error, O how greedily do they drink it as if it were pure Nectar, some saving Truth: when at the best it is but the Poyson of Aspet, a deadly, and desperate error. The devil thus serves them as Agrippina did Claudius; he mingles poyson in their delicate meat, and they fall to't with an appetite. As that great Schollar hath well observed; they were always learned men, which have been hereticaorum Coryphaei: So withall they have been such, as by some deceitful carriages have won the hearts, and esteem of men, and thus could spread their infection farther. And though as true, that Paul, and Apollo here mentioned in the Text, were in a manner priviledg'd
viledg'd persons, acted by an extraordinary spirit; no fear of this in them: yet some that are admired as much, or more than ever they were; we can't tell how to secure them from it. And this is the third respect why 'tis carnal to glory in men, because it breeds Schisms and Divisions in the Church, which hinder the communion of Saints: stop the progress of the Gospel; give great advantage to the enemies, they being bolder to oppose, and that being weaker to resist, and then in a more especial way, 'tis laid open to all errors, and heresies.

Fourthly, As it draws evil out of good; and surely this if anything else argues a carnal spirit. God's attributes shine very gloriously; his wisdom and power more especially and eminently in extracting good out of evil; the least touch of Providence turns all to gold; even sinse that seems to be all dross, a meer obliquity, a Transgression of the Law, yet even this by the over-ruling Hand of an infinite Wise God, becomes a clear illustration of his Glory, and the crucifying of the Lord of Life, shall tend to the salvation of the Church: And a Christian thus far partakes of the divine Nature, as that he can draw good out of evil too, sweetness out of the worst condition, and gain strength by his corruptions. What then, must it needs shew but a devilish, and envenomed spirit, that assimilates to itself, to turn every thing to poison, and this is the nature of corruption. Every thing that a carnal man toucheth, is defiled: he soyles every Ordinance, and discourses every blessing: turns the Grace of God into wantonness, he fights against God with his own Weapons, with his most precious favours, by a most strange Chymistry, he extracts dross out of the purest refined gold; begine out of quintessence; dres out of the purest spirits; a favour of death from that which breathes out nothing but life, and happiness. 'Tis clear in the Text. What a choyce and magnificent gift was this a δέως βασιλεύς, to adorn the Church with all variety of excellencies? These made up the ἱσὴτα πνευματικὰ, they are the Needle-work in the Spouse's Garment, the oris occellatum, Gods πολυτιμικας φόρες, and his πολυτιμικας φόρες abundantly displayed themselves in them;
These were the Donarsia which Christ gave at his Triumph, when he led captivity captive, he gave gifts unto men. And: see what use, and improvement they make of them. O how quickly do they become διαχωρισμοί, διάκοιλοι in διάμαχοι. Strifes and Divisions, Bitterness and Contention, these are the best fruits they gather from so great a mercy. They that glory in some excellencies vilifie meaner; nay, they vilifie choyce ones too: For such as glory in Paul, fleigh Apollo; and such as admire Apollo, desesteem Paul, and both rend the Church in pieces. Do you thus require the LOrd, O ungrateful People, and unwife? δυσταξίας ἐν τῷ πρᾶγμα τῇ διαφύλαξις σας. Lucian though an Atheist, could say so much. No gift coming from above is so mean, as to be despis'd, none so great, as to be gloried in. Me thinks the diversity of gifts in several men, hath some resemblance with the diversity of colours in several bodies. Some bodies you see are clothed in λαμπρός ιοσφηνις, in bright, and orient colours. Nature took a Sun-beam for her Penul, and flourisht them most gloriously; they have παρθένια ἱππότηρα, as the Philosopher speaks, a greater collection, and condensation of Light, and are varnir'd over; other sullen, and discontented bodies in sad, and dusky colours, drawn with a coal in ιοσφηνις ιοσφηνις. Now the brightlest colours they have aliquid umbre; and the darkest, they have aliquid lucis. And some bodies they are content with one colour; others have a pleasant variety, and are set out with a rich Embroidery. See the same in the excellencies of the mind: Τhese ταύτα θεοῦ θεούαρα, these interni coloris, as I may so call them; which are divine Light, severally distributed unto souls, where some have a fairer gloss set upon them, a twinkling, and glittering soul, all bespangled with Light; others have more sad, and dark coloured spirits. Now the brightest that are have some what of a cloud; darkness and imperfection enough to take them off from boasting; and the darkest they have somewhat of a beam, some light and excellency; enough to keep them from discouragement. Some are apparently eminent in one gift, others have variety of colours, et θυμομενος αναυτελθων, animum variegatum. They that glory in some one excellency; what do they but as if a man should
The Schism.

should refuse to look only upon some one colour most pleasant: to him; when as all are suitable to the eye, though some more delightful. All those tend to the beauty of Nature, and all these to the beauty of Holiness. Every one that is serviceable to the Temple, is not a Bezaleel and Abiud, cunning to work in gold; and many that can build up the Temple, yet know not how to carve it. That which Philostratus has in the Life of Apollonius, may be moraliz'd into very good counsel, μνημωνία & ἐμπαθεία καταγιγνωσκε. Etiam analesita deorum sunt col- ligenda; the least gift to be received with a most thankful acknowledgment, a fales Ἐρυάνης (as Eunapius calls a mean Scholar) a drop of Helicon, even that's precious; It is a notable speech of one of our Prelates, I think it honour enough to be vouchsafe'd to bring but one pin to the deck'g up of Christ's Spouse, whilst others adorn her with her costly Robes, and rich Medals. And thus 'tis carnal to glory in men, as it draws evil out of

good.

We should now spend a word or two in reference to Paul, and Apollo, that they would disclaim all glory, and ascribe it unto God. I know they did so; but I speak of such as have the like gifts, and excellencies; as Paul here in the Text, he chides the Corinthians for riding with him, and glorying in him; whilst one faith, I am of Paul; &c. and this is the most likely way to take them off from their vanity, when they shall see such a one as they glory in, not lightly, but harshly reproving them for it; and then in a real way men should aim at the glory of God, as that wholly denying their own aimes, and excellencies; all the world may see, that they only seek the advancement of the Gospel. And this should be done in suitable way, chiefly improving that excellency which God hath entrusted them with, and in a proportionable way; for to whom much is given, of them much is required. As God doth μετρητη, dispence his gifts in proportion; so he looks for an improvement of them according to a geometrical proportion. Two men may give up their account, the one that has done less good with greater joy, because he did answerable to his Talent, when as the other entrusted with some golden, and precious excellency, may have done more good; but yet nothing so proportionable to his abil-
lity. But if men would thus lay out themselves, and unite their several gifts, and excellencies in one general aime, and faithfully improve them for the advantage of their Master, and good of their fellow-servants (which is a thing full of reason, and equity, as might be shewed at large); What glorious times should we then see? How would Knowledge begin to cover the face of the Earth, as Waters do the Sea? How would the Tree of Knowledge be so laden with fruit, as that 'twould stoop down, and children might pick off the Apples that were ready to drop into their mouths? How would the World become (as he speaks) terebratus, & patens; full of fair Windows, and goodly Prospects, and all gilded over with Light? And we should walk from strength to strength, till we appear'd before GOD in Glory.
The mention that would
pig of the breed,
milk pales of
Cornel Mateo
Mullerías,
which is Ford
able to express.

God
fions that the wisdome of God him elf can cloth it withall, while he breathes out free grace by the mouth of his Prophet to a disobedient and rebellious Israel, and beseeches them to be reconcil'd to him.

And if you look but upon the foregoing words, you will wonder how this verse should come in; 'tis somewhat a strange context, an unusual kind of coherence. For God there complains by his Prophet, how that his people of Israel had done nothing at all for him; He took them, indeed for his pleasant plant, but they were a very barren and ungrateful plant; He had made them a choice and spreading plant, but not one delicious cluster to be found upon them. In the verse immediately before, Thou hast bought me no sweet Cane with money, 'tis meant of that Cane which was to be a chief ingredient into the precious ointments, as you may see in Exod. 30. The Septuagint they render it Spuma; Neither hast thou made me to drink the fat of thy sacrifices; or as the words flow in the fountain, Thou hast not moistened me abundantly with thy sacrifices; Not that the Jews did neglect these duties of God's worship, which were strictly enjoyn'd them in the Law; no, they were very punctual and accurate in observing that; but the force of the complaints lies in this, thou didst them not unto me; For,

1. Thou didst them not with that alacrity and cheerfulness of spirit which I required of thee, and might well expect from thee. Love should have dropt oil into the wheels, and thy soul should have moved like the chariots of Amminadab, with nimble spontaneity: but thou went'st on heavily, and look'dst upon my service as an hard task and yoke, more intolerable then that of Egypt.

2. Thou trustedst in thy legal performances, and thought'st to be justified by thine own righteousness; thou didst them not for those ends which I aimed at, for I intended only to raise thy thoughts higher to that great salvation which I had stor'd up for thee in the Messiah.

3. Thou didst them not to me, for many of thy sacrifices were offer'd up to idol-gods; thou didst not make me taste of them; but thou didst make them drunk with them; thou didst even cloy and surfeit them with the fat of thy sacrifices.

4. Thou didst them not to me, while thou replenish
favour of outward formality, and thou thought'st to put me off with a mock worship, with a meer outside and surface of devotion, in giving me a shell, and nothing of the kernel: Thou couldst sin against me when thou liest, and then thoughtst to appease me with a sacrifice. They were white as milk, and reddier than rubies, in their glorious profession, but within they were blacker than a coal; When you fasted, you did fast unto me? I hate your burnt offerings; my soul nauseats your solemn assemblies: Εἴλευσιν νησαύσσειν ἐν ἐσθήμα, Bring me no more vain oblations; Odi Danaos & dona ferentes. He that will be my servant, let him seal up every spiritual service with integrity of heart. A pure soul that's the only present fit for a God. A gift that may be united to God himself, as Hierocles speaks; Sacrifices and burnt-offerings be would not have, then thou shouldn't have said, Lo, I come to do thy will, O my God. Thou shouldst have presented thy self a living and a reasonable sacrifice; for without this, all others were no better then χεστάνιος, ignis pabulum, as the Pythagorean hath it; a sincere spirit, that should have been בָּרָאשִׁי, Thou didst not make me to drink the fat of the sacrifices. Well, but they say not here, Thou hast made me to serve with thy sins, and thou hast wearied me with these iniquities; thou hast made me to serve with thy sins; that's either

1. Thou hast so abus'd my patience, and long sufferance, and hast heart sin upon sin, as if I had been a very servant, that was bound to endure all these things iniquities; Or else,

2. It is a more prophetical passage looking upon Christ, who took upon him the form of a servant, and bore our sins in his body upon the tree, And thus the Septuagint.

3. Thou hast made me to serve with thy sin, whilst thou dost these things under a shew of Christ holiness, and care of pleasing me, by virtue of my law in reverence to my commands, as a peculiar people that served an holy God, and had righteous Laws; and yet while thou neglectest the more weighty things that I require of thee, thou dost dishonour my name, and wrong my Law; and degenerate from those noble Principles that I had planted in thee. For what will the heathen say, that I am a God that delight in the blood of bulls and goats and give thee liberty in other things to do what thou list? Thou hast made me to serve with thy sins: And consider what a strong indignity this is offer'd to
to the great God of Heaven and Earth to make him a servant;
and then to serve in which he so much hates and abhors, that
he can't endure to look upon it, as that which strikes at his very
being: Thou hast made me to serve with thy sins. And thou hast
weary'd me with thine iniquities. All outward performances
though never so pompous, they do but weary Almighty God, un-
less they flow from a sincere spirit; They thought they had plea-
sed him with sacrifices; but he tells them, they weary him with in-
quities. And see here how the mighty God of Jacob, the Rock of
ages, Omnipotence itself is weary: he is fret with sins, and
weary'd with iniquities. Well, what follows upon all this? I; even
I am he that blot out thine iniquities for my own sake, and will not
remember thy sins. Surely Israel could not look for this in the
next verse. It must needs come in, See, good day. One would have thought it should have been, I; even I am he, that will re-
venge these thine iniquities: Thou hast made me to serve with thy
sins, and I'll make thee to serve with my plagues: Thou hast
weary'd me with thine iniquities, and I'll weary thee with my judg-
ments: Mine indignation shall flame out against thee, and
I'll pour out the dregs of my wrath upon thee; it is I; even I
am he; that will set thy sins in order before thee. One would have thought it should have run thus: But God, he comes in the
still voice, I; even I am he that blot out thine iniquities: Thou
hast made me to serve with thy sins and I'll make thee a servant
to my Self; Thou hast weary'd me with thine iniquities, and I'll
load thee with my mercies: Thou hast blotted out my testimonies,
and I'll blot out thine iniquities: Thou hast not remembered my
Covenant, and I'll not remember thy sins. Thus doth God's good-
ness contend with a sinful Nation, thus doth he conquer rebell-
on, and triumph over sin. Indeed his very drift is to make a glor-
bious illustration of free grace; and therefore he first discovers his
people's sin, and then displays his own mercy. He first shews
you Israel's stiff-neck and iron sinew, and then opens his own
tender bowels, and dearest compassions: He bids you take
notice of the blackness of the Ethiopian, and then tells you how
white he will make him. He would make you consider well the
deep dye, the bloody dye of the Scarlets, and then see it become
as white as snow. Look upon the vastness of the Egyptians Ar-
my and see them all drown'd in a Red sea. Cast a sad eye upon a
large
large volum of iniquity, and behold them all blotted out in a moment. The sinfulness of sin sets a glorious lustre upon free-grace: when sin becomes exceeding sinful, then grace becomes exceeding glorious. I, even I am be that blot out thine iniquity. There's much Emphasis in redoubling the words, and it fills many objections that might rise up in a wavering soul. And 1. I, even I, whom thou hast offended: For what might the distrusting soul object and say: Is it thou, O God, that will blot out mine iniquities? It is thy sacred Majesty which I have provoked; and 'tis thy glorious Name which I have profaned; 'tis thy righteous Law which I have violated; and 'tis thy Covenant which I have broken; and is it thou, O God, that wilt blot out mine iniquities? 1. I, even I am be that blot them out for mine own sake. God's goodness runs over to a sinful Creature; and where sin hath abounded, there grace doth superabound. Consider,

(i) There is not so much evil in sin, as good in God. Sin indeed is thus infinite, as it is against an infinite being; I, but there is an absolute infiniteness in God. And this is no extenuation of sin to advance grace above it.

(ii) There is not so much sin in man, as there is goodness in God. There is a vaster disproportion between sin and grace, than between a spark and an Ocean. Now who would doubt whether a spark could be quenched in an Ocean? Thy thoughts of disobedience towards God, have been within the compass of time: but his goodness hath been bubbling up towards thee from all eternity. He hath had sweet Plots of free Grace, and gracious contrivances of love towards thee, from everlasting. The devils themselves, though irreversibly sealed up to destruction; yet they are not so bad as God is good. There can't be a summum malum, as there is summum bonum. 1. I, even I am be that blot out these iniquities; I, even I, whom thou hast thus offended:

2. I, even I, whose royal Prerogative it is to pardon transgression, and to blot out sin, for otherwise the soul would still be left rolling and fluctuating. I, this were welcome news indeed to hear of iniquity blotted out, and they were Messengers of beautiful feet, that could bring me such Gospel-tidings; but O! 'tis not so easy a matter to have sin remitted, and pardoning-mercy is not so soon obtained: Who is it that can wash off guilt from the
the soul, and set at liberty a captivated spirit? Why, 'tis God himself that undertakes so great a work; it is I, even I am he that will blot out thine iniquities, and it includes these two particulars.

1. God, he can blot out iniquities. For (first) the offence is wholly against him, and therefore he can freely pass it by: Sin is so far an evil, as it opposes his will, the rule of Goodness, and as it prevails from his Law, the expression of his will, and that the Supreme Law-giver can pardon.

2. Christ hath made full satisfaction to his justice, so that now 'tis but dipping the pen in the blood of Christ, and dashing out of iniquity: Nay, Christ himself hath blotted out, even this handwriting that was against us, and nailed it to his Cross. Christ on the Cross had a sponge given him dipped in Vineger, and a Christian sin do incumbere in spongiam, that I may speak in Augustine's phrase. And hence there are such wooings and beseechings of souls to come in, and be subject to the Scepter of Christ: for God hath more satisfaction to his Justice by every Believer, than by the damned that by roaring in hell to all eternity, for they are never able to discharge the debt; but every Believer by his surety hath paid the utmost farthing.

2. Only God can blot out iniquities. I, even I am he, and none else. A poor creature may soon involve itself in sin and misery, there is none but hath power enough to damn himself: Thine destruction is of thy self. O Ephraim, But 'tis beyond the sphere of men, of Angels activity to blot out the least sin, or to disentangle the soul of the least corruption; they can neither take off the guilt of sin, nor yet subdue the power of sin. There's none but knows how to wound himself; but he must have skill that knows how to cure him; 'tis easier enough to run into debt, and many find it hard enough to discharge it; There's none but can heap up sin, and treasure up wrath, and wound conscience; but who is there that can appease wrath, and calm conscience, and screen a soul from a consuming fire? Sin is an offence against an infinite justice, so that infinite being can either dispence with it, or satishe for it. It is not the blessed Virgin's milk can wash out so deep a stain, It is not this can whiten the soul; no, if the Saints robes be washed white, it must be in the blood of the Lamb. And the power of the keys can't reach thus far, A Minister
Minister can no more by any way of efficiency remit a sin, then he can create a world. And I know not what a Pope's indulgence should do unless it be to send some ignorant people to hell with more cheerfulness and alacrity, that they may in Calum descendere, as the Saryift said Nero did, when they looked for heaven, drop into hell irrecoverable. The mighty hand of God himself must be put to the blotting out of iniquities; 'tis I, even I that blot out thy transgressions; even I whose royal prerogative 'tis to pardon transgression, and to blot out sin.

3. Even I that have manifested mine anger against thee, in punishing thee for thine iniquities, even I am he that will blot them out, for the soul will still be doubting and miscasing, why, 'tis thou, O God that hast shot off so many threatenings against us, and spent all thine arrows upon us; Thou hast hewn us by thy Prophets, and slain us by the words of thy mouth: Thou hast dipped thy pen in gall, and writ bitter things against us. Thou hast follow'd us with an whole Army of judgements, and every way shown thy self an angry God against us, and wilt thou now blot out our iniquities? The Text hath the same answer ready for this too: 'Tis I, even I am he that will blot them out; and it speaks these two things.

(a) God he is not long angry. נקפּאָפּ as 'tis in the 34. of Isaiah, verse 9. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee. faith the Lord thy Redeemer. God as he is not Oęcęth, quickly provoked, so neither is he Easęth, long displeased. God is Love, faith the Apostle; now Love is hardly provoked, and 'tis quickly reconcil'd; God is Love. He writes not injuries in Marble, his Law indeed he writes in stone: I, but the breach of the Law, he writes that in the dust. All the wrong hath been done to him, and yet he beseeches us to be reconciled; he's far more ready to offer mercy, then the creature is to embrace it; and more willing to speak peace, than man is to hear it. Where will you meet with a man so profuse to put up a wrong, and so ambitious to forgive an injury? But as far as the heavens are above the earth, so far are his thoughts above our thoughts; He writes not our sins in so deep a character, but that they may be easily blotted out.

(b) God requires no more humiliation, then to bring a soul
unto himself, and make it capable of mercy. Many a weak Christian questions his condition, because he hath not felt God's battles so full of tears as others; he hath not had such rending of heart, such breakings and piercings of spirit, such scorching pre-apprehensions of Hell, and wrath as others have had: I, but let such a one consider, that God is very gracious in his dealings, and we must not look for the like degrees of humiliation in all; some have a quicker delivery, and are sooner freed from the pangs of the new birth, some hearts were more wrought upon in a more winning and melting way; others are beat in pieces by a stroke of Omnipotency. But this we are sure, that soul's humbled enough that's brought to a sight and sense of his sin, so as to see the necessity of a Saviour, and to prize him, and love him as the fairest of ten thousand. When God hath made a soul to see his sins, he's ready to blot them out: Tis I, even I am be, that blot out thine iniquities; even I that have punished thee for them, and known mine anger against them.

I might add, this 'tis a note of God's complacency in his own goodness, he doth even glory in the riches of his free grace; and therefore it is so often repeated, I, even I am be, that will do it for mine own sake: but I hasten to the next words. "Blot out thine iniquities," There are many things wrapt up in this expression; I'll be more brief in them then to promise brevity. And.

(1) Blotting out of iniquities, implies that they were all written and took notice of.

1. They were written in God's book. God, he is not only omniscient, but omnivorous; and knows all things, every idle word, every vain extravagant thought, every glance of the soul: the least tendency to sin, the first bumbling up of original corruption, they are all took notice of; in this book are all thine iniquities written.

2. Thou hast a book within thine own breast, and Conscience hath the pen of a ready writer; it can write as fast as the soul can dictate. Calamus in corde turgit, and with an accurate pencil, it can give thee a full portraiture of thy most disordered behaviour, of thy most secret actions, and thy most retired motions; and though there be a curtain drawn over them here, yet then they shall be made very apparent. God shall give Conscience an
of Oblivion.

Imprimatur, and such works as thou wouldest have suppress'd, shall be publish'd to the eyes of men and Angels and the eyes of sin shall pass censure upon them; Sins of the smallest print, of the most indiscernable character, shall be made clearly legible, and become as atoms in the presence of the Sun-beam. With what a furious reflection wilt thou then read over thine own sinful life; when all thine iniquity shall stare thy soul in the face to all eternity? When as a Christian's life shall be set out in a new Edition, Mutilo auctor & emendator; for all Errata shall be corrected, and with a happy Indice expurgatoriun. Every iniquity shall have a Deleatur, and all Deferata shall be suppli'd, the Book shall become perfect, and be looks on as a fair Object to all Eternity. This is the first thing impl'd in blotting out of iniquity, that they were all written and took notice of.

(2) Every transgression leaves a blot: For even remission of sins is exprest by blotting out of iniquity. Although the blot was here greater, before it was blotted out; for blotting out of iniquities, is the wiping out of a blot. Besides the guilt of sin, and the power of sin, there's the Macula peccati too, the stain of sin.

(3) You see here the nature of Justification, and how in it Remissio est imputativa: it doth not take away the being of sin, but takes it away from being imputed, and laid to the charge of the soul. Sins in Scripture Idiom are ομολογασματα. Now in Justification there's a crossing of the Book, a blotting out of the debt, so as it can't be required of the soul. And the justified person in the 32 Psalm, is said κεκαλυμμένος, one whose sin is covered, which supposes the being of it; and though our adversaries urge the force of the other phrase θεωσεν, one whose sin is took away; yet 'tis sufficiently clear'd by the following words, ἄφες ἐν καταθέσις, God will not impute iniquity unto them; & 'tis renews in the New Testament by δικαιοσύνη, which cannot be possibly meant of taking away the being of sin; for it is attributed to men, when they are bid to forgive one another their trespasses; now they can't forgive sin so. And they meerly wrangle when they tell us that λογιζεσθαι and ορθοφωνεισε putare and not impune; for we deny not but λογιζεσθαι signifies putare, but λογιζεσθαι τιν must needs be impune, and so ὑποπιστήσασθαι, as might appear by many instances, as the learned Chemier hath observed.
4. Look upon the fainess of the discharge. The soul may rest satisfied, and, role it self upon the free grace of a God in Christ, and lay all the stress of its salvation upon it; the debt is blotted out; and, it were injustice to ask it twice: And shall not the Judge of all the world do right?

5. Consider the easiness of it. The hand was longer a writing, then it is a blotting out; the hand was wearier with writing, then it is with blotting out; I have blotted out thy transgressions as a thick cloud, Isa. 44. 22. Now, how is a cloud blotted out? Nay indeed, what is a cloud, but a blot upon Nature's fairest and well-favoured letter? A Sun-beam comes, ruses in upon it, wipes away the cloud. The Sun fights against it; *Apostolic* of the Sun, it raisest a glorious army of beams, which quickly puts the enemy to flight, they scatter the cloud. And the blot out thy transgressions like a cloud. An act of Grace, a beam of mercy shall not blot out a whole cloud of transgressions, which otherwise would have proved a cloud of witnesses against the soul.

6. Here is the extent of Remission, a great debt may be blotted out as well as a less; a great sum may be blotted out as well as a small one, though not so easily, though not so suddenly.

7. This explains that, how God sees not iniquity in Jacob, nor sin in Israel: He looks upon his people as in a state of grace, and reconciliation; now, as the Arabick proverb pithily, *Favoris ocularis velut nox est ad omnem labem.* He sees not iniquity in Jacob, for he sees it blotted out, he sees it covered; that he is sees it not at all, makes Omniscience blind.

Thine iniquities] (1). Thine, very heinous in their own nature, as the Prophets continually complain; it turns every Prophecy to a *NVD, Onece Propheta.*

(2) More heinous, because thine. The sins of Israel pierced deeper, as grieve God more. *God's eye:* It was a notable speech of *Cosmas Duke of Florence:* I have read (he be) that I must forgive mine enemies, but never that I must forgive my friends. The sins of God's friends, of his people provoke him most. Every sin is took notice of: 1, but the sin of Judah is writ with a pen of Iron, and the point of a Diamond; *not in the newspaper with the claw of an Adamant.* They are against beams by stronger light, against bowls of censers mercy, against nearer and

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This page contains a passage discussing the concept of remission and the easy nature of blotting out sins, using metaphors and biblical references. The text reflects a didactic style, emphasizing the nature of God's mercy and the contrast between writing and blotting out sins. The passage delves into the idea of God's omniscience and the extent of remission, highlighting the ease with which sins can be forgiven. The language is rich in biblical allusions and rhetorical devices to convey the message effectively.
of Oblivion.

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sweeter relations, against greater expectation: God looks for grapes, and they bring forth wild grapes. Yet, I will blot out thine iniquities. Not only some of the left, and call thee to account for the greater, so such as are the most deeply aggravated, the most frequently reiterated, thine iniquities Indefinitely; God never blows out one iniquity, but he blows out all: Juxtaposition of simul et semel, and it doth extendere ad futura peccata. For.

1. It puts a man into a state of grace and reconciliation, and within the Covenant of Grace, so that his person and services are accepted.

2. Suppose a man had all his sins remitted, and only one, the least retained; yet such a one were still: unclean, unpurified, a vessel fitted, and framed, and fashioned for destruction, being the guilt of the least hence binds over to eternal punishment.

For mine own sake (1) Exclusively, for nothing at all in you, as in that twin-place, Ezek. 36: 22. There you have a clear comment upon the words: Thus saith the Lord God, I do not this for your sakes, saith the Lord God; but for mine holy Names sake, which ye have profaned amongst the Heathen. Mark under what notion it runs, for that holy Names sake, which you have profaned. And in this Chapter we have in hand, in those verses that are preparatory to the Text, we shewed you how strangely Israel behaved themselves. v. 22. Thou hast not called upon me, O Jacob. Why, one would have thought that they might have opened the mouth for mercy, that they might at least have petitioned for Grace; surely, 'twas worth the asking: No, but I was found of them that sought me not. The learned Chambert goes on, and he as how there is an exact removal of all such works as the Papists make satisfactory.

(2) For mine own sake, it includes for my Christ his sake, and that eternal Covenant of love and peace which I have founded in him. For God in himself is an holy and just God; and now by reason of sin, an offended and provoked God, and would quickly prove a punishing and revenging God, did not a Jupiter merciful step in and alliasse an angry Deity.

(3) For mine own sake, for my Names sake, and for mine Honours sake, left the Heathen triumph and say, There is now
your God; O the infinite goodness of God and that by a most gracious and free act of his own will, hath knit and united his own glory, and the salvation of his people together! He hath wrought Israel's name in the frame of his own glory, so that now 'tis for His Honours sake to save Israel; He blot out iniquities for his own sake. God will not suffer the luster of his Crown to be dim'd and eclips'd; he will be sure that none of his jewels shall fall off from it. 'Tis as impossible for Israel to perish, as for to lose his Glory.

And will not remember thy sins.] The sinful soul is full of doubts and suspicions; Certainly, saith he, if God should let me alone now; he will call them to account hereafter; If his seemed to blot them out now, he will write them again sometime of other. No, saith God, I'll blot out thy transgressions, and will not remember thy sins. 'Tis an ordinary speech in the mouth of some silly ones, they will forgive, but never forget. It had need have a very candid construction, a grain of salt scarce enough to make it savory; but God never forgives, but he doth forget too; when he blot out iniquities, he remembers them no more. When the sins are laid upon the head of the scape-goat, they are then carried into a land of forgetfulness.

I suppose you recall the usual rule; Verba memorie denotant aequum & egressum: He will not remember them so as to call thee to account for them, so as to upbraid thee with them, so as any way to punish thee for them.

Guilt and punishment are correlates, such Twins as live and dy together, when the one's remitted, the other's never retain'd. For;

1. 'Tis an injustice to punish where there is no fault. God indeed may of, out of his absolute dominion and sovereignty, inflict an evil upon an innocent creature, but then it falls not under the formal notion of a punishment; and doth inflict evil upon his own people, which flow from a fatherly censure, and not from a judicial proceeding.

2. 'Tis against the very nature of remission. Do you call that forgiving of a debt, to cast a man into prison for not discharging it? or is that pardoning of a Traitor, to behead him for his Treason?

3. 'Tis injurious to the full satisfaction of Christ; who drank up
up the whole cup; all the dregs of wrath, not a drop of that bitter cup left for a Christian, no verba a terra; they do indeed pledge him, but 'tis a sweeter draught, and not at all in satisfaction to divine Justice. 

'Tis an impious speech, and fit for the mouth that spake it; worthy of a Jesuit, that call Christians sufferers; Pimbris meritorum Christi; but he may touch this hem of the Garment, and find no virtue coming out from it. Christ's resurrection was a full and plain acquaintance, a clear and apparent sign that iniquities were plain blotted out.

Quest. But doth not God revive former sins, and reprint such iniquities as he hath once blotted out?

Ans. He doth indeed, but in abundance of love and bowels of free grace; not as an angry and revenging God; but in to make thy repentance for them, more deep and serious. And though God remember them no more; yet ther's good reason that the soul should still remember them. (First) to make it more thankfull to him that he blotted them out. (Secondly) to walk more humbly. (Thirdly) more watchfully and accurately.

And thus we have toyok a brief survey of the Text; we'll now strain the quintessence of all into one observation, observing grace is free grace. He blots out iniquities for his own sake: Every justif'd person is a monument of free grace, or in the Psalmist's language, he's crown'd with loving kindness and tender mercies.

The grace of God is free grace; and that.

First, If you look to the Spring from whence it flowes. That Original Goodness; that fountain-mercy in Election, when he singled out a peculiar people to himself; there were beamings out of his love, and blossomings of his grace towards thee from everlasting; He was plotting and studying thy happiness, long before thou hadst any being. Thou wast God's Jewel from all eternity, his ייִנָּחֲנָה; he casts a propitious glance upon thee, And thy time was the time of love; He took thee as the Jewel out of the rubbish of ruined mankind, out of the massa corrupta, and in his due time he means to polish thee, and to set a glorious lustrine upon thee. Now what was there that God should smile on Jacob, and frown on Esau from all eternity? What was there in thee, to persuade him to all this? what were the motives? Where
Where were the arguments? What was the Rhetorick?

1. It was long before thou hadst any being, thou wert hid in the barren womb of nothing; thou hadst no desire, no thought of happiness, and I cannot well understand the merit of a Non-entity.

2. God might have had great revenues of glory out of thy eternal ruin, now that he should choose to glorifie the riches of his mercy in thy happiness and salvation, was most free grace. Two books were before him, he might have writ thy name in his black book, with fatal and bloody characters, and made his Justice glorious in thy misery and damnation; 1, but he took the book of life, and with the point of a Diamond writ thy name there, thus to make his love wonderful in thy salvation.

3. Consider how few God then chose unto himself. Of those many worlds which he might have made, out of that which he did make; he pickt out a few here and there, they all make up but unigenitum, a little diminutive flock, a little little flock, unigenitum. The major part of the world, attra in novellen; it lies drencht and drowned in wickedness. How comes it now, that thou dost not go with the generality; but art one of the little number, is not this free grace? God hath riches of grace for many more, and yet he would spend it all upon a few. He would contrast and concentricate his love in them, & quanto pauciores filios habet tanti cariores. 'Tis St. Paul's reason, that he might make known the riches of glory upon the vessels of honour; this was the very end, that they might admire his goodness the more and tell stories of free grace to all eternity.

4. Don't think that this was out of any provision of worth and excellency in thee more then in another. For

1. This makes the prime wheeling cause wholly dependent upon inferior movers. The great Creator of Heaven and Earth, must wait upon mans: liberum arbitrium; if the Creature pleased to determine thus, or thus, then he must copy out his decree accordingly.

2. They speak as if they had never seen the ninth to the Romans. What was it that prevailed with the Potter, to make one's vessel to honour, and the other to dishonour? Was it, because this was the more refined Earth, and so fitter for a vessel of Honour? No, saith St. Paul, of the very same lump, he made—.
of Oblivion.

one a vessel to honour, and another to dishonour, And God lov'd Jacob, and hated Esau, before they had done either good or evil. Now if Jacob would certainly have done good of his own accord, 'twas all one, as if it were done already in respect of Eternity, all things being equally present to that.

3. This takes away all method, and order of prosecution, for the end is always in intention before the means. God first resolves to save Jacob, and then provides means accordingly.

4. It quite demolisheth the goodly and faire structure of grace; no discriminating grace, 'tis no longer for his own sake, but for your sake now. A man now makes himself to differ, free-will must be set on the throne, 'tis a Roman, and must not be bound; and free-grace must lie at the footstool, and be trampled on as they please. But all they that know what Grace is, and have had any gracious impressions upon their own spirits, will easily tell you who it was that made them differ, even he who chose them, not because they were any better than others, but he chose them, and so would be sure to make them better; and if they be lovely, it is with the comeliness which he hath put upon them. Grace is free, if you look to the fountain of it, the primitive goodness of God in election, bubbling out from all Eternity.

Secondly, If you look to the several streamings out of the fountain, you must admire the riches of free grace; For,

1. Gods giving of his Son, and founding an eternal Covenant of love and peace in him; the richest and preciouesst stream that ever flowed to the sons of men. Now if there were an Assembly of those bright and intelligent creatures gathered together, the most glorious Cherubims and glittering Seraphims, and if this mystery which they now pry into, were fully unsealed, & explain'd unto them, O how would they stand gazing upon the riches of free grace, how would they think eternity too short for the admiring of it, and what could they resolve it into but meer love. God so loved the world, so freely, so fully, so unconceivably, that he gave his only Son, &c. What was there in thee to draw a Saviour down from heaven? Was there such an attractive and magnetical virtue in an undone and bankrupted creature? How didst thou persuade him to disrobe himself?
self of light; as of a garment, to cloud and eclipse the lufire of his Divinity, by the interposition of a pale mortal body! What was it that mov’d him to take upon him the seed of Abraham, and not the nature of Angels, to let passe those fair and eminent beings, and to advance a poor crawling worme! Out of what Topicks didst thou fetch an argument that prevail’d with him, to espouse thee to himself in Mercy and Truth, and to love thee as to die for thee? I know thy thoughts are swallowed up with the consideration of so boundlesse and bottomlesse a Love, and desire some time for astonishment.

2. What should I tell you of those free expressions and manifestations of this his Love: those fresh eruptions and ebullitions of it in the Gospel? I mean those precious Promises, that are to many several sproutings and branchings out of the Covenant. The Gospel’s like a sweet and precious Honey-comb, these are the several droppings of it, that flow freely from it. Indeed the whole Gospel like the midst of Salomon’s bed in the Canticles, is pav’d with Love.

3. Think upon those free offers of grace, and tenders of reconciliation: how he woe’s you to receive mercy, how he beseeches you to be happy, how he entreats you to be fav’d, to accept of Him and of heaven, of Grace and of Glory. So that if you look to the streamings out of the Fountain: you see they all carry with them the riches of Grace.

Thirdly, Consider the several conveyances of it, how God diffuses this his goodness to thy soul: and then shalt thee how thou hast liv’d upon the expences of free Grace all thy days. And for this, observe how he tw’d all Circumstances in a sweet and harmonious way; so as they did all sweetly agree and comfort in thy happiness; and how all providential passages did join for thee, and together for thy good: As

1. ’Twas out of the Riches of free Grace, that he planted thee in a place of light, when he shut up & imprison’d the rest of the world in a palpable darkness. The Gospel shines out but upon a little spot of ground which God hath enclos’d for himself, and titles it his Garden. Paul plants it, and Apollo’s waters it, and he himself gives it an encreafe: The rest of the World lyes like a barren
barren and desolate wilderness, the Word of the Gospel never dropt upon it; nothing but Briars and Thorns fit for the fire. Now, how fell thy lot in so fair a ground; and who is it that gives thee so goodly an heritage? Who is it that shines thus upon thy Tabernacle, and fixes it in a land that flownes with Milk and Honey? Give a reason if thou canst, why thou wert not placed in some obscure corner of America, and left only to the weak and glimmering light of nature? Prethee, tell me who that was that opened for thee so many wells of salvation, and feasted thee with all those spiritual dainties and delicacies that are disjoint in variety of Ordinances? I would fain know who that was that cruch'd the Honey-cob on purpose, that it might drop upon thy soul? Prethee, tell me, if thou canst, who that was that bespoke a place for thee in the Church, among the assembly of the Saints? Hath God dealt so with every Nation, or have the Heathen knowledge of this Law? Ascribe this then to free grace.

2. That salvation should wait upon thee so long, and when thou hadst repuls'd so many rich offers of grace and mercy; that still it should be importunate with thee; if mercy had knock'd once or twice, nay according to the rule, sit ter pulsanti, &c.; if it had then bid thy soul farewell, thou hadst dropt into hell irrecoverably. How many years hath free grace stood at the door, and begg'd for some admission, and thou hast not so much as bid it welcome? Free Grace follows thee and pursues thee, and will not let thee go till thou hast a blessing. Would any friend have given thee so many invitations after thou hast rejected them? Are there not many of the damned that must lye roaring there to all Eternity, that never tasted of so much goodness and long-sufferance as thou hast done? O, why wert not thou sent this among the rest? that that Spirit which thou hast so much grieved and so often vex'd, should still breath upon thee, and follow thee with secret whisperings, and gentle solicitations to entice and allure thee to goodness; what canst thou call this but free grace?

3. Consider in what state thou art all the while; an Enemy, a Rebel, studying how to be damn'd; galloping to hell and destruction with full career, a Schollars pace; who was't now that stopt thee in thy course? who bridg'd in the proud waves
waves and said, *Hither ye shall go, and no further?* Saul, whom
he is breathing out of slaughters, and making havock of the,
Church, even then he becomes a Paul. When the soul is even
ripe for Judgement, then mercy shines out upon it. And that
which would seem the most reasonable time for vengeance, is
made a blessed opportunity of shewing mercy.

4. Consider the efficacious and overpowering work of grace,
he must force thee to be happy, and necessitate thee to salvation,
and compel thee to come in. It is not enough to provide
the means, but he must strongly apply them; unless the arm
of the Lord be reveal'd, there's none will believe your report.
It may be thou can'st occasionally to hear a Sermon; well,
God hath the two-edged sword in his own hand; he brandish'd
the glittering sword, he fought against thee, he wounded thee,
and frightened thee out of thy sins. Well, thou wentest away
with groans, and sighs, and tears; like a Hart fluck with an arrow,
panting and breathing, and sawndit would have some refreshment;
Ere long he met a faithful Messenger, and sent thee some
balm from Gilead; he began to let in some of his love to thy
soul, and to cheer thee with Gospel Cordial, and were they not
all bought with the riches of free grace? or it may be thou can'st
into a Church with a mind, to smile at Religion, to laugh at
goodness, to mock at Piety; or else to gaze the best; thou
camest for flowers, and not for fruits; to crop an Elegancy,
take acquaintance of a Nation, or fine expression; as he once to
here an eloquent Ambrose. Thou can'st for a bair, but meet'st
with an hook, and 'twas happy for thee that thou were so caught;
thon thou thought't only to see the flourishing of the sword, but thou
felt'ft the edge of it, and 'twas well for thee that thou were so
wounded.

5. Remember the manner how he thus wrought upon thee: it
may be it was with softer and gentler impressions, in a winning,
in a melting way: he drew thee with the cords of a man, and
sweetly dissolved thy stony heart. 'Tis true, the Law had its work
and struck thee with the flaming edge of a surfe, but the Gospel
pleasantly brought oil and pow'd it into the wounded spirit.
The love of Christ was the powerful Suada; Heavens Rhetoric;
there was Demosthenes his double Deity in it, *μνήμη* and *ἄμφετρη*,

\[ \text{it} \]
it constrained thee to obedience; And was it not mercy to be dealt with all in so mild a way? Well but what if thou were a more knotty and obdurate piece; and it was not a little matter would tame thy unruly spirit? God came in a more victorious and triumphant manner, and led Captivity captive, when he gave gifts unto thy soul. He was fain to batter down strong holds, and bring to the ground towering imaginations. Thou hadst a rockily and flinty spirit, and was not his word an hammer? did not he take it into his own hand? he smote the stony rock indeed, so as the waters gushed out: Well, and had he no bowels all the while? was it not abundance of mercy to take pains with such an obstinate sinner? Refer it you to what you will, we will put it under the head of free grace.

6. Think upon those mountains of opposition that were beaten down when this goodly fabric of the Temple went up with the shoutings and acclamations of free grace. The strong man was disposed, all the plots and stratagems of Satan were frustrated. God smote his devices, and blasted his enterprises, and broke his snares, and rescued thee out of the paw of the Lion. 'Twas by love and grace to set a silly bird out of the snare, to ransom a poor captive, to break the chain, and beat off the irons, to disentangle a soul, and set it at liberty. And then he armed thee against the disgraces and terrors of the world, and fortified thee against the smiles and blandishments of the world, and carried thee against the potent streams of examples, which all ran another way: free grace hid thy soul under the shadow of its wings.

7. Hast thou not fresh supplies of free grace flowing in continually upon thy soul, and maintaining it to all eternity? If God in this new creation had given thee, as he did at the first, a stock of grace; and left it to thine own improvement, thou wouldst have spent it immediately: Thou hast somewhat of free grace, every moment of thy spiritual being. God feeds and preserves the humina radicata of the soul, or else it would quickly waste away. He sends thee in rich influences and auxiliary forces, and keeps thee by his mighty power through faith unto salvation. And this is no small work of grace, Conservatio, you know, is continuata creatio.

8. Compare thyself with those that have had none of all this kind-
kindness shown unto them, such as God hath left to themselves in the severity of his justice, and this will set a goodly gloss upon free grace.

1. Many of them are such as have improv'd their present strength far better. Many Heathens have liv'd more accurately and exactly than some Christians in their regenerate condition, and yet one out of all ordinary possibility of salvation, and the others efficaciously called. He may do with his own what he will, and he hath mercy on whom he will have mercy. Thus Publicans are before Pharisees and dwelling Justitiarii: that free grace may be more apparent and conspicuous.

2. Some have desired more strength, and in their way pray'd for it too, and it may be have had the prayers of others too; and yet have gone without it; but thou hast not call'd upon me, O Jacob! I was found of thee, when thou soughtest me not.

3. He past by men of most admirable endowments, most rare accomplishments, that in all probability would have done him a great deal more honourable service, then thou art like to do. Would not an Aristotle have made a glorious Convert and fill'd the world full of Divinity as did the world full of Philosophy but God passeth by these stately Cedars of Lebanon, and chooseth a few contemptible Shrubs, and this is the good will of him that dwelt in the bush, he hath chosen the meek ness of the world, to bring to nought the things that are.

So, that if thou look to the fountain, or the streams, or the conveyances, you meet with nothing but free grace.

Fourthly, I might draw an head of arguments, à Minori ad Majus, common and restraining grace is free grace, how much more justifying and saving grace, that one is not to bad as another, is meek grace, &c.

This truth is full of Use: Richly laden with fruit, if we had time to gather it; I'll put point at it.

Use. Let none dare to abuse the grace of God, to still malignant and venomous consequences out of so sweet and flowry a truth. Cum gratia Deus sit melius, non comedas eam solam. There's none but love to hear of free grace; O, this is soft and downy Doctrine, a silken truth; O, 'tis a gentle breath that fans the foul, and gives its sweet refreshment. O, 'tis a pleasant thing to sit under the shadow of free grace, and see God's goodness stream-
streaming out before thee! But take heed who e're thou art, of
turning this grace of God into wantonness; and know, that 'tis
free grace in another sense too; God may take it away when
he pleaseth, thou know'st not which is the last offer; Believe it,
he that neglects this very present offer, ventures eternity. And
know withall, that as there are more liberal aspersions of grace
in time of the Gospel, so there are larger viols of wrath too.
Vinegar you know 'tis filius vini; and the sweetest wine
degenerates into the sharpest vinegar. Grace abus'd, turns to
fury. What, to sin against God, because he is good? therefore
to offend him, because he is merciful? to multiply iniquities, be-
cause he blot them out for his own sake? to kick against bowels
of mercy, and to rebel against the golden Scepter, when 'tis
strech't out, and motions of reconciliation propounded? truly
this will be the very sting of hell, the Emphatis of damnation,
this will heat the furnace seven times hotter; 'twill teach the
worm that never dies to gnaw more cruelly, and put new stings
into the eternal Scorpions; 'twill prepare flaming ingredients
for the cup of wrath, and fill it up to the very brim. O how
false would it thou then change places in hell with a Turk, or an
Infidel, and be ambitious of ordinary damnation. But truly there
is no stronger argument against sin to an ingenious spirit, then
free grace. Because God is so prone to pardon, therefore the
soul is so loath to displease.

THE
Return.

26.

My heart, is thine Heart.

Such noble and generous spirits in the service of God, that they have been frequent in my enquiries as these: What shall the Lord do for all his mercies? And, shall I return him for all his goodness? The Prophet Micah (though he be not mentioned from these) yet he seemeth to know what he should bring to the Lord. And now hear him speak in the sixth of his prophetical song; Why shall the Lord appear before the Lord? Will the Lord be just with the nations? No, saith the Prophet: It is good, and what doth the Lord require of man? To do justly, and to love mercy, and to walk humbly with thy God. He hath showed thee, O heart, and that thou shouldest ask of the Lord thine heart, and with all thy soul, and with all thy might. And therefore he here asks it of thee, that thou mayest give me thine heart.

Solomon, but not in his own

When Solomon to have asked it for him-
The Child's Return.

It doth not become the mouth of any Creature to ask the heart to itself. But Solomon speaks it in the name of wisdom, and so in the name of God himself, the eternal fountain of Wisdom. It is he that calls unto the fongs of men, and bids them to give him their hearts.

And though I know that the Hebrew Idiom sometimes by giving the heart, imply no more, then the serious consideration, and pondering of a thing, the laying of it to heart, as we use to speak; yet I shall take the words here in a fuller sense, as the heart in a special manner is due unto God.

Now as in proverbial speeches there useth to be, so it is here. There is abundance of rich variety, a great deal of Treasure locked up in a few words; we will open some of them to you.

And,

1. For the Relation of Son. Five things are very considerable.

1. He speaks here to a Son, and not to a stranger. No wonder that strangers give not their heart to God; no wonder that a pagan gives not the heart unto God. Such as are Aliens from the Common-wealth of Israel, and Strangers to the Covenant of Grace. Such as are at a great distance from him; nay, that live without God in the world, such as lie like the dry heath, and the barren wilderness, the word of the kingdom never dropt upon them; but thou art a Son in near relation to him; He reveals his mind to thee; he manifests and displays himself to thee; he makes his goodness pass before thee. Thou hast the continual droppings of the word upon thee: his Prophets are sent to thee early and late: thou hast the happy Sun-shine of his presence with thee, enough to warm and soften a stony heart, and out of such stones to raise up children unto Abraham. Though an Indian, though an American, do not give the heart unto God, yet a Christian should. Though a Stranger do not give him the heart, yet a Son should.

A Son, and not an Enemy. God doth not expect the hearts of enemies; such as are in open hostility and opposition against him, such as are said to be haters of him, and hated by him; such as bid him, depart from them, for they do not desire the knowledge of his ways; he doth not look for the hearts of these. He doth indeed many times turn the heart of an Enemy, meet the heart of
of a Soul, while he is breathing out slaughters against the Church: but whilst he is in a state of enmity, he doth not look for the heart from him. Nay, if any Enemy could give the heart unto God, it would not be accepted by him. He will not accept of a Traitors heart. But thou art reconciled to him, so far from being an Enemy, as thou art a Son. Thou hast all expressions of love from him; and thine heart it is expected by him, and it will be accepted of him. Though an enemy does not give the heart unto God; yet a Son should.

3. A Son, and not a Slave. A Slave doth a great deal of work and drudgery, more work then a Sonne; but he doth not give the heart all the while. He works out of fear, he looks upon it as a task, as a burden; he watches an opportunity for shaking off the yoke. But now Religion doth not come thus to enslave men, but to enlarge them, to ennoble them: it comes to beat off the chains and fetters, to beat upon the Prison doors; it brings a perpetual Jubilee; a perpetual Triumph along with it. Religion floweth out of filial principles: My Son, hear my words, and My Sonne, give me thine heart. If the Son make you free, why then you are free indeed; and if you be free like Sons, why then you are free indeed. The Gospel brings with it a filial Liberty, a filial Plerophory; an Evangelical yoke, a soft and pleasant yoke; a Saviours burden is onus alarum, it doth no more load the soul, then wings do a bird, which advance and promote its flight towards heaven. In sin there is nothing but slavery; in Religion there is perfect liberty. Though a Slave do not give the heart unto God; yet a Son should.

4. A Son, Non scolism. Thou wert not always so. There was a time when ye were Sons of wrath, as well as others: Children of disobedience, as well as others. Adopted Sons were not always Sons: Now the Sons of God are Sons by Adoption, and let it suffice you (saith the Apostle) that in those former times of your ignorance, of your folly and vanity, that then you gave your hearts unto other Objects: but now that you are come into a state of Son-ship, now that ye have this great and honourable Gospel-privilege to be called a Son of God: now withdraw your hearts from former Objects. Let them not be bestowed upon former vanities, do not enbase them so much, fix them only upon your God. Though once thou didst not give thy heart
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heart unto God; yet such are they, whose Bowels, heart and soul, are devoted to the service of God. And so in way of mutual affection, that we may give the heart unto him. As hath given thee his love, and his heart, and his bowels, are towards thee; and will not thou return some affection to him again? Relations of affection, in a graceful and reciprocal respect, which they hold one to another; is the love of a Father to his Son, and of a Son to his Father. And the obedience of Son to the Father, is there a name in them? Is there no spark in thee? Is there no reflecting of a Sun-beam? Is there no repairing of the streams into the Ocean? As Bath-sheba speaks very affectionately to her Son Solomon, What more? and what else the Son of my womb? and what else the Son of my heart? What else give thy strength unto my soul? So here, What else? Why Son? and what is the Son of my love? and what is the Son of my hopes? What dost thou give thy heart unto another? What dost thou give thy strength unto a Creature? Give it a reason. Why doth thou dishonour, and provoke thy God? Coriceus magma Coram; Ye love will not draw thee, what will? and is a preventer of love will not prevail upon thee, what love will? And if God hath not the hearts of Sons, where all his have horns, and selves, and selves, Who will admire him, and adore him, if his Son will not? And then he hath given thee his only Son, he hath given thee a Saviour, that hath given his heart unto thee, that hath given his life for thee, that hath given his heart, that; and is yelded up upon the terms of agreement. That is, the bowels, the heart, the bowels, and the heart, and the bowels, and the heart. And so in way of gratitude, and mutual affection, there is no giving thine heart to him. But it as true as two can be.

11. The Spanner of yielding the heart unto God, which is here express by way of giving, which includes several things in it.

Give in cheerfully; God loves such. Give in cheerfully. Religion should be full of sincerity, it should come to exterior the heart, to make men to obedience, but to feed them by a sweet and soul manulation; it doth not require Cor, but all. It doeth not storm the Castle, but hath it fairly yielded up upon terms of agreement. That efficacious work of God in conversion, doth indeed overpower the princes of men, but it is by making them willing, not by drawing them; whilst they draw unwilling, but it takes away that Volence and Reluctancy what is in the hearts of men.
The Child's Returne.

men, and thus compellest them to do it. What freer then a Gift? no, the heart is to be given unto God. The Will hath never more freedon, then when it moves towards God. And those heavenly duties, and spiritual performances are to flow freely from the soul, like those voluntary drops that come swelling from the Honey-comb of its own accord, without any pressing, without any cramping at all. It is only the dregs of Obedience that comes forth with squeezing and wringing. The better any thing is, the more freely doth it diffuse itself. There should be no need now of binding the sacrifice with cords unto the altar, unless it be with the cords of love, those soft and silken knots of affection. Cheerfulness puts a gloss and lustre upon religion, and makes it amiable, even in the eyes of the world. And truly I cannot tell how any one can give the heart to God, unless he serve him with alacrity.

2. Give it presently. You know, Be dat, qui vis dat. Give it him now, he calls for it; vir must be dominus badiiorem. Now that it is called to day, before not your heart. Give him a tender heart, Undaige molle humum te. Now give thine heart to the framed and fashioned by him, to be stamped and sealed by him: De praefitiis cordis. Give him the first fruits of thy time; the first fruits of thy strength: He is the Alpha, the first of Beings, and therefore whatsoever hath any priority and superiority, belongs to him. And truly grace, it is very sweet and pleasant in the bud, Acies xerophyllae. O how pleasant it is to see a Virgin-light, a Morning-light of education, shining out upon the soul, and in some measure preparing and predisposing the heart of the wayes of God. O this is an happy prelude, an early prepossession of the soul. And this is that which the wise Man here intends, when he speaks to a Son, to one of tender age; And do but consider it: can you give your heart unto God too soon? Why shouldst thou defer thine own welfare? or is it come, then to offer thine heart unto God, when thou canst give it to none else? Da florem, non fecem. Give it presently.

3. Give it, do not lend it only. In giving there is an alteration of the property, which is not in lending. When thou dost give thine heart, heart unto God, thou art no longer thine own then. There is a sense that will find their hearts unto God, upon some special occasions, for an hour, an hour, a Sermon, for a little while in prayer; lend
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Lead it him upon Lord's day; upon a day of humiliation, and then call for his heart again, and beseech him upon their lips. But so great a Majesty will not borrow of Creatures; he will not receive hearts, until they be wholly given him.

4. Give it, do not sell it. This very sound, and odious to be hirelings in Religion: They sell their hearts unto God with (for) by-ends; and sell respect. This is Deceit. Humane, a gift with a hook in it; they give somewhat, that they may catch more. They sell their hearts unto God for some temporal ends. Hence it is that the Church hath so many friends in prosperous days. There are many that sell their hearts unto God. You know in the Gospel there were some that followed Christ for the Love; and not for the Mission. There are some that love the Additional in Religion, more than the Principal. Success and Victories are the only arguments to convince some of the rightness of a cause. Efficacy of men, worldly advantages, and accommodations; these make many men take a little tincture of Religion, who otherwise would not have so much as a shew of it. Whereas Religion should be loved for her beauty, and not for her dowry. God should be loved for his own Excellencies and transcendencies that are in himself; for those treasures of goodness and wisdom that are shrouded up in his own glorious Essence. Thou shouldst love him, though he did not love thee again. Why shouldst thou not thou love a thing truly amiable, though thou hast not benefit by it? For thy happiness is an inferior and secondary thing, and it is not to have so much of thine heart as he is to have. Thou art only to love thy self, as thou art somewhat of him; thou art to love heaven, as the enjoyment of him; thou art to love the Gospel, as the great expression of his love, and all the promises of the right hand, and the left, as the various manifestations of his goodnes. Thou art first to give thine heart unto thy God, and then to other things in such measure and proportion as they are subordinate to him.

5. Give thine heart, do not keep thy self: Wouldst thou be trusted with thine own heart? Wouldst thou be left to mine own deceitful spirit? The best upon earth may very well put up that prayer: Domine, libera me a malo hominis temperat. Lay up thine heart in the hand of a favour. Leave it there, as a sacred depositum.
Christ thou lay up thy jewels in safer Cabinet? Let him keep his shining heart by his mighty power through faith unto salvation.

6. Give it. God is pleased to call that a Gift, which is indeed a Debt: All thy Esteem, and thy Poffe, and thy Possibility is due to him; yea that thy heart may come in a way of Jesu even, and that he may shew thee, how it is accepted by him, he calls it a Gift. Such a Gift doth he shew the Giver, not the Receiver. It is an honour to thee, 'tis no benefit to him; His glory doth not shine with borrowed beams: 'Tis neither in the power of a Creature to eclipse the brightness of his Crown, nor to add one spark to it. If thou doest ill, what hast he by it? or if thou dost well, what good doest thou to him? any otherwise then as he hath joined his own glory, and the welfare of the people together. Thy goodness may profit thy self, and it may extend to men like thy self, but it can make no additions to that which is already perfect: Thy heart is due to him, and 'tis thy honour that thou mayest give it him.

III. To what the Heart must be given.

1. Not to any creature being. No Creature can be a Centre for the heart to fix in. The heart was not made for any creature, nor proportioned to it. Will thou set thine heart upon that which is not? Will thou give thine heart to vanity and vexation? Will thou set thine heart upon that which hath wings, and can fly away, when it listeth? Rithers have wings: honours and pleasures have wings, all Creatures comfort have wings, and can fly away when they please. And therefore:

2. Give not thine heart to the world: Give it not to the smiles and blainishments of the world: Let it not be broken with the frowns and injuries of the world; Let not your hearts be troubled (Shall Christ) for I have overcome the world. And be not over careful for the things of the world: and whereas a Pythagorean would tender is, Cor mecenatis.

3. Give it not to Satan. The Devil that old Serpent would faire: be winding and intoxicating into hearts: he seeks them, and desires, and would gain by any means obtain them: and we see how many give their hearts unto him. But what will thou give thy Daungel to the Lion? Will thou give thy Turtle as prey to the Dedward? Will thou give thy Heart to the Destroyer?

4. Give
4. Give it not to Sin, to Lust. Give it not to a Daliab. To give it to Sin, is to give it to a Privation, to a Non-entity. Give not thy heart to that which will weaken it; to that, that will defile it; to that, that will wound it; to that, that will sting and disquiet it. O! keep it calm and serene; keep it pure and unsullied, keep it in its proper freedom and enlargement.

IV Where come to consider the gift it is; what it is that is to be given to God: The Heart.

1. Not thine outward man only, not thy Body only. God dwells not so much in these Temples made with hands, as in broken and contrite spirits. For he himself is a Spirit, and the Father of Spirits, and he will be served in spirit and truth. He doth not ask for a shell, but for a kernel. He doth not ask for a Casket, but for a Jewel. Give him the kernel, give him the Jewel, give him thine heart. No question, but the body also is to be presented to him, but it is no otherwise accepted of him, then as it is animated, and enlivened by an obedient heart. For how else can it be serve, render, as the Apostle there calls it. Give me thine heart. (1) Not thine ear only. Though, it be very commendable to incline an ear unto wisdom, and to receive the gracious words that flow from its mouth, yet the ear is only to be a gate, and entrance to let it into the heart, and to hear in Scripture-Language is to obey. The Word of God must not hang like a Jewel only in the ear, but it must be cabinetted and locked up in the heart, as its safest repository. (2) Not thy tongue only. Religion is not only to warm thy mouth, but to melt the heart; it doth indeed season the discourse, so as savory words come out of such a mouth. It doth set a watch before the lips, and bridle that same unruly evil; but can you think that it reaches no farther than thus? Can you think that religion dwells here? Is it only a lip-labour, only a matter of discourse? Nay, are there not many that draw near unto God with their lips, and yet their hearts are far from him? (3) Not thine head only. Religion is not a mere notion, it doth not consist only in speculations. You see many times that men of the worst intellects, are most defective in practicals. Who of the Heads of the world, believed Christ? Who of the Scribes and Pharisees believed in Him? There may be precious hearty truths in a venomous head, and indeed the head can never be given unto God, till the heart be given him also.
2. *The heart: not appearances only: Not a surface, not a colour, not a shadow only, but a Reality. God is a pure &
pure Entity and reality, and therefore appearances, that do
merely pretend to entity, must needs be very remote from him.
And this is the weakness of superstition, it gives him only a
complement, a ceremony. They tell him they are his servants.
What more ordinary complements in the mouths of men? they
give him outward adoration; they bow the knee to Christ, and
so did they that crucified him: What do you more than they?
And this is the vanity of Popery. It doth not give God the heart.
That spiritual Jezebel gives him only a painted face, she doth not
give him the heart. She is clothed in Scarlet, but she embraces
a dung-hill. She puts on an outward meritorious bravery; but
within there is nothing but rotteness. But the spouse of Christ
is all glorious within. When the shadows were multiplied, God
called for the heart, then in the times of the Law, much more
now in the times of the Gospel.

3. *The heart, the whole heart. Not a piece of it, not a corner
of it only. The true Mother would not have the Child divided.
God indeed loves a broken and a contrite heart; but he won't
accept of a divided heart. This is that royal Law, the great
completeness, Thou shalt love the Lord thy God with all thy
heart:

*Omnis amor, qui pacem amavit, et pacem, et bonum.*

But the Devil observes the other rule; *Divide & impura.* He
would seem to be very moderate, to be content with a piece of
the heart only; but 'tis because he knowes by this means he shall
have all. For God won't have any of it, unless he have it entire.
And this is one great happiness that comes by Religion; the
heart is thus united and fixt upon one supreme Object. Lusts,
they do divide the heart and distract it; *---duplci in diversum
scindens hunc* (as the Satyrist speaks very elegantly.) The foul
doeth as it were, bite at two baits at once, and is caught with two
several hooks; this pulls that way, and that pulls another way.
Pride calls for this thing, but Covetousness forbids it; which
must needs breed a great confusion and tumultuation in the soul.
But when the heart is given unto God, and yields to his Scepter,
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The heart is to be consecrated unto God.

1. Because it is due to him. Look upon the heart, see whole image and superscription it hath; if the Image of God be upon it, (as sure you cannot but see that, though it be much defaced.)

2. Give them unto God the things that are Gods. If thou wilt not give men their due, yet sure thou wilt not withhold from him his due.

3. As he is the Maker of Hearts, the Creator of them. All the strength and abilities is due to him; and the more strongly it is engaged to him; for it hath received the more from him. Now the heart of man it is a chief piece of God's workmanship. It is due to him, as it was made by him, and 'twas made upon this condition, that it should return to him.

4. As he is the Lord and Ruler of Hearts, enthroned in the hearts of men, and 'tis he only that hath Dominion and Sovereignty over them. It is the great usurpation of Popery, that would tyrannize over the hearts of men. That proud Antichrist would sit in the Temple of God: but there is none Lord of the Conscience, but God alone; And he can frame them, and fashion them, and dispose of them as he pleaseth.
He can rule those hearts that are most large, and unlimited, and unrestrained. The hearts of princes he can wind them, which way he will, even as the rivers of waters.

3. As he is the Judge and Searcher of hearts. We only can see the outward surface, and appearances of things, as the Opticks lay, sola superficies videtur; but God sees into the depth and bottom of things. We look only to the fruit and branches; but he searcheth to the root and foundation.

4. As he is Spensus Cordis: 'Tis the Prophet Hosea's expression. I have espoused thee to myself in mercy, and goodness, and faithfulness; so that is an adulterous heart that now goes after creatures: Ye adulterers, and ye whoremongers, know ye not that the love of the world is enmity against God? And the Apostle speaks of presenting virgin-hearts unto Christ.

11. 'Tis very pleasing and acceptable to him. For,

1. Hee askit of thee. He knocks at the door, he wooes thine heart, and invites it to himself; and what is the whole mind of the Gospel, but to draw hearts unto God with arguments of Love?

2. 'Tis thy Tomato's. Now faith the Apostle, he accepts according to what a man hath. Thou trustest him, who hast given thee all thou hast into the Treasury; and if thou hadst more, thou wouldst give it him.

3. 'Tis a pregnant gift; a comprehensive gift, and contains many other things in it. As the Apostle saith, He having given thee his Son, how shall be not with him give thee all things also? This is the spring of motion, that sets the wheels on working. When this royal fort is taken, all the rest will be yielded up presently. When the heart indicteth a good matter, then the tongue will be like the pen of a ready writer; then thy glory will arise, thy tongue will praise his name, and encourage others in his ways, then thy bowels will be enlarged, and thy hands open to the necessity of the saints; then there will be a Covenant made with the eyes, and a watch set before the door of thy lips, then thy feet will run to the place where his honour dwelleth, and all the members of the body will become instruments of righteousness unto Hollines. Which shews the vanity of those ignorant ones, who think God, though they cannot express themselves, yet their hearts are as good as the best, though there be not one beam
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beam of light in, nor one spark of love in them, whereas a good heart never waited for some real expression. He in the Comedian was never deservedly laught at; who would seem to be angry, but could express it no otherwise, then by saying Irascor, whereas true anger would soon have shown itself in its own proper colours, in its sudden, and extemporary sparklings, in its vehement and furious flameings. They that can shew a good heart no otherwise then by saying they have a good one; they do even desire us not to believe them.

They that offered up sacrifices, were wont to judge of them most according to the outward, and God doth thus judge of performances. For,

1. The least performances, if the heart accompany them, are accepted by him. That Persian Monarch was famous for accepting a little water from the hand of a loving Subject: And dost not Christ accept of the same? He shall give a cup of cold water to a Disciple, in the name of a Disciple, shall not lose his reward. What though thou canst not bring such costly sacrifices, thou canst not offer up Hecatombs? Well then, bring thy Turtle Doves and young Pigeons; and these shall be accepted by him. Thou hast no Gold, nor Jewels; thou canst not bring any silk, and purple to the Tabernacle; yet bring thy goat's hair, and Badgers skins, and these shall be welcome to him. Thou canst not bring Cedars to the Temple, thou canst not polish, and carve, and build the Temple; Well, but canst thou be any way serviceable to it? even that shall be rewarded by him. A few broken fighs if they arise from a broken heart, are very potent and rhetorical; A few tears, if they flow from this fountain, are presently bouded up. he puts your tears in his Boule.

2. God accepts of your intentions, if they flow from a pure heart, though they be blasted in the bud, though they be cruc'd in Ovo, though they never come to the birth.

In magnis volutiss' sat est.

It was in David's heart to build a Temple, that's enough. The Schoolmen do very well determine, that Tota bonitas moralis, et malitia est in voluntate. God judgeth of the soul's complexion by those inward productions, though men judge only by outward expression. That two-edged sword of God doth thus pierce to the marrow, to the very intentions of the heart. The Law of God
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God it reacheth intentions, as our Saviour in those heavenly sermons of his upon the Mount doth spiritualize it, and paraphrase upon it. And God doth in especial manner punish naked intentions, because men cannot punish them. The venome of the seed of the Serpent doth most show it self in intentions. God restrains the outward acts for his peoples sake. But the strength of sin is most vigorous in its first eruptions and ebullitions, and so the strength of goodness too.

3. When the heart is entire. Though there be obliquities and irregularities, yet they are past by, and not so much attended to. No doubt but Abrahams faith staggered, when he was put to an equivocation, and we cannot easily excuse Jacobs supplantings and Rebekhas deceits, and Rababs dissimblings; and the pie fraudes of the Fathers. There was so much frailty and imperfection in all these, as did plainly spot and blemish them; and yet the heart being right, God accepts of that, and covers the rest with his pardoning love.

4. Hence it is, that God looks not to the outward lump, & heap of performances, but looks to the manner of them, and the spirit from whence they come. This might spare many a papist his beads which he thinks so necessary for the numbring of his prayers.

The glimmering light of nature taught the heathen thus much, that the Gods did not expect any benefit from them, but only a grateful acknowledgement. And this is the reason they give, why they consecrated to their Gods barren trees, which indeed were green & flourishing, but brought forth no fruit at all, as the Laurvell to Apollo, the Ivy to Bacchus, the Mistle to Venus, the Oak to Jupiter, the Pine to Neptune, the Poplar to Hercules; and so in many of the rest. And they will tell you, that the gods did not look for any fruit from their worshippers, but look for homage, and obedience, and thankfulness. And it is that which ingenuity teacheth men, not to look to the quantity and value of a gift, but to respect the affection of him that gives it. Away then with those vain ones, that think to bribe heaven with their gifts, and to stop the mouth of justice with their performances. All duties and performances they, are but to comment and paraphrase upon the heart. In prayer God expects a flaming heart; in hearing of the Word, he looks for a melted heart; in fasting, rend your hearts; and not your clothes; in thanksgiving, he fits to hear whether ye-
ye make melody in your hearts. Religion it doth spiritualize performances, and doth shell them, and doth take the kernel; it doth expect the spirits and quintessence of them.

5. Hence it is, that without this, the most pompous performances are scorned and rejected. A sacrifice without an heart is an abomination to him. I hate your burnt-offerings, my soul nauseats; your solemn Assemblies, Odi Danaos, & dona ferentes. Bring me no more vain oblations. A corrupt heart, it soils every ordinance, it stains and discours every Duty, it envenoms every mercy. If such a one pray, 'tis esteemed howling; if he mourn, 'tis hanging down the head like a bulrush; if he sacrifice, 'tis cutting off a dogs neck; if he rejoice, 'tis but a blaze, a crackling of thorns under the pot.

6. In Heaven when outward performances shall vanish, yet then God shall have thine heart, and thou shalt have his face; the well-beloved shall be thine, and thou shalt be his. When Preaching shall cease, and prayer shall cease, when Sacraments shall disappear, yet then thy naked heart shall be offered unto God; it shall twine about the chiefest good, and by a near and immediate union shall enjoy it for ever.

The heart is to be given unto God, because thou hast promised it him. Remember that Primitive and Original vow in Baptism. God then may take possession of the heart, if he please; for he hath the key of all hearts; he hath the key of an Infants heart, and can open it if he please. But however there is an engagement upon thee by this to give him thine heart. And sure there are few but some time or other, have given him several other promises of their hearts. Didst thou never offer thine heart unto him in a storm? in a judgement? in a sickness? Well then, withal remember that God takes no pleasure in fools, that make vows and break them. His promises to thee are sure; why should thine be deceitful?

IV. Give thine heart unto him, that he may make it better. It may be thou hast a flinty and unsmeluble heart; give it to him, and he will melt it, and dissolve it. It may be thou hast a barren and unprofitable heart; give it to him, and he will make it fruitful; he will bid it increase and multiply. It may be thou hast an unquiet and discomposed heart; give it to him, and he will tune it. It may be thou hast a narrow and contracted heart; give it to him, and
he will enlarge it. It may be thou hast a drossy and corrupt heart, give it to him, and he will purifie and refine it.

V. Give it him, that he may make it happy, that he may fill it with his love, that he may satisfy it with himself, that he may seal it with his Spirit. It hath toiled already sufficiently, and wearied it self among vainities; it hath gone from flower to flower, and can extract nothing but bitterness, and all Desire, which is diatus cordis, opens its mouth wide, and cries aloud, Give, give. Go then to the Fountain, to the Ocean, and there fill thy self. Doest thou think thou canst suck any sweetness from the breast of a Creature? no, but go to the fulness and exuberancy of a Deity, and then stretch thy desires to the utmost compass, widen thine heart as much as thou canst, yet there will be enough to make the run over with happiness.

That's the first thing, why the heart must be given to God.

We'll consider in the next place, when the heart may be said to be given to him?

(1) When thou actest out of a principle of love towards him.

What's love but a giving of the heart? as Dalilah speaks to Sampson; How canst thou say thou loveth me, when thy heart is not with me? A lover not only, quod est amorem, as the Jews speak, sed querit cor suum, for he hath given that to another. And where there is mutual love, there's a mutual exchange of hearts. God loves himself in thee, and thou findest thy self in God. His thoughts are for thy welfare, and thy thoughts are for his glory. In love there is a mixture and blending of beings; *is sibula animarum;* nay, it knits and weaves souls together. *Knit my heart unto thee, O God, faith the Psalms.*

(2) Then thine heart is given unto God, when thou dost act out of sincerity, when thou art an Israelite without guile. This is Evangelical perfection; it is that Evangelical allowance, which is put into the balance of the Sanctuary, so as a Christian is not found too light. As for keeping every jot and apex of the Law, let them speak for it that could ever do it. Thy Saviour hath kept it for thee in the full rigor and exactness of it; and those spots which thou findest in thine own heart, thou must wash them out in the blood of the Lamb; thou must whiten thine heart in that Fountain which is set open for the house of David, and for the inhabitants of Jerusalem, for sin, and for uncleanness. If thou beest sincere
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sincere, and cordial, and faithful with thy God, then thine heart is given to him.

(3) Then thou dost give thine heart unto God, when thou dost fully comply with him in those glorious ends, in those great interests, and designs which he doth propound to himself; when thou dost submit thy will unto his, and conform thy desires unto his; when thou dost wholly resign up thyself unto him, and sweetly close with his providence, though never so mysterious, and unsearchable; when thou dost pluck out thy right eye for him, and cut off thy right hand for him; when thou thinkest not thy life too dear for him.

(4) Then thou dost give thine heart unto God, when thou dost serve him with vigour and intention. Luke-warm Laodicea could not give the heart unto Christ. Ephesus when she fell from her first love, her heart is unkindly presently, performances come dropping from her in a weak, and languishing manner. Whereas spiritual productions they should be strong and masculine, springing, and rushing forth with a sacred impetus, as God's love comes streaming to thee with an irresistible fulness. Thine heart should boil up in good matter, as the Psalmist speaks. But some are so cold, and flat in performances, as that you would wonder where the heart was all the while; & to be sure wherever it was, it was an heart of stone, a Nebus heart, an heart sunk within them. Popery lays much stress upon the intention of the Priest, but the people in the mean-time may be assureless as they please. As implicit faith, so implicit prayers, and implicit performances must suffice them. But if they had but a Bible, or such a one as they could understand, they might turn to that same place, Cursed is every one, that doth the work of the Lord negligently. Offer such blind and lame sacrifices, offer them to thy Prince. Offer such imperfect obedience to the Pope. See whether he will accept of it. I remember I have read of one of them, who when his Catholick Creatures desired a further latitude, and dispensation in some matters of religion, that were of least consequence, he return'd him a favourable & indulgent answer, but withal, he enclosed this very Text, O fili mi, praebe cor tuum mihi. Thus Popery would rob God of the heart, & give it to a creature.

(5) Then thou givest thine heart unto God, when thou givest it unto the people of God. Inasmuch as you did it unto one of these,
you did unto me, saith Christ, There's a union between God and his people; and therefore if thine heart be united to them, it is united unto him also. And how far is it, that those hearts should jar amongst themselves, who yet harmoniously meet in the close in the union with their God?

And thus we have seen why the heart must be given unto God, and when it is given to him. We will now shut up all in a word of Application.

1. See then how powerful Religion is, it commands the heart, it seizeth upon the vitals. Morality that comes with a pruning knife, and cuts of all sproutings, and wild luxuriances; but Religion lays the axe to the root of the tree. Morality looks that the skin of the apple be fairest, but Religion searcheth to the very core. Morality chides outward exorbitances, but Religion checks secret inclinations. Or at the best in Morality there is but a polishing, a mending, a carving of the heart; but in Religion there is a new framing, a new modelling, nay, a new creating. That's the power of godliness, it changeth the heart.

2. See also the odiousness of an Hypocrite. He doth not give God the heart, and yet will give any thing else. He hath ἴνα ἐστίν, which the Apostle renders by ἢ πάθος ἔχεις. Now an heart, and an heart, 'tis as odious as a weight, and a weight, as a ballance, and a ballance. Treachery and Perfidiousness is that, which is so much detested by men, as that which cuts the sinews of humane Society; and though there be some that will praise it, yet there are scarce any that will in express terms patronize it;

14. 312. 'Exod. 14:14. For who is like unto thee, Thou Art God, etc.

as he there speaks. Now as Perfidiousness hinders commerce and intercourse with men, so Hypocrisy must needs hinder communion with God. Can you think that a painted Sepulchre is a fit place for his Spirit to dwell in? This is that which Christ doth so much upbraid; The blind Pharisee, thou that never reflectest upon thine own heart, thou that keepest a continual poring on the outside only, and lookest to the painting, and whitening, and daubing of that; dost thou think thus to please the pure, and bright, and piercing eye of Omniscience? Thou hast not the black skin of the Ethiopian; thou hast not those eminent spots of the Leopard;
Leopard: I, but thou haft the plague of the heart, thou haft the Leprosie within, and is not that more deadly and dangerous? The heart of a Publican is far whiter then thine.

3. See then the bitter root of Apostacy. There are some that never gave their hearts unto God, no wonder if they fall from him. Hypocrify's the sin of Apostacy. Take heed, faith the Apostle, lest there be in any of you an heart of unbelief, as that you depart from the living God. He that hath a Judas his heart in him, will at length betray a Saviour; He that hath a Demas his heart in him, will at length embrace the present world. An Apostate did not lend the heart unto God for a while, and now he calls for it again.

4. Ye see the security of a weak Christian, he hath an heart as well as others, and he hath given that to his God. He hath a vital Principle, an immortal Principle within him. What though the stately Oaks of Balaam be broken? what though the stately Cedars of Lebanon fall? what though the green Bay-tree vanish and disappear? what though men of vast abilities, of rare accomplishments, of fair flourishes in Religion, what though these draw back from God? yet a weak vine may stand all this while leaning upon his beloved laden with fruit, cheerfully God and men, a bruised reed may last all this while, if he be but bound up in the Bundle of life. The smoking flax may be kindled into so pure a flame, as that it may outshine a blazing Professor. A worme may consume Zion his Gourd, but a Whale shall not consume Zion himself. Outward profession may wither, but nothing shall separate a sincere soul from his God.

5. Such as have not yet given their hearts unto God, let them with hold them no longer. Put up thy weak desires, and pray him to give thee such an heart, as may return it self to him. Dost God ask thine heart of thee, and dost thou refuse to give it him? What dost thou ask of him that he denies thee, if it be good for thee? and do but think how easily dost thou give thine heart unto any other but thy God. When the world knocks, when Satan knocks, thou openest presently; may it may be before they knock, and must a Saviour only be excluded? Is there no Rhétorick in the love of Christ? Is there nothing that can draw thine heart to him? Are all the cords of love too weak? Dost thou break them all? Will not the influences of the Gospel soften thy heart?
Will not the blood of a Saviour dissolve it? will not importunate wooings and beseechings move thee? Out of what Rock wert thou hewn, O obdurate soul? Dost a greater then Moses smite the rock, and will it not gush out with water? Dost thou say, thou canst not give to him? this answer is ready for thee, Non velle in causa est, non posse pretenditur; if thou hadst a will to give it him, thou wouldst have a power to give it him too. However, as thou hadst some faint velleities, to make some weak endeavours; when he movest thee, then offer it to him as well as thou canst, though but with a trembling hand, and his hand will meet thine, and will presently take it of thee.

6. Such as have given their hearts unto God, here's matter of praise and thankfulness. Bless thy God that would receive such a vain and contemptible thing, as thine heart was, when first thou gavest it to him. Was it not infinite love to espouse such an heart to himself; to beautifie it, and enrich it, and prepare it for his love; to guide it, and teach it, and rule it; and steep it in all precious sweetness; and amplify it, and dilate it that it might be more capable of his love, to set a guard about it, and to keep it against the futility and vigilancy, the malice and fury of spiritual enemies? How canst thou enough admire the greatness of this his goodness?
A great and deep conversation, 
David's harp: one 
spake with them. 
those holy and 
he was wont to con-
that of the Pro-
(incinced) (garstial shaft) out 
heaven, the place 
one of his God. And 
not himself says 
surely wrought 
with 
rare and sacred 
ought by the fin-
slayer in the 
ct payment of nee-
not but that 
afore eloquence, and 
the 
Stamp upon 
soul.
eloquence ride in more solemnne and triumphant pomp, than in
this book of Psalms: As if the voice had been here contrary to
that in other triumphs, Memento te immortalem esse. And as for
that Prophane Politian, that said he found more sweetnesse in
Pindars Odes, than in Davids Psalms: he might as well have said
(if he had pleased) that he found more fragrancy in noysome
weeds, than in the Rofe of Sharon, or Lilly of the valleys: that
he found more sweetnesse in a dunghill, than in a garden of
spices, than in an Eden, even a garden of God. Happy Pindar! If
instead of his Αγγεὶλα ὑπὸ καρπον, he had thought of these water-
brooks, and he might have hop't for a better Crowne, then either
he or any of his worthies were like to obtain; if he could have
reach'd this heavenly tune, let by so holy a Lyricke, the sweet
singer of Israel, Ου γινεται κατηγορει η Μοσατο τες αυξων
&c. as the Septuagint render the words. And yet their Ἁμιχαλα
speaks not loud enough to express the Hebrew צב: for though
צב may signify a strong and earnest desire, and though
צב may intimate a desire upon a desire, which by redu-
plication must needs be stronger: and granting that
צב, צב, do still adde to the vehemency of it; yet the word in the
Original is more appropriated to the panting hart, and may seem
to be borrow'd from that very noise which it makes in its bray-
ing after the water-brooks, and the Latin glocitatis is answerable
unto it. Now as for the hart, alas 'tis but a melancholly timorous
creature at the best, a panting creature, κυνις ἤματι ἐξερχο-
σταν καὶ ἔλεος. You know who 'tis upbraided it to Agamemnon,
Thou hast an impudent eye, and a panting heart: and no more
usual Periphrasis, of a coward, than ἐλεος δις. But that which
the text, chiefly aimes at, is the drynesse of temper in the Hart,
which at some times of the year, (in Autumn chiefly) as Aritotle
notes in his Historia Animalium, is very excessive, especially in
those hot and dry Countreys, and being usually in the desert,
doth more discover it selfe, by reason of the scarcity of waters
there. To let that alone which yet divers tell us of its drawing up,
& devouring of serpents, & how that when it is inflamed with
the venom of them, it then breaks out into those strong anhelations
& violent breathings after the streams of water; and when it hath
satisfied it selfe with them, it then casts off all that was burthened
in the body before, and thus renewes its age again. Epiph. adds, that
The Panting Soul.

it within the space of three hours it can’t quench its thirst, it presently dies; but if it satisfies itself with the streams of water, it usually lives fifty years longer. ’Tis likely here in the text ’tis meant of the Harts panting when ’tis choked by the hunter, and yet not (as some understand) when that after its many 2000 and 2200, it can finde no place of safety, it then pants after the water-brooks, as the only place of refuge; but rather ἱερὰ μνήμα τι ἔσμαι (as Aristotle briefly) for the quenching of its thirst, as the following words clearly intimate, My soul is athirst, &c. Here et lateri lesbalis arundo, the arrows of the pursuer stick fast in it, & the venom thereof drinks up its spirits. Why now water-brooks can hardly quench its thirst, with Behemoth in Job, it can drink up rivers, and sip up the Ocean at a draught, there’s a combustion in its bowels, nothing but fire, fire, nature’s on fire, and would fain be quenchd, and those little reliques of strength that it has, it spends in panting after the streams of water. Thus does the Hart pant after the water-brooks, and thus did David’s soul, thus does every devout soul pant after the living God; and thus ardently. Religion is no matter of indifference as vain man would imagine. It is superior ri τεχνάς, as he said of love. It requires the very flower & vigour of the spirit, the strength and finews of the soul, the prime and top of affection; it is no empty wish, nor languishing endeavour, no still born prayer, nor abortive resolution will serve the turne. He that’s but almost a Christian shall but almost be saved, and that will be the very Emphasi of salvation, to have been within a step to heaven. But there is a grace, a panting grace, we know the name of it, and that’s all, ’tis called zeal, a flaming edge of affection, and the ruddy complexion of the soul; which argues it found, and shews it lovely. This is that, that makes a Christian an holy parke, a sonne of the coal, even of the burning coal, that was fetched from the Altar. Nay, we need not go so low as this, a zealous Christian is an incarnate Seraphim, what should I say more; he’s just of his Saviour’s complexion, white and ruddy, the fairest of ten thousand. This was that, that set a lustre upon those shining Rubies; that adorn’d the Noble Army of Martyrs, purpuratus martyrum exercitus; And indeed they were in a better sense than ever it was meant of Antipater. ἵππος ἀνθρώπων, ’tis true indeed, their soul was athirst even for the living God.
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God, they entered into heaven panting, and there they rested themselves to all eternity. \(\text{\textit{ubi sunt sabbati telis}}\). There remains therefore a rest, a sabbatism, unto the people of God. And yet there are a generation in the world that are all for a competency in goodness, and are afraid of too much holiness; mediocrity, even here is golden, a \textit{Laodicean} temper shall go under the name of moderation, and a reeling neutrality shall be still prudence and discretion, what needs this breathing and panting? this forwardness and eagerness? this vehemency and violence in the way of Religion? \textit{quorum hæc perdition}? and they look upon such expressions of affection as this in the Text, as upon strong \textit{Hyperbole's}, or pretty rhetorical flourishes. \textit{Jeremi} surely was strangely melancholy, when he with his head a fountain, that he might weep day and night; and \(\text{\textit{tueur est multum}}\) in the Spoule in the \textit{Canticles}, to be sick of love. Thus do's the serpent hisse at the ways of godliness, and thus do's the \textit{serpens} and argue. But go vain man, look upon the panting Hart, wonder why it breathes so strongly after the streams of water; bid it pant moderately after the water-brooks and when thy empty breath can abate its fervency, then, and not till then, may hardly then, wonder at the strength of a Christian's desire after communion with his God: for as the Hart pants after the water-brooks, so panteth his soul after his God, so strongly.

2. \textit{So panteth my soul after thee, O God! so unsatisfiably; And that in a double sense.}

1. \(\text{\textit{Tis satisfied with nothing else.}}\) 2. \(\text{\textit{Tis not satisfied with a little of this.}}\)

1. Nothing can fill the weary and thirsty Hart, but the streams of water, and nothing can content the panting soul, but the fruition of his God: God never rested till he made man, and man never rests till he enjoys his God. He has a soul within him of a vast capacity; and nothing can fill it to the brim, but he that's fullness it self. Desire is \textit{biatus voluntatis}, and such as nothing but happiness can fill it: that indeed is (as he says) \textit{Mors desiderii, silentium appetitus, clausurum cupiditatis, modestia ambitiosus, quoddam satiis.}

Nature hath taught us all to pant after a \textit{sumnum bonum}; And 'tis the voice put into every one's mouth, \textit{Who will show us any good?} indeed, 'tis the errand for which we are sent into the world.
world, to finde out happinesse, and yet we seek it so, as if we were loth to find it. Τοῦτον δὲ πολλοὶ μακαρικύριον τίποτε λοιπόν, οὐ μενοὶ τὰς ἐπιστί τις ποικillion χρησεῖν ταῦτα. τίποτε δὲ παντες δύας ταῦτα τεομίσθης, ως Λυκιας follows the metaphor most elegantly. And happinesse may well have that inscription, which Plutarch tells us, was upon the temple of Isis. των Εύηρης τινος ζωνος δεσμας θεομίσθης. We knock at every creatures door, but ther's nothing within, no killing entertainment for the soul; no creature can bid it welcome. Would you know what they all amount to? if you'll believe Solomons reckoning the very summa totalis, it, vanity of vanitie, all is vanity and vexation of spirit. Vexation is the very quintessence of the creature, and all that can possibly be extracted out of it. Now if vanity can satisifie, or if vexation can give content, if you can gather grapes of thornes, or figs of thistles, go on then to dote upon the creatures, and to be enamour'd with a shadow of perishing beauty. The Prophet says, thats all the creatures they are but as the drop of a bucket; when the water's empty'd out of a bucket, perhaps there's a drop stays still behind, a weak drop, which recollecting all its forces, yet has not strength enough to fall. And will such a drop (think you) satisifie a panting heart? The creatures are weigh'd in the ballance of the Sanctuary; and they are found to be lighter than the dust of the ballance, and this will inflame the thirst, rather than quench it. To speak in the Epigrammatics language, they are ιδαν και μικρα, meer nothing. And surely man's the vainest of all the rest, the index of all the volumes of vanity; that by sinne has subjected the creatures unto the bondage, under which they groan, and waite to be delivered, and yet dreams of distilling I know not what felicity out of them, so that (methinks) it was a notable expression of him, that styl'd the Orators very ambitious of empty applause τερεσθενην, we may surely translate it thrice miserable. And η is one of the Encomiums that Eunapius gave of Longinus, το μπαδεμων η τε ελησθε. And as for that supposed being and excellency, which we fancy in the creatures, 'tis really to be found after a far more pure and eminent manner in God himself. The load-stone can't draw the iron when the diamond's in presence, and shall earthly vanities draw the soul, when the pearle of price is in presence? Dulcis ex ipso fonte bibuntur aqua. Surely, that's no panting soul, that forsakes the
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fountain of living waters; and digs to it selfe broken and empty cisterns that will hold no water. The hart pants unsatisfisably after the water-brooks, and the soul as unsatisfisably after communion with its God, 'tis satisfied with nothing else. But,

2. 'Tis not satisfied with a little of this, not a drop or a taste will suffice the thirsty heart, it does not come like Canis ad Nilum, a lap and away, a drop can no more quench its thirst, than it could cool Divi's his tongue, though indeed he begg'd for no more. That short sweetness and brief refreshment, which is shut up in a drop, does but bespeak a stronger panting after waters of life, Quo plus sunt potes, plus sitiuntur aequae. Bonum, as suis diffusivum in respect of others, so suis multiplicativum even in that Subject where it is: when it has once engag'd it self with the soul, and wonne upon its affections, when the soul begins to eye the beauty of it.

When the understanding once sees it, O how sweetly, how presently does the will embrace it? and it becomes the well-beloved of the soul. O how does it enlarge it self, for the entertainment of it? And how does it delight to expatiate in so choice a happiness. He that has tasted but a little of God's goodness, thinks he never has enough of it, to be sure, he can never have too much; ther's no fear of surfeiting upon happiness. 'Tis true, the least glimps of God's favourable presence is enough to support and cherish the soul, but 'tis not enough to satisfy the soul; O how pleasant is it to see Christ flourishing through the lattices, and yet the soul will never leave longing till she see him face to face. Ther's sweetness indeed in a cluster of Canaan, but yet such as sets the teeth on edge for more. The thirsty hart pants דוד "A דוד, and the Christian after fullness of communion with his God: Dulcissimo Deo totus immergi cupidit & inviscerari, as Carthusian speaks; So panteth my soul after thee, O God! so unsatisfisably. But,

3. So panteth my soul after thee O God! so uncessantly until it be satisfied. The thirsty hart never leaves panting while it has any being, delay here does but whet desire, and give it time for stronger
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And what else is a Christian's whole life, but a continued anhelation after his God? and though this may seem very wearisome and tedious, to be always a panting; yet the Christian's soul findes far more incomparable sweetness. For, solid and saucy joy, beaten joy, like beaten gold, so much importeth he findes more of this in the very panting after his God, than any worldling can, when with the greatest complacency he takes his fill of the choicest delights, and when he enjoys the smiles and blandishment of fortune, his so much adored Deity.

And this is that which notably differences a Christian from an hypocrite; will an hypocrite pray always? lays Job, or will he pant always? no, he keeps the rule, Si ter pulsatis, by no means knock at heaven too often. What nothing but breathing after the water-brooks? better take up some muddy contentment by the way, and fee if that will quench his thirst. Indeed he ne're tasted the sweetness of the fountaine, no wonder that he so easily parts with it. His strongest panting was but ἅδεν προδιώκεσα the Moste sublime fayre of passion, from inflammata: the notion was meerly violent, and therefore not likely to last long. He thinks the Greek Epigram speaks to him.

The κόρος κλαίτως; The painter's eye steals a little beauty from the face, and perhaps his hand makes restitution, restoring it again in the picture; and this is all you can look for of him; nae 'tis well if he performe so much; as for the expression of vitals, or the representation of essentials, tis ultra pinceillum, so that he must let this alone for ever. The most accomplish hypocrite, the cunningest painter of Religion that ever was, in the finest and freakest contours the κόρος κλαίτως, he does but steal a forme of godliness, the Apostle has some such phrase, Ιησους κοσμική λογική. He can't reach to the vitals of Religion, nor expresse the essentials of holiness, sincerety can't be painted, they deny the power of it; and 'tis just with God, Θεος ἀναστήσας θᾶς, as they can't express the life of a Christian, so they should not taste the joy of a Christian; no stranger intermeddles with his joy; As no man can paint the essence of a thing, so no man can paint...
paint the sweeteness of a thing. Who ever could paint the sweet
ness of the honey combe? The joyes of an hypocrite as they are
groundlesse and imaginary, so like his services, they are vanish-
ing and tranitory. But a Christian as hee's always breathing
after his God, so hee's always drawing sweetnesse from him.
And here 'twere easie to shew, how in every condition the soul
breathes after its God, when it sees the vanity of the most foun-
rishing condition, it pants after fulnesse in its God; when it sees
the vexation of a cloudy condition, it pants after contentment
only to be found in its God. But I shall instance only in these
two, as having some nearer acquaintance with the rest, the
strong pantings of a tempted soul, and the secret pantings of a
languishing and a deserted soul. And

1. In temptations the soul pants after God. They that are
skilful in those terms, tell us, that an Hart is properly a fagge
which has escaped a King in hunting; And there are some such
Christians, that have escaped the Prince of the aire (that Nimrod,
the mighty hunter) and all his fiery darts. God he has set his
bowe in the clouds as a token of a peace and reconciliation (the
rain-bow, the face of Peace's coat;) And the devil he must set
his bowe in the clouds too; in the troubled and cloudy spirit, and
there are arrows in the hand of the mighty-- ἱερὰ σημεῖα,
άσπιδος ἡμῶν. And how shall the soul escape these fiery
darts, but by panting after its God as the only place of refuge,
a strong tower and a rock of defence, and by breathing after Hea-
ven, as a place where 'tis sure to be free from them? μὴ τυχόνους
στραταί, ἵνα γίνῃς ὁ παντοκράτωρ, as he said to the Comedy.
A crowned Christian is Υἱὸς θεοῦ, and Satan's fiery darts can by no means reach Heaven. And the soul pants,

Arisi O Lord, and save me. O my God, from the mouth of the Lion
that's ready to devour me, lest he tear my soul and rend it to pieces,
while there is none to deliver. Lo, the enemy has bent his bowe, and
made ready his arrow upon the firing, that he might secretly shoot at
the upright in heart; But compass me, O God, with thy favour as
with a shield; keep me as the apple of thine eye, and hide me under the
covert of thy wings; Deliver me from my strong enemy, and from
him that bites me, for he is too strong for me. O send me help from
thy Sanctuary, and strengthen me out of a soul and thus when with
slue recumbency it leans upon its God, it has leisure then with
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an holy triumph to out-brave the Enemy: And as for thee that wouldst make a partition between me and my God, see if thou canst tear me from the bleeding wounds of my dying Saviour; rend me (if thou knowest how) from the bowels, the tenderest bowels of God's dearest compassion: See if the gates of Hell can prevail against the Rock of Eternity. If thou, O God, be with us, if the God of Jacob be our Refuge, we will not fear what all the powers of darkness can do against us: \textit{in te credimus. We are more than conquerors.} These are the strong pantings of a tempted soul.

217. In deserts, even then the soul pants after its God; \textit{εὔσπιρτ} αὐτοῦ τελέοντος τοῦ Ἰσραήλ, when the soul is ready to perish in the dark, it pants after the water brooks, and can meet with nothing but waters of Marah and Meribah; God dips his pen in gall, and writes bitter things against it. \textit{εὐσπίρτ} ἀπὸ τοῦ νησίου, the soul is athirst, and like its Saviour, it can have nothing but Gall and Vinegar to drink, yet still it pants after its God. Tis under a Cloud indeed, but even those Clouds shall drop faines, they shall drop upon the dwellings of the Wilderness, and the barren soul shall rejoice; like John the Baptist, it feeds upon honey in the desert, not μίαν ἐδύσα, wilde honey, such as is the Worldlings joy; but honey out of the Rock, upon the tip of the Rod, like Jonathan, to open the eye, and to refresh the heart. A soul in a Deserion is as it were a soul in a Consumption, & one only taste of Gods sweetest love in Jesus Christ, is a sure Restorative for such a languishing soul. Now in the greatest Eclipse of God's favour, in the total Eclipse, when there is not so much as a secret light; yet there's strong influence; nay, stronger then at another time; for his strength is proportion'd to our weakness; And they are Paul's own words, \textit{When I am weak, then I am strong.} And even now there is \textit{σπίρτω} πους, as Homer calls those sparkles that seemed to be buried in the ashes; and a Christian in time may \textit{ἐν θυμῷ τῷ δόπει} ὁ ἔφι, nay there is \textit{σπίρτω} πους, too, \textit{Light is sown to the righteous; there's a door of Hope open'd in the Valley of Acher; and now the soul pants after God, as a Father of Mercies, and a God of Consolations. A God of Consolation? what higher, what sweeter strain? All the Balm of Gilead seems to be wrapt up in this Expression. A God of Consolation; that's one, who in the strangest exigencies, and straitest repug-}
nances, when comforts fail, can create new comforts; for that's to be a God of Consolation; Creation is his property, can raise them out of the barren womb of nothing, for that's Creation; can do it with a word, for Omnipotency useth to put it self to no greater expences: Imperatoris brevis est: the very commanding word, Let there be light, in such a soul, is enough to make it more glorious than the Empyrean Heaven. And now the soul pants thus, as you may hear David panting almost in every Psalm: How long wilt thou forget me O Lord, for ever? And how long wilt thou hide thy face from me? Hath the Lord forgotten to be gracious? And hath He in anger shut up his tender mercies? Is the Hand of Omnipotency abbreviated, that it cannot help; and His Arm shortened, that it cannot save? Or is His Mercy clean gone for ever, and does His Promise fail for evermore? Weeping hath endured for a Night, why comes not Joy in the Morning? When wilt thou satisfy the longing soul, and fill the thirsty with thy goodness? When wilt thou lead me into thy green Pastures, and refresh my soul with sweetness? When, O when shall I enjoy an Ordinance in its orient lustre, in its heavenly beauty, in its full and purest sweetness? When, O blessed Saviour! wilt thou become the Lilly of the Valleys? the Beauty and the Ornament of the humble soul? And when shall these Valleys stand so thick of corn, as that they may laugh and sing? And then it breaks it self into some such Expression, as that of a sweet finger in our Israel: Ab my dear God, though I be clean forgot; Let me not love thee, if I love thee not. These are the secret pantings of a languishing soul.

Thus you see how the soul pants after its God, even as the Harts and Hinds after the Water brooks. We are to discover in the next place, what manner of Communion with its God it is, that the soul thus pants after; and that either immediate Communion with him here in his Ordinances, or immediate Communion with him hereafter in glory. And;

First, it strongly desires acquaintance with him here in his Ordinances. Chrysostom's very Rhetorical upon the Text, and tells us, how that David, like a Lover in absence, he must express affection: As they have their dainty sighs, and passionate complaints; their loving exclamations, and sundry discoveries of affection; they can meet with never a Tree, but in the bark of it they
The panting Soul.

they must engrave the name of their Darling: And twine upon every opportunity, as the Moralist speaks; "Twill twine upon the breast of all the men in the world; Look upon David, now a banish'd man, and fled from the presence of Saul, and see how he behaves himself: not like Themistocles or Camillus, or some of those brave banish'd Worthies. He does not complain of the ungratefulness of his Country, the malice of his Adversaries, and his own unhappy Success; No, instead of murmuring, he falls a panting, and that only after his God. He's banish'd from the Sanctuary, the Palace of God's nearest presence, and chiefeft residence, he can't enjoy the beauty of holiness, and all other places seem to him but as the Tents of Keder. He's banish'd from the Temple, and he thinks himself banish'd from his God, as 'tis in the following words, O when shall I come and appear before the face of God? The whole stream of Expositors run this way, that 'tis meant of his strong longing to visit the Temple, and those amiable Courts of his God, with which his soul was so much taken; and so 'tis equivalent to that in the 63. Ps. My soul thirsteth for thee, to see thy glory and thy power, so as I have seen it in the Sanctuary, there to appear before the face of God. In the Ordinances exist Dei facies, as Calvin speaks, and the Gospel, in 2 Cor. 4. 6. is call'd προσώπων Ἰησοῦ Χριστοῦ, as suppose a Glas ( 'tis one of our own Divines Illustrations) when a man hath lookt into it, should keep a permanent and unvanishing facies of his face, though he himself towards were absent, we might well say there were the face of such a man. The Gospel is such a Glas, representing Christ unto us, 'tis αἱμάρασμα καὶ φάντασμα, that I may borrow that Expression in the Hebrewes, so that when we shall come to see him προσώπων προς προσώπων in Heaven, we may be able to say, Surely this is the very Saviour that was described to me in the Gospel, sic ille manus, sic ora ferebat. God has made himself very conspicuous in his own Ordinances.

No doubt, but that even now God was a little Sanctuary unto
to David, and he had a private Oratory in his own breast, where he could mentally retire, and shut up his thoughts and affections in that inferior Closet, and yet he pants after the publick worship of his God. Musing in Confort is sweetest: And some have took it for mysterious in nature, and one of its Magnalia, that affections are wrought upon in publick more strongly than in private. The Ordinances, these the water-brooks David’s heart pants after. But now, in another case, the superficies, the surface of it soon passes away, and is practical Popery to rest in an Opus operatum. You may hear David panting in another place, O who will give me no drink of the water of the Well of Bethlehem? It was not the outward water that he so much long’d for. You see when that was brought him by the hazard of men’s lives, it was but water spilt upon the ground: No, it was a Saviour to be born in Bethlehem that his soul thirsted after: O who will give me to drink of the water of the Well of Bethlehem? Thou hast open’d thy mouth wide (O blessed Prophet); and thy Saviour hath fill’d it; thou hast tasted of the water which he hath given thee to drink, and thou shalt never thirst any more: but it is a Well of water springing up in thee to eternal life. A soul breathes after an Ordinance, as an opportunity of having freer intercourse with its God, to have an heavenly tinture upon it, to breathe in a sweet Aire, to be steep’d in a Divine Nature, to have some foretastes and prelubes of happiness, a prepossession of heaven, and some dawning of glory. And then it enjoys it in its orient lustre, in its heavenly beauty, in its full and purest sweetness, when it meets with its God there, and increaseth its acquaintance with him. And would you see how the soul thus breathes after its God in every Ordinance.

1. In the Word, there it desires the αληθευς, as the Apostle speaks. Homer tells us of a People, that be terms πραγματευομαι; and Eustathius there tells us, that the same were wont to be called ονεοφρος, both names very well agree to them, that desire this sincere milk of the Word that they may grow thereby. Faith pants after a promise, a breath of consolation.
The Panting Soul.

The soul lies panting at the Pool of Bethesda, and waits for the stirring of the waters.

2. *Baptism*, that's a water-brook, the infants soul pants after; for even that's envenomed with a Serpent. There are Errata's in these Carnea Eucbeiridia, though they be the fairest Copies of innocency they are now extant. Indeed many of the fathers apply this text to Baptism: and Aquinas quotes it out of Jerome, that these verses were wont to be sung at those solemn times, when Baptism was publickly celebrated.

3. As for the Sacrament of the Lord's Supper; why there are mellita flumina, streaming brooks of butter and honey, as Job speaks; and O how welcome is the panting soul hither! God has sent a Messenger to invite him. O! every one that thirsteth, let him come and drink freely; Drink; yea, drink abundantly. O Beloved! 'Tis most true here that which Trismegistus feign'd, God sets a great Cup full of Celestial Liquor, with this Proclamation, *βασανο ἐρίττων* Up soul, and drench thyself in this Cup of the Spirit; *Calix eburne oes*, as the force of the Original is in *Psal. 23.* we render it, The Cup overflows. Here if ever the soul is comforted with Flagons, and Christ's love is ἐνίου, sweeter than wine.

4. What should I tell you; nay, how can I tell you the strong pantings of the soul in Prayer? The Apostle calls them, *Rom. 8. 26.* παραμένει ἀλάγος, groans unutterable, when the soul becomes, as the Syriack Idiom calls the thuribulum, domus aromatum, breathing up sweet odours unto the Throne of Grace, and Heaven it self is thus perfum'd; *Domus orationis, is Domus aromatum.* In all these you see how the soul breathes after Communion with its God, mediate Communion with him here. But

2dly, It pants after immediate Communion with him in glory, and the following words will well bear this sense, though not to properly and genuine, *Oh when shall I appear before the face of God in glory.* Thus Paul pants, *I desire to be dissolved*, and to be with Christ. Thus the soul pants in the Revelation, *Come Lord Jesus, come quickly.* *Hic potissimus, ilic deglutimus*: Here we sip of the water of life, but there we shall drink it up, though there be Eternity to the bottom: Here we are sons of hope and that's a panting grace: *Spes indeed is aurora gaudii & matutina laetitia*, early joy: but when grace shall be ripen'd into glory,
glory, then hope shall be swallowed up in fruition; And thus we (as in 2 Cor. 3. 18.) with open face εἰς ἡπείρους δέξασθαι. You see that ἐκκυψαί here denotes a clear Vision, whereas quite contrary in 1 Cor. 13. to see ἐν ἀντίθεσις, is to see ἐν διψαμμάτι, we see in a Glass darkly. A learned Critick hath well observed, that the Hebrew יְנֵס includes both, for it signifies Vision and Speculation: we clearly beholding the glory of God, are chang'd into the same Image from glory to glory; that's either, from his glory we become glorious, or else ἐν ἀντίθεσις, that's from grace to glory; for grace is glory in the bud, as glory is grace at the full. Surely glory is nothing else but a bright Constellation of graces; and happiness nothing but the Quintessence of holiness. And how the soul by an holy gradation ascends higher, from those first fruits and earnest-pennies of joy here, to the consideration of the fulness of glory which it expects hereafter.

When the soul shall be unclouded from the body, in what brightness shall it then appear? what? did David's soul, his panting soul, leap for joy, when he remembered thee, O Zion? O how triumphantly then does his gloried soul now sing in the new Jerusalem! Did his soul sing so sweetly in a Cage of Clay? what melody (think you) does it now make, being let loose to all eternity? Is there a deliciousness in a Cluster of Grapes, cut down in the Brook Eshcol, what look you for in the Vintage of Canaan, the Land of Promise? Is but a Prospect of that holy Land upon the top of Mount Pisgah so pleasant and delightful? Surely then their lot is fallen to them in a fair ground and they have a goodly heritage, that enjoy the sweetness of that Land that flowes with milk and honey. Has but a glimpse of God's favourable countenance, such a powerful, such a satisfying influence upon the soul? O think (if you can) how it shall be ravish'd with the fulness of the Beatific Vision! when the clarin'd soul shall drink in the beams of glory, and be fill'd with joy to the very brim. When the panting soul shall rest it self in the
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the bosome of a Saviour, and fix his eye upon the brightness of his Majest, to all Eternity, nay, when eternity shall seem too short for the beholding and admiring of such transcendent excellencies, and for the solemnizing of those heavenly Nuptials between Christ and his most beloved Spouse: where all the powers of heaven shall dance for joy, while a Comfort of Seraphims sing an Epithalamium. Beloved (saith the Apostle) now are ye the sons of God, but it appears not as yet what ye shall be. This choice Prerogative of Adoption does but shadow out your future glory, for it appears not as yet what ye shall be. Now ye are sons, but in your minority; sons, but yet insulted over by servants. Now ye are sons, but then ye shall be heirs; heirs of Glory, and co-heirs with Christ. Now ye see in a Glasi darkly, in a Riddle, and that Book which is call'd the Revelation, is most vail'd with obscurity; but then you shall see face to face, as God promises to manifest to Moses; And some think, that this place of the Aposte alludes to those very words, taken out of Num. 12.6. The Riddle of summum bonum, that hath post so many, shall then be explained, happiness shall be unmask'd, the book shall be unseal'd; the white stone shall sparkle most oriently, you shall behold with open face the glory of God, you shall know as you are known; not as if a finite Creature could comprehend an infinite Essence (as some of the School-men fondly to imagine); but the words will easily bear a double Hebraism. You shall know as you are known; that is, either you shall know as you are approved, or else you shall know as you are known; that is, you shall know as you are made to know; that is, that is written, says Beza, naberis vicyptavtov, says Heinsius; for indeed γνωρίζω, is the same with the Hebrew ידני, and if it be rendered Hellenistically, he tells us the words, will run thus, ידני הנҚ 되, ידני תואלפיאבתי ותא: I shall know, so as God is pleased to be known by me, to manifest himself unto me. O let every pious panting soul, with its apprehensions rais'd, and its affections advance, wait and long, and breath for glorious a time, when the panting soul shall become an enjoying, an embracing soul. When water-brooks shall be turn'd into rivers of pleasure, ever springing from God's right hand, who is the fountain of being, where the glorious rays that flow from the face of Christ,
Christ shall gild those pleasant and crystalline streams, and there shall be fresh and eternal ebullitions of joy, so that the pure soul may bathe itself in bliss, and be forever steeped in unexpressible, in unconceivable sweetnefs.

Mount Ebal.

Judges 5:23.

Curse ye Meroz (saith the Angel of the Lord) Curse bitterly the Inhabitants thereof, because they came not out to the help of the Lord, to the help of the Lord against the Mighty.

His Chapter is fill'd with a Triumphant Song, that was made by Deborah, that glorious Nursing-mother in Israel, after a great & famous Conquest, which God had given her and Barak over Sisera and Jabin, and all their mighty Hosts. She presently after the Victory breaks out into a Psalm of thanksgiving, she stirs up her soul to the praise of her God, & excites Barak to bear her company in this her joy: Awake Deborah, Awake, &c. Deborah in the Hebrew Language signifies a Bee; A bee by them is called בּיִי, a working, industrious Creature; and this Song may well be look'd upon as Deborah's Honey-combe, a sweet and precious Song, dropping from her gracious lips, Deborah's Honey-combe; I but withal this Bee, it has a sting, Curse ye Meroz, saith the Angel of the Lord, Curse ye bitterly, &c. These words, they are the sting of Deborah's Song which
Mount Ebal.

which strikes through all such as maintain not the cause of God against his Enemies, that come not out to the help of the Lord, to the help of the Lord against the Mighty.

If you look but upon the foregoing words, you may see there how this holy Prophet, takes an exact view of the behaviour of the several Tribes in this time of War and Commotion, when the People of Israel were now opposing the Canaanites, such Enemies as God had devoted to destruction, and had given the Israelites full Commission to destroy them. And after special notice taken, she gives just Encomiums and Commendations of all such as were forward and active in the Lord's Cause, and withal, sharp Reproofs, and cutting Reprehensions to all such as were remiss and negligent in this their duty. And first she begins with the praise of them that deserved it.

"Out of Ephraim was there a root of them against Amalek.] This Tribe sent in aid to Israel, and the root that sprang from hence against Amalek, was Deborah herself, who judged Israel, dwelling under a Palm-tree between Ramath and Bethel in Mount Ephraim, and by her Charge and Authority the War was undertaken, it was she that whetted Barak, and encouraged the Israelites against their Enemies.

After thee Benjamin, among thy People.] Against thee, O Amalek, some of this Tribe also adjoined themselves to Deborah.

Out of Machir came down Governors.] The Tribe of Manasseh branch't it fell into two noble Families, that of Machir, and the other of Jaiz; And out of Machir there came worthy men to help in the Battle.

And out of Zebulon they that handle the Pen of the Writer.] Learned men, and skilful Lawyers, such as handle the Pen, theel help't forward in the War both. (1) By their Council and Advice; and this is none of the smallest sides: One Ulysses better than many an Ajax. Or (2.) By Weapons and outward Aid; Such as were wont to handle the Pen of the Writer, they now handle the Spear of the Souldier.

And the Princes of Issachar were with Deborah,] choice and worthy ones, Heads of the People.

And Issachar,] Not only the Princes, but the rest of the Tribe.

And also Barak.] He was the Captain, chief in the War, the
primum mobile. He was sent on foot into the Valley.] He was the Leader of the Foot-men in the Valley. Thus far the commends, in the next words he reproves.

For the Divisions of Reuben there were great thoughts of heart; Why abodest thou among the Sheepfolds, to hear the blessings of the Flocks? for the divisions of Reuben there were great searchings of heart.] These were great wonderings why Reuben came not out to help their Brethren; for the divisions of Reuben, that they should hold back, and not accompany the rest of the Tribes, many searchings and enquiries why Reuben came not. This Tribe dwelt beyond Jordan in fat and goodly Pasture; and they too much minded their Cattle, and neglected the care of the Commonwealth. They were hearing the blessings of the Sheeps, and the bellowings of the Oxen, when their Brethren heard the Alarm of War, the Noise of the Trumpet, the Beating of the Drum. Why abodest thou among thy Sheepfolds? Hast thou no care of Israel's troubles, of the bleeding condition of thy Brethren? Dost thou take care of thy Sheeps, than of them? See how the fierce Enemy like a Wolf, comes to devour them, and proud Sisera is ready to tear them in pieces; wilt thou not take as much care of them, as of thy Sheeps?

Gilead abode beyond Jordan.] Both the Families of Manasseh, Machir and Jair, dwelt in Gilead, and possessed it; now the Family of Machir was commended before, so that here is meant of Jair. Or else the words are to be took thus, as an answer to Reuben, why couldst thou not come from beyond Jordan, as well as Gilead; Gilead abode beyond Jordan, and ye came, and so this tends to Gileads praise, and to Reuben's dishonour; the first sense is most genuine.

And why did Dan remain in ships?] Either 1. To shelter themselves from the Enemies; when they heard of Jabin and Sisera's coming, they slipt themselves away. Or else 2. Dan remained in ships, he minded his own business and merchandize, his traffick and commerce. And why did Dan remain in ships, when all Israel was almost suffering shipwreck?

After continued on the Sea-shore, and abode in his breaches.] The words include a double excuse which After had, why it came not to help Israel; 1. They dwelt afar off by the Sea-shore. 2. Their Towns and Cities were ruines, and not well fenc't; and there-
fore they stayed at home to defend and fortifie themselves, they abode in their breaches; but there was another breach that might have thought of, a breach of God's Law and Commandment, which enjoy'd his People's mutual love, and a joyned opposition of their Enemies.

Zebulun and Nephtali were a People that jeopard'd their lives unto the death in the high places of the Field: After a more general commendation of some Tribes, and reproves of others, the the then comes to a special Encomium of these two, as most eminent in their service, and a more stinging reproof of such as were inexcusably negligent.

Zebulun and Nephtali reproached their lives, for 'tis in fonte; they esteemed them not worth the having with Israel's ruine, they prefer'd God's cause before their lives. They reproached their lives. For it seem'd a strange thing to others, and little better than ridiculous, for a small number, a little hand full of men, to go against a vast Army, Enemies cloath'd with Terror, that might even blow them away in less than an houre: And yet they go out against Jabin and Sisera, they fear not his nine hundred Chariots of Iron. What means Sisera to brandish his glittering Sword, to bend his Bowe, and prepare his deadly Arrows? No weapon against them shall prosper. Zebulun and Nephtali, if they were less than they are, they would adventure their lives, and if they perish, they perish:

In the high places of the Field.] On Mount Tabor, where they might have a view of Sisera's Army, a terrible prospect for Zebulun and Nephtali one would have thought. And yet they march forward with an undaunted courage and resolution. Zebulun and Nephtali, more eminent in their forwardness and obedience, and to have a more singular commendation given them.

And Meroz has a more bitter curse than any of the rest. God took notice of all the others remissness, and hath left it upon Record to the view of all Posterity; I, but Meroz has a curse with a greater Emphatis.

Curse ye Meroz.] The Jewes have a Proverb, we must leap up to Mount Gerizim, but creep into Mount Ebal. You know upon Mount Gerizim, all the blessings were pronounce't by Moses, as upon Mount Ebal all the curses; So then, you may leap up to Mount Gerizim, be forward, and ready to bless; but creep into
into Mount Ebal, he flow, and unwilling to curse; but where God gives a special command to curse, there you must leap up to Mount Ebal too.

_Curse ye Meroz, saith the Angel of the Lord._ This does not come out of any revengeful thoughts, or private respect that Debora had; but she has a special command to curse them, saith the Angel of the Lord. Expositors are dubious, וישנה ירוחם; it may be rendered Nuncius Jehova, and some take it to be Barak, who call'd out (as is very like) this City to the War, but they refused to come; But whether it be meant of an Angel properly, or of any that had a Prophetical Spirit, God's Messenger, his Angel; this we are sure, the drift is to shew that this Curse comes by Divine Authority, by Heavenly Mandate, by the Disposition of the Spirit, _Curse ye Meroz, saith the Angel of the Lord._

_Curse ye bitterly._ Curse ye with Cursings: an usual Hebrew term. But how comes Meroz to have a more bitter and sharp Curse, then any of the rest that came not? This City was very near the place where the Battle was fought; it was very near Mount Tabor, the inhabitants were within the noise of the Trumpet; other Tribes had excuses, this City none. And no doubt but they were requested by Barak to help, and yet they came not out.

_Because they came not out to the help of the Lord._ Why does the Lord need any aid? And does the God of Hosts need the help of Meroz? Is the Hand of Omnipotency abbreviated, that it cannot help; or his Arm shortened, that it cannot save? Does the Mighty God call for Help, and the great Jehovah need Auxiliary Forces? What means this holy Prophetess, when she says, and repeats this, _They came not out to the help of the Lord._

_God_
God needs not the help of men, he can save his People miraculously, he did so here; *The Stars fought in their Courses against Sisera.* He can raise a glorious Army of Stars, and can order them as he pleases; they shall all keep their Ranks, they fight in their Courses against Sisera. How did the Stars fight against him?

Their beams and influences were their weapons; they wrought impressions in the Aire, and rais’d Meteors, Rain, Hail, Lightning, Thunder; The Stars, like bright and eminent Commanders, lead under them an Army of Meteors; their train’d Souldiers, they set them into their several postures, like the Centurion, they say to one, Go, and he goeth; and to another, Come, and he cometh. If they bid the Clouds discharge, they instantly dart out lightning flashes, and present a Volley of Thunder-claps; They’ll try what they can do with proud Sisera: And if Israel be too weak for them, the Host of Heaven shall fight against them; *The Stars fought in their Courses against Sisera.* I, but all this is no thanks to Meron; nay, it rather aggravates their sin, and so embitters their curse; Shall inanimate Creatures more sympathize with Israel, than their Fellow-brethren? Shall the Stars fight in their Courses, and shall not Meron stir a foot to help them? And the River Kishon sweeps them away (as dung) that ancient River, the River Kishon, now swelling by reason of the excess of Rain, and drowning many of the Canaanites, as the Egyptians were once drowned in the Red Sea; they sink like lead in the mighty waters. Stars and Rivers fight for them, but Meron will not help them.

Against the mighty, Jabin and Sisera, potent, puissant Enemies. The Church of God has had always mighty Opposers, great Enemies; Satan, the Prince of the Aire, Anti-Christ and his Forces. These, and many such like observations lie scattered in the words, and might be gathered out of them; but we will unite them all in this one truth, which is directly aimed at, and intended in them.

Dost. Every Christian should be of a publick Spirit; he is bound under pain of a bitter curse (as much as in him lies) to promote the cause of God, and to help Israel, to help the Church of God against its mighty Enemies.

Wee! branch it into these two particulars.

1. 'Tis
1. 'Tis a thing full of Reason and Equity, that every one that professes himself an Israelite, should help Israel, that Christians should be of a publick spirit; it is but just that Mercy should aid Israel.

2. How every one may help the Lord against the Mighty, and stand for the peace of Sion; by what means they may do this.

(1.) A Christian should be of a publick and enlarged spirit, not seeking only himself, and his own ends, with a narrow and contracted heart; but he should seek the glory of God, and the good of Sion, of his Church and People.

1. It is the very nature of goodness to diffuse itself abroad in a spreading and liberal manner; for it doth not thus lose any thing, but augments, and increases its being, by communicating it itself.

2. You may see some prints and footsteps of this in Nature, some obscure Representations of this Truth there. The Sun, it does not monopolize its beams, and engross its light; but scatters them abroad, gilds the whole World with them; it shines more for others, than itself, it is a publick light.

Look on a Fountain, it does not bind in its streams, seal up itself, and enclose its waters, but spends itself with a continual bubbling forth; it streameth forth in a fluent, liberal, and communicative manner; it is a publick spring.

Nay, natural bodies will part with their own properties, leave their motions; nay, cross their own inclinations for a general good. The Air, a light and nimble body, that mounts upwards, and does naturally ascend; yet for an universal good, rather than there shall be a breach and rupture in nature, a vacuum, it will descend for the stopping of that hiatus. In the body of man, the inferior Members will venture themselves for the good of the whole; the hand will be cut off, and lose its own being, rather than the head shall be endanger'd; you see some shadows of this truth in Nature.

3. And the weak and glimmering light of Nature shews thus much, that a man is not born for himself alone; he is a sociable Creature, and sent into the world for the good of others. The voice of an Heathen, a mans Country, and his Friend, and others challenge great part of him. It is a miserable servile, to make his own self the centre of all his actions.

4. Con.
4. Consider, that every man's private welfare is included in the publick. The welfare of Meroz depended upon Israel's safety; what would have become of Meroz, if the rest of their fellow-brethren had perished? So that it was a part of great folly in Meroz, not to come out to the help of Israel. When the disease seizes upon a vital part, as the head, or the heart, or the like, so as to endanger the whole, then every member is in danger, though for the present they may be free from pain. The well-being of every private man, depends on the publick good. A single drop is soon dry'd up, and consum'd; 1, but a drop in the Ocean, when 'tis united to a multitude of other drops, 'tis there more safe; and a drop by itself is weak, and can make no resistance; 1, but a drop in the Ocean is terrible. Men have a more safe, and a more honourable being, as join'd to the whole, than taken single by themselves. A single drop can do nothing; but a multitude of drops join'd together, will make a stream, and carry all before them. A single bean is obscure; but in the Sun, the centre of rays, meeting in the publick point, they are glorious.

And these Arguments may prevail with you as men, living in common society; but then as Christians

1. Consider, That God's children have been always of this disposition, of publick spirits, seeking the glory of God, and the good of Zion. Exod. 32. 32. If not, blot me I pray thee out of thy Book. Moses out of a pang of vehement zeal, would part with his own happiness, rather than Israel should perish; if it would make more for the glory of God, he would content to be dam'd, or at least to have the beams of God's favourable presence withdrawn from him. Rom. 9. 3. 'I could wish, that my soul were accursed from Christ (or separated) for my Brethren, my kinsmen, according to the flesh, for the Jews, Israelites; which is meant of the pæna damnii.' I could be content to have the face of Christ hid from me for my Brethren's sake, as God's face was once hid from Christ upon the Cross; My God, my God, why hast thou forsaken me? A most strong affection and zeal for the publick good. Paul knew what the face of Christ was; how glorious a sight it was, to see God face to face: And he knew what answer God had given to Moses too; Him that slew, him will I blot out of my Book. And yet out of a most ardent desire of the salvation of the Jews, he will part with the face of Christ, so they may be saved.
What should I tell you of Uriah that famous Souldier, his brave and heroical Resolution; how he would take no complacency in outward things? And mark his Reason, 2 Sam. 11. 11. The Ark, and Israel, and Judah abide in Tents, and my Lord Joab, and the servants of my Lord are encamped in the open Fields; as if he should say, What shall the Ark be in danger, and shall Uriah be secure? Or shall my Lord Joab be more forward than I am in Israel's cause? As thou livest, and as thy soul livest, I will not do this thing: He raps out an Oath like a Souldier, which he might have well spar'd; but yet he shews a most generous and publick spirit; and this was no small aggravation of Davids sin.

137. Psalm; See how the Psalmist, and the rest of Gods People behave themselves. By the Rivers of Babylon, we sat down and wept, when we remembered thee, O Sion! We hanged our harps upon the Willows in the midst thereof; If I forget thee, Jerusalem, let my right hand forget her cunning. David had a most delicate touch upon the Harp, a soft and silken touch; he could still Saul's evil Spirit with his Musick, but if I forget thee, Jerusalem, let my right hand forget her cunning.

And when did Jeremy make his Lamentation, that whole Book of mourning; but when the glory of Sion was laid in the dust; when Jerusalem, the Lady of Nations was made desolate; Gods People have been always of publick spirits, and have sympathiz'd with the Church.

II. That you may follow so good example; think whose cause it is; the cause of Israel, is the cause of God; to the help of the Lord, &c. Can you have a better cause? the good of the Church, and the glory of God are knit together by an act of Gods gracious will. So that he that seeks the good of the Church, does in the same act seek the glory of God. And he that helps not Israel, comes not out to the help of the Lord. Now you are bound to maintain the cause of God, and to help the Lord.

I. By many and several Engagements; as Creatures at his beck, he has a Sovereignty and Dominion over you. Not to obey the great God, is to deny his Supremacy. You are bound in a way of thankfulness, to stand for him and his cause, by those sweet mercies, those precious pledges of his love, which he every moment heaps upon you: by those many blessings that come
swimming to you in the blood of a Saviour.

2. By many Promises, Vowes, Protestations, Your first and Original Vow in Baptism, obliges you to maintain the Cause of God, and of his Church, against all the Enemies thereof. And you have often repeated this Vow, & seal'd it again in the Lords Supper; for you know that's a sealing up of the Covenant; Now What's the Covenant but this, That he shall be your God, and you shall be his People?

3. Certainty to prosper, it is the Cause of God. A Christian is of the surest Side, of the winning Side. There's none but has a mind to prosper, then pray for the peace of Jerusalem, they shall prosper that love thee. There's none can eclipse the glory of God, it's beyond the limited power of a Creature, to dim the lustre of his Crown; God will maintain his own Cause, or else he should lose of his Glory; his mighty Arm will get himself the Victory. Christ is the Captain of his Church, and he is the chiefest of ten thousand (the Ensign-bearer.) And this is comfort enough for a Christian, the Enemies must conquer Christ before they can overcome his Church. Christ the head of the Church is impregnable. This is the second ground why Christians must stand for the Cause of the Church, because it's the Cause of God, to which they are bound. (1.) By Engagements, many and great. (2.) By Vows. (3.) Encouraged with certainty of success.

II. A Christian is bound to be of a publick Spirit, by virtue of the Communion of Saints. Every Christian is a Member of Christ's Mystical Body, and so must take care for the good of the whole. He that is united to Christ, the Head, must be knit also to the other Members; He that does not sympathize with the Church, is not of the Body: He that can hear of the breaches of Sion, and the decayes of Jerusalem; He that can see the Ayles of God's eye, pierce, through, & not be affected with it, will ye call such Members of Christ's Body? He that is not truly affected with the bleeding condition of Christians, when they are in distress does virtually, and in effect, deny this Article of his Creed, The Communion of Saints.

IV. It is against the Mighty: Christians had need have publick Spirits, because they have publick Enemies; the Devil, a publick
lick Enemy; Antichrist, a publick Enemy: They are private enough in respect of their malice and subtlety; but publick in force and opposition. As there is the Paw of the Lion for strength, so there is the Head of the Serpent for wisdom; but yet the Head of the Serpent is broken, their wisdom insatiable: He that is in Heaven, can counterplot them, and laugh them to scorn; But yet thus much you may learn of the Enemies of the Church, to study the publick good: They seek the ruine of the whole, and why should not you seek the welfare of the whole? If they be so sedulous and industrious, so forward and active in a bad cause, will you be negligent and remiss in the best cause, in the cause of God, in the helping of the Lord? All that they do, they'll tell you 'tis for the Catholick cause, they are for the publick. What won't a Jesuite do for the Catholick cause: He'll compass Sea and Land to gain one Proswelze. They do publick mischief, and have a malignant and venemous influence into all places where they come; and why should not Christians do as publick service for God, as they do for the Devil? Come out therefore against the Mighty to the help of the Lord. That which was Meroz; his excuse perhaps, because the Canaanites were mighty ones, therefore they durst not come out against them; this God makes the very aggravation of their sin; for if the Enemies were mighty, Israel had more need of their help and aid, Curse ye Meroz, saith the Angel of the Lord, &c. And Meroz might have considered, that as there are mighty Enemies, so there is a mighty God too, an Almighty God, that can crush proud Sisera, and dash in pieces the strongest Enemy. And now by this time you have seen that 'tis but fit and equal for a Christian to be of a publick spirit, to come out to the help of the Lord.

(2.) The manner how every Christian may promote the publick good. And here by way of premiss:

1. It must be in a lawful and warrantable way. They that come out to help the Lord, must help him in his own ways, such ways as his Word allows, or else, they do not help the Lord, but offend the Lord in breaking his Commandments; Job 13. 7. Will you speak wickedly for God, and talk deceitfully for him? Does God's glory depend upon man's fin? Does he allow any man to sin for the advancing of his glory? Nay, does he not forbid it, and detest it?
Mount Ebal.

Is a clear and undeniable truth of the Apostle; You must not do evil, that good may come of it. A speech of one of the Ancients, You must not tell the least lie, if you could save the whole Church by it. To the right conducting of an action, besides the intention of an end truly, there must be also the choice of just and direct means for the accomplishing of it.

2. In a prudent and orderly way. They that come out to the help of the Lord, must keep their Ranks; the Stars fought in their Courses against Sisera. Christians must keep their several Stations; if there be confusion, you can't tell a Canaanite from an Israelite, a Friend from a Foe. Let every Christian that studies the publick good, keep his own place; the Magistrate his, the Ministers theirs, and the People also theirs. And now there are some ways very good and warrantable, by which Christians may come out to the help of the Lord, and to the aiding of Israel.

(1.) By Prayer. To be sure this is a lawful means; I, and 'tis a prevalent means too, and has great influence upon the publick good; Exod. 17. 11. When Moses held up his hand, then Israel prevailed. 'Tis a special benefit that Christians have by the communion of Saints, the prayers one of another. There's a flock of prayers the Church has, and the weakest Christian has a share in it. Thou hast the benefit of many Christians prayers, whose face thou never sawest, whom thou never heard'st of; perhaps he lives in America, or some remote corner of the world; but where er he be, thou hast the benefit of his prayer, as a Member of the mystical body. For there's no prayer put up to God for his Church, but it includes every particular Member of the Church in it; so that Prayer does wonderfully promote the publick good.

Pray for the peace of Jerusalem, pray for it, that's the way to have it. And many an one that can use no other means, yet may use this; many a weak and aged and sickly one, unfit for War, and yet powerful in prayer. And these weapons of our warfare, they are not carnal, but mighty You can't encounter an Enemy; I, but you may thus wrestle with the Almighty. You can't batter down a strong Hold; but yet ye can besiege the Throne of Grace with concentrated abilities. You are not fit to be let in a Watch-tower, to spy out the approach of an Enemy;
but yet you may watch unto Prayer. And this is a great advantage that Christians have over their Enemies; the Enemy knows not how to pray; they know how to curse, and swear, and blaspheme the name of God; but they know not how to pray. Or if they do pray, and tell their prayers with their heads, that they may know the number of them; yet their prayers is turn'd into sin. The prayer of the wicked is an abomination. Let them cry a loud to their Idols, and see if they will hear them if they can't look that God should hear them: For, if I regard iniquity in my heart, the Lord will not hear my prayer. Other let Christians know their own happiness, and make use of this spiritual weapon of Prayer, that opposes the Enemy, more than all other weapons whatsoever. Let them brandish the glittering sword, &c.

And this is the chief use you are to make of all the News you hear to know how to order your prayers accordingly. No question more ordinary in men's mouths than what News? And I find no fault with the question, it is good and fitting: But News are not to be enquired after only for the satisfying of men's minds and curiosity; as the Athenians spent all their time in enquiring for some News: But this is the main end of it, to know how to send up your Prayers for the good of the Church; and your praises for such mercies as God bestows upon it. All News heard by a publick spirit, will stir up Prayer or Thanksgiving. This is the use you are to make of News; if sad News of the Churches Misery and Desolation, then send up more fervent Prayers, that God would repair the breaches of it, and settle it in a flourishing condition; if welcome News, then praise God for his free goodness, and desire him to perfect the great work which he has begun. This is one special means to promote the publick good, the prayer of the righteous. And God always when he intends any great mercy, he pours upon his people a spirit of prayer, he stirs up their hearts in this way, he opens their mouth wide, before he fills it.

(2.) Self-Reformation. This has great influence upon the publick good. And how can you expect a publick and glorious Reformation, unless first you reform in private? Look upon the
grievances of your own soul; hearken unto those many Petitions that are put up to you by the Ministers; who beseech you to be reconcil'd unto God. Every sin adds to wrath; it provokes God, pulls down his Judgments, and ripens a Nation for destruction, and has a malignant and venomous influence upon the whole. So then the turning from sin, and reforming your wayes, is the means to divert judgments, to bring down mercies, and bring down publick good. If there were more private Reformations in mens spirits; there is no doubt, but God will bless the public Reformation. Sin puts more Rubs in the way, than any enemy or opposer whatsoever. This is the great Mountain that hinders the going up of the Temple; if this one were but took away, all other would quickly become a plain. They are very injurious to the publick good, that go on in a course of sinning, against so gracious a God, that does such great things for us. One sinner destroys much good, as the wise man speaks.

(3.) United spirits, and a sweet Harmony of affections graciously conforing together, would help forward the cause of Israel, and peace amongst Christians themselves; found very harshly, for the divisions of Reuben, there were great thoughts of heart. What is there can give greater advantage to an enemy than to see Israelites fall out amongst themselves? You may learn more wisdom of them that are wiser in their Generation, than the children of light; what a strict union to confedracy have they among themselves? Gezel, and Ammon, and Amalek, and the Philistines, with them that dwell at Tyre. These Scales of Leviathan (as that in Job is usually allegoriz'd) are shut together as with a close Seal. And if they should be at variance and discord among themselves, yet they have a sure way of Reconciliation, by a joynt opposition to the Godly. Ephraim against Manasseh, and Manasseh against Ephraim, both against Judah. Herod and Pilate made friends in crucifying Christ. If wicked men can agree in opposing of goodness, why should not Christians in helping forward goodness?

All ye that come out to the help of the Lord, to the help of the Lord against the Mighty, come with united hearts, and agreeing spirits. Why should there be strife between you, seeing yee are Brethren?

And
And then consider, What will not united Forces do, when you shall join to the work of the Lord with one consent, with one shoulder? What is it that this union won’t bring to pass? It will strike terror into the Churches Enemies, & strengthen the hearts of Friends; It will mightily promote the publick good, and tend to the glory of Jerusalem. If men would but lay out themselves and their several gifts and abilities in one general aim, for the advantage of their Maker, and good of their Fellow-servants; what glorious times should we then see?

(4) I might add, that, with outward aid too, you are bound to promote the publick good; with liberal contribution to relieve the necessity of the Christians, as the Church of Macedonia gave above her abilities. And also such as by Authority shall be sent forth against the Popish Rebels, they are to fight with courage and alacrity, for this for the Cause of God; They come out to the help of the Lord, to the battle of the Lord against the Mighty.

And now for a word of Application.

It is for the justification of most men, that mind not at all the publick good: How do they think to avoid the curse of Meroz, seeing they come not out to the help of the Lord, &c? There is a principle of corrupt self-love in men, that makes them of narrow and contracted spirits; all their aims are for themselves, and their own ends; they do not mind the good of the Church. If they hear but of a worldly loss, some Ship cast away, and their Estate be weaken’d, this will pierce and affect their spirits; it will sad and darken their joy: But they can hear of ruins of the Church, the breaches of Zion; that the Church has many Roulings and Commotions, and not be wrought upon, not be much mov’d with it. Men are more affected with their own private good, than with the publick; and more mov’d with private miseries, than publick. If they themselves be in the least danger, or some of their near friends, then you shall have mourning, and sighing, and lamentation. But if the Church lie a bleeding, the Saints (those precious ones) be kill’d all the day long, and accounted as Sheep for the slaughter; they can be merry enough for all this. How many are there that have not shed a tear for Ireland! That have not spent a sigh for them, nor put up a prayer for
for them! God he has a Bottle for your tears, and he knows how many you have put into it; I am sure it will hold a greater many more than you have shed. I speak not so much for outward weeping, there's many perhaps can't shed a tear upon any occasion: But I call for a spirit of mourning, a sympathizing spirit; a spirit took up with the publick good, as its best employment. O how many are there, that this bitter curse of Meroz will fall heavy upon! And upon your days of humiliation, be sure to humble yourselves for this; your want of a publick spirit, your not praying for the peace of Jerusalem. How do you know, but that if you had sent up more prayers to Heaven, God might have freed the distressed Christians by this time? As they are guilty of the Christians blood in an high degree, that shed it in a most inhumane manner; so I know not, how they can excuse themselves from some guilt of it, that do not help them by prayers and endeavours, as much as in them lies.

2. It is against all such as are in a kind of indifferency and neutrality; they neither are for one, nor other. What is this but the very same case with Meroz? Meroz did not fight against Israel, it did not fight for the Canaanites; no, but it did not come out to the help of Israel, and therefore it has this bitter curse: Vain men that think to content themselves with this, that they do no hurt; but every man that does not good, does hurt, he must do either one or other; the soul is not idle, it is either doing good or evil.

Suppose that a man did no hurt, yet this is not enough, unless he does good too; for there are sins of omission, as well as of commission. Not nothing of publick good, is a publick hurt.

3. by way of Gradation, a minori ad majus. If there be such a bitter curse upon Meroz for their negligence, and remissness in duty, for not coming out against the Mighty, what severe judgments and dregs of wrath shall be pour'd out upon all them that come out against the Lord, that are against the publick good, that with ill to Zion, that would fain see her in the dust, that hate and persecute Christians, that oppose the power of Religion, and the life of the Gospel, that are in the very gall of bitterness? All the curses that are written, and not written, shall flame against them, and the vials of Gords fiercest wrath shall be emptied.
employed upon them. *Meroz's curse is bitter;* but in respect of theirs, sweet and easie.

Bless God for men of publick spirits; for Zerubbabels and

Joshua's, such as are building God a Temple; Pray God to increase the number of publick spirits, such as may come out to the help of the Lord. As there's great and bitter curse laid upon Meroz, for being negligent in the cause of God, so there are choice and eminent blessings for such as are forward and active in it. God will abundantly recompence all the labour of love, which any shall shew for his Name; their labour shall not be in vain in the Lord.
Sane:

Especially

For great diligence to

The life of a Chri-

tian had liberty

In former times,

been fully treat-

ner be more wel-

and uncertainty:

when
when all other things are in a doubtful and wavering condition, then to make our Calling and Election sure, to set up a spiritual Militia, and to put the soul in a posture of defence, in such an heavenly preparation, as it may be fit to meet with all conditions; He shall not be afraid of evil tidings, his heart is fixed, trusting in God: He is just like the Philosopher's good man, *rectus et quadratus*, four-square, that can him where you will, like a Dyke, he stands always sure and square; He's built upon the same foundation that the whole Church of God is; He's built upon a Rock, and though the waves dash, and the winds rise, though the storms encrease, and the floods beat in, yet the house stands; the foundation is sure, He's built upon a Rock, and the Gates of Hell shall not prevail against it. It's make him a Pillar in the temple of my God, as Christ promises to the Church of Philadelphia; even like one of those Pillars in Solomon's Temple; the name of the one was Jachin, and of the other Boaz; nothing but stability and strength, as the words imply; Christian Assurance fortifies the soul, and prepares it against all conditions.

Now, as for the drift of our Apostle in this Chapter, 'twas to persuade the Christian Churches of Pontus, Galatia, Cappadocia, Asia, Bithynia, to whom he wrote, that they would be fruitful and abundant in the graces of God, that they would grow in grace, and add grace to grace; and to increase in them all, till they came to a full and perfect stature in Christ. For he that lacks these (with the Apostle) is blind, and cannot see afar off, he is pore-blind, and cannot see so far as Heaven, and heavenly things: And then he is forgetful too of the very first Principles and Rudiments of Grace; he forgets that he was purged from his former sins in the Laver of Regeneration, in Baptism, when he first entered into Covenant with God.

Therefore do ye rather give diligence to make your Calling, &c. You that have a spiritual eye, and an enlightened soul; and can discern the things of God; and you that are mindful of the Covenant made with him, do you, Brethren, give, &c. for this if anything, will make you fruitful in the works of Grace; for by these you must maintain your Assurance; these are the fruits and evidences of your salvation; the fruits of the Spirit, and the first fruits of eternal life. Christians that make their Calling and Election sure, will, and must be fruitful in good works. The Papists inter-
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pose am' zardu ilex in this Verse; and Bozzy sayes indeed that he found it in two Ancient Copies; but though it be left out in the letter, yet we include it in the sense; good reason to leave it out in the Text, because all the Greek Copies do two only excepted; but yet we take it in, in the interpretation; & freely acknowledge that no Christian can be assurance of his Salvation, who is not fruitful and abundant in good works, as Pule & Farewrights do very well satisfy the Rheims's Translation.

In the words you have (1.) An usual Compellation, Brethren.
(2.) An Apostolical Exhortation, and that to a double Duty, one subordinate to another.

The (1.) and principal in intention, To make your Calling and Election sure. The (2.) (which is a means to the former) To give diligence. And if you look upon the first again, you shall find in it, (1.) A propriety, Your Calling and Election. (2.) A method and order, first your Calling, and then your Election.

As for two of the particulars, we'll but point at them, because they are not so properly intended in the words. For,

The Compellation is frequent and obvious in every Epistle, and shows,

1. An Apostolical Suada, by which they were wont to wind and intimate themselves into the affections of the people, to ingratiate themselves with them; so affection does strongly engage the judgment. And all Rhetorick is little enough to win hearts, and prevail upon some mens spirits,

2. An Apostolical meekness; Peter a Star of the first magnitude, yet calls the lesser Soporades his Brethren; a glorious and eminent Christian, a tall Cedar in Lebanon, yet acknowledges the meanest and lowest Christians his Brethren. He learnt this of his Lord and Master, who was not ashamed to call them Brethren; And if all the Disciple be above his Lord? 'Twere well if the Pope, who will needs be Saint Peters Successor, would follow him in this. And who art thou, O profane Ismael, that scoffst at the children of the Promise, under this very name and notion of Brethren!

And then as for the Propriety, study the word your Calling and Election.
we shall gather but a Cluster at a time, and press it in the Application.

A Christian may be assured of his Salvation, for Saint Peter would never exhort them to give diligence for an impossibility, for that which could not be obtained. We'll move this in order, and shew,

1. What Assurance is.
2. Arguments for Assurance.
3. The manner how Christians are assure'd.
4. The special times of Assurance.
5. Make Application.

1. And here first, what Assurance is.

*Tis a reflex act of the soul, by which a Christian clearly sees, that he is for the present in the state of grace, and so an heir apparent to glory; or in the words of the Text, by which he knows his Calling and Election.

*Tis a reflex act, and so

1. Assurance is situated in the souls most noble, most closeted, most private, and most spiritual operation.

(1.) Reflex acts are the most noble and most royal operations the most rational and judicious acts of a most intelligent Spirit. Reason is now in its exaltation, it sits upon the Throne, and exercises a Judge-like power; all the faculties of the soul must appear before its Tribunal, and give up a strict account, ἢ ὑπὲρ τὴν ἀποκάλυψιν, καὶ ἀρχαια, καὶ μὲν ἡ ἐκκλησία τυφλος, as the Pythagoreans were wont to pose and catechize themselves; your inferior sensitive creatures can go poring on upon a present object, and blunder on in a direct way, but are far enough from any reflex acts; although some talk of reflexiveness in sense too (as to see that they see, or the like) but 'tis a fancy of their own; Sensitive Creatures could never reach so high as a reflex act; and indeed sensual men know not what belong unto it; but the reasonable soul can retire into it, feel, and take a view and survey of its own actings.

(2.) It is the most secret and retir'd operation, the soul withdraws, and bids the body farewell, and even here becomes an anima separata; it retires into its Closet, and bolts its self up, where none can peep in, none can eavesdrop it.

(3.) The most refin'd and spiritual working of all, this is most abstracted
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abstructed from matter. The soul here does not commerce with outward dro/off objects, but looks upon it self, fixes its eye upon its own face. This is the most spiritual employment of the soul, which does most strongly argue its immortality, and shews it to be a spark of Divinity: How does the prime and fountain Being spend all Eternity, but in looking upon his own transcendent and glorious Essence? in viewing the bright Constellation of his Attributes, and seeing some shadowy and languishing Representations of himself in the glass of the Creatures? 'Tis one of the chiefest works of a Christian, to reflect upon himself, *Vita est in se reflexio,* as the grave Moralist Seneca speaks. The Prodigall came to himself, when he came to reflex act. So 1 Kings. 5. 4.7. When they shall turn to their own hearts, &c.

II. But yet this working of the soul is but weak and transient, 'tis fleeting and defunctory, it quickly vanishes; which shews as great disorder and irregularity in the Spirit, that is, that which is the noblest and most proper operation, that borders upon Divinity, men are least vers'd in it. How rare is it for men to reflect upon their own conditions, to enter into an exact trial and examination of their own ways? *Radius reflexus languet,* as the Opticks speak; the beam begins to be weary, and is ready to faint: it gives a weak and languishing Representation; its true intellectual beams too.*radius reflexus languet.* O how quickly are men weary of serious thoughts and considerations? They look upon them as melancholy interruptions, *turbida intervalla.* You had need of good Arguments to persuade men to entertain a serious thought; outward objects, these divert the mind, and take it off from its greatest work. As a man that sees his natural face in a glass (as St. James speaks) goes by way, and presently forgets what manner of man he was. The soul scarce knows its own visage, it looks abroad, and is a stranger to it self. Many a mans soul has scarce look'd upon it self all his life time.

All, it consists in a reflex act. (1 Job. 2. 3. *προσματης ἐστι ημῶν*) and so differs from faith; it is one thing to believe, and another thing to know that I believe. Our Divines go somewhat too far, (Cab. Perkins, &c.) when they put all justifying faith in a full perswation. *Habbes lays,* 'tis when they deal with the Papists, who put it in a bare assent; but (methinks) they should rather be more wary.
wary there; lest they give the enemy too much advantage. I rather think, that being men eminently pious, it was as they found it in their own souls; but all are not strong in Christ. Assurance is the top and triumph of faith; faith, that's our victory, by which we overcome the world; but Assurance, that's our triumph, by which we say, we are more than conquerors. This is the very lustre and eminency of faith. Faith that's the root, Assurance is the top branch, the flourishing of Faith, Faith with a gloss upon it. Justifying Faith, that does not only dwell in the understanding, in nudo sensu; but requires an act of the will too, which must embrace a promise; indeed it calls for an act reflecting from the whole soul, which must receive Christ, offered unto it; but now Assurance consists only in the mind, and so there you have the difference between Faith of Adherence, and Faith of Assurance. The first is an act of the whole soul, the latter is a work of the mind only; it is senso quadam spirituali, whereby we know and perceive that we believe. And when I say every Believer may be assured of his salvation; I don't say that every Believer is assured of it; no, every one is to labour for it, to give diligence, as our Apostle speaks; but every one has not yet obtained it: Assurance is not of the essence of a Christian; a man may be a true child of God, and certainly saved, though he have not Assurance; he can have little sweetness and comfort without it, little joy and peace; but yet he may be in a safe, though not in a fast condition. 'Tis required to the be no effect, not to the effect of a Believer.

1. For the promise is made to the direct act, and not to the reflex. Believe, and thou shalt be saved, that's the voice of the Gospel; not, know that thou dost believe. Now there's many a weak Christian that has Faith, and yet does not know that he has it; Faith, like a grain of mustard seed, is hid for a while; but it has a vigorous and operative spirit, and will work out, in time, and spread itself into goodly branches: The least degree of Faith, if it be true, brings salvation, but it does not bring Assurance.

2. Many true Christians are in a state of dejection, all their light is eclipsed; their joy and comfort is put out. Nay, they look upon God as an Enemy; they are so far from being afraid of their salvation, as that they verily think themselves in a
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loft condition, and yet all this while are in a true state of grace. Their condition is cloudy and dark, and very uncomfortable for the present, but yet 'tis safe; they are true Believers, and yet far enough from assurance. An excellent place in Isaiah for this, Isa. 50. 10. Who is among you that feareth the Lord that walketh in darkness, and hath not light? let him trust in the Name of the Lord, and stay upon his God; some may truly fear God, and yet walk in darkness, and have no light, nor the least glimpse of Assurance, no beam of God's favourable countenance, yet let him trust in the Lord, and stay himself upon his God. He may do this, though he has no light; he may multiply direct acts, though he has no reflex acts. And here he may lay all the stress of his salvation, lean upon the grace of God in Christ, and with a sweet recumbency rest himself upon his God.

And this Consideration may strengthen many a bruised Reed, and revive many a drooping Spirit, who for the present do not know that they believe, their case may be good for all this. Thou mayst be a true Believer, though thou art but a weak Believer; nay, though thou think thyself no Believer; I do not speak this, that any should rest in this condition; no, this were against the Text; All must give diligence to make their Calling and Election sure; And a Christian can have little or no quiet, till he attain to Assurance.

And thus you have seen the Nature of Assurance; we shall in the next place prove, That a Christian may be assured of his salvation.

1. Ab esse ad posse. Many a Christian has been, and is assured of his salvation. Scarce any eminent Christian in the whole Book of God, but has set his seal to this truth, by his own particular experience. This is so clear, as the adversaries themselves cannot deny, but that many choice ones have had a full and satisfying light springing in upon their soul; and clearing their eternal condition to them. But they say 'tis by way of extraordinary Revelation, a special Privilege vouchsafed to some few of God's choicest Worthies by a rare indulgence. But this is spoken gratis, and is contrary to the present experience of many thousands of Christians; 1 John 5. 13. The very drift of St. John's Epistle is, that Christians might have Assurance. And besides, those mediums by which Christians attain to Assurance, are common to all: O A
All of them have the Spirit dwelling in them; all have the fruits of the Spirit, and a sweet testimony of their own spirits; though some have it in a weak measure, & cannot reach to a Plerophory; all come not to this full Assurance; but yet these are the usual ways by which men attain to it, which have nothing in them of extraordinary Revelation; they are via Regia, and yet via trita too. Add to this the scope of the Text; St. Peter exhorts all to give diligence to make their Calling and Election sure, which, to what purpose were it, if it came only by special and extraordinary Revelation, which does not depend upon their diligence?

2. Search into the Nature of Faith itself, and you will see that it does much tend to Assurance, and has some vicinity with it. There’s a double ass of Faith, as the most acute Amos observes, (1.) The alius primus, by which I believe in Christ for the Remission of my sins, and justifying of my person, which is properly justifying faith. (2.) Alius ex-fide emanans, by which I believe that my sins are remitted, which does necessarily presuppose the former ass; for thou hast no more reason to believe that thy sins are remitted, than any other, till thou hast first received Christ for the Remission of thy sins. And this is contain’d in the Article of the Creed, I believe the remission of sins; not only in general, for this the Devils believe, and yet tremble; but the Christian peculiarizes it, and draws sweetness out of it, I believe the forgiveness of my sins. And of this latter ass is meant, that fidelis certus esse potest certitudine fidei de Remissione peccatorum, Rom. 5. 1. Being justified by Faith, ideoque, ideoque, ut homo sit certus de his quorum habet fidem, certus est se habere, nam haec ratione fidei est, ut homo sit certus de his quorum habet fidem. Faith does of its own accord raise and advance it self to Assurance, and that by reason of the applying and appropriating virtue which is in it; it is Faith’s Idiom, My Lord, and my God; by a sweet Monopoly it engrosses all to its self; and yet leaves enough for others. Now a man that strongly grasps a Jewel in his hand, knows that he has it; the hand of Faith lays hold on Christ, and knows that it receives him; so the want of Assurance in a Believer, does meerly flow from the weakness of Faith; for though it be true, that to believe, and to know that I believe,
believe, be two distinct A&Es; yet this you must know & observe, that the strength and clearness of a direct A&E, will necessarily infer a reflex A&E. Those truths which I do clearly and evidently know, I also know that I know them. And that which I strongly believe, I know that I believe it: so the want of Assurance comes from the imbecility of Faith. And the Papists that place Faith only in a mere assent, may well deny Assurance; for they take away that clasping and closing power by which it should unite itself with its object.

3. From the Nature of the Promises; for this is the drift of the Promises (as 'tis Heb. 6. 18.) That the Heirs of Promise might have strong Consolation: Now a Believer can have but weak and unstable comfort without Assurance. What if all the Clusters of Canaan were laid on an heap? What if all the Cordials of the Gospel were strain’d into one Cup? were the soul any thing the better if it must only Tantalize, see them, and want them? What sweetness can a Christian draw from a Promise, till he knows that it belongs unto him? Will this enrich a man, to know that there are Pearls and Diamonds in the World? Will this satisfy a fainting Israelite, to know that there is a Canaan, a Land that flowes with milk and honey, although (it may be) he shall ne’re come neer’t? Nay, is it not a greater sting and vexation for the soul to think, I know there are pure fountains and pleasant streams, but yet I may die with thirst? there are spiritual dainties, and precious delicacies, but I am not sure to have one taste of them; many a Promise looks with a pleasant and propitious eye, but 'tis not fixt upon my soul; so that take away a Christian's interest and propriety in a Promise, and what becomes of his Consolation? God has given his Word, his Oath, his Seal, his Earnest, and all to this very end, that a poor Christian may be assur'd of his salvation, that he might have strong and vigorous consolation; so that to deny him this, is to annihilate the Word of God, to frustrate the Oath of God, to evacuate the Seal of God, & as much as in them lies, to make him lose his Earnest, and to leave the soul in an intricate and perplex'd condition.

4. From the Nature of Christian hope: There's a vast difference between the Moralist's hope, & that which is the Theological grace, & yet this is scarce took notice of; they require these three ingredients into the object of hope; that it must be (1)bo-
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num.(2.) futurum,(3.) incertum, but Christian hope is certain and infallible, it looks upon good as to come, and as certain to come, indeed 'tis nothing but as it were, as Clem. Alex., elegantly, blood running in the veins of Faith; if Hope expire, Faith will presently bleed to death. That good which Faith sees, Hope waits for, Faith eyes it as present, but yet at a distance, and Hope carries for it till it come. Christian Hope is nothing but a waiting and expectation of a certain good; you have a pregnant Text for this in Hebr. 6, 19. Which Hope we have as an Anchor of the soul both sure and steadfast. Hope were but a poor Anchor if it should leave the soul to the courtesie of a Wave, to the clemency of a Rock, to the dispoling of a Storm. Hope were but a weak Anchor, if it should let the soul be lost with uncertainties, if it should leave it in danger of shipwreck; but this Anchor is áσφάλς to μεθολου, and it pierces within the vail, it will be sure to have fast hold, it will fix upon heaven itself, upon the sanctum sanctorum. See another, Rom. 5, 2. οπως ἐπετεῦχαν ἐκ νεκρῶν; Now that's a poor glory to triumph in uncertainties, to triumph before the Victory, little cause of joy and exultation, till the soul be provided for Eternity. I can tell you the very possibility of being damn'd, is enough to extinguish joy; so that till the soul come to be in a safe condition, safe for all Eternity; and till it know it self to be in this safe condition, 'tis so far from being joyful, as that it cannot tell how to be quiet. A probable hope will bear up and support the soul, a door of hope in the Valley of Achor; but it will not quiet and satisfy the soul. The least dawning of hope in the initials of grace, does mightily cherish and encourage the soul. O how pleasant are the eye lids of the Morning! how welcome is the day-break after a dark & disconsolate Night! Nay, the very possibility of being saved, was that which first drew us all to look after Heaven; the very Consideration, that there was Balm in Gilead; But the weary soul will ne'er rest here; the Dove will ne'er take this for an Ark; No, the beams of God's love will shine out stronger and brighter upon the soul, and ripen his hope into Assurance. Christian hope, when 'tis in its full vigour, is all one with Assurance. 5, 5. διὰ αἰώνιον, but if hope could be frustrated, it then might make ashamed; disappointment would cause a blush; hope deferred, will make the heart sick, and uncertain hope will scarce make the soul well; a Christian hope
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is not like that of Pandora, which may flie out of the box, and bid the soul farewell; no, 'twill ne'er vanish, till it be swallowed up in fruition. The hope of the Hypocrite, 'tis as the righteousness, like the morning-dew, but the hope of a Christian 'tis like the morning light, the least beam of it shall commence into a compleat Sun-shine, 'tis Aurora australis, and it shall shine out brighter and brighter till perfect day. We shall further clear this truth, if you consider the manner how Christians are assured of their salvation, the third thing we propounded.

1. By the graces of God which are in them, those precious seeds of immortality, and the prints of the Spirit, by which they are sealed to the day of redemption. Grace is the Spirit's stamp by which it marks the soul for his own; the first-fruit of the Spirit, the least grace, if true and sincere, is sufficient to salvation; and therefore the sense of the least grace is sufficient to assurance.

But how shall the soul know that it has these graces in truth and not in shadow and colour only? how shall it be certain that these are not counterfeit and painted?

There might be given many signs and characters of true grace, that it must flow from a principle of sincerity, from a principle of love, that it must be conformable to the grace of Christ; but all this will not satisfy, for the soul will still question, how shall I know that my graces are such? so then that which we must ultimately resolve it into, is, that in Rom. 8:16. For in the mouth of two or three witnesses every thing shall be established. Now we have here two Witnesses, omni exceptione majores, we have a-doubtless Testimony, a twin Testimony. The same Spirit beareth witness with our Spirits that we are the sons of God; αὐτοί μελοῦσιν, he confirms what the other says; both the witnesses do fully agree, and make up one entrie testimony, the soul may say here, as Paul, Rom. 9:1. I speak the truth, I lie not, my conscience bearing me witness by the Holy Ghost.

The whole work of Assurance is summed up in this practical syllogism, Whosoever believes shall be saved; but I believe, and so shall certainly be saved. The Assumption is put out of doubt.

1. Conscience comes in with a full testimony: And if natural Conscience be a thousand Witnesses, then sure an enlightened and sanctified Conscience, can be no less than ten thousand;
1 John 3. 10. He that believeth, *hath a Witness in himself*, a Certificate in his own breast, *vivat* *sine doute*: for as the same Apostle, 1 John 3. 2. Beloved, if our heart condemn us not, then have we confidence towards God, *apud eum*, here is the same with Conscience; for the Hebrews have no other word for Conscience, but *אָדָם*. So then, if our heart acquit us, *ἐλευθερώσει*, we have as much liberty as we can desire. It fears not now the edge of the Law, nor the fiery darts of Satan; it doth not stagger with sense of its own weakness and unworthiness; but comes with confidence to the Throne of grace.

Jer. 17. 9. *Supplantavit eum Cor pre omnibus*, so *Arias Montanus*, *לְזָהָן*, or inscrutabile, desperabile, so Hierom and our Translation, desperately wicked; *his properly insanabile*. Some think Paul alludes to this place, and does explain it in Rom. 2. 5. *καὶ ὁ εὐφροσύνης ὑπάρχει γιὰ τοὺς ταπεινοὺς*. The Seventy read the words, *לְזָהָן*, and translate it accordingly.

Sol. 1. 1. Now as for the mind of the place; I find Expositors of great name and worth, understanding it of the unregenerate heart: of the heart of man that is in the state of corrupt nature, of whom "is said, that All the imaginations of the thoughts of man's heart, are altogether evil continually."

Sol. 2. 2. The drift of the Text is, to shew the deceitfulness of men's hearts in respect of others, for "is brought in by way of Objection." The Jews they are cunning and subtle, and can delude the Prophets, and so think to evade the Curse. No; but I the Lord search the hearts; I have a fair window, an open prospect into the most reserved Spirit; "is as clear as Chrystal to my eye."

Sol. 3. 3. Yet "is true, that the most sincere heart is very deceitful, the heart of a David, of a man after God's own heart, is full of windings and turnings, and many deviations, such secret passages as himself knows not of. For who hath known the error of his ways? No man yet had such a piercing insight into his own soul, as to be acquainted with every motion of it. None can so anatome his own spirit, that it shall be * νευτὸν ἐν τῇ ἐνέργεια*, so as every vein and nerve, and muscle shall be obvious and apparent to his eye. But what does this hinder, but that the general frame and bent of the Spirit, the byas and inclination of the soul may be clearly known? The soul knows which way its faculties stream with most vehemency. Conscience cannot be brib'd, "will give
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give in true judgement, especially an illighned Conscience. There's none, but if he search and examine his own soul in a strict and impartial manner, may know whether he be sincere and cordial or no. There's none but may know the general frame & temper of his spirit, 1 Cor. 2.11. Who knows the things of a man, but the spirit of a man that is in him? The Testimony of Conscience is certain and infallible. Many a wicked man by this is assured, that for the present he is in a miserable and damnable condition; he knows certainly that as yet he is out of the Covenant; and hence many times there are lightning flashes of terror from in his face, the very sparks of hell compass him about. Does not thy Conscience often tell thee, O profane wretch, that as yet thou art a Child of wrath, and galloping to Damnation with a full Carriere? why then may not the heart of a Christian tell him as certainly, that he is a child of God by Adoption, and an Heir of Promise? nay, speak, O Christian, where are thou art, and speak aloud, that we may hear thee; does not thine own soul tell thee that thou art in a sure and happy condition? So sure as nothing shall be able to separate thee from the love of God in Christ Jesus our Lord. Why are Christians so often enjoyn'd to try their own hearts, to search their spirits, if that after all their diligence they can't tell what to think of them? All uses of Examination were vain and frivolous, which yet are the very life and spirits of preaching. And Amos tells us of a disserption, which Christians have, by which they can discern true grace from counterfeit. There are certain miracles, by which they may distinguish them, and judge of them in themselves, though not in others certainly.

If all thus by the Testimony of Conscience may know their own frame of spirit, whether they be upright or no; why then are not all true Christians assured of their salvation? what have they not their consciences and hearts about them?

1. Many are not sufficiently acquainted with their own spirits, they do not keep a strict watch over themselves, they are not vert in their own hearts; they don't try and search their ways, they have riches and a treasure, and do not know it.

2. It is in so great and weighty a matter: Eternity does so amaze and swallow up the thoughts, as that they are ready to tremble, where they are certain and secure; A man on the top of
a tower knows that he is safe enough, and yet when he looks
down he is afraid of falling.

3 Conscience sometimes gives a dark and cloudy testimony,
when 'tis disquieted and charg'd with new guilt, the soul can't
to clearly reade its evidences. And then it begins to question its
condition. It may be it has dealt hypocritically in some one par-
ticular; and now it begins to question all its sincerity.

We do not say then that Conscience does always give a clear
and full Testimony, but sometimes it does, and that with absolute
certainty.

2. Now comes in the second witness, and the great and su-
preme testimony of the Spirit himself: witnessing with our Spirits
that we are the Sons of God, Rom. 8. 16. we render it, the same
Spirit, but in the fountain it is the Spirit is self, nouτα εὐνο-
μη, but εὐνομισμα, not only the gifts and graces of the Spirit,
but the Spirit itself.

This Testimony seems to be coincident with the other, for a
man can't tell his own sincerity; 'tis the Spirit that must reveal a
man to himself; The soul can't see its own face unless the Spirit
unmask it; The Spirit is more present and conversant with the
soul, than the soul is with itself. He does not only know our
hearts, but he is greater than our hearts, and knows all things.

We'll easily grant, that to the least motion in spirituals, there is
necessarily required the concurrence of the Holy Ghost; but
withal, we say that there's a mighty difference between the
working of the Spirit, and the Testimony of the Spirit. There's a
powerful & efficacious work of the Spirit, when faith is wrought
in the soul: but yet there is not the Testimony of the Spirit, for
every believer has not presently the Seale set to him; so that
though the Testimony of our own spirit cannot be without the
help and influence of the Spirit, yet 'tis clearly distinct from the
Testimony of the Spirit; for here the Spirit does enable the soul
to see its graces by a present light, by the soul's light; But when
it comes with a Testimony, then it brings a new light of its own,
and leads the soul some auxiliary Beams, for the more clear and
full revealing of it; so that you see according to that plain text
in the Rom. There are two distinct Testimonies, the Spirit witnes-
sing with our spirits; And St. John is most explicit, beloved, if our
hearts condemn us not, then have we confidence towards God. Now
the Testimony of the Spirit is,

1.)A
2. A clear Testimony, a full and satisfying light springs in upon the soul, scatters all clouds, all doubts and questions; 'tis as evident as any demonstration; 1 John 3:24. By this we know that he dwells in us, by the Spirit which he hath given us. Christ when he went to heaven, he left the Comforter, not only to the Church in general, but to every particular soul that believes, to print his love upon the soul, ἐν τῷ Κυρίῳ μαρτυρίῳ οὐκ ὀπειράσθης αὐτῷ μὴ ἴδῃς ἀπεργυσμένην, ἐν αὐγής, ἐν ὑπεράγωγος; &c. Chrysost. If a Creature, though never so glittering, should tell men so, there might still be some hesitancy; but the Spirit witnesses. The secret and inward Testimony of the Spirit is as strong and efficacious; nay, more powerful than if 'twere with an outward voice. If an Angel from heaven were sent on purpose to a Christian by Christ himself; Go tell him that I love him; that I shed my blood for him, &c. 'twere not so certain.

2. A sure Testimony, for 'tis the witness of the Spirit, who can neither deceive, nor be deceived, μαρτυρίος ἐν ὑπεράγωγος, ἐν αὐγής, sufficientissimum Testimonium, as Cajetan.
He can't deceive, for he is Truth itself.

1. He can't be deceived, for he is all Eye. Omniscience it self, And he does ἐπιστῆναι τὰ βαθύν ἀπὸ τοῦ Θεοῦ, he dwells in the breast and bosome of God; he is fully acquainted with the minde of God, and he reveals it to the soul. The Papists make the Spirits Testimony to bring but a conjectural certainty. But the most renowned Perkins answers them, (1) That 'tis such a certainty as makes them Cry Abba Father! not only think so, and speak so, but with all courage, confidence, intention of Spirit, Cry Abba Father. (2) It is opposed to the Spirit of bondage, and therefore takes away doubtings and tremblings. (3.) The very end why the Holy Ghost comes to the soul, is to make all sure, and therefore is called a seal and an earnest. God has given us the earnest of the Spirit, and he will not lose his earnest. Now he assures the soul.

1. By a powerful Application of the promise, for as faith does appropriate the Promise on our part, so the Spirit applies it on God's part. As Satan that lying Spirit, casts in doubts and fears, and tremblings, and working upon the remainder of corruption, plots against the peace and well-being of the soul; so this holy Spirit, by the comforting, working upon that Principle of grace,
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grace, which he himself hath planted in the heart of a Christian, do's study and contrive the welfare of a Believer. And as the Spirit of bondage do's strongly apply wrath and the curse, so this sweet Spirit of Adoption applies grace and mercy. The Spirit of bondage strikes terror into the soul, by a mighty Application of wrath; this curse flames against thee; this threatening is not off against thee; these vials of wrath are prepar'd for thy soul. So the Spirit of Adoption do's set on strong and vigorous apprehensions of mercy; this pearl of price, 'tis to enrich thee; these Evangelical cordials are to revive thee; this balm in Gilead is prepar'd for thy soul. The Spirit of Adoption speaks love and peace & pardon; & that by particular Application of the Promise to us; As when the Promise of remission of sins, and life everlasting by Christ is generally propounded in the Ministry of the Word; the holy Ghost do's particularly apply it to the heart of such a one, and does seal up the Promise to the soul; That when Faith says, this Promise is mine, this belongs to me; the Spirit do's strongly apply it, this is thine indeed; and this does belong to thee; These are the secret ἵστασις, the whisperings and breathings of the holy Spirit, the secret אָסֶפֶן by which it converges with the soul; The Spirit of God has free and often entercourse with a believing spirit. And this is far enough from any vain Enthusiasme, any extraordinary Revelation; 'tis no imaginary thing, but such as many a soul is acquainted with, and has tasted of.

2. By a bright irradiation beaming out upon the soul, and clearing its evidences, discovering its graces, and showing them to be true and genuine; not only by giving the soul a spirit of discerning, (for that we referred to the former Testimony;) but the Spirit brings in its own light, and makes those graces, which were visible before, more eminently conspicuous. The Spirit of a man, was the Candle of the Lord, (as the wise man speaks,) which gave a weaker and dimmer light, but yet such as was enough to manifest the Object; but now there are glorious Sun-beams come rushing in upon the spirit, the Spirit shines in the soul with healing under his wings. The graces of the Spirit these flow like a pure and Crystalline stream; and the light of the Spirit shines out upon them, and gilds the water. See a plain Text for this, 1 Cor. 2. 12, We have received the Spirit which is of God, that we
might know the things which were freely given us of God: Light sets a
glofe upon all the world, and this spiritual light gives a lusifre
and oriency to graces: it puts a beauty upon them, such as the
soul is much taken with. We have received an heavenly light,
that we may see heavenly things: Now thou knowesty thy Faith
to be lively, and thy repentance to be found; thy Sorrow to be
ingenious, and thy Obedience sincere; thy love to be unfeign'd,
and thy fear to be filial; for the Spirit has set his seal to all thy
graces, and has acknowledged them for his own.

O but many have thought they have had the Spirit, when they
had it not; and the Devil, that foule spirit, can transforme him-
selE into an Angel of light.

But 1. One man's self-deceit does not prejudice another's
certainty. What if one man flatters himself in a false light, and
please himself in a mere shadow of Assurance; must all men
needs follow his example? A man that is in a dream, thinks him-
self awake, when he is not: I, but (I hope) for all this, a man
that is awake, may certainly know, that he is so. Many a traveller
has thought himself in the right way, when he has been out of it,
and yet this does not hinder, but that he, that is well acquainted
with the road, may know that he is in his way. What if one man
take Copper for Gold, must all men do so too? One man's folly
and vanity does not at all hinder another's Assurance.

2. The Spirit comes with a convincing Beam; Light shines both
it self and other things too; the Sun by its glorious beams does
paraphrase and comment upon its own glittering Essence; and
the Spirit displays himself to the soul, and gives a full manifesta-
tion of his own presence. The soul knows the aspect of the Spi-
rit, better then we do the face of a friend. The light of a pres-
sumptuous wretch, is like a blazing Comet; and does but portend
his ruine: it carries a venomous and malignant influence in it; and
the light of an hypocrite is but a flash, and coruscation, very
brief and transient. A man may sooner take a glow-worm for
the Sun, than an experienced Christian can take a false delusion
for the light of the Spirit.

3. There is a twin light springing from the word and the Spirit.
Try the spirit; To the Law, and to the Testimony: if they speak not
according to this rule, it is because there is no morning in them.
The Scripture was all endued by the Spirit, and the Spirit can-
not contradict himself: You do but grieve the spirit, (whoeré you are) that pretend to any Revelation, that agrees not with the Word; Nay, the spirit has revealed his whole minde in the Word, and will give no other Revelation, any otherwise than we have spoken of. And whoever it is that Rebels against the light of the Word, he shall never have the light of the Spirit whilst thou dost not follow the directing light of the spirit, thou shalt never have the quickening and cherishing beams of it.

And thus you have heard the double Testimony; the Spirit witnessing with our spirit, and now you must know, that

1. The testimony of Gods Spirit is always accompanied with the testimony of our own spirit; and so that word, Rom. 8., is signific, ἀμφωτισθεί, which is properly of one, that does only confirm what the other says: But then

2. A man may have the testimony of his own spirit, that has not the witness of Gods spirit. The Spirit as he breathes when it pleases, so it shines when it pleases too: Well then, the question is, whether the Christian who has but the single testimony of his own spirit, may be assured of his salvation?

Mr. Perkins propounds the case, and resolves it thus: If the testimony of the Spirit be wanting, then the other testimony, the sanctification of heart, will suffice to assure us. We know it sufficiently to be true, and not painted fire, if there be heat, though there be no flame, thus he: And his meaning is as indeed the thing is, that it is a true Assurance, though not so bright an Assurance. I may see a thing certainly by the light of a candle, and yet I may see it more clearly by the light of the Sun. And for my part, I think that certainty does not consist in puncto, but may admit of a latitude; and receive magis and minus: And the contrary principle does delude many. There's an absolute and infallible certainty in faith, and by this I know the creation of the World: well; but besides this I know it by reason and by unquestionable demonstration, and I think this adds to my certainty. So here; though one testimony be enough for Assurance, yet a double testimony makes it more glorious. Certainty admits of degrees, and a man may be more certain of a thing, that he is already certain of. Take two Christians, both may be assured of their salvation; and yet one may have a clearer assurance that
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the other has: One may have a double testimony, and another but a single. Nay, the same soul may have at one time a double testimony, and at another but a single. The light of the Spirit may, and do's often withdraw it self, and leave only the witnesse of our own spirit, and yet then the soul has assurance. But yet the soul should aim at thehighest Plerophory, at the top of Assurance: Then quench not the Spirit, lest you put out your own joy; grieve not so sweet an inhabitant, that comes to comfort you, give him no cause to withdraw his light.

Quest. But what if the soul have not the witnesse of Gods Spirit, not of its own spirit neither? What if it have no present light, no certain evidence?

Answ. There's one way left yet; have recourse to former Assurance. Do'st thou certainly know and remember, that once thou hast a sweet serenity of soul? That an inlightned consciencen upon good grounds, did speak peace unto thee? Didst thou never see the light of the Spirit crowning thy soul with satiasing beames? Art thou sure that once he did bear witnesse with thy spirit, that thou wert the child of God? Why then, be sure still, that thou art in the same condition, for there's no total falling from grace. Thy light (it may be) is put out for the present: Conscience does not speak so friendly to thee, as 'twas wont. And thou hast grieved the Spirit, and he has took it unkindely, and has held of his light for a while; But now canst thou remember the dayes of old, when the Rock pour'd out oile unto thee, when thy branch was green and flourishing? Canst thou certainly recall thy former Assurance? Canst tell the time when the Spirit did set his scale unto thee, and confirm'd all thine Evidences? Well then, lay down but perseverance for a ground, and thou art still assured of thy salvation. The Spirit's testimony is of an eternal truth: And heaven and earth shall sooner passe away, then one beam of this light shall vanish though now it be not apparent to thy eye. When the soul for the present is cloudy and dark, it may cherish it self with former Assurance. Now that a soul may have no sensible Assurance for the present, and yet may remember former Assurance, is clear in that holy man David. Psa. 51. 12. Restore unto me the joy of my salvation, and uphold me with thy free Spirit. David's joy was extinguish'd, and he would fain have it lighted againe: Three things imply'd in the word
word Restore. 1. That for the present it was taken away. 2. That once he had it. 3. He remembers that he had it, and therefore prays, Restore unto me the joy of thy salvation, and uphold me with thy free spirit; that was the spring of David's joy, the testimony of the Spirit witnessing with his spirit, was that which did uphold and stiffe up the soul. David's own spirit was now very unquiet, and God's Spirit did withdraw himself; and now the best refreshment that David had, is from former Assurance. This true, there it some sadness and bitterness in this consideration, when a Christian shall think what he has lost. O my soul was once a beautiful Temple full of fair windowes, and goodly prospects, and glorious light! I could take a prospect of Canaan when I pleased; but now I dwell in the tents of Kedar, nothing but blackness & darkness, There is trouble and a fling in these thoughts; but yet there is some honey and sweetness too: Was I not once a friend of God, and does he use to forsake his friends? Did he, not once speake peace to thee, & does he use to recall his words? Did not he shed his love in thy heart, and is not his love immortal? Did not his Spirit seal up thy soul, and is not the print of that seal indelible? Speak, did not he once show thee thy name written with his owne hand in the Book of Life, & does he use to blot out what he has written? Does not thou remember did not he smile upon thee in such and such an Ordinance, and are his smiles deceitful? O no! rest satisfied, O Christian soul, and quiet thy self in those rich expressions of his Love, which he has formerly bestowed upon thee; O question not his goodness, but prepare thy self for receiving of it. The streams are dried up but yet the fountain's full; thou hast had some tastes of it, though now thou art dry and thirsty; and thou shalt have in time fresh bblings up of his grace towards thee: in the interim, take this for a cordial. Those former drops which thou hast tasted of it, will cherish thy soul to all eternity. The least drop of grace shall never be exhausted, the least spark of true joy shall never be extinguished; all the floods that the Dragon can vomit out of his mouth, shall never be able to quench it. But then

4. Put the case thus, that there be no Sun-light, not Starre-light, nor relics of former light; neither the testimony of God's Spirit, nor of our own spirits, nor any recalling of former assurance; what must the soul do now? Now look to the dawning of
of the day, to the first Crepusculum, look now to the initials of grace, to the preface of Sanctification. Thou canst not, it may be, shew any faire and lively portraiture; I, but haft thou the first draughts, any rudiments of holiness? Thou haft not any goodly and delicious clusters of Canaan; O but see if the tender grape do bud. There are not any ripe fruits of the Spirit, but yet are there some blossoms of holiness? Thy graces don't flow out in so full and faire a stream; but canst thou see any babblings up of goodnesse in thee? Thou haft not yet the strength of a well grown Christian, well, but is there the vagitus of an infant? Look now to the souls prizing of a Christ, to the whimperings after the breast, to the breathings and longings after its Beloved, thoughts upon him, desires for him, endeavours after him, there's much comfort and sweetnesse in these; I, and some kind of Assurance. For

(1) Be sure, that God that has begun this great work in thee, will never give over till it be full and compleat; he does not use to leave his work imperfect. The last tendency to goodnesse, is cherished by him; The very first motion, is of his own planting, and it shall lack for no watering, and he himself will give it an increafe.

(2) The least seed of grace, as tis choice and precious; so tis very vigorous and operative, it will never leave working till Christ be formed in thee. Who hath despised the day of small things? Thy spark may spread it self into a flame, and thy tender bud may flourish and bring forth much fruit. He that is richest in grace, began with as little a flock. He that is now a tall Cedar, was once a tender plant. Improve but present strength, and God will send the in fresh supplies, Auxiliary forces, and thou shalt walk from strength to strength, till thou appearest before God in glory. Thy light shall shine out brighter and brighter till perfect day, Donec stabiliatur dies, according to the Syriac, till thou com'st to a firme and well establisht Assurancce. The least peeping out of light, the least dawning of the day is pleasant and confortable.

5. If thou canst not spy out any grace in thy self, borrow light of another. Lay open thy soul to an Interpreter, one of a thousand, he may explain thy condition, and paraphrase upon thy soul better then thou thy self canst. This interpreter, one of a thou-
The white Stone.

1. When reflex acts are wanting, be sure to multiply direct acts; when there is no certainty of Evidence, yet even then have a certainty of Adherence and Recumbency. Now grasp a Promise, take fast hold of that precious offer; rolle thyself upon the free grace of God in Christ; lay all the flesh of thy salvation upon it, with a gallant and heretical resolution; If I perish, I perish. Thus Job, Though he kill me, yet will I trust in him. Thus our Saviour, My God, my God, why hast thou forsaken me? And this must needs be a strong act of faith, even then to rely upon God when he seems thine enemy; to trust in an angry and displeased God; and when he frowns on thee, yet then to lean upon him. Like men ready to be drowned, be sure to take fast hold: cast Anchor, though in the dark.

2. Study self-denial, and though thou long and breathe after Assurance; yet resign up thyself wholly to his will, and be content to want Assurance, if he see it best for the. Take heed of murmuring in the wilderness; in the saddest and most dejected condition. Throw thyself at his feet; with this resolution: O my God, I'll bless thee for those eternal treasures of sweetness that are in thyself, though I should never taste of them: I'll bless thee for those smiles of thy face, which thou bestowest upon others, though thou wilt not cast one gracious look upon my face: I'll bless thee for those rich offers of grace thou makest unto me, though I have not a heart to lay hold of them.
3. Put thy soul into a waiting posture, and stay till he please to display some of himself unto thee, and make some of his goodness pass before thee. One beam of his countenance, one gracious smile, one propitious glance of his eye, the least crumb of the hidden Manna; it's worth waiting for all thy life-time. And when I speak of waiting, I mean not that the soul should stand still, and do nothing; no, this were against the Text, *Give diligence, &c.* improve all present strength, wait upon him in prayer, beg one glimpse of him, be earnest for a taste, for a relish of the hidden Manna; and wait upon him in his Ordinances, here the Spirit breathes, here Manna's rain'd down, here God shews his face; here the sealing place, the Spirit confirms the Word, and prints it upon thy soul. Thus wait upon him in his own way; 1, and wait upon him in his own time too, don't think time tedious; he that believes, makes not haste, which St. Paul renders, *He that believes, is not ashamed*, as if to make haste and be ashamed were all one: God will wonderfully prepare the soul, that he means to fill with his love. Assurance is too precious a thing to be pour'd into every spirit; He won't put new wine into old bottles. God is all this while making thee more capable of his love; and though for the present thou hast no Assurance, yet thus trusting and waiting upon him, thou art in a great tendency to it. And put the worst that can be imagin'd, that thou shouldst dye under a cloud, and thy condition were base, and thou shalt come then to a full Assurance; nay, to a full possession of thine inheritance; and thou shalt see the glorious Son-shine of the face of God, a beam of which thou didst so much long for here.

We come now to the fourth particular, those special Sealing times, when Christians have their Assurance and Plerophory.

1. Many times at their first conversion, God does then seal up the work of grace in the soul. When the Spirit of Bondage has past upon the soul, and by a strong conviction, has apply'd, particularly guilt and wrath unto it, the fatal sentence is pronounced, and the soul is fill'd with the merest pre-apprehensions of hell and Damnation, and trembles at the very thought of eternity. Now for the Gospel to bring, shee welcome news of a pardon, and for the Spirit of Adoption to apply grace and mercy unto the soul,
The white Stone.

Soul; for the prison-doors to be broken open, and a poor captive set at liberty; to have all the chains and fetters beaten off, and so be brought into a marvelous light; to have all the balm of Gilead pour'd into him. Evangelical fruits and cordials prepar'd for him, all which is the very extraction and quintessence of all, the love of a Saviour shed into his heart. What strong impressions of joy, think you, must there be in such a soul? What precious infusions of spiritual sweetness? What secret springings and elevations of Spirit? What triumphs, what Jubilees, what love-raptures? I am my Beloved's, and my Beloved is mine. I must appeal to your breasts that have found this great and heavenly work wrought upon your souls; 'tis you only that have raffled the joy of the Holy Ghost, that is glorious and unspeakable. And do you tell us, had not ye then the first relish of the hidden Manna? Was not it very sweet and delicious? hadst not thou then the first glimpse of the White Stone? and was not it very bright and orient? hadst not thou then the Spouses kiss, and was not it precious and more worth than a world? didst not thou then first hear the soft language and whisperings of the Spirit, and was not his voice lovely and pleasant? I know your souls dance within you, with the very recalling of so happy and golden a time, and you pant and breath after more of this communion with a Saviour, and truly he deserves an Anathema, that does not preferre the very possibility of having it before all the world. Hosea 11. 1. When Israel was a child, then I loved him; I taught Ephraim also to go, taking them by their arms, Ἀγαπᾶν: I taught him to seat it on the ways of Religion, ἀποστρατεύειν; I drew them with the cords of a man, all gentile and persuasive solicitations, with bands of love, I was to them as they that take off the yoke on their jaws, and I laid meat unto them. The yoke of bondage the soul was under, God freed the soul, brought him to an easy, pleasant yoke, to an Evangelical yoke. God has a special care of tender plants; when Israel was a tender vine, O then he fenced it, and hedged it, and shone out upon it, &c.

Now Christ is thus pleased to reveal his love, to unboast himself unto the souls of young Converts, for their greater encouragement in the ways of Grace; At the first step to heaven, he gives them a visitant. If after the soul had been steeped in legal humiliation, and posseted with fears and terrors and amazements,
The white Stone.

compandscape with clouds; and now at last it has been drawn by a mighty work to receive a Saviour; if after all this it should have no Sun-shine, 'twould droop and languish, and be ready to pine away; 'twould be very unfit and unserviceable, the wheels of the soul would move heavily; God therefore oils the wheels, pours the Oile of gladness into the soul. And now it moves like the chariots of Aminadab, with a nimble spontaneity. Christ begins to flourish through the Lattices, lets in some of his love into the soul; 1, and gives it a sense of his love too, and this constrains it to obedience; and sets the soul a longing for more of this love, and for more sense of this love; and so it will never leave longing, till it have a full fruition of it in heaven. This is God's method, this is the usual progress of grace in the soul.

And hence you may see why young Converts are usually so active in the ways of Religion, so forward and vehement, or they have fresh apprehensions of the love of a Saviour; what an eminent alteration he has wrought in them; how they are raised from death to life? 0, they can tell you long stories of his goodness; what great things he hath done for their soul. So that their affections are raised; there's a flush of joy, the soul runs over, and knows no bounds, no bounds. Thus God does many times seal up the work of grace in the soul, and gives a satisfying light at the first conversion: but yet I cannot say that this is always so; for there are diversities of workings, and grace sometimes wax in the soul after a more still and undiscernable manner; as we shall have occasion to speak more hereafter.

2. Sacrament-times, are sealing times. I speak of the Sacrament of the Lord's Supper; for as for those secret breathings of the Spirit upon Infants in that other Sacrament of Baptism, they are altogether unsearchable, and past finding out. Now in the Lord's Supper you have the New Covenant sealed up unto the soul; the soul has not only his graces increased, but they are printed clearer; that seal of the Spirit does Print a Christian evidences with a clearer stamp. You have plain and visible representations of the love of a Saviour; and you have the sense of his love poured out into you. A Christian feeds not only upon Sacramental bread, but upon hidden Manna too, and has tastes
of that love that is sweeter than wine. Here’s a feast, of fat things.
The soul is satisfied with marrow and sweetness; spiritual refreshments like fat things, they are sweet, and they are filling too; yet not like other fat things, that have a cloying fulsomeness in them; no, these carry a delicious relish with them, such as the soul takes present complacency in them, and has a longing appetite for them. The soul never nauseates the feast of fat things; but the more it feeds upon them, the more it hungers after them.

Now the two grand ends of this Sacrament in reference to a Christian, are (1) Growth of Grace. (2) Sense of Grace. 'Tis a Sacrament of Augmentation by which a new-born infant-soul may grow up to its full proportion and ful stature in Jesus Christ; and 'tis a Sacrament evidencing this his condition of the soul.

Christians come hither to have some light, and the smoking flax comes hither to have some strength; the worm Jacob crawls into the presence of a Saviour, and is sent away with an encouraging voice, Fear not, thou worm Jacob. Many a tender babe in Christ has stretched out its weak and trembling hand, to lay hold of a Saviour, and has found virtue coming out from him. Many a thirsty soul has come breathing and panting after streams of water; it has opened its mouth wide, and he has filled it. The long ing and affectionate soul has come with vehement and enlarged desires, and has found full expressions and manifestations of his love towards her. Many a cloudy soul has come hither to see if he could spy out any beam, and has been sent away brighter than the Sun in all its glory. You that come hither with the most ample and capacious souls; tell us whether you bent up to the brim, whether your cup don't overflow? O what heavenly intercourse is there between you and a Saviour! what pleasant aspects? what mutual love-glances? what smiles and blandishments? don't you find in your own souls, a full paraphrase upon the book of Canticles, that book of Loves? He comes with an earthly and drostle soul, that is not raised and advanced with such glorious mysteries.

And yet my meaning is not, as if every true Christian that had received this Sacrament, must needs have Assurance; No, we know.

Believers themselves may receive unworthily, as the Christian...
The white Stone.

Flan Corinthians, (when Paul tells them) they came together for the worse, and not for the better, he speaks it of such as were truly in the state of grace. Thus he concludes his discourse, You are chastened of the Lord, that you might not be condemned with the world. And thus the soul may go from a Sacrament with less comfort than it brought thither.

2. Many that have much joy and sweetness from a Sacrament, real and spiritual joy, and strength and vigour too, yet it may be have it not in so great a proportion, in so high a measure, that their cup is not so brimful, as that it should reach to assurance. All that do truly partake of these heavenly delicacies, yet do not go away equally satisfied. Some have but a taste which is enough to cherish them, others a full draught which does mightily enliven them. So then, all we say is this, these Christians that have assurance, have it usual at these times, and some Christians that have wanted assurance, yet here have found it, which should strongly engage all to come hither with great and solemn preparation, quickening and exciting their graces, improving all present strength, breathing and longing after these pleasant streams, widening and enlarging their affections, opening their mouths like a dry and thirsty land that waits for some satisfying showers, and would fain be filled.

3. Times of imprisonment are sealing times. When God intends a Christian for great and eminent service, he first makes his goodness pass before him; he sheds some of his love into his heart, which does both constrain him to obedience, and encourage him in it; his smile makes the soul go cheerfully about his work, his presence gives life, and vigour to a performance. The servants of God wait on him, fix their eyes upon him, look whether he gives them a propitious glance, they walk in the light of his countenance; they follow the directions of his eyes; they won't move unless he breath on them. Moses went not without assurance of his presence. All the clusters of Canaan shall not entice him, he had rather dwell with briers and thorns in the wilderness, with the good will of him that dwells in the bush: He had rather to be in barren, and defolate, and howling wilderness, than in a pleasant and fruitful land, in a delicious land without the presence of his God. He knows there's no sweetness in Canaan without him; there's more fling than honey in the land of Promise,
Promise, unless he be there; and Canaan it self will prove a
wilderness if he with-draw himself. The beams of his gracious
Presence, these gild a place, they can turn a desert into a para-
dise, and can make a prison glorious. The love of God in Christ
is attractive and magnetical, and draws the soul along when
its once toucht with it, this will draw Moses to the land of
Promise, this will carry him through all difficulties. God sheds
some of this love into Moses his heart, and then he goes on with
cheerfulness and alacrity. And so 'twas with his Successor Jo-
shua, God calls him to an honourable employment, to be the
Shepherd of this little flock, to guide and govern his People Is-
rael. Now how does he prepare him for so great a work? why,
he strengthens him, and heartens him with a Promise of himself,
with assurance of his love; Fear not, but be of courage, I am with
thee, Thou hast my presence, thou shalt have my blessings, I have
done much for thee, and I will do more for thee; be faithful in
my service, and be courageous, and don't doubt of the love of
God towards thee. Thus God when he called Abraham to that
great expression of obedience in the sacrificing of his Isaac, he
first warms his heart with his love, and seals up the covenant of
Grace to him: he spreds before him ample and comprehensive
Promises I am thy God All-sufficient; I am thy Buckler, and thine ex-
ceeding great reward; and this will beare up and support Abra-
ham, though the state of his old age be taken away, and by his
own hands cast into the fire.

And this was his usual dealing with the Prophets, when he
sent them with great and weighty messages. He first reveals his
goodness to them, before he reveals his mind by them; he as-
sures them of directing mercy, of proceeding mercy that shall
bear them company, that shall go along with them: and this
puts generous undauntedness upon them, that they fear not
the frowns of men, nor the threatenings of men, nor of the
greatest of men; this makes Jeremy to set his face like a flint,
and Esay to lift up his voice like a Trumpet, to tell Israel their sins,
and Judah their transgressions.

And this is that which prepares the Martyrs for their suffer-
ings. God tempers and alyes that Cup, he drops some of his
goodness into it, and sweetens it to them. He first sets his seal
to their souls, before they set their seal to his truth; he diets
them with the hidden Manna, and gives them before-hand the
white Stone, as a sure pledge of victory. What is it but this that
makes them devour torments, and come to them with an appe-
tite? 'tis that sofens the flame, and turns them into a bed
of roses; 'tis this that fills their souls with joy, and their mouths
with praises; that makes them more cheerful in their sufferings
than their Saviour in his; for they usually have the face of a re-
conciled God shining out upon them, which was wholly with-
drawn from him, when he cried out My God, my God, why hast
thou forsaken me?

4. Praying times are sealing times. The same Spirit that endites
the prayer, seals it up. When Hannah had put up her Prayer,
1 Sam. 1. 18. the text says expressly, that her countenance was
no more sad. As 'tis the great Privilege of Assurance, that Chri-
stians may then with confidence cry Abba Father, so also 'tis a
great means to Assurance. The hearing of Prayers is a mighty
strengthening to faith; and the strengthening of Faith does
strongly tend to Assurance. Besides, Christians may pray for
Assurance; they may be importunate for a glimpse of his face, for
one beam, for one smile, and his bowels won't let him deny
them. Hence you shall find it, that such as are most frequent in
Prayer, are most blest with Assurance. Praying Christians have
much intercourse and communion with their God. And thus
there may be a National kind of Assurance, I say a National
plerophory; when God shall pour out a Spirit of Prayer and Sup-
plication upon his people, and they with united and concentra-
ted abilities shall besiege the Throne of Grace; there is no doubt,
there can be no doubt, but at length he will yield up such a mer-
cy to his praying people.

5. Times of outward exigencies are sealing times. 2 Cor. 4. 16.
Though our outward man decay, yet our inward man is renew'd daily;
that feeds upon hidden Manna, a precious restorative for a faint-
ing Christian: Manna you know was rain'd down in the wilder-
ness; and when the Israelites provision failed them, then Manna
was rain'd down. When the water-pots are fill'd up to the brim;
then was the water presently turn'd into wine: and so
this hidden Manna is provided for sad and cloudy conditions:
We except only the case of total defection, when the soul has
not the least light shining in upon it, which is the severest judg-
ment
ment that a true Christian is capable of; but in other distresses especially outward and temporal distresses, he does reveal himself more immediately to them. And though the creature frown, yet he will smile upon them. Believers they are the friends of God, and 'tis no part of friendship to forsake them in the faddest times. St. John, when a banish'd man in the Isle of Patmos, then God shews him that glorious Revelation. Paul and Silas when in prison, then brim-full of joy, which breaks out into Psalms of Praise. In the fiery trial, as there is some scorching, so there is some light too. And God does prepare his People for the seal of the Spirit, by thus melting and softening their heart; for the softer the heart is, the clearer will the Print of his love be. When God had brought that great sickness upon Hezekiah, and thus had dissolved and softened his heart, he presently prints his love upon it; Thou hast loved my soul from the grave. God does then most express his love, when they have most need of it. The white Stone sparkles most oriently in the darkest condition. O how gloriously does God shine in upon the prisons of Martyrs? what frequent visits does he give them? it might even make men ambitious of their sufferings, that they might have some such expressions of his love towards them.

6. Times of Victory and conquests over lusts and temptations are sealing times. God after such victories will give his People a triumph. This is express in that text of the Revelation, Rev. 2:17, ὢ νικῶν ἦλθον, To him that overcometh will I give to eat of the hidden Manna, &c. Thus when Saint Paul was wrestling with, and conquering that great temptation, whatever it was, that is mentioned in 2 Corinthians 12. God then gives to eat of the hidden Manna, and strengthens him with this, My grace is sufficient for thee. He gives him the white Stone with that Motto graven in it, My grace, &c. Thus that noble Christian, and famous Convert of Italy Gileasium Caracciolus, when he had scorn'd the pomp and luxury of the world, and had trampled upon all relations for the love of a Saviour; when Satan that cunning Angler of souls, had spent all his baits upon him, and he had fet his them all; O then what a deal of precious sweetness slides into his soul? what feelings in of glorious joy? he had never such joy at Naples, as he had at Geneva. You may hear
he hear him pronouncing on *Anathema* to all such, as shall prefer all the gold and silver in the world before one dayes sweet Communion with Jesus Christ. As none have more dregs of wrath than relapsing and apostatizing Spirits, (Remember but Sin's case;) so none have sweeter and choler mercy than the faithful Servants of the Lord Jesus, that follow him in the hour of temptation. Apostates are seal'd up to a day of vengeance, but these are seal'd up to a day of Redemption. Thus the mourners, in Ezekiel, that would not yield to the abomination of the times must have a seal set upon them. Thus that Virgin-company in the Revelation, that would not prostitute their souls to Antichristian folly, have the seal of God in their foreheads. This is the happiness of a Christian, that has a sweet satisfaction in self-denial, in denying sin, in repulsing lust, in conquering temptation, and pulling out his right eye, in cutting off his right hand, in mortifying the body of death, he has a sweet satisfaction in all these. And thus you have seen those special sealing times when Christians have this high plerophory, these riches of Assurance; we come now to speak of them in a more Applicatory way.

1. Times of Assurance, they should be times of humility and dependance upon God. When Moses had been so long in the Mount, and had a lustre upon him by conversing with God himself, prefently at the foot of the Mount he meets with matter of humiliation. The Israelites have made them a golden Calf; Thy people saies God to Moses, they have done this. And the Apostle Paul, when he had been rapt up into the third Heaven, and had heard there some of Arcana Cali, things that neither could nor might be utter'd, for both are implied in Αἴενης ξύνης: there then comes a messenger of Satan to buffet him, he must be put in mind of himself by a thorn in the flesh, and that at last he should be exalted above measure with abundance of Revelations. A creature cannot xαλαιτισμενον ο λόγον, a little thing will puff up a bubble, a small happiness will swell up the sons of men. Pride as it twines about the choicest graces, so it devours the sweetest comforts. But yet there is nothing tends more to soul-abatement and self-exinination, than the beholding of God's face, than the seeing of his glory, this will make the soul abhorre it self in dust and ashes. The more God reveals himself unto the soul,
soul, the more will the soul see that huge disproportion that is between itself and a Diety. There's none here below that ever saw more of God's face than Moses and Paul had done, and these were none that ever had lower apprehensions of themselves. They knew well enough what the sun-shine of his presence was, what a glorious sight it was to behold his face, and yet they had rather part with this, than he should part with his glory. They are like men amazed with the vastness and spaciousness of the Ocean, and make nothing of a little inconsiderable drop of Being. They that know not these treasures of love and sweetness, those heaps of excellencies that are stowed up in God, there are the grand admirers of themselves. But when the soul comes to have a prospect of heaven, and fixes his eye upon an object of the first magnitude, the creature disappears, self vanishes, and loses itself in the fulness of God. And if God do assure thee of this his love, thou canst not but wonder at the greatness of his goodness, especially when thou shalt recollect thyself, and think upon thine own unworthines. Thou that didst not deserve a beam of his face, what does he give thee a full sun-shine? Thou that couldst not look for the least taste of his love, what does he give thee a whole cluster of Canaan? Thou that didst not deserve the least crumb of the hidden Manna, does he fill thee an Omer full of it? Nay yet higher! Thou that didst deserve a brand from his justice, does he give thee a seal of his love? He might have given the gall and vinegar to drink, and does he flow in upon thee with milk and honey? He might have given thee the first flashes of hell, and does he give thee the first fruits of heaven? What couldst thou have looked for but an eternal frown, and dost thou meet with so gracious a smile? O then fall down and adore his goodness, and let all that is within the blest his body name. Tell me now, is there any ground for pride in such a soul? Does not assurance bespeak humility; and speak a mean dependence?

2. Times of Assurance, they should be times of trampling upon the creature, and scorning of things below. Doth thou now take care for corn, and wine, and oil, when God lifts up the light of his countenance upon thee? is this same Angels ood, this same hidden Manna, is it too light meat for thee? Now thou art within the land of Promise, feeding upon the grapes and
and pomegranates of the land, dost thou now long for the garlic and onions of Egypt? Now thou art within thy father's house, and the fatted calf is slain, wilt thou now still feed upon husks? Art thou clothed with the Sun, and cannot thou trample the Moon under thy feet? O let them scramble for the world that have nothing else to live on. Pray give room to the green Bay-trees to spread themselves abroad; but don't thou lose thy tameness and sweetness to rule over these. Art thou sure of heaven, and would'st thou fix thy Tabernacle upon earth? Is it good for thee to be here? or wouldn't have any more than the light of God's countenance? Is it not enough that thou art sure of happiness? Is not a fountain enough for thee? why wilt thou drink in muddy stream? and thou that art filled with the love of a Saviour, canst thou tell how to spend a thought upon the world? is not there more beauty in a Christ than in the Creature? Is not he the fairest of ten thousand? Away then with adulterous glances, for why shouldst thou embrace the bosom of a stranger?

3. Times of Assurance they should be times of watchfulness, and more accurate walking with God. To sin against revealed love, is a deep and killing aggravation. To sin against light is too much; but to sin against love is a great deal more; this heightned Solomon's Idolatry, (1 Kings 11, 9,) that he turn'd from the God of Israel which had appeared to him twice. What wilt thou with Jeshurun wax fat and kick, and kick against bowels too? To provoke God in a Wilderness is not so much as to provoke him in a Paradise. What could he have done more for thee than he has done! and what couldst thou have done more against him than thou hast done! and wilt thou still require him thus? wilt thou provoke him with Manna in thy mouth? does he give thee the sweet clusters of the land, and doth thou return him wild grapes? that which is the strongest engagement to obedience, doth thou make it an encouragement to sin? art thou so willing to dash thy joy, to lose thy peace? And O how will it please the powers of darkness to see thee abuse a beam? The devil has several devices against the welfare of a soul. First, if it were possible he would keep thee from having any grace at all. But secondly, if he can't do that, he would keep thee from strength of grace, from growth in grace; he would break the
bruised reed, and he would quench the smooing flax. But then if he
can't prevail here neither; then in the third place, he would keep
thee from feme of grace, in a sad and cloudy condition: he envies
thee one beam, one smile, one glance of his eye. But then if the
riches of God's goodness, do so run over, as that he will give
thee a sense of his love; then fourthly, in the last place, he
would have thee abuse his grace, and turn it into wantonness.
But when God has planted thee into happy a Paradise, don't
thou listen to the whisperings of the Serpent. Thou that art
seal'd by the Holy Spirit, don't attend to a lying spirit. The de-
vil that great plunderer of souls, would fain rob thee of thy
Jewels, of thy joy, and peace, and happiness; but thou hid 
them in a Christ, in the wounds of a Saviour; and take heed of
blotting thine Evidences; thou that art a Child of light, be not
rul'd by a Prince of darkness. If God give thee a sense of his
love, walk more steadfastly, walk more accurately with thy
God.

4. Times of Assurance they should be times of inviting and en-
couraging others in the ways of grace. Thus the Psalmist when
his Cup overflows, he calls others to taste it, O taste and see
how gracious God is, that he may trust in him. Thou mayest now
bring a good report upon the land of Canaan, thou mayest shew
them the goodly fruits of the land, that were cut down at the
brook Eshcol. Men look upon Religion as a rigid and austere
thing, that comes to rob them of their joy, they must never have
a smile more, they must never have a Summers day after it; but
thou canst tell them of the sweetness and deliciousness that is
in the ways of grace, thou canst assure them that all the ways
of wisdom are pleasantness; thou canst satisfy them, that
grace does not mean to take away their joy, but only to refine
it; that it does not mean to put out the light, but only to snuff
it, that it may burn brighter and clearer. There's no such joy
to be found in the ways of sin, there's no such joy to be ex-
grafted from the Creature; no, the sweetest and purest honey 'tis
suck'd from a flower of Paradise. Spiritual joy 'tis the most cla-
riified joy; I, and 'tis solid and mably joy, beaten joy, like beaten
gold, or, ωτές η ταυτίζομαι ξοδεία, I, and 'tis lasting and durable
joy. All the Creatures make but a blaze, but the least spark of
this 'tis immortal; Can there be a sweeter Sabbathism of Spirit?
can there be a happier composedness of soul, than to be provided for eternity; to be sure of heaven, of happiness and glory; to have the revealing of God's love, the displaying of himself, the beaming out of his face? is not the least appearance of his love more worth than a world? are not the gleanings of spirituals better than the vintage of temporals? Methinks an assured Christian, like a Caleb or a Joshua, should be able & ready to confute all the false intelligence of the Spies, and to answer the weak objections that they bring against the land of Promise. Awake O sluggard, and arise, there is no Lion in the way, or if it be, it has honey in it; there are no sons of Anak, or if there be, before Israel even these mountains shall become a Plain.

5. Times of Assurance they should be times of store, "Our ain special store is here within." Now store up streams, heap up light, store up hidden Manna. To be sure, this Manna won't breed worms. Then thou mayest confidently applaud thyself, Soul, take thine ease, thou hast goods laid up for many years. Happy thou, if this night thy soul be taken from thee. Storing up of former evidences, is a good provision against a cloudy day.

6. Times of Assurance should be times of breathing after full possession. The espoused soul should long for the Nuptials, for the full consummation of its joy; and by a heavenly gradation it should ascend in its thoughts. Is there such sweetness in one cluster of Canaan, what shall there be in the full vintage? is there such pleasantness in a prospect of the land upon the top of Mount Pisgah, what happiness shall there be in enjoyment of the land? is there such glory in a beam of God's face, what shall there be in an eternal Sun-shine? is there such a sparkling lustre in the white Stone, what then shall there be in all those pearls that garnish the foundations, and make up the gates of the New Jerusalem? is there so much in the preface of glory, what shall there be in the enlargements and amplifications of it? is there so much in the Enigma, what is there in the explication? can you see so much beauty in happiness, when her mask is on, how glorious then will she appear when she is unveil'd? does the soul sing so sweetly in a Cage of clay, what melody, think you, shall it then make when 'tis let loose to all Eternity?

We now come to wind up all in a word of Application.

Now the more pure and delicious a truth is, the more do the
men of the world disrelish it; the more bright and shining it is, the more offensive to their eyes. The more orient the Pearl, the more do they trample upon it. Evangelical discoveries meet with the fiercest opposition. The Serpent will be sure to wind into Paradise; and the seed of the Serpent ever knew how to fill venemous and malignant consequences, out of sweet and flowery truths. 'Tis the devil's work to imprison all truth, but the nobler and more precious truths must be sure to be put in the lowest and darkest dungeons. As here now, Assurance of salvation, 'tis the very Crown and joy of a Christian; the Flos lactis, the Cream of that 'Aman yul, that is to nourish souls; 'tis the budding and blossoming of happiness, the antedating of heaven, the Prepossession of glory; 'tis the very Pinnacle of the Temple, the Παλαιών; how fain would he throw Christians from thence? how fain would he blast glory in the bud? how fain would he pull down the fubrubs of the New Jerusalem? how fain would he stop all the fresh springs that are in these? how fain would he seal up the luscious influences of the Pleiades? how fain would he Lycurgus like, cut up all the vines of Canaan, that no Spy might ever bring one Cluster of the Land of Promise? He himself must feed upon nothing but dust, and how does he envy them their hidden Manna? That Son of the morning is now bound in chains of darkness, and how does he envy them their light and liberty? how fain would he cloud and eclipse their Sun, and stop it in its race? Nay, let it ten degrees backward? How does he envy them one beam of God's face, a grape of Canaan, one smile, one glance of God's eye? Now he could find out no fitter instrument to rob Christians of their joy, than Antichrist that grand enemy of the Church, that Spiritual Nero, that Tyrant of souls, that vice-Baalzebub, that Prince of darkness that rules in the children of disobedience. He rules them, and yet they are children of disobedience for all that. This Beastian Empire, (for so 'tis still'd in the Revelation,) delights only in sensuality, and strikes at spirituals. It strikes at the vials of Religion, at the power and essence of godliness. Here are the men that must cry down Assurance under the names of presumption, security, an heap of Enthusiasmes, as if this hidden Manna would breed all these worms. If men do but dip in the honey-comb, and take some of these voluntary drops that sweet from it freely, of their
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their own accord, as Saul told Jonathan, they must certainly
die for it. O this were a way to open their eyes, as it did Jon-
than. They are both to let men taste and see how gracious God
is, lest they might trust in him.

There are therefore two things which I shall here endeavour
by way of Application.

First, to give you a brief discovery of those grounds that ne-
cessitate the adversaries of this truth to deny Assurance.

Secondly, to take off that vain and frivolous cavil, that assur-
ance is a Principle of Libertinism, and that if men be once af-
sa’d of their salvation, they may then do what they list.

And first for the grounds that make them deny Assurance.
And though I might here shew at large, that all Popery, the
Quintessence of it is extracted out of guesses and conjectures,
their whole Religion is but a bundle of uncertainties, a rude heap
of contingencies, built upon thoughts of others, upon the in-
tentions of a Priest; yet I shall let that pass now, and give you
these four considerations that prevail with them to deny Assur-
ance.

1. They lay too much stress upon good works. Now Assur-
ance is too goodly a structure to be built upon such a founda-
tion. They partakes between grace and merit, and to leave the
soul in a rudderless condition. There is so much pride bound up
in the spirits of men, as that they are both to depend upon an-
other for their happiness, they would have an innate and do-
mellick happiness within themselves. But alas, self-bottomings
are weak and uncertain, and they that build upon their own
good meanings, and their good wishes and good resolutions,
upon their own good endeavours & good works, when they have
done all, they have built but the house of the spider. These that
spin salvation out of their own bowels, their hope ’tis but as a
Spiders web. And there are many that neither thus spin nor
toiles; and yet I say unto you, that a Pharisee in all his glory is not
clothed’d like one of these. If men do but enquire, and look a
little to the ebbings and flowings of their own spirits, to the
waxing and waning of their own performances; sure they
will pretend acknowledge, that they can’t fetch a Plerophory
out of these. Believe it, the soul can’t anchor upon a wave, or
upon its own fluctuating motions. So that ’tis a piece of ingenuity
try in them, to tell men, that while they build upon the sand, they can have no great security that their house will last long; they may safely lay of the Spider, that it can have no certainty that its house shall stand. While they lean upon a reed we'll allow them to question whether it won't break or no; nay, if they please, they may very well question whether it won't pierce them through. They can be sure of nothing unless they be sure of ruin. Assurance cannot be founded in a bubble, in a creature, for the very essence of a creature is doubtful and wa-\nwaring, it must be built upon an immutable Entity, upon the free love of God in Christ, upon his royal word and oath, the rare expressions of his mind and love, upon the witness of the Holy Ghost, the seal of God himself. Here the soul may rest, and lean, and quiet itself, for with God there is no variableness, nor shadow of turning. The creature is all shadow and vanity; it is filia notis; like Jonah's gourd, man may sit under its shadow for a while, but it soon decays and dies. All its certainty is in dependance upon its God. A creature, if like a single drop left to itself it spends and wasteth itself presently: but if like a drop in the fountain and Ocean of Being, it has abundance of security. No safety to the soul, but in the arms of Christ, in the embraces of a Saviour. No rest to a Dove-like spirit, but in the Ark of the Covenant, and there's the pot of hidden Manna. You know that dying Belleramne was said to acknowledge, that the nearest way to Assurance, was only to rest upon the free Grace of God in Christ. And they that cry down duties so much, if they would mean no more than this, that men must not trust in them, nor make Christs of them, nor Saviours of them, (as they use to express it) we'll easily grant them this if they'll be content with it.

2. They take away that clasping and closing power of faith in itself, by which it should sweetly and strongly embrace its own object. They would have the soul embrace clouds and dwell in generals; they resolve all the sweetness and preciousness of the Gospel; either into this Universal, Whosoever believes shall be saved: or else, which is all one, into this conditional, if thou believest, thou shalt be saved. Now this is so farre from assurance, as that the Devils themselves do thus believe and yet tremble. The thirsty soul may know that there is a fountain, but it must not presume to know that ever it shall taste of it. The wounded
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soul (with them) may take notice that there is a balm in Gilead, but it must only give a guessle, that it shall be heal’d. They won't allow the soul to break the shell of a promise, so as to come to the kernel. They silence Faith, when it would speak in its own Idiom, My Lord, and my God. O what miserable comforters are these! How can they ever speak one word upon the wheels, one seasonable word to a weary soul, when as all they can reach to, by their own acknowledgment, is to leave the soul hovering betwixt heaven and hell? And as they say in matter of Reproof, Generalia non pungunt: so tis as true in matter of comfort, Generalia non melenz. Yet to see how abundantly unreasonable these men are, for in the matter of their Church, there they require a particular appropriating faith, a Monopolizing faith, that the Church of Rome is the only true visible Church: and this is no presumption with them. Thus they can embrace a dull Error, and let go a precious Truth. But the true Church of Christ, as tis it fell built upon a Rock: so every member of the Church has the same security. And the soul with a Spouse-like affection, does not only conjecture who is her Well-beloved, but is in his very arms, and breaks out into that expression of love and union; I am my well-beloved’s, and my well-beloved is mine. But how strangely does their conjectural certainty take away the sweetness of such Relations? Christians with them must only conjecture that they are the sons of God, the Spouse must only guess at her beloved husband, the sheep must hope that this is the Shepherd’s voice. O how do they emasculate and enervate Religion! how do they dispirit it, and cut the very sinews of the power of godliness! But all you that would find rest to your souls, must know that you can never apply a Christ too much, that you can never appropriate a Saviour enough, that whole happiness is in union with him.

3. They deny perseverance, and so long may very well deny Assurance. And yet the Arminians have an art of reconciling Assurance and Non-perseverance. They allow men a little brief Assurance for one moment, a breve fulgur, a little corporal sensation of joy, that only shews it felt that it may vanish and disappear. The summe of their meaning amounts to thus much: For that moment that thou art in the flare of grace, thou mayst be sure on’t, but thou canst not be sure that the next moment thou shalt be
be in the state of grace. As if a Christian were only a ball of fortune to be roll’d up and down at her pleasure. And indeed they make grace as volatile and uncertain, as ever the Heathens did fortune. And if they would speak out, grace with them is vitreà, qua dum splendet fragilis. And vasa gloria with them are little better then vasa fictilia: they can dash them in pieces like a Potter’s vessel, and then make no more of it than Epiclesis at the breaking of a pitcher. *Est enim gravem,* tis but a usual thing; *Hodie vidi fragilem frangis.* Vain men that think the grace of God as mutable and unconstant as they themselves are, that can remove men from heaven to hell as often as they please, that with a daring pen can blot names out of the book of Life, and reveal the seal of heaven when they lift. This must needs strike at the root of Assurance, and leave the soul in such sad doubts as these. Tis true, I am now feeding upon the milk and honey of the land of Canaan; but I may return to the Wilderness again, to the bondage of Egypt again. Tis true, I am now a Temple of the Holy Ghost; but how soon may I become a prison, a dungeon, the receptacle of every unclean spirit? What though I be now a vessel of honour, how soon may I become a vessel of wrath? and though I be for the present in the loving hands of a Saviour, yet I may be to morrow in the unmerciful paw of the Lion. Pray tell us now, has the soul any great security all this while? are the friends of God no surer of his love than thus? Tis happy for Christians, that tis not in the power of these men; no, nor of all the powers of darkness, to put a period to their joy; no, not to put the least comma or interruption to it. No, they may as soon dethrone the majesty of heaven it self, they may assuage pluck the Crown from his head, and wrest the golden Scepter out of his hand: nay, they may assuage pluck out the Apple of his eye, they may assuage annihilate a Deity, as pull thee out of his hands; as rob him of one of his jewels. Thou art kept by the mighty power of God through faith unto salvation. We can’t close up this better than with that heavenly *cæliu,* those triumphant expressions of the Apostle Paul: *For I am persuaded, that neither death, nor Angels, nor Principalities, nor powers, nor heights, nor depths,* &c.

4. They never had any assurance themselves, and so they would willingly deny it to others. There is so much pride and envy in the
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the spirits of men, as that they are very loth, that others should have more happiness, or be more sensible of happiness than themselves. They do here calamum in Corde singere; they tell you what they find in their own hearts, nothing but conjectures, and shiverings, and tremblings, nothing but slavish doubts and fears. But the voice of Assurance, tis a still voice, the Spirit speaks, 'αγιος ἂγιον ἄγιον, οὐ μὴ πνεύμαν' is it. That Soul only hears it, to which it speaks. The sparklings of the White Stone are secret and undiscoverable to a carnal eye: No man knows it, but he that has it. Tis Manna κατεργασθείσα, not the visible and obvious Manna that was rain'd down by the tents of the Israelites, but that was reserv'd, and laid up in Versa aurea. Spiritual tastes and relishes, spiritual experiences, they are wholly inexpressible, they are altogether unimitable. There are two things which the most refined and accomplished Hypocrite can't possibly reach unto. (1.) He can't express the life and power of a Christian. (2.) He can't express the joy of a Christian. As no man can paint the being of a thing, so no man can paint the sweetnesse of a thing. Who eves could paint the sweetnesse of the honey-comb? the sweetnesse of a cluster of Cauan? the fragrancy of the rose of Sharon? the sweet voice of a Lute? The Painter's eye steals a little beauty from the face; and perhaps his hand makes restitution, restoring it again in the picture, and that's all you can expect of him; nay, tis well if he perform so much. As for the expression of vitals, or the representation of essentials, tis ultra pensicillum, so that he must let this alone forever. Believe it, Sincerity can't be painted. The joy of the holy Ghost can't be painted. Tis easier painting of faces then of hearts. Men in an unregenerate condition, can't know what Assurance is, till their hearts be changed, or unless they could read the hearts of God's people. Men will deny the most certain and unquestionable things, if they themselves have no experience of them. Upon this account many a fool has laid in his heart, There is no God, because he had no communion with him, he did not attend upon him. Thus others deny that there is any such sweetnesse in the ways of God, because they were never acquainted with them.

In Musick, what though there be never such variety of graces, such inarticulate elegancies, such soft and silken touches, such quick
quick enjoyings and plesant relishes, such musical amplifications, and flourishes, such nimble transitions and delicious closes, you'd scarce convince a deaf man of all this; till you can give him his hearing. Or suppose a blind man should obstinately deny that there were a Sun; truly I can't tell how you could well convince him, unless you could give him an eye, or else persuade him that he is defective in somewhat which others have. To speak of Assurance, and the voice of the Spirit to some, is but to speak Riddles and Paradoxes. Here I have told you much of Light, and Beams, and Glory: I had as good told some of you, of clouds, and shadows, and darkness. I have spoke much to you of the fruits and clusters of Canaan: had I not as good have set before some of you briars and thorns, would you not have had as much sweetness in them? I nere promised you to shew you the Manna; for I told you twas hidden: yet we have told you the things which we have seen and known, and what we have tasted of the Word of Life; and that which I doubt not, but many of you can set your seals unto.

We come now to take off that vain and frivolous Cavil, that Assurance is a principle of Libertinism; that the Spouse longs for in the Canticles, will breed too much wine; that hidden Manna will breed worms, that those flagons full of wine, which the Spouse would so fain be comforted withal, will fume up too much into the head. O, say they, if men be once assured of their salvation, they may then do what they list. But

1. God won't put new wine into old bottles. God never prints his love upon the heart, till the heart be renew'd and prepar'd with Evangelical meltings; and the same Seal that prints his love, prints his Image too. A flinty heart won't take the seal of the Spirit. The sparkling white Stone is never given, till the heart of stone be taken away. The new name is not given, till the new creature be fram'd. God will not distill one silver drop of such precious sweetness upon the soul, till it be enclof'd for his own garden. And though the outward Sun-shine with liberal and undistinguisihing beams, shines both upon the good and the bad, upon the Rose and Nettle; yet the light of God's countenance beames out onely upon the Apples of his own eye: the Sun-shine of his gracious presence, gilds onely the vessels of Honour, and
puts a lustre upon none but his own jewels. And though the
pourings forth of ordinary goodness fall upon a wilderness
sometimes, as well as on a paradise; yet these more choice and
hymnous influences of heaven, slide, slyly into the hearts of God's
peculiar ones. Believe it, thy soul must first become an ark of
the covenant, before thou shalt ever have a pot of hidden man-
na in it.

'Tis true, that if God should thus display his goodness, and
seal up his love to the soul, whilst it were still in an unregenerate
condition, whilst it did still hanker after its lusts and corruptions,
twound then indeed sport it felt more securely in this sun shine
of mercy, and turn this grace of God into wantonness. Thus
men of forbid and ignoble spirits, will trespass more upon a friend
than upon an enemy: an injury will keep them in better order,
than a courteous. Thus nettles will sting most violently, when
they are handled most gently. Thus the wretched indians adore
the devil, because he is their enemy, and neglect the majesty of
heaven, because 'tis so propitious. When God shines out upon
ungrateful dunghills, they return him nothing but venomous and
malignant evolutions. We'll easily acknowledge, that if these
men should have the white stone, they would trample upon it:
for you see how they deal with ordinary mercy, which the boun-
ty of heaven heaps upon their heads.

There are such plenitums of love in God, such runnings over
of goodness, as that much falls upon these. God breaks the
box of common mercies, and fills the whole world with the sa-
avour of it. But what tribute and revenues of glory has he from
them for all this? Why, they violate his laws, and profane his
name, and fight against him with his own weapons. If they're
precious mercies, gifts, and parts, and all they have shall oppose
him that gave them. Of their jewels they make a golden calf. Do you think now that God
will trust these with his more special mercies, with his visera and
tender mercies? He try'd the vessel with water, and 'twont hold
that. Do you think he will pour wine into it? No, God re-
veals his love to none but to his friends; he sets his seal to none
but to such whom he sets as a seal upon his heart, and on his arm,
such as have an happy conformity to him, and a full compliance
with him: such as have the same interests, and the same glorious
ends with himself such as delight in his Law, and feed upon his precepts, as upon an honey-comb. Do you think he mayn't truthfully with his mind; such as have a plain antipathy against sin, against the very picture and appearance of sin; such as prefer Hell it self before it; such as loath it, even as himself loathes it; men that are ready to pluck out their right eyes for him, to cut off their right hands for him? Do you think he mayn't manifest his love to these? What sayes the Apostle John? He that is born of God cannot sin, tis a plain impossibility that he should so far put off his filial affection, as to make it his work to displease him; much less can he take to strong advantage of his goodness, as therefore to provoke him, because he knowes that God loves him. These men only tell us what they would do if they had Assurance, but truly they are not like to have it, till their hearts be chang'd, and then they'll be of another mind.

2. Love is a sweeter and surer and stronger principle of obedience than fear. So that God did infatuate the counsel of that Architophel, Macbeth I mean, when he still'd that venom into the hearts of Princes, that they had better rule their Subjects with a Rod of iron, then with a Stoup of gold; that they had better enslave them by fear, then engage them by love. The truth is, he had given them such Rules, that he knew if they follow'd them, they could not possibly be lov'd; and therefore he would fain persuade them, that it is better to be fear'd. And though this may seem to add some sparklings to Majesty, and to brighten the crown of Sovereignty, yet it leaves it far more tottering, more unfix'd, and unsettle'd upon their heads. There is such a virulency mixt with fear, such a tincture of hatred in it, both these affections are much of a colour, sad and pale. And therefore that Tyrant was so wise yet as to expect hatred; Ode...unt them metuant, says he, he knew whilst they fear'd him, that they would hate him, and then there is a reluctancy and Aversion in fear: and those workings upon the soul, that come only from terrors, they shall prove abortive. And what though a body be pull'd and hal'd and fear'd into obedience, the soul is not conquer'd with all this. A slave does but watch an opportunity for taking off the yoke. And then there is a depressing & demanibing power in fear, it contracts and freezes up the motions of the soul, it clips the wings, it takes off the wheels.
it unbends the bow. Trembling and paralitick motions are weak and languishing. Indeed fear is nothing but Praecox-tristitia, a crude and indigested kind of sorrow; and is the fowrer, because it is not ripe. And therefore God himself that is a most abolute Monarch, and has a boundlesse and infinite supremacy over all things, yet has far more glory from them that love him, and only passive obedience from them that fear him. Indeed he never goes about to rule any by fear, but those that have first trampled upon Love, and are no longer Subjects, but profess Rebels. Tis love that gleans and fastens the whole Creation together. Those seeds of love which God himself (who is Love) has scatter’d amongst beings, those sparks of love which God himself (who is love,) has kindled amongst Beings, and those indeleble prints of love which God himself (who is love,) has stamped upon Beings, maintain the whole fabric of the world in its just beauty and proportion. The harmonious composure of Beings, the tuning of the several strings, makes them found out his praise more melodiously.

O how comely is it to see the sweet context and coherence of Beings, the loving connexion and concatenation of causes: one Being espous’d to another in faithfulness and truth; the mutual clasplings and twinnings, the due benevolence of entities. Behold, how goodly a thing it is and pleasant to behold Beings, like brethren to dwell together in unity: It calls to mind those precious drops of love, that fall from the head of the first Being, and fell down upon the skirts of inferior entities. And is not there as much of this love to be seen in the new Creation, in the work of grace in the soul? Is not the foundation of the second Temple laid in love? is not the top and pinnacle of it set up by a hand of love? Are not the polishings and carvings of it, the works and expressions of love? the witty inventions of love? Is not the structure maintain’d & repair’d at the constant expence of love? Is it not inhibited by a prince of love? one more loving than Solomon is there; nay, what is the whole Gospel else, but תַּּוְדִי רְדֵּנָם, a cluster of Redemption, as some render it; what is it else but a bundle of love?

The Law that was an hammer to break hearts; I but the Gospel that’s a key to open hearts. And truly all the terroors of Mount Sinai, the thunder claps and the lightning flashes, the earth-quakes and the smokeings of the Mountain, & the voice of
the Trumpet, have not so much power and prevalence in them, as one still drop that falls from Mount Sion. You are now come to the mount of Olives, a mount of peace and sweetness, a Mount that drops fatness, and in this Mount will Christ be seen. And he comes to restore all things to their primitive love; he restores the powers and faculties of the soul to their first & original concord; he knits his gifts and graces in the bond of love; he comes to reconcile Beings, to make Antipathies kiss each other. The Wolf and the Lamb must be at peace, the Leopard and the Kid must lie down together. The whole Gospel like the midst of Solomon's bed in the Canticles, יהלום שִׁלֹחָנִי, tis pav'd with Love. Now sure you can't question whether this be the more prevailing way: For, O think but a while, what a potent oratory there is in love, what a welcome tyranny, what a silken bondage, what a downy and soft necessity. Glorious things are spoken of thee, thou Lady and Queen of Affections! thou art the first-born of the soul, and the beginning of its strength, Who would not be captivated by so sweet a Conquerour? Who would not be melted in to deliberate a flame? What heart would not entertain so pleasant an arrow? The Psalmist was struck through with one of thy darts, when he panted after the streams of water. The Apostle Paul had another of thy arrows sticking fast in him, when he cried out, The love of Christ constraineth me. Valbus alii venis, & sacro carpient igne. Believe it, the strongest arguments are fetched out of Loves topics. We need not use many persuasions to such a soul, it has a fountain of Rhetorick within. There is a present expansion and amplification of spirit for the welcoming of so happy an object. O how will such a soul twine about a Precept, suck sweetness out of a Command, catch at an opportunity, long for a Duty! How does it go like a Bee from flower to flower, from Duty to Duty, from Ordinance to Ordinance, and extract the very spirits and quintessence of all, driven uproarly, crop the very tops of all. There will be in such a soul, the constant returnings and reboundings of love. Twill retort the beams of heaven, twill send back the stream of its affection in the Ocean. So that now as the soul is allure'd of the love of God, so God also has a most absolute certainty that the soul will *εἰπόμενη. And thus is compleated the sweet and perfect circle of love. Now there cannot be a more strong and a more
more mutual security, than that which is thus founded. And therefore nature chooses to maintain herself by these impressions. We see this plainly in filial & conjugal Relations, where the sweetest and surest obedience flows from principles of love. And where is there more certainty than amongst friends, where there is a borrowing and lending of souls, a mutual exchange & transmigration of Souls? Now you know all these Relations are clarified and refined in grace; you are the friends of God; nay, you are the sons of God, you are the spouse of Christ. And the Apostle John, that speaks so much of Assurance, and tells you that a Christian can't sin; consider but a while, who he was. Why, he was the beloved disciple, he that lay in the bosom of love, and breathed out nothing but pure love. I, and his Reason, is founded in a Relation of love: He cannot sin, because he is born of God. He resolves it into the ἐνικόν ἡμῶν, that same impression of love that abides in him.

3. Consult a while with your own experience and observation, and then tell us whether ever you knew any to walk more accurately with their God, than such as were assur'd of his love. If you look up to Heaven, there you see glorious Angels, & glorified Saints, that have not only a full assurance, but a full possession of the love of their God, that are no longer taking a prospect of Canaan, but are now feeding upon the fruits and clusters of the Land of Promise, that have not only some scatter'd and broken beams of glory, but a constant and eternal Sun-shine. And O how do they adulate God, not only, but in the most. They have not only as we here below, some drops & sprinklings of happiness, but they are at the very Fountain, and have fresh bublings of joy, full streamings out of sweetness, and can swim in the Rivers of pleasure. Surely these men will allow the Angels somewhat more, than only to conjecture that they are happy. What must glorified Saints still dispute about their sumnum bonum, lest they be too secure; and must Angels onely be of opinion, that they are in Heaven? must they only guess at the face of God? What will they clip the wings of the Cherubims too? Where has God more cheerful obedience than from these? How joyfully do these ministering Spirits run about their glorious Errands? How does he bid one, God, and he goes, and another, Come, and he comes. And that which sets a fair gloss upon hap-
piness it self is this, that they are out of all possibility of displeasing their God. And so they are held forth as patterns of obedience; *Thy will be done in Earth, as it is in Heaven.*

Well, but then if they tell us there is more danger of frail men that dwell in houses of Clay, and carry the body of death about with them.

1. We must bid them entertain honourable thoughts of the excellent ones of the Earth; for though it be true that they are not yet *immaculate* yet God has made them little lower than the Angels, and he has crowned them with glory and honour. They walk with little Coronets upon their heads; though the most masyly and brightest crown be referv’d for a day of inauguration. They now feed upon Angels food; God steeps them in his own nature, and in his own love, he gradually prepares them for Heaven. They are Inceptors in Happinesse, they are Probationers for Glory.

2. What though there be some unworthy dealings with their God, yet these flow only from those reliques of flavius principals that remain in them; some fragments of the old Leaven that was not throughly purged out. And not by virtue of a Gospel-Pleseophory. What does the knowing that they are Sons of light, does this dispose them to works of darkness? Does the knowing that they are the Spouse of Christ, does this bespeak adulterous glances? Tis true, the Sons of God may provoke him, but must they therefore needs do it under this very notion, because they know they are his Sons? Nay, must they do it the more for this? This were the extreamest malice that was imaginable, more malice then the Devils themselves are capable of. What bold blasphemy then is this against the Sons of God, and against the sealing Spirit. I, and it involves a flat contradiction too, it puts an effe and a non effe simul, because they know they are friends, therefore they deal like enemies, and because they know they're Sons, therefore they deal like slaves. O what fine repugnancies are these? Thus would they not onely veil and cloud, but also spot and deface so beautiful a Truths but that it shines out with such victorious, and triumphant beams. But if any can yet doubt, whether Assurance do advance obedience, let them but a while compare men affur'd of their salvation: (r.) With others in the state of Grace that want Assurance, or with themselves when once with-
The white Stone.

The doubting Christian does but smoak, when the assured Christian flames. What faintings and shiverings, and paleness in the one? what vigour and liveliness, what a ruddy complexion of soul in the other? How is the one left to the pleasure of a wave, when as the other lies safe at Anchor. The one can scarce lift up his weak and trembling hands in prayer, when the other is wrestling with Omnipotency. The one comes behind, and touches the hem of his Saviour's garments, when as the other is in his very arms, and embraces. The one dares scarce touch a Promise, scarce call an eye upon a Promise, when as the other claims it, and grasps it, and appropriates it. The performances of the one are green, and crude, and unconquered; the others are ripen'd, and mellow'd with a stronger Sun-beam of Love. The one like a Lute with his strings loose, and languishing; the other is tun'd up to its just height of affection. The one like a Bow bent, sends forth his arrows very vigorously; the other does but drop them, and let them fall. How does Satan wound the one with many a fiery dart, that the other quenches! How does the one fear the roaring of the Lyon, which the other tramples under his feet! (2.) If you should compare them with men in an unregenerate condition. O what a vitta vadoe, what a vast Gulf is there between them? Sure you don't question, whether God has more service from Israelites, that feed upon hidden Manna, or from Egyptians, that feed upon Garlick and Onions? Men that are under the damning and dominating power of lusts, and are only kept a little in awe, by some thunders from Mount Sinai: Though they spend a few sighs sometimes, and drop a few tears sometimes, yet when they are thus washed, how soon do they return to their wallowing in the mire? The chaining of a Wolf, does that meeken and soften him? or the putting a book into the Leviathan, does that transform him? Though wicked men by fears and terrors have their bounds set them, like the Sea, which they cannot pass; yet they are still like the raging Sea, they swell, and foam, and cast out their mire and dirt. And who more wicked than they that are desperate? those black and damned Potentates of Hell, because they are out of all possibility of mercy; how do they act ad extremum virium in all expressions of malice and wickedness.

T 2

And
And therefore God out of his infinite goodness, though he does usually seal men up to life and happiness, and let them make their Calling and Election sure; yet he does scarce ever, or very rarely, so seal men up to ruin, so as to let them know certainly that they are Reprobates; for this would make them desperate, there would be no living with them in the World. Or if he does shew them this, he does withall let them run into some act of violence, that presently frees the world from them. That hope which wicked men have of being saved, though it be groundless, yet it keeps them within their bounds & compass. Though it be but like the Spiders web, yet the very spinning of that web, keeps them in the mean while from a full expression of their venom. And that same shadow of obedience which God has from hypocrites, is founded in some shadow of hope that they please themselves in; & when this hope of their own framing vanishes and deceives them, then they backslide and apostatize.

4. Are there not other judgments enough to waken them out of a sinful security; are there not rods? are there not Scorpions? is there nothing but present disinheritance? sure you cannot but remember that famous place where God speaks to David, and points at Solomon, Psa. 89 32, 33. If his children break my statutes, 

God will make his own people know that tis a bitter thing to depart from him, and to forswake their first love. Nay, this is most certain, that wicked men themselves are not capable of such severe temporal judgments as the sons of God are. That which is here done to the green Tree, cannot be done to the dry. For,

(1.) They may fall from Assurance. Though they can’t lose the seed and the root of grace, yet they may lose the flourishing and fragrancy of it. Though the foundation of God remain sure, yet they may fall from their top and eminency. Though they be built upon a Rock, yet they may be dashed with waves. Though the Seal of God be of eternal efficacy, yet they may deface the print and sculpture of it, so as that it may not be visible to their eye. Now what a sad alteration will this be? Thou must not look for any more stroakings, for any more smiles, for love-glares any more. Thou must bid thy fountains of joy farewell. Thou must not look to see thy Spoule flourishing through the Lattices any more. Thou must expect clouds and shadows, and veils.
veils and curtains, & walls of separation. The fig-tree of Canaan
shall not blossom, and there shall be no fruit in the vines, and the
labour of the Olive shall fail. Thou must passe many a day with-
out one Sun-beam; God will seal up his sweetest influences, he will
shut up the windows of heaven, and stop the bottles of Heaven,
he will rain down no more Manna upon thee: Go to thy husks,
and see if they'll feed thee. Nay,

(2.) They may not only fall from Assurance, but even in a total
desertion look upon God as an Enemy; and instead of a filial ple-
rophecy, may come to a fearful expectation of the fiercest wrath
of God. Now this I say is more judgment then wicked men
are capable of here, in this respect, that they never had his love
once revealed to them; whereas these are thrown down from the
very pinnacle of the Temple. And God does not only eclipsé the
lustre of their former joy; but dips his pen in gall, and writes bit-
ter things against them. He was wont to shoot nothing but the
fiery darts of love; I, but now his envenomed arrows stick fast
in them. They did once surfeit of the grapes and clusters of
Canaan; but now he hedges them in with Bryars and Thorns.
They were wont to taste of a Cup of sweetness, a Cup of love;
but he has now prepar'd for them a cup of trembling & astonish-
ment. They had once a Spring-time, a budding, a blossoming-
time; the dew of heaven dropt on them, the beams of heaven vis-
tited them; but now comes a sad and disconsolate Autumn, a
fading and withering time. Their gloss and greenness is gone.
Heaven reveals it self in thunderings, and lightning flashes against
them, so as they shall even envy green Bay-trees, then men of
the World that are free from all this. Now is not this enough to
keep a soul in awe? The Psalmist was very near this which we
speak of; he often tells you, that his joy was put out, that his
peace was gone, that he was even ground to powder, that he was
banished from the face of his God, that he was excommunicated
from that happy and heavenly intercourse with God, which
once he had. These are frequent complaints; and yet he was
one.

1. Of a pleasant and cheerful temper. The Scripture paints him
out as one of a sanguine complexion, the men of the world would
have said he had been melancholly else. He was one that was like
a green Olive-tree in the house of his God; a most flourishing
and
and fruitful Christian. As if he had been one of the Church triumphant, he was alwayes singing fresh Hallelujahs. He had a soft and delicate touch upon the Harp, he could still Saul’s evil Spirit with his Musick; but he could not thus tune and compose his own troubled and disquieted Spirit. He was fain now to hang his Harp upon the willows; and the voice of his Lute was turn’d into sighing. And if he does sing sometimes with a thorn at his breast, ’tis some penitential Psalm or other.

2. And yet all this while he was a King upon the Throne, he wanted not the Pomp and bravery of the world. 1, but a Scepter won’t conquer fears, and a Crown of gold will not cure an aking head, much lesse an aking heart. The smiles of the World they brought him to all this, and therefore he can’t take much complacency in them. For when he does so often envy the men of the World, and is ready to stumble at the prosperity of the wicked; it was not so much for the outward things of the World which he enjoy’d, for those he had himself too in a plentiful measure; but it was for the quietness of their spirits, they were calm and serene, if compared with him, not in such fears and doubts as he now was; they had not such conflicts and Paroxysms, and Tumultuations of Soul, as he now had. And yet he was one that once had the face of God shining out upon him: And therefore he desires him to restore the joy of his salvation. Lue-cem redda, abe jam nimium dies: Instar veris omnia vultus ubi sunt. affalvis populo, gravior est dies, & solis melius nitent, as he once spake to Augustus.

So that you see here are ways enough to keep men from a carnal security. And thus we have took off that bold calumny, so as we hope that. Nihil adhærebit:

Having laid open at large the Nature of Assurance, we now come to handle briefly the Second Observation, and that is,

Observ. 2. Christian Assurance requires and calls for Diligence: Sure I need not tell you, that the most precious things are Caged up and lockt up under difficulties. If you look to Nature, you see how she reserves her Jewels in secret repositories, she sets them in her own bosom, and enhances their price by rarity. There is, indeed, a vein for Silver, as Job speaks; but Nature is not so profuse to open it, to let it run waste, and exhaust her self.
She hides her treasures, and puts them out of the reach of an ordinary Plunderer.

Or, if you look to Arts: There are indeed somethings which float at the top, namely those that are but initiated into them, are presently acquainted with them; hence some beginnors, when they have but tasted these, think they have a perfect kind of Omniscience. O but stay a while, there are most mysterious things which lurk at the bottom, and require a profounder search; they must dive deep before they fetch up these pearls. Thus tis in languages, the choicest elegancies many times are couched in idioms, those arcanum linguarum: you may see them like so many pearls glittering among the rubbish of the Tower of Babel. Thus tis in civil Affairs, some things are visible and obvious to a vulgar eye, the rude heap and mass of people can take notice of them; some wheels move so plainly, as that they can see them: but there are more secret springs of motion, more intimate contrivances, politick riddles, which they only can read, that are a secretarissimis. Every design must not have a window in it; tis comely sometimes to see Moses with a Veil upon his face.

And thus tis in the wise Oeconomy and Dispensation of the Gospel. Tis true, the whole Gospel is pregnant with heavenly mysteries; tis like that heavenly, ολοία, the milky way, which the wise ones of the world take for a Meteor only, a brief παράσκευη; but those who are enlightened from above, know that it is made up ex flore lucis, tis compounded of Stars less discernable; and even here one Star differs from another in glory. There are Mysteria prima magnitudinis, such transcendent and dazzling Mysteries, as that the Eagle must be fain to shut her eye, and the Seraphim must be glad to wink. And there are not only intellectual, but practical depths in the way of Religion: & Christian Plerophory is one of these. For a soul to be fill'd with the breathings of the Spirit, & to move with full Sail in the ocean of God's love, and when it pleases to lie safe at Anchor, I, and to be sure of coming safe to the Haven; certainly the soul must needs cry out all the while, κριντον, Ơ the depth of the goodness; and love of God! how mysterious are his ways, how are his mercies past finding out?

(1.) Now for a Christian to arrive to so full a sense of God's love, his labor, his openess...
It requires diligence; for,
1. There are but few that have any right and interest in the love of God in Christ at all.
2. Of those few that have a share and portion in his love, yet all of them have not Assurance of his love. There are but few that enter into the Temple; I, but there is only some Aaron that enters into the sanctum sanctorum, and calls his Anchor within the Veil. And,

First, There are but few upon whom God bestoweth his love.
'Twas always a principle in Morality, that sweet and intimate friendship cannot be extended to many; friends usually go by pairs. Now God, though he be of vast and boundless love, and has love enough to satisfy a multitude of Worlds, yet he has chose to concentrate it all in a few, pickt out of the world, that he might thus engage them the more to himself. His large and precious love is kept for his onely Spouse.

Secondly, Of those few whom he loves, some are not assur'd of his love. He lov'd them all from everlasting, yet none of them could be then assur'd of his love. A non-entity cannot reach to a Hierarchy. Well, but when they peep out of their first nothing, truly they were not any rare objects of love, much less could they then be assur'd of the love of their God; when they were in a state of enmity, and opposition, and the children of wrath as well as others. Well, but when he put them into a state of love, and made them lovely with that beauty & comeliness, with those jewels and bracelets which he had put upon them. When he lov'd them as his new creatures, as his vessels of honour, that were now cast into their just mold and fashion: when he lov'd them as his new-born sons; yet these babes in Christ could not presently cry, Abba Father. They were his Epistle, written in a fair & goodly character, dated from eternity, folded up and kept secret, at length sent into the world; the superscription was writ in time, in Vocation: Well, but all this while they were not seal'd, till the Spirit comes and stamps a clear impression of Gods love upon their softened & melted spirits. Tis true, they were seal'd as soon as they were written in Gods eternal Decree, but they were not visibly seal'd till now. Now what pantings and breathings? what longings and entreaties? what preparations were there in the soul, before it could obtain this?

Secondly,
The white Stone.

Secondly, it requires diligence to keep assurance. O take heed of wasting and crumbling away thy hidden Manna. God may break the staff of bread, and what will thy weary soul do then? Take heed of losing the White Stone, take heed of forgetting thy name. O maintain the Oile of gladness in the Chafe. Thou art a Vine of Canaan laden with generous fruit; wouldst thou willingly part with thy sweetness, & fruitfulness? Thou art a green Olive-tree, flourishing in the house of thy God; wouldst thou be content to part with thy fatness, and pleasantnesse? Thou wert wont to stay and anchor thy soul upon thy God; and wouldst thou now be left to the courtesie of a wave? What? art thou in love with the Tents of Kedar? They are black indeed; and do'st thou think them comely too? Art thou weary of the Sunshine? And, wouldst thou cool thy self in the shade? Do'st thou begin to loathe thy hidden Manna, and wouldst thou return to the Garlick and Onions of Egypt? Art thou cloyd'd with the clusters of Canaan, & do'st thou nauseate the Honey-comb? O remember, thou didst not so soon obtain assurance, and wilt thou so soon lose it?

Thirdly, give diligence to recover Assurance, if lost: O when will the Winter be past? when will the rain be over and gone? that the flowers may appear, and the time of singing may come. That the Vines of Canaan may flourish again, that the tender Grapes may appear. Awake O South-wind, and with thy gentle breathings, blow upon the Garden, that the Spices thereof may flow out! Never leave till thou find'st thy Spouse again, didst that art sick of love. Tell him that thou longedst for a cluster of Canaan. That thou art even famish'd for want of hidden Manna. Desire a new edition of his love, with all the enlargements of affections. Lay thine heart before him, and desire new stamps & impressions; tell him, that though thou hast lost the print, yet he has not lost the Seal: Tell him, that thou wilt now prize his love more than thou ever didst or couldst do before. Give him no rest, till he give thy soul rest, and fill it with himself. Surely thou wouldst not willingly set in a cloud: thou wouldst not go out of the world with thine Evidences blotted and blurr'd: Surely thou wouldst not willingly be tost and cast with waves in sight of that Haven. Hadst thou not rather go to thy grave in peace? O desire him to shine upon thee a little before thou goest hence, and be no more seen.
(2.) Now sorely, we need not tell you, why Assurance does thus require diligence. For

1. You know the hearts deceitfulness, how it loves to please itself in a shadow, in a painted joy, to flatter itself into an imaginary happinesse. Most men in the world are so confident of heaven, as if they had been born heir apparent to the Crown of glory: as if this new name had been given them at their baptism, or as if they had been born with hidden Manna in their mouths. They never knew what a question or a scruple was, nay they wonder that others trouble themselves with them; as for them they have a connate kind of Plerophory. These fabric fortune sae, have a key to heaven of their own making, and can go to it when they please. These crown themselves with their own sparks, and think them more glittering and precious than the White Stone. As if they were Custodes sigilli, they can seal themselves to the day of redemption when they please. Thus do vain men cheer their own souls: when as there were the wiser way, rather to commune with their own spirits, to criticize upon their own hearts, to see what a false print they are of, what false glosses there be, what varie legiones? what corruptions and degenerations from the original? whether there be any spiritual Idioms? what are the genuine works of the Spirit? what are spurious and suppositions?

2. Give diligence, because thou hast a diligent enemy that would so taint quench thy joy, and keep it from flaming into Assurance: He envied the grain of Mustard-seed, when 'twas first sown: how then does it vex him to see it now spread into such goodly branches, that the soul can build its nest there? He envied thee the first blushes of the day, the budding of the Rose morning: that these fair and Virgin eye-lids should open and glance their light upon thee: how then is he scorched with thy fuller Sun-shine? How do his eyes water at thy noon-day brightness? He that would have broke thee when thou were a bruised Reed, how could he triumph in thy fall, now thou art a stately Cedar? If he could, he would have dispirited and took off the vigour of that immortal seed, by which thou were born again; He would fain have spit his venom into that sincerest milk, which fed thy infant soul, how then does he envy thee those flagons of wine, with which thou art now quickened and ensam'd? He would fain.
The white Stone.

fain have hindered the foundation of the second Temple; and now he would fain demolish the structure, and down with it even to the ground.

That ion of the morning fell himself not only from a compleat Assurance, but from a possession of glory, and that into the most extream darkness that was imaginable, into a total impossibility of ever being happy, and now he would very fain (as much as he can) envolve others in the same condition. But certainly it does addle much of hell to him, in that he perceives that the sons of God are now fixt in an immutable condition; whereas he was left in so volatile a state, so that now all that he can possibly do is this, to damp their joy for the present, to raise clouds, & storms, and tempests; And in this the prince of the air doth his endeavour to the utmost. And yet Christians may frustrate him here too, and by a strong and claspine hand of faith, may lay such fast hold of a God in Christ, as that they may even make the Devil give over: and to all his former, may add this new despair of ever eclipsing their glory, and may send him away as weary as he would be, if he should go about to interrupt the joy of a glorified Saint, or of one of those Angels that still dwell in glory. So that the more frequent his Alarms are, the more should Christians stand upon their watch, the more should they fortify themselves, and look to their spiritual Panoply, they should rise to the name of the Lord, which is a strong Tower.

3. Give diligence, because tis in a matter of so great consequence: and to be deceived here will prove the most striking aggravation of misery that can be. The house that was built upon the sand, great was the fall of it. There is a counterfeit Pernicious, a blazing kind of Assurance, a bragging kind of confidence, you know the name of it, tis called Presumption, that great devourer of souls, that robs to say its ten thousands; tis so far from being an Anchor, as that it is but a swelling and impetuous wave, which tosses up the soul a while, that it may sink the deeper. And can there be a greater Emphasis of misery than this? Thou tookst it for granted, that thou wert in the ready way to heaven, and now thou art dropping into hell irrecoverably: thou expectedst no lesse than a Crown of Glory, but canst find nothing but chains of darkness, and a gnawing worm. How golden was thy dream of happiness? didn't thou
not fancy the light and beams of heaven ripening the fruits of Canaan for thee? didst thou think thyself upon the top of Mount Pisgah, refresh'd with soft and delicate breathings, taking a full prospect of the beautiful land of Promise? Nay, didst thou think that some of the milk and honey of the land flow'd into thy mouth? That thou wast plucking off green Apples from the Trees? Nay, that thou hast the very tastes and refreshes of the Olives, and Figs, and Grape-granets, and Grapes in thy mouth? But behold, thou walk'st, and art in a Wilderness, amongst briers and thorns, amongst fiery Serpents, in a dry and thirsty land, where no sweetness is! Thou took'st that for the whispering of the Spirit, which was but the hissing of the Serpent. Thou thought'st thyself in the very Suburbs of the new Jerusalem, in the Temple, in the sanctum sanctorum; when as thou wast all this while but in Egypt, in a Babylon, in a Prison, in a Dungeon. Thou didst exalt thyself like the Eagle, and build thy nest in the stars; but with what indignation wert thou swepe from thence? "How thou art fallen, O Lucifer, son of the morning!"

(3.) Consider what kind of diligence is required. And

1. Be diligent in self-reflection. A clean heart chews the cud, and ruminates upon its own actions: Give thy heart frequent visits, and see whether it keeps that print which the sealing spirit stamp't upon it: read over thine Evidences; if there be the least blot wash it out. Try thy graces by a Scripture-sun-beam: Hast thou within a continual feast? Why then dost not thou invite thy thoughts thereto, that they may be satisfied as with marrow and fatness? Why dost not thou compel them to come in? Let them drink sweetness out of their own fountain, let them bless the womb that bare them, and the breasts that gave them suck.

Let them be afraid of entering into their hearts, that have no quietness within, unless like the Leviathan they can sport themselves in a raging sea, that foams out mire and dirt. But thou canst sleep and bath thy thoughts in a calm and composed spirit. Why dost not thou listen to thy own Musick? Why dost not thou glance upon thy own beauty? Assurance consists in a reflex act, and by such workings is maintain'd, is dem aliter, quia hoc cognitum.

2. Be diligent in Prayer. Believe it, assurance does not come
with those weak wishes and vellucties, that are so frequent in the
mouths of many, O that we were sure of heaven, of happiness! O
that our souls were well provided for! O that we knew what
should become of them to eternity! Truly these are but gaping
and yawning desires, as if hidden Manna would drop into their
mouths. This great blessing requires a wrestling prayer. The
White Stone is given to none but a Conquerour. The Spirit
won't set his Seal to a faint and languishing velleity. An Eccho
won't answer a whisperer; a weak voice is not worth a re-
bound.

The truth is, there is a great deal of Vicinity and friendship,
may I think I might say Consanguinity, between Assurance and
Prayer. Prayer should be Plerophoria quaedam explicata. Assur-
ance does mightily enliven and animate Prayer; and Prayer does
animare, cherish and maintain Assurance.

Go then unto thy God, and be importunate with him: beg a
smile, a glance, a beam of his face; desire him to take all worldly
things again, unless he will sweeten them with his love. Tell
him, thou canst no longer feed upon husks, and desire him to
give thee somewhat that's fit for a Soul to live on.

3. Be diligent and frequent in communion with thy God. Con-
versing with God puts a lustre and radiancy upon the Soule; de-
scending to the creature, puts a Veile upon that former bright-
ness; sweet and familiar intercourse with thy God, puts thee
into the number of his friends; and friendship brings Assurance
and Confidence along with it.

Would God (doth thou think) admit thee into his most
shining and beautiful presence? would he thus dispay himself
to thee, and make known his most secret treasures of goodnesse
and sweetness unto thy soul, unless he lov'd thee? would thy
Saviour thus smile upon thee? would he thus nobosome and un-
bowel himself to thee? would he thus flourish in at the Latti-
ces, unless he were thy Spouse? would he thus kiss thee with
the kisses of his mouth? would he tell thee so much of his mind,
unless his heart were with thee? would he accept of thy pray-
er's and thy performances, thy spiritual sacrifices, if he meant
to destroy thee? didn't thou ever know him deal thus de-
cefully with any? would he give thy soul such frequent visits,
such gentle breathings? would he so often whisper to thee, that
which
which the world must not hear, if thou wast an enemy as well
as they? canst thou think thyself in darkness, when the sun looks
upon thee? Canst thou doubt of quenching thy thirst, when the
fountain bubbled out, and flows upon thee? Canst thou doubt of
liberty in the year of jubilees? what is the Dove in the Ark, and
yet can it find no rest to the soul of her feet? Canst thou question
thy safety under the wings of Christ? No, whatever it was that
put out thy joy, it did first estrange & alienate thee from thy God.
And couldst thou but recover thy former neerness to him, thou
needst not doubt of the same affectionate expressions from him.
Communion with God, is that which gives an heavenly and e-
ternal Plerophory, is that which maintains the assurance of
glorious Angels, and glorify’d Saints. And that which takes a-
way all hope from the damnd, is this, that they are perpetually
baniﬁth, irrecoverably excommunicated from the face of their
God: Depart from me, I know you not: there is more in that
than in ﬁre and brimstone. But God has said unto thee, Seek my
face, and let thy soul echo out its resolution, Thy face, Lord, will
I seek: for all-certainty ﬂows from God, from that ﬁxed and un-
shaken Entity, from that Original immutability that is in him.
And when God sets his seal unto thee, he prints somewhat of this
upon thee: And therefore the more God gives of himself to thee,
the more Assurance he gives thee.

-Go then to the place where his Honour dwells, go to the place
where his glory shines. You know that the Apostle Thomas,
when he was absent from the Apostles meeting, he fell into a
strange distrust of that which the others were very well assured
of. Go then to those Ordinances, that drop golden Oile upon
the soul, and make its countenance to shine. Hide thy self in
those clefts of the Rock, that God may make his goodness pass
beneath thee. God will there beam out upon thy soul, he will
warm it with his love, and will then seal it to the day of redemp-
tion.

Christian Assurance deserves diligence.

Observ. 3.  
'Tis a miserable thing to toil for vanity and emptiness; to
slow the wind, and to reap the whirlwind. But to take pains
for happiness, who would not be willing to this? An Israelite
that
The white Stone.

that would be loth to spend his time in gathering flubble, would willingly spend it in gathering Grapes. A wise Virgin will cheerfully put in so much Oile, as will make the Lamp to shine. The soul will never be weary of gathering hidden Manna. Assurance is a very satisfactory thing; men take a present and complete acquiescence in it.

1. Consider it in temporals, what won’t wordlings do to secure their lands, and goods, and estates? How do they seek for Bonds, and Seals, and Oaths, and Sureties; and yet think all this too little? They have set up an Ensurers office; and will scarce venture a Ship at Sea, unless it can have an unquestionable Pleasability; unless one will secure it from wars, and another from rocks, and a third from winds and tempests. And this is one of those flings and vexations which God has put into temporals, that they are uncertain. Many a worldling has pin’d away under this very notion, that his riches had wings, and could fly away when they lift. And this was the reason, why the Epicures were all for enjoying the present moment; because that was all they were certain of; and therefore they would have devour’d and soopt up the quintessence of all happiness in a νοῦς, if they could. Thus Anacreon sings οὐκ ἐπειδῆτε μάτην ὀλίθη, ἀλλ' αὖξετε μηδέν. And this was that which made the Heathen so angry with Fortune, a Goddess of their own framing, because she put them always upon blind uncertainties. This made the Stoicks to run into the other extreme, to fix themselves in an unevitable certainty, in a fallen necessity, to anchor upon fate, rather than to be left to a wavering contingency.

2. Assurance in Intellectuals is very satisfactory. There’s nothing that tortures the soul more than scruples and difficulties, it makes it to dwell like a Lily amongst Thorns.

The Scepticks were a perpetual wrack to themselves. Objections fly like dust into the soul’s eye, and sometimes is fain to weep them out. How does it vex the Naturalist that his head is so non-plust, as that he must fly to the refuge of an occult quality? How impatient was Aristotle, what boylings, and tofflings in his breast more than in Euripus, because he could not give a full account of the ebbing and flowing of that River? He threw himself into it, as if he thought to find more rest there than in his own spirit, discomposed only with this uncertainty. Every question
tion checks the understanding, and makes it remove a little from certainty, as the learned Verulam observes. Every question is some grace to errour, and some repulse to truth.

But how sweetly does the mind relish those first and common notions, that carry a native light, and convincing evidence and certainty in them, and won't give the Soul leave to doubt? and how does it bathe itself in those crystalline streamings out, those pure derivations of secondary notions, that freely bubble out from these fountain-principles, which for their certainty sometimes are honoured with the name of axioms? And some give this rule for a tryal and touchstone of notions: Whatever Proposition the mind does fully close with, that is unquestionably true, because the mind can't rest satisfied but with certainty. And that which gives but an hovering & imperfect assent to, is but probably true. Now though sometimes a falsity may come under the fair disguise of an apparent certainty, yet this is also sure, that the mind cannot so fully and sweetly acquiesce in an apparent certainty, as in a real certainty. As neither can the Will so fully close with an apparent good, as with a real good; for in realities there is a sure entity at the bottom, which is a just foundation for appearance, whereas the other is a mere colour, a surface, a shadow. And the more perfect any intellectual being is, the more of certainty it has.

Our knowledge therefore here is but cloudy and enigmatical, shadowy, and in a glasse. The nearer to God any being is, the more it has of certainty. And therefore the Angels and Spirits that see God face to face, are satisfied with his image. Truth then plucks off her veile, pulls off her mask, that the Soul may salute her. And this is the great prerogative of that infinite and suprem Being. God himself, that he has an independent and eternal certainty, and beholds all beings & motions of beings past, present, and to come, without the least shadow of variation. And those things which pole created beings, are more plain and obvious to his eye, than first principles are to ours. The very intimate forms of beings are naked and anatomiz'd before him. He looks down upon the sons of men, and sees them rolling and fluctuating, soft and tumbl'd up and down in uncertainties, sometimes even questioning him in his ways and his dealings, while as he rests in a full and absolute Omniscience. And this is his great goodness,
that he allows us certainty in those things that concern our wel-
fare and happiness.

3. In spirituals and externals, Assurance is very satisfactory. Reli-
gion should be above syllogisms & disputings. Spiritual notions
should have the seal of God in their foreheads; they are not to be
struck like sparks out of a flint, but are to spring like light from
the Sun; they are to flow like streams from the Ocean; & Prin-
ciples of Religion must be built upon a Rock, upon the most sure &
unequivocal grounds that can be. Men that build for eternity,
had need to lay the foundation sure, and they must build gold and
precious stones upon the foundation, that which has a solidity, and
a firm certainty in it. And if this were observ’d,

1. You would have no such jars and divisions in the Church:
you would not be so much troubled with the noise of Axes and
Hammers; imposing things questionable as certain, is agreeable
to that spirit, which allows no other Assurance but this. That
their Church is the true Church.

2. The mixing and blending of Religion with uncertainties, is
that which does emasculate, and dispirit, and endanger it; tis a
dashing the wine with water; tis an adulterating the gold with
dross, so as it won’t endure the fiery trial.

3. The taking up Religion upon uncertain grounds, does put
men upon an odious luke-warmness and neutrality; for men can’t
be zealous for a thing they doubt of: it puts them upon variable-
ness and unconstancy, upon the very brink of Apostasies; and (it
may be) plunges them into it. Nay, it strongly tends to Atheism;
some do so long question which is the true Religion, as that at
length they resolve to have none at all.

4. The leaving the success of Religion uncertain, does damp
and cool the spirits of men. The learned Moralisists amongst the
Heathen, could never content themselves with a fair probability
only of summi bonium; but did spin it out to an imaginary
certainty. The Stoicks would have a Domestick plethropy, they
must be unavoidably happy: A meer-certainty won’t suffice
them, it must be condens’d into a necessity. A wise man with
them must irreversibly seal up himself to happiness: And so
though he were in Phalaris his bull, he must glory and triumph,
and sing Halleluiahs: But the former Moralisists were willing to
depend more upon the bounty of Heaven, which yet they look’d

X upon
upon as a sure and unquestionable thing; nay they pleased them-
selves not only in a Plerophory, but in a present possession; for
you know virtue with them, was praeeoe beaatude, as grace with
us is glory not fully ripe, and serenity of natural conscience was
their hidden Manna, their white stone. Thus were they tain to still
their souls in some shadows and appearances of certainty. This
Sweetened Socrates his Cicute, and made him a cheerful Martyr
for Philosophy.

And all wicked men that go on merrily and securely in their
ways, do frame some imaginary certainty to themselves; which
(it may be) they found upon sure principles, but fallly apply'd,
as this, That God is merciful, or the like.

All this I bring to shew that the soul does catch at Certainty &
Assurance, and will rest satisfied with nothing else. For, for men to
apprehend themselves uncertain of happiness, what is it else but
to be for the present miserable? Nay, would not some (do you
think) choose rather to be certain of a tolerable misery, than to
be in continual suspense of happiness? And truly such men as
have no Assurance of obtaining this great end of their being,
they are of all creatures most miserable.

The Foxes have holes, and the birds of the air have nests, and
shall not the sons of men have where to lay their heads? Every
being loves certainty: How do Naturals combine together, and
unite their forces, that they may secure themselves by an happy
association? Nature will have a Plerophory, won't admit of a
vacuum, the least schism and rupture would prove fatal, and put it
upon uncertainties. Sir Francis Bacon says this in those falling
down of water, that thread and spin themselves into such slender
fillicids, that thus they may preserve their continuity, and when
they can reach no longer so, then they fall in as plump & round
a figure as they can.

And if every Being loves Assurance, then surely such a Noble
Being as the soul of man, cannot be satiated with a changeable
good, it can't fix it self upon a moveable centre. Immortality is
near a kin to immutability. Besides, if it were onely this, that the
soul did doubt of happiness, it were a lighter burden; but there
is necessarily conjointly with this, a fear of extremeest misery.
Now for a soul to be perpetually hovering betwixt Heaven and
Hell, nay, to have far more ground to fear the one, than to hope
for
for the other, and so to tremble at the very thoughts of Eternity; Is not this a piece of the gnawing worm? and must the soul live in this perpetual slavery? is there no redemption from it? Did not Christ come to take away this sting among the rest? Did not he come to draw thee to himself, to quiet thee in his bosom? Return thee to thy rest, O my Soul! Return to thine Ark, O my Dove! and look upon this Gospel-priesthoy, as one of those great privileges that were purchased for thee by a Saviour. For,

1. By this, thy Soul, thy darling, is fully provided for, for Eternity; thy lot is fallen to thee in a fair ground, and thou hast a goodly Heritage; Could thy soul open its mouth any wider? Could thy soul desire any more than this, to be sure of being for ever completely happy? What would the damn'd in Hell give for a possibility of Happinesse? What would some wounded spirits give for good hopes and probabilities? when as thou is the mean time hast an overflowing Priesthoy? What would the other give for a drop to cool their tongue? What would the other give for a pure stream to wash their bleeding souls? When as thou all the while art bathing in the Fountain, art sailing in the Ocean, art swimming in the rivers of pleasure. Thine understanding may well rest satisfi'd, for to sure to fix its eye upon an eternal beauty, upon the face of its God. Thy will may rest itself in the embraces of its dearest object; for to espous'd to the fairest good, and is sure to enjoy it with an indissoluble union. Thy purer and more refined affections, may sport themselves in the Sun-beams of heaven; there may thy love warm and melt it self, and there may thy joy dance and exult. All that thou hast to do here below, is this; thy Virgin-soul that is here affai'd and contracted, must wait a while for the Nuptial, for a full fruition of its God, for a full consummation of its Joy.

2. This must needs sweeten all present Conditions to thee; Eat then thy bread with joy, and drink thy wine with a merry heart; for God accepts thy person, and smell a sweet odour in thy sacrifice. Are there any pearls in the Gospel? thou mayst lay claim to them. Is there any balm in Gilead? thou hast a share in it. Are there any Gospel-privileges? thou knowst they are thine, and are intended for thee. Does God bestow temporals
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rals upon thee thou know'st that he first dips them in love and sweetnesse: Mount Gerizim is thy portion; and how art thou above waves? when as some are ship-wrack'd, others are toss'd and disquieted; thou hast an happy protection in all thy ways.

1. Thou art secure against the Frowns of the World, for Heaven smiles upon thee. Thou mayst laugh at the false judging and esteems of men; it may be the World brands, I, but the Spirit seals; it may be the seed of the Serpent hisses, I, but the Holy Ghost breathes. What, though thou beest forty years in a Wilderness? Nay, what though thou beest seventy years in Babylon? Wont Canaan, and wont the new Jerusalem make amends for all?

2. Thou art secure in times of judgment: as Job speaks of the Leviathan, the sword of him that lays at him cannot hold, the Spear, the Dart, nor the Haberseon. The Arrow cannot make him flee, Darts are counted as stubble; he laughs at the shaking of the Spear. Who is like him upon the Earth, one that is made without fear? When God thunders upon the men of the world, he speaks but in a still voice to thee; he darts lightning flashes in their faces, but he lifts up the light of his countenance upon thee. Judgments are intended for the sweeping away of Spiders webs, not for the sweeping away of God's own jewels. Or if they be en\volved in a common calamity, yet how is it roll'd up in sweetnesse to them? when as the other can taft nothing but gall and worm\wood. Their body may be toss'd a little in the world, but their soul lies safe at Anchor.

3. In the hour of Death. Thou know'st that providence then means only to break the shell, that it may have the kernel: Let them tremble at the knockings and approaches of death, that know not what shall become of their precious souls. Men who through the fear of death have been all their life time subject unto bondage? But thou mayst safely trample upon the Adder, and play in the Cockatrice's den. The Martyrs (you know) did thus, when they embrace'd the flames, and complected with Lyons, and devour'd torment, and came to them with an appetite. Assurance of the love of God in Christ, this, and nothing, but this pulls out the sting of death. Tis true, that death has lost its sting in respect of all that are in Christ; but yet such as know not
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not that they are in Christ, or that death shall have any more power over them. An assured Christian triumphs over death; O death where is thy sting?

4. Assurance fills the soul with praise and thankfulness. The real presence of a mercy is not enough, but there must be the appearance of a mercy, and the sense of it, before it fills the heart with joy, and the mouth with praise. A doubting Christian is like a bird intangled, and in a snare; the soul has not its comfort, nor God has not his praise. But an assured Christian is like a bird at liberty, that flies aloft, and sings most cheerfully; it begins those Hallelujahs in time, that must last for ever; it breaks out into the Psalmist's language, Bless the Lord, O my soul, and all that is within me, bless his holy Name.

The fourth and last observation which we propounded out of the text, was, What is the way to make our Election sure? Is first to make our Calling sure? And this is sufficiently warranted from the just order and method of this Apostolical Exhortation, Make your calling and Election sure: first, your calling; then your election; and by your calling, your election. Methodus Analytica best becoming creatures.

Many have bandied this point at large; I shall do it very briefly, and I shall give you all that I intend to speak to it in these six particulars.

1. Election in it self is secret and mysterious. For (1.) It is from Eternity, and to there was none could know it but God alone; none could know Election, but he that made an Election. A being that is span'd by time, cannot reach to what was done from everlasting; you cannot imagine that non-entity should listen and hear what was whisper'd in the sacred Council of Heaven. Thou goest only by the clock of time; but those decrees were written with an eternal Sun-beam; thou turn'st up thy hour-glass of time, but these were measured by an infinite duration. Was it possible that Esau, not born, should see God frowning on him, or that Jacob should perceive a smile? Thou art as far from meriting election, as a non-entity, and thou art as far from knowing it as a non-entity. (2.) God has a mind to keep it secret, and therefore he has set a seal upon it; not only a seal of certainty, but a seal of secrecy. You know creatures them-
themselves have their Closer-determinations: men have their thoughts under lock and key; they have not windows into one another's breasts, much less into the breast of a Deity. Thou canst not fathom sometimes a shallow Creature, and dost thou think to reach to the bottom of infinite depths? Has God given thee secret springs of working, has he made the wheels and motions of thy soul secret, and undetectable, and may he not have the same privilege himself? So then, if God has put a veil upon Election, dost thou think to see into it? When he has shut and clasped the book of Life, dost thou think to open it, and read it?

II. Vocation comments upon Election. God's decrees, that were set from everlasting, do bud and blossom, and bring forth fruit in time. Election buds in a promise, and blossoms in an offer of grace. The book was written before the foundations of the World were laid; but it was not published till God himself gave it an Imprimatur. The Letter was dated from Eternity, the Superscription was writ in time, in Vocation. Now you know though the Letter be writ first, yet the Superscription is read first by him that receives the Letter. 'Twas decreed from Eternity, that Decrees should be known in time. And the ἡμέρα τῶν ἔριδων, is ἐστὶν ἡ ἐπίστασις τῆς Λήμνου, the fulfilling of time, is the time when God's Decrees are fulfilled. When the Decrees of God are ripe, then he lets the soul taste them, and then they are sweetest. Then thou perceivest that thou art a vessel of Honour, when God puts thee upon an honourable employment. That fountain of love which ran under-ground from everlasting, bubbles up and flows to thee in time. That ὅποι ἔπληκτος that was in Election, becomes ὅποι ἐκκλησία in Vocation. Thus thoughts of men, when they would appear, they put on words, they take wings to themselves; and fly away.

III. There is a strict and inseparable connexion betwixt Election and Vocation. For who is there that can blast the Decrees of Heaven, or who can reverse the seal of the Almighty? who can break one link of this golden Chain? To be sure, it is not in the power of created Beings to evacuate and annihilate the Counsels of God. A Creature, as it had no influence upon Election, so neither has it any power to alter it. A Shadow does not alter the Sun, but rather shews you what time of the day it is.

And
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And then to be sure God himself will not reverse his own Seal. Nulla est litera in decreto sapientis, say the Stoicks: A wise man will scorn to blot out any thing. Nulla sunt litera in libro vita. God is so full of light, as that there is no shadow of change in him: Therefore has God picked thee out as a Jewel, and laid thee up in a secret repository, in the Cabinet of his secret Council! He will then bring thee out, and shew thee in time; he means to polish thee, and put a lustre upon thee; he means to set thee as a Diamond in his ring, and to put thee upon the hand of a Saviour. Did God from all eternity resolve to set thee as a Captive soul at liberty? Truly then thou needest not doubt, but that he will in time break open the prison-doors, and beat off thy Chains and thy Fetters, and give thee full enlargement. God has been preparing a Feast for thee from everlasting, a feast of sweet & fat things, a Refined, an Evangelical feast: To be sure then he will invite thee in time, he will stand at thy door and knock, nay, he will compel thee to come into it. God glanced an eye of love upon thee, when thou lay’st hid in the barren womb of nothing; to be sure then in time he means to wooe thee, and to win thee, and to espouse thee to himself in faithfulness, and in truth.

IV. Election and Vocation, though in respect of us they have gradual & climbing accomplishments, yet in respect of God they are equally present; for there is no succession in Eternity. There can be no primus & posterius, where there was no beginning. Tis true, that our finite Beings, as they cannot sufficiently grasp an infinite essence, so neither can they measure an infinite Duration. And therefore our understandings put many times several periods there, where there ought not to be the least comma, because we span out things by our own narrow Duration.

For Duration is nothing else but permanens in esse, a continuation and abiding in Being, the spinning out of Entity: And therefore as the soul cannot see the face of God, so neither can it see the vastness of his Duration, which is adequate and commensurate to the degree of his Entity. So that we being but of yesterday, are not competent judges of Eternity. And as the soul imprisoned in a body, can but darkenly conceive of spiritual Beings, and cannot behold the lustre and oriency of an Angel; nay, it cannot behold its own beauty much less is it able to behold the glory
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glory of God himself; so being here conversant with transient things that have their ortum & occasum, their Fluxum & Refluxum, their Spring & Autumn, their Bounds and their bottom, and dwelling among temporals; tis not so well acquainted with the vast duration of Eternity; and yet it can far better behold the back-parts of Eternity, than the face of it: Eternity a parte post, than Eternity a parte ante; because the soul it self is measured by that Duration; whereas one the one supreme Being, God himself has the compleatness and perfection of Eternity. No wonder then that our understandings put several periods there, where there ought not to be the least comma, because we span out things by our own Duration; that which bubbles from Eternity, comes flowing to us in time. But Vocation is as eternal as Election: In respect of God, Jacob was as soon call’d, as he was chosen and that not only in respect of the secret counsel and decree of God; but whenever God does actually call Jacob, he calls him ab æterno; for Eternity is not at all spent and exhausted by continuance, but is always in vigore viri. Tis a flourishing Duration that never withers, nor decays. Indeed Vocation is nothing else but Election pulling off her veil and smiling upon the soul, and telling her that God loves her, and manifests and displays his love to her.

V. It is altogether irregular and anamolous for the soul. 1. To pry into Election: Tis dangerous to tread on the highest round first, and here it is impossible. Thus the soul forgets that it is a Creature, it forgets its own Duration, and would be measuring it self by Eternity. The windows of the soul must be set open for the entertaining such light as does more immediately flow in upon it; and the understanding must close and comply with such objects as are best proportion’d to it. Now you know that those things which are first intelligible in their own Nature, yet are not always first presented to the view and eye of the soul. For whatsoever is first in being, may first be known; Entity being the root and just foundation of intelligibility; and yet sometimes secondary and junior. Entity is fain to prepare the way, like a Iob Baptist, for one that comes after it, and yet was in worth and being before it. Thus sometimes the causes of things lurk, and lie couch’d, they hide their heads, only a little flourish out at the Lattesies, peeping out
out of an effect: or two. Thus the Text may be in Hebrew, when the commentary is in Latin: many may understand the one, that cannot read the other. Election, it is the Original Vocation, is the interlinear gloss for the help of weak beginners. If God should let thee see into Election before Vocation, it were the only way to frustrate and disappoint his own decree. For if God should shew thee thy name in the book of Life, before thy heart were changed and renewed, what would this but make thee sin more securely, and turn his grace into wantonness? Whereas the wisdom of God never determines the end, but it also determines the means; and as the end is always glorious, so are the means powerful and efficacious. Now thou canst not more clearly demonstrate that thou art in a good tendency and proximity to the end, than by a thankful use and feasible application of the means. And what do they do but lay a snare for their own souls, that catch and entangle themselves with such desperate fallacy as this is? If we be elected, we shall be unquestionably saved; and if we be not elected we shall be unavoidably damned, and therefore we may do what we wilt. Oh what a bold and blasphemous inference is this! What is this else, but to distill the rankest poison out of the richest and most sovereign Cordial? To kindle Hell out of a spark of Heavenly Truth, which if it were blown up gently by the Spirit that breathed it, and kept within its just bounds, would only cheer, quicken, and enliven the soul. Because thou dost not as yet know whether thou art a vessel of honour, wilt thou therefore presently dash thy self in pieces? Because thou dost not for the present certainly know that thou shalt come safe to the Haven, wilt thou therefore court the waves, rush upon a Rock, and make Shipwreck of Faith and a good conscience? Wouldst thou do thus in temporal? Why, thou dost not know how long thou shalt live, the number of thy days is certainly fixed, and thy time is an appointed and determined time: wilt thou therefore refuse to lean upon the staff of bread? Wilt thou not repair thine earthly and decaying tabernacle? Wilt thou not maintain the oil in the Cruce, that Balsamum radicis, with such fresh supplies as are afforded
afforded to thee? Wilt thou break thy glass in pieces, because thou canst not tell how long it will rain?

Is it not a mercy that God vouchsafes thee the means? Why shouldst thou distrust of obtaining the end, more than any other? There is no curtain that hides Election more from thee than from any other; it is equally hid to all, till it shines forth upon some in the use of means, till the curtain be drawn, and then it will equally shine upon thee, if thou wilt use the same means. If all should argue as thou dost, there would none be saved; if all men, because Election is absolute and uncertain, should resolve to live as they list, who would then let his face towards Canaan? where would God have any glory in the world? What would become of his great Name? but he will root out such an unsavory principle as this is out of the hearts of all that love him; and that truth which is made a fatal stumbling block to some, shall prove a solid foundation of joy and sweetness unto them. The very possibility of Election should banish all such thoughts as these. Who can tell but God may have been gracious unto thee, and have fixed an eye of love upon thee? Oh then breath after him, pant and long for him, desire him to express his mind to thee, to communicate his love to thee.

Besides, though thou dost not know Election, will mere love do nothing? Though thy God did not intend to glorifie thee, yet thou shalt not intend to glorifie him. Though he does not choose thee for his servant, yet thou shouldst choose him for thy Lord. There is worth in him, though there be none in thee.

Resolve, that, into what condition ever he throw thee, though into hell it fell, that there thou wilt love him, and there thou wilt praise him, and long for him; that there thou wilt adore and honour him, and wilt grieve only for this, that thou canst not honour him no more; that thou wilt admire his goodness to others, his justice to thee; and his goodness to thee too, that layesJeft upon thee than thou deservest. Such Thoughts as these would make hell it self lightfome.

VI. As Election is secret and mysterious, so Vocation may be easily known. That Astrologer was deservedly laught at, that was so intently gazing upon the Stars, so admiring their twinkling beauties, as that unaware he tumbled into the water, where-
The white Stone.

as before, if he had but been pleased to look into the water, he might have seen the face as he had represented in that crystal glass: so as will needs be peying into the stars, that will ascend up into heaven, and gaze upon election; they do but dazzle their eyes, and sometimes by this are overwhelmed in the depths of Satan; whereas they might easily see the forces in the vanity, they might see election in justification regenerate rational. Now 'vocation' doth plainly and easily appear by this great and eminent alteration which is brings along with it. Is it a powerful Call, is an audible and quickening voice; the voice of the first trumpet that awakens men out of the graves, and makes them happy, by having their part in the first Resurrection, great and sudden alterations they are very discernable. Now here's a most notorious, and signal change made; old things are past away, and all things become new: here's a change from death to life, from darkness to light; and what more discernable than this? A living man may know that he is alive, and that without any further proof or demonstration, whatever the Scepticks old or new would perswade us to the contrary. Will you not allow a man to be certain that he lives, till a jury of life and death hath pass upon him?

Could not the blind man in the Gospel (think you) perceive when his eyes were opened? could he not easily tell, that now he could see and discern variety of Objects? or must he only conjecture that he sees, and guess at a Sun-beam? Must he still at noon-day go groping in uncertainties? And is there not and easie and sure difference between those thick veils and shadows of the night, between those dark and Ethiopick looks, and the virgin-blushes of the morning, those beautiful eye-lids of the day? The smilings and flowerings out of light, much more the advancement of light to its Zenith and Noon-day-glory? And why then cannot an Intellectual eye discern as well, that now it sees? that now it looks upon God with an eye of love, with an eye of delight, with an eye of confidence, and how God looks upon him with an eye of tenderness, and compasion, with an eye of grace and favour, with an eye of delight and approbation? Who but an Anaxagoras will go about to perswade a man to disbelieve his eyes? and if a corporal eye deserve such credit, why may not a spiritual eye then expect as much? Say not
Then in thine heart, who shall ascend into heaven, to bring down Assurance from above? who shall unclasp the book of life that is sealed, and turn thee to thy name? or who shall bring thee a certificate that it is written there? Behold, it is nigh thee, even in thine heart: The work of grace there, the Law written on the tables of thine heart, by the finger of the Spirit is the exemplification and counterpane of that Decree, the safest way, the best way, the only way, to make sure of Election, is first to make sure of thy Vocation. Make your Calling and Election sure.
SPIRITVALL OPTICKS:
OR A GLASSE,
Discovering the weakness and imperfection of a Christian's knowledge in this life.

BY
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To the Reader.

Reader,

Here present thee with a little Mirrour, wherein thou mayest easily discern thine own imperfections, unless they stand in thy light; and if thou wilt but use to reflect upon thyself, and dwell at home, thou mayest easily find that thou hast little reason either to admire thyself or contemn others. If thy knowledge puff thee up, thou hast so much the less. He was accounted a wise man, who said that he knew but one thing, and that was, that he knew nothing; though another durst not own so much: and a wiser man than both tells us, that he that is wise in his own eyes, is of all fools the most uncurable; and another, that if any man think that he knows any thing, he knows nothing yet as he ought to know. So that it seems to be agreed on by those who are best able to judge, that the first piece of wisdom is to be sensible of ignorance. Then I hope this Discourse may prove not unprofitable, truly nor unseasonable neither in this confident age, when every ignorant one is so prone to lean unto his own understanding, that he thinks himself too good to be taught, whereas indeed he hath not yet wise enough to learn. But it is the Devils subtilty to dazle them with new light (as Bojes do Geese) that they may wink conceitedly, while he puts them naked, and makes them become ridiculous. It is sad to think how he puts out mens eyes, and then makes himself cruel sport with them, and the game of it is, that still they think themselves see, and know not that they are blind; and naked, and miserable. Now if this Glasse prove but instrumental to reflect so much old light upon them, as to discover to them their own blindness, there will be some hope of cure. But, Reader, I must intreat thee neither to condemn this piece because it is imperfect, nor yet condemn it for being little. It is imperfect, I confess; but so is all our knowledge here, which is the subject of it; and if we know but in part, no wonder
To the Reader.

If we prophesy also but in part, besides, if Saint Paul himself could not utter the words which he had heard, then truly we may very well excuse this Author for not expressing that in words, which neither ear hath heard, nor eye seen, nor the heart of man conceived.

But is may be what is here said, may at first seem but little: it may be the sooner read: Do but peruse it, and if it please thee, it is enough; if otherwise, too much. But indeed it was intended only for a safe, and to bear the Mace into the world before that learned and elegant Treatise, which this ingenious Author hath left behind him concerning The Light of Nature; Which now waits only to see what entertainment this will meet withal. Perhaps it may be expected that I should add something in praise of the Author; but I am not ignorant that a friend's testimony is prone to be suspected of partiality, and although such an one have most reason to know the truth, yet Callandrea-like, he seldom hath the hap to be believed. The best one is, he needs it not, his works will commend him most effectual; which if I shall endeavour to bring into publick view, I hope thou wilt find them such, that I shall not be thought either to have abused thy leisure, or to have wronged the memory of my deceased friend.

1651.

W. D.
I Cor. 13. 12:

For now we see through a Glass darkly; but then face to face. Now I know in part, but then shall I know even as also I am known.

And that was of a piercing eye, & had as clear an insight into the Mysteries of Salvation, as any other; whose soul was always mounting towards that third Heaven, whither he had once been rapt, and had there heard words that neither could, nor might be uttered (for so much is implied in ἔφυσα φησίς) we find him here granting the imperfection of his knowledge, those weak and shadowy apprehensions which he had of the Divine Majesty, while he saw through a glass darkly; and encouraging himself with the consideration of the full and clear Vision, which we shall have of him hereafter, when we shall see God face to face in glory. Without any further preamble, we'll open the words of the Text, that we may see this Glass clearly, and not in airy dreams.

Our Apostle here advances charity to the highest pitch of commendation, as a Triumphant Grace, a Grace that had Eternity stamped upon it: It outlives Faith, for that gives place to Vision; it outlasts Hope, for that is swallowed up in Fruition; Prophecies they shall vanish, and Tongues shall be silenced, and Knowledge shall pass away; for its weak and imperfect here, it is in its minority; yes, in its infancy: when I was a Child, I spake as a Child. Tis cloudy and obscure here: for now we see through a Glass darkly.

Now we see, &c. Now that the Gospel beams upon us with a powerful, and a glorious ray. It was likely that at the first peeping out of Heavenly light, at the Evangelical day-break, before the shadows were fully scattered, that then there would be some...
some obscurity, I, but it has shin'd our brighter and brighter
ill perfect day, and yet still we see thus darkly.

Secondly, (which is the true and genuine meaning.) Now,
whilst we are in this house of our earthly Tabernacle, whilst the
understanding of a man, which the wise man calls, the Candle
of the Lord, whilst is hid in the dark lamp; horn of the body; till this
partition-wall be beaten down, we cannot see God face to face.
There's no reaching of perfection here, tis creature'd up for a bet-
ter life. He that will shoot high, may aim at a Star, but he must not
think to hit it. Nihil est ab omni parte beatum. Beatum ut perfectum
are both one. Alas! Now when the soul does but 

Now when the soul does but 

the wing, and flatter towards Heaven, tis presently pull'd down
with an earthy body we carry about with us, tis so depreth here,
as it can hardly look up to Heaven, how then shall it see God face
to face?

Now we see through a Glass, &c. We that have an holy exacer-
that teaches us all things; we that have many secret nothings, the
whisperings and breathings of the holy Spirit, that leads us into
all truth; we that are acquainted with the mind of God, that have
had many a gracious aspect from him, yet we see, but darkly.
No wonder that the Sun's too bright for Owls, when Eagles are
dazzled with it, and become dim-sighted; tis like that which are
Aliens from the common-wealth of Israel, will be wholly igno-
ramy of these. Magnalia, when they that are secretors know
them but in part, if the joy of the morning - the wise
sons, children of light; if they see so darkly, then surely a child
of darkness will see nothing at all: If Paul, now a glorious Apo-
File, see no more, what could he see when he was a luminous perpe-
cutor, before the scales fell from his eyes?

Thirdly, We, that are no novices in Christianity, but have made
much progress in the ways of Religion, yet we see, but darkly.
This likely at the first opening of the soul's eye, at the first call
of it upon heavenly things; that then 'twould not see so clearly:
I, but it hath been long fix'd upon God, eyeing of his goodness,
gazing upon the riches of his free grace, viewing all his ways,
looking at, and pry'ing into his several dealings; and, yet still it sees
thus darkly. And if a tall and eminent Christian see, so little,
what shall a Babe see, a new-born Babe? If a vigorous and
sparkling eye see no clearer, what shall a weak disemper'd eye.
Spiritual Opticks.

a blest-eyed soul; what shall that see? If an experienced Apostle, a Prophet see no more, what shall a new Disciple see, a Nicodemus that comes by night? He must needs see but darkly.

Now we see through a glass, a trumphet. Some that would be more critical than they need, would gain several a difference between a trumphet and a trumphet. A trumphet indeed with them is a looking-glass; but a trumphet is some other glass; either such an one as is for the help of weak and aged eyes, and then tis, we see through spectacles; or else such as presents the object though at farre off, and so tis, we see through a perspective. The Vulgar Latine, that will have it Per trunphenm, through a Lattice; as the Spouse in the Canticles is said, to flourish through the Lattices. And all these urge the force of the Preposition, a trumphet, we see through a glass, or through a lattice. But they might easily know, if they pleased, that a trumphet here, is the same with a trumphet, and though it be true that a trumphet is the more usual word for a Looking-glass; yet it as true that a trumphet signifies the same. Hebraists makes them Synonymia: and the word is but once more used in the New Testament, Jam. 1. 23. and there can be no doubt but there tis taken for a Looking-glass. Well then, our dark imperfect knowledge of God here is thus set forth by seeing in a glass.

1. Because tis no immediate Vision: the object is not primarily and immediately presented to the eye, but by way of retulsion, and mediante speculo, by the conveyance of the looking-glass, which is a silent interpreter of the object. And such is our knowledge of God here, and such our communion with him; only some broken beams of Glory, some glimpses of his presence scattered here and there, in this Ordinance, and in that. Glasses of his own making, means of his proper institution.

2. Tis a weak and imperfect Vision: For, first, according to some, not recta sed imaginis, only the shape and resemblance of the thing is seen, the effigies of the object drawn with the pencil of a beam is presented to the eye. And secondly, as the Opticks tell us, radius reflexus langui, the beam begins to be weary, and is ready to faint; it gives a weak and languishing representation; tis an imperfect Vision. And O how dark...
is our knowledge of God here! What poor manifestations have we of his presence, in comparison of that sight which we look for hereafter! when his Essence shall be display'd with a most glorious Emphasis.

3. Seeing through a Glass is a vanishing and transient Vision, as Saint James expresseth it; A man having seen his natural face in a glass, goeth his way, and presently forgets what manner of man he was. A dying species could not make any strong impression. One direct view of an object is more full and satisfactory, than the often seeing it through a glasse.

Our Apostle hath applied it to our purpose; Knowledge passeth away, in respect of that weak and imperfect way of knowledge which we have here; for thus Saint Paul glosses upon his own Text; When that which is perfect is come, then that which is imperfect shall be abolished.

But besides all this, Beza, and some others think, that our Apostle hath allusion to that way of knowledge which the Philosophers shew us, and so often speak of; That the understanding doth contemplare, intellectus spectaculur phantasmata, and thus sees quinvis in animam. No light springs into the mind but through the window of sense; the sense, that's the first receptacle of the species, which flowing from a material object somewhat thick and muddy, they must be clarified & thoroughly refined by the intellectus aagens, (for that they suppose,) poured out from vessel to vessel, and taken off from the lees before the soul drink them in as her proper nectar. This remote and far-fetch'd way of knowledge, Saint Paul opposes to the quick and present view, which we shall have of things in ipsum esse, when we behold them in speculo divino, we shall see in that glasse clearly. But there is a place in 2 Cor. 3. 18, where Saint Paul seemeth to oppose his own expression; for there to see through a glasse may seem to import a clear and open Vision: He is what the words say, We all with open face beholding as in a glasse the glory of God, are changed into the same image from glory to glory, as by the Spirit of our God.

A learned Critick hath well observed, that the Hebrew ענה includes both, for it signifies both vultus and speculum. So that to see ענה may either be to see quinvis in animam, or else, in speculo & spectaculur quinvis esse. I know such as I formerly mentioned
Spiritual Opticks.

mentioned would have recourse to their difference of iversal

& temporal states: but if we look more accurately into the words, I think we shall find that even there is "see through a glasse", implies a dark and imperfect vision. For the Apostle compares those present advantages which we in the Gospel have over them which were under the Law, they were all under a cloud, & Moses had a vail upon his face; but we the eye of God, with open face behold the glory of God, and yet it is but beholding it through a glasse; for thus the state of the Church under the Gospel is described, Rev. 4. There's a throne compassed with a sea of glasse, Salam 2:6. Under the Law it was mare crem, but now in the gospel mare viscum, clearer representations, as that renowned Interpreter of the Revelation observes. Well then, in reference to them under the Law we behold with open face; but yet in respect to that clear sight which we shall have hereafter, it is but iewsi, and so it follows, we are changed into the same image from glory to glory: which though it may be thus understood, from his glory we become glorious, yet I doubt not but it is meant of the several degrees of glory: and thus the sa is from grace to glory. For grace is Auro-

ragoria, the dawning of the beatifical vision. Grace is glory in the bud, and glory is grace at the full. Surely glory is nothing else but a bright constellation of graces, happiness nothing but the quintessence of holiness. And yet if any shall much contend, that there to see through a glasse, expresses a clear and unobscure vision, it is nothing prejudicial to our present purpose; for here Saint Paul doubles his expression, si iver, iver, we see through a glasse darkly in a riddle, iver.

Ænigma is properly obscura allegoria, all allegory with a mask on; it is a burrowed speech and a cloudy speech. A knotty intricate speech sealed up and lockt from vulgar apprehensions, that's a riddle; and our knowledge of God here is thus cloudy and enigmatical, and that if you take it in those three several ways which are usually given of it.

First, by way of removal or negation, when we take away all such things as are inconsistent with a Deity. And thus the Scripture riddles him forth, wish him is no beginning of days, nor end of life. He is not a man that he should live, or the son of man that he should repent. With him is no variableness nor shadow of turning.
And in this sense Dionysius tells us, that οὐκ ἔστιν ἐν τω θεῷ, he there admires τοῖς ἐπί μικρὰ καὶ μεγάλα, the transcendent beams of Divine darkness, for so that Areopagite is pleased to speak. Now you will easily grant that this is a dark and cloudy knowledge, when we cannot tell you what a thing is, but what it is not: for ex parte negativus nihil consequitur.

Secondly, when we conceive of him in a superlative way, in a way of eminence and transcendency: and thus the forenamed Author (if he be the Author) speaking of his Being, saith that τίς αἱ ἔκθεσι σοί ζητήσει. Many divine perfections are scattered and broken amongst the creatures, as the same face may be represented in several Glases; and all the excellencies of the creatures are collected, and meet eminently in God, as several facts may be seen in one Glass. The creatures must be winnowed from all imperfections, and the finest and choicest of them must be taken to give some weak resemblance of a Deity, the redundance of the Rope, and the purity of the Lily; nay, the top and excellency of the Creation must be brought to shadow out the Spouse's beauty; and yet, that this knowledge is weak and imperfect, will easily appear. 1. Because these inferior Beings are so gross and material, as that the purest of them, the very quintessence and finest Creature is mere dregs, if compared with so pure an Essence: its gold becomes dross, its silver tinsel. And when heavenly perfections are set out by the creatures excellencies, it is but a stooping low to humane capacity: The Soul would be dazzled at so bright a Majesty, unless he were clouded with such expressions. 2. This way of beholding him breeds rather admiration than begots knowledge: for when we hear of so goodly an Essence that hath all excellencies bound up in one vast volume, we wonder what that should be: and admiration is as the best but simia scientia, or abrupta scientia, as the Learned Newam calls it, a superstitious kind of knowledge. 3. This rather sets the soul a longing, then gives it any true satisfaction. For when we hear there is so choice a thing, we long to know what it is: which was a sign we knew it not before, or but very weakly. For true knowledge satiates the soul, there is a complacency and acquiescence in it, especially when it is conversant about so high an object; so that this way is but dark and full of riddles.

Thirdly
Thirdly, when we consider of God, by way of causality, in that vast influence which he hath upon all things, as with him is done µετά των κόσμων, as the supposed Areopagite, (as the supposed Areopagite,) Springing beams of goodness, and overflowing effusions of Light, as he is causa praestans, a fountain essence continually bubbling forth, from whence the several drops of inferior beings have their original, and as he is the main spring that sets the wheels of those petty Entities on working: for in him we live, move, and have our being. Now this rather shews us, that there is a God, than what he is; that there is indeed such a prime being, a self-being, an all-being, a giver of being, a qua omnia, per quern omnia, propter quern omnia, but still we are to seek what this being is: for that these apprehensions of him are very weak and shadowy, do insinuate, we now see through a glass darkly.

But then, Then when a believing soul returns to God that gave it, it sees him face to face; and fixes its eye upon him to all eternity. As soon as ever the soul is unshackled from the Body, it glitters most gloriously: as soon as ever it is unclouded from corruption, it shall beam forth most oriently; as soon as it is let loose from this cage of clay, it sings most melodiously; nothing hinders a Christian from a sight of God face to face, but the interposition of a gross earthly body, it is death's office to break down this wall of separation, that the soul may be admitted into the presence of God.

Secondly, Then, at that general day of refreshment, when God shall sit upon his Throne in beauty and excellency, as a centre of light, streaming forth to the glorious circumference of the four and twenty Elders, that sit around his throne, as it is in the 4. of the Revelation.

Face to face: (αἰθρίως, αἰθρίως.) This is opposed to seeing in a glasse. 1. As a more immediate vision: 2. As a clear and perfect vision: 3. As a permanent and eternal vision: 4. As the learned Piscator, (because those things which we see in a glasse, are (ergo) excepta facie & corpore proprio.

In the words there is a plain allusion to that place in the 12. of Numbers: the 8. where God promises to manifest himself to his servant Moses, יְהוָה אִישׁ עָרָבָא (יְהוָה אִישׁ עָרָבָא), as the Septuagint render it, very agreeable to our purpose, and that which is here.
is in other places, and is translated by St. John, and by our Apostle elsewhere, and here.

And yet we must not think that by virtue of this Promise Moses had so full and beatific a vision of God, as we expect hereafter in glory. No, it is spoken only of God communicating himself to him in a clearer way than he would to any of the Prophets; he would speak to them in riddles, to Jeremy in the riddle of an Almond-tree, of a Seething pot, and so to the rest of the Prophets; 1, but he conversed familiarly with Moses, as a man talks to his friend face to face. And as for his petition in the 33. of Exod. the 18. I beseech thee show me thy glory, it was only a desire that God would shew himself in some corporeal resemblance, so as to assure him of his presence, that that would accompany him. And this is God's answer, I will make all my goodness pass before thee. Besides, there is a plain denial; God tells him he cannot see his face: Moses saw no more of God than we do here, the back parts of his glory: he saw them in a corporeal resemblance, and we in an intellectual vision. You see the allusion this place hath to that in Numbers.

Now as for the meaning of the words, but then face to face.

1. It is not meant of seeing Christ in his humane nature face to face, as Job speaks, With these very eyes I shall see my Redeemer: for thus the wicked also shall see him with terror and amazement, when the mountains shall be esteemed an easier shelter, if they could but cover them from the face of an angry Saviour that will smite them into hell.

2. As the error of the Anthropomorphites, it is so gross, as it neither deserves to be repeated, nor needs to be confuted.

3. I take it to be meant of an Intellectual beholding the very essence of God, according to that, 1 John 3. 2. When he shall appear, we shall be like unto him, and see him as he is, as he is, and yet it can by no means be a comprehensive vision: for that's a mere repugnancy, that a finite creature should grasp an infinite essence. Or by the face of God may be meant his glory and perfections, for the face is the throne of beauty.
Spiritual Opticks.

In the following words, St. Paul gives a plainer expression of that which before he had spoken more darkly.

Now I see through a glass darkly; now I know in part; but then face to face, but then I shall know even as also I am known. As when two see one another face to face, the one knows the other by sight, as he is known by him.

Now I know in part.] St. Paul on set purpose changes the person, that he may acknowledge his own imperfection. He had included himself before, Now WE see through a glass darkly. I, but he will do it more apparently, now I know in part; and when so great an Apostle inculcates his own defects, methinks none should boast of their self-sufficiency.

2. Now I KNOW in part.] Here is a reason of our imperfection here: If the light that's in thee be darkness, how great is that darkness? Knowledge is a leading principle, and all graces follow it in a just measure and proportion: If we knew God more, we should obey him more; if we knew more of his goodness, we should love him more; if we knew more of his Majesty, we should fear him more; if more of his faithfulness, we should trust him more; nay, if we knew him perfectly, all these would be perfect: when knowledge is compleat, obedience will be exact.

4. Now I know IN PART: according to the Syriack, parsim de multo. 1. Little of that I should know. 2. Little of that I might know. 3. Little of that others know. 4. Little of that I desire to know. 5. Little of that I shall know hereafter in glory.

Now I KNOW in part. 1. Religion is no fancy, opinion, or conjectural thing: no, we have a certain knowledge of God and his ways here; we see through a glass, though it be but darkly: there is truth in a riddle, though it be obscure. 2. A Christian begins his acquaintance with God here: he that knows him not in part here, shall never see him face to face in glory. We have here the first glimpses of heaven, a prospect of Canaan, the meridian of happiness, the initials of Glory.

But then I shall know, τὸ γὰρ γνωρίζων. 1. Any man is ignorant. 2. Any man is ignorant. 3. Any man is ignorant: he is bringing me better acquainted with a thing that I knew better, a more exact viewing of an object that I saw before at a distance. That little portion of knowledge which we had here shall be much improved, our eye shall be raised to see
the same things more strongly and clearly. Our knowledge here was but semilla futura lucis. When the soul shall say as the Queen of Sheba did to Solomon in 1 Kings 10. It was a true report that I heard in mine own land of thine acts and of thy wisdom; howbeit I scarce believed the words until I came, and mine eyes had seen it, and behold the half was not told me. Happy are thy men, O happy are these thy servants that stand continually before thee.

Even as also I am known. Καὶ γνωτι ἐμαυτόν. The words if they be put to it, will endure a double Hebraism. I shall know as I am known.

1. I shall know as I am approved, spots & ambiguities from any Chrysostom makes ἐπεστείλας. Cursafé; I shall know because I am approved.

2. I shall know as I am made to know. καὶ γνωσίς ἐμαυτόν, that is, γνωσίς ἐμαυτοῦ, faith Beta; and (which is a wonder) Heinsius agrees with him: καὶ γνωσίς ἐμαυτόν, faith he; and indeed γνωσίς is the same with the Hebrew יָדֶעָה, and he tells us if we would render the words Hellenistically, they would run thus, ὑπερίσκεψαι καὶ γνωσίς ἐμαυτόν καὶ ὡς ἐπεστείλας. I shall so know as God is pleased to be known by me, to manifest himself unto me. And yet Piscator rejects both these senses: the words themselves being sufficiently tempered with the particle καὶ, which is not a note of equality, but of similitude, as in many other places.

And thus much may serve for explication of the Text, for clearing the glasse, for opening the Enigma. If you now look into the words, you'll find them full of Spiritual Opticks. Here is Viciplexa, for now we see through a glasse darkly: and here is Viciplexa, but then face to face. We will begin with the Caespistica. Now we see through a glasse darkly: and here I shall present many glassses to your view.

First, In the glasse of the Creature, in specula mundi. This is a common and obvious glasse preferr'd to every one view, and there are some glimmerings of common light, a lumen natura diffus'd among all, by which they may see into it.

Our Apostle shews us this glasse in Rom. 1 20. τὸ δὲ λόγον τῆς ἀλήθειας. The invisible things of God from the Creation of the world are clearly seen. The words in the fountain run thus, λόγος τῆς ἀλήθειας, and deserve to be cleared from an unjust interpretation: for some would have ςιμόνικνον to be a creature mundi others.
Spiritual Opticks.

But all these are far enough from the meaning of the place: for their sense is, That the invisible things of God are seen by the creatures, or by the creation. It is true our Apostle faith so much in this verse, but not in these very words; for then it should be οὕτως τὰ ἐν τοῖς σμοίροις τοῦ κόσμου όταν ὁ θεός τοῦ κόσμου ἔδωκεν. Piscator and Drusius both meet in this, and the Syriac Translation is clear for it אמתת ובושת a justa mundi fundamentis. And then the words speak thus much: From the first infancy of the world, ever since it was created, the eternal power and θεός, which are the θεός mentioned in the further verse, and the θεός and ὅς in the beginning of this verse, the eternal power and Godhead have manifested themselves, and the prime cause hath been very apparent in those effects of his, which are here styled ἐνομισμαν ὅς, and could not possibly be produced by any inferior Being. And as for that which we render is clearly seen, in the Original it is no more than ὁ θεός. I know not how it comes do denote so clear a vision, sure it may well consist with ἐνομισμαν, and yet withhold they are so clearly seen εἰς τῇ ἡ τοῦ δαίμονος, which though some would have the same with ὁ θεός ὁ βασιλεὺς, yet here I shall easily yield to the learned interpreter, and grant that it includes somewhat more.

This vast volume of the creatures set out by God himself without any errata in it, was printed in so fair a character, as he that ran might read it; and the least letter in it made shew of a most divine impression. But alas! sin, besides weakening of the souls eye, hath foiled and defaced the book; and hence we come to see it so darkly. And yet still the letters are visible, & carry with them the print of a Deity. The world is, as one calls it, Αἰνιγματικὸς. And it is full of looking glasse: for God hath communicated several resemblances of himself to the creature, at the face mocks that image or specious upon the glass whereby itself is represented. I need not speak of the blessed Angels, those pure & crystal mirrors, what glorious representations they give of their Creator. Look but into your selves, & you will find and mortal souls shewing forth that image according to which they were made; or if you will look up to that vast and polished looking glass, you will see. The heavens declaring the glory of God,
and the firmaments forming his handy work. Or cast but an eye upon
the poorest and most Subject Being, and even there you will find
some faint resemblances of a Deity. For as in the most glorious
creature, as a creature there is aliquis nihilo; so in the most con-
temptible creature, as a creature, there is aliquis Deus. I, but the
atheist he shuts his eyes, quid ccecum specto? what should
a blind man do with a looking-glass? And yet sometimes there
are lightning flashes of terror darted into him; and he begins
with the Devils to believe and tremble. The Papists, as if there
were not glasse enough of Gods making, they must have images
of their own to put them in mind of God; their painted glasse:
but surely they see through these very darkly. The Heathens
they shall be judged for not ordering their lives and dressing
themselves according to this glasse, for refuting those relics
of primitive light that shined out so strongly upon them. Well,
here are glasse, but we see in them very darkly, and that by rea-
son of a double defect.

1. Ex parte speculi.
Tis true, some of Gods attributes here clearly shew them-
selves; his power, and sovereignty, I, and his wisdom, and
goodness too; but those sweetest manifestations of his love, the
treasures of free grace and infinite mercy, the whole plot of the
gospel, not the least shadow of these to be found. Now for this
very case, the Gentiles in Eph. 2.1. are called asses, because
they were without the knowledge of God in Christ. You know
they had a goodly company of gods, an whole troop of Deities;
I, but they were without God in Christ, and hence they are filled
with the same, without God in the world.

2. Ex parte oculi.
1. Adam in innocency had a glorious soul full of light, bright
and sparkling eyes, αυτός ουκ άραξους όλος. He could read the
smallest print, the least jot and tittle in the book of Nature. See
how quickly he tumbeled ove the vast volume, and in a name gives
a brief gloss upon every creature, a concise epitome of their nat-
ural histories. He had a fair portion of knowledge, if he could
have been contented with it. I, but he would fain have more, he
must needs be tasting of the tree of knowledge; & hence springs
our ignorance, we have had ever since an unhappy account, the
soul hath been darkned and dimfighted. Perhaps it can see some


good
goodly capital letters; some fair flourish character; but there are multitudes of beings in a smaller print, that it takes no notice of.

2. The soul might see more, if it would employ its self more, and look oftner into this glass of the creatures. Meditation would raise the creature higher, and distil sweetness out of ev'ry object. 'Tis ne'cessary, as the elegant Moralist. The soul is busie with ev'ry thing it sees, as busie as a Bee; it goes from flower to flower, and extracts most precious sweetness.

3. Some eyes have been dazled too much with the glitterings of the creatures, so as to take the servant for the Master; & have been so much in admiring the glass, as they forgot the glorious beauty that it represented. What worship and adoration hath the Sun had? even almost as much as the great Creator of heaven and earth himself; strange that they should see so darkly, as not to discern the face from the veil that covers it. For the Sun is at best but umbra Dei, and unbecula cito transitura; a mere spot, a cloud, if compared with so bright an essence; and as he faith notably,

The sun worshippers must needs be "See ye worlds, Atheists in the night-time! You have seen the glass of the Creatures, and how in it we see very darkly.

Secondly, in Learnings glass, in Specula scientiarum. Learning brightens the intellectual eye, and clarifies the soul; the Hebrews wise men are Λόγαρα απέριττα, men with eyes open; and it sets a man on higher ground, and gives him a fair prospect of Beings, and many advantages over others. Δεινός τερώματος γεννάω, when as a νεορ γεγυμ η λαον ολην, they have eyes, and see not I, but these see, and yet very darkly. What need I tell you how invincible doubts blemish their brightest notions? How the Naturalists head is non-plust with an occult quality, and he knows not how to take it off. How the choicest Moralists are pos'd with the riddle of sumnum bonum, and cannot tell how to extricate themselves. Look up higher to Metaphysics, which some fule simbriă Theologia; but you may touch the hem of its garment long enough before you find any virtue coming from it. Converse but with the Schoolmen's works, and there you shall meet with aenigmati in folio, voluminous riddles. Tis their grand employment to tie a knot, and then see if they can undo it; to frame an enemy, and then triumph over him; to make an objection, and then answer it; if they can there are speculations enough, but if you see through them, it will be very darkly.

But
But if you could see very clearly in all these, yet how weak and insufficient are they to acquaint you with the Arcana of Religion, and the great mysteries of Godliness?

1. Some such as have been most eminent in them, and as he speaks, have had wits of elevation situated as upon a cliff, but how little have they seen of heaven and heavenly things! Aristotle with the rest of the Heathens, what uncertain and fluctuating notions had they of a Deity? We are beholden to their dying speeches for almost all their Divinity.

2. Many under the light of the gospel, and furnish'd with helps of humane learning, how strangely unacquainted are they with the knowledge of Christ crucified! A plain experienced Christian (notwithstanding all their auxiliary forces), only by the help of a Bible, will put an whole Artery of them to flight. Sargus in, doli, or rapine volumin when they in the mean time do but, as he speaks, orage Diabolum, they become learned spoils, Sapiens descendent in infernum, they go cunningly to hell. And yet methinks none should be so silly and malicious as to put the fault in learning, whereas there is no greater vicinity than between truth and goodnesse; and heaven is full of knowledge, as it is of holiness; and it is brimful of both.

3. Sciences themselves are weak and imperfect things, and therefore as, as our Apostle says, Knowledge shall be abolished, and Tongues which are vehicula scientiarum, they shall passe away. So then in this glass we see but darkly. Thirdly, in the glass of the Scriptures, in speculo verbi. This is a pure and spotless glass, representing the will of God unto us, as eternal glass that shall never be broken, more durable than heaven it self: David was looking in this glass day and night.

There are many false flattering glasses in the world; I, but here the soul may see its face in a most exact resemblance: it will shew the least spot & deformity; the insufficiency of an idle word, of a vain thought, of a first motion though without consent, the least tendencies to sin, the first bblings up of corruption. It deals so plainly as many are offended with it, & swell the more against it, & thus sin takes occasion by the commandement, as Rom. 7. Fond Law breaks her looking glass, because it shews the wrinkles in her face; and gives the reason, Mc. cornere tamen quals fumque solum, quals fumneque. Well, the Law that's a glass to shew us our spots, but it cannot
not wipe them off, but the Gospel is a pure well of salvation, there one may see them and wash them too.

In that Evangelical mirror you may see the face of a Saviour, coming in an amiable way with smiles of love, with offers of grace and saving mercy. Nay, the gospel is called the face of Jesus Christ, 2 Cor. 4:6-7. For, as suppose a glass, when a man had once looked into it, should keep a permanent & unvanishing species of his face, though he himself afterwards were absent; we might well say, There was the face of such a man, the gospel is such a glass, Christ hath look'd into it, and shed his image upon it, and ever since it hath given most glorious representations of him. It is 'sunt praebere factum', that I may borrow that expression in the Hebrews; so that when we shall come to see him 'spectum visus' in heaven, we shall be able to say, Surely this is the very Saviour that was described to me in the Gospel; 'esse ille manu', sic ora ferat. And till we come to heaven itself, we cannot meet with more full manifestations of God and Christ, and all the mysteries of salvation, than in the word of God, and yet here we see but darkly.

For if we consider them under the Old Testament, how long was there comfort locked up in that Enigma, that primitive promise, which was Aurora Borealis, the first dawning of the gospel, The seed of the woman shall break the serpent's head? and when truth began to shew it self, in some fuller discoveries, yet still it was mixt with much obscurity.

They had a twofold glass: 1. Speculum cerimoniarum. 2. Speculum prophetiae.

1. In the glass of the ceremonies they saw very darkly. We could not look for much light where there were so many shadows, where there were so many veils, they could not see face to face. That the Jews worshipped a cloud for their God, was a meet calamity; but that they worshipped their God in a cloud, we will easily grant, for all our fathers were under the cloud; 1 Cor. 10:1. The Ceremonial law was nothing else but an heap and miscellany of riddles: who amongst them could not tell the meaning of them? nay, it is well if we have the type & antitype meeting together, can give a just explanation of some of them. Well, this glass is now broken: for ceremonies like false looking-glasses represent the object with too much shadow, and yet, till the scarlet whore...
will be dressing her self by them, because like flattering glasses, they make her seem fairer and more beautiful. Majestg; cadunt altis de mensibus umbra.

2. In speculo prophesiærum. Prophétia est speculum in quod visentur futura. Here they might see the presence of a despair'd deliverance, they might see the face of a promised Messiah. Buxtorf, in his Synagoga Judaica, tells us, that he is persuaded this is one main reason why the Jews are so ignorant of the Messiah, because they are so little vers'd in the Prophets; they spend their whole time upon the Law, but will not cast an eye upon them: he speaks of the modern Jews. God in much mercy hath given them glasses, & they will not vouchsafe to look in them: they were always an obdurate & stiff-necked people, rebelling against the Prophets, and they go on to fill up the sins of their Fathers. Well, but yet the Seers themselves saw it is aiyum, and they saw in them very darkly.

For 1. Prophecies (as the learned Verulam) have gradus & scalae complacent, climbing accomplishments, springing and germinating accomplishments. A Prophecy in the bud is not so easily seen as when it shoots out further, and spreads itself in larger growth. Such passages in Esay, as seem to us clear as the day, were to them dark and Enigmatical; and we see how obscure St. John's prophecy seems to us. And the devil, who was always God's spe, he over-imitated here: for his oracles were wrapped up in so many clouds; and withall so full of fallacies, as none ever could tell their meaning till event had given the interpretation. The Prince of darkness would make all his sayings wear his livery: Divine prophecies are as clear as Crystal, if compared with his cloudy oracles.

2. Prophecies at best are but weak and imperfect things, and therefore they also shall be abolished, no need of them in heaven: they were very beneficial to the Church militant, to acquaint her with approaching judgments, and prepare her for intended mercies; but when happiness is present and compleat, no need of them then in the Church triumphant.

Thus you have seen how they under the Law saw but darkly: and if God's peculiar people had so little knowledge of him, in what gross and palpable ignorance did they live, that had none of this his light shining upon them. for in Judah was God known, and his Name was famous in Israel. He hath not dealt so with every nation, neither had the Heathen knowledge of his Law. And
And now if we look upon ourselves that live under the light of the Gospel, even we in this sunshine see but darkly.

1. There are many Evangelical Riddles, a God incarnate, a crucified Saviour; which are such, 1. as the Angels themselves see but darkly; and therefore they are still praying to know more. 2. Reason that great patron of unbelief wrangles against them; & yet reason it felt will dictate thus much. That the mysteries of Religion should be above the reach of reason. 3. The greatest part of the world reject them: the Greeks esteem them foolishness: they think there is not so much in them as in a riddle; in that there is some hidden sense, but these are plain foolishness in their esteem: and Evangelism to the Jews is no more than ἄγαμος, for so they blasphemoously call it, volumen iniquitas. They stumble at a crucified Saviour, and yet themselves were the crucifiers of him. The veil of the Temple rent at his death; but the veil is still upon their hearts, and yet that ere long shall be rent too: and they shall see him whom they have pierced, and shall mourn, and be in much bitterness, and confess, οὐκ ἤκουσας οὐδεδύναμος, We crucified our Love, we crucified our Saviour.

2. There are many practical truths which are meer riddles to carnal spirits; as to forsake all for a persecuted Christ, to cut off right hands, pluck out right eyes, pray for enemies, not to do evil that good may come thereof; these principles they can hardly digest; & there are many Christian privileges with they know not what to make of; assurance of God's favour, communion with him, hidden manna, joy in the holy ghost glorious & unspeakable. These & such like puzzle their apprehensions; for they are entred into the heart of a natural man to conceive, it is too narrow for them to enter.

3. There are many passages which to Christians themselves are dark and enigmatical, such as we cannot easily understand. The book of the Revelation is all veiled with obscurity, the first thing we meet with almost are seven Seals: it is full of hidden secrets, and who is there that can unfold the book? Our adversaries the Papists, catch at this, and are ready with a double inference: The Scriptures are enigmatical; therefore clear them with Traditions, therefore keep them from the people.

But 1. When we speak of the Scriptures darkness, it is but comparatively in respect of those bright manifestations we shall have of God hereafter. A pearl may be clear and orient, and yet
yet dark in respect of a star: a star may be bright, and yet obscure it compared with the Sun.

2. All truths belonging to the Essence of a Christian, are plain and perspicuous: and there is an infallible Spirit, which though they perhaps may scoff at, and some others may unjustly pretend to, yet without doubt it shall lead God's people into all truth.

3. Is their Cabala so pure? are their Traditions so clear and crystalline, as that we shall see in them better than in the Word? If you cannot see in a pellucid stream, do you think to see in a muddy standing pool.

But Secondly, The Scriptures are enigmatical, therefore keep them from the people. Nay rather, therefore explain them to them: therefore set up a faithful Ministry, whose lips may preserve knowledge, and acquaint them with the mysteries of salvation, and open to them these hidden oracles. And let the people themselves search the Scriptures, dig for knowledge as for silver, and for wisdom as hid treasure. Again, they had better see in a glass, though but darkly, than not to see at all; truth in a cloud, in a riddle is more amiable than a black and palpable ignorance.

Thirdly, They keep the Scriptures from them, not because they see in them so darkly, but lest they should see in them too clearly; and above all they lock up the Revelation, not as it is obscure, but because it threatens the seaven bills so much. And thus we have looked upon the third particular, the glass of the Scriptures.

Fourthly, In speculo providentiae. Here God's glorious attributes shine forth, his wisdom, justice, goodnesse, and the rest of that glorious constellation. And Providence sets before us examples, they are glasses in which we may see either the beauty of holines or else its deformity. And it is no small felicity of this latter age, that we have the use of these glasses, the benefit of so many former examples; & yet we see in them but darkly, they are a cloud of mistiness, as it is Heb. 12. 1. though in another sense, Providence is very mysterious, and there is no readier way to atheism than to question it when we cannot give a sufficient account of it. The Indians have a custom, once a year to cast a golden buffalo into the sea: & thus they think they set a measure and bound to its proud waves, so as it shall not invade their land. Their custom is ridiculous enough, & yet they are far more vain that go about Demum suo modo missi, to circumcribe an immense being with the narrow...
Spiritual Opticks.

now compass of their reason. And so vast, men that go about to see
knowledge: a platform, which if it shall stand fast, it presently
falls the bounds of justice.

Saint Paul that could have dived as deep as another, & brought
up many precious pearly observations, with him, yet dares not
ventur'd, but standing aloof, upon the shore, admires the vast
and boundless ocean, & as one amazed, and almost swallowed up
with the very consideration of it, he cries out, O the depth
of charact'rous of the wisdom, and knowledge of God, how unsearch-
able is his judgments, and his ways past finding out! 'ere
exceeds, his ways are in the deep, there is no inq' of them, nor the least
print or register, no tracing of a Deity. That God from all eternity
instituted all things, and by an act of Eternity, and that before
they had done, either good or evil, but that the one should
be little, and his destruction great, the other his glory great;
the other, and the other, the other, and the other, is eternally,
that God should break upon the heart of a rebellious sinner, by his efficacious
glasse, and deny sufficient aid to one that hath improved his pres-
ent strength still better, that he should shine out only upon some
few spots of ground, with the light of the Gospel; and shut up the
rest in palpable darkness, that he should suffer his dearest chil-
dren to be wronged and insulted o'rt's, when wick'dness in the
mean while triumphs securely there. and many such like are unig-
med providences; we see in this glasse darkly.

Fifthly, Imperceptible sides. Here we see of, in me, for faith is a sure
perspective glasse, by which Abraham's aged eye saw Christ day
even far-off; and the rest of the Saints, which were on the
other side, they saw them at a distance, and yet embraced them: a
glasse by which Moses saw him that was invisible. It is spectum
coloratum, & does influence objectum potere suo: it can see a mercy in
a judgment, and deliverance in a captivity, help in an exigency;
and promises they are faiths glases, & they speak as the looking
glass in the Greek. Epigram, in me indors not in me, if you look in me,
if look upon you; if you apply me, I belong unto you.

And yet we see here but darkly: for faith is 8eal (not to speak of
those many doubtings & wavering, those rollings and inquieta-
tions of Spirit that accompany it; for many cannot reach to assu-
ance, yet attain to a plenary, is opposed.cov. ii. Cor. 5. 7.
that is, viz., assurance, etc. And we walk by faith, and not
by
by sight, and not per aspectum. Faith, as it lives in the mount; (for in
the mount will the Lord be seen) so it dies in the mount too like a
see, it never enters into the land of promise: for it bad its Canaan
here. A land flowing with milk and honey.
Sixthly, in Speculo Sacramentorum. Such great and transcendent
mysteries as the apprehensions of Angels cannot reach unto, are
here presented to the senses.
Baptism, that's a Looking-glass where the first beam of God's
favorable countenance shews it self, the first expression of his love
to a sinful creature. The laver under the Law was made of Look-
ing-glasses; and the laver of regeneration under the gospel is its
self a Looking-glass, where you may see a God in Covenant
with you, and yet he does not shew himself with a spreading and im-
mediate ray; but only in a sacramental reflex: and Baptism,
though it be filed water, yet we see in it but darkly, in a riddle,
much like that of cælus in tribus almis. You may see heaven in this
well of salvation. As it was used by way of immersion, there was a
riddle of the Resurrection; as by way of sprinkling, there's a riddle
of sanctification. You would say. It were no wonder if I should tell
you the Infant sees in it but darkly; 1, but who is there of riper
years that looks on this glass, or makes any use of it? Who is there
almost that spends a thought upon his Baptism?
And as for the sacrament of the Lord's Supper; why, here's a
glass that Christ left with his dear Spouse when he went away
from her, in which she may still see his face and be mindful of him.
τὰ μένων ἐστιν ἡ ἱπποτική ἄραντινον. Do this in remembrance of me,
and do it so that I may remember of you. for do it in remembrance of
includes both. There is mutual aspect, and reciprocal glances be-
tween Christ and a believing soul in the Sacrament. Christ looks
upon the soul with a gracious eye, and the soul looks upon him
with an eye of faith. And here are enigmata curvatura, like that
of Sampsons, Out of the book comes sweetness.
And thus we have shewn you the several glasses through which
we see but darkly. There remains the visio et alia, a sight of God's
face to face, to know as we are known. But this hereafter.

READER;
What this to know, as we are known should be.
The Author could not tell, but's gone to see.
FINIS.
The Worth of Souls.


For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Our Saviour in the foregoing words had told his followers, that if they meant to be Disciples, they must take up their cross and so must follow him. They must be willing to part with all things here below, if he should call for them; they must be content to trample upon all relations, for the love of a Saviour, if they hand in competition with Christ, they must be ready to lay all creatures and creature-comforts at his feet. Now, because this might seem somewhat an hard task, and not so easy as Evangelical a yoke as he had promised them: In these words he begins to sweeten his commands, and to shew the reasonableness and equity of this, that he requires of them. You may well part with other things, for this will be a means to save your soul.

Now says he, if you could grasp the whole world, and if you had it all in possession, and should lay it down all onely for the winning of a soul, you would have no great cause to complain. Whereas if you could embrace the present world, and could gain it...
The worth of Souls.

it all; nay, if there were more worlds for you to enjoy, and if you could have them all only for the loss of a soul, you would have no great pittance of it. What is a soul in this sense? There are Plaines and Hills, in these words more is meant, than is spoken: You would be so far from having any profit, as that you would have the greatest loss that is imaginable, the greatest damage and detriment that such a creature is capable of. You would have changed gold for dross, and pearls for pebbles, quia non habes tamen solum.

Now our Saviour in these words, does as it were take a pair of balances in his hand, the Balance of the Sanctuary, and he puts the whole world into one scale, and the soul of man in the other. This little sparkle of Divinity in one scale, and the great Globe of the World in the other. And the soul of man, this spiritual being, this heavenly sparkle, it does mightily outweigh the great globe of the world; the vast bulk of water, the huge fable of the Creation. The world is weighed in the balance, and is found too light.

In the words, you have these two things: very considerable.

1. That absolute worth and preciousness that is in the souls of men, which is strongly implied and enuoyed in the words. D. The souls of men are exceeding precious.

2. A comparative preciousness, which is most directly and expressly laid down in this, in respect of the whole world besides. D. One soul is more worth than a world.

For the first: The souls of men are very precious. The preciousness of the souls of men will easily appear from these four several heads of Arguments.

1. For though all men, or most men that know what a soul is, will easily grant that their souls are precious enough, yet they don't attend to those several respects in which they are thus precious, much less do they take notice of those several results and consequences that flow from it.

2. Now this absolute preciousness and worth of a soul, does thus shew it self.

1. From the several excellencies of the soul it self.

There is a fourfold excellency in the souls of men, which speaks them choice and precious, on account of which, they are of an noble descent.

2. The excellency of their Original, they are of a noble descent;
they come from the Father of Spirits, from the Father of Light; God lights up souls in the world; they bubble forth from that fountain of Spirits, that spiritual Essence. They are the breath of a Deity, God breathed into the immortal Soul. They are a beam of the glorious Sun, God beam'd into man a glittering Soul. The body indeed was raised out of the dust, we dwell in houses of clay, whose foundations are in the dust. But the soul twas of a higher and nobler Original. Yet there is a great deal of cost below'd upon the body, much Embroidery and Needle-work in that. I am admirably made, I am curiously wrought, I am wrought with a Needle, says the Psalmist. But in respect of the choice and elegant composition of man's body, much Needle-work in that; and then that's but the Sheath of the Soul, the casket for the Jewel to lie in. The Soul is like the Queen's daughter in the 49. Psalm, Her clothing is of Needle-work, and she is all glorious within. Now all the workmanship that is below'd upon the body, is only that it may be serviceable to the soul, that the soul may be habitable, that it may be a fit Tabernacle for the soul to dwell in; that the soul may say, 'Tis good for me to be here.

The body twas raised out of the dust, but the soul sprang from heaven twas a bud of Eternity.

And truly that the souls of men should now be ex. traduce; it does somewhat degrade them from that height of excellency that belongs to them. I know that question's full of briars and thorns, but yet we may very well say thus much, that some Scripture passages favour and countenance this most, that God still breathes into men living souls, that they flow immediately from him in a way of Creation, and that the soul and body do still differ in their Original. That's the soul, the excellency of the souls Original.

II. The excellency of its Operations. I shall consider

Do but look upon the several workings of the soul. Consider the several Layings out of the soul, and you'll see they have worth in them. Do but view the wheels and motions of the soul, the several faculties and employments of them, and you'll see they are all choice and precious.

What should I tell you of the Understanding crowned with Beams, compact, and surrounded with Light; of the Will sitting like:
like a Queen upon her Throne, and swaying the Sceptre of Liberty in her hand, with all the affections waiting and attending upon her.

There's a five-fold excellency in the workings of the souls of men.

1. The workings of the soul are quick and nimble. Material beings move more heavily. Matter clogs them, and dulls their motion. They go like the chariots of Pharaoh in the Red-sea; but spiritual beings, they move freely and presently, like the chariots of Aminadab, they run with a cheerful spontaneity. What quicker than a thought? what nimbler than the twinkling of an intellectual eye? Tis true, there is a weakness and irregularity in the souls motions, when its best workings are too fleeting and defective, too gliding and transient; but take the soul as its regular and orderly in its motions, and then the freeness and presentness of its working; tis the high privilege of a spiritual being. For God, that is a pure Spirit, is omnipresent in his motions! And the angels, that are ministering spirits, make haste of those glorious errands they are sent about. The wings of the Cherubims fly very swiftly. And the souls of men, that are next in motion, as they are next in being; they do the will of God on earth as is done in heaven, with such freeness and alacrity.

2. They are vigorous, and indefatigable. The wings of the Cherubims are not weary with flying; nor are the wheels of the soul weary with going, the sparklings of the soul never vanish, but every motion has immortality stamped upon it. Spiritual beings in all their motions are never weary, nor out of breath. But material beings, as they are dull and sluggish in their motion; so they are faint and languishing. The body, that's soon tired, and yet (which is worth the observing) only animate beings are capable of weariness. The sun is not weary with shining, but is always ready like a Giant to run's race; nor the fountain is not weary with flowing, but the bird is presently weary with flying. Only animate beings are weary, not by virtue of the soul, but because the body can't keep pace with the soul. Thus many times the flying breaks, when the Lutaniist is not weary. The spirit is willing, but the flesh is weak. The soul would fain be working, when the body is not serviceable. That which wearies the soul most, is to be quenched in its motions, to be dullest by an earthly
The worth of Souls.

earthly body, by the interposition of that to be clouded, to have its wings clipt, so that 'twas said of that noble Platonist Plutinus, that he liv'd 'in suo monte et in suo loco,' he was loth to be in the body, as others were loth to be in prison, as if he had cry'd out with the Apostle, O who shall deliver me from this body of death! And therefore the souls of just men made perfect, that are set at full liberty, they are never weary in their workings, never weary of praising God, never weary of singling Hallelujahs to him.

3. Vast and comprehensive. All beings they are within the soul's horizon. What can't it grasp in its thought? what can't it take in its eye? It can take in the several drops of Being, and it can take in much of the Ocean of Being. I deny not, but some men have such narrow and contracted souls, as they can commerce with nothing but outward and drossy objects; they can scarce have a wish, a thought, a mind onely earthly things; their Corn, and their Wine, and their Oyl. But this only shews their souls degenerated from their native perfection, from their primitive glory. For the soul of it self is more large and spacious, and Corn to be bounded with material objects; it self is a spirit, and so it delights more in spirituals. Nay, it won't be bounded with real objects; it will set up Beings of its own, Entia Rationis, Reason's creatures; such as the hand of Omnipotency never gave a real Being too.

And then the desires of the soul how vast are these, and comprehensive? the soul can quickly open its mouth so wide, as that the whole world can't fill it.

4. Self-reflexive and independent upon the body. And these indeed are the choicest and most precious workings of all, the very flower and quintessence of an immortal soul. When the Soul shall sit judge upon its own actions; when it shall become Speculum suis, view its own force, bid the body farewell, and even here become an Anima separata, withdraw and retire it self to its Cloister-operations, to its most reserv'd and Cabinet-counsels. I could at large shew the excellency of these workings in several respects, but that I must hasten.

5. The workings of the soul are secret and undiscernible. The creature's eye cannot pierce them. Who knows the things of a man, but the Spirit of him that is in him? The Devil can't tell the
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the thoughts of men: at most he has but a guess and shrewd conjecture, unless they be such as are of his own casting in: he has reason to know these, for they are his own.

If men had mente rata pectora, there were scarce any living in the world. What mutual rage, and envy, and malice, and heartburnings would they then behold? Yet, left men should abuse this privilege, and from hence take liberty to sin, God often puts them in mind of this, that he searches and sees the heart: tis his great prerogative, and he is greater than the heart, than the soul, he knows all things.

This is the second particular, the excellency of the souls operations.

3. The excellency of its Capacity. Do but consider with yourselves, what a reasonable soul is capable of. Tis capable of the image of God. The Soul, it has his Supercription, in the image of God made be him. Now there’s little or nothing of God’s image to be seen in the body; for God is a Spirit, and so-stamps his image upon the spirits of men. And here indeed are some shadowings out of himself, some faint and languishing representations of a Deity. The Soul tis made in the image of God, and tis capable of such stamps and impressions as God is pleas’d to put upon it. Tis endow’d with reason, the apple of the souls eye. Tis capable of knowledge, of learning, of all the advancements and ennoblements of reason: but what should I speak of these, this will seem to some in the world no great matter, as good be without then, or it may be better in their fond esteem; well then, tis capable of grace, and glory; sure they won’t slight these too. Tis fit to be a companion of Angels, to bear them company to all eternity. Nay, tis capable of communion with God himself. They are the friends of God. The souls of men must make up a Church for him. They are fit to be the spouse of Christ. Tis the Apostles phrase, That I might present you Virgin souls unto Christ. They are capable of such things, as neither eye has seen, nor ear heard, nor are entered into the heart of man to conceive: the Soul it self cannot conceive, what great things a Soul is capable of. Though the workings of the Soul were more vast and comprehensive than they are, yet they can’t reach them.

4. The excellency of its Duration. Do but think upon this a while; how it shall run upon a line parallel to eternity. The body
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body indeed, is soon resolv'd and crumbled into its first principles. Dust thou art, and to dust thou must return. But the soul returns to God that gave it. As it did not depend upon the body in some of its workings, so neither does it depend upon it in its Being. 'Tis a very remarkable speech that of St. John to Gaius; I wish (sayes he) that thy body prosper, even as thy soul prospers. For most men in the world we might very well invert the wish; we wish their souls prosper'd, even as their bodies prosper. But St. John speaks it, of a lively and vigorous Christian, strong in the faith; I wish thy body prosper, even as thy soul prospers. For many times you know, in an aged and decay'd body, you have a lively vigorous soul: Old men are most famous for wisdom, Nestor is for counsel: in a languishing and consum'd body, you have many times a flourishing and well-complexion'd soul. Men of the liveliest souls, are not always of the strongest and goodliest bodies, none of the longest Lives. Sometimes the soul is so acute as that it cuts the sheath of the body asunder. Sometimes the Lute strings up so high, as that they crack immediately. Many times the Soul is in the full, when the bodies in the wane.

That which we usually call a lightning before death, some think is but the Soul finding of its former liberty, that's now to be loosen'd from the body, to be enlarged and set out of prison; and that makes it so cheerful. To be sure there are (at least) strong pregnant probabilities of the soul's immortality to a natural eye, to a philosophical eye with common light: And they that tell us of the Soul's mortality, we may very well question, what manner of souls they have, to be sure, as the Psalmist speaks, They are become like the beasts that perish. Others are so far in love with the souls immortality, that they would have every soul immortal; sensitive and vegetative souls. But it shall suffice us, that the souls of men are so, and this is the fourth excellency of the souls of men, the excellency of their Duration.

And this is the first head of Arguments by which you see the preciousness of a Soul, from the several excellencies of the soul it self.

(2.) If you would know the worth and preciousness of a Soul, consider what value & esteem they put upon it, that are best acquainted with the worth of it. This is one of the wiser and surest ways.
ways, to know the worth of a thing; to consider how they prize it that best know it.

See then how they value souls, that know them best.

1. God himself, the creator of souls, the Father of spirits; He must needs know the worth of souls, for He made them, and He weights the spirits of men, He has often put them into the balance, and He knows the worth and weight of them. Now see how He esteems them: He has laid out His thoughts from everlasting, for the bringing in of some souls to Himself: He has picked them out as His jewels. The counsels and contrivances of heaven have been spent upon them. Now do you think that God would lay out His thoughts upon them from everlasting, unless they were very precious?

2. Jesus Christ, the great purchaser of souls, He bought them; and so must needs know the worth of them. It was no ordinary price that He paid for them: neither: They were not ransom'd with corruptible things, &c. No do you think that Jesus Christ would have laid down His own life, spent His own precious blood for them, unless they had been very precious? There's nothing that does speak the worth and excellency of a soul, than what was laid down for them to redeem them. And these words in the Text are the words of Him that bought souls: the words of Jesus Christ himself, the great Redeemer of souls, He tells you, that one soul is more worth than a world.

3. The Angels, they are spirits themselves, and so are more acquainted with the nature of spirits than we are. See how they esteem them:

1. The good Angels, what care do they take for souls? They are ministering spirits for the good of souls. They pitch their Tents about them, they have charge of souls; they rejoice at the conversion of a soul. 'Tis heaven is always full of joy, full of joy; but it runs with fresh joy, when a soul is brought in to a Saviour.

2. The evil Angels, those great plunderers of souls, those black and damned potentates of Hell, the Devils, these know the worth of souls too well.

3. What variety of temptations have they for the beguiling of a soul? How many thousand books and baits for the catching of a soul? How many delusion and stratagems for the ruining,
ruining of a soul? what ambusches & underminings for the undoing of a soul? how does he spread abroad his nets, and fill the world with snares for the entangling of a soul? what serpentine windings and workings, what depths and methods of deceit, what flatteries and inuinations, and all for the deluding of a soul?

2. How does he rage when a soul is pluckt out of his paw? The whole legion of them is in an uproar and commotion, when they have loft one of their prisoners, they look upon it as a great losse.

3. How does he envy Jesus Christ, the saving of one soul? How does he think souls too precious for him? If all the powers of darkness could hinder it, there should not be one soul translated out of their kingdom.

4. How does he glory and triumph in the conquests of souls? If hell were capable of joy, it would have it then, when souls are captivated by this Prince of darkness. These are his spoils ample, the goody trophie's, and monuments of his victory.

5. How many factors and agents does he employ to bring in souls to his kingdom? how many are serviceable and instrumental to him? and how does he go up and down like a roaring Lion seeking whom he may devour? Do you think he would take so much pains about souls, if they were not worth it?

6. In his formal contracts, he does not stand long a cheapning, he'll give them what they ask, he knows he can outbid himself? A soul is worth more, he knows, than he has to give for it.

7. How does this torment him, that he is in a chain, and can do no more hurt to souls? that there is an hook in this Leviathan, that he is restrain'd and limited so as that he cannot have his will of souls?

So that by all this you see, the evil Angels the Devils know the worth of souls too well.

And this is the second head of Arguments, by which you see the preciousness of Souls, &c.

8. Arg. Because other things are precious in reference to the soul. The worth of the soul puts a lustre upon other things.

Precious souls, why is that so precious? because tis for the saving of a precious soul; tis such a radical and essential Grace.
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2. Precious Promises; why are they so precious? because they are for the welfare of a precious soul. Cordials to revive a fainting soul; balm for the healing of a wounded soul; restoratives for the recovery of a languishing soul.

3. Precious Ordinances; why? but because God does here in especial manner display himself, and reveal himself to souls; He gilds them with his own glorious presence; they are the wells of salvation, out of which souls must quench their thirst.

4. Precious Ministers; why such a lustre upon that Calling more than upon others? why they so honourable, but because they are more immediately conversant about souls? The converting of souls, that's the crown of the Ministry; You are my Crown, and my joy, says Paul to his converted Philippians. No wonder then if contempt be pour'd out upon the Ministry, if once they come to neglect souls; if Cena Animarum be made but a light business. But they that convert souls to righteousness, says the Prophet Daniel, they shall shine as the stars in the Firmament, they shall have a more bright & mastly Crown, answerable to a greater degree of service.

4. Arg. If you would still see more clearly the worth and preciousness of souls, do but consider the variety of Gospel-discourses in respect of souls.

1. Those many invitations that are made to souls to come into Christ, that sweet Rhetorick, those strong motives, those powerful persuasions, those precious wooings and beseechings of them. We beseech you by the mercies of Christ, by the bowels of a Saviour, we beseech you, as if God himself should beseech you to be reconcil'd unto him. Do you think there would be so much wooing and beseeching, if they were not very precious? Do you think the Spirit himself would so importune you, and do you think the Holy Ghost would be so importunate with them else? Nay, these souls are so precious, as that he will have some for himself; he will take no denial, no refusals; Go and compel them to come in.

2. Consider those sad Lamentations that are made when souls will trample upon their own mercy; as Christ speaks to Jerusalem in that passionate strain, and dips his words in tears; O Jerusalem, Jerusalem, &c. This great lamenting shews that 'tis the lofe of a precious thing.

3. Know,
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3. Know, that the World is kept up for this very end, for the bringing in of some souls for a Saviour. Do you think that God is at this vast cost and expence in maintaining this vast fabric of the Creation, onely for men that oppose him, and provoke him, and violate his Laws? No, 'tis for the gathering of his Jewels, for the binding up some precious Souls in the bundle of Life. If 'twere not for this, the very pillars and foundations of the world would crack asunder.

4. Think upon the great Preparation that is made for the entertainment of souls; how that Christ is gone to prepare a place for them. What treasures of love and sweetneffe, what heaps of joy are for'd up for them? what a weight of Glory, what Crowns, what Thrones? what glorious and unexpressible, and unconceiveable Priviledges shall they then enjoy?

Thus by all these several Arguments you have seen the worth and preciousneffe of souls.

Use 1. And now when we consider the worth of them, we might even take up this sad lamentation: How is the gold become dross? how is the most fine Gold chang'd? The precious souls of men that were purer then Snow, ruddier than Rubies, more polish'd than Saphires in their first Original; now their visage is blacker than a coal. How are they become the reproach of him that made them, the Bodie's slaves, the Devil's captives, the scorn of every lust and temptation. Nay, you might even melt and dissolve into tears under this sad and serious consideration, that so few of those precious souls shall be saved, that there are so many of them that drop into hell irrecoverably. And though there be a generation of men in the world that will never go over this narrow bridge, unless they put on Spectacles, that so they may tumble in more Artificially: men that lay down such large and reaching principles of so vast a latitude, as that they scarce make it possible for any to be damn'd: men that widen the narrow gate in their own apprehensions; yet God has reveal'd his mind expressly, and 'tis the constant voice of the Gospel it self, that there are but few of these precious should be sav'd. And, which is more, that as for men of the rarest and most admirable endowments, of the choicest accomplishments, men of most orient; and glittering souls, there are fewest of these than of others. Not many wise, &c. And yet all this comes not about, because of any
any want of Gospel-provision: not but that there is balm enough in Gilead, oil enough in that horn of salvation, not but that there are abundance of bowels in God, which yearn towards the precious souls that he has made; but because men refuse his goodness, and abuse his mercy; imprison his truth, and shut it up in unrighteousness.

Now when men are told of the worth of their souls, when they are put in mind of their preciousness again and again, when they have all means for the welfare of their soul, and when they are directed in the ways that tend to the saving of the soul; when they are convinced that such and such lusts fight against their souls, and when they know that the present season of grace is all they are sure of, for the welfare of their soul; if they still stubbornly refuse his own mercy, and wilfully and violently rush into their own ruin; though their souls were ten thousand times more precious than they are, yet they perish deservedly.

Use 2. Me thinks therefore at length men should come to such thoughts as these: Tis time now to provide for our own souls; Tis time now to build for Eternity: Tanquam semper aucturi. If he that does not provide for his own house, is worse than an Infidel; then surely, he that does not provide for his own soul is little better. Yet how many are there in the world, that live so as if they had no souls to save? Many that take no notice of their own souls. These are spiritual Beings, and run not into their outward senses, & so they never mind them: These mens souls are so dark, as they cannot see themselves. Others that do take some little acquaintance with their own spirits; yet how do they leave them in a rolling and fluctuating condition; how do they venture Eternity? upon what strange uncertainties do they leave a precious soul? as he that was ready to die, said, He should know by and by, whether the soul were immortal or no; that was all he made of it. Or as that other, that complemented with his soul, in that sporting language,

Animula vagula, blandula,

Quae tandem abierunt es in locis?

And yet tis an impression engraved upon every Being with a pen of Iron, and with the point of a Diamond. Nay, tis a yeowit yeowit stamped upon every Being by the finger of God himself, that it should look to its own preservation, to the maintaining of it self:
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So that it is matter of amazement and astonishment, that the souls of men being such precious Beings, should look to their own welfare no more: And it can be resolv'd into nothing else, but into that same first & grand Apostasy from their God, the fountain of their life and happiness. When they lost their God, they lost themselves, and when they fell off from him, they Apostatiz'd from their own Essence. And now they mind the body, and take care for things here below, and neglect themselves. If there be any that can repair the ruins of Nature, or that can wrangle a little for mens estates, these shall have honour and esteem in the world, and the things of the world at their command: but they that take care only for souls, these must live upon meer benevolence; as if the Ministers of the Gospel were nothing indeed but souls, as if they were properly Angels, that must assume a Body, and deliver their message, and then must disappear. This does strongly convince that men prize their bodies and their goods above their souls, because men of such employments, Lawyers and Physicians these find better entertainment in the world, than the Ministers of the Gospel.

Hence it is also that men neglect the reasons of grace, opportunities of mercy, advantages for their souls, which they would not neglect in other things. The Sabbath, the market-day for souls, how is it slighted, profan'd? Yet the Sabbath was made for man, for the soul of man chiefly, for that is the chief of man. And yet God has us'd very strong and powerful means to engage men to seek the welfare of their own souls. For out of his own infinite love and goodneffe he has by a strict connexion, knit and united his own glory, and the salvation of souls together: He has wrought Israel's name in the frame of his own glory. That whereas now if these two were sever'd, a man were bound to seek the glory of God, before the salvation of his own soul. For though the soul be very precious, yet the glory of the Creator of souls is infinitely more precious. God therefore out of the riches of his grace, has so joyn'd these together, as none can put them asunder. He that seeks the glory of God, does by this promote the welfare of his own soul; and he that seeks the saving of his own soul, does in this advance the glory of God. He that seeks the one, must seek the other also.

Use 3. If the souls of men be so exceeding precious, then admire
mire the goodness of God, that does not leave them in the power of men.

1. Some souls, the souls of his own people are so precious, as that he won't leave them in their own hands. You know how Adam disposed of his own soul, when he had it in his own keeping. And such men as are left to themselves, you see how they lay out their souls. But God has laid up some precious souls in a safe and sure hand; they are laid up as a rich Depositum in the hand of a Saviour, and they are kept by his Almighty power through faith unto salvation.

2. Souls are so precious, as that he won't leave them to the disposing of other men. He keeps these Apples of his eye under the lid of his own providence. The sword of an enemy can reach but the sheath of the body. An enemy though never so fierce and furious, can but cut the sheath of the body asunder. Fear not them that can kill the body, and that's all they can do, &c. Yet such is the fury and implacable essence of men, as that if they could reach the soul, that should be the first they would strike and wound, and they would damn other mens souls as surely as they do their own. As that desperate Italian, that having an enemy of his at advantage threatened to kill him, unless he would curse & blaspheme & renounce his Religion; that foolish man too covetous of a frail and fading life, yielded to him; but as soon as he had ended such blasphemies as were prescribed him, the other stabbs him presently, and then triumphs & and applauds himself in his bloody victory: O, says he, 'tis a kindly and delicate revenge, O, 'tis an orderly and methodical revenge, first to damn the soul, and then to stab the body. You see what the rage and fury of men would reach unto, but that God has set souls, &c. &c.

3. And therefore thou that wilt trust him with thy precious soul, wilt not trust him for things here below? Wilt thou trust him for Eternity, and not for a moment? Wilt thou trust him with the Jewel, and not with the casket? wilt thou trust him for thy Soul, and not for thy body, thy state, thy name? Think upon our Saviours argument: Consider but the lilies of the field; they that have but vegetative souls, two or three removes off from matter: They neither spin nor toil: why shouldst thou then have spinning and toiling thoughts? will he not much more take care for thee?
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We 4. See here the top of Antichristian fury; his cruelty to souls, as it the souls of men were Antichrist's slaves, to be hurried up & down at his pleasure; as if an heap of precious souls were but Antichrist's foot-stool, for him to get up to Biblestone by Consult but with that place in the 18. of Rev. v. 12, 13. You'll see there that Antichrist trades there in very rich and costly commodities, Gold, Silver, Pearls, Purple, Silk, &c. But amongst these, he has one more precious than ordinary; and this is a bare and staple commodity that he trades in, & this is in the souls of men. And that which bespeaks the ruine of Antichrist, and cries aloud to God to whom vengeance belongs, and 'twill pour out the very dregs of the vials upon him, his deluding of souls, his imposing upon souls, his multiplying the bricks, putting out the eyes of souls, making them grind at his mill, to go round in an implicit faith, and like his slaves, he buys them and sells them at his pleasure. The blood of souls is the paint of that same spiritual Jezebel, and the scarlet of the Babylonic whore; 'tis double dy'd in the blood of Saints.

We 5. This speaks aloud to the Prophets; and souls of Prophets; that they would lay out all their golden talents and precious opportunity for the welfare of souls, not only their own souls, but for the souls of others too, to be men of publick influence, to spread light abroad in the world. Tis the strongest expression of love you can shew to a Saviour; Peter, lovest thou me? Feed my sheep, feed my lambs. Let this be a token of thy love, and sign that thou lov'lt me. Does not it pity you to see so many precious souls famish, for want of the bread of life? So many ignorant souls rushing upon their own ruine for want of light, so many souls poison'd with unsound doctrine & strange opinions, so many unflatable souls beguil'd by rude & illiterate men that torture the Scriptures, and feed men so, as if nonsense were the only Xystar and Ambrosia for immortal souls to live on. Don't you see how thirsty souls are, that they will drink in muddy waters had not they rather think ye, drink in pure and crystal streams? Do they take in Error so fast, and would not Truth be more pleasant to them? You are the hope and the expectation of souls; if you should frustrate and disappoint them, whether should they go, or where should they be take themselves?
Where shall the thirsty soul go, unleaseth the fountain afford it some streams? Where shall the new-born soul, satisfy it self, unleaseth the breasts afford it sincere milk? How shall the wandering soul find out its way, unleaseth the Seers and watchmen be pleased to direct it? How shall souls be seasoned with grace, if the self it self be unflavoury? If the eye be darkness, how great must the darkness be? O lay out your selves so, as that thousands of souls may bless you, and have cause to bless God for you. Truly the Harvest is great and precious, and the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

FINIS.