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HIEREMIAS DREXELIUS

The Christian Zodiac

1633

Suim Riaghlacha S. Phroinsiais

[1614-18?]

HIEREMIAS DREXELIUS

The Christian Zodiack

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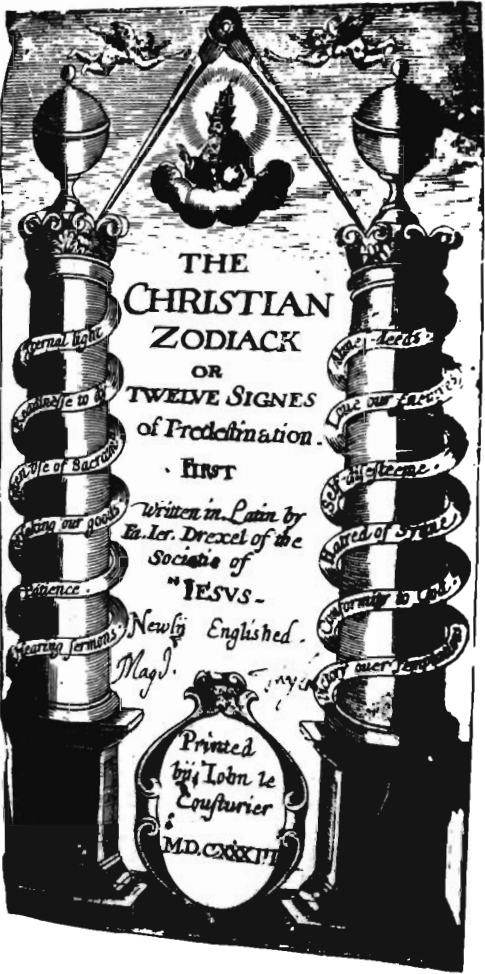
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THE
CHRISTIAN
ZODIACK
OR
TWELVE SIGNES
of Predestination.

FIRST

Written in Latin by
Fr. Ier. Drexel of the
Societas of

"IESVS-

Newly Englished.

Mag. I.

pernal light
Continue to do
of Sacram
our goods
science
Newly Englished

Acad
our Sacram
Self
of Syne
Newly Englished

Printed
by Iohn le
Cousturier
M.D.CCXXIII

TO THE READER.

*thou w't be able (if thou al-
terest not thy course) to giue a
nere cōiecture in whether booke
thy name be written, either of
Life, or Death; which bookes
are for the present shut up,
not to be opened, til the last
General day; when those, who
shal not be found recorded in
the booke of Life, shal be cast
into that dreadfull lake of
Fyer: whereas those, whose
names are registred in Heauen,
shal participate of a Ioy, which
neither knowes a Measure nor
an End.*

Series Signorum.

THE first signe of Predestination is in
internal light ; which leaves for it's
Devise, a burning Torch. The Motto is:
Thy Word is a Lanthorne to my feet,
and a light vnto my paths. *Psal. 118.*

II. A readines to die. *7b. Deu. A*
dead man's Scull 7b. Motto : I desire to
be dissolued, and to be with Christ.
Phil. 1.

III. Frequentation of Sacraments.
Deu The Pix of the sacred Iucharist. 7b
Motto: He that eate is of this Bread shal
not die. *1oh 6.*

III. Contempt of worldly things.
The Deu A bare Alter dissolved of al it's
ornaments. The Motto is : I have for
Christ's sake accounted those things da-
mageable, which were beneficial to me.
Philip 3.

V. Patience *ish, midst of long affl. tion.*
The Devise A Rose tree. 7b. Motto: You
are Blessed who weep now, for you shal
laugh *Inc. 5.*

VI. Frequenting Sermons *Deu. The*
figtree The Word is: The wise man shal
increase his wisdom by hearing. *Pro. 15.*

VII. Almes-deeds, bestowed with a
under aff. tion 7b. Deu A Balance tree.
The Motto; God hath committed the care
of his neighbour to every one. *Ecc. 7.*

Series Signorum.

VIII. Self contempt. *The Imprese, The Cypresse tree. The Motto: Vnles you become as litle infants, you shal not enter into the Kingdome of Heauen Mat. 18.*

IX. Loue of our enemies. *The Deu. Twothwarted lances combin'd with an olive wreath The Motto: Be not vanquished by euil, but by good conquer euil. Rom. 12.*

X. Detestation of our passed sinnes. *Deu. A Rod and scourge. The Motto: I wil come presently to thee, and remoue thy candlestick out of it's place, vnles thou doe pennance. Apoc. 2.*

XI. Propension of our wil to Good. *The Deuice, An Anchore. The Motto: I haue inclined any hart to fulfil thy iustifications for euer. Psal 118.*

XII. Moderation of our passions, or the victorie of temptations. *The Deu. A strung Lute. The Motto: Thy desire shal be subiect vnto thee, and thou shalt maister it. Gen. 4.*

The Coronides of the Zodiake Is a short discourse of the scarcitie of the Predestinate.



THE FIRST SIGNE
OF
PREDESTINATION.



San Internall light, which beares for its DEVICE a burning Tapor ; The
MOTTO *Lucerna pedibus meis verbum tuum, & lumen semitis meae.*
Thy word is a lanthorne to my feete, & a light vnto my pathes. By this light we behould so clearly, the manifold benefits of Almighty God, the vanitie of the world, the short durance of our liues, the filthyneffe of sinne, & the vanishing shadowes of all earthly pleasures, as at the first glimpses thereof, one shall presently conceiue an ardent longing, to depart towards heauen, and cry out with the Kingly Prophet.
Sitiuit anima mea &c. My soule hath

I. Sig. 2 THE CHRISTIAN
thirsted after God that liuing foun-
tayne ; O when shall I come and ap-
peare before the face of God ? *Multi
dicunt, quis ostendet nobis bona? There are
many demaund who shall shew vs any
good*, O God the light of thy counte-
nance is impress't vpon vs, and we will
walke in the light of that countenan-
ce of thine.

The first Paragraph.

THis light of reason which our
most bountifull Lord in deriuing
from his owne countenance, hath
placed in the better part of man, is as
it were, our inward Guide & Instruc-
tour. This is that light which not one-
ly distinguisheth vs from beasts, but
euen imposeth a kind of necessitie
vpon vs, to become like to God. This
light imprinted in the mind of man, is
a kind of perpetuall exhortation,
whereby we are euer and anone ad-
monished, *not do that to others, which we
would not haue others to do to vs*, for as
we deale with others, so are we to

expect, that others should deale with
 vs, *quâ mensurâ mensi fueritis remetietur* 1 m: 6.
 vobis; for which cause we are neither
 by open force, nor couert practices, to
 violate others, either in point of their
 substance, or reputation. By this light
 we both perceiue all created things,
 and also God our Creator, (though
 darkly veyled) in full and intire pos-
 session of them all, most perfect, bles-
 sed, eternall, abundantly sufficing
 himself, and euey thing, the begin-
 ning, middle, and the end, inhabiting
 an inaccessible light as liberall as he
 is rich of works, and gifts, whom it
 costs no more to performe any thing,
 then his barely willing it, who is all
 mercy & goodnesse, and yet withall,
 a most holy, seuer, and incorrupti-
 ble Iudge, and one who is farr aboue
 all flatterie, besides he is all Iustice,
 whose forme, & dimension is beyond
 all expression admirable, whose like
 was neuer seene, nor can euer fall
 vnder humane conceite and imagi-
 nation, to whom all beauty, all com-
 liness compared, are but meere dark-

1. Sig. 4 THE CHRISTIAN
nesse, and contemptible shaddowes,
and yet to this most louely and ex-
quisite beautie, nothing can be more
gratefull, then to be beloued of vs.
The same light discouers besides vnto
vs, the wonderous works of our
maker, the interchangeable dominion
of the night and day, the Maiesticall
face of heauen, brightly shining with
so many starry eyes, the immeasurable
journeyes of the Sunne, and Moone,
the flowrie bosome of the earth, the
seas dreadfull Empire, the seuerall
nations of liuing things, the wonder-
full increase of seeding vegetiues, all
which proceed from God without the
least exercise or labour of his hands,
but he made them all by willing onely
they should be made.

Moreouer this light of faith and
reason, demonstrates, that the supre-
me felicitie of man, consist's in his
conforming himself as neere as may
be to his makers resemblance, for
that which most resembleth, is euer
most gratefull, and certainly nothing
can adde more to an Images perfec-

tion, then a neere similitude to the paterne from whence it was drawne. Which happinesse at last we shall arriue vnto, but in another countrie, in another world, in the land of the liuing. *Nondum apparuit quid erimus &c.* It is not as yet apparēt (sayth S. Iohn) what we shall be, only thus we know, that when he appeares we shall become like vnto him, in that we shall behould him truely as he is. From the thought of this, secōded by refulgent light, the will conceiues an incredible content, hope raiseth vp it's self, to a most eminent height, and the affection mounts vp, all enflamed vnto Almighty God; for what can be more rauishing sweet vnto a soule, then to consider it's self, the liuely Image of so infinite a beautie, and haue the assurance that it is most deare to it's resemblance. But this light is not so bountiful of it's rayes to euery one, for which reason the royall Prophet, who well knew by experience, that all were not participant of this consolation, doth congratulate with himself, for so high a prerogative. *Ps. 88.*

2. Sig. 6 THE CHRISTIAN

gatiue. *Signatū est super nos lumen vultus tui Domine.* O Lord (sayth he) the light of thy countenance is impressed on us, thou hast giuen me ioy in my hart, not in the harts of others but in mine owne, and of such onely (O thou soueraigne goodnesse) whom thou hast predestinated to euerlasting life. For this we will gladly walk in this light of thy countenance, and reioyce in thy name all the day long, for being deliuered out of darkenesse, and rendred capable of vnderstanding euery day more, and more of thy holy will, and by a dearer and streighter bond of alliance vnited vnto thee. *Beati sumus ô Israël &c.* O Israel how blessed are we (sayth the Prophet) to haue those things manifested vnto vs, which are pleasing to Almighty God. And Iob when all both in heauen and earth did seeme to conspire a gainst him, yet remembering of this light, was not a litle comforted.

Baruch.
4.

Job 29. *Splendebat lucerna eius super caput meum &c.* His lampe (sayth he) did shine ouer my head, and I did walke in darkenes by the light thereof: Wherefore you (sayth the

Ecclesiastike) who feare the Lord, loue him, and your hearts shall be inlighened. *Lux vestra in tenebris oriatur &c.* Your light shall shine forth in darkenesse, and our Lord shall bestow vpon you a perpetuall rest, and replenish your Soules with splendours. Whereas if you once separate your selues from God, you will be inuolu'd in Egyptian darkenesse on euery side: *Nam error & tenebra peccatoribus, concreata sunt:* for errour, and darkenesse are ioyntly created with wicked men.

The 2. Paragraph.

T *Alia dixerunt in Inferno hi, qui peccauerunt.* This was the discourse of sinners in hell, and tell me what was their discourse ô holy spirit, for it will appeare no vayne nor idle curiositie to be inquisitiue what the damned say in hell, and for vs who are so couetous of newes what is done in this King's Pallace, in this Princes Court, to heare what is done in hell, if it be not vngratefull, will much lesse be vnprofitable, espe-

1. Sig. 8 THE CHRISTIAN
 cially since these are no vncertayne
 humours , such as commonly passe
 currant in reporting newes ; What
 therefore are the discourfes of the
 damned ? *Ergo errauimus, à viâ veritatis,*
 Wj, 5. *& Iustitiæ, lumen non luxit nobis.* There-
 fore we haue erred (say they) from the
 way of tr^{uth}, and the light of Iustice hath
 not shined vpon vs. Therefore we haue
 erred ? This is the consequence, but
 where is the antecedent to it ? *Venite*
& fruamur bonis, quæ sunt ; vino precioso,
& unguento nos impleamus, & ne pratereat
nos flos rēporis, coronemus nos Rosis, ante-
quam marcessiant ; nullum pratum sit, quod
non pertranseat luxuria nostra. Come (say
 they) and let vs enioy those commodities
 which are ; let vs take our fill of pretious
 wine and sweet perfumes , and let vs not
 loose the flower of our time , let vs crowne
 our selues with roses before they fade away,
 let no meddow be vntrauers'd by our vio-
 reousnesse. What could kine or oxen do
 more, then inuite one another in this
 manner vnto the flowry meddowes ?
 And this is the antecedence they put in
 the world , vnto the consequence,

which they make in Hell. What miserable Logicke is this? Where they made their antecedence, there they should haue added the consequence, & when they sayd, *come let vs enioy those commodities which are*, they ought instantly to haue concluded: *Therefore we haue erred*, since either we must do penance in this life, or burne for it in the next, this is a place to repent our selues of our finnes, and not to make no end of sinning, we are rather now to think of Crosse then delights, here we are put to fight, we must expect to triumph in another place. *Therefore you haue erred*, it is a good, and true consequence; but all too late, *and the light of Iustice hath not shined vpon you*, and what is this light of Iustice? If it be Iustice, as Iurists affirme, to afford euery one his right, then is it likewise a parte of Iustice, to set a right value, and esteeme on things, whence that light of our Soule, whereby we discern what account we are to make of them, is deseruedly stiled the light of Iustice, our vnderstanding, and

2. Sig. 10 THE CHRISTIAN

this is that which the damned so lament they were deprived of. To iudge of pleasant wines , to crowne their heades with choyce garlands, to please their palats with exquisite fare , and pursue their pleasure through euery pleasant groue , none were more exactly skill'd then they ; but that all these pleasures were no wayes to be preferred vnto eternall ones, they wilfully choose for to be ignorant of. They were so addicted to their vaine, and ignominious pastimes , as all the ioyes of the Blessed seem'd of small moment, but compared to them, they affected so passionately their delicious wines, their banquets , Roses , and voluptuousnesse , that they euer dared to contemne the felicitie of heauen, & made no account of all eternitie in comparison of that liberty of sinning which they had ; but this was a most vniust esteeme of things , as the light of vnderstanding euidently declares, which teaches vs to prize eternitie at so high a rate , as for its sake alone to despise all other things. *Therefore you*

haue err'd, the euent doth plainly shew it, *and the light of Iustice hath not shone vpon you*, now it is too apparant. Many there are, who whil'st they obstinately follow their depraued wayes, refuse vtterly to learne what 'tis to go aright, but are content to be so mislead by their wilfull and gratfull Ignorance, and such as these were you, O yee miserable wretches, wherfore now crie, and howle, for you are like euerlastingly to sing no other note, but, *ergo errauimus, therefore we haue erred,* *therfore the light of Iustice hath not shined vpon vs*. This is the ditty of the damned soules, this the mournfull song they shall sigh forth for all eternitie.

The 3. Paragraph.

O Christians, therefore take heed, that you depriue not your selues of this same heauenly light. *May our Lord bestow vpon vs his vertue, and in-* *Saru h,*
lighten our eyes, for by the least glimpse of this light of vnderstanding, it will be no hard matter to apprehend, that

I. Sig. 12 THE CHRISTIAN

we are not to make more account of men then God; of riches then of conscience, nor to set more by humane fauour, then deuine; that no pleasure whatsoeuer, is to be prefer'd to heauen, nor these instable things vnto eternall ones. And truly sayes Saint Chrysostome. *He can find nothing on earth to bestow his affection on, who hath but once saoured of celestially things.*

This light of vnderstanding our good God was pleased should shine most plentifully on Saint Austins soule, when being aduised (sayes he) to
lib. 1. Confess. 10: *make reflexion on my self, I entred into the inmost of all my self, and there saw with such an eye, as my soule afforded me, the invariable light of God, which whosoever knowes, doth know eternity, & I perceiued my self to be so farre estranged from thee, in a uncouth land; and not much vnlike to this light of vnderstanding; was that light of deuotion, of which S. Bernard speaketh. Beseech for thy self*
Serm. 3 de Cir cum. Domini *(sayes he) the light of deuotion, a bright sunniday, together with a sabaoth and repose of mind, where like an old souldier*

privileg'd with rest, for his long service, thou may'st passe over all the labours of thy life, without any labour at all, in running with a dilated harre the way of the commandements of God, whence it will arrive, that, what at first thou underwentst with force, and bitternesse of mind, thou shalt afterwards performe with much sweernesse, and consolation; to which likewise the royall Psalmist invites vs, where he sayes. *Accedite ad eum, & illuminamini. Tast and behould the sweernesse of our Lord.* *Pf. 33.* And this is the delightfull light of heart, that flame burning with the very spirit of pleasure, which God makes vs every day more, and more partakers of, and with proportion to this light inkindled in our bosomes, God, who is incapable of all augmentation, and every wayes immense, doth yet after a wonderous manner receiue increase himself.



THE SECOND SIGNE OF
Predestination.

IS a readinesse to die, which is signified by a dead-mans scull, with these words; *Coarctor e duobus desiderium habens dissolui, & esse cum Christo*; I am in doubt betwixt two, having a **DESIRE** to be dissolued, and be with Christ. *Et vos similes estote hominibus expectantibus Dominum suum* &c. and be you (sayes our fauour) like to men awayting their Lord at his returne from some Nuptiall feast, that when he comes and knockes, they may streight-wayes open vnto him. Then sayth S. Gregorie, it is that our Lord doth knock, when by visiting vs with any grieuous sicknesse, he denounceth vnto vs that death is neere at hand, and then we readily open vnto him, when we entertaine his summons, with a frendly welcome: That guiltie person makes small hast to open the Iudge

the doore, who dares not issue out
 of his bodies prison to meeete with
 him, neither can he with any securitie
 behould his countenance, whom he
 knowes he hath affronted in such
 vnworthy manner, whereas he, whom
 his hopes and actions haue render'd
 secure, will presently open vnto him
 when he knocks, he will be glad, and
 take it for an honour that he call's
 him, and be cheerefull euen in the
 mid'st of teares, in consideration of his
 future recompence. Why then do we *Phi. 1.*
 not desire (with the Apostle) to be
 dissolued and be with Christ, seeing
 'tis euery wayes better, then to liue
 here prolonging of our wofull ban-
 nishment. It is impossible that he
 should die ill, who hath liued well,
 neither on the contrarie, that he *Pj. 119.*
 should die well, who hath liued ill,
 and what is our life, which we are so
 fearfull to be deprivied of, but a scene
 of mockeries, a sea of miseryes,
 where, in what ship soeuer we
 embarke our selues, whether decked
 with gould, siluer, and pretious

2. Sig. 15 THE CHRISTIAN
stones, or but simple woodall's one;
ther's no auoyding of the swelling
waues, of being often dashed against
the opposite rocks, & oftner grounded
on perilous flats, and shoies. Happy is
he who hath passed this dangerous
sea, happy he who is safely landed
in the hauen, and hath no more
reason to complaine, who chances to
die before he is well strucke in yeares,
then one for coming too soone to his
iournyes end. Why then should we
feare death which is but the end of our
labours, the beginning of our recom-
pence. It is the Iudgement of God
vpon all flesh, which none in former
ages could euer auoyd, nor euer will in
any ensuing times, all must follow as
many as went before, and we are all
borne on this condition, for to tend
thither, where euery thing must goe.
Death is the end of all, to many, a re-
medy, and euery good man's wish, as
being to the Predestinate, no other,
then a deliurance from all payne and
griefe, and the vtmost bound beyond
which no harme of theirs can aduance

apace. What madnesse then were it in
 vs, to oppose our selues to such an
 vniuersall decree of Almighty Gods,
 to refuse to pay a tribute, that is duely
 exacted of euery one, & pretend to an
 exemption that is granted to none?
 How much more sublime is the Chri-
 stian Theology, which teacheth vs to
 make life the subiect of our patience,
 and death of our desires. The swann if *Solin. de*
 we will belieue Solinus, liues euer *mirab.*
 groaning and sorrowfull, and only *mundi.*
 sings, and reioyces vpon the point
 of death, and so it becometh the elect
 to doe, who are to departe to the
 fruition of an endlesse ioy. So did that
 white aged swan holy *Simeon*, welcome
 his approaching death with this me-
 lodious song. *Nunc dimittis &c.* Now,
o Lord, thou dismissest thy seruant hence in
peace, and why then should we lament
 when this poore cottage of ours doth
 fall to ruine, as if we were ignorant
 that when this howse of earth; our
 habitation here, decayes, God will
 prepare vs a better one in heauen, a
 house not made by hands, but an euer-
 lasting one.

The first Paragraph.

WHosoever lyes in a hard , and paynefull bed, makes little difficultie to rise at any time, only they seeke excuses and delayes , who by lazing in their softest downe, and are vnwilling to forgoe their warmer nestes. Is thy life irksome to thee; I trust then thou wilt not be sorry to passe to a better one ; hast thou thy heart's content ? in my opinion then 'tis high time for thee , to close vp thy dayes , before thy prosperity overwhelme thee (as it hath many more) with some disast'rous ruine at the last; Wherefore (*says Tertullian*) we are no wayes to feare that which secureth vs from all other feares. God deliuers that man from a long torment , to whom he allows but a short tearme of life, which consideration made the holy Martyr *S. Cyprian*, when the Emperour *Valerian* pronounced this Sentence against him : *We command that Thracius Cyprian be executed by the*

sword ; to lift vp his hands and eyes
 to heauen , and cherefully answere,
God be euer prayesd , who vouchsafeth to
deliuer me from the fetters of this body of Lib' de
mine. S. Ambrose could not but won- *lono*
 der at some , who when they were to *morsis.*
 die , would rather expect till they
 were thrust out by force , then leaue
 their bodyes prison willingly , and
 what is there in this world , and life
 sayes he , but strife , with anger , lust,
 and gluttonie , and the like. Of the
 same opinion was S. Chrysostome *In c. 2.*
 when he demaunds : O man what caſt *ad Colof.*
 thou say ? Thou art invited to a king-
 dome , to the kingdome of the Sonne
 of God , & art thou so stupid to stand
 shrugging at it like a lazy sluggard,
 and doubt whether thou shouldst ac-
 cept of it or no ? If thou wer't daily to
 expose thy self for such a fortune to a
 thousand deathes , oughtest thou not
 to encounter with them all ? And
 whil'ſt there is nothing , thou would'ſt
 not attempt to gaine some petty Prin-
 cedome on the earth , wilt thou not
 outdare a thousand swords , wilt thou

2. Sig. 20 THE CHRISTIAN

not leape into the fire , to become a ioynt-inheritour with the only Sõne of God? Nay out of a too inordinate loue vnto this body of thine , thou do'st euen lament , and weepe for to be taken hence , and cling'st vnto the poore commodities of this present life; can it be that death should appeare vnto thee such a horrid thing? Without doubt the negligence , and pleasure , thou liu'st in is the cause thereof , for those who liue in miserie , desire nothing more then to be freed ; from the thrall of liuing , and fly away to rest. My thinks we can be compared to nothing more fitly , then to birds sluggish yong ones , who by their good wills would neuer leaue their nestes , and yet the longer they abide in them , the more faynt , and vnwildy they become , and with good reason I compare this present life to such a nest , whose best materialls are straw , and dust , for shew me your most magnificent Pallaces , and euen those Courts of Princes which shine the brightest with bur-

nish't Gould, and pretious stones, and I will account them nothing superiour to the swallowes nest, since at the first approach of winter you shal behould them all come dropping downe.

Euen so (*S. Chrysofome thou golden Oratour*) euen so it is, at last they must all fall indeed, and we for company, and for the most part they are the safest who get soonest downe. In which regard the Wiseman congratulates with the Iust, that he was rauished away before malice had infected his vnderstanding, and the Angels so sharply repreheded him, who shewed such vnwillingnesse to die; *You are a feard to suffer* (sayd he) *and will not depart, what shall I do with you?* He hath no faith of the future Resurrection, who makes no speed to a better life. If our house threatned vs with ruine, should we not all auoyd it presently? If our shipp in the midd'lt of a stormy Sea, should be in daunger of making wracke, would not our longing wishes be all set on land? In this

2. Sig. 22 THE CHRISTIAN
 world we heare the fearfull cracks of
 ruines euery where, the dreadfull roa-
 ring of stormes & tempestes on euery
 side, and why then do we not seeke to
 make for land? Why do we not retire
 our selues vnto our heauenly Father
 for our securitie, where all our deare
 friends expect our coming, secure of
 their owne safety, solicitous of ours?
 O happy dead, who die in our Lord, in
 that they rest in his bosome as if they
 dyed, and in that dilightfull slumber,
 do die no otherwise, then if they went
 to rest. So *S. Steuen* in the mid't of
 such a violent shower of stones, of
Act. 7. such a noyse and murmure of those
 which stoned him, did notwithstanding
 fall a sleepe in our Lord, as the
Iohn. 11. scripture testifyeth The like our
 Sauiour himself affirming of *Lazarus*,
Dent. 34 whom he lou'd so well, *Lazarus ami-*
cus noster dormit; so *Myses* the holy
 seruant of Almighty God at his ap-
 pointment dyed, and euen as a tender
 mother kisses her child that's sleeping
 in her armes, and with deare embraces
 layes him downe to rest, so there wants

not some who affirme, that passage of scripture to beare such a sence, as if God should haue taken *Lazarus*, like a sleeping infant in his armes, and in mid'st of his tender kisses, and imbracements, lay'd him downe in Abraham's bosome, as in a bed to rest, for so, *cum dederit dilectis suis somnum*, *Ps. 126.* *ecce hereditas Domini; when he hath layd his beloued to sleep, behould (he bestow's on him) his inheritance;* thrice happie are such dead as these, of whom the spirit can say; *from henceforth now they rest from their labours, for their workes follow them,* *Apoc. 4* no otherwise then seruants do their Lord, children their Parents, Noblemen their Princes, and attend vpon them euen to the very throne of God. They vshe, & conduct them vnto God's supreamest Court, where neuer any attendants vnder their rank and dignitie are admitted in; whosoeuer then is predestinated to euerlasting life, will prayse death as the most excellent inuention, which nature hath, as knowing that they can ariue vnto it by no other way. And

2. *Sig.* 24 THE CHRISTIAN
such a one who is alwayes prepared to
die, will keepe himself in appetite by
such like discourses as these.

The 2. Parag.

WHy should I feare to die? 'tis but
to go the way which my fathers
went before, nay more, the common
beaten roade of euery thing, what
priuiledge is this, which I alone of
all others doe pretend vnto, when I
do shunne to die? Had I not better
do that willingly, which I must do
whether I wil or no? since the perfor-
mance is light of that which is wil-
lingly vndertaken, and necessitie
giues place where our will becomes a
partie. Rather why should I not im-
brace that willingly, by benefit of
which I shall cease to be^mmortall,
which I haue vnwillingly been so
long, I receiued my body vpon no
other condition, then to restore it
back agayne, and am to restore it for
no other end then to resume it agayne
to my more commoditie. I haue
beene

been detayned hitherto from behoulding of my God, onely by the tardinesse of my death, which is but the forerunner of that better life, and that day which so many stand in feare of, as the last of all their life, is but the birth day of an eternall one; and I take it no wayes heauily, that the Sunne setts vpon me here, since I expect the dawning of a light againe; which neuer shall be obscured by any gloomy night. O how gladly shall I embrace that day, which shall assigne me my habitation, and replant me in a Paradise, deliuer'd from hence and loosned from those bonds which detayn'd me here so long? I am not ignorant that I stand guiltie, and conuicted of many crimes, but thy mercy o my God, is an Ocean, and a boundlesse sea: into which death shall be no readier to precipitate me, of this turfe of earth, wheron I stand, then I to commit my self vnto the vast bosome of so deare a sea, as shall sett a period to all the miseries of my mortall life. O God that death

2. Pat. 26 THE CHRISTIAN

would mend i'ts pace; It can neuer come so sodainely so at vnawares, as not to find me ready, and desirous to go to rest, I am not such an Enemy of repose, to be sorry when a holy day comes, which may bring with it a cessation from troubles, and afflictions, but will rather reioyce for so good an oportunitie, of shutting vp this wretched shopp of life, fraught with so many and innumerable miseries, to shake off the heauy yoke of death, and fortune, and begin with a day which shall neuer end in night. O what happy tidings will it be to heare, that my king call's for me out of this prison where I am, and rankes me in a state of higher dignitie. Open but the cage vnto a bird, and there will be no need to chase it out, but it will fly out of **Rs** owne accord: Euen so I will willingly issue forth into those asure playnes, as one who long since, haue beene cuer cloyd with life, touching the place, or howre of my death, I am nothing solicitous, let him who

made me dispose of me as he please, his will shall be both the rule of life, and death to me, neither can I expect any thing of him, who is all goodnesse, but the best. And is it not in the potters hands, as well to frame the vessell on his actiue wheele, as to new mould it, if it seeme good vnto him? I am a vessell of that great potters making, and what reason haue I to complayne, if he who made me please to vnmake me, or to speake more properlie, to make me new againe, and render me happy, who was miserable before? Is he pleas'd to haue me liue? then I will liue as long as it pleases him: that I should die? I will not desire to haue my death respited a moments space; both my beginning, and ending are wholly depending on his holy will. Wherefore I will not onely embrace willingly, but also gladly whatsoeuer he shall ordayne. *Mibi viuere Christus est, Phil. 1: 21* *Omni lucrum; for vnto me to liue is Christ to die is gayne.* I loue thee, o my most amiable God, and desire yet to loue

2. *Sig.* 28 THE CHRISTIAN
thee more ardently; O that my heart
might wholly melt away in the flame
of such a loue, since nothing can
make me happy beside thy self. And
when, and where. O my God, shall
I take my flight hence vnto thee? I
will follow thee, o most louing Fa-
ther, and at neerer distance thou
shalt call me, the more readily I will
obey thy call.

The 3. Parag.

THIS feeling he hath of death,
who desires to be transported
vnto heauen, and liue with Christ,
neither is this such an vncouth thing,
for as a Phisitian (sayes *Theop.*) when
he perceiues his patient to haue an
auersion from the food and Phisick
which he doth prescribe, doth first
take an assay of them him self, to in-
courage his patient to an appetite; so
Christ vouchsafed to tast first of
death himself, that Christians might
haue no horroure of dying after him.
And why then deare Christiã, though

thou bee'st of nature neuer so timorous at the apprehension of death, wilt thou not put on such a resolution, as that which I haue set before thine eyes, and with an assured and vndanted mind, burst forth into these exclamations? *Calicem salutarem accipiam, & nomen Domini inuocabo.* Ps. 118. I will receiue the sauing chalice, and inuoke the name of our lord. I cannot deny but tis a bitter one, yet it is no other then that which my Sauiour drunke of vnto my health, vpon his bloody Crosse, and left to me to pledge, It is no other then that farall cup of death, which Christ dranke out of his owne free election, and all others must drink of ineuitable necessitie, and why then should I alone refuse it? All whose liues haue a beginning, must likewise haue an end, but to begin afresh a life againe which neuer shall haue end. What a vayne feare then is this that startles me? what a silly pensuennesse that tempts my constancy? *Calicem, quem dedit mihi Pater, &c.* and shall I not

2. *Sig.* 30 THE CHRISTIAN
drink of the Chalice, which my father hath presented me withall, which Christ himself hath drunke of to me, and fill'd me out againe, am I a mortall man, and shall I not learne to die? Alexander lying once dangerously sicke, some of his friends more solicitous then needed for his health, advised him to beware of Philip his Phisitian, as one who had a designe to poyson him. The king the next time the Phisitian visited him, with a potion he had prepared to administer vnto him, did no more but receiue the potion in one hand, and reach him out in the other the letter to read, conteyning the aduice which his friend had giuen him, and whil'st he prepared himself to drink it off, he stedfastly regarded the Phisitians face, to note whether in the reading thereof he might discouer any signes of guyltinesse, but perceiuing the innocencie of the man, from the constancie of his countenance, without any more delay he dranke it vp. In this manner receiuing that cupp which

Christ my onely Phisitian & Sauour hath ordeyn'd , and presented me withall , to cast me into a profound, and quiet sleepe, I will fasten my eyes vpon my Phisitian whilst I drink it off, I will stedfastly regard the countenance of my crucified Lord , wherein I shall read written in liuely Characters , the countenance of that infinite loue he beares me , and with a constant and vnappaled mind will I drink it vp : which will conferre so much the more of health, the more affectionately I shall welcome it, and thus (deare Christian) death when it ariues, will easely be overcome, if before it ariues , we arme our selues against the feare of it, by often reuoluing it in our memoryes.



THE THIRD SIGNE
of Predestination.

IS the frequent vse of the holy Sacraments of Cōfession and Cōmunion, which is exprest by the Golden PIX of the Sacred Eucharist, the words; *Hic est Panis de cælo descendens, et si quis ex ipso manducauerit non moriatur.* It is sayd of the ancient Christians, that they perseuered in the doctrine of the Apostles, and communion of breaking bread, and it hath been piously obserued, that with proportion, as this custume grew cold in the primitive Church, so theyr feruour of spirit, the fyre of Charity, and consequently all sanctity decayed. It is wonderfull how the diuell beflirs him here, and what plots the crafty Enemy hath on foote, to diuert as many as is possible from the frequent vse of the holy Eucharist. What barrs doth he not set in our way,

what pretentions, what impediments doth he not deuise to hinder vs? Now he suggests vnto vs doubts in point of faith which when he sees vs with a kind of horroure to reiect, he then perswads vs to abstayne for reuerence sake, or would make vs believe, that wee should find the more gulf in it the more seldome wee frequent it. If this do not take, he proposes to our imitation the exemple of some (otherwise good Christians) who in this are nothing so assiduall as they ought, then he obiects what men will say, and what offence they may conceiue therat, now he will pester you with a world of businesse, now store you with plenty of strange cogitations, and scrupels of conscience, and now againe set you at mutual iarrs with others, whilst he blowes the coales of hate and dissention. He renders ones minde dry and aride and soakes out of it all gulf of spirituall things, and others troubled and disquieted: so that nothing is moore unknowe vnto it then to put

3. sig. 34 THE CHRISTIAN
 himfelfe in way of preparation to the
 holy Sacraments : In a third, if he can
 preuaile no other way, he musters
 vp whole troupes of extrauagant
 thoughts, that fo at least he may ex-
 clude him from this sacred banquet.
 Some other there are agayne whom
 he deceaues vnder I know not what
 religious pretext, and perfwads them
 at least to differ it, though not to
 omitt it quite : and thus the wicked
 impostour coignes a thousand false
 pretences, and shifts, to differ from
 day to day the frequentation of the
 holy Sacraments, and heapes delay
 vpon delay, addes purpose to purpose
 apoints this day, then the next whilst
 in the meane tyme both weeks,
 months & yeares are passed ouer by vs
 without repaying vnto our maker,
 vnlesse it be very rarely, and then to,
 only of force, and necessitie.

The first Parag.

L. x. 14. **E***T ceperunt omnes simul excusare.*
 and they began all to excuse them

selues. This had bought a farme, this a yoke of oxen, that other was newly marryed, so that none is at leasure to repaire to Christ, but examine these excuses, and for all theyr fayre gloise, you wil find them meere sencelesse ones, for what were it, for one of vs, for a short howers space to leaue his cares at his farme, his oxen in the stable, and his wife at home, and apply our selues to that which so neerly concerneth our Saluation; If wee were requested to prune a vinyard, or to till the ground, we might with good reason choose rather to sleepe at home, then worke a broad: But when we are invited to a banquet, to be guests of our Sauour Christ, where our food is to be no other then himselfe, to excuse our selues, and refuse to go, shewes a most rusticall behaiour, and speaks vs eyther extremely nadd, or impudent. We should appeare right Adams offspring, if we shun'd God Almighty's sight, when he were angry, but to avoyd him thus, when our of his great

3. Fig. 39 THE CHRISTIAN

mercy he behoulds vs with so gracious eye , when he calles , and louingly inuites vs to his table , so richly furnished with all celestiall rarities, is the part of brute beasts and not of men. But to set off our excuse with a fayrer colour , we pretend nothing dishonest , or lesse becoming vs, as theft , adultery , or the like, but excuse our offence and negligence with as fayre pretences as can be imagined. For what harme is there say you , in matrimony, and the sollicitude of our domesticall affayres, in buying cattel, purchasing of land : and what good can there be in these, when once they auert vs from the soueraignst good of all , from our soules saluations : We are so to cherish our bodyes as our soules receane no detriment the while , so to purchase land, as not to deprive our selues of Heauen ; when we are inuited to this great supper , we ought presently to go , laying a side the care of all other things , no thought of our farmes, our oxen, or our wiues, no sollicitude

of any businesse ought to interrupt vs then, when we entertaine discourse, at this royall banquet with the king of Angels. but also many many times, we become so impudent as not to be ashamed to answer flatly, *non possum venire*, I can not come, and what is that but to say, *I will not come*; Oh deare Christians, is this the way thinke you to obaine his fauour? miserable as we are, and to none more iniurious then to our selues, what is this but to fly from the fyre, when we freeze for cold, to abuse our Phisician when we ly desperately sick, the more needing his helpe, the lesse sensible we are of our owne infirmitie, and to haue the sweet and delicious manna in loathing, whilst we passionately long after Garlicke and onyons. God formerly signified vnto the people of Israell by Moyse, that they should gather manna euery day, except the Sabaoth, on which they were appoynted to take their rest: this holy Sacrament is our manna, by infinit degrees more excellent then

3^o sig. 38 THE CHRISTIAN
 theirs which we may take our fill of
 during our terme of life , till the Sa-
 baoth of death invite vs to our rest.
 But what do we the while , but imi-
 tate our first parent, for as he (says
 Gerson) not eating of the tree of life
 whilst he might , was afterwards
 iustly punished in being debarred to
 eate of it, when he desired it ? So we
 behaue our selues so fastidiously, as
 we will not approach vnto this holy
 refection, whilst we may, but whilst
 we gladly accept of the least inuita-
 tiō to an others bord, we neuer come
 to this of our Saviour, but very rarely
 and much against our will's. We are
 negligent in nothing so much as in the
 point of our Saluation, in this we are
 only careles, in other things we are
 vigilant enough. For this respect
 God (in these words sends vs to
 schole vnto the Ant, *Vade ad formicam*
o piger, & disce sapientiam. Go o thou
 sluggard vnto the ant and learne wisdom
 of it. This little Creature can tell only
 by instinct of nature , that winter is
 no fit season to make prouision in, and

Therefore it prouids its selfe of foode in the summer, which it hoords vp till then, how farr more diligent ought we to be then they, since our Sauour commending vnto vs this food of immortality, doth affirme that, *Si quis manducauerit ex hoc pane uiuet in eternum.* If any shall eate of this bread he shall liue eternally :: Wherefore those who are predestinated to this eternal life, neuer cease to make prouision of this vitall food, against the winter of ensuing death, and this was his intent who bequeath'd this Sacrament vnto vs, not only to be ador'd, but also to nourish vs, and as we mayntaine our bodies health, by duly receauing of our corporall food, who otherwise by that naturall heate which is predominant in vs should be consum'd away, so likewise the soule by repaying often to this food is conseru'd in life, which otherwise would be distroyd by the impure syer of its Concupiscence; Hence it is that Saint Innocentius so carefully admonishes vs, to take heede least

3. sigⁿ 40 THE CHRISTIAN
by differring too long the receauing of
this holy Sacramēt, we might incurre
the danger of a spirituall death. And
Saint Hilarion to the same effect, it is
to be feard' (sayes he) least those who
farre absent thē selues from the body
of Christ, be likewise farreestranged
from the yr saluation; For who soeuer
abstains from synning, ceaseth not to
communicate, but this is that which
we desire, this is but our common
impediment, we rather choose to
abstaine from holy communion, then
from sinne, and will sooner leaue of
to frequent this table, then our
lewd behaiour. Euen this way
which of all others our sauiour
invented as the most sweet and effi-
cacious, we cānot be brought to cor-
rect our manners, & amend our liues.
We belieud' the lying serpent affir-
ming to vs, we should become like
to God, and yet hardly credit our
sauiour the truth it selfe, who assures
Joan. 6 us that by eating of this food; we
shall be changed into him, *Qui man-
ducat meam carnem & bibit meum san-*

quinem in me manet & ego in eo, Our Saviour Christ appoints vs to receaue this Sacrament in memory of his death, and who can doubt but he commends with all the often frequenting it, yet we who on the one side cannot but approue his ordination as most iust, on the other transgresse it by our tardy receauing it: All the holy fathers commend most earnestly vnto vs the frequent vse of this holy mysterie, and we attribute much vnto their counsaile and authorities, but more vnto our owne vitious inclinations; we haue many Saint-like and holy men for guides, we see the lights of their good examples, but will not follow them.

The second Parag.

IF as often as one receaued the Bd. Sacrament he should improue by some great some of mony his temporall estate, there were no need to perswade any to frequent it oft, none but would be sensible enough of such golden reasons, nay, t'would be rather requisite to take some order to

Fig. 42 **THE CHRISTIAN**
repreſſe the multitude of communi-
cants, then to inuēt motiues to incite
them for to come. Miserable blind-
nes ! we ſee gold, and are taken
with it, and we diſpiſe the hidden
treasures of the Eucharist, only be-
cauſe we doe not conſider them. And
what is all the gold in the world, but
a little duſt, compar'd to this peerles
Iewel, which no lining creature
can value to its worth ? This ſacred
Eucharist hath power to abolifh ve-
niſall ſinns, protects vs from mortall
ones, it enervates the vicious propen-
ſions of the mind, enlightens our
vnderſtanding, excites our wil, ſe-
reneth our conſcience, armes vs
againſt the aſſaults of the Enemy,
inables vs to withſtand aduerſity, de-
fends vs from falling in proſperity,
and carefully directs not to faile in
going right. This holy Sacrament
gives vs a pledge of future glory, and
with all, begets in vs a contempt of
death, and a deſire of heauen, the mo-
deration of our paſſions, a horroure of
ſinne, a loue of vertue, an entire vi-

Story ouer our selues , and perseuerance in good. But you wil say perhaps my mind is so arrid , vaine, tepid , an defild , as I euen tremble to repayre vnto it. This excusation is eyther euill or none at all , the more of these imperfections thou discourest in thy selfe , the more necessary it is thou shouldst frequent this holy Sacrament. Is thy mind polluted? make hast then vnto this Sacrament, which is the verie fountaine of purity. Art thou ill disposd ? it is a soueraigne remedie , an approued antidote against all the diseases of the mind. Art thou a hungry? behould the bread of Angells. Art thou benum'd with cold? make speed vnto it, it is an ardēt fire. Do thine enemies molest thee ? take courage, this Arsenall wil furnish thee with all sorts of weapons to defend thy selfe. Art thou sorrowfull and afflicted? this is that wine which cheers the harts of men. Dost thou seeke ofren dainties ? they are no where to be found , but here in this banquet , the repast of kings. Dost

thou long to be in heauen? here thy charges are defrayd, here thou wilt be furnisht with farr better prouision for thy iourney, then Elias was tra- uailing towards mount Horcb, if the very touch of our sauours garment could stop a bloody fluxe, what di- sease is there, which the touch of his sacred body cannot cure? But I am vnworthy you wil reply againe, who approach too often to this sacred communion which I can neuer recea- ue with reuerence enough. Deare Christians for his blessed sake, let vs not intitle our want of reuerence to our slouthfullnes, belieue S. Thomas

Par. 3. that Angescall doctour, *melius est ex*
q. 80. a. amore accedere quam ex timore abstinere.
10. ad 3. it is better to repaire vnto it out of
lib. 5. de loue then to abstaine for feare, and
Sacra. S. Ambrose interpreting these words
c. 4. lib. of our Sauour *panem nostrum quotidia-*
4. de *num da nobis hodie*, of the B. Sacrament;
Sacra. If it be our dayly bread (says he) why
cap. 6. is it a yeare before you receaue it, ra-
 ther why doe you not receaue that
 dayly, which dayly will profit you,

Hue so as you may worthily receaue it
 euerie day , for he who is vnworthy
 to receaue it euerie day , wil not be
 worthy to receaue it once a yeare. And
 in another place of our Sauours blood
 (says he) as often as it is shed is shed
 for the remission of finnes , I ought
 allwaies to be receauing, that allwaies
 my finnes may be remitted me, and it
 behoues me who euer sinne, to be euer
 prouiding me of a remedie. *Gennadius*
Marfalsiensis say's , I neyther prayse
 nor disprayse the custome of commu-
 nicating euerie day, but this I would
 aduise and counsaile all to communi-
 cate euerie Sunday, allwaies prouided
 that we come with no determinate
 will of sinning any more , which
 kind of preparation is more easily
 prescribed , then the riddance of our
 mind of all affectiō to any vitiuousnes,
 that is, neuer thereafter to offend God
 more , for certainly he should shew
 himselfe very vngratefull towards his
 maker , who would not at least have
 a will for his sake neuer to staine his
 conscience with any sinne, for tou-

Lib. de
dogm.
Eccles.
cap. 53.

sig. 3. 46 THE CHRISTIAN
ching such as those, the Maister of the
feast with good reason profes'd, *dico*
vobis quod nemo virorum illorum gusta-
bit cœnam meam. I say vnto you, that
none of those men shall tast of my
supper. But alas o lord, are they not
the selfe same men who refused to tast
of thy supper, and wilt thou now de-
cree it in punishment of their offence?
Euen so it is, that which they desire,
is their owne torment, and what
wickednes they voluntarily imbrace,
is nothing els but their owne pu-
nishment. Samaria being oppressed
with the misery of a greuous famine,
the Proph. Elizeus foretold that short-
ly they should see the price of corne
incredibly abated; wherupon one of
the Sarrapi in deriding his Prophecy,
Si nubes pregnantissima frumenti pluant
nunquid ideo farina tam vilis erit pretij?
If the cloudes, said he, should be
great with corne and raine it downe
vpon vs, yet it would neuer be sold
at soe vile a price; to whom Elizeus
answered: *Thou shalt see it with thy*
owne eyes but shalt not eat of it, and so

to come to passe, This is right the punishment of many in these dayes, they see plenty of this heavenly bread but neuer tast of. Thou beholdst, o tepid Christian, this sacred bread eleuated in time of holy masse, but shalt not tast of it, thou seest it in the streets carried for the consolation of the sick, but shalt not tast of it, thou seest them communicating in euery Church where thou com'st of this holy food, but shalt not tast of it. Thou art excluded from this table for noe other reason, but because thou excludest thy selfe.

The third Paragraph.

AS for the Predestinated to be de-
priued long of this bread of life,
they like true sonnes of God inter-
pret it as a signe of their fathers high
displeasure, & indignation, farre they
are from neglecting any occasion of
receiuing it, for they are not ignorant
with how great and fatherly a pro-
uidence Almighty God hath provided

2. sig. 48 THE CHRISTIAN
for euery feuerall creature their proper food, Eagles pray on lesser fowle, the Whale deuoures the lesser fish, the Lyons other sauage beasts, Horses and more domestik cattell feed vpon oates and haye, and for man; bread growing on the earth is ordeined for food of such as haue no higher ambition but to be sonnes of men; but for those who aspire to become sonnes of God, this bread descending from heauen is their chiefest sustenance; this celestiall bread, this bread of the sonnes of God, this bread of Angels, with an ardent desire, with an humble affection, with a tender reuerence they receiue most frequently, and rather choose out of piety to incurre the note of presumption by declaring themselues children, then of enemyes, out of a too faulty bashfulness. During which banquet, if our Blessed Sauour should adresse his speech in this manner, to any of the number of predestinate: Consider seriously what I haue suffered for the loue of thee thou mayst wel count the
thornes

thornes, my head pierced but cāst neuer number those torments I haue sustayned for thee in euery part of me besides; my body was all goard with bloody whippes and nailes; but how much my heart hath suffered is beyond expression. It was little lesse then a death I suffered for thee euen in the garden when the anguish of my mind drew as much blood from me, as the souldiers afterwards in my flagellation; And now consider with thy selfe, what myne enemies inflicted on me, when euen my best freinds spared me not; thou knowest vpon how hard a bed I was content for thy sake to render vp my ghost, and my loue (that thou maist know what an ardent one it was) would resolue on no death to dye for thee, but the most bitter and ignominious of all, when it finding none more bitter and ignominious then the Crosse, made choyce of it. And thus behold how I haue dyed for thee, and haue bene still ready to dye for thee a thousand tymes, Wherefore tell me,

3. sig. 50 THE CHRISTIAN

what wilt thou suffer for me againe, if thou desirest that my loue to thee should be perpetuall? thou must loue me againe who haue soe loued thee. For my part I haue loued thee vnto death, euen vnto the death of the Crosse, it rests that thou declare how farr thou wilt extend thy loue for me againe. Who now al of that happy company wil not presently answere him al bathed in affectionate teares, euen vnto the death, ô my most louing Lord, euen vnto the Crosse it self, so it be thy diuine pleasure my loue shal extend it self; And who shal graunt vnto me that happines to dy for thee o Iesus my sweetest Iesus! or who am I, that I should be thought worthy for to dye for thee! O what a loue was this of thine my dearest life, that thou wouldest suffer thus that thou wouldest dye thus for me, without any the least merit or desert of mine; such sighes as these, such most chaste aspirations vse commonly to be the table talk at this sacred banquet, and this a soule becomes inti-

matly vnited with Almighty God.

For which reason we place this frequency of Communion (provided that our affections be sincere, at least though otherwise not so inflamed as we could wish) among the principal signes of Predestination. But alas there are but too many Christians yet, who whatsoever is deliuerd to them by way of sermon, or of written bookes: are so dead a sleepe in the Lethargy of theyr deboysh-t-hues, as neyther the examples of the more pious sort, nor admonitions of holy saints, can stirre them vp to a more frequent vse of this holy Sacrament.

O Christians what rocks of yce, what deadly cold is that which frees vp your harts, that thus you auoyd the comfortable beames of this al-cheering Sunne? Do you not perceiue that this is nothing els then the meer stratagemes of your enemy, who endeaours al he can to extinguish wholly in vs the fire of this diuineſt loue, to the end that being al itifly frozen with this pernicious cold, of mind,

4. sig. 52 THE CHRISTIAN

we may live no otherwise then if we were wholly dead, perish in the filth and fordidnes of sinne, and neuer arive to the kingdome of the living. But those who loue our Saviour Christ with constant affections, are delighted with nothing more then in often repairing to him, for as Cassiodorus saith admirably wel, *Inaudita est dilectio quæ amicum amat & presentiam eius non amat.* It is such an affection as was neuer heard of, that one should loue his freind, and not be delighted in his company.



THE FOURTH SIGNE OF
Predestination.

IS an intire renunciation of al we haue, which hath for its DEVI^CE: a bare Altar dispoiled of its ornaments, with this MOT. *Quam mihi fuerūt Lucra hæc arbitratus sum propter Christū detrimenta: I haue for Christs sake accounted theſe things damageable, which were be-*

official to me. Our Sauour proclaims aloud; *Qui non renuntiat &c.* whosoeuer renounceth not al he stands possesst of, cannot be my disciple, He commaunds to relinquish al he counsels vs to dispossesse our selues of euery thing, and who then who hath any Christian blood in him, but wil put on this resolution. I had rather become poore then Gods Enemy, I had rather be deprived of al my substance then of his holy grace.

Pouerty hath made many marchants, not of spices, Draperies, or such commodityes, but of heauen, *simile est regnum calorum homini negotiatori &c.* The kingdome of heauen (saith our sauour) is like a Marchant traouiling in quest of richest pearles, who hauing found one more pretious then al the rest, goes and selles al that he hath to purchasse it, And such a Marchant as this is so farre from thinking he hath receiued any detriment by departing withal he had, as he accounts his stock exceedingly improu'd, by the purchase of a Iewel of such inestimable price.

2. *Sig.* 54 THE CHRISTIAN

He but receiues a bil of exchange of our Sauour Christ vpon the deliue-ry of those sleight commodities, the payment of which wil render him happy about measure, he hath the whole kingdome of heauen mortgaged vnto him vpon the venture of a smal summe of Gold; and purchases himself a mighty kingdome, not onely with leauing a few ackers of land, but also by his preparation of mind of leauing it. The owner (saith S. Chrysostome) of such a pearle, though it lye conceald in some smal cabinet, and al be ignorant of his treasure, is not ignorant himself how rich a man he is. We come into the world to traffique, and not to spend our time in idlenes, neyther is there any one so poore and needy who hath not sufficient to aduance his fortune by this marchandise (since as Sainct Austen saith, God onely requires our selues, and cares not but in regard of our selues, for any thing we haue) nor any one so rich & wealthy, who in prudence can think much to depart

with al he hath , to purchase such an inestimable gemme. Yet this is a kind of traffique , which exactes not so much of vs , to depart from our goods as to be ready when occasion shal be offered to depart from them, it consists not so much in depriviing vs of our substance, as in bringing vs to this resolution : rather to spare our soules , then money , when need requires, to become a begger , rather then an enemy of God. It firr more becomes vs, to be prodigal of our monyes to saue our soules , (eyther in freely bestowing it , or bearing patiently the losse therof) then to be prodigal of our soules and saue our money. And this we auouch to be a signe of Predestination , which not onely by the light of Christian faith, but euen of reason it seife doth manifestly appeare.

The first Paragrah.

Stilpon hauing lost togaiher with *Sais* Country his wife and children,

2. Sig. 56 THE CHRISTIAN
 and escaping himself, the only, but
 happy remainder of the publique
 ruine, was demaunded of *Demetrius*
 whether he had lost all he had or noe;
 to whome he answered, he had lost
 not hing at all; for *Omnia mea mecum*
(ant, I cary with me, saith hee, all the
goods) haue: The like Bias (in the
 like mischance) affirmed of himself,
 that he carryed his substance not on
 his shoulders but in his breast, not
 where mens eyes might see it, but
 where their minds might iudge of it.
 This contempt of earthly things
 which in Heathens was accounted
 the signe of a great spirit, in Chri-
 stians is an assured signe of Predesti-
 nation to eternall life; and he is a va-
 liant souldier in deede of Iesus Christ,
 who after some mighty losse is to say
Omnia mea mecum porto, I beare all my
 riches along with me; my God is all.

It is reported of *S. Francis of Assi-
 sum* that with incredible delight he
 passed ouer whole nights together
 in the onely consideration, and with
 often repeating of these fower short

word. *Deus meus & omnia: my God and all.* The example of which admirable S. we ought all to imitate and to glory with him in all our necessities in saying, *Deus meus & omnia:* Let others seeke after what other things they please, let thē be taken & delighted with what els they wil, I seeke for God alone; God is onely my desire, all my delight, *O Deus meus & omnia.* I freely resigne to others all share in honours and all my part in what soeuer pleasures and delights, giue me my God, and I shall haue euery thing. I surrender whole worlds to others, & enuy thē not their mountains of gold, & pretious stones; I care not for their exquisite delights; my God is vnto me in place of all. There is nothing so good, nothing so delicious or soe faire which the chiefest and supremest good doth not surpasse both for good, faire, & delicious by infinite degrees; *O Deus meus & omnia!* Alas how many desires do often inflame my breast? with what severall fires, for the most part doe I burne, what a tide of va-

2. sig. 58. THE CHRISTIAN

rious fancies do cary my hatt a way,
Mat. 17. inſomuch as like the fraticque youth
in the ghoſpell, ſometimes I am drag-
ged into the water, ſometimes into
the fire, and what are all theſe things
which I purſue with ſo much eager-
nes, but vaine, fading, and for the
moſt part infamous, ſuch we neuer
haue any long aſſurance of, but cyther
they ſoone dye vnto their owner, or
he muſt dye to them. O my God,
my loue, and my all, what is it that
I can poſſibly deſire whoſe want thou
canſt not aboundantly ſupply? O God
art thou not all vnto me? my drink,
my food, my reſt, my ioy, my plea-
ſure, the height of all my honour, O
God thou art all and more then all to
me. For though I feed on thoſe viands
which noſt take my appetite; reſreſh
me with that drink which beſt reli-
ſhes my taſt enioy that pleaſure
which moſt affects my mind, yet
what is all this feeding, this reſre-
ſhing, this ioy to me? *Deus meus &*
omnia. Ah one reſreſhing of thine, one
enioying of thee, is to be reſreſhed in,

deed is to enioy the quintessence of euery good. But in the mean while, labour oppresseth, greife afflicteth, cares distract vs, our riches deminish, our freinds forsake vs, our liues consume away, and we become the subject of others injuries and scorne: *Nothing of all this touches my feare* (says the holy Apostle) *neither doe I make my life more pretious then myself, so that I may consummate my course,* neither can all these, though they altogether rush vpon me any waies indamage me, if God that soueraigne good vndertake but the defence of me, *Deus meus & omnia.* Thou art vnto me o my good God, o goodnes it self, rest in my labours, pleasure in my greife, security in my cares, and the only true riches in my pouerty. Thou art my strong Bulwark against all the furious assaults of men, thou art my refuge whatsoeuer euill oppresses me, and finally thou art all vnto me whatsoeuer I can wish for, or desire. All abundance which is not God, I will account but as meeke beggary. Wherefore

sig. 3. 60 THE CHRISTIAN
fore then doe wee seeke to quench
our thirst with these muddy streames,
when we haue soe cristall a fountain-
head as this where we may drink our
fills? In hauing God we haue all what
fouer we can desire. If pouerty afflict
any one, if fortune frowne vpon him,
as his ioy may be lesse, soe certainly
will be his greife; when fortune can
challenge nothing of him as its owne,
nor death bereaue him of any thing
that is another mans.

The second Paragrap.

NEyther doth this poore man
yeald to him in felicity, who
being rich in his possessions, is yet
contented with nothing that he
hath, since he keeps his riches in his
Coffers not in his hart, and would
neuer pine away for sorrow should
he loose it all, for, *Sine dolore amittitur
quicquid sine amore possidetur, quae uero
ardenter diligimus habita, grauius suspi-
ramus oblata*, we loose that without
greife (saith Saint Gregory) which

without affection we enjoyed and onely sigh greiuously to depart with that, which we loued tenderly whilst we were possessed of. But that good which can onely render others foe, none can be possess'd or bereau'd of against his will. Neyther is any thing to be accounted good of which we may ever be deprived of. Goe then Sathan and counterfeit thy self a messenger, the family of most patient Job is not foe wholly extinguished yet, as there remaine none of that lineage who can renounce all they haue. Runne therefore and cry as loud as thou wilt, tell such an one: Y' haue lost all you had, y' are wholly impoverished; heate what an answer he will giue, *Nisi ego illam, fortassis illa me perdidisset.* If I had not lost it, perhaps it would haue prou'd the losse of me; I am but foe much the lighter to goe on my way towards heauen; God in freeing me from a deere but perillous burthen, hath best provided for my security, wherfore I will not account that my losse, which God intended

5. sig. 6a THE CHRISTIAN
 for a benefit. And why should I to
 no end and in vaine afflict my self for
 it ? I knew when I possessed it I must
 forgoe it once , and now I am the
 more mine owne , when I can say
 that is mine owne noe more. Dost
 thou heare this o Christian? and thou
 to , dost thou heare this o thou
 hellish fiend ? This discourse, this
 feeling haue they of their riches who
 are predestinated to euertlasting life ;
 neyther can they euer loose soe much
 as not to retaine this liberty to say; It
 is noe losse we sustaine , but onely a
 gain'full kind of trade , where for a
 little expence, we purchase our selues
 vnualueable wealth, we buy heauē for
 a small portiō of ground wetread vpō.



THE FIFT SIGNE OF
 Predestination.

IS patience it'h midst of long affli-
 ction signified by the pricky rose
 tree , with the word *Beati qui nunc
 fletis quia ridebitis.* you are blessed who

weep now, for you shal laugh. Abraham objected to the rich Glouton in his torments, *Recordare fili quia recepisti bona in vita tua, Lazarus similiter mala, nunc tu cruciaris, latatur Lazarus.* Remember sonne how thou halt receiued good in thy life, and Lazarus also euil, now thou art tormented whilst Lazarus reioyces. In thy lifetime, thou didst reioyce and Lazarus, suffered, now Lazarus reioyces whilst thou art tormented, thus by the iust iudgment of God the courses of things do vary; we are eyther to suffer here in this world, or afterwards in that other, which we are not acquainted with; wherfore we are prudently to make our Election of one of them, since they imply a necessity which no man can auoyd. S. Chrysostome saith, If thou seest any one addicted to vertue and withal oppressed with any calamity, you may wel account him happy, in that whilst he satisfies in this life, for the sinnes which he hath committed, he hath a reward prepared for him in the next.

2. sig. 64 THE CHRISTIAN

It is impossible that he who enter-
 priseth to fight against the vices of
 the time, should not incur great per-
 secution ; It mis-beseems the Cham-
 pion of God to attend vnto his plea-
 sures ; those who presented themsel-
 ues in the lists , came not with their
 stomacks ouer-charged with meat;
 and what are these present things, but
 so many listes to fight in , so many
 combates, warres, oppressures, and
 hard exigents. There is another time
 assigned vs to rest, in this we are to ex-
 pect nothing but turmoyles , and ad-
 uersities. There is none so simple whē
 he is armed and prepared to the com-
 bate to looke for ease; why didst thou
 enter the list, if that be thy pretence?
 why did'st thou vndertake to wage a
 warre against nature and voluptuous-
 nes? Neyther let it afflict thee that
 others liue in peace whilst thou art
 fiercely assaulted with temptatiōs, for
 what were that but to condemne the
 holy Apostle of imprudence , who
ſ. Jacobi. thus exhorteth vs : *Omne gaudium exi-*
stimate fratres mei cum in tentationes

varias incideritis. Deare brethren esteeme it al your ioy when you shal fal into sundry temptations. There is no man more vnhappy then he who neuer experienced any aduersity, for it is an euident signe that God reiects him as a faint-harted and effeminate souldier. The fight against aduersity is onely worthy to be presented on honour's Theater. Therefore it is an assured token of our future beatitude, to reioyce in our sufferings, and euen then when we are baited with euils on euery side, to lift vp a cheereful and erected mind to heaven, though our teares in the meane time runn trickling downe our cheekes. Our Saviour Christ wel knew that we were onely rich in our sufferings that we had no solide ioy except the hope of our future recompence, and yet he confidently bids vs *gaudete & exultate*, to exult and reioyce as if already we were completely happy. Whereas on the contrary how often do we vainly lament & afflict our selues? how often like little infants do we childishly make our

moane and shrink a side out of pure feare at euery blow? not hauing apprehension enough to discern that it is the fatherly and health-restoring hand of God, which launceth vs, whereas no child but hath discretion enough, to know that the gashes which surgeons make are our cures, and first ouertures of our recovery. And so in like manner God onely launces vs, to cure vs and recover vs and no wayes to deprive vs of our liues, as Sainct Peter witnesseth, *si quid patiamini propter iustitiam beati,* If you suffer any thing for iustice sake (saith he) you are happy in it; for it is a singular grace if any of you suffer, and that vniustly any tribulation for the conscience of God, otherwise what were it to suffer iniuries when you doe amisse? but if you tolerate them patiently for doing well, you will become gracious with Almighty God. To which effect S. Gregory likewise saith: It often happeneth that the elect who are directed on the way of eternall felicity, are

i. Pet. 3.

subject here to perpetuall aduersities, in being dispised by euery one and accounted vnworthy of all worldly fauour ; whilst in the meane time their vertues sett them of most brightly in the eyes of their secret Iudge, and they shine most gloriously in the merits of their liues, they refused not to be dispised , whilst they feare to be honoured, they extenuate their bodies with continency, whilst in their soules they singularly encrease in their dilection, they alwayes inure their mindes to patience, and reioyce with an erected mind as often as they suffer iniuries for iustice sake.

The first Parag.

IT is not the wont of the eternal prouidence to nourish a vertuous person in delights, but it tries, hardens, and apts him, to its peculiar ends. Yet soe as in the meane while it assures him, *Cum transferis per aquas tecum ero.* When thou shalt passe by waters, I will be with thee, and the floods

24 Sig. 68 THE CHRISTIAN

shall not ouerwhelme thee ; when thou walkest in fire thou shalt not burne , neyther shal the flames scorch thee ; for soe God vses to drench vs both in water and fire, but suffers vs neyther to be burnt nor swallowed vp, he makes triall of vs both in freezing cold, and glowing heat , but for those whome he hath predestinated to euerlasting life, he neyther permitts the fire to consume them, nor waters drowne them, for

1.C 10. *God is faithfull* (saith the Apostle) who will not suffer you to be tempted about that which you are able, but will make your profit of temptation that you may be able to susteine.

Blosius doth treat excellent well of this signe of Preuestination, where he affirmes that there is noe more infallible signe of diuine election then when a man vndergoes affliction or what els aduersity, not onely without repugnance, but with patience, and due submission , since nothing, saith he, is more profitable for him then to suffer ; And this is the inesti-

nable iewell of that ring, with which
 God espouſes to himſelf a pious ſoule;
 whoſe prerogatiue is ſoe great as
 S. Chriſtoſtome doth ſolemnly affir-
 me, *Nihil eſſe melius quam male pati pro-*
pter Deum. That nothing is better
 then to ſuffer euil for Almighty God.
 For then the elect may well be ſaid
 to drink of the torrent in the way, for
which their heads ſhall be exalted, *Pſ. 109.*
 afterwards euen to heauen. Now
 they are preſſed downe and trodden
 vnder foot, that afterwards like pal-
 mes they may riſe the higher for it,
 It is a verity which God would haue
 vs throughly penetrate, that the
 good which we aſpire to, is infinite.
 and of difficile acceſſe, and therefore
 not to be attained to, but by much
 paine and labour, in conformity to *Marcus.*
 which that holy Anchorite ſaid ex-
 cellent well, that God well knowing
 our imbecillity doth. vſe to beſtow
 noe remarkable fauour vpon any one
 whome he hath not firſt apted for
 the receiuing of it, by ſome or other
 prudent calamity. Soe Moyſes had

ca. sig. 70 THE CHRISTIAN
not sooner forsaken the court of
Pharao by the expresse commaund of
God himself , but presently both
pouerty , ignominy , and contempt
with the extreme danger of his life
by the procurement of the king; And
lastly his flight and banishment did
all conspire to work his destruction.
We may perceiue saith S. Gregory
those whome God elects by their
pious actions , and bitter sufferings;
whome likewise may be gathered
how rigorously our iust Iudge will
punish the reprobate , at the latter
day , when he is soe seuerer now to-
wards those , whome he affecteth
most. Wherefore those Christians
doe much deceiue themselues who
imagine to goe whole (as it were) to
heauen, without being well bruised
before, for let them but take a gene-
rall view of all, and they will find,
that the richer men are in vertue, the
more they are stored with tribula-
tions, and that those commonly who
most abound in wealth, and are the
greatest fauorits of fortune, are those

who most excell in wickednes. Such beasts as are designed for the shambles, we see are suffred freely to graze in the best pastures, whilst others are tired out with toyle and labour; euen soe those who are predestinated to heauen, and not suffer'd at liberty to disport themselves, but are alwayes with afflictions, insomuch as the same Blossius truly affirmes from the authority of another holy person.

Quemcunque Deus potioribus donis exornare sublimiterq; transformare decreuit, eum non blandè & molliter lauare, sed totum in mare amaritudinis immergere consuevit. That when God once decrees to aduance a man to any eminent degree (of perfection) and endow him with his richest fauours, he vses not only to dipp him lightly in, but euen to plunge him into a whole sea of bitterness.

The second Paragraph.

THe Doctrine of Hippocrates and Galen is, to preserue and cherish

3. Sig. 72 THE CHRISTIAN

our selues ; to hate and abnegate our
 selues is the doctrine of Christ. In
 somuch as all those who haue euer
 attained to celestiall beatitude may
 appropriate to themselves that saying
 of Themistocles, *Perieramus nisi perij-*
semus, we haue perished if we had not
 perished. Many haue beene preserued
 by being lost , and without doubt as
 many had beene as vn happily lost, if
 God by their happy losse had not pre-
 preuented it, And so S. Paule when
 others imagined him vterly to be lost,
 began then first of al to think that he
 had found himselfe. *Placet mihi in in-*
firmis &c. I am delighted (saith
 he) in my infirmities, in contume-
 lies, and necessities, in my distres-
 ses, and persecutions for Christ, seing
 I am then (most) potent, when I am
 (most) infirme ; and S. Bernard as if
 he were tired with seeking out Al-
 mighty God, *Circumire Domine possum*
caelum & terram, mare & aridam &
nusquam te inueniam nisi in Cruce, ibi
dormis, ibi pascis, ibi eubas in meridie : I
 may circuit heauen and earth (saith
 he) o

he) o Lord, the sea, and the dry land, and yet find thee no where but on the Crosse, there thou sleepest, there thou feedest, there thou reposest thee at noone-day. Wherefore let vs follow our Lord like dutifull seruants, and auoyd eternall torments, by the compendious way of our short sufferance heere. Achanasius being condemned to banishment by Iulian the Apostata, and perceiuing the Christians of Alexandria to weepe bitterly at his departure, bad them be of good comfort, for (said he) this is but a little cloud which will be blowen ouer presently, and truly all that seemes most terrible in this mortall life, is but as a houering cloude, that will soone be dissipated and changed into eternall serenity. The ancient had their Apelles so industrious, as he neuer omitted day, wherein he had not drawne some line; so in like manner, all Christians who would liue exemplarly, ought to desire that no day might passe without such

2. sig. 74 THE CHRISTIAN
clouds as these, wherein they might
suffer somewhat for God almighties
sake. The heauens appeared to
holy Iob, not onely cloudy but euen
as obdurate as iron, and yet (as
Tertullian sayes) he resisted the
enemy with as great variety of pa-
tience, as he of calamities assaulted
him, in so much, as neither all his
substance made a prey vnto the
enemy, nor all his children oppressd
in one vniuersall ruine, nor lastly
his bodyes intolerable infirmities,
could any wayes remoue him from
his patience: Oh! what a trophee
did God erect of that man, to his
enemyes shame! what a glorious
standard of him did he aduance!
when at the report of each one of
his heauy losses, he answered no-
thing else, but, *God be thanked*, a
saying in which God reioyced, and
the diuell was confounded vtterly; a
saying for which he merited to haue
all doubly restored to him againe:
therefore we may conclude, that in
suffering, we doe but (as is were)

by great iourne'ys make towards
our heavenly country.

The 3. Paraph.

AMONG those many wayes
which lead to heauen, there is
none more sure, nor direct, then the
king's high way, the crosse; *per mul-
tas tribulationes oportet nos intrare in
regnum Dei.* And euen as the furna-
ce tryes the potters vessels, so are
iust men proued by aduersity; but
we must know that straw doth con-
sume in that fornace, where gold
is purified: and whilst the one is
conuerted into ashes, the other is
burnished from it's drosse. This for-
nace is the world, in which the iust
are gold, tribulation is the fire,
and the Gold-smith Almighty
God: now if gold had sense and
speech, without doubt it would say,
let the workeman dispose of me as
he please, I will endure where soe-
uer he places me, and let the straw
burne as much as it will, with

3. sig. 76 THE CHRISTIAN
 intent wholly to consume me. I shall
 but become the more refined for it,
 whilst it shall vanish away in filthy
 smoke: wherefore marke well all
 you, who are gold, all you, who are
 but straw, in that very fire in which
 the straw blazes away to nothing,
 the gold becomes more bright: and
 so the wicked blasphemes, and ac-
 cuses God for sending him the same
 affliction, for which the patient man
 doth glorify him the more, and they
 encrease in strength in the midst of
 aduersities, as fiers wax greater, the
 more the winde doth blow, and be-
 come more forcible by that, which
 threatens wholly to extinguish
 them.

Augu.
 in ps. 63

Creſcit aduerſis agitata virtus.

REckon me vp all the iust men
 from the beginning of the
 world, and you shall find none of
 them without this marke of Prede-
 ſtination, *God proued them, and found
 them worthy of him.* Abraham was

Mat. 3.

variously afflicted and perplext : Ioseph sold by his owne brethren : Dauid most vnnaturally persecuted by his sonne: Isaias sawed a sunder in the midst. Ezechias dragg'd vpon craggy rockes, till his braines were dashed out : Hieremias stoned to death : Micheus executed by the sword : Amos had a nailer driuen into his temples : Daniel was cast vnto the Lions : Nabaoth buried in a heape of stones : Elizeus derided, Iob so vlcereous, as out of meere detestation. he was spitt vpon : Tobias deprived of his sight : Innocent Susanna condem'nd to dy, and hundreds more, whom I could reckon vp. Besides of what aduersities had not S. Paule his part? As for the rest of the Apostles, were they not scourged, crucified, and diuersly put to death? In fine, God spares none whom he affects. *Quem enim diligit Dominus castigat; flagellat autem omnem filium quem recipit.* For God chastises whom he loues; and scourges euery child whom he re-

Hcb. 12.

4. sig. 78 THE CHRISTIAN
 ceaues, euery one, excepting none;
 2 Tim. 3 For al who desire to liue piously in Iesus
 Christ shal suffer persecution.

The Fourth Parag.

WHerefore let euery seruant of
 thine (o God) assure himselfe,
 that if he shal haue past in this life,
 this probation, he shal be crowned
 for it in the next; since t'is thy man-
 ner of proceeding to send a calme
 and serenity after stormes; and after
 teares & sorrow to replenish a soule
 with consolation. Wherefore *beatus*
homo qui corripitur à Deo &c. Blessed
 is that man whom God rebukes; for
 if we susteine any thing (for him)
 we shal likewise reigne with him.
 Let none therefore feare this scour-
 ge of God, but rather feare this dis-
 inheritance; by these stripes we are
 but prepar'd for our eternal inheri-
 tance, least if otherwise we should
 be too conuersant with those de-
 lights which occurre vnto vs heere
 vpon our way, we should insensibly

Iob. 3.

Iob. 7.

2. Tim.

2.

forget those we aspire vnto , at our celestial home : If thou bee'st exempted from correction (saith Saint Augustin) thou art also excluded out of the number of the sonnes of God : be not then so inconsiderate or childish, euer to vtter such complaints as these : My father cherisheth my brother more then me, since he permits him to do what he list; whilst if I but stirre without his command , I am chastized for it; but you ought rather to glory in your sufferings, since it is an euident signe that he reserues his inheritance for you , whilst those whom he spares for the present , he intends afterwards to punish eternally : Those who runne on the way of this lifes prosperities to their destruction , are but like men lead to prison (sayth S. Gregory) through some pleasant fields. It hath been obserued that the Rose neuer fauours more sweetly then when it is planted neare to garlick , neither doth our heauenly Gardener want his

Iob 5.

4. *sig.* 80 THE CHRISTIAN
fragrant roses heere of those whom
he hath predestinated for paradise,
whom he so disposes for the most
part, as they are stil annoyed by the
neighbourhood of others, with
whom they haue the greatest an-
cipathy, in that the more vertuous a
man is, the more subiect he is to
the scorne of the wicked, the more
open he lyes vnto aduersityes; and
thus these roses become the more
odoriferous by the aire, which other
vngrateful odours breathe. It is li-
kewise an obseruation that such
roses, as by art grow without pric-
kles, haue no sent at al; and euen so
the sweete odour of vertue is lost,
specialy of patience, when we suf-
fer nothing of aduersity. Assuredly
none can know how much he pro-
fits but by affliction, neither doth
any beginne to vnderstand themsel-
ues, til they become acquainted
with misery; for as the starres ly
hid by day, and onely become trans-
parant by night, so true vertue
which rarely appears in prosperity,

shines forth most brightly in aduersity. Neither is our Lord halfe so delighted with the glorious exploits of his seruants, as whē he sees them suffer cheertuiy, and confidently, tribulations, as the Eagle proues his young ones by exposing them face to face vnto the sunne, as the Goldsmith by the touchstone, tryes the goodnes of the mettall, so God Almighty experiences his seruants in the fornace of affliction, whence with much more reason then the Romans, we may say, *et facere et pati fortia, hoc Christianum est:* to do and suffer difficile things, doth most become Christians; and that way which our head doth lead vs on, best befits vs his members for to follow.



The sixth signe of Predestination:

IS the hearing of the word of God, express'd by the figtree, by
D v

reason our Sauiour Christ not onely in his sermons made frequent mention of it, but also because it was so diligent an Auditour (as I may say) of the diuine word, that being comanded by it, to shed its leaues. & wither away, it obeyed presently. The word is, *Audiens sapiens, sapientior erit.* And haue we not a cleare testimony of this signe of predestination from the mouth of Christ himselfe? *Qui ex Deo est, Verba Dei audit,* he who is of God, doth heare the word of God: which S. Ambrose in a certaine passage doth excellent wel declare, how (saith he) can the word of God re-lish wel in thy pallate, which is defild with the gal of wickednes? that which we heare willingly. we put easily in execution, and such as those are onely faithful auditours of the word of God, of whom our Sauiour in the Ghospel makes mention. *Beati q. si audiunt verbum Dei, & custodiunt illud.* Blessed are they who heare the word of God and conserue it, they conserue it in vaine in their memo-

ries, who conserue it not in their liues, and there are some who whilst they are careful not to forget it after once they haue heard it, haue no care in the meane time in conformity vnto it, to amend their liues. The whilst the predestinat conceaue in their mindes an ardent longing after diuine and sacred things, infomuch as laying aside al buisinesse, and interrupting their sports, they euen prefer their appetit of hearing the word of God, to that of the necessary sustenance of their liues: their affections carrying them away to church without admitting any excuse at al: no tempestuous wether can hinder them, nor faire diuert their mindes, but euen then choosing rather to passe their times in the close vaults of the churches, then in the vpon fields, whilst they are stil solicitous to heare, with hearing yct they are neuer satiated. *Auris bona* Ecc. 133.
audiet cum omni concupiscentia sapientiam. A good care, hears wisdom with al audia. And where is it mo-

*Aug in
Pf. 118.*

¶ sig. 84 THE CHRISTIAN
 re infallibly to be found then in the
Ser. 85. word of God? The soul, saith S. Ber-
in Can. nard, seekes after that word, by
 consenting vnto the which, it is be-
 tered, by whose illumination, it is
 instructed, by whose support, it is
 rendered vertuous, by whose refor-
 mation, it becomes wise, vnto
 which to cōforme it self, it is its chie-
 fest ornament, & to enioy it its onely
 happinesse. O how often doth a
Nic. 14. soule high fed with such food as
 this exclaime with the prophet
 Hieremy: *Inuenti sunt sermones tui, &
 comedi eos &c.* I haue found thy
 words and ate them vp, and thy
Chriso. word is become the ioy and delyght
Hem. 14. of my hart. For so as witnesseth S.
in Gen. Chrysofome, euen as it is a signe of
 perfect health of body to be a hun-
 gry, so to be desirous of the word of
 God, is a mayne argument that we
 are wel in soule.

The first Parag.

A Nd who wil account such an
 one not diseased in soule who

wil lend no care to truth , whilst he wholly bestoweth them vpon friuolous thinges ; and whilst vices by words, in churches are inveighed against , by his deedes , committs them frequently at home ! who in lieu of pious exhortations , giues himselfe wholly to drinking or gaming: or els in hunting or hawking trifles out his time, or lastly whilst the preacher is hotly in the pulpit reprehending vice , lies wallowing in his soft bed , all drowsy and languishing, and is not asham'd like a sleepy dor-mouse to be taken at noone day yet buried in his feathery sepulcher. It is a shamefull thing I know, to write this of Christians, but tis a greater shame for Christians to be guilty of so great abuse. These are but signes of men in desperat estate, and farre different from those by which the predestinate are knowne: *Factum est autem cum turba* Luce: 50.
irruerent in eum, vt audirent Verbum Dei, &c. It came to passe , saith S. Luke , that the multitude pressed

4. sig. 86 THE CHRISTIAN

upon him to heare the word of God.

Their holy hunger was so vehement, that neither the circuit of the Synagoges, nor temple could conteyne them, no not the spacious walls of the citty it selfe; but they euen thrust out into the open fields as a place onely capable of so great a multitude, and whilst they might satisfy their desire of following and hearing him, not one, either man or woman, made any difficulty to go to any place how solitary or desert soeuer it were, whereas we doe oftentimes thinke much, euen when we liue nighest the church, to stirre a foote out of doores to heare that which is necessary for the reformation of our liues, so farre we are from running euen halfe famished after the preacher vnto the sea-side or wildernesses, we are euen come to that passe as there is nothing so tedious to vs, as to heare the word of God: there is no want now adayes of preachers, but of auditours, whilst they faine a hundred excuses to ab-

sent themselves, and rather then faile of any, there want not those who of purpose abstaine from frequenting sermons, for feare their wretched conscience should perchance be touched, so fearfull guilty men are euen tost and vnto the iudgmēt of themselves, as they dare not appear before the tribunall of their owne consciences.

The Prophet Hieremy says in his lamentations that the wayes of Sion made their moane, for that none repaired to her solemnities: and truly the wayes of the church haue no lesse cause now a dayes to make the same complaint, since the wayes of gaming and tauernes haue all the frequency. There is no thronging to heare the preacher now, whereas if a prating mountebanke but promise to make vs some ridiculous sport, if any publique faire or assembly inuite our curiosity, we can presently finde our leggs, we bestow our eyes and eares wholly vpon it, and go flocking by heapes vnto

4. sig. 88 THE CHRISTIAN

the spectacle: whereas in the meane time, if those who preach the word of God, can but scape the being derided for their labours, they think it well, though for the rest, we make neuer so light account of what they say; an abuse of which the holy scripture doth greiuously complaine. Yet we cannot deny, but there are many who giue willing eare to sermons, although the number of those is but small, who endeavour to become the better for what they heare: they haue eares, but they want hands, they heare what they ought to doe, but doe it not, and so receaue no benefit by hearing it. An other sort there are, who frequent sermons onely to satisfy their pious curiosities, others onely to passe away the time: some out of custome, others to become at least the learned, though not better for what they heare: some againe frequent the Church onely to be seene, and others to haue the commodity of seeing certayne per-

sons there, of whom they could not so commodiously come to a sight abroad. Some finally there are who goe only to laugh, and carpe at that which they shall heare, others who resort thither with intent to sleepe, or entertayne some idlediscourse the while, or at most to afford the preacher such an eare, as is so furred with taking in other impertinent things, as it is able to receaue no more. There are but a few, and those only of the more vertuous sorte, who carry thither a mind prepared to receaue instruction, and haue no other intention, then to depart from thence better hen they came; who learne not to better their knowledge but theyr liues, who harken as if their eares were chained to the preachers words, and willingly giue not ouer hearing, till they find the selues more vertuously inclyned then they were before.

Nemo adeo ferus est qui non mitescere possit,

5. Sig. 100 THE CHRISTIAN

Si modo culturæ , patientem accommodet aurem.

*There's none but's tam'd, how wild so
e're he were ,*

*If he to'es cure but lends a patient
care.*

The fold of Christ are discern'd
from other straying flocks, by this
distinction in their eare, in that they
heare and obey the word of God
with great audidity.

The second Paragrap.

THat serious saying of *s. Augu-
stine* makes a deepe impression in
the minds of the Predestinate. That
they are guilty of no lesse a crime
who negligently heare the worde
of God, then those who through
their carelesnes suffer the body of
Christ to fall vnto the ground.
Wherefore we are not so much to
regard in the Preacher, who it is
that speakes, as who it is that dicta-
tes to him what he is to say; since
he sayes nothing, but what he hath

in charge to deliuer from almightie God himselfe. For my owne particular (sayes *S. Augustine*) what am I but a sowers basket, into which he vouchsafed to powre the seeds, which I am but to scatter among you againe, and so you are not so much to consider the vnworthines of the basket, as the worth of the seeds, and the sowers dignity. A good Christian gathers somewhat for his instructiō out of euery thing, and is alwayes making his profit out of it, and he may take this for a cleare signe of his predestination, if sitting with the Magdalen at the feete of our B. Lord, he remaines so fast hanging on his words by the strong chaines of his attention, as no care of any domesticall busines, no Sisters murmuration, nor no allurements of any freind can possibly draw him thence. Yet neither to heare the word of God only, nor what is more, to remember it, is any such signe of predestination, vnlesse withall we procede to put that

*Hom. 26.
in lib. 5.*

which we haue heard in execution. For what auayles it vs to haue eaten any thing, if as soone a we haue swallowed it, we cast it vp againe. The Mother of God among other her rare vertues was particularly *Luc. 2.* prayed for, *conseruing all the se words conferring them in her harte.* And the Royall Psalmist sayes, *In corde meo abscondi eloquia tua, vt non peccem tibi.* I haue concealed thy speaches in my hart, that I may not sinne against thee. Those who hearing of this word do conserue it, in a pure and pious hart, and bring forth fruite thereof in patience, are fitly cōpar'd to a fruitfull soyle; and like as to read and not to vnderstand, euen so to heare and not to remember what they haue heard, is as good as wholly to haue neglected it. That painter doth both loose his time and labour, which drawes out vpon a table some curious picture in light water colours, which presently with a sponge he doth deface againe, and euen as great a folly is it

in those Christians who hearing do presently forget what they haue heard. We are therefore to striue to remember it, and that in such a manner, as it be no dead remembrance neyther, but rather a quicke and actiue one, which may vrge that on to performance which we haue heard. *si hac scitis beati eritis si feceritis ea*: no man euer ariued to heauen. *Ioh. 13.* by knowing what was to be done, but by doing it, and he is farre from action, who wil not so much as giue care to what he is to do. The bookes of the holy Scriptures are of al others the purest fountayne of knowledge, out of which though neuer so many draw, & that neuer so often, yet it is impossible for to drayv it dry: for such is the nature of this rich vaine, that the deeper you diue into it, the more it abounds with deuiue sense, and can neuer be exhaust. As the Ant makes prouision of food in the summer, against the Winter season, so Christians, during the calme of their affaires, should store

4. sig. 104 THE CHRISTIAN

themselues with the word of God against the stormes of future calamities. This is most certayne, that neuer any yet cōtemn'd to make his benefit in this kind, but they were at last so punisht for it by almightie God, that both themselues to their cost did feele it, and others evidently perceaued the same. God hath so ordayned that one man should learne of another, and submit himselfe to his direction, and so we see that king Dauid although of himselfe he was most wise and prudent, and had besids in many things euer the helpe of the holy Ghost for his instruction, did not yet open his eyes to do peñnance for his grieuous sinnes of Murther and Adultery (although he could not but know that they were seuerly forbidden by the law) vntil the Proyhet Nathan had sharply reprehended him. Our Sauour did (as we may say) preach himself out of the clouds vnto S. Paule, and yet he sent him to Ananias for his further instruction: COENE-

lius was certified by an Angel that his prayer and almes deeds were acceptable to Almighty God, and yet he intimated vnto him with al, that he was to repayre to S. Peter for his better information. **Queene Candace's** Treasurer whilst he read the Prophet Isay in his coatch, had not an Angel assigned him for his instructour; but S. Philip the Apostle, and finally Moyfes, who in regard of his neere familiarity with Almighty God, may wel be stild of his priuy Counsel, was notwithstanding instructed by his father in law a forainer, no otherwise then a little Child & taught not without many bitter taunts how he should behaue himself in point of gouerning the Children of Israel, nay euen Christ himselfe, the æternal wisdom would sit among the Doctoures demanding their aduice; so as there are none of what sex, of what estate, or condition soeuer they be, that are exempted from hearing the verd of God.

The 3. Parag.

BVt you wil say perhaps you haue the reputation of a learned mā, I know it wel, & what sequeles such great Doctors vse to inferre from thence. Behold the proud erudition of a mortal wit, and who I pray euer arriued to such a hight of knowledge, or of yeares, as not to be ignorant of farre more then euer he had learnt! but graunt that you were the learnedst man aliue, & had such a preheminiencie of vnderstanding aboue al the rest, as you could heare nothing at a sermon you had not knowne before, but what becomes of your wil, and memory the while? are they neuer to be inflā'd, neuer to be stired vp, is not the one somtimes to be incited, the other a fresh renewed? how easly is it for the memory to mistake, and how prone to errour is the wil, vnlesse there be davyly helpes inuented to rectifie the first, and rightly informe the

the

the second, for which reason it is 3.
 not only very profitable, but euen
 absolutly necessary, that al doe re-
 payre to sermons: the euil for their
 amendment, the good for their per-
 seuerance, the ignorant for their in-
 struction, and the learned to reuiue
 the memorie of what they know;
 that so at least if they learne no-
 thing a new, they may not forget the
 old. *Audiens sapiens sapientior erit, &*
auris sapientium querit & doctrinam: *Prou. 1.*
 the wise man by hearing becomes 18.
 more wise, and the eares of the wise
 are (stil) seeking after learning.
Herod, though otherwise infamous
 for his manifold wickednes, yet
 in this was not so rude and barba-
 rous, as not to heare willingly the
 ordinarie preacher of his Court,
 and doe many things at his instiga-
 tion; *& libenter auduit, & audito ea Mach.*
multa faciebat. Whence we may per- 6.
 ceauē, that there was in *Herod* not
 only as great willingnes to heare,
 but also an vnwearied patience the
 whilest: for certainly *S. Iohn Baptist*

4. Sig. 108 THE CHRISTIAN

could neuer haue moued him to haue don so much, vnlesse he had both frequently heard him, and that to, in touching many particulars; for we are not to imagine that he would only in grosse admonish the King of his many flagitious crimes, but he at large by mayne force of reasons confuted them, and both set his vices before his eyes, and withal powerfully disswaded him from the committing them. It was impossible that *S. Iohn* with one only sermon could sufficiently argue the Kings incestuous adultery, and his other grievous crimes, but it was requisite that he should bestow a sermon vpon each one of them, or rather indeed many in only taxing one; for his mind obdurate in wickednes, was by an often iterated battery to be expugn'd, and neuer the lesse *libenter cum audiebat*; he gaue willing care vnto him. And although *S. Iohn* often publickly exprobrated vnto his face his impietic in retay-

ning of his brothers wife, *non licet tibi habere uxore fratris tui*, & without doubt with abundant reasons prou'd the vnlawfulnes of the fact; yet stil *libenter enim audiebat*. So great a desire had Herod of hearing him, whilst the Saint persisted with so great a constancie in reprehending him, neither are we to thinke, that he smothered in the meane time, vnder a political silence the rest of his enormous crimes, no S. Luke is his witnes, where he say's that *Herod the Tetrach was reprehended by him, both for Herodiana his brothers wife, as also for the rest of the euill which he did.* So as he neither spared to tel him of his Tyranny, in so many ciuil slaughters, of his exaction on the people, in taxes and imposts, nor lastly of his riotous spending it againe for the mayntenance of his lust, and yet for al this, *libenter enim audiebat*; and so great was Herods patience in hearing him, as

Luc. 3.

5. Sig. IIO THE CHRISTIAN

neither at his first sermon, the most vehement of al, nor his second, or third, nor any of the rest, he euer shewed himself offended, or aggrieved; but *libenter eum audiebat*: nor euer thought he preached too often, or too long, too sharpe, or biting for him, or to plaine, and simply for the popular eare: *libenter eum audiebat & audito eo multa faciebat*; so that wel he might complaine, that he perseuered not in the performance of that which the Saint so earnestly inculcated, but neuer (with Seneca) that fortune had enuied him the knowledge of the truth. *Et monstrabo tibi cui rei laborent magna fastigia, quid omnia possidentibus desit, scilicet, ille qui verum dicat. Non vides quemadmodum illos in præceps agat extimēta libertas, dum nemo ex animi sui sententia suadet, dissuadetque, & vnum amicorum omnium officium est, vna contentio, quis blandissime fallat?* I wil vnfold vnto you, say's he, the discomforts which great men are subiect to, and what

Luc. 3.

*l. 6. de
benef.
c. 3.*

is wanting to those who possesse
 euery thing, that is: one to tel them
 the truth ; doe you not perceauē
 how for want of that libertie they
 are al driuen to ruine? whilst they
 haue no faithful freind either to
 perswade or dissuade them any
 thing, but al take it for their duties,
 and make it theyr studies to deceaue
 him with their seruile flatteries. A
 crime which S. Iohn for his part in
 regard of Herod was so farre from
 being guilty of, as he seemed to be
 incapable of nothing more, then
 concealing of the truth, whilst he
 perform'd the duties of a faithful
 admonisher with al sincerity of
 heart, and libertie of speach, stil
 plying the Kings eare with *non licet*
tibi Herodes, non licet tibi; it is not
 lawful for thee ô Herod, it is not
 lawful for thee: and that to keepe
 him stil sensible of his offence. And
 where now are those nice and
 daynty cares, who if they but ima-
 gine themselues 'glanc't at by any
 words though misunderstood, and

5. *Sig.* 112 THE CHRISTIAN
wrested to a doubtful sense, protest presently against the Preacher, and al such assemblies. It is hard to say, whether in this they outstrip not Herod in wickednes, or no; since whilst they refuse as wel as he to amend their liues, they abstayne from sermons, the only remedies to amend them; which Herod would neuer do. He who refuseth to be perswaded by his teacher, doth but yeald to the perswasion of the Enemie, and commends but a scholler to a fooles direction, who wil be taught by no other then himselfe: so who soeuer conceaues so highly of himself as to scorne al other Maisters besids, shews more arrogancie in it then erudition. Neither can there be any loue of vertue in him who either hates or despises the knowledge of heauenly things. The beginning of estranging our selues from God is our disdayne of hearing his word; and he loues not God, who is not desirous of spiritual instruction; for as gold is tried

by the touchstone, so are the thoughts of man reuealed by the Euangel of Iesus Christ.



The seauenth signe of Predestination

IS Almes deeds bestowed with a tender affection. The *deuice* is the *balsame tree* of most soueraigne Ecc. 17 vertue, especially for the cure of wounds and vlcers. The *motto*, *Vnicuique mandauit Deus de proximo suo*. God hath committed the care of hfs neighbour vnto euery one. Pouerty is a greiuous vlcer of the body, but sinne a more gricuous one of the soule; to the cure of eicher, Almes-deeds do wonderoussly cōferte, chiefly if they go accompanied with a ready mind. This we learne of the Apostle; *Induite vos viscera misericordia sicut electi Dei*, Colos. 3. Inuest your selues, *says he*, with the bowels of mercy; as becomes the elected of almightie God; where he requires not only the helping.

5. Sig. 114 THE CHRISTIAN
 hand, but also the willing mind of
 him who giues, and he is truly hap-
 py who hath a right vnderstanding
 of the poore and needy, for God
 wil deliuer him in the day of euil.
 A verity confirm'd by a cleer argu-
 ment drawne out of holy Scripture;

Pf. 40. *qui accipit mutuum seruus est feneran-*
tis: he who borrowes, becomes a
 seruant of him who lends; but our
 most rich God borrowes of vs in
 the persons of the poore; whence
 the conclusion may easily be dedu-
 ced. As for the minor of this Syll-

6. of 3 gism, it is Salomons in effect: *Fene-*
ratur Domino, qui miseretur pauperis.
 He takes vsury of the Lord (which
 is the same, as God borrowes of him)
 who hath pittie of the poore. Christ
 by the mouth of Saint Augustin in
 this manner beggs an Almes of vs:
 Bestow somewhat vpon me of that
 which I haue giuen thee, I aske but
 part of that which is al mine owne,
 in giuing you make but restitution,
 & oblige me your debtour for what
 you giue, whom you had a bene-

factor of al you haue. Giue me but
temporal things , and I wil repay
you with eternal ones : *reipsum tibi*
reddam, quando te mihi reddidero. and *Orat. de*
S. Gregory Nazianzen say's ; looke *amore*
that thou beest a God to the cala- *paup.*
mitous, in imitating the mercy of
God in their behalf, for man hath
nothing in him more diuine, then
the power to oblige other men
vnto him by his benefits. The poore
is committed to thy charge, as to
an other God, and such a God on
earth was holy Iob : *Pater eram pau-*
perum, & causam quam nesciebam di- *Iob. 19.*
ligentissime inuestigabam, oculus fui
ceco, & pes claudo. I was (say's he)
a Father of the poore, and I dili-
gently informed my selfe when I
did not throughly vnderstand theyr
case, I was an eye vnto the blind,
and feet vnto the lame. And Toby
that man so deare vnto Almighty
God, *elemosina ab omni peccato & a* *Iob. 4.*
morte liberat, &c. Almes deeds. say's
he, deliuers vs both from synne,
and death, and suffers not a soule

2. Sig. II6 THE CHRISTIAN
 to descend in to darknes; *fiducia magna erit coram summo Deo eleemosina, omnibus facientibus eam.* Almes deeds wil be a great cause of confidence to al those who haue exercis'd it, when they shal stand before Almighty God.

Ibid.

The first Paragraph.

*Hom. 55
 & 36.
 ad pop.* **M***elius est hanc artem dandi eleemosinam scire, quam esse regem sayes S. Chrysostome.* It is better to be conuersant in this art of bestowing Almes, then to be a King, as that which builds vs euerlasting mansions in heauen, and teaches vs the way to become like to God. It is a great thing to be a man, but to be a merciful man is a pretious thing; *qui pronus est ad misericordiã, benedice-*
Pro. 22. *rur, de panibus enim suis dedit pauperi,* he who is prone to mercy, shal be blessed; for he hath bestow'd his bread vpon the poore. Wherefore this beneficence to speake stil with the same golden mouth *S. Chrysostome,* is

that which resembleth vs to God: *Chry.*
 this is the mother of Charity, and the *hom. 6.*
 proper badge of Christian perfe- *in cap.*
 ction, which distinguishes Christs di- *3. ep.*
 sciples from other men. This is that *ad Ti-*
 which cures our infirmities, which *sem.*
 washes away the staynes of our
 soule; this, that ladder which was
 reared vp to heauen. *Tthesaurizate vo-* *Masb.*
bis thesauros in celo, hoard vp tresures *6.*
 for yourselu's in heauen, sayes our
 Sauour Christ; hearken ô ye rich,
 and learne a new art, which heauen
 it selfe doth teach; a new way of
 gathering riches together, *spargere:*
 be liberal of it; you were mista-
 ken hitherto, the way to become
 rich is to giue your wealth away,
 and not to hoard it vp; he who in
 this world distributes his treasure
 among the poore, doth but lay
 it vp for his owne vse in the next.
 Neither is it necessary that we dis-
 charge our mony by whole hand-
 fuls on the poore; giue but half-
 pence, giue but farthings, or a
 crust of bread, (so you do it freely

4. Sig. 118 THE CHRISTIAN
 and willingly) and in interchange
 therof, you shal receaue whole
 worlds of treasure and possessions.
 The Censours in ancient tymes,
 were wont now and then to visit
 the Cittycens houses , and suruey
 theyr garments, to see whether they
 were not moatheaten, theyr bread
 mouldy, meate taynted, or the like,
 neither without reason; and I feare
 me , that if any such visit should be
 made now adayes , there would be
 some found who feed vermine with
 that they haue, rather then they wil
 bestow it on the poore. But now
 we know how to dispose so of our
 substance, as neither rust moath, nor
 any other vermine can annoy it. *The-*
saurizate vobis thesauros in calo , vbi
neque erugo, neque tinea demolitur, &c.
 Lay vp treasure for yourselues in
 heauen , where neither rust , nor
 moath can do it any harme , where
 neither any thiefe can breake in, &
 steale it thence. Manna did not cor-
 rupt vnles it was layd vp for the
 next day, neither doth any stocke so

Matth.
 6.

much diminish as theyrs who are too careful to preferue it stil entyre; you can secure it no better way, then by trusting it in the hands of the poore and their stomaks as the best Granerys to stacke vp our corne, since there t'is secure from fyer, and y'are sure to receaue it, with increase agayne. Had Absalon but cut his bright tresses off, his heyre had been an ornament to his head, and not the occasion of it's confusion; and so if the wealthyer sort would but contribute part of theyr substance towards the maintenance of the poore, they should haue as many frends at command, as now they haue crownes; whereas now, they effect nothing by theyr couetousnes, but that the more money they haue, in the more dangerous estate they liue in. The Ecclesiastike perswads vs. *Perdere pecuniam propter fratrem, & amicum tuum, & non abscondas illam sub lapide in perditionem*: to cast away our money for (the behalf of) our

Ecc.

29.

4. Sig. 120 THE CHRISTIAN
friend and brother, and not to hide
it vnder a stone to our owne perdition;
and our Sauour Christ bids vs
dare, & dabitur nobis, to giue, that
we may receaue againe. Weiles become
fowle, if they be no oftensd, and the
more water you draw from them, the
more pure you render the. The predestinate
if it were possible when they bestow an
almes would giue theyr hearts with al,
so willingly they impart their substance
to the poore; and in this sence our
Blessed Sauour pronounces the merciful
to be blessed, to wit, not only such as
haue ability to afford much, but also
those who haue a desire to be beneficial
vnto al. It was Pithagoras opinion, *similia non nisi a
similibus comprehendi*, that like was
not attayned but by it's like, and so
it happens in this kind of marchandise,
where one commodity is not purchased,
but by exchange of the same commodity
agayne. *Oleum emitur oleo*: wilt thou
obtainne mercy? by works of mercy,
tis to be purchas-

Eccl.
29.

fed. But you wil say perhaps, by gi-
 uing vnto others, you may happen
 to impouerish your selfe? what a
 vaine caution is this, rather to
 trust to our owne forces, then to
 the promisses of Christ? How
 many haue been begger'd by
 their coueteousnes, whilst neuer
 any was vndone by Charity to the
 poor? God contends with vs in li-
 berality, and wil not giue ouer but
 on the better hand. The poore
 widdow gain'd more by Elias, then
 his slender refreshment came to, and
 Eliseus hostesse was more obliged to
 him, then he to her.

Kings

3. 17.

Kings

4. 4.

The second Paragraph.

T Here are many (but those
 not of the nūber of the prede-
 stinate) who giue rarely any Almes
 but malignātly: To giue malignant-
 ly, is to bestow that only on the
 poore which we haue ourselues in
 loathing, which we know not
 how other wise to be rid of, it is so
 wholly vnfit for any vse, such, if

§. Sig. 122 THE CHRISTIAN

if they haue any meate taynted with long keeping, if the bread be mouldy, or the drinke be sower, if they haue any thing in fine so loathsome, so stinking, as they could not find in their hearts to bestow it on a dogge, can then thinke of giuing it to the poore, a great beneuolence no doubt. Alas dear Christians! how often with soothing perswasions do we deceaue ourselues? This is not (as the Prophet Baruch exprobrated to some) to offer oyle, but only the oliue stones. And what was the reason that God reiected Cain, and his offrings, but only because hauing ability to offer better fructs of the earth, he offered him the worst? Our good wils of gining more, suffices when we haue not much to giue, but if we haue large ability, we are inexcusable, if we giue sparingly. Whenthou canst not help the poore with thy deeds, at least afford them comfort in thy words, and pittie them in thy hart, whom thou canst not succour in

thy actions: neither those Israe:its, nor theyr offerings were dispis'd, who presented only flower, goatshayre, and bristles, because t'was al they were able to bestow; whereas (as S. Chrysostome notes) should they haue presented nothing els, who had ability to offer more, they had incurr'd by it a heauy malidiction. Others there are forwards inough in giuing Almes, but whilst they are no lesse prone to their filthy pleasures, then to Almes, they defile the oyle of mercy, with the fordidnes of theyr licentious liues. The Anazarboei, a people of Cilicia, were wont to attribute theyr fertility of oliues to theyr Virgins chastity's, for which cause they suffered none to manure, and plant them but only them. For Christians let them assure themselues, that there is such an antipathy betwixt this Oliue of mercy, and Venus lasciuious Myrtle, that in one common inclosure they can neuer be contain'd, and that Almes which goes ac-

7. Sig. 124 THE CHRISTIAN

compained with dishonest life, cannot be pleasing to Almighty God; neither wil he regard the liberality of our hands, which is proceeding frō a libidinous mind. Others againe there are wholly not wallowing like those in the myre of carnal pleasures, but yet in that they affect prayse, and a kind of ostentation in their Almes, they effect nothing with al theyr bootlesse paynes, but only profuse this oyle of liberality. And why, deare Christian, wilt thou let thy left hand be priuy to what thy right hand doth: as if such as those were not iustly by

Iob. 15. that mirour of patience compared to the Oliue casting of it's flowers, which tree, according to *S. Gregory*, though it neuer be so wel taken with blossomes, yet if it be nipt with any bleaker ayre, becomes wholly destitute of fruit; Euen so although thou beest neuer so charitable to the poor, if thou dost it because others see thee, or to be seen by others, the breath

Greg.

lib. 12.

mor. 26.

of their commendations blasts all the fruit therof. As for the Almes which the predestinate bestow, no liuing eye is conscious of it, except that from which nothing can be hid, neither do they expect any prayse for it, but only his, from whom they hope likewise for theyr reward. And, as Saint Chrystom reacheth, though Almes haue golden wings, yet they are not of the nature of the Peacocks, to court admiration here, whilst the reward which attends it is in heauen, but thither it soars vp vpo it's glittering wings, & takes it's stand before our Sauour Christ, whom it acknowledges in the person of the poore; yea theyr Almes deeds is so farre from the desire of diuulging of itself, as if it were possible, it would be latent to those who dispose of it; so little doth a good man care how few be of counsayle to what he doth, so long as he is sure, that he is not ignorant of it, who only can, & will reward him for it. For which reason S.

3. Sig. 124 THE CHRISTIAN
Cyprian calls a mind thus propence
vnto the poore, a most sure caution
of our security, wherby we haue in-
gag'd God our debtour, & endeared
our selues into the fauour of our so-
uerai e Iudge.

The Third Paragraph.

AT the day of Iudgment we shal
be most rigourously examined
on this particular, when those who
shal be conuicted to haue been
sterne, hard harted, and vnmerciful
to the poore, shal be condemn'd by
a legal, and most terrible sentence;
Ite maledicti in ignem aeternum, go yea
accursed into euerlasting fyre. On
the contrary, those whom the Diui-
ne predestination had for al eter-
nity design'd for the Society of An-
gels, may approach vnto the Iudge,
and confidently say, deale liberally
now with vs, as we haue dealt with
others; bestow thy selfe vpon vs,
since for thee, we haue bestow'd
our Almes vpon the poore, we haue
had compassion of others, wherfore
now haue compassion on vs againe,

we haue perform'd that which thou didst require, it rests that thou performe that which thou hast promised. When the Iudge farre from offence to be so confidently challenged of his promises, wil ingeniously confesse the obligation, & they shal behould in his wide and open side, this inscription ingrauen in his very wounds in Characters of pretious stones: *Venite benedicti possidete regnum*; come ye blessed, possesse your kingdome, enioy your hearts desirs. I remember my promises and commend your deserts, which worthyly preferr you to so great a recompence, come and receaue your reward, interminable in date, inualiable in worth; al the good offices you did to my poore, were done vnto my selfe; your charity prouided me of meate and drink, your garmets cloathed me, when I was a stranger, your roofs receaued and lodged me; neither could the strong barres of prisons debarre your pittyes frō visiting of

8. Sig. 128 THE CHRISTIAN
 me there, nay I euen owe my life
 vnto your compassion, *Venite benedi-*
cti; for those crusts of bread you be-
 stowed in Almes vpon the poore,
 come & feast with me for al eterni-
 ty; for harbouring strangers in your
 houses, I haue provided a habitation
 with the Angels for you; for clea-
 thing the shiuering members of the
 Naked, I heer inuest you with the
 royal purpel: of immortality, *Venite*
benedicti. O what commutation,
 what recompence is heer! a stole of
 glory, the riches of heauen, intermi-
 nable felicity & delights, for raggs,
 odde fartings, a few crummes of
 bread. *Omnis misericordia facit locum*
unicuique secundum meritum operum
tuorum &c. Al mercy shal make a
 place to euery man according to the
 merit of his works, and according
 to the vnderstanding of his peregrina-
 tion. I would to God this were as
 persuasive to euery one, as it is true
 then there is none but would pur-
 chase heauen at so cheape a price.
 It is a most true and excellent saying

Ecccl. 16.

of S. Augustin; *Si vis mercator esse opus est* Cel
mus &c. If thou wilt play the wise *Archiep.*
 marchāt indeed, forgoe that which *Rom. 13.*
 thou canst not keep possession of,
 in exchange of that which thou
 canst neuer loose; depart with a lit-
 tle, for the returne of a hundred-
 fold; giue a peece of mony to the
 poore, to obtayne a whole King-
 dome for it of Christ our Lotd; be-
 stow a bitt of bread, to receaue for-
 giuenes of thy sinnes; disfurnish thy
 self of a slight garment, to merit by
 it a stole of lasting glory; giue these
 despicable things, to purchase eter-
 nal ones. What extreme folly is it, *In Mat.*
 says S. Chryfostome, *illic tua relin-* 6.
quere, unde exiurus es; & illuc non pre-
mittere quod iurus es, to leaue thy sub-
 stance there behind thee, from
 whence thou art to depart, rather
 then to send it before thee thither
 where thou art to go; wherfore let
 it be our chiefest care to furnish
 that place with our treasures, where
 afterwards we are to make our resi-
 dence.



The eight signe of Predestination.

IS an abiect opinion of ourselues,
 which beares for its Inipresa the
 Cypresse tree, with this motto *Nisi ef-*
ficiamini, sicut paruuli non intrabitis in
regnum caelorum. This tree remaynes
 alwayes fragrant and flourishing, &
 not only admits not corruption in
 it selfe, but also preserues al other
 things from noysome sauours,
 which are embaulmed with it, and
 therfore with good reason it serues
 for the expression of this abiect opi-
 nion of ourselues, which both de-
 stroyes this worme of pride in vs,
 and preserues vs from being rotted
 and corrupted by selfe-compla-
 cence, a sort of infection of al
 others most contagious, *Odi Super-*
bos & arceo &c. I abhorre, and re-
 iect the proud (say's the Royal Pro-
 phet.) neither shal he, whose ac-
 tions sauour of any pride, inhabit
 in

Math.
 18.

Pf. 101.

in the midst of my house. There is rarely any phisike as they say, that is souerainly medicinal indeed, that hath not it's mixture of some poison, or sophisticated drugge. This I am sure, there is no vice that is not compounded of some secret pride, as you shal perceauē if you but consider them. *Initium omnis peccati, est Eccl. superbia, &c.* The beginning of euery synne is pride, and he who persists in it shal haue his fil of malediction; and it wil be his ruine in the end. Pride is the nozler of a dangerous wit, and from thence it breaks forth into various and exorbitant vices at euery turne; now of hate, now loue, but chiefly of enuy, whilst it is obnoxious to the distresses of al casualities, for there are not more anxious, or subiect to more continual disquiet, then those who only couet prayse, but thinke it absolutely due to their deserts; since they are euer apt to imagine themselves contemn'd, when that debt is not payd to their expectation, and

8. Sig. 132 THE CHRISTIAN
in the meane while, wreake their
spight of others contumelyes (as
they conceyt) with fretting and in-
ward repining on themselues. They
liue in as darke an ignorance of o-
thers vertues, as of theyr owne de-
fects, and out of this swolne arro-
gance of theirs, breake with al piety
& fidelity, and in a word with what-
soeuer should be most deare vnto a
man, for a little fame and couetous-
nes of esteeme. And wheras the sub-
iect of other vices are but common-
ly abiect and ignoble things, that of
pride ordinarily is the most excel-
lent, it making a prey of al worthy
actions, of eminency in any know-
ledge, and euen of verrue and sanc-
tity it selfe, much like those litle
wormes which ly gnawing at
the coares of cvery better fruit. A
proud man represents the diuels
manners most vnto the life, for as
one sought to equalize himself vnto
the highest, so the other wil not
only stand in competency, but euen
seeke to be preferd to al. *Sed nus-
quam non resistit iuperbis DEVS.* But

God neuer fayles to resist the proud; he can throw him downe with more ease from his highest aymes, then some stout defendant standing vpon the battlements of a Tower; doth those who scale the walles, and cut them off with as much facility, as a Gardiner crops off with a light hād those little sprouts which shoot out about the rest. Saul in his humility was aduanc't vnto a throne, from whēce in his pride he was tūbled downe againe. There are some who haue a natural auersion from Cats, spiders, or some particular food. It is natural to God to execrate & abhorre the proud. *Abominatio domini est omnis arrogans; immundus est apud Deum omnis qui exaltat cor suum.* As the most contagious diseases do vse to break out in seueral parts of man, so pride wil not be stinted to any particular place; but now it expresse itself in our eyes, now it takes possession of our tounge, it appropriats this mans hands vnto its vse; in others gaiments it vseth to cloath itself, & sits with so

8. *Sig.* 134 THE CHRISTIAN
much settled gravity in an others
cariage as a hundred preachers
could not remoue it thence ; some
agayne there are , who affect such a
kind of carelesse behaiour , as if
you did not know the secret arts
they haue to professe theyr prid, and
sumptuosities in banquets , edifices,
theyr childrens breeding , the
splendor of their retinue, and their
furniture, you would imagine them
sworne enemyes of so much vanity.
In so much , as the very ayre we
breath, is pride in al we do, though
it be so delicate as tis scarce percep-
table. Now we descend euen be-
low abiection itself, our words are
mere hony and roses, we vtter no-
thing but the pure silken phrases of
the Court , we crouch vnto al , to
make our way by indirec& meanes
to rise , and hauing reach'd that
hight once , which we aspir'd vnto,
we neither indure equals , nor su-
perious. What makes thee so
proudly arrogant thou silly dust , &
ashes; when the leaſt blast of death
can scatter al thy greatnes? In what

canst thou receave such selfe complacence, who stinks't so odiously in the nostrils of men, of Angels, and of God? and whilst thou breathest nothing but earth, (ô lim of Adam as thou art) thou euen poyson't the ayre with the stench of Lucifer! But if thou canst be as wel delighted with the goodly height of the Cypresse, as with it's grateful sinel, thou mayst clime vp on the condition, that from thence thou reflect a disdaynful eye on none but on thy selfe; and this is true greatnes, true magnanimitie, to entertaine in high places humble thoughts, and as fast as thou art exalted, to debase thy self; and (which is more proper to the predestinate) to touch heauen with their merits, whilst in their owne conceyt they yet ly groueling on the ground. *Divina gratia familiaris esse solet humilitas &c.* betwixt diuine grace and humility say's S. Bernard) there is a strait league of freindship. What a sublime humility is that,

Hom. 4.

*supra
missus
est.*

8. Sig. 136 THE CHRISTIAN

which honour can not remouē, nor glory make arrogant? For a despicable person to a base himself, is not much, but *humilitas honorata*, humilitie in honour is a rare vertue indeed. Do you heare this ô yee kings yee Princes and potentates of the earths? Do you heare this, you who are no lesse learned then arrogant? you whose possessions make you despise al other men? *Rara virtus est humilitas honorata*, humility in honour is a vertue deseruing al admiration. It is the proper effect of true humility, to make those condemne themselves by their owne verdicts for most vnworthines, who in the iudgement of heauen are esteemed for greatest sanctity. So Abraham a man most acceptable to Almighty God, accounted himself, no other then dust and ashes; *S. Peter* the Rock of the church openly and ingenuously professed himself a sinful man; *S. Paul* that vessel of election and Prince of Apostles reputed himself but as an abortiue issue, and

vnworthie the title of an Apostle. This hold for certaine, the base of al true height and dignity, is no other then humilitie, and a contemptible opinion of ourselues.

The first Paragraph.

PRide is the ruine of al vertues, & the steep precipice of Angels & of men. Good God what a change, what a commutation was then between heauen and earth, when the most glorious amongst Angels was cast headlong downe from heauen to earth, whilst the miserablest poorest soule on earth was eleuated by the handes of Angels vnto heauen? Lucifer through his pride did fal from thence, whilst poore vlceroous Lazarus was exalted for his humility, who it is credible did not so often number his vertues as his sores; no doubt out of genuine self-contempt of his, seem'd more patient vnto al, then vnto himself. It is a very true and significant saying of a certaine Saint, *parum valet qui se aliquid valere*