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HIEREMIAS DREXELIUS

The Christian Zodiac

1633

Suim Riaghlacha S. Phroinsiais

[1614-18?]

HIEREMIAS DREXELIUS

The Christian Zodiack

1633

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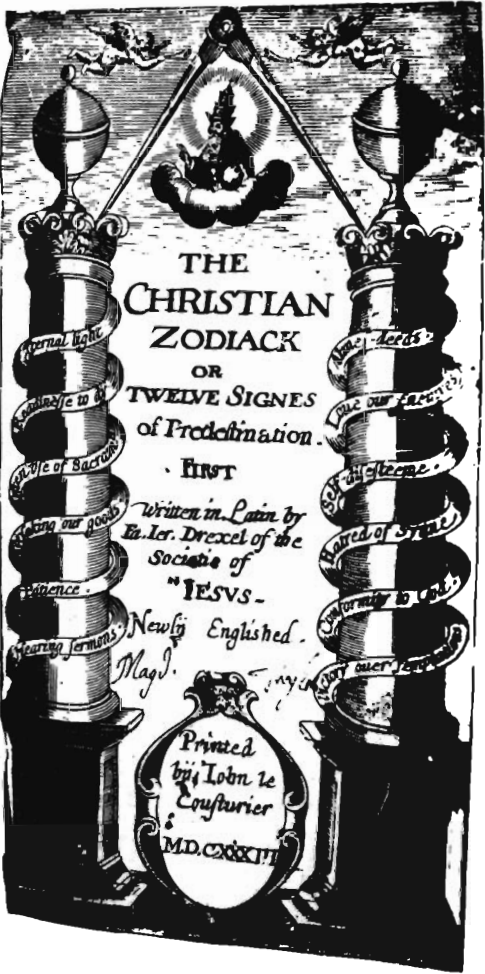
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THE
CHRISTIAN
ZODIACK
OR
TWELVE SIGNES
of Predestination.

FIRST

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

"IESVS-

Newly Englished.

Mag. I.

Printed
by Iohn le
Cousturier
M.D. CXXIII

eternal light
Continue to do
the use of Sacraments
Seeking our goods
Patience
Hearing sermons

Abas needs
Love our enemies
Self will become
Hated of Syria
Conformity to God
Love over self

TO THE READER.

thou wilt be able (if thou alterest not thy course) to give a mere conjecture 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 shall not be found recorded in the booke of Life, shall be cast into that dreadfull lake of Fyer: whereas those, whose names are registred in Heaven, shall participate of a Ioy, which neither knowes a Measure nor an End.

Series Signorum.

THE first signe of Predestination is in
internal light ; which teaches for it's
Deuice, 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 shall
not die. 1oh 6.

III. Contempt of worldly things.
The Deu A bare Alter dissolved of all 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 *in, midst of long affliction.*
The Deuice A Rose tree. 7b. Motto: You
are Blessed who weep now , for you shall
laugh Inc. 5.

VI. Frequenting Sermons *Deu. The*
figtree 7b. Word is : The wise man shall
increase his wisdom by hearing. *Pro. 15.*

VII. Almes-deeds, bestowed with a
under affliction 7b. Deu A Balance tree.
The Motto; God hath committed the care
of his neighbour to euey one. Eccl. 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 Zodiacke 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 meæ.*
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 filthynesse 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 T H E C H R I S T I A N
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, not 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 giufts, 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 scene, nor can euer fall
 vnder humane conceite and imagi-
 nation, to whom all beauty, all com-
 liness compared, are but meere dark-

nesse, and contemptible shaddowes, and yet to this most louely and exquisite 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 wonderfull 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 supreme 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. & Iustitiâ, 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 rio-
 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 lighten our eyes*, *Baru h,* *and in-* ^{1.} 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 fet 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 truely 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. Bescech 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 dubius desiderium habens dissolui, & esse cum Christo*; I am in doubt betwixt two, having a **DESIRE** to be dissolved, 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 meete 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 harne 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 aproaching 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, no otherwise then* *Apoc. 4* *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.

W Hy 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^m mortall,
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 be-
houlding 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 af-
figne me my habitation, and replant
me in a Paradise, deliuer'd from hence
and loosned from those bonds which
derayn'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, of this turfe of earth, whercon 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 active 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 horrour 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 & Saujour
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 coun-
tenance of my crucifyed Lord , whe-
rein I shall read written in liuely Cha-
racters , the countenance of that infi-
nite loue he beares me , and with a
constant and vnapealed mind will I
drink it vp : which will conferre so
much the more of health, the more af-
fectionately I shall welcome it, and
thus (deare Christian) death when it
ariues, will easely be overcome, if be-
fore it ariues , we arme our selues
against the feare of it, by often reuol-
uing 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 objects 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 himsele, 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 the 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
 inuented as the most sweet and effi-
 cacious, we cannot 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-*

quoniam in me manet & ego in eo, Our Saviour Christ appoints vs to receave 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 approve his ordination as most iust, on the other transgresse it by our tardy receaving 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 receaved the Bd. Sacrament he should improve by some great some of mony his temporall estate, there were no need to persuade any to frequent it oft, none but would be sensible enough of such golden reasons, nay, it 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 Angellsall 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 if 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 caried 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 (prouided 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 whatsoeuer 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 Sauour 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 traouailing 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

