"God forbid but a true heart; and a faire tongue might very well consist together: As Vertue itself receives an addition, by being in a faire body, so do good intentions of the heart, by being expressed in faire language. That man aggravates his condemnation that gives me good words, and means ill; but he gives me a rich jewell, and in a faire Cabinet, he gives me precious wine, and in a clean glasse, that intends well, and expresses his good intention well too."

(John Donne, sermon preached at S. Pauls, in the Evening, upon Easter-day. 1623.)
1. **INTRODUCTION**

2. **THE TEXT OF JOHN DONNE'S SERMONS**
INTRODUCTION.
Donne's immense and varied knowledge of the Holy Scriptures, the early fathers, the mystics, the schoolmen, and the Roman and the Protestant theologians is evident everywhere in his sermons. His learning is never paraded, it is very well digested, and in all his great prose passages it is fused with his thought.

T.S. Eliot has declared; "I feel, myself (it is perhaps to-day an heretical sensation) that the essential originality of Donne is rather in the Songs and Sonnets, in the Elegies, and in the Satires, than in the Sermons...... His sermons will disappear as suddenly as they have appeared."

The qualities which distinguish Donne as a poet, the incorporation of learning in his poetic sensibility, his synthesis of intellect and poetic emotion, the argumentative and subtle evolution of his thought, are also the qualities of his majestic prose in his sermons. There is no danger of the sermons again disappearing into the limbo of oblivion, for they have been proved indispensable to the study of Donne as a poet, theologian, and mystic. During the last twenty years of his life, Donne wrote only a few poems, and the sermons became his chief means of expressing the deepening of his religious life in his later years. The importance of Donne's sermons, in illustrating the development of his religious life, has been increasingly realised in recent years. Prof Grierson's great edition of Donne's poems earlier proved his sermons to be indispensable to a deeper understanding of his mind as revealed in his secular as well as sacred verse. The qualities of Donne's prose style are nowhere revealed in their varied richness as in his sermons.

In his earlier prose treatises, such as "Pseudo-Martyr", "Ignatius his Conclave", or "Essays in Divinity", we find Donne, the controversialist, the antiquarian, but it is his understanding of human nature, the

weakness and the sublimity of the soul, and his exalted and liberal conception of the Christian church which have given to his sermons their unique position in the history of religious thought in the 17th century. Donne, the curious explorer of the soul, the analyst of the intricate process of human thought, is present in his sermons as he is in his poetry.

The impress of Donne's personality as a poet has given to his sermons their peculiar importance in the study of his mind and art. No one but a poet could have delivered those sermons in their varied and rich prose rhythms and periods; and the poet who delivered them was Donne. Charles Eliot Norton truly said "They are as unlike other sermons as his poems are unlike any other poetry."

That Donne was fond of preaching, and attached great importance to it is evident from many passages in his sermons as well as his letters. He wrote to George Gerrard only two months before his death, "I have been always more sorry, when I could not preach, than any could be, that they could not hear me. It hath been my desire (and God may be pleased to grant it me), that I might die in the Pulpit; if not that, yet that I might take my death in the Pulpit, that is, die the sooner by occasion of my former labours."

Donne had a high sense of the responsibilities of a preacher; he declared in one of his sermons; "Religious preaching is a grave exercise, but not a sordid, not a barbarous, not a negligent ....... so the Holy Ghost hath spoken in these Instruments, whom he chose for the penning of the Scriptures, and so he would in those whom he sends for the preaching thereof: he would put them a care of delivering God(s) messages, with consideration, with meditation, and with preparation; and not barbarously,

2. Gosse Vol II P. 268.
not suddenly, not occasionally, not extemporarily, which might derogate from the dignity of so great a service."

He demanded from his audience the same dignity and reverence which he thought the preacher should himself possess. Addressing his hearers once he said "so, when you come to hear us, who are come from God, heare us with such an affection, as if we were going to God, as if you heard us upon your death-beds. The Pulpit more than our death-bed; for we are bound to the same truth, and sincerity here, as if we were upon our death-bed, and then Gods ordinance is more expressly executed here, than there."

Donne became one of the greatest preachers of his age, and drew vast crowds; Izaak Walton's description of Donne's preaching is well known, and is based on his own personal observation: "A Preacher in earnest, weeping sometimes for his Auditory, sometimes with them: always preaching to himself, like an Angel from a cloud, but in none; carrying some, as St Paul was, to Heaven in holy raptures, and inticing others by a sacred Art and Courtship to amend their lives; here picturing a vice so as to make it ugly to those that practised it; and a virtue so as to make it beloved even by those that lov'd it not; and, all this with a most particular grace and an unexpressible addition of comeliness."

There are other contemporary testimonies to his great powers as a preacher. Richard Busby says:

"Meethinks I see him in the pulpit standing, Not ears, or eyes, but all mens hearts commanding, Where wee that heard him, to ourselves did faine Golden Chrysostome was alive again;" (5)

Inspite of Donne's great qualities as a preacher and the religious

1. XXVI Sermons No 2; Donne realised the need of frequent preaching see LXXX Sermons No LVII.
2. LXXX Sermons No. XLVII.
3. See Introduction to selected passages by L.P. Smith P. XXXVI.
5. Poems, Grierson vol I P. 386; also see Sir Lucius Carey's elegy on Donne - Ibid pp. 381, 382.
sincerity, and the spirit of moderation which underlies his sermons, he was not popular with the extreme puritans. The lines of R.B. "In memory of Doctor Donne" give a vivid account of the disapproval of the Puritans:

"'Tis true, they quitted him, to their poore power. They numm'd against him; And with face most swore Call'd him a strong lin'd man, a Macaron, And no way fit to speake to clouted shoone. As fine words (truly) as you would desire, But (Verily) but a bad edifier Thus did these beetles slight in him that good, They could not see, and much lesse understood. But we may say, when we compare the stuffe Both brought; He was a candle, they the snuffe." (1)

Donne perhaps addressing the Puritans in one of his sermons said:

"You are not all here neither; you are here now, hearing me, and yet you are thinking that you have heard a better Sermon somewhere else, of this text before; you are here, and yet you think you could have heard some other doctrine of down-right Predestination and Reprobation roundly delivered somewhere else with more edification to you."

Donne's method of scriptural interpretation has not received the attention which it deserves from his critics like Mrs. Simpson and Mr. L. P. Smith.

While Mr Logan Pearsall Smith selected passages from Donne's sermons primarily for "the unique quality, the weight, fervour and wealth, of Donne's eloquence." the present anthology is meant to illustrate the theological and mystical aspects of Donne's thoughts - a purpose which was foreign to Mr. Smith's design, as he himself says: "The purpose underlying this selection is not, however, theological, didactic, nor even historical."

Though our selection is meant to define the position of Donne as a theologian and mystic, the impress of Donne's personality as a humanist,
poet, and artist is present in his speculations, as well as in his style as a prose-writer. Donne's sermons were not meant to expound a system of dogmatic or mystical theology, their main purpose was edification, they were aids to devotion. Donne has himself defined the nature and scope of his sermons; he says: "... a difference between Sermons and Lectures, that a Sermon intends Exhortation principally and Edification, and a holy stirring of religious affections, and then matters of Doctrine, and points of Divinity, occasionally, secondarily, as the words of the text may invite them; but Lectures intend principally Doctrinal points, and matters of Divinity, and matters of Exhortation but occasionally, and as in a second place."

Though the purpose of the sermons was thus "a holy stirring of religious affections," Donne expounded his views about theological and mystical doctrines with his characteristic logical suppleness and moderation and a deep religious sincerity, which underlies even the controversial passages in his sermons.

The theological section of the anthology will show the nature of Donne's defence of the Anglican church, its doctrines and ritual, against the attacks of the Papists and the Puritans alike. Donne's belief that all Christian Churches were the virtual beams of the same sun, and that salvation could be attained through all of them has led to the belief that his defence of the Anglican Church was half-hearted, and his devotion to the Mother Church was not so sincere as that of Hooker, Andrews, or George Herbert. This anthology will show that his differences with the Roman church on doctrinal points such as the Sacraments, or the position of the Virgin Mary in the Church, were fundamental and that he sincerely believed that the Anglican Church was the true Catholic Church of Christ.

1. Fifty Sermons No 1.
The mystical section of the anthology will show that if Donne believed in the reality of Sin, he also believed in the efficacy of God's Mercy, and in the certainty of salvation, and that he had attained the "inner-unification," and a "modest assurance" of salvation which critics, like Miss Ramsay, have denied to him. We have arranged certain passages to illustrate the various stages of mystical life; conversion, repentance, illumination, and union; the mystical section of the anthology will show that Donne was familiar with these various grades of the "Mystic Way", and held definite views on the mystical doctrines such as the relation of God to Man, of Christ to the soul, and the nature of the soul's life in Heaven, and finally it will also show that while Donne insisted on a sincere belief in the doctrines of the Church as necessary to Salvation, his main conception of religion was mystical.

A glance at the index to the anthology will show that the doctrines of Theology and Mysticism which it illustrates are exhaustive and their nature and significance cannot be discussed here; however we will try to deal with three points in this introduction a) Donne's method of scriptural interpretation. b) Donne's conception of the Catholic church and his defence of the Anglican church as the true apostolic Church of Christ c) and his belief in a mystical form of faith.

T.S. Eliot has declared that Donne "lacked spiritual discipline" and that he did not believe in anything. He says "In making some very common place investigations of the "thought" of Donne, I found it quite impossible to come to the conclusion that Donne believed anything.

......... I could not find either any "mediaevalism" or any thinking but only a vast jumble of incoherent erudition on which he drew for purely poetic effects."

3. Ibid PP. 138, 139.
We hope that this anthology will abundantly show that Donne had definite opinions about the cardinal doctrines in dogmatic as well as mystical theology, and that he believed in the Catholicism of the Anglican church as sincerely as Hooker and Andrews did.

II. 

Donne and Scriptural Interpretation.

Donne's method of scriptural interpretation was chiefly allegorical. F.W. Farrar has pointed out that the allegorical interpretation of Scripture was the result of the meeting of two philosophical systems, Judaism and Hellenism. He says: "Allegory arose from the deeply felt necessity for finding some border-land for the harmonious junction of Greek philosophy with Jewish legislation. While the Rabbinic causists were spinning cobwebs of ceremonial inferences out of the letter of the Law allegory was used by the Hellenists for the totally different object of developing out of Moses the attenuated semblance of an alien philosophy. To the Rabbis the Pentateuch was the germ of all ritualism, to the Hellenists it was the veil of all gnosis. Ezra and the pharisees were the masters of the Rabbis; Plato and the philosophers of the Alexandrians.

It was in the fruitful ground of Alexandria, the meeting place of the Hellenic and Jewish thought, that the allegorical system was developed by Philo. "His object" as Farrar says "was to defend the cause of Judaism alike against sneering Greeks, wavering Jews, and narrow minded Pharisees, by harmonising the dogmas of divine revelation with the discoveries of

1. Frederic W. Farrar D.D.F.R. - History of Interpretation (1886) P. 131
We are indebted to Farrar for further references to the history of scriptural interpretation.
Basil Willey has also written an instructive chapter on Scriptural interpretation, but he has neglected Donne and confined himself to Bacon, Sir Thomas Browne, and Milton - The 17th century Background.
speculative thought." But Origen was the first Christian to attempt a systematic allegorical interpretation of Scripture. Bishop Lightfoot says that it was Origen who "to a very great extent, built up the fabric of Biblical interpretation." He based his system on Plato's triple division of man - body, soul, and spirit. He held that "Scripture therefore must have a threefold sense corresponding to this trichotomy. It has a literal, a moral, and a mystic meaning analogous to the body, to the soul, to the spirit." Though he divided the Scriptures into these three parts, he refers seldom either to the moral or the literal sense.

In Donne's interpretation of scripture, we find all these three senses, but he was also influenced by Luther's theories about the Biblical interpretation, and he is conscious of the difficulties of the textual and historical criticism which men like Erasmus and Hooker were beginning to realise in his age. In the sixteenth century the critical apparatus of scriptural interpretation was quite well developed. Erasmus, who produced his edition of the Greek Testament (in 1516), was the first critic to realise the importance of textual criticism in the interpretation of the scriptures. He showed that the authority of the Fathers was not infallible. He proved that Peter Lombard and St Thomas Aquinas have committed serious mistakes, that even St Augustine's interpretation of scripture was not perfect. He declared that "Christ alone is called the Truth. He alone was free from all error."

He explained that his aim was to "supply gaps, to soften the abrupt to arrange the confused, to simplify the involved, to untie the knotty, to
throw light on the obscure ...." It has been well said that in him "Greece rose from the dead with the New Testament in her hand." Donne is conscious of the textual difficulties inherent in any scientific interpretation of the scriptures; and he realises that even the Gospel according to Mark, Matthew, St John, and Luke, does not contain all Truth but varying degrees of Truth according to their purpose and intention. He says "And as Matthews reason was to supply a want in the Eastern Church, Markes in the Western; so on the other side Luke was to cut off an excess and superfluitie; for then many had undertaken this story, and dangerously inserted and mingled uncertainties and obnoxious improbabilities and he was more curious and particular than the rest because he was more learned and because he was so individually a companion of the most learned Saint Paul." He calls St John "The Minion of Christ upon earth" and says that his "books rather seem fallen from Heaven, and writ with the hand which ingraved the Stone Tables, than a mans work" and that St John "more diligently than the rest handleth his Divinity." Donne thus infers "so therefore all writ one thing, yet all have something of particular," and that none of them did write all that Jesus had said or done in his life, and he quotes St Paul's words that "I have kept nothing back, but have shewed you all the counsell of God; ..... I kept back nothing that was profitable." Donne recognises the difference between the old and the New Testaments; he says "This distinguishes the two Testaments, the old is a Testament of fear, the New of love; yet in this they grow all one, that we determine the old Testament, in the New, and that we prove the New Testament by the old; for, but by the old, we should not know that there was to bee a New, nor but for the New, that there was an old."

1. Farrar P. 320.  
2. Ibid P. 316. Erasmus influenced Tyndale and Luther. By an order in council in 1547, every English Parish Church was ordered to possess a copy of Erasmus's "Paraphrases."  
3. L Sermons, No XXXIV.  
4. L. Sermons, No XLVII.
And in another sermon he remarked that "the blessedness of the old Testament, temporall blessings, are temporary, as the old Testament was; that's expir'd. The blessedness of the Gospell, is as the Gospell, everlasting."

Hooker also recognised that the difference between the Old and the New Testament, was that the prophecies of the former were fulfilled in the latter. He says: "The general end both of Old and New is one, the difference between them consisting in this, that the Old did make wise by teaching salvation through Christ that should come; the New, by teaching that Christ Saviour is come."

The protestant divines like Hooker had already begun to realise the difference between the different portions of the Bible. Hooker argued that all the Laws of God were not eternal; he divides Laws into natural and positive laws and says "Laws natural always bind; laws positive not so, but only after they have been expressly and wittingly imposed." He further ascribes two aspects to the positive Laws. - "Positive laws are either permanent or else changeable, according as the matter itself is concerning which they were made." He holds that the "Laws that were made for men or Societies, or Churches, in regard of their being such, as they do not always continue, but may, perhaps, be clean otherwise a while after, and so may require to be otherwise ordered than before. "The laws of God Himself, which are of this nature, no man endued with common sense will ever deny to be of a different constitution from the former, in respect of the one's constancy and the mutability of the other."

Hooker thus argued that the ritual as well as the government of the church were not fixed and unalterable. He declared: "Unto the

1. L. Sermons, No XXXI. Sermon.
2. The Laws of Ecclesiastical Polity Bk. I.
3. The Laws of Ecclesiastical Polity Bk. I.
complete form of church Polity, which may be requisite which the Scripture teacheth not, and much which it hath taught became unrequisite, sometimes we need not use it, sometimes we cannot. In which respect for my own part, I see that certain Reformed Churches, the Scotch especially and French, have not that which best agreeth with the sacred Scripture; I mean the government which is by Bishops ...... This their defect and imperfection I had rather lament in such a case than exaggerate, considering that men, often times without any fault of their own, may be driven to want that kind of polity or regiment which is best."

This is the position which Donne also assumed when he classed the ceremonies in the church as things "indifferent" and meant only for edification, and not essential for Salvation; he says: "For, for the Church, the peace of the Church, the plenty of the church, the ceremonies of the Church, they are Sua but not ille, they are hers, but they are not she. And these things, riches and ceremonies, they may be washed off with one tide and cast on with another, discontinued in one Age, and reaffirmed in another, divested in one Church, and invested in another, and yet the Churches, she in the fundamental Doctrines never touched."  

Donne believed that though the ceremonies were "not immediate institutions from God," they were instituted in the primitive church "for raising devotion" and can still fulfil that purpose when "purged from that superstition which, as a rust, was grown upon them;" he therefore declared "love that hem of that garment, those outward assistances of devotion in the Church."

Donne seems to have been influenced by Luther's method of scriptural interpretation, he speaks of him with reverence and respect and cites him

1. The Laws of Ecclesiastical Polity Bk III.  
2. LXXX Sermons No LIX.  
3. Ibid Sermons No LI.  
4. LXXX Sermons No LI.  
5. See Luther's preface to Isaiah (1528).
many times in his sermons as an authority. Luther's doctrine that spiritual illumination was necessary for the proper understanding of the Scriptures seems to have been accepted by Donne. Farrar says that Luther thought, "It requires faith, it requires the aid of the Holy Spirit, so to read the Holy Scriptures as to attain that best end which the reading of them serves - namely, to become thereby wise unto Salvation."

Donne believed that the Holy Scriptures could be rightly understood with the help of the Holy Ghost alone; he says "Christ gave the Apostles no scriptures, but he gave them the holy Ghost instead of Scriptures; But to us, who are weaker, hee hath given both, The Holy Ghost in the Scriptures; and if we neglect either, we have neither." He, like Luther, held, that every person has a right to search the scriptures for himself; he thought that every Christian has "a warrant to search" the Scriptures, but one should search them for edification and not for discovering obscure and controversial points. Donne says "content thyself with reading those parts of Scriptures, which are cleare, and edific, and perplex not thyself with Prophesies not yet performed." But he tried to restrict the scope of private judgement regarding the Holy Scriptures; he maintained that they should be interpreted according to the authority of the Church. He says: "Not that the church is a judge above the Scriptures, (for the power, and the commission, which the Church hath, it hath from the Scriptures) but the church is a judge above thee, which are the scriptures, and what is the sense of the Holy Ghost in them." This belief in the infallibility of the church was based on Donne's belief that the spirit of Christ may leave us, but he is always with his church. He says:

1. See the Index of authors cited by Donne, LXXX Sermons.
3. LXXX Sermons, No XXIX.
5. LXXX Sermons, No. XXIII.
6. LXXX Sermons, No XXXIII.
7. LXXX Sermons, No XXIII.
"To particular men, he comes, and he knocks, and he enters, and he stays, and he sups, and yet for their unworthiness goes away again; but with the Church he is ...... till the end.

It is a permanent gift ...... It was he that did it; That which he did was to give; and that which he gave was himselfe." But Donne with his characteristic moderation allowed the other Churches the freedom to interpret the Scriptures differently provided they all agreed in "Fundamental Truths." He says "Let us use our liberty of reading Scriptures according to the Law of liberty; that is, charitably to leave others to their liberty, if they differ from us, and not differ from Fundamental Truths."

Donne in his "Essays in Divinity" said that "inward humility" and reverence were necessary for the proper interpretation of the scriptures.

"And the Holy Scriptures are signified in that place, as they have the properties of a well-ordered castle, that they are easily defensible and safely defended by others; so they also this, that to strangers they open but a little wicket gate, and he that will enter must stoop and humble himself."

Donne held that the best way of interpreting

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(1) L Sermons, No. V.
(2) LXXX Sermons, No. XXXI.
the scriptures was the "literal" one.

"They therefore which stub these several roots, and mangle them into chips, in making the word of God not such (for the word of God is not the word of God in any other sense than literal, and that also is not the literal, which the letter seems to present for so to divers understanding there might be divers literal senses; but it is called literal to distinguish it from the moral, allegorical and the other senses, and is that which the Holy Ghost doth in that place privately intend)"

But Donne in his Devotions points out that the Scripture in certain places can be interpreted in an allegorical manner too, a method which Donne himself usually employed.

"My God, my God, Thou art a direct God, may I not say a literal God, a God that wouldest be understood literally, and according to the plaine sense gave that thou saiest. But thou art also (Lord I intend it to thy glory and let no phrophane mis-interpreter abuse it to thy dimunition) thou art a figurative, a metaphoricall God too; A God whose words there is such a height of figures such voyages, such extensions, such spreadings . . . . and such things in thy words as all prophane Authors, seeme of the seed of the Serpent that creepes, thou are the Dove that flies. They, I say, do what they can this way, to make God, whose word it is pretended to be, no God." (1)

The moral, allegorical and mystical methods to which Donne has referred in the above passage are the three/

(1) "Essays in Divinity" - edited by D. Jessopp.
three principal ways of interpreting the Scriptures. St. Bonaventura has classified theologians in three main divisions according to their interpretations of the Scriptures: the allegorical pertains to faith, the moral, pertaining to the discussion of morals, and the mystical pertaining to the Mystical Union with God. The first is the aim of the doctors, the second of the preachers, the third of the contemplatives. The best example of the doctors is St. Augustine, of the preachers, St. Gregory, of the contemplatives, Dionysius.

Donne calls the Scriptures "a net" of Jesus Christ, and says that

A net is a knotty thing; and so is the Scripture full of knots, of Scruple, and perplexity, and anxiety, and vexation, if thou wilt goe about to entangle thyself in those things, which appertaine not to thy Salvation."

but they are also "knots of a fast union" to God if "thou take the Scriptures as they were intended for thee, that is, if thou beest content to rest in those places, which are cleare, and evident in things necessary."

As to the style of the Holy Scripture, Donne points out that "it is a diligent, and an artificial style; and a great part thereof in a musical, in a metrical in a measured composition." In another sermon, he said that the workmanship of the Scriptures was/

(1) "Essays in Divinity" - edited by D. Jessop
(2) LXXX Sermons, No. LXXII.
(3) XXVI Sermons, No.II
was like a mosaic work.

"So the Scriptures of God are of this Mosaick work: The body of the Scriptures hath in it limbs taken from other bodies; and in the word of God, are the words of other men, other authors, inlaid and inserted. But, this work is onely where the Holy Ghost is the workman. It is not for man to inferr, to inlay other words into the words of God. It is a gross piece of Mosaick work, to insert whole Apocraphyal books in to the Scriptures." (1)

as the Roman Church has done.

Having briefly described Donne's views about scriptural interpretation, we will give three quotations from his sermons to illustrate his method of textual, allegorical, and mystical interpretations.

Textual:

Speaking about a text in Gen. 2. 8, Donne says "For the variety of opinions amongst our Expositors, about the time when God made Paradise, arises from one errour, an errour in the Vulgate Edition, in the translation of the Roman Church, that reads it Plantaverat, God had planted a Garden, as though God had done it before. Therefore some state it before the Creation, which Saint Hierome follows, or at least relates, without disapproving/

(1) XXVI Sermons, No.1.
disapproving it; and others place it, upon the third day, when the whole earth received her accomplishment; but if any had looked over this place with the same ingenuity as their own great man Tyr: (an active man in the Council of Trent) hath done over the Book of Psalms, in which one Book he hath confessed 6000 places, in which their translation differs from the original, they would have seen this difference in this place, that is not Plantaverat, but Plantavit, not that God had before, but that he did then, then when he had made man, make a Paradise for man. And yet
God made an end of all this days work betimes; in that day, He walked in the garden in the cool of the evening."

**Allegorical**

Donne preached on the text Apoc. 7.9, to the Earl of Exeter on 13th June 1624; and in interpreting the words that "Many shall come from the east, and from the west, and shall sit downe with Abraham, Isaac, and Jacob, in the Kingdom of heaven," he says that they signify that men will come "from the Eastern Church and from the Western Church too, and (by Gods grace) from that pray not in Latine too, from every Church, (so it be truly and fundamentally a Church)...... Nay, it hath (says the text) twelve foundations, other foundation can no man lay, than that which is layd, Christ Jesus: But that first foundation - stone being kept, though it be not hewd, nor layd alike in every place, though Christ be not preached, nor represented in the same manner, for outward ceremonies, or for problematicall opinions, yet the foundation may remaine one, though it be, in such a sort varied; and men may come in at any of the twelve gates, and rest upon any of the twelve foundations, for they are all gates and foundations of one and the same Jerusalem; and they that enter are a multitude that no man can number." The history of an ancient race in the Old Testament was supposed to explain the Truth contained in the New. This allegorical method of interpretation is Donne's usual method of interpreting the Scriptures, and enlarging on the text of his sermons. He interprets Jacob's vision in a curious way: "That God had revealed to Jacob, that vision of the ladder, whose foot stood upon earth, and whose top reached to heaven, upon which ladder God stood, and Angels went up and down. Now this ladder is for the most part, understood to be Christ

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1. L Sermons, No XXIII.
2. L Sermons, No XXXII.
himselfe; whose foot, that touched the earth, is his humanity, and his top that reached to heaven, his Divinity; the ladder is Christ, and upon him the Angels, (his Ministers) labour for the edifying of the Church; and in this labour upon his ladder, God stands above it, governing, and ordering all things, according to his providence in his Church."

Mystical

There are numerous passages in which Donne uses the mystical method of interpreting the Scriptures. It was St Bernard who made the mystical method of interpreting Scripture popular, and his sermons on the Canticles of Solomon are still the classical example of mystical interpretation of the Scriptures. While the aim of Scholasticism was the discovery of truth, that of mysticism was the attainment of personal holiness. Farrar says that mysticism rendered a great service in this, that "The mystics pointed out that the object of studying Scripture was not speculative but practical and moral."

Donne is most mystical when he is discoursing on such themes, as the universality of God's love, the Mercy of Christ, the certainty of Salvation and the ultimate fulfilment of the destiny of the human soul in its union with God. But Donne, we should remember, does not mention the Canticles of Solomon, as his favourite Scriptures. He says "I acknowledge that my spiritual appetite carried me still upon the Psalms of David, for a first course; for the Scriptures of the Old Testament: and upon the Epistles of Saint Paul, for a second course, for the New, and my meditations even for these put like exercises to God's Church, returnes oftest to these two."

"He quotes the examples of St Augustine who loved the Book of Psalms, and of St Chrysostome who loved St Paul's Epistles. But Donne was familiar with the phraseology of Mystical Love and frequently used it in his sermons."

1. L Sermons, No XI.
2. Farrar P. 256.
3. Ibid P. 259.
4. L Sermons, No XIX.
though with necessary restraint and decorum. He calls Christ the Bridegroom, who has been married to his Church; "Now when those were to come, that the Bridegroom was to be taken from them, Christ Jesus to be removed from their personall sight and conversation ... ... when that Church that mourned, and lamented his absence, when she was but his Spouse, must necessarily mourn now in a more vehement manner, when she was to be (in some sense) his widow."

In another sermon he speaks of the Marriage of Christ to the individual soul; he says: "And of this second, the spiritual marriage, much needs not to be said, there is another Priest that contracts that, another Preacher that celebrates that, the Spirit of God to our spirit ... They doe meet and make a marriage; because I am not a body onely but a body and soul, there is a marriage, and Christ marries me ... ... And he hath married it in æternum, for ever:"

Donne interprets the Song of Solomon as referring to the Love of Christ; he says "He that comes to read Solomon's Love-song and loves not him upon whom the song is directed will rather endanger than profit by that reading..." There is always a strange tenderness in Donne's discourse on the love of Christ, and he is most happy when he is expounding the mysteries of Christ's love for the human soul. He says in a passage of rare mystical charm and tenderness: "No man comes to God, except the Father draw him; The Father draws no man, but by the Son; and this cement and glue, of a zealous and a reverential love, a holy Kisse; Kisse the Son ...... In this Kiss where Righteousnesse and peace have kissed each other, in this person where the Divine and the humane nature have kissed each other, in this Christian church where Grace and Sacraments, visible and invisible means of Salvation, have kissed each

1. LXXX Sermons, No XXXVI.
2. L Sermons, No III.
3. LXX Sermons, No XLI.
other, Love is as Strong as death;" "... In the old Testament, it was but a contract... I will marry thee; but now that Christ is come, The Bridegroom is with us forever, and the children of the Bride chamber cannot mourn." 

Donne did not confine himself only to the allegorical or mystical method of interpreting the scriptures; there are sublime passages in his sermon full of his characteristic intellectual vigour and distinguished with his great imaginative powers and the immense reach of his imagination in which he speaks of his own religious experience or, as Prof. Grierson has said, "appeals directly to the heart and conscience" of his audience without using any traditional form of allegory or symbolism.

"God made Sun and Moon to distinguish seasons, and day and night, and we can not have the fruits of the earth but in their seasons; but God hath made no decree to distinguish the seasons of his mercies; in paradise, the fruits were ripe, the first minute, and in heaven it is always Autumn, his mercies are even in their maturity ....... He brought light out of darkness, not out of a lesser light; he can bring thy Summer out of Winter, though thou have no Spring; though in the ways of fortune, or understanding, or conscience, thou have been benighted till now, wintred and frozen, clouded and eclipsed, damped, and benummed, smothered and stupified till now, now God comes to thee, not as in the dawning of the day, not as in the bud of the spring, but as the Sun at noon to illustrate all shadows, as the sheaves in harvest, to fill all penuries, all occasions invite his mercies, and all times are his seasons."

Donne's exposition of the Christian doctrines is not only based on the authority of the theologians and the Fathers of the Church alone, he
brought the powers of his vast humanistic learning to bear on his exposition and preaching of the Christian doctrines; but he also appeals to the reason of the natural man, to the faith of the regenerate Christian, to the knowledge of the initiated mystic. In a remarkable passage he declared that the proof of the Resurrection was evident in the life of Nature here: "That glorious creature, that first creature, the light iyes every day, and every day, hath a resurrection .... from the cedar of Libanus, to the Hyssop upon the wall, every leaf dyes every yeare, and every yeares hath a Resurrection ....... Doe all kinds of earth regenerate, and shall onely the churchyard degenerate? Is there a yearly Resurrection of every other thing, and never of men? ...... All things are preserved and continued by dying;.... And canst thou, o man, suspec of thyselfe, that the end of the dying is an end of thee?"

Donne, the poet and the consummate artist, is present in numerous passages, in his sermons which are still unknown to the general body of his readers. We shall, however, confine ourselves by giving only three such passages.

Donne in a passage of rare beauty has described the dignity of the human body; "So far is this Image of God in that body, that as you see some Pictures, to which the very tables are Jewells; some watches, to which the cases are Jewells, and therefore they have outward cases too; and so the picture, and the Watch is in that outward case, of what meaner stuffe so ever that be: so is this Image in this body as in an outward case; so that you may not injure, nor enfeeble this body, neither by sinfull intemperance and licentiousnesse, nor by inordinate fastings or other disciplines of imaginary merits, where the body is alive;"

He has described in a simple and homely manner how we shall see God

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1. See his Essays in Divinity edited by Dr. Jessopp.
2. L Sermons, No XIV.
3. L Sermons, No XXIX.
in flesh in Heaven: "But as an indulgent Father or as a tender mother, when they go to see the King in any Solemnity, or any other thing of observation, and curiosity delights to carry their child, which is flesh of their flesh, and bone of their bone with them, and though the child can not comprehend it as well as they, they are glad that the child sees it, as that they see it themselves; such a gladness shall my soul have, that this flesh, (which she will no longer call her prison, nor her tempter, but her friend, her companion, her wife) that this flesh, that is, I, in the re-union, re- and re-integration of both parts, shall see God;"

Describing the nature of the death of ecstasy, Donne uses the metaphor of "Lily" and "red earth" to express the souls' attainment of purity through the blood of Christ; "and in this death of rapture, and extasie, in this death of the contemplation of my interest in my Saviour, I shall find myself, and all my sins enterred, and entombed in his wounds, and like a Lily in Paradise, out of red earth I shall see my soul rise out of his blade; in a candor, and in an innocence, contracted there, acceptable, in the sight of his Father."

It is in such passages of rare charm that Donne's sensitiveness as an artist is perfectly blended with his religious emotion.

1. L Sermons, No XIV.
2. LXXX Sermons, No XXVII; there are several other passages of rare beauty such as the "Falling out of the Hand of God" (LXXX Sermons, No LXXVI), Or those in which he compares the Passion of Christ to a cup (L Sermons, No XVII) and the Holyjoy to the brightness of the summersun. (LXXX Sermons, No LXXIX).
The selected passages in this section are arranged under the following headings:

1. Church as the Spouse of Christ.
2. Christ and his Church.
3. Christ always with his Church.
4. Christ's Marriage with his Church.
5. The Holy Ghost and the Church.
6. The Holy Ghost, Christ and the Church.
7. God in his Church.
8. Church a Pillar.
9. The Reformation.
10. The Reformed Church.
11. The Reformation and the English Church.
12. The Reformed Church a True Church.
15. The Roman Church not the Apostolical Church.
16. The Roman Church and the Catholic Church.
17. The Distinction of the Anglican from the Roman Church.
18. The Anglican and the Roman Churches.
19. The Anglican Church and its Roman Critics.
21. The Roman and the Anglican Churches.
22. The Anglican Church.
23. The Meaning of the True Church.
24. The Defence of the Anglican Church as the True Catholic Church.
25. The Anglican Church, a True Catholic Church.
26. The Apostolic Church.
27. Follow not the Roman Catholics!
28. The Foreign Churches.
29. The Ancient Fathers and the Anglican Church.
30. Peace in the Church.
31. The Essential Unity of all Religions.
32. Controversies about in different things in Religion.
33. The Peace of the Church.
34. Schism in the Church.
35. "The Papists and the Schism Marque!"
36. Need of Reformation.
37. Toleration for the Papists.
38. Subduing the Enemies of the Church Essential.
39. Obedience to the King.
40. The Pope and Christ.
41. The Conversion from the Roman to the Anglican Church.
42. The Church and Rome as Enemy.
43. The Two Pharisees.
44. Belief in the Doctrines of the Church.
45. The Discipline and Unity in the Church.
46. Fundamental Doctrines in the Anglican Church.
Obedience to the Church.

The changing of Religion.

The Anglican Church and the Family.

Familiarity with God in His Church.

The Articles and Creeds of the Anglican Church.

Church and Salvation in the Church.

Our Lives and the Church.

The Remission of Sins and the Church.

Excommunication.

The Scriptures, the Church, only in Heaven.

The “outward assistance” in the Church.

The ceremonies of the Church.

The service and ceremonies in the Roman Church.

The ceremonies in the Roman Church.

Images in the Roman Church.

The ceremonies in the Anglican Church.

Outward splendor in the Church.

The Blessed Sacrament.

The Sacraments.

The Anglican Doctrine of Christ’s Presence in the Sacrament.

The manner of Christ’s Presence.

The Roman Church and Transubstantiation.

The worthy receiver of the Sacrament.

The kneeling at the Blessed Sacrament.
76. Holiness and the Sacraments.
77. Baptism necessary for Salvation.
78. The Word and the Sacraments.
79. The meaning and significance of Baptism.
80. The Sacrament of Confirmation.
81. The Roman doctrines of prayer for the dead and Purgatory.
82. Better life in Purgatory.
83. Purgatory
84. Marriage not a Sacrament.
85. The workmanship of the Scriptures.
86. The gifts of the Holy Ghost.
87. The Holy Ghost and the Scriptures.
88. God and His Word.
89. Knowledge of the Scriptures.
92. The Scriptures and philosophy.
93. The Scriptures and the Roman Church.
95. The Old and the New Testaments.
96. The Holy Scriptures.
97. Reading of the Scriptures.
98. The interpretation of the Scriptures.
100. The language of St. Paul.
111. Gospel according to Mark, Matthew, St. John.
112. The Healing of Jacob's Vision.
113. Solomon's famous approach to God.
114. The Holy Ghost in Praise and the Church Prayers.
115. Praise and Prayer.
116. The Prayers ordained by the Church.
117. Prayer.
118. The nature of Prayer.
119. The House of Prayer.
120. Reverence in Devotion.
121. Inspiration of Devotions.
122. The Troubled Prayers.
123. Discipline and Prayer.
124. Prayer.
125. Church and Prayer.
126. Prayer and Thanksgiving.
127. Fulfness in Spiritual Things.
128. Preaching.
129. Religious Preaching.
130. The qualities of Preaching.
131. Preaching about ourselves.
132. The Sincerity of Prayer and Preaching.
133. Preaching God's Secrets.
134. Sermon and Declares.
135. Preacher's Life as an example to others.
136. Extent the Preaching.
137. Extent the Sermons.
The Priest and Christ.

The Hearing of a Sermon.

The Significance of Lent.

The Prayers to the Saints.

The Holiness of the Saints.
Church as the Spouse of Christ

The Church is the Spouse of Christ: noble husbands do not easily admit defiling of their wives. Very religious kings may have had wives, that they may have retained some sacrience, some influence of error, which they may have sucked in their infancy, from another Church, and yet would be lota, those wives should be publicly proclaimed to be hebetesmen passionately proclaimed to be Idolaters for all that. A Church may lack something of exact perfection, and yet that Church should not be said to be a supporting Antichrist, or a limine of the beast, or a Thesister after the cut of Babylon, for all that. From extreme to extreme, from East to West, that angels therefore cannot come, but by passing the middle way between, from that extreme impurity, in which Antichrist had damped the Church, to that intermure purity, in which Christ had constituted his Church, the most angelicall reformers cannot come to any end, remember when he was not yet at the middle-way, he was not there when some things come, but by touching you, and stepping when some things.
It is the posture reserved for heaven, to sit down at the right hand of God; and our consolation is, that God reached out his hand to the recovering of those whom Come towards him, and heaven to hear, and to the restitution thereof, can no Church, nor more the Reformation, be said to have come, than ourselves. It is an ill nature in any man, to be callous apt to conceive jealousy and to suspect his neighbours honour, or his sister chastity, than a strange woman. It is an unmerciful uncharitableness, to think worse of that Church, which hate Brethren, and feed us, and lead us thus far towards God, than of a foreign, though Reformed too, and in a good degree. How often have I heard our Church condemned abroad, for opinions which ours Church never held? And how often have I heard foreign Churches exalted and magnified at home, for some things in the observance of the Sabbath, and in the administration of the Sacrament, which, indeed, those Churches do not hold, nor practise. [1]

(20:XXVII sermon)
XX x 116 Cant. 3.11.

Preached at Denmark House. Some few days before
the body of King James was removed from thence
to his Grave in April 26, 1625.

Christ and His Church.

But when Christ came to his Transfiguration,
which was a manifestation of his glory, in the
next world, and an intimation of the approaching
of the time of his going away, to the possession
of that glory, out of this world, there had ever since
heaven strange, this is my beloved Son, in whom I
am well pleased, hear him: When he was gone out of
this world, men needed a more particular word to him
to hear him; for how could any man assuredly
hear him, when he was gone? In the Church,
for the same testimony that God gave of triumph to
authenticity and justification his preaching shall Christ
given of the Church, to justify her power: the holy
ghost fell upon Christ, and his baptism, and the holy ghost
fell upon the Apostles, (who were the representatives
there present living church) at Whitsun tide: The
holy ghost tarried upon Christ then, and the holy ghost
shall continue with the Church, until the end of the
world. And therefore, as we have that institution from Christ
Dis Ecclesiae, when men are refractory and perverse,
to complain to the Church, to absent themselves,
complaints of the Church, that until such time from Christ
also, Audi Ecclesiam, Harken to the voice of God.
in the Church; and they have from him that Communion.
If you disobey them, you disobey God; in what fields
where they guide you, you shall rise bound in those
fields; and as he whose excommunicaled under
Diocese, should not be received in another, so
let no man presume of a better state, in the
Triumphant Church, than he holds in the Wolfish,
or hope for Communion there, that despises
excommunication here.

(2-XXXIII Sermon)
Sermon V. Ephes. 5. 25, 26, 27.
Preached at Christmas
Christ always with his Church.

It were a pity to make too much haste, in considering so delightfull a thing, as the expression of the love of Christ Jesus to his Church. It were a pity, to ride away so fast from so pleasant, so various a prospect, where we may behold our Saviour, in the act of his liberality; giving in the matter of his liberality; giving himself; and in the poor exchange that the loaves, a few centurie hearts, a few broken spirits, a few lame, and limbed and leprosous sinners, to make to himself and his Spirit a Church, a house to dwell in: with no more but these, and glad if he can get these. It was a gift then, free and absolute; He keeps it not in fear of Resumption; of ever taking himself from the Church again; may he hate left himself in honor of Revelation: I am with you, saith he, to the end of the world. To particular men, he cometh, he knocketh, and he entereth, and he stayeth, and he suffereth, and
yet for their unworthiness goes away again; but with the Church he is till the end; it is a permanent gift. -- It was better did it; that which he did was to give; and that which he gave, was himself. " (Gen. 1 - 25.)

Whether Christ died for Humanity Redeemed us?

" Nor since the Holy Ghost, that is, the God of Unity and Peace, hath to this day apace, that the satisfaction for our sins is Christ himself, and hath to this end no more, Christ entirely, Christ altogether, let us not divide and mangle Christ, or break his Church in pieces, by forward and furious disputations, whether Christ gave his divinity for us or his humanity; whether the divine Nature or the humane Nature redeemed us; for neither his divinity nor his humanity is I see. He himself, He gave himself

let us abstain from all such curiosities, which are all but forc'd dashes of hot brains, and not sound meat, that is, from all perverse wandings, whether God, or Man redeemed us, and then..."
Whether this God, and Man suffered in
soul, or in body; and then whether this
sinner, consisting of soul and body,
redeemed us, or his death or by his
suffering only; for there are spiritual
wickednesses, so there are spiritual
wantonness, and unbelief full and
dangerous dallyings with mysteries
of divinity.

(Sec L - V Sec)
Sermon XLV. Deut. 25:5. 

Preached at Saint Dunstans, April 11th, 1624.

The first sermon in that church, as Vicar thereof.

Christ's marriage with his church.

"The union of Christ to the whole church is not expressed by any one figure, by any figure, so oft in the Scripture, as this of marriage: and there is in that union with Christ to the whole church, neither husband, nor wife can ever die; Christ is immortal as he is himself, and immortal, as he is the head of the church, the husband of that wife: for that wife, the church is immortal too; for as a prince is the same prince when he fights a battle, and when he triumphs after the victory: so the militant and the Triumphant church is the same church. There can be no widower, there can live no divorce, in that case; the church, she cannot die. But then this metaphor, this spiritual marriage holds not only between Christ and the whole church, in which case there can be no widow, but in the union between Christ's particular ministers and particular churches; and there, in that case, the husband of that wife may die; the present minister may die, and so that church be a widow; and in that case, and for provision of such widows, we consider the accommodating this law. If brethren die in, and one of them die, and have no children, the wife of the
dead shall not many without, unto a stranger &c." (L - X L V. ferna).
The Holy Ghost and the Church.

The Holy Ghost is sent to teach; he teaches by speaking, he speaks by his ordinance, and is the leader in his churches. All knowledge, and all zeal, that is not kindled by him, is the Holy Ghost, and kindled here, at first is all smoke, then a flame; zeal without the Holy Ghost is, at first, cloudy ignorance, all smoke; and after, all cracking and crumbling flame, schismatical rage, and distemper. Here we, we that are naturally ignorant, we, we that are naturally hungry for knowledge, are taught, a fire Scotland is opened unto us, and taught by him, of the Holy Ghost speaking in his delegates, in his ministers. That is always the face of God to us, by which God enables to manifest himself to us; so, his ordinance in the church, is his face. And Lux Dei quae nobis illuminat, the light of God to us, is the light by which the King upon us, Lux Dei dux est, his Word in his church. And then, the Evidence, the Scale, the witness of all, that this face which I see, this light, is directed upon me for my comfort, is, the Testimony of the Holy Ghost, whose spirit bears witness with our spirit, that he is in us. And therefore in his blessed Name.
and in the participation of his power, I say to ye all, 

*Acceptis spiritum Sanctum,*

Receiv ye the holy ghost. 

Therefore as God said to Moses, I will come down, and talk with thee, and take of the spirit which is upon thee and put it upon them. God, in his 

Spirit does come down to our best time and 

talk with us his Ministers at home, that is, assist 

us in our Meditations, and illuminations and 

preparations, for this service here, and they here, in 

this place, he takes of that 

Spirit from him, and deals 

upon you, imparts the gifts of the holy Ghost you also, 

and makes the holy Ghost as much yours of your 

hearing, as he made them ours, 1 Cor. 12:4. Be 

not deceived by the letter; by the phrase that place; God 

does not say these, that he will take of the Spirit from 

us, and give it you, that is, fill you with it, and leave 

us without it, but he will take of that Spirit, that is, 

in part that Spirit so to you, as that he may, and our 

present Ministry, he will give you that that shall 

be sufficient for you, today, and yet call you to 

no frame in his ordinance, another day."

(10)
The Holy Ghost, Christ and the Church.

In the other, the proceeding of the Holy Ghost with us, we are to consider that as in our natural persons, the body and soul do not make a perfect man, except they be united by Christ our Saviour (who are the active part of the blood) to fill this body and soul, so one another working: So, though the body of our religion may seem to be determined in these two, our creation, which is commonly attributed to the Father, ... is the fountain of the Godhead, (for Christ is God of God) and our Redemption, which belongs to the Son, yet for this body there is a Spirit, that is, the Holy Ghost, that unites this man, whom the Father hath wrought by creation and the Son included within his Redemption and he works in him a Vocatio, a Justification and a Sanctification, and leads him from that Esse, which the Father gave him in the Creation; and that Esse Esse, which he hath in being admitted into the body of his Son, the Visible Church, and Congregation, is an optimal Esse, to that perfection which is an assurance of the in him taken of this Spirit in him, and introduction of eternal blessedness here, by a heavenly and sanctified
Conversating without which spirit no man can say that Jesus is the Lord, because he is not otherwise in a perfect obedience to him of he embrace not the means ordained by him in his Church.

So that this spirit disposes, and disperses, distributes, and disperses and orders all the power of the Father, and all the Wisdom of the Son, and all the graces of God. It is a center to all. 

That office which the soul performs in our body, the holy ghost performs in the body of Christ, which is the Church.

(LXXX - LXXI Serm.)

The holy ghost only leads us to God.

"Man can teach us wages how to please God, the valiant man in the booke of creatures, the noble man in an exemplary life, the Jew in the law, the Christian in general in the gospell. But only the holy ghost enables us to please God so as to make himours, and to enjoy him.

(LXXX - LXXI Serm.)
God in his Church.

It is not enough to find Deem, a God in general, nor to find Deem meum, a God in particular, my God, as that he is a God of my making. That God which by any other motions in know God by any other motions, a worship God in any other fashion than the true Church by God both, for there he is best weller, as she is received in the

unanswerable manner at the consent of the Catholic Church. Sects are not bodies, they are but rotten bodies, gangrened bodies, fragmentary heaps, shame off by their own spirit of turbulency, fallen off by the weight of their own pride, or been off by the excommunications and censorings of the Church. Sects are no bodies, for there is nihil nostrum, nothing in common amongst them, nothing that goes through them all, all is singular, all is meum, and tuum, my spirit and thy spirit, my opinion and thy opinion, my God and thy God, no such apprehension, no such worship of God, as the whole Church hath evermore been augmented withall, and contented with.

(13)
Church a Pillar

"To us, the Church is that Pillar: in that, God shews us one way. For strength it is a Pillar, and a Pillar for firmness and fixation: But yet the Church is neither an equal Pillar, any one's fire, but sometimes cloud too: But yet the Church is more and less visible, sometimes in Splendor, sometimes in an eclipse; neither is it a great Pillar, as that it is not wi divers places. The Church is not so fixed to Rome, as that it is not communicated to other Nations, nor so limited wi itselfe, as that it may not admit changes, in those things that appertain to order, and discipline.

Our way, that God teaches us, is the Church: That is a Pillar: fixed, for Fundamentall things, but yet a moveable Pillar, for things in different and arbitrary.

Thus he teacheth, Guiding, which is the way, It is the Church, The Pillar of Truth."
The Reformation.

"I will not dismiss you from this consideration, till you have brought it this much nearer, as to remember a later testimony of God's love to his Company, in the Reforming Religion. A miracle scarce less, than the first propagation thereof, in the presbyterian church. In how few years, did God make the number of learned writers, the number of persons of all qualities, the number of Kings, in whose dominion the reformed religion was exercised, equal to the number of those, who adhered to the Roman church."

(4 - 3 x X X 11 fec.)
Then art[b]red in a Reformed Church, where
the truth of Christ is sincerely preached,
with God for it; but even then mayst
contract a pride, an opinion of purity,
and uncharitably despise those who
labour yet under their ignorance in
superstition, or then mayst grow weary
of thy Nanna, and smell after Egyptian
Onions again. It is not enough that the
State and the Church have destroyed
Idolatry so far as we said before; still
there are weeds, still there are seeds. And
therefore Cave, Take heed. But yet it is
not Take heed. It is not Take thought.
Afflict not thy self, debauch not thy self with
carnal senses, and prophetical
melancholy, thy God will overthrow this
Religion, and destroy this work which his right
hand hath been a hundred years in refurnishing,
and scatter his corn with his right hand
hath been a hundred years in purifying.
Came not to say, it was but the passion and
animosity of Luther. It was but the ambition
and singularity of Calvin that we deride this
Religion, and now that this is spent, the Religion
mews like snow. Take no such thought.
The Reformation and the English Church.

"If God grant me not my prayer, I recover quickly, and stay not till the horse of that altar, and ride safely, at that anchor. God saw that that which I prayed for, was not so good for them, nor so good for me. But when the world shall come to say, Where is now your Religion, where is your Reformation? doe not all other Rivers as well as the Tiber, or the Po, does not the Seine, and the Rhene, and the Meuse too, begin elbe back, and to empty itself into the seas? Rome? Why should not your names close so, as well as these other Rivers? Where is now your Religion, your Reformation? Were not your good run in the same channel as others else? This a shread temptation, and induceth prosperous inclinations from malicious enemies, when our cries have not place, our religious service not"
We are not afraid that the truth of God shall or can perish: It is not, I trust, but it is much less, take arms. Men may have false conceptions of preparations, and ways laid towards a re-entry of idolatry, and men may have just and true reason of, or religious inclination to see so much and so resolute uses made of those favours which are offered to persons of that profession; but yet over what it is no further here, but to take heed, not to take arms, nor to come by violence, nor to slacken of allegiance and obedience.

(XXXI - XXXI)
The Reformation and the English Church.

If God grant me not my prayer, I recover quickly, and I lay hold upon the horns of that altar, and ride safely at that anchor. God saw that that which I prayed for, was not so good for them, nor so good for me. But when the world shall come to say, Where is now your Religion, where is your Reformation? ose not all other Rivers as well as the Tiber, or the Po, does not the Seine, and the Rhine, and the Meuse, too, begin under back, and to empty itself in the sea? Rome? Why should not your Thames do so as well as these other Rivers? Where is now your Religion, your Reformation? Were not your good run in the same channel as others does? This is a slighted temptation, and induces apostrophious exclamations from malicious enemies, when our cries have no place, our religious service no
present acceptation, our prayers and speedy return from God. But yet
because even in this, God may propose further glory to himself, more benefit
time, and more edification even to them, at last, who, at first, made ill
considerations of his proceedings, I admit as you admits, O Earth never met their
my blood (let all the world see all my
faults) and let my eny have no place,
(let them imagine that God hath forster
me, and does not hear my prayers)
my satisfaction, my acquiescence arises
not out of their opinion, and interpretation
that must not be my trial, but
Tetis in ecclis, My witnesse is in heauen
and my record is in high, which is our
third, and last consideration."

(sermon xiii. -- Preached in Feb. to the King
April 20, 1630).

(7xx -- xiii sermon)
The Reformed Church a true Church.

They can find no time, when we can not name
some such: And it would be much harder
for them, to name men in every age, that
have professed all the doctrines of the present
Roman Church, than for us to point men that
have opposed those points, that we oppose.
Will they say, that these were too few, to
constitute or establish our name to a
Church? They were ———— How ever, since
so great schoolmen amongst them as
Alexander Hales, and so great Canonists
amongst them, as Cardinal Turroiremata
with many others, (as they themselves call them)
Great some Theologi, of the gravest Degrees,
——— do solemnly affirm, that during
the time that Christ lay in the grave, there
was no faith, and consequently no Church,
but only one, in the person of Virgin Mary;
in relation to which it is, that in the
Ceremonies of the Church, they put out all
their candles but one, in the Church, at that
time, to denote that all the Apostles lost their
faith, and one she alone retained one; If
the Church were then in one person, they may
good afford a Church to have consisted of such
numbers as the Lord did hide under his
wings, at the stormy time of their persecutions.
The Primitive and the Reformed Churches compared.

The church fought with nothing but prayers and tears. So God preserved the
Primitive Church from perplexities. She was ever thankful and submissive towards her
benefactors; she was ever erect and constant
against usurpers. And this preservation from
perplexity, we consider in the Reformed
Church also.

When the fulness of time was come, and that
Church which lay in the bowels of the putrid
Church, the species Church, the Romane
Church, that is, the souls which groaned
and panted after a Reformation, were
enabled by God to effect it; when the bloody
decapitation of Babylon was come to that height, that
whereas at first they look of Almes, ....
afterwards ......-nekes bought, and lands
- sold, nay monasteries bought, and the Crown
- sold ......... and so, at last came to say, That
all the states of all Christiames Princes are held
by the Church, and really may be, and do
actually are forfeited to her, and may at
her pleasure, be re-assumed by her; .........

If God was pleased to bring Church, the
Reformed Church, not merely to light, but
to splendour, He hath preserved this Church.
from perplexities. If they say, we are perplexed with differences of opinions amongst our selves, let this satisfy them, that we do agree all, in all fundamentals things: And that in things much nearer the foundation, then those in which our differences lie, they differ amongst themselves, with more ceremony and bitterness, then we else.

If they think to perplex us with the Fathers, we are ready to joyn that issue with them; where the Fathers speak unanimously, doxographically, in matters of faith, we are content to be bound by the Fathers. If they think to perplex us with Councils, we will give as farre as they do the old ones, and as farre as they have meeting in new Councils, if they may be fully, that is, Royally, Imperially called, and accurately proceeded in, and the Resolutions grown and gathered here upon determinations, upon the place, and not brought the then under Commandment from Rome. If there be no way but force and Armes, if they will admit no truce but that, God be blessed that keeps us from the necessity, and God be blessed also that he preserves us from perplexity, or not being able to defend his cause, if he call
us to that Trial. And therefore let them never call it a Perplexity in us, let them never say that we know not what to doe, when we acknowledge the Church of Rome to be truly a Church: for the Pest-house is a house, and theirs is such a Church: But the Pest-house is not the best aigne to live in, nor the Roman Church the best Church to die in.

Now hast preserved me from perplexities, may the famine Church say, and so may the deformed too, and so also may every particular, said say, and so may which is a Consideration, that from the beginning we proposed for every Part, and are not come to it in This.

(LXXX - LX)
"Thus art my hiding place says the Primitive Church, and so may the Reformed Church say too. For when the Roman Church had made this Latitudinum, this hiding place, this refuge from persecution, Ermitages, and Monasteries, to be the most conspicuous, the most glorious, the most eminent, the richest and most abundant places of the World, when they had drawn these, at first remote corners in the Wilderness, first into the Skirts, and Suburbs, then into the Body and Heart of every great city; when for Respect and Possession, they will confesse, that some one Monastery of the Benedictian had ten thousand of our pounds of yearly Rent, when they were come for their huge Opulence to that height, that they were formidable to those States that harboured them, and for their Members, others orders holding proportion with thatone to reckon out of one Order, fifty two Popes, two hundred Cardinals, seven thousand Archbishops and Bishops, and almost three thousand Emperors and Kings, and their Children, and fifty thousand declared and approved Saints; when they were come to take over Valuation of their Religious Orders, as to say, That a Monk, a Friar..."
merited more in his very sleep or dreams, than any peculiar man, (though a Church-man too) did in his best works, that to enter into any Order of Religion was a second Birth; one, and wrought as much as first; Their Revered, their number, their dignity, come to this, and then their Vice-Sovereign, their Sensibility, their bestiality, to ascend a height and exaltation, as that; yet in the midst of all these, in Absentio, may the Reformed Church say, the Lord was their hiding place, that mourned for them, when they could not help, and at all times, and by all means that God affected them, to endeavour to advance a Reformation. And though God exposed them as a wood to be felled, to a slaughter of twenty, of forty, of sixty thousand in a day, yet in Absentio, the Lord was their hiding place, the Lord kept the route above all the way. And though it hath been with a cloud, yet he hath covered us. 

\( \text{LXXX - LI} \)
The Roman church not the Apostolical Church.
The Apostleship, as it was the fruitfullest, so it was the barrennest Vocation: They were to catch all the worlds; there is theirpecundily, but the Apostles were to have no Successors, as Apostles; there is their barrenness, the Apostleship was not intended for a Function to raise houses and families; the Function ended in their passing; after the first there were no more Apostles; and therefore it is an usurpation, an imposition, an illusion, it is forgery, when the Bishop of Rome will proceed by Apostolical authority, and with Apostolical dignity, and Apostolical jurisdiction; If he be S. Peter's Successor in the Bishopric of Rome, he may proceed with Episcopal authority in his Diocese. If he be for, though we do not deny that S. Peter was at Rome, and Bishop of Rome; though we receive it with an historical faith, induced by the consent of Ancient writers, yet when they will constitute matter of faith out of matter of fact, and, because S. Peter was (de facto) Bishop of Rome, there must believe as an Article of faith, such an infallibility in that Church, as that no Successor of S. Peter can ever err, when they stake it to matter of faith.
then for matter of faith, we require scriptures;
and then we are confident, and justly
confident, that though historically we do believe
it, yet of scriptures (which is a necessary
proof in Articles of faith) they can never
prove that S. Peter was Bishop of Rome, or
ever at Rome. So that, if the present Bishop of
Rome be S. Peter's successor as Bishop of Rome,
he hath Episcopal jurisdiction there;
but he is not S. Peter's successor in his
Apostleship, and only that Apostleship was
a jurisdiction over all the world. But the
Apostleship was an extraordinary office
instituted by Christ, for a certain time, and
to certain purposes, and not to continue
in ordinary use. As also the office of the
Prophet was in the Old Testament an
extraordinary office, and was not brought
then nor does not remain now in the
ordinary office of the Minister.

So doe they deceive themselves and others, that
pretend in the Bishop of Rome an Apostolical
jurisdiction; a jurisdiction over all the
world, whereas however he may be S. Peter's
successor, as Bishop of Rome, yet he is no
successor to S. Peter as an Apostle.
which only the Universal power can be grounded, and without which that Universal power fails to
The ground: the Apostolic faith remains abroad over all the world, but Apostolic jurisdiction is
expressed with their persons."

(LXXX - LXXI.)
The Roman Church and the Catholic Church.

There is but one Church; that is true, but one; but that one Church can not be in any one man; God calls no man so, but that he calls him to the knowledge, that he hath called more men than to that Church, or else it is an illusory, and imaginary calling, and a dream.

Take heed therefore of being seduced to that Church that is in one man; in Scrinio's sect, where all infallibility, and assured resolution is in the breast of one man; who (as their own Authors say) is not bound to ask the counsell of others before, nor to follow their counsel after. And since the Church cannot be in one, in an unity, take heed of bringing it too near that unity, to a panicity, to a few, to a separation, to a Converticle. The Church bears the name of Catholigique, and wherein she is harmonious, that is, Ubique, Gaud Sumer, Ideo Universall, and funda mentall doctrines, which in all Christian ages, and in all Christian Churches, have been agreed, that to be necessary to salvation, and then them are a true Catholigique, otherwise, that is, without relation to this Catholigique.
and Universal doctrine, to call a particular Church catholique, (that she should be catholique, that is, Universal in denomination, but not in doctrine) is such a doctrine as to speak of a white blackness, or a great littlenesse: A particular Church to be Universal, implies such a Contradiction, Christ loves not miferability; he called not one alone; he loves not schisme neither between them whom he calls; & therefore he calls persons likely to agree, two brethren, (He saw two brethren, Peter and Andrew). ... The Principal grater mity and brotherhood that God respects, is spiritual; brethren in the profession of the same true Religion ... And each god loves, that a natural, a secular, a civil brotherly mity and a spirituall brotherly should be forgot together. ... God ans a better likelihood of avoying schisme and dissension, when those whom he called to a new spirituall brotherhood in one Religion, were natural brethren too, and tied in Circile bands, as well as spirituall.
The controversy among the Mystics from the Roman Church.

Now, beloved, when our Adversaries sawing design this truth, that our Church was entwined (though smothered) in these, that as that Balsamum naturale, which Paracelsus speaks of, that natural balm which is in every body, and would cure any wound, if that wound were kept clean, and recover any body, if that body were purged, is what naturale balm is in that body, how diseased never that body be, so was over Church in theirs, they vex us now with this question: Why, if the case stood so, of your Fathers, when they eat our broken grasse, and drunk our troubled waters, were sound and in health, and continued sheek, and Gods sheek, and Gods flock, his Church with us; why without they join us? They ought us their residence, because they had retained their Baptisme from us. This body, it is not an impertinent, a frivolous reason, that of Baptisme, where there is nothing but conveniency, and no necessity in the case. But, if I be content to stay with my friend in an adjust case, who be late it ill, if I go when the plague comes? or if I...
stay in town till 20 die of the plague, shall it be looked that I should stay where
there die too? The infection grew hotter and hotter in Rome, & their maps, came to
a must; those things which were done
before de facts, came to last to be articles
of Faith and De jure, must be believed
and practised upon salvation. They chide
us for going away, and they draw us away;
if we abstained from communicating
with their priests, being now grown
to that height they excommunicated us;
they gave us no room amongst them but
the fire, and they were so farbord to
burne Heretiques, that they called it 'Heresie,
not to stay to be burnt.
Yet we went not upon their strong, but upon
Gods calling, As the whole prophecy of the
deliverance of Israel, from Babylons, being
to the Christian Church, both to the
Premier Church at first, and to the
Reformed Church; so both that Voice, Spoken
to them, reach unto us. -- Exige ye out of
Babylons with a voice of singing, declare
shew to the ends of the earth, that the Lord
hath redeemed his servant Jacob.
... From this Babylon then were our fathers called by God; not only by that whispering inspiration of the holy Ghost, but I will here for my people, and I will gather them, for I have redeemed them, and they shall increase, not only by private instruction, but by general acclamations everywhere, principal writers, and preachers, and princes too, (as much as could stand with their safety) crying out against them before Luther, however they will needs close them that honour, to have been the first mover in this blessed restoration.

(2 X X V sermon).
But when men of a different religion from them,
for they will needs call a differing from their
errors, a differing religion, as though all
their religion were errors, for (excepting
errors) we differ in no point. When I say,
such men came to enquire into them, to
discern them, and to evidence or to attempt
such parts of their government a
reformation, then they shut themselves up
closer, they spread more carefull of their
manners, and did re-form themselves more
thoroughly, and are the better for
that reformation which offered to them, and brought
more effectually upon others.
As we say in
the school, that even the Devil is somewhat
the better for the death of Christ, so the
Roman Church is somewhat the better for the
Reformation. Our assiduity of preaching hath
brought them to another manner of
frequency in preaching, therefore the
Reformation they were accustomed to,
and our answers to their hoots have
brought them to a more reserved manner
of writing, then they used before. Let us
therefore by their example, make as good use
of our enemies, as our enemies have done.
of us. For, though we have no military
enmity, no hostility with any nation, thoug
we must all, and do, out of a true sense
of our duty to God, pray even for the
Continuance of peace amongst Christian
Princes, and to withhold the effusion of
Christian blood, yet to that intendment, and in
that capacity as they were our enemies in 98.
when they provoked by their Excommunication,
dangerous invasions, and in that capacity they
were our enemies in 1683 when they bent
their malice even against that place, where
the laws for the maintenance of our religion
were enacted, so they are our enemies still,
if we be still of the same religion. He
that to God meekly does,ead our is as
Sure that the Pope is, Anti-Christ, now, as
he was then; and we that are honestly led
by him, are as sure, that their doctrine
is the doctrine of Devils, now, as we were
then."

(Sendt - XV sermon)
<b>xli. 2 Cor. 5. 20. Preached at St. Paul's.</b>

The Anglican Church and its Roman Critics.

"When our adversaries do most bitterly, so in petrifying every one, that we have no church, no sacrament, no priest-hood, because none are sent, that is, none have a right calling, for externall calling, who are called by the Spirit of God, they can be no judges, and for externall calling, we admit them to judges, and are content to be darkness their own councils, and their own evidences, for our Mission and Vocation, or student and our calling to the Ministry. If they require a necessity of lawful Minister to the constitution of a church, we require it. We have much earnestsness as they; ... we profess with Paul: Herein, it is no Church that hath no priest. If they require, that the apostile power be received from them, which have the same power in themselves, we profess it. Too, ... no man can confer a power upon another, then he hath himself. If they require imposition of hands, in conferring orders, we join hands with them. If they will have it a sacrament; men may be content to let us be liberall of that name of sacrament, as liberall of that name of sacrament, as Calvin is; and he saith it, Instit. 1. 4. c. 14. & 20. ... I am not loud, it should be called a sacrament, so it be not made an ordinary, that is, a general sacrament, and how it hath
This has been taken at some of our means hands, to speak of more such sacraments, when indeed they have learned this manner of speech, and difference of sacraments, not only from the ancient Fathers, but from Calvin himself, who always spoke with a holy wariness, and discretion. Whatever their own authors, either in their schools, their own canons do require to be essentially and necessarily regulated in the Dogmatic of this function, we, for our part, and as much as concerns our Church of England, admit it too, we, for our parts, and as much as concerns our Church of England, admit it too, and profess to have it. And whatever their own authors, their own schools, their own canons, and whatever they can say for their churches, that from their first conversion, they have had an orderly derivation of power from one to another, we cannot justly and truly say of our Church, that ever since her first being of such a Church, this day, she hath preserved the same order, and ever hath had, and hath now, those Ambassadors sent, with the same commission, and by the same means, that they pretend to have in their Church. And hereby I am convinced, by the evidence of undeniable record, which have been therefore shewed to our Princes, not being able to deny that such a succession and ordination, we have had, from the hands of such as were made Bishops according to their canons, now they profess their common beaten way, that as in our Doctrine, they
Confesse we affirm no heretike, but that we deny some truths, so in our Ordinances, andDeclaring, and calling when they cannot deny, but that from such a person, which by their own Canons, and in our Orders, so our Orders (after their own manner) receive the Holy Ghost, and the power of binding and loosing yet, say we, we receive not the full power of Priest, for, we receive not only a power in corpus mysticum, upon the mystical body of Christ, that is, the persons that constitute the visible Church, but we should receive it in Corpus Verum, a power upon the very natural body, a power of incorporation by way of Transubstantiation. They may be pleased to pardon this, rather modesty, their defect, wise, who, work may work fruitfully, and effectually upon the Mystical body Christ can be content that his real, and true body work upon us. Not that we have no interest to work upon the real body of Christ, since he hath made us his members even of that to the faithful, in the Sacrament, but for such a power, as exceeds the Holy Ghost, who in the incarnation of Christ, when he overshadowed the blessed Virgin, did but make man of the woman, who was one part disposed by nature thereto, whereas these men make man and God too of bread, naturally wholly indisposed to any such change, for this power we confess it, not in our Commission, and their Commission, and ours was all one; and the Commission is manifest in the Gospel.
and since they can charge us with no less, no exceptions, we must charge them with
interlinings, and additions, to the first
Commission. But for that power, which is to work when
you, to whom we are sent, we are deflected in nothing
which they call necessary here unto.

This speaks of this Church, viz. the Church of
'
skeptic, the
Church hath afforded us all that might prove, even for the glory
of the adversaries mouth, and to confound them in their
own way: which speaks, only to excite us to a
thankful return to God, for his abundant grace in
affording us so much, and not to dispassage, or dare
in question any other of our neighbour churches, by
surmise, cannot derive, as we can, their power, and
their main, by the ways required, and practis'd in the
Roman Church, nor have leave from the dispensing
continuance of consecration of Bishops, and such
other concurrences, as those canons require, and
our Church hath enjoyed. They, no doubt, can just
plead for themselves, that Eccl. can't call positive laws
admit dispensation in cases of necessity; they
justly challenge a dispensation, but we need none;
they did what was lawful in a case of necessity,
but Almighty God preserved us from this necessity."

(14 x 16)
Negative Religion.

Our Adversaries of Rome charge us, that we have built a negative Religion; if that were true, it were a heavy charge, if we denied every and established nothing. But we deny all their new additions, so as that we affirm all the old foundations. The Negative man, that treats nothing in the world, may be called a Philosopher, but an Atheist, but a stupid and dead carcass. He affirms this man, that does acknowledge all blessings, spiritual and temporal, to come from God, that prepares himself holy and wise to be fit to receive them from God, that comes for them by humble prayer to God, and returns for them humble thanks to God, this man hath the first mark of this person upon him, his trust in God. — — — — — — — — If you carry a line from the circumference, to the circumference again, as a Diameter, it passes the center, it flows from the center, it tests to the center both ways. God is the center. The lines alone, and the lines behinds, still respect and regard the center. Whether doing any action hurt in the sight of men, or any action acceptable to God, whether I do things belonging to this life or the next, still I must pass all through the Center.
and direct all to the glory of God, and keep my heart right, without variation towards him.

(LXX - LXXII).
The Roman and the Anglican Churches.

When the Roman church charges us, not that all is not truth, which we teach, but that we do not teach all the truth, and we charge them not that they do not teach all the truth, but that all is not truth that they teach, is that they charge us with a deficiency, we themselves a superiority in religion, our case is the safer, because all that we affirm is by confession of all parts true but that which they have added, being proved, and the proof lies in their selves, and rest yet unproved. . . . . . But whether any be saved that believe more than we believe, and believe it as equally fundamental, and equally necessary to salvation, with that which we claim to be the express words of God's belief, is a problem not easily answered, nor safely affirmed. Truly I had rather put my salvation upon some of those ancient creeds, which want some of the Articles of our creed (as the Nicene creeds doth, and so doth 15th art, and 17th) than upon the Trench creed, that hath as many more Articles as our faith. The office of the Holy Ghost himself, the spirit of all comfort, is but to bring those things to remembrance, which Christ taught and no more! 

(LXXXI X).

(£)
The Anglican Church,

Therefore to God, with a joyful thankfulness that he hath placed you in a Church, which withholdeth nothing from you, that is necessary to salvation, whereas in another Church they lack a great part of the Word, and holde the Sacrament; and which obtrudes nothing to you, that is not necessary to salvation, whereas in another Church, the addition of things exceed the fundamental; the occasionall, the civil, the Collected, the Direct; And the Traditions of men, the Commandments of God. Maintain and hold up this holy alacrity, this Religious cheerfulness, for indolent indolence is a great degree and evidence of the want of cheerfulness and the departing from joy in this world, sa departing with one piece of our Evidence, for the joyes of the world to come.

$LXXY - LX + IX$
Sermon VI.

Breathed at S. Pauls, upon Christmas Day, 1628.

Lord, who hath believed our report?

The meaning of the True Church.

The True Church is such, where the Word is truly preached, and the Sacraments duly administered. But it is the Word, the Word inspired by the Holy Ghost; not of every man, not of all, not by all, not by tradition, not by any

additional supplements, and it is the Sacraments, Sacraments instituted by Christ himself, and not those super-numerary Sacraments, those posthum, post-nati Sacraments, that have been multiplied after: and then, that which the True Church proposes, is all that is truly necessary to salvation, and nothing but that; in that quality as necessary. So that Problematical points of which, either side may be true & in which, neither side is fundamentally necessary to salvation, those marginal & interlinear notes, that are not of the being the text, opinions raised out of singularity, in some one man, and then main tained out of partiality, and affectation to that man, these Problematical things should not be...
called the Doctrine of the Church, nor lay obligations upon men's consciences; they should not disturb the general peace, they should not extinguish particular charity towards one another (LXXXI - V1berman).
called the Doctrine of the Church, nor lay obligations upon men's consciences; they should not disturb the general peace; they should not extinguish particular charity towards one another.

(LXXX - Visserman)
The defence of "Anglican Churches the True Catholic Church.

To maintain the doctrinal and practical observance, by preaching, by disputations, by writing, to avoid, and to persevere our religion to be the same, that Christ Jesus and his Apostles professed at the beginning, the same that the general Councils established after, the same that the blessed fathers of those times, unanimously, and dogmatically delivered, the same that the glorious Martyrs, sanctified by their death, and carried over all the world in the rivers, in the seas of their blood, to avoid our religion by writing, and preaching the same Religion, and then to preserve and protect that religion, which God hath put into our hearts, by all such means as he hath put into our hands, in the due executing just laws, this is no scandal, no just cause of offence to Jew nor Gentile, Turk, nor Papist."

(L. X VIII. Sermon)
Ser. LXVI
Mark 16:16.
Preached to the Earl of Carlisle, and his Company at Sion.

The Anglican Church a True Church.

"The Church is a Hell, and that is Certain, and naturally, but the Church is such a Hell, as may be seen everywhere. trouble not thyself to know the forms and fashions of for rains particular Churches; neither a Church in the Lake, nor a Church upon Seven Hills; but since God hath planted thee in a Church, where all things necessary for Salvation are administered to thee, and where no erroneous doctrine (even in the Confession of Our Adversaries) is affirmed and held, that is the Hell, and that is the Catholic Church, and there is this Commission in this text, meanesy Salvation is ceretely executed; so then, such a Commission there is, and it is in the Article of the Creed, that is the \textit{ubi}". (LXXX - LXXVI sec.)
Sermon XLI. Gen. 18:25.

Preached at Lincoln June upon Trinity Sunday 1620.

The Apostolical Church.

Or Tertullian says well, That the whole Church of God is one household: He says every particular Church is Ecclesia Apostolica. Sua Sobrales Apostolicae. And

Apostolical Church, if it be an off-spring of the Apostolical Churches. He does not say Sua Sobrales Apostolicae, because that Church is the off-spring of the Apostolical Church. Although there were but one such, which must be the mother of all; for, says he, omnes primo est omnes Apostolicae. Every Church is a Supreme Church, and every Church is an Apostolical Church, alum omnes

Nam praeludium unitatem, as long as they agree in the unity of that doctrine which the Apostles taught, and adhere to the supreme head of the whole Church, Christ Jesus."

(LXX, x, 11.)
Follow not the Roman Catholics!

"Follow not them not them, that is, imitate them not, neither in their severity and cruelty, nor in their levity andfacility, neither not in their severity, when they use apply all the capital and bloody penalties of the imperial laws (made against Arrians, Manicheans, Pelagians, and Nestorians, here ticks in the fundamental points of religion, and with which Christ could not consist) to every man that deny any collateral and subdivided Tradition of theirs; that is a man conceive any doubt of the similitude of a person, of the validity of indulgence, of the latitude of a work of supererogation, he is as deep in the fogot here, and shall be as deep in hell hereafter, as if he denied the Trinity, or the Incarnation and Passions of Christ Jesus; it grows to be a damnation to say, to Helene: A man might have believed yesterday, and have been saved, when they were afford no salvation, but in that Church which is discernable by certain and insepulchral marks, which our Country-man Saunders makes to be six, and Rich. Medicine extends to eleven, and Betterman declares to be fifteen, and Bodley stretches to a hundred, when
they make every thing heresie, and rather their lack a text for pulling hereticks to death, yet accept that false reading haereticum hominem devita, which being spoken of avoiding, they use needs interpret of killing (for Erasmus cites a witness, who heard an antient and grave Divine cite that place so, and to that purpose) follow them not, do not imitate them; be content to judge more charitably of them. For those amongst them who are under an invincible ignorance (because their superiors keep the Scriptures from them) God may be pleased to save by that revelation of his Son Christ Jesus, which he hath afforded them in that teather:

However, they who have had light offered to them, and wilfully resist it, must necessarily perish. Follow them not, imitate them not in that severity, necessity to damn all who think not in all things as they do: Nor follow them not in that facility, to make their Divinity, and the Tenents of their Teather, to wait upon temporal affairs, and emergent occasions.

(XXVI. - XXXIII.)
The foreign Churches.

First, when we are bid to go forth, it is not to go so far, as out of that church, in which God hath given us our Station; for, Moses says, that the word of God is not beyond sea: so the Church of God, is not to be beyond sea, as that we must needs seek it. Nor either in painted church, on one side, or in a naked church, on another; a Church in a Doctors, or House with Ceremonies, or Church in a Consumption, nor want of such Ceremonies, as the primitive Church found the full, and beneficently for the advancement of the glory of God, and the devotion of the congregation. That which Christ saith to the Church herself, the Church saith to every soul in the Church: ye may way forth, by the footsteps of the flock; associate thyself to the true Shepherd, and true Sheff of Christ Jesus, and stay not towards idolatrous Chapels, nor towards schismatical conventicles, but go by the footsteps of the flock; there must be footsteps, some must have some foot way before, take heed of opinions vented by a few new men, which have not had the establishment manner of a Church.”

(50) XXXIII Sermon
Sermon LXIX. Preached in the Convocation of 1629.


The ancient fathers and the Anglican Church.

...good example are good assistance; but no example of man is sufficient to constitute a certain and constant rule: All the acts of the holiest man are not holy.

Hence appears the vanity and inconstancy of that ceremony, with which so many adherents of the Roman persuasion labour to oppress us, that those points in which we depart from them, can not be well established, because they in our depart from the fathers. Although there were no condemnation to them, that predominated a perpetual adhering to the fathers, no salvation to them, who suspected any father of any mistake. And they have taught that one thing enough, to discredit, and blast and annihilate that great and useful labour, which the Centurions, the Magdeburgians, took in compiling the Ecclesiastical story, that in every age as they pass, those Authors have laid out a particular history, a particular Chapter de nosis fabris, to note the mistakes of the fathers in every age; this they think a criminal and honourable thing, enough to discredit the whole work: Though there were ever in any age, any father, that mistaken nothing, or that it were...
blasphemy against the Holy Ghost, to not such a matter, yet it is rather our adversaries, observation than ours. That all the Ancient fathers were Chilists, Millenniums, and maintained that ever of a thousand years temporele happiness upon this earth, between the Resurrection, and our actual and eternal possession of Heaven; It is their observation rather than ours. That all the Ancient Fathers denied a fruition of the sight of God, till the day of judgments: It is their rather than ours. That all the Greek Fathers, through of the Latin, assigned God's foreknowledge of mankind, the cause of his predestination. It is their note that for the first six hundred years, the general opinion, and general practice of the Church was, To give the Sacrament of the Lord's supper to infants newly baptized, as a thing necessary to their salvation. They have noted, that the opinion of the Ancient Fathers was contrary to the present opinion in the Church of Rome, concerning the conception of the Blessed Virgin without original sin. These notes and imputations arise from their authors, and not from ours, and they have authors, rather than we claim.” (LXXX—XLIX).
Peace in the Church.

"Our chiefest joy is, for the most part, our own opinions, especially when they concern us to be learned and good men too. But then, Jerusalem, is our love of the peace of the Church; and in such things as do not violate foundations, let us prefer Jerusalem before our chiefest joy, love of peace before our own opinions, though concurrent with others. For, it is clear, that, hath misled many men, that the common opinion in the Church is necessarily the opinion of the Church. It is not so, not in the Roman Church: There else commands, that the Heretics and Heresy was commonly without official sues: But even the said to be the opinion of that Church, nor may it be safely concluded, in any Church: Most Writers in the Church we have declared themselves this way, therefore the Church hath declared her self, for the declarations of the Church are done publicly, & orderly, and silence. And when a Church hath declared herself so, in all things necessary and sufficient, let us possess our souls in peace, and not say, that the Church hath or prove that the Church would proceed to further declarations in lesser necessary particulars. When we are sure we have believed & practiced, all that the Church hath recommended to us, in these general, then and not till then, let us call for more declarations; but
in the meantime prefer Jerusalem before our chiefest joy, hope of peace by a general
for earnestness more sides, rather than vitally
wrangling, and unchangeable eleven.

so their, this is, Concipio Concipio's, that: CONTENTION
of the body, which you are to becare in.

Doctrine all things, first non solvere Jesum.
not to dissolve, not to break Jesus in pieces, no
to depart, nay any respect, with any fundamentally
article of faith, for that is a skin that covers the
whole body, an obligation that lies upon the whole

Church; and then for that particular Church
whether you have your feast, station, feast, to
conform your self to all that, in which she had
evidently declared her self, and then not to impul
ter, not to call such articles hers, as she
never avowed. "ANDERSON NEXT Consideration is."

(4 - xxix (x))

Jenn
The Kingdom of God in the Gospel & Church.

The Kingdom of God is the Gospel of God; that gospel which the Apostle calls the glorious Gospel of God. A Kingdom can exist not of slaves; slaves that have no will of their own. The children of the Kingdom have so a will of their own, as that no man is damned, but for that, which he would not avoid, nor saved against his will; so wee preach a Kingdom. A Kingdom acknowledges all their happiness from the King; so doe we all the good used of all our faculties, will and all from the grace of the King of heaven; so we preach a Kingdom. A Kingdom is able to subsist of itself, without calling in Forraeners; The Gospel is so too, without calling in Traditions; and so we preach a Kingdom. A Kingdom requires, besides funda mental subsistence, grounded especially in Offence, and Defensive power, a support also of honour, and dignity and outward splendor; The Church of God requires also, besides Uniformity in fundamental Doctrines, an Equity, animosity, and a mildness, and a Charity, in handling problematicall points, and also requires, and order, and Comeliness in the outward face, and habit thereof; And so we preach a Kingdom...
Psalm 45:13.

...And we banish all spiritual glory or
rubbish, understoing the Church, either
of Discipline, or of Possession, either of
Order, or of Ornaments, Be the King's daughter
all glorious within; yet, all her glory is not
within. For, her clothing is wrought in gold,
says the Lord. Still may the glory in her
internal glory, in the sincerity, and in the
sincerity, doctrine all truths, and glory too
in her outward comeliness and beauty.

So pray we, and so preach we the kingdom
of God." (LXX X X X X L V I I)

The dignity of the Pulpit.

"So, when you come to hear us, who are come from
God, hear us with such an affection, as if we
were to hear ourselves, we going to God, as if
we heard us upon our death-beds. The Pulpit
more than our death-beds; for we are bound to the
same truth, and sincerely here, as if we were upon
our death-beds, and that God's ordinance is more expressly
executed here, than there. He that mingleth falsehood
with his last dying words, deceives the world immensely,
because he speaks in the person of an honest man, but
the truth mingles false untruths in his preaching,
close to much more, because he speaks in the person
of God himself." (LXX X X X X L V I I I).
The essential unity of all Religions

Believe there are some things, in which all Religions agree: the worship of God, the holiness of life; and therefore, if when I study this holiness of life and facts, and pray, and submit myself to discretion, and meditate all modifying for the salubrity of my body, any man will say, this is Papistical, Papists like this, it is a blessed Protestant, and no man is the worse a Protestant for making it; New and Brethren, I am a Papist, that is, I eat, fast, and pray as much as any Papist, and enable myself for the service of my God, as seriously, as sedulously, as laboriously as any Papist. So if when I start, and am affected at a blasphemous oath, as at a wound upon my savour, if when I avoid the conversation of those men that profane the Lord's day, any other will say to me, This is Puritanical.

Puritans did this. It is a blessed Protestant, and no man is the worse a Protestant, nor the worse a Protestant for making it, New and Brethren, I am a Puritan, that is, I will endeavour to appear as my father in heaven is pure, as far as any Puritan. " (LXXV - LIX) .
Controversies about indifferent things in religion.

But when leaving fundamental things, and necessary truths, we wrangle uncharitably about collateral impertinencies, when we will refuse to do such things as

endure to the exalting devotion, or to the order and peace of the church, not for any harme in the things, but only therefore because the Papists doe them, when, because they kneel in the worshipping of the bread in the Sacrament, we will not kneel in

Thanksgiving to God for the Sacrament;

when hecause they pray to Saints, we will reproach the Saints, or not name the Saints;

when because they abuse the Crosse, we will abhor the Crosse: This is that Saint Paul

protesteth against, and in that Protestation he that chides us, that as he would not fast

occasying offence to the true church of God, so neither would he doe it to a false or inferius

church. He would not scandalize the true Church of God, by any modifications, any

viciations towards the false; nor hee would not scandalize the false and inferius

church, by refusing to communicate with them, in the practise of such things, as

might exalt our devotion, and did not
endanger nor shake any foundation of religion: which was the wisdom of our church, in the beginning of the Reformation, when the injuriousness of our Princes forced us to call one another by the odious name of Papist, or Papish, or all the like; or
Schismatic or Sacramentary such Conviction (as the word of the Injunction) and reproachful names; but clearing always entirely, and inseparably to the fundamental truths of our own religion, as far as it is possible we should live peaceably with all men."

(L - XVIII Sermon).
Debtsions among Christians.

And truly it is a lamentable thing in matter of doctrine, come so farre, as to separate us from one another, in giving ill names to one another. Slael is directed upon God, and charity upon our brethren; but God we will not be seen, but by that spectacle; nor accept anything for an act of zeal to himself, that violates charity towards our brethren.

Neither should we call any man Lutheran or Calvinist, or any other name, ignominiously, but for such things, as had been condemned in Luther or Calvin, and condemned by such as are competent judges between them and us; namely, the Universtall, or our own Church. This will then, between the Jewes judgible (as it was the ceremony itself, and not the abuse of it) God built, and Christ thaire done. There are outward things, ceremonyall things, in the worshipping God, that are temporary, and they did serve God that brought them in, and they did serve God also. That and driven them out of the Church, because their undeniable abuse had had clapt them with an impossibility being restored to that goodness, which they were at first ordained for; of which, the brazen serpent is evidence enough. God set up a wall, which God himself meant.
should be demolished again. Such another wall (as well as the Devil can imitate Gods workmanship),
the Devil hath built now in the Christian Church
and risen, and fomented in matters of Religion.

But yet, says the House, my well beloved stands
behind the Wall, shewing himself through the
grates: he may be seen on both sides. For all
this separation, Christ Jesus is amongst us all,
and in his time, will break downe. This wall too,
these differences amongst Christians, made
us all glad of that name, the name of Christians,
without affecting ourselves, or inflicting upon
selves, other names of envy and sub-different.

(1 - x x 1)
The Peace of the Church.

"The first thing, that the householder in the parable, is noted to have done for his vineyard, was, Sepe circumdedit, he hedged it in, that God hath done for us, viz. making us his Church; he hath in our case, he hath hedged us in. But he that breaketh the hedge, a serpent shall bite him; he that breaketh this hedge, the peace of the Church, if his schisme, the old serpent hath bitten and poisoned him, and shall bite worse hereafter: and if God, having thus severed us, and hedged us in, have expected grapes, and we bring none, though we break no hedge here amongst ourselves, that is, no papist breaketh in amongst us, no separatist breaketh out from us, we enjoy security enough, yet even for our own reasons, God will take away the hedge, and it shall be eaten up, he will break the wall, and it shall be trodden down." (Stat. IV sermon).
Schism in the Church.

The Holy Ghost is a Dove, and the Dove couples, pairs, is not alone; Take heed of singular or schismatical opinions & what is more singular, more schismatical, than when all Religion is confined in one man's breast? The Dove is a social, social creature, and not singular; and the Holy Ghost is that: And as a flock of sheep, animalgregule, they flock together. Embrace those truths, which the whole flock of Christ Jesus, the whole Christian Church, hath from the beginning acknowledged to be truths, and truths necessary to salvation; for, for other traditions, and conditions, and occasional, and colloquial, and
Sir,
a continual assistance of the Spirit of God, and of her own industry, to know those things that belong to her peace. And therefore let no church, no man, think that he hath done enough, or knows enough. 

(1 xxx. - XVIII.)
This evil man writes upon us: The many sin, in those instruments, that still cast their snare in our way, in our church, there is a minority, an invisibility, and a fallibility in your church; you begin last yesterday in Luther, and you are fallen out already in Calvin. So as works this evil man among us, in those schismatizes, who cast their snare in our way, your way (though it be in part misled) hath yet in premises, by the sign of the Beast, and it is a circular and greedy way, that will bring us back again to Rome. And therefore, beloved, though you be in the way, see yet walk circumspicely, for the snare that both these have cast in the way, the reproaches, and defamations that both these have cast upon our church. But when thou hast searched both these snare, of Papists and schismatizes, pray still to be delivered from that evil man, that is within thee: "(LXXX — LXI).
Need of moderation

So thinkest or pretendest to hate an enemy, and hatest thine own brother, and knowest it not; then knowest not, understand not, that he, by good usage and instruction, might have beene made thy brother, a fellow member in the visible church, outwardly in conformity, and in the invisible too, by inwardly. If thou he a vessel of gold or silver, and that other of clay, thou of a cleere, rectifick, he of a clarte and pervertit understanding, yet ever vessel of clay are only in the power of that Potter hand that made them, or bought them, to break, and nobody else; still as long as this possible, proceed we with the moderating of that blessed father.

... Take not away the subject of that error, the perversion of the man) so, as that thou take away the subject of repentance, the man himselfe; If thou regrear fruit, leave a tree; if thou wouldst have him repent, late not away his life, saith he.

(LX.XX.--- 1936 sermon).
To which purpose it concerns us to cleave to that natural, but correct easiness of uncharitable mis-construing that which other men do, especially those whom God hath placed in his own place, for government over us; that we doe not come to think that there is nothing done, if all bee not done: that no abuses are corrected, if all bee not removed. That there is an end of all protestants, if any Papistes be left in the world. The Sergy man shall send forth his Angel, and they shall gather out of his kingdom all things that might offend: Calvin says learnedly and wisely. They that make too much haste to mind all done, they prevent Christ's judgment, and rashly, and sacrilegiously they usurp the Angel's office. Christ hath reserved the cleansing and removing of all scandals, all offences to the last day; the Angel of the Church, the Minister, the Angel of the State, the Papist State, cannot doe it: nor the Angel of heaven themselves, till the day of judgement." (L -- XVIII sermon).
Submit to the Enemies of the Church Submit to the Enemies of the Church Submission.

But then (which is our last step and Conclusion) even this, that these enemies shall be forced to such a submission, to any submission, though disguised and counterfeit, is, therefore, a consolation: there is no comfort even in this, that those enemies shall be forced to lie, that they shall not dare to avow their malice, not to blaspheme God in open professions.

And therefore, according to particular conscience, God doth not like, that Stimulum Carnis, and that Angeline Satanæ, though God doth not exterminate all lust and enemysencies in them, yet if those lusts prevail not over their, if they command not, if they divert them not from the sense, and service of God, then hast good reason to blame God for this, to rest in this, and to call his peace of Conscience: so hast thou reason too to call it peace in the Church, and peace in the State, where Gods enemies, though they be not rooted out, though they be not disposed to hearty Allegiance, and just obedience, yet they must be subject, they must submit themselves, whether they will or no, and though they will work no good, yet they shall be able to doe no harme. For, the Holy Ghost declares this to be an exercise of power, of Gods power, of the greatness of Gods power, that his enemies submit themselves, though with a forced conscience.
Sermons
Preached at
Court, and
Else-where.
Upon
Several All Occasions.
Sermon LXIX. Psal. 66:3.
Preached at S. Paul's.

The obedience to the King is rooted in the power of God. The root of all is order, and the orderer of all is the King; and what the good kings of Judah, and all the religious kings of the Primitive Christian Church did, every king may, nay, should do. For, both the tables are committed to him; (as well the first that concerns our religious duties to God, as the other that concerns our civil duties to men). So is the Athke, where those Tables are kept, and so is the Temple, where that Athke is kept; all committed to him; and he oversees the manner of the religious service of God. And therefore it is, that in the schools we call Sedition and Rebellion Sacrilege; for, though the Tabernacle become that directed but upon a man, yet in that man, whose Athke (and consequently his person) is Sacred, God is opposed, and reviled."

(LXXIX.—LXIX. Ser.)
The Pope and Christ

The Holy Ghost did not pretend to be Christ, or
Christ. And I there is a man, the many
sun at Rome, that pretends to be Christ to
all men, and will be content
with that, and sit there, and not be a
'hyper-Christos, Above Christ more than
Christ. I would he would no more trouble
the peace of Christendome, no more occasion
the animating of Christian princes, no
more break bridle the Christian liberty,
unforbidirigirt Reales and Marriage, no more
Macken and dominate Christian hands
by his persuasions, and sedulufence, their
Christ did. But if he will needs be more if
he will needs have one addition to the
name of Christ, let him take heed of
that addition, which some are apt
enough to give him, however he deserve
it, that he is Anti Christ.

(LXXX - XXVIII).
The conversions from the Roman to the Mystick Church.

"Truly I have been sorry to see some persons converted from the Roman Church, because I have known, that only superficial respects have moved them, and they have lived after rather in nullity or indifference to either religion, than in a true, and established zeal.

Of which kind, I cannot forbear to refer to you. So much of the story of a French gentleman, who, though he were of good parts, and learned yet were not worthy to be mentioned in this place, but that he des'd so high, as to write against the learnedest King, that any age could produce'd, our incomparable King James. This man who was turn'd from the Reformed to the Roman Church, religion being asked, held up the Jesi; Sire, which is the best religion, you must needs know, that have been of both answered, certainly, the religion I left, the Reformed religion, must needs be the best religion, for when I changed, I had this religion, the Roman religion, for it, and three hundred crowns a year to boot; which was a pension given him, after his conversion." (1665, p. 77)
The church of Rome as Enemy.

But our enemy must be in hunger and thirst, that is, reduced to that state as she may not become our enemy again, by that which we give, before we are bound, by this text, to give anything. No doubt but the Church of Rome hunger still for the money of this land upon which they fed so luxuriously heretofore; and no doubt but those men, whom they have at any time animate, will thirst for the blood of this land, which they have fought before; but this is not the hunger and the thirst of the enemy, which we must feed: the commandment goeth so far as to feed that enemy, that may thereby make a more powerful enemy. But yet, thou for truly, it doth for, denying office of civility, of peace, of commiser, of charity, even only therefore, he cause thee think, herefore he enemy.

Sermon X.  Sermons 1xxx.  Text Rom 12. 20.  
(Peached upon Christmas day.)
The two Pharisees. (The Calvinists and the Arminians.)

There is a Pharisee, that by following private expostulations, separates himself from our church, principally for matters of government and discipline, and imagines a church that shall be defective in nothing, and does not only think himself to be of that church, but sometimes to be that church for none but himself is of that persuasion. And there is another Pharisee that dreams of such an union, such an identification with God in this life, as that he understands all things, not by benefit of the senses, and impressions in the fancy and imagination, or by discourse and reasoning as we mortals do, but by immediate, and continual infusions, and inspirations from God himself; that he loves God, not by participation of his successive grace more and more, as he receives more and more grace, but by a communication of God himself to him, entirely and irreversibly that he shall be without any need, and above all use of scriptures, and that the scriptures shall be no more to him than a catechism to our greatest doctors; that all that God commands he will do.
in this world, is but an easy walk
down a hill. — — — — — — — —

In a word, some of our home-Pharisees
will say, that there are some, wholly benefited
by a certain Elective, say, Pharisee, that
the Adulteries and Blasphemies of the Elect
are not sins; But the Rome-Pharisee will
say, that some of them are not only within
Sin in themselves, but that they can save
others from Sin, in the punishment of Sin, by
their work of Supererogation; and that they are
so united, so identified with God already,
as that they are in possession of the beatific
Vision of God, and see him essentially, and
as he is, in this life; (for, that Ignatius the
father of the Jesuits did so; some of his Scribes
say, it is, at least probable, if not certain)
And that they have done all that they had to do for
their own Salvation; long ago, and stay in the
world now, only to gather tree seed for others, and
to work out their Salvation. So that these men are
in better state in this life, than the Saints are in
heaven; There, the Saints may pray for others,
but they cannot merit for others; These men
here can merit for other men, and work out
the Salvation of others. Way, they may be said
in some respects to exceed Christ himself; for Christ did save no man here, but by dying for him: these men save other men, with living well for them, and working out their salvation."

(Lxxx—xlix)
Sermons
Preached from the
President's Hall of the
Presbyterian College
Salem.
Belief in the Doctrines of the Church.

"When the Lord is working in his Temple, in his ordinances, and institutions, let not the wisdom of all the world dispute why God instituted those Ordinances, the foolishness of preaching, or the Simplicity of Sacraments in his Church. Let not the Wisdom of private men dispute, why those men whom God hath accepted as the representatives of the Church, that of whom Christ says bic Ecclesiae, Tell the Church, have ordained these, or these Ceremonies for decency, and Uniformity, and advancing of God's glory, and more devotion in the Church; let all the Earth be Silent, in Sacraments. The whole Church may change no Sacraments, nor Articles of faith, and let particular men be Silent in Sacramentalibus; in those things which the Church hath ordained, for the better Conveying, and imprinting, and advancing of those fundamental mysteries; for this silence of reverence which is an acquiescence in those things which God hath ordained, immediately, as Sacraments, or Ministerially, as other Relicall things in the Church. David would not have complained of, nor reproved."

(LXXX - LVII).

The discipline and unity in the Church.

"Come to the house of God, his Church; Join with the Congregation of the Saints; Love the body, and love the garments too, that is, the order, the discipline, the decency, the unity of the Church; Love even the hem of the garment, that that almost touches the ground; that is, such ceremonies, as had a good use in their first institution, for raising devotion and are freed and purged from that superstition which, as a dust, was ground upon them, though they may seem to touch the earth, that is, to have been induced by earthly men, and not immediate institutes from God; yet love the hem of that garment, those outward assistances of devotion in the Church.

The Church at thy Baptism doth not begin, sureties at thy hands; for this: Thy sureties undertake to the Church in thy behalf, that then shall forsake the flesh, the world, and the devil, that then shall believe all the Articles of Christian Religion, that then shall keep all the Commandments of God; But for this knowledge and dedication of soul, they are not put to undertake them then, neither doth the
Church catechize thee, in that after, for the
summe of all those duties which concern the
detestation of evil, consists in that unwritten law
of thy conscience which thou knowest naturally.

(See xy - L: sermon).
And laying hold, not upon s. Heerune but upon Christ himselfe, who is the Godly love, and peace, and unity, yet falls under a heavy, and insupportable yoke, to violate the peace of the Church, for thynge which concerns it not fundamentally. Problematical things are our Silver, but fundamentally, our Gold; Problematical our SWEET, but fundamentally, our Blood. If our Adversaries would be bought in, with our Silver, with our Sweet, we should not be difficult in meeting them half way, in things in their nature, indifferent. But if we must pay our Gold, our Blood, our fundamentally points of Religion, for their friendship.

A Fortune, a Liberty, a Wife, a Child, a Pelter, a Friend, a Master, a Neighbour, a Benefactor, a Kingdom, a Church, a World, is not worth a damne of this Gold, a drop of this Blood. Neither will that man, who is truly rooted in this foundation, redeem it, an Envoysright, an Emprisonment, a Dis-inheritance, a Confinement, an Excommunication, a Deposing, with a dramme of this Gold, with a drop of this Blood. The fundamentally Articles of our Religion...
Blessed be that God, who, as he is in all our foundations, and heir his time bring our adversaries to such a moderation as becomes them, who doe truly desire, that the Church may be truly Catholique, one flock, in one fold, under one shepherd; not all of one colour, or one practice in all outward and disciplinary points.

(2)
Sermon XVII
Preached at Whitehall Palace
March 4, 1629

Matt. 19:17. "The voice of the Church"

The Scriptures are God's Voice: The Church is his Echo; a redoubling, a reflecting of some particular syllables, and accents of the same voice. And as we harken with some earnestness and some admiration at an Echo, when perchance we do not understand the voice that occasioned that Echo, so do the obedient children of God apply themselves to the Echo of his Church, when perchance otherwise, they would else understand the Voice of God in his Scriptures, if that voice were not so redoubled unto them.

(L.xxx. Sermons - XVII. Sermon).
The change in Religion

or let none divorce himself from that religion, and that worship of God, which God put into his arms, and which he embraced in his Baptism. Except there be error in fundamental points, such as note that Church, no Church, let no man depart from that Church, and that religion, in which he delivered himself to the service of God at first. Woe be unto us, if we deliver not over our religion to our posterity, in the same sincerity, and the same totality in which our fathers have delivered it to us; for that, that continueth, is that, that makes it an inheritance!"

(Sanct - XV Sermon)
The Anglican Church and the Fathers

Their case

"Then, because most men of those men who laboured in that Reformation, came out of the Roman Church, and there had never read the body of the Fathers at large; but only such rags and fragments of those Fathers, as were patched together in their secretaries, and secretly, and other such common places, for this purpose, and to serve their turns, therefore they were loath at first to come to that image, to try controversies by the Fathers. But as soon as our men that embraced the Reformation, had had time to read all the Fathers, they were ready enough to joyn with the adversary in that issue: and, still we protest that we accept that evidence, the testimony of the Fathers, and refuse nothing, which the Fathers unanimously delivered, for matter of faith; and howsoever at the beginning some men were a little embassaged, and starting at the name of the Fathers; yet since the Fathers have been well studied, for more than three score years, we have beheld ourselves with more reverence towards the Fathers, and more confidence in the Fathers.
then they of the Roman Persuasion have done, and been less apt to suspect or quarrel their
Books or to reproving their Doctrines then their
Adversaries have been" (LXXIV - LV)
Familiarity with God in his Church

"God's house is the house of prayer; it is his Court of Requests: There he receives petitions, there he gives Order upon them, and you come to God in his house, as though you came to keep him company, to sit down, and talk with him half an hour; or you come as Ambassadors, covered in his presence, as though you came from as great a Prince as he: you meet with him, and there make your bargains, for buying, for devouing, offering, and then you come up to them to prayers, and to make God your Broker.

That so we imagine not a God of wax, whom we can melt, and mould, when, and how we will; but that we make not the Church a Market, that an over-homeliness and familiarity with God in the acts of Religion, bring us not to an Inreverence, nor indifference of places: But that, as the tabernacle Church is the porch of the Triumphant, so our reverence here, may have some proportion to that reverence which is exhibited there, where the Elders cast their Crowns before the Throne, and continue in that holy and reverent acclamation, "Thou art worthy, O Lord, to receive glory, and Honour, and Power; for as we may deduce from this Text) By these he Things, O God of our Salvation, clothe them answer us in Righteousness." (LXX: LXXVIII, 8am).
Preached at Duchess House.

The Articles and Creeds of the Anglican Church.

Among those Articles, in which our Church hath explained, and declared her faith, this is the eight Article, that the Three Creeds (that of the Council of Nice, that of Athanasius, and that which is commonly known, by the name of the Apostles Creed) ought thoroughly to be received, and embraced. The meaning give the Church is not, that any one of those three Creeds agree in some articles, and yet others of those three Creeds agree, (for, the Nicene Creed mentions no Article after that of the Holy Ghost, not the Catholic Church, not the Communion of Saints, not the Resurrection of the flesh; Athanasius his Creed does mention the Resurrection, but the Catholic Church, nor the Communion of Saints) but that all should be believed, which is in any of them, all which is summed up in the Apostles Creed. Now, the reason expressed in that Article by our Church, why all this is to be believed, is; because all this may be proved by most certaine Warrant of holy Scriptures.
Christ

satisfaction in the

God's mercy was not confined, no determined plan
the Jews, their sheep, how I, which are not of this
fold, says Christ, therefore I must bring in. I
must; it is expressed, not only as an act of his
good will, but by that solemn decree, to which, he
had, at the making thereof, submitted himself;
I must bring them; where are they? Many shall come
from the east, and from the west, and shall sit
downe with Abraham, Isaac, and Jacob, in the
kingdome of heaven: from the Eastern church,
and from the Western church too, from the Great
church, and from the dating too, and (by God's
grace) from them that pray on not in dating too,
from every church, (so it the brach's fundamentally
a church) Many shall come: How many? a
multitude that no man can number: for the
new Jerusalem, in the Revelation (which is heaven)
hath twelve gates, three to every corner of the
world: so that no place can be a stranger, or
take a curse to it: say, it hath (so the Text)
the twelve foundations, other foundations can no man
lay, then that which is layered, twelve gates: but
that first foundation - stone being kept, though it be
not new, nor layered a like in every place. Christ
should not preached, nor represented in the
same manner, for out war ceremonies, or for
problematical opinions, yet the foundation
may remain one, though it be, in such a sort
varied, and men may come in at any of the
twelve gates, and rest upon any of the
twelve foundations, for they are all gates,
and foundations of one and the same Jerusalem.
and they that enter, are a multitude thick
no man can number."

`(L - XXX/11/62ma,)"`
Sins and the Church.

Our sins have grieved our Mother; that is, made the Church ashamed, and blush that she hath washed us, and clothed us, in the whiteness and innocence of Christ Jesus in our baptisms, and given us his blood to drink in the other Sacrament. Our sins have made our mother the Church ashamed in her selfe, (we have scandalized and offended the Congregation, and our persons have defamed and dishonoured our mother abroad.) We have in others, that that cannot be a good Church, in which we live so dishonestly, so falsely to our first faith, and contract, and stipulation with God in baptism.

We have grieved our brethren, the Angels, our Mother, the Church, and we have killed our father! God is the father of us all; and we have killed him; for God hath purchased a Church with his blood, says Saint Paul. And, oh, how much more is God grieved now, and we will make no benefit of that blood which is shed for us, than he did for the very shedding that blood. We take it, not so ill, and so low a comparison in so high a mystery, for, since our blessed Saviour was pleased to assume the metaphor, and to call his
Passion a cup, and his death a drinking; we may be admitted to that comparing drinking too. We take it no so ill, that a man godown into our cellar, and draw, and
dranke his full as that he goes in, and pence the vessels, and let them come out, as a wasteful wan luneness. There was
then an absolute necessity upon us, an irremediable necessity upon ourselves, that this blood must be shed; lest to let hen dye in wan luneness to
let out all that precious bigness, and let no drop of it, to draw out all that immaculate and unvaluable blood, and make no
salutaneous, no antidote, no plaster, no
fomentation in the application of that blood,
to labour still under a burning ferenest and ambition, and preemption, and pride
no Cooling juleps there, in the application
of that blood, to labour under a cold dens
of indolence and under heartless desperation,
and need no warming Cordials there, to be
still as farre under judgments and executing
for sinne, as if there had been no Tres'ros sent,
no reasonable grain, no satisfaction made, nor
to apply this blood thus shed for us, by those means
which God in his Church presents to us, purest Ethical to
his notfull Interjection, to cast out 4000 years. (Ch. Xv)
The Remission of Sins and the Church.

There is also a Remission; a Remission of Sins. It is a Apostolic Faith, therefore believe it. Believe it originally and meritoriously in Christ; and believe instrumentally and ministerially in the power, constituted by Christ, in the church. But believe it not too hastily, in the execution and in the application thereof to mine own case.

A transitory Sin, a Sin that spent a few moments in the doing thereof, was by the penitent all Canons (which were the rule of the Primitive Church) punished with many years penance. And close their minds to have Remission of the seventy years' Sin for one sight, one groan, then, when that sight and that groan may be more in contemplation of the torment due to that sin, then for the Sin itself; Nay more, that thou causeth shme that sin no longer, then for that Sin? It is then sought thy Remission at the church, that is, in Church ordinance, established in the church. ....... In which ordinance, there is an obduracy of Remission upon true repentance, and in a twofarthing neglect of which ordainances, all Repentance
is illusion, and all remission but visionary
for --- God refers causes to the Church,
the prepared, and mature there, before
the great hearing, and so hath given
the Church a power to judge, before the
day judgment. And therefore --- let
no man say, I repent in secret: God sees
that I repent: It was scarce in secret, the
then didst sin, and will they repent but in
secret? At least let us know thy repentance
by the amendment of thy life, and we shall
not much perse the knowing of it any
other way.

(LXXX—XXVIII).
Excommunication.

"Men being thereby three times subject naturally to manifold calamities, and spiritual calamities being incomparably heavier than temporal, and the greatest danger of falling into such spiritual calamities being in our absence from God's Church, where only the only outward means of happiness are ministered unto us, certainly there is much tenderer care and deliberation the Lord, before the Church doth shut against any man. If I would not direct a prayer to God, to excommunicate any man from the Triumphant Church, (which were to damn me him) I would not syde the key, I would not make the way too slippery for excommunication in the

(P. T. O.)
Turbulent Church; For, that is to endanger him. I know how distant from God, Contempt, and Disobedience to order and Authority is; And I know, (and all men, that choose not ignorance, may know) that our excommunications (though calumniators impute them to small things, because, many times, the first complaint is of some small matter) never issue but upon Contumacies, Contempt, disobedience to the Church. But they are real Contumacies, not intemperate apparent Contumacies, not presumptuose, that excommunicate a man in Heaven; And such much circumspection is required, and I dare far from doubting it, exercised in those cases upon earth; for, though every Excommunicate upon earth be not sealed in Heaven, though it damn not the man, yet it dammes up that mans way, by shutting him out of that church, through which he must go to the other, which being so great a danger, let every man take heed of excommunicating himself. The imperturable Resuscant does so; The negligent Libertini does so; The fantastique Separatists does so; The halfe-Preist man, he, whose body is here, and suicide away.
does so; and he, whose body is but half here, his
limbs are here upon a Christian, and his
eyes, his ears are not here, does do: All these
are self-excommunicators, and keep
themselves from hence. One, he enjoyed
blessing, the want whereof David deplores,
that is here intirely, and is glad he is here,
and glad to judge this kind of service he
that he does, and wishes no other."

(LXXI — LXVI. Sermon.)
The spotless spouse, the Church, only in heaven.

It is his end then that he might make it to be himself a glorious Church, not having spot, or wrinkle, but that end, must be in the end of all; here it cannot be: since the as yet the whole Church, says, forgive us our trespasses, the Church as yet is not without spots or wrinkles. The wrinkles are the testimonies of our age; that is, our Sins derived from Adam, and the spots are the Sins, which we contract ourselves, and of these spots and wrinkles, we can not be delivered in this world. And therefore the Apostle says, here that Christ hath bestowed all his cost on his purchase; that he might settle such a glorious, and pure Church to himself; first, let sisteret, that he might settle it; which can only be done in heaven; for here in Earth, the Church will always have earthquakes, storms, and schisms; must necessarily, the Church is in a
warfare, the Church is in a pilgrimage, and therefore here is no settling. And
then he doth it; to settle it to himself; for, in the tyranny of Rome, the Church
was in some sort settled, things were carried quietly enough; for no Man
durst complain; but the Church was
settled upon the Vicar, and none
upon the Passon: the glory of the
Bishop of Rome, had eclipsed, and
extinguished the glory of Christ Jesus.
In other places we have seen the Church
settled, so as that no man hath done
or spoken anything against the government
thereof; we see where Princes have changed
the Religion, the Church may be settled
upon the Prince or settled upon the Prelates,
that is, be serviceable to them, and be
ready to promote and further any purpose
of theirs, and all this while, not be settled
upon Christ: This purpose . . . to settle
such a glorious Church, without shot,
or wrinkle, holy to themselves, is reserved
for the Triumphant time when she
shall be in possession of that beauty
which Christ foretold in her, long before
when he said, Thou art all fairest my
lone, and there is no spot in thee; and
when we that shall be the children
of the Marriage Chamber, shall be
glad and rejoice, and give glory to him,
because the Marriage of the Lamb is
come, and his wife hath made herself
ready; that is, we that are of that
church, shall be so clothed, as that our
clothes, shall not defile us againe, as
job complains, that they doe, as long
as we are in this world; for, though I
make me never so clean, yet mine
own clothes defile me againe, and it is
in that place."

(Sam. L. 17 Sermon).
The "outward assiduities" in the Church.

"It is not that their understanding shall be taken away, no, nor that the tender-nesse of their conscience, or their zeal shall be taken away; it is not that they shall come to any impurity, or ill opinion of God; they may have religions, and well-disposed hearts, and yet be under a curse, if they have not a Church, an outward discipline established amongst them. It is not enough for a man to believe aright, but he must apply himself to some Church, to some outward form of worshipping God; it is not enough for a Church, to hold no error in doctrine, but it must have outward assiduities for the devotion of her children, and outward decency for the glory of her God."

(John 1:15) (sermon).
The Ceremonies of the Church.

"For, for the Church, the peace of the Church, the plenty of the Church, the ceremonies of the Church, they are sure but not static, they are here, but they are not the same as these things, riches & ceremonies, they may be washed off with one tide and cast on with another, discontinued in one age, and reaffirmed in another, divested in one Church, and invested in another, and yet the Churches, she in the fundamental Doctrine, never touched."

(LXX - LIX).
Sermon XXIV. Preached at White-hall.
Ezek. 34. 19.

The service and ceremonies of the Roman Church.

"So if every man think to provide himself Divinity enough at home, for himself and his family, and only Latinism and episcopacy, or State, or disaffection to the preacher leave the Church unperceived, he frustrates the ordinance of God, which is, that his sheep should come to his pastures, and take his grase upon his ground, his instruction at his house at Jerusalem. And this we could not do in the Roman Church, where all our prayers and all Gods service of that kind, were in a language, not only not understood by him that heard it, but for the most part, not by him that spoke it, it is not of their manifold and soundfull, and ridiculous and hisbaronical ceremonies in their service, nor of the dangerous hypocrisy the direct idolatries, (or the practise of the people) in their service, that we complain of now, but of this, that though it had been never so wholesome grase, it was not to those sheep, they could not know it to be their proper aliment: for certainly they ask without faith."

I hope that God will give me such grace, if I know not what a thing.
The ceremonies in the Roman Church.

And of this sort, are those traditions, which

induce ceremonies into the Church, in

vestures, in postures of the body, in particular

things, and words, and actions, in Baptism, in

Mystagogy, or any other thing to be transacted

in the Church. These ceremonies are not the

worshipping of God immediately, but they are

a kind of light earth, that help under it:

good and useful significations, which, when

they be understood, conduceth much to the

increase and advancement of our devotion,

and of the glory of God. And this is the vanity

that we complain of in the Roman Church,

that when we accuse them of multiplying

impertinent, and insupportable ceremonies,

they tell us, of certain mysteries and proper

significations, in the instruction thereof at

first; they tell us this, and it is sometimes

true; but neither in preaching, nor practice,

doe they so. Only this earth is thrown upon

them, that the grace that lies under, but

suffer the people, to wherein, and arrest their

thoughts, upon the ceremony itself, or that

to which that ceremony mis-leads them;

and so particular, (for the time will not admit

many examples) when they kneel at the
Sacrament, they are not told, that they kneel because they are there in the act of receiving 
an inestimable benefit at the hands of God, (which was the first reason of kneeling then) and because the Priest is there in the 
act of prayer in their behalf, that that may preserve them, in body and soul, unto 
everlasting life. But they are suffered to 
go, in kneeling in adoration of that 
bread, which they take to the God. We 
deny not that there are traditions, nor that 
there must be ceremonies, but that matters 
of faith should depend on those, or be 
made by them, that we deny; and that 
they should be made equal to Scripture, 
for which that especially both Tertullian 
reproch the Heretiques, that being pressed 
with Scripture, they fled to traditions as 
things equal or superior to the word of 
God."

(L-X-X [Vermari])
Images in the Roman Church.

"For those pernicious errors, which the Roman Church hath multiplied in this point, not only to make images of men, which never were, but to make those images of men, very men, to make their images speak and move and weep and bleed; to make their images do daily miracles; to transferre the honour due to God, to the image, and then to encumber themselves with such ridiculous riddles and absurdly distichinims, as they doe, for justifying unjustifiable, unexecuable, uncolourable enormities... woe to such advancees of images, as would throw downe Christ, rather then his Image; but... woe to such peremptory abhorers of Pictures, and to such uncharitable censurers of all those who admit any use of them, as had rather throw all our Church, then let a Picture Stand."
The ceremonies in the Church.

It is the day of lights; the Church took the occasion of doing so, from the Gentiles; at this time of the year, about the beginning of February, they celebrated the feast of February, which is their Plato; and, because that was the God of brightness, they solemnized it, with a multitude of lights. The Church of God, in the outward and ceremonial part of his worship, did not disdain the ceremonies of the Gentiles; men who are so severe, as to continually condemn me, and to remove from the Church, whatsoever was in use amongst the Gentiles before, may, before they are aware, become surveyors, and controllers upon Christ himself, in the institution of his greatest Sakes: for Baptisms, which is the Sacrament of purification by washing in water, and the very Sacrament of his Suffer it self, religious eating, and drinking in the Temple, were in use amongst the Gentiles too.

It is a preverse way, rather to abolish Things and Names, (for vehement Zeale will work upon Names as well as Things) because they have been reduced, then to reduce them to their right use. We dealt in the Reformation of Religion, as Christ did in the institution thereof; he found ceremonies amongst the Gentiles, and he took them in, not because he found...
Thus there, but because the Gentiles had received their from the Jews, as they had their washing, and their religious meetings to eat and drink in the Temple, from the Jews Passover. Christ honored nothing of the Gentiles, but he took his own where he found it: those ceremonies which himself had instituted in the first church of the Jews, and the Gentiles had purled ained, and profaned, and corrupted after, he returned to a good use againe. And so did we in the Reformation, in some ceremonies which had beene use in the Primitive Church and depraved, and corrupted in the Romane. For the solemnitie of this Day, Candlemas-day, when the church did admit candles into the Church, as the Gentiles did, it was not upon the reason of the Gentiles, who worshipped there in the God of darkness, February, Pluto; but because he who was the light of the world, was this day presented and brought into the Temple, the Church admitted lights. The Church would not sinifie, that as we are to walk in the light, so we are to receive our light from the Church, to receive Christ, and our knowledge of him, so as Christ hath notified himself to us.
The Ceremonies in the Anglican Church.

"I would not be understood to condemn all use of candles today, in Divine Service, nor all Churches that have ordore use them; for, so, I might condemn even the Primitive Church, in her pure and innocent estate. And therefore, that which Lactantius, almost three hundred years after Christ, saies of those lights, and that which Tertullian, almost a hundred years before Lactantius, says, in reprehension thereof, must necessarily be understood of the abuse, and imitation of the Gentiles there in; for, that the thing itself, was in use, before extending their times, I thinks, admits little question. About Lactantius's time, fell the Elyinestay Conen Cellis; and then the use, and the abuse was evident. For, in the Thirty-Fourth Canon of that Conenell, it is forbidden to set up candles in the Church-yard: And, the reason that is added, declares the abuse.

That the souls of the saints departed should not be troubled. Now the setting up of lights could not trouble them; but these lights were accompanied with superstitions, Invocations, with magical Incantations, and with howling ejaculations, which they had learned from the Gentiles, and with these, the souls of the dead, were, in those times, sought, the affected, and disgusted. It is in the Ceremonies of lights.
as it is in other ceremonies. They may be good in their institutions, and grow ill in their practice. So did many things, which the Christian church received from the Gentiles, in a harmless innocency, degenerate after, into as pestilent superstition there, as amongst the Gentiles themselves. For, ceremonies, which were received, but for instruction, and edification of the weaker sorts of people, were made parts of the service of God, and meritorious sacrifices. To these ceremonies, which were received as.... helps to excite, and awaken devotion, was attributed an operation, and an effectual power, even to the ceremony itself; and they were not practis·ed as they should, significative, but effectivè, not as things which should significie to the people higher mysteries, but as things as powerful, and effectual in themselves, as the greatest mysteries of all, the sacraments themselves. So lights were received in the primitive church, to significi, to the people, that God, the Father of lights, was otherwise present in that place, then in any other, and there, men came to offer lights, a wagon sacrifice to God; And so that which was providently intended for man, who
needed such helps, was turned upon God, as though he were the supplies of us. But what then? Because things good in their institution, may be depraved in their practice. 

... I say not so, says he.

Shall therefore the people be denied all ceremonies, for the assistance of their weakness? I say not so, says he.

I think these kinds of helps the very

best ope full for them. ... all that I strive

for, is but moderation; and that moderation

places very discreetly in this, that those

ceremonies may be seen in remembrance; that

they may be easy for observation; that

they may be clearly understood in their

signification; we must not therefore be

hasty in condemning particular ceremonies.

For, in ordaining, in this ceremony or

holy, we may condemn the Primitive

Church, that did use them, and we

condemne a great and noble part of the

Reformed Church, which doth use them

at this day.

(LXXXI - VIII German)
Sermon LXXII. Matt. 4, 10, 19, 20.

outward splendour in the Church.

"God is said to in the Scriptures to apparel himself gloriously; (God enrich him with light as with a garment) and so of his spouse the Church it is said, (Her clothing is of wrought gold, and her raiment of needle works) and, as though nothing in this world were good enough for her wearing, she is said to be clothed with the Sun. But glorious apparel is not pride in them, whose souls have rejected it, and whose tongues will blend it. . . . . . And so Christ shall come at judgment, with his host of angels, in majesty and in glory. But these outward appearances and acts of reverence are not pride in those persons to whom there is a reverence due, which reverence is preserved by this outward splendour, and not otherwise."

(LXXII—LXXII)
The Blessed Sacrament

This Sacrament of the Body and Blood of our Saviour, Luther calls safely, venerable & adorable; for certainly, whatsoever that is which we see, & which we receive, is to be adored; for, we receive Christ. He is Res Sacramenti, the Form, the Essence, the Substance, the Soul of the Sacrament. And Sacramentum Sine Sacramenti, mass est, to take the Body, and not the Soul, the bread, and not Christ, is death.

But he that feels Christ, in the receiving of the Sacrament, and will not bend his knee, would scarce bend his knee, if he saw him. The first of the royale family, which claims itself the greatest in Christendom at this day, the Housey Austich, had the first mark of their Greatness, the Empire brought into that House, for a particular reverence done to the holy and blessed Sacrament. What the bread and wine is, or what he comes of it, Democrats thinks impertinent to be inquired. He thinks he hath said enough; (and to may we do) Regrat in substantiam animae, "This is the True Transsubstantiation, that when I have received it worthy, it becomes my very Soul; that is, my Soul grows up into a better State, and habitude of it, and I have the more Sacrament, the more Sanctified, the more clarified. Soke & this Sacrament." (LXXX X LXXVIII &e)
Two Sermons, to the Prince and Princess Relating
the Lady Elizabeth at Heidelberg. When
I was commanded by the King to wait upon
my L. of Doncaster in his Embassage to
Germany.

First Sermon as went out, June 16, 1619.

Sermon xx. Rom. 13. 11.

The Sacraments

"Now, this is especially true in the Sacraments,
because the Sacraments exhibit and convey
grace; and grace is such a light, such a torch,
such a beacon, as where it is, it is easily
seen. As there is a lustre in a precious stone
which no man's eye or finger can limit to
a certaine place or point in that stone, so
though we do not assign in the Sacrament,
where, that is, in what circumstance or part
of that holy action grace is; or when, or
how it enters, (for though the Word of Consecration
alter the bread, not to another thing, but to
another use; and though they leave it bread, yet
they make it other bread, yet the enunciating
of those words doth not infuse nor impress this
grace which we speak of, into that bread,
yet whoever receiveth this Sacrament with it,
sees evidently an entrance, and a growing
of grace in himself."
But this evidence which we speak of this manifestation, is not only (though especially in the Sacraments, but in other sacramental and ceremonial things, which God (as he speaks by his Church) hath ordained, as the Cross in Baptism, and adoration at the Sacrament; there is a fair distance and a spacious latitude between those two, an adoring of God in a devout humiliation of the body in that holy action, and an adoring the bread, out of a false supposition that that bread is God: A rectified man may be very humble and devout in that action, and yet as great way on this side the Superstition and Idolatry in the practice of the Roman Church) in those sacramental and ritual, and ceremonial things, which are the bellows of devotion, and the subsides of religion, and which were alike in all Churches, there is a more evident manifestation and clearer in these things in the Christian Church, than was amongst the Jews in the ceremonial parts of their religion, because almost all ours have reference to that which is already done and accomplished, and not to things of a future expectation as those of the Jew were: "
The Anglican Doctrine of Christ's Presence in the Sacrament.

And therefore ... since Christ forbade not to say, This is my body, when he gave the raising of his body, why should we forbear to say of that bread, This is Christ's body, which is the Sacrament of his body. You would have said at none, this light is the Sun, and you will say now, this light is the Candle. That light was not the Sun, this light is not the Candle, but it is that portion of fire which the Sun kindled then, and which the Candle doth now enlighten. We say the Sacramental bread is the body of Christ, because God hath shed his ordinance upon it, and made it of another nature in the use, though not in the substance. Almost 600 years ago, the Roman Church made Berengarius swear ... that the body of Christ was strictly handled, and broken, and chewed. They are ashamed of that now, and have mollified it with many modifications; and God knows whether 100 years hence they will not have as much ashamed of their Transubstantiation, and see as much unnatural absurdity in their Trent Canon or Lateran Canon, as they do in Berengarius's oath. If they that deny the body of Christ to be in the Sacrament, lose their
footing, in departing from their ground, the express Scriptures; so they that will assign a particular manner, how the body is there have no footing, no ground at all, no Scripture to anchor upon. And so, dwelling in a bottomless sea, they poppe sometimes above water to take breath, to appear to say something, and then snatch at a loose preposition, that swarms upon the face of the waters; and so the Roman Church hath caught a Toang, and others a Ron, and a Sub, and an Er, and varied their poesy into a Transalexandrian, and a Cumbelic, and the rest, and denied themselves beyond reason, ridiculousness, and heresies, and by a young figure of simuliter cadent, they are fallen like into error, though the errors that they are fallen into, be not of a like nature, nor danger. We offer to goe no farther, then according to his Word; in the Sacrament our eyes see his salvation, according to that, so far as that hath manifested itself to us, and in that light we depart in peace, without scruple in our conscience, without offence to other mens conscience.
The manner of Christ's Presence.

...when ye then come hest to this Seal of thy peace, the Sacrament, pray that God will give thee that light, that may direct and establish thee, in necessary and fundamental things; that is, the light of faith to see, that the Body and Blood of Christ, is applied to thee, in that actin; but for the manner, how the Body and Blood of Christ is there, wait his pleasure, if he have not yet manifested that to thee: Greeve not at that, wonder not at that; prese not for that: for hee hath not manifested that, not the way, not the manner of his presence in the Sacrament, to the heathen. A peremptory prejudice upon other men's opinions, that no opinion but thine can be true, in the doctrine of the Sacrament, and an unchangeable condemning of other men: or other Churches that may be of another persuasion. Then thou art, in the malting the Sacrament, may frustrate and disappoint thee of all that benefits which thou might have. If an humble receiving thereof, if thou wouldst exercise thy faith only, here, and leave thy passion at home, and refuse thy reason, and disputations to the Scolle."
The Roman Church and Transubstantiation.

Beloved, in the blessed, and glorious, and mysterious Sacrament of the Body and Bloody Christ Jesus, thou seest Christ un

domine, the Lord's Salvation, and thy

salvation, and that, thus far with

both eyes; that Bread which thou seest

after the Consecration, is that therefore

is not the same bread, which was

presented before; nor that it is

Transubstantiated to another substance

for it is bread still, (which is the

heretical Riddle of the Roman Church,

and Satan's sophistry, to dishonour

miracles, by the scarcity and frequency,

and multiplicity of them) but that it

is renewed, and appropriated by God,

in that Ordinance to another use: It

is other bread, so, as a judge is another

man, when the bench, then he is at home,

in his own house. In the Roman Church,

they multiply, and extend miracles, til

the miracle itself, crack, and become

none, but vanish into nothing: Nay

they contribute such miracles as do

not only destroy the nature of the miracle

but destroy him, that should else that
miracle, even God himself: for nothing proceeds farther to the destroying of God, than to make God do contradictory things: for, contradictions have falsehood, and so cut off potency, and in futility in God. There can not be a deeper Atheist, than to compute contradictions to God; neither cloth anyone thing so overcharge God with contradictions as the transubstantiation of the Roman Church. There must be a Body there, and yet nowhere; in no place, and yet in every place, where there is a Church at their. The Bread and the Wine must nourish the body, not the bread and the wine may be a body, and yet there is no bread nor wine there. They multiply miracles and they join not over, till they make God unable to do a miracle, till they make him a contradicting, that is, an impotent God. And therefore further with these, that since miracles are so easie and cheape, and obvious to them, as they have induced a miraculous transubstantiation, they might have done well to have procured one miracle.
more, a trans-accident alien, that since the substance is changed, the accident might have been changed too; and since there is no bread, there might be no dimensions, no colour, no nourishing, no other qualities of bread neither, for, those remaining, there is rather an annihilating of God, in making him no God by being a contradicting God, than an annihilating of the Bread by making that which was formerly bread God himself of that way of Transubstantiation.

(LXXXI. Sec. IV).
Preached at St. Paul's upon Christmas Day 1626.

The worthy Receiver of the Sacrament.

"Consider, then, that to come to the Communion Table, is to take Orders; Every man should come to that Altar, as holy as the Priest, for there he is a Priest: And no man is truly a Priest, which is anything else besides a Priest; that is, that entangles himself in any other business, so, as that hinder his function in his Priesthood. So man comes to the Sacrament well, that is, so he is there; that is, when the penalty of the law, or observation of neighbours, or any collateral respect brings the thief. There then art a priest, though thou livest like a layman at home. And then, no man that hath taken Orders, can deprive himself or devest his Orders, when he will: Thou art bound to continue in the same holiness after, in which thou dost present thyself at that Table. As the sails of a ship, when they are spread and peevone, and the way that the ship makes, shews the wrinkle, where it is, though the wrinkle itself be an invisible thing; So thy actions tomorrow..."
and the life that Thou leadest all the year, will show me, with what munide thou camest to the Sacrament, today, though men say God, and not I, can put thy mind. Live in remembrance, that thou wast a Priest today:
(for no man hath received teuisth, that hath not sacrificed himself). And live as though thou wast a Priest still, and then say, with Sedulius: Apollinaris,
I had rather have one man that lives as a Priest should doe, than a hundred
Priests that live not so. A worthy Receiver shall rise in judgement against an
unworthy giver: Christ shall be the sacrifice still, and thou the Priest, that
cometh to and to receive, because thou hast sacrificed thy selfe, and he the Judge
that pretend to be the Priest, because he hath betrayed Christ to himselfe, and
as much as lay in him, evacuated the sacrament, and made it of none effect
to thee.

(LXXX: Sermo IV).
The kneeling at the Blessed Sacrament.

Nay, if the people were acquainted with this Doctrine, and could perfectly observe it, the danger were not so great, in that Adoration of the Sacrament. This best is there in our kneeling, who, as we acknowledge, that God is present everywhere, yet otherwise present to us, when we throw ourselves downe before him in devotion, and prayer in our Chamber, then he is in the Market, or in the Street, and otherwise in the Congregation at Publicke prayer, then at private prayer in our Chamber; so we acknowledge, then he is otherwise present at the Sacrament, then at any other act of Divine Service. That which Christ's Example left in different The Authority of that Church, in which God hath given thee thy Station, may make necessary to thee; though not absolutely necessary, ad Ratione medii, that none can be saved that doth not Kneel at the Sacrament, therefore, we census they do not Kneel, yet necessary. Ratione praecipi, as it is enjoined by lawfull authority, and to resist lawfull authority, is a disobedience, that may endanger any mans salvation.

(LXXXIX. xii Sermon)
Christ

Heathens and the Sacrament.

10. The body, being without sinne, and the soul
being without sinne, yet in the first minute
that this body and soul do meet, and are united, we
become in that instant guilty of Adam's sin,
committed six thousand years before. Such is our
sinne and uncleannesse, in original sinne,
as the wildest man in the Schollers, is never
able to tell us, how or when we contracted this
sine, but all have it. Now, as
God provided a liqum in his Church for
original sin, he
provided another for those actual sinners, that is,
the blood of his owne body, in the other Sacrament
(L. T. D).
inwhich Sacrament, besides the natural union, (That Christ hath taken our Nature) and the mystical union, (That Christ hath taken us unto the body of his Church) a sacramental union, when we apply faithfully his Hands to our Sould, and by a sacramental union, when we receive the visible Scales thereof, worthily, we are so washed in his Blood, as that we stand in the sight of his Father as clean and innocent as himself, both because he knew we are thereby become one body, and become the garment of his righteousness ever more; (Gen. L -- viii 20).
Baptism necessary for salvation.

As we can not see the Essence of God, but must see him in his glories, in his images, in his creatures, so we cannot see the decrees of God, but must see them in their duplicates, in their Exemplification in the Sacraments, so what assurance doever, what provy mark soever, those men, which pretend to be so well acquainted, and so familiar with the decrees of God, to give thee to know, that thou art elect to eternal salvation, yea if an Angel from heaven come down and tell thee, that he saw they name in the book of life, if thou have not this Exemplification of the decree, this scale, this Sacrament, if thou bestest not baptised, never declare thy selfe with those imaginary assurances.

(2 Sam. 1–11; 15.)
Baptism only in the name of Christ.

Then therefore they teach us the Roman Church, that it is good Baptism, which is administered in this forme, to baptize them in the name of the Father, and Sonne, and holy Ghost, and the Virgin Mary, of which baptism do, do not mean in his intention, that the Virgin Mary is equal to the Trinity, but only an Assistant, this not only an unimportant but an unnecessary addition to that God, that needs no Assistant. And as in our Baptisme, we take no other name necessity, but the name of Christ; so in our Christian life, we accept no other distinguishing Jesu's or Francisco's, but only Christians, for we are baptised into his name, and the whole life of a regenerate man is a Baptisme. For as in Peter's life, sanctification doth accompany faith, so in Baptisme, the imitation of his death (that is, mortification) and the application of this passion, by fulfilling the sufferings of Christ in our flesh, is that Baptisme into his death."

(Ser. II. - VII. Sermon)
The Word and the Sacraments

Thou art not a Christian because thou wast born in a Christian kingdom, and borne within the covenant, and borne of Christian parents, but because thou hast dwelt in the Christian Church, and performed the duties presented to thee there.

When Christ had undertaken that great work of the conversion of the world by the Word, and sacraments, to show that the Word was at that time the more powerfull means of those two (for subsidiary sacraments were instituted by Christ as word.

Subsidiary things, in a great part, for our infirmity. Who stand in need of such visible and sensible assistance) Christ preached the Christian Doctrine, long before he instituted the Sacraments.

But yet, though these permanent sacraments, Baptisme, and the Suffer were not so soon instituted, Christ always descended so much to mans infirmity, as to accompany the preaching of the Word.
with certain transitory, and occasional
sacraments, for miracles are transitory
and occasional sacraments, as they are
visible signs of invisible grace, though
not seals thereof: Christ's purpose in
every miracle was, that by that work
they should see grace to be offered
unto them:” (LXXII. - xI. Sermon)
(Sermon x1.- Preached upon Cannolmas
day - Mat. 9. 2).
Sermon XLIII. Preached at St. Dunstan's when Trinity Sunday 1624. Mat. 3:17.

The meaning and significance of Baptism.

If Christ himself chose to admit an addition of deftness at his Baptism, who had an eternal generation in heaven, and an invoced conception without sin, when early let us not understand that deftness, which is attended by Baptism, though our children be born within the covenant, by being borne of Christian parents; for the covenant gives them a right to Baptism. Christ took this sacrament, this Baptism, before he did any other thing; and he took this, three years before the institution of the other sacrament of his body and blood. So that the Anabaptists obtrude a false necessity upon us, that we may not take the first sacrament, Baptism, till we be capable of the other sacrament too; for, first, in nature — we are borne before we are fed; and so, in Religion, we are first borne into the Church (which is done by Baptism) before we are ready for that other food, which is not milked milk for babes, but solid meat and
You are bound to live according to that stipulation and contract, made in thy behalf, at thy receiving of that sacrament; there being a confirmation to that sacrament, a holy life, to make sure that salvation pleased to thee at first. Behold, the life of a Christian is a Jacob's ladder, and till we come up to God, still there are more steps to be made, more way to be gone. Briefly, the most learned, to him that knows most; to the most sanctified, to him that lives best, here is an excellent and further degree of knowledge, a further degree of goodness, proposed to him, then he is yet attained unto."

( LXXXI. LIII. )

Sermon.
Sermon LVIII. Preached when the Penitential Psalms, Psal. 32. 5.

The Sacrament of Confession.

"This is the Sacrament of Confession; so we may call it in a safe meaning; That is, the mystery of Confession: for true Confession is a mysterious Act. As there is a Mystery of Iniquity, so there is a Mystery of the Kingdom of Heaven. The mystery of the Kingdom of Heaven, is, that only the Declaring, the Publishing, the Notifying, and confessing of my Sin, possess me of the Kingdom of Heaven; there is a case in which the notorious Sin of my Sin does harm; when my open sinning or my publishing of my Sin, by way of glory in that Sin, casts a Scandal upon others, and leads them into temptation; for if my Sin becomes theirs, because they see my Sin by Example, and their Sin becomes mine, because I saw the Example, and we aggravate one another's Sin, and both sin. But there is a Publication of Sin, that both alleviates, may annihilates my Sin, and makes him that hates, Almighty God, love me the better, for knowing one to be such a Sinner, than if I had not told him of it."

(128)
The Sacrament of Confirmation

No place is so destitute by the Roman church, for the Confirmation of their Sacrament of Confirmation, as that because the Holy Ghost fell upon men at another time than at Baptism, therefore there is a less perfect governing of the Holy Ghost, in Baptism. It is to found a triumph in their errors of this place.

That is an evident place for Confirmation of the Sacrament of Confirmation! It is true, that S. Cyril says there, that a man is not truly sanctified, except he be regenerate by both Sacraments; and he tells us what those two Sacraments are, Aqua & Spiritus, Water and Spirit. That except a man have both of these Sealers inward and outward, he is not safe: 

which was not in the Primitive Church (as in the later Roman Church) a Confirmation of Baptism, so, as that that Sacrament should be but a half-Sacrament, but it was a Confirmation of Christians, with an increase of grace, when they came to such places, as they were naturally exposed to some temptations.

Our Church acknowledges the true use of this Confrimatio, for, in the first Collect in the office of Confirmation, it confesses, that that child is already regenerated by Water and the Holy Ghost; and prays only for further strength. For, he is not an interpreting but a Presumptive Christian, when he cause he is to
old Ventures upon the Sacrament. A heard does not
make a man fit for the Sacrament, nor a
Husband, a woman; a man may be a
great officer in the State, and a woman may be a
grandmother in the family, and yet not be fit
for that Sacrament, if they have never consider'd
more wicked, but only to do as others doe. The
Church enjoys a precedent Confirmation,
where that is not, will require yet a precedent
Examination, before any be admitted, as first, to the
Sacrament." (Lxx - x 11.)
The Roman doctrine of prayer for the dead and the Purification.

The sun is got over us now, though we saw none of his motions, and so are our wars, though we read not their steps. You know how confidence our adversaries are in this argument, why do ye oppose our doctrine of prayer for the dead, or of Invocation of Saints or of the fire of Purification, since you can not assign us a time, when these doctrines came into the Church or that they were opposed or contradicted, when they entered. When a Conscience comes to that iniquity how can an iniquity...
Serm. LXXVIII 1. Cor. 15. 25.
Preached at S. Pauls, June 21. 1626.

Praying for the Dead.

Bellarmine and Purgatory.

So Bellarmine does upon this place, and upon
this place principally he reliefs, in this he
triumphs, when he says, *Hic locus, aperit
conveniunt good volumes, here needs no
wresting, no disguising, here Purgatory is clearly
and manifestly discovered. Now certainly, if we
take the words as they are, and as the Holy Ghost
hath left them to us, we finde no such
manifestation of this doctrine, no such clear
light, no such assurance, no such beacon, no
dream at all, no spark of such fery Purgatory.

"We have a Rule, by which that sense
will be suspectious to us, which is, not to admit
figurall or senses in interpretation by Spiritch,
where the literal sense may well stand;
and he himselfe hath a Rule, (if he remember
the Councilly Trent) by which that sense
can not be admitted by himselfe, which is, That
they must interpret Scriptures according to the
Unanymne Consent of the Fathers, and he knows
in his Conscience, that he hath done so, as we
shall remember him anon."...But because
Bellarmine, nowhom, perchance, the Spirit of a
Cardinall that hath not overcome the spirit of a Jesuit, wilt admost no competition, nor diversity of opinion, except it be from one of his order, we have Justinian, a man defined in that order, a Jesuit as well as he, an Italian — and he says only this of this place —— Some men refer these words to bodily afflictions, sustained by men alive, for the death.” (LXXX — LXXVIII).

Possum in renum in death bed.

And goe at shall giue thee a glorious Reurrection, you an Ascension into Heauen before thy death, and then shall see thyselfe as possessor of his eternall Kingdome, before they body eyes be shut. ——— That even the death bed may bee as Elias Chariot, to carry thee to heaven's land as the bed of the spouse in the Canticle, which way, Dios floridus, a greene and flourishing bed, where thou maest find by a Faithfull apprehension, that thy sickness hath crowned thee with a crowne of thornes, a participation of the suffering of thy passion, and that thy patience hath crowned thee with that Crowne of glory, with which the Lord the eighteenes judge shall impart to thee that day.”

(LXXX — LXXVIII)
Plato and Purgatory.

As in the old Testament there is no precedent, no promise for prayer for the dead, so in the old Testament they confess, there was no Purgatory, no such place, as could purifie a soul to that cleanness, as to deliver it up to Heaven; for thither to Heaven, no soul, say they, had access, till after Christ's ascension. But as the first men had of prayer for the dead was in time of The Maccabees, so much about the same time was the first stone of Purgatory laid, and laid by the hands of Plato. For Hereticorum Patriarchae Philosophi, says Tertullian, The Philosophers were the Patriarchs of Heresies even more they had recourse to them. And then Plato being the Author of Purgatory, we cannot deny, but that the Greeke Church did acknowledge Purgatory, that is, that Greeke Church, of which Plato is a Patriarch; for, for the Christian Greeke Church, that never acknowledged Purgatory, so as the Roman, that is, a place of torment, from which our prayers here, might deliver souls there. But yet Plato's invention in this manner, exposing it, broke such roote and such hold, as that
Marriage not a Sacrament.

But for Marriage amongst Christians, Sacramentum hoc magnus est, says the Apostle, This is a great secret, a great mystery, and that it is therefore a Sacrament, as Baptism, and the Lord's Supper are Sacraments, for, if they will make marriage such a Sacrament because it is expressed therein that word, Magna Sacramentum, they may come to judge us an eight Sacrament after their senses. They may translate that name which is upon the mouths of Harlots, and abominations of the earth. Sacrament, if they will, for it is the same word, in the place of the Revelation, which they translate Sacrament in the other place to the Ephesians, and in the next verse but one, they does translate it so there; indeed, they says the word, Sacramentum mysterii, the Sacrament of Babylon. Now if all these mysteries and secrets of Anti-Christ, are the confused practices of that Babylon, are the emergent and occasional articles of that Church, and that state-religion, shall become become Sacrament, we shall have a Sacrament of Equivocation, a Sacrament of division.
a Sacrament of Powder, a Sacrament of
devolving allegiance, Sacraments in the
Element of Baptism \* in the Water, in
manna, and Sacraments in the Elements of
the Eucharist, in Blood, in the Sacred
bloody lung. But Marriage amongst
Christians, is herein Magnum Mysticum.
A Sacrament in such a sense, a Mysteries
Signification of the Union of the Soul
with Christ, when both persons respect the
Christian Religion, in general, there arises
same Signification of that Spiritual
Union. But when they both respect Christ
in one form, in one Church, in one Religion,
and that, the right. . . . . . . . . . . . . . . . . By this
Mysteries, this Sacrament=all, this
Signification Union, they are made
Same Spiritus communis

Spirit with the Lord."
(Sen L - (19))
A Sermon Preached at White-Hall February 20, 1617.

The Workmanship of the Scriptures.

"As the Tabernacle of God was, so the Scriptures of God are of this Mosaic work: The body of the Scriptures hath in it limbs taken from other bodies; and in the word of God are the words of other men, other authors, in laid & interlaced. But, This work is only where the Holy Ghost is the Workman: It is not for man to insert, to intermix other words into the words of God. It is a gross piece of Mosaic work, to insert while Apocryphal books into the Scriptures. It is a sacrilege to faceing of this Mosaic work, to take out of Moses Tables, such a stone as the Second Commandment, and to take out of the Lord's prayer, such a stone as is the foundation stone, the reason of the prayer, Quia Tuum, for thine is the kingdom, &c. It is a counterfeit of Mosaic work, when having made a body of their Canon, Law, of the raggo and fragment borne from the body of the Fathers, they attribute to every particular sentence in that book, not that authority which that sentence had in that Father from whom it is taken, but that authority which the Canonization (as they call it) of that sentence giveth by which Canonization and placing it in that book, it is made equal,

..."
to the word of God. It is a strange piece of mosaic work when one of their greatest authorities pretending to present a body of proofs, for all controverted points, from the Scriptures, and Councils, and Fathers (for, he makes no mention of his promise of the Mother of the Church) doth jest with, and olde-nude the Revelations of Brigstocke, Katherine, and such. She-fathers as those. But when the Holy Ghost is the workman, in the true Scriptures, we have a glorious sight of this mosaic. This various, this mingled work, where the words of the Serpent in seducing our first parents, the words of Abel, as in instructing the reader himself, the words of the prophane poets, in the writings; and use of the Apostle, the words of Caiaphas, prophesying that it was expedient that one should die for all. The words of the Disciple himself (Jesus I know, and Paul I knew.) And here in this text, the words of a thief executed for the breach of the law, do all concur to the making up of the Scriptures, of the word of God."

(XXVI. 14.)
The style of the Holy Ghost.

"The style of the Scriptures is a stile past, and an artificial style; and a great part thereof is in a musical, in a metaphorical, in a measured composition, in verse. The greatest mystery of our Religion, indeed the whole body of our Religion, the coming, and the kingdom of a Messiah, of a Saviour, of Christ, is conveyed in a Song, in the third chapter of Habak. K. and therefore the Jews say, that that Song cannot yet be understood, because they say the Messiah is not yet come. His greatest work when he was come, which was his union and marriage with the Church, and with her souls, he hath also delivered in a piece of a curious frame, Solomon's Song of Songs."

(XXVI - II.Serm.)
The Holy Ghost and the Scriptures

"...Christ gave the Apostles and Scriptures, but he gave them the holy ghost instead of Scriptures. But to us, who are weaker, he hath given both the holy ghost in the Scriptures; and if we neglect either, we have neither. If we trust to a private spirit, and call that the holy ghost, without Scripture, or to the Scriptures without the holy ghost, that without him, then, where he hath promised to be, in his ordinance, in his Church, we have not the seal of that promise, the holy ghost. Prude them that promise in your holy love, and other studies of the Scripture, and give the performance, the fruits thereof in your conversation, and then you have an abundant better than any worldly spring. A vintage, a gathering of those blessed fruits. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; where (by the way) these are not called generally the fruits of the Spirit, as though they were so many several fruits, which might be had one without another, but collectively all together, they are called the fruit; it is not love alone, nor joy alone,
nor nor faith alone, that is the fruit of the holy ghost's love, but not love alone, and that love, when between the holy ghost and you, you can joy in that love and not repent it; you, but not joy alone, but that joy, when between the holy ghost and you, you can partake in that joy, that you did not sadder after for having become so merry before this, these, these and all the rest together are the fruit of the holy ghost, and therefore labour to have them all, as you lack all."

( LXXX - x x V )
God and His Word.

"First then, God speaks; for, beloved, we are to consider God, not as he is in himself, but as he works upon us. The first thing that we can consider in our way to God, is his Word. Our regeneration is by his Word; that is, by faith, which comes by hearing; the seed is the Word by God; says Christ himself; even the seed of faith. Carry it higher, the creation was by the word of God; God spoke, and all things were made. Carry it to the highest of all, to Eternity, the eternal generation, the eternal production, the eternal procession by the second Person in the Trinity, was so much by the Word, as that he is the Word; Verbum Dei, it was that Word, that was made flesh. So that God, who can not enter into hands to us, hath given us security enough; He hath given us his Word; His Written Word, his Scriptures; His Essential Word, his Son; our principal, and priceless, and Fundamental Security, is his Essential Word, his Son, Christ Jesus. But how many millions of generation was this Word in heaven, and never spoke? The Word, Christ himself, hath been as long as God hath been! But the uttering of this Word, speaking hath been since the creation. Peter says to Christ, 'To whom shall we go?' Then hast the word of eternal life. It is not only, Thou art the Word of eternal life; (Christ is so)
But then hast thou, then hast thou, where we may come to thee for it, in thy Treasury, in thy Ordinance, in thy Church: then hast thou, to deserve it, to convey it upon us." (LXXXI. x LVI. Ser.)


Preaching in the Anglican Church.

I have seen it be in practice in the Church at Rome, that Church almost not appear to the world, but in that Declaration, the Principal Office of the Bishop is to preach. And as there is no Church in Christendome (may let us magnifie God in the fulnesse of his evident truth,) not all the Churches of God in Christendome, have more, or more usefull preaching than ours hath, from those to whom the Care of Souls belong. So neither were there ever any times, in which more men were preferred for former preaching, nor that continued it more, after their preferments, than in these our times." (LXXXI. x LVI. Ser.)
Sermon x x x i.
(Prescribed S. Paul's upon Whit Sunday 1629). Knowledge of the Scriptures.

we agree with S. Augustine, ... Lord I love to conversant in Thy Scriptures, let my conversation with Thy Scriptures be a chaste conversations; that I discover no wickedness therein; offer not to touch anything Thy scriptures, but that, that they have vouchedsafe to unmask, and manifest unto me: ....

Where divers sense arise, and all love, (that is, that none of them offire the truth) let truth agree them. But what is Truth? God; And what is God? Charity. Therefore let Charity reconcile such differences. ... says he, let us use the law lawfully. Let us use our liberty of teaching Scriptures according to the laws of liberty; that is, charitably to leave others to their liberty, if they not differ from us, and not differ from fundamental truths.
f.16 denominating the Old and New Testament.

It is not merely that the blessings of God are presented in the Old Testament, in the name of vioke and Henry, and oyle and Wine (all temperall things), and in the New Testament in the name of joy and glory (things in a manner spiritual,) But that also, in the Old Testament, the best things are limited, and measured unto them, a Corn of Manna, and no more, for the best man, whereas for the joy of the Gospel, we shall enter in Gaudium Domini, into our Master's joy, and be made partakers with Christ Jesus, of that joy for which he endured the Cross? And here in this world joy in Heaven and in this....

Gaudium in nemum, etc. Dies Christ.

My joy shall be in you; in what measure?

In plenitum, saith he, you joy shall be full.

How long? yea ever; Memo tolet, your joy shall no more take from you. And such as the joy is, such is the glory too: How precious? Divitiae Gloriam, The Riches.
of the glory of his inheritance; how much? Pundus floridæ, a weight of glory; how
long? In manæcæ fætie træ ducæ, a crown of glory, that never fadeth."

(Levi-XII.)

(Serm. 2 - LXXSermans Text Rem. 12:20.
Beached upon Candlemas Day.)
Christ

God in the New Testament

So that God in the old, and Christ in the
New Testament, hath and licensed his doctrine
and his Religion (that is, his outward Worship)
so, as that evermore there should be
preserved a Majesty, and a reverence in all peace,
and an absolute discrimination of divine
things from civil, and ever more something
reserved to be inquired after, and laid
up in the mouth of the Priest, that the people
might acknowledge obligation from him, in
the exposition, and application thereof."

(XXX—LXXVIII).

House of Predestination

Consider how dangerously an abuse of this
great doctrine of Predestination may bring
close to thine, that God is bound to thee,
and thou not bound to him, that thou mayest
renounce him, and he must embrace thee,
also make thee too familiar with God,
and too honebly with Religion, upon
presumption of a decree."

(XXX—LXXVIII).
The Scriptures and Philosophy.

Eloquence is not our net; traditions of men are not our nets; only the Gospel is. The Devil angels with hooks and bags; he deceives and he wouls in Catching; for every sin hath his Sting. The Gospel of Christ Jesus is a net; it hath leads and Cords; it hath leads, that is, the denouncing of God's judgments and a power to sink down, and lay flat any stubborn and rebellious heart. And it hath Cords, that is, the power of absolution, and application of the mercies of God, that sublime above all his works, means to erect an humble and a contrite heart, above all the waters of turbulation, and affliction. A net is Resnondosa, a knotty thing; and so is the Scripture full of knots, of simple, and perplexity, and anxiety. And
Vexation, if thou wilt sole about to entangle thy selfe in those things, which appertaine nor to thy salvation, but knots of a fast union and inseparable alliance of thy soul to God, and the fellowship of his saints, if thou lake the scriptures as they were intended for thee, that is, if thou least content to rest in those places, which are clear, and evident in things necessary. A net is a large thing, past thy faddening, if thou cast it from thine, but if thou draw it to thee, it will lie upon thine armes. ........... The scriptures will be out of thy reach, and out of thy use, if thou cast and scatter them upone reason, upon philosophy, upon Morality, to try how the scriptures will fit all them, and believe them but so far as they agree with thy reason; But draw the scripture to thine own heart, and to thine own actions, and then shall finde it made for it; all the promises of the old Testament made, and all accomplished in the new Testament; for the salvation of thy Soule hereafter, and for thy consolation in the present applicacion of them."

(LXXV - LXXII sec.)
The Holy Ghost in Private and the Church Prayers.

"If I get farther than this in the Creed to the
Creed in Spiritual Sanctum, I believe in the Holy Ghost, where shall I find the Holy Ghost?
lock my door to myself, and I know myself
down in the presence of my God, I denest my self of all worldly thoughts, and I bend all my powers, and faculties upon God, as I think, and suddenly I find myself scattered, melted, fallen into various thoughts, with no thoughts; I fall upon my knees, and I wail, and think nothing; I depribe myself of it, and I see about to mend it, I gather new forces, new purposes to try again, and do better, and do the same thing again. I believe in the Holy Ghost but do not find him, if I seek him only in private prayers, but in Ecclesia, when I go to meet him in the Church, when I see him where he hath promised to be found, when I seek him in the execution of that Commission, which is ______ in his Ordinances, and means of Salvation of his Church, instinctly the favor of this Mr. he is exalted, and multiplied to me, not a deed, but a flower is bowed out upon me, and presently follows ______ The Communion of Saints, the assistance of
Militant and Triumphant Church in my behalf, and presently follows — the remission of sins, the purifying of my conscience, in that water, which is his blood, Baptism; and in that wine, which is his blood, the other Sacrament; and presently follows, the resurrection of my body; My body becomes no burden to me, my body is better now, than my soul was before, and even here I have Goethean in my Egypt, in corruption in the midst of my dung hill, spirit in the midst of my flesh, heaven upon earth, and presently follows, — life everlasting; — this life of my body shall not last ever, nay, the life of my soul in heaven is not such as it is on the flesh, for that shall there, even in heaven, shall receive an additional, and access of joy, and glory in the resurrection of our bodies in the Consummation."

(LXXX - LXXXVI Sen).
Prayer and Praise

God's house in this world is called the house of prayer; but in heaven it is the house of praise! No surprise with any new necessities there but one ever, intercessions and endless interludes of thanksgiving! And it is a blessed medication of that here, here to be continually exercised in the commemoration of God's former goodness towards us. If we compare these two incomparable duties, prayer and praise, it will stand this, our Prayer and Praise God, (as St. Chrysostom, especially of Paul) or we Pray in the Congregation: But our praise prescribes, God, we urge him, and press him with his ancient mercies and mercies of gold. By prayer we invite him, we bend him, but by Praise we bind him, our Thanksgiving for former benefactors, is a producing of a specially, of which we have contracted with more. In Prayer we sue to him, but in our Praise we sue him himself. Prayer is our petition, but Praise is as our Evidence. In this we believe, in this we plead."

(LXXIX - LXXIX)
Private and Public Prayers.

"I can build a church in my bosom, I can serve God in my heart, and never cloud my prayer in words. God is often pleased to hear and consider in the Scriptures, when they to whom he speaks, have said nothing. I can build a church at my bed side, I when I prostrate myself in humble prayer there, I do so, I can praise God cheerfully in my chamber, I can cheerfully in my parish church, as David saith, Psalms ... prayerly, in the Congregations, In every Congregation will I bless the Lord; But yet, I prove the highest exaltations, and the noblest elevations of my devotion, when I give thanks in the great Congregation and praise him among much people; for some think, I come nearer and nearer to the Communion of Saints in Heaven."

(LXXVII. Sermon)
The Troubled Prayers.

"But when we consider with a religious seriousness the manifold weakness of the shallow devotions in time of prayer, it is a sad consideration. I throw myself downe in my chamber, and I call in, and invite God, and his Angels the more, and when they are there, I reflect God and his Angels, for the noise of a file, for the rattling of a Coach, for the whining of a doore; I alit on, in the same posture of praying; Eyes lifted up; knees bowed downe; as though I prayed to God; and if God, or his Angels should ask me, when I thought last I saw in that prayer, I cannot tell; some times I finde that I had forgot what it was about, but when I begin to forget it, I cannot tell - A memory of yesterdays pleasures, a fainting tomorrow's dangers, a thread under my knee, a noise in mine ear, a light in mine eye, an anyting, a nothing, a fancy, a Chimera in my braine, troubles me in my prayer. So certainly is there nothing, nothing in small things, perfect in this world."

(Lxxx - Lxxx Serm.)

Preached the King in my ordinary Waytrip at White Hall 10th April 1626.

The Scriptures and the Roman Church.

But why do we change the Roman Church with this undervaluing of the Scriptures, when as they pretend (and that cannot well be denied) that they are able to call the Books of the Church this dignity, that all that is in them is true. It is true; they do so. But this may be true of other Authors also, and yet those Authors remaine prophane and secular Authors. All may be true that Livy saith, and all that our Chronicles say, may be true, and yet our Chronicles, nor Livy, become Gospel: for so much they themselves will confess and acknowledge that all that our Church saith is true, that even Church affirms noerror; and yet our Church must be a hereticall Church, if any Church at all, for all that. Indeed it is but a faint, but an illusory evidence or witness, that pretendsto clear a point, if, though it speaketh nothing but truth, yet it doth not speak all the truth. The Scriptures are our evidence for life or death; search the Scriptures, saith Christ, for in them ye think ye have eternall life. Where ye think ye so, ye think ye so, but mistakes the matter, but ye think ye so, is ye think it so
when a well-grounded and rectified faith and assurance. Now of this evidence, the Scripture shall acquit me none Article, in my belief in God (for I do find in the Scripture, as much as they require of me to believe of the Father, Son, and Holy Ghost) and then this evidence, the Scripture shall condemn me in another Article, the Catholique Church (for I do not find so much in the Scripture as they require of me to believe of their Catholique Church.) If the Scripture be sufficient to save me in one, and not in the rest, this is not only a defection, but an illogical evidence, which though it speaks truth, yet does not speak all the truth.

In a word, if they should submit themselves to try all points and cases of Conscience Scripture that were governe by a prince and constant Lord, but as they have imagined a Monarchy in their Church, so have they a prerogative in their Monarchy, a secret judgement in one breast; however, he who gives them all their power, make this Protestant, if it were not they and their Trewed have told you so. "LXXXI. LXXI. 1850."

This distinguishes the two Testaments, the old is a Testament of fear, the New of love; yet in this they grow all one; that we deliver more the old Testament, in the New, and that we prove the New Testament by the old; for, but by the old, we should not know, that there was to like a New, nor, but for the New, that there was an Old; for the two Testaments grow one Boohe: so in these two Affections, if there were not a Jealousie, a fear of losing God, we could not love him; nor can we fear to lose him, except we do love him.

Place the affection, (by what name soever,) upon the right object, God, and hence, in some measure, done that which this Text directed (Taught you the fearing the Lord) if I send you away in either disposition, Timorous or Amorous, Possessed with either, the fear, or the Love of God; for, this fear is in that loving love, and this Love is Consummating fear, the love of God begins in fear, and the fear of God ends in love; and that love can never end, for God's love!"

(D - X VII Sermon)
The old and the New Testaments.

God made the balance even; riches may show God, and poverty may show God; but the two Testaments, the old and the new, be the balance, and so they are even: the blessedness of the old Testament means all upon their small blessings, and worldly riches: Blessed be the city, and in the field, blessed be the fruit of the countell, and of the womb; In the new Testament utterly otherwise: blessed are the poor, blessed are they that mourn, blessed are they that are persecuted, and reviled; but the blessedness of the old Testament, few small blessings, are temporary, as the old Testament times; this is expired. The blessedness of the Gospel is as the Gospel, everlasting: and therefore the Lord says the best way to see God is."

(L. X. X. X. (Sermon)).
Sermon V. Exod. 4:13:

Preached at Paul's, upon Christmas Day, 1627.

The Holy Scriptures.

As much as Paradise exceed all the places of the earth, doe the Scriptures of God exceed Paradise. In the midst of Paradise grew the Trees of Knowledge, and the Tree of Life. In this Paradise, the Scripture, every word is both these Trees; there is Life and Knowledge in every word of the Word of God. That ever men knew Jehovah, as the Prophet-Esay calls Christ, that off-spring of Jehovah, that Bud, and that Blossome, that fruit of God himselfe, the Sing God, the Terpiah, the Redeemer,

Christ Jesus, grows upon every tree in this Paradise, the Scripture; for Christ was the occasion before, and is the Consummation after, of all Scripture. This have I written (Says S. John) and so say all the Pen-men of the holy Ghost, in all that they have written, this have we written, that ye make know that ye have everlasting life: Knowledge and life grows upon every tree in this Paradise, upon every word in this Book, because upon every Tree here, upon every word, grows Christ himselfe, in some relation."

(Lxxx - V Sermon.)
Sermon XXXIII. Act 10:44.

Preached upon Whitsunday.

Reading of the Scriptures.

If a man read the Scriptures a little, superficially, perfunctorily, his eyes seem straight-away's enlightened, and be thus to he sees everything, that he had pre-conceived and pre-imagined in himself, as clear as the Sun, in the Scriptures: He can find flesh in the Sacrament, without preaching, because he finds, I mortals are made men. This is my Body, and he will take no more of that honey, no more of those places of Scripture, where Christ saith, Ego sum vide, and Ego porta, that he is the Vine, and that he is a Gate, as literally as he seems to say, that that is his Body. So also he can find Wormwood in this honey, he can see the fire in this Scripture.

The reward of sin is death.

Content thyself with reading those parts of Scriptures, which are clear, and edifying, and perfect not thy self with Prophecies not yet performed, and content thy self with hearing those sermons, which rectifie thee --- with the things, which there are bound to believe and bound to practise, and run not after those men, who pretend to know those things,
which, God hath not revealed to his church.
Too little or too much of this honey, of this reading
and of this hearing, may be lamentable:
God hath chosen ways of mediacity; he
Redeemed us not, by God alone, nor by man alone
but by them, who were both. He instructs not
of the Holy Ghost alone, without the Ministry
of man, nor the Ministry alone, without
the assistance of the Holy Ghost.

The Holy Ghost did not leave them to future
meditations, to future conferences, to what
not stay till they told one another after the
sermon, that it was a learned sermon, a
consciences sermon, a useful sermon. But
whilst the preacher yet spoke, the Holy Ghost spoke
to their particular consciences. And Aaron Gardner
takes every bush of a young tree or a vine,
and hews them, and places them against a
wall, where they may have most advantage
and produce, most, and best fruit: so the holy
Ghost, leads and places the words, and
sentences of the preacher, one upon an
usurer, another upon an adulterer, another
upon an ambitious person, another upon an atheistic
or comparative briber, another the preacher knows no
ill-super, no adulterer, no ambitious person, no
Boiber actives passive, in the conjugation:
(L xxx - xxx).
Sermon 20. 1. Tues. 3. 16.

A long sermon preached before the King, at White-Hall February 16, 1620.

The Interpretation of the Scriptures:

"No scripture is of private interpretation. I see not this mystery by the eye of nature, of learning, of state, of mine own private senses, but I see it by the eye of the Church, by the light of Faith, that is sure; but yet organically, instrumentally, by the eye of the Church. And this Church is that which proposes to me all that is necessary to my salvation, in the Word, and seals all to me in the sacrament. If another man seeth, or thinketh he sees more then I, of by the help of his optical glasses, or perchance but by his misjudging, he sees a star or two more in any constellation than I do; yet that star he comes none of the constellation; it adds no luster, no mean luster to the constellation, that was perfect before. So if the men see that some additional and traditional things may may a date to the dignity of the Church, but their subject conduces to the well-being, not to the very being; to the existence, not to the essential essence of the Church; for that is one thing necessary to salvation. And this mystery is, faith in a pure conscience; for that is the same thing that is called Godliness in this text: and it is to profess the Gospel of Christ Jesus sincerely, and sincerely to have a
Conscience testifying to himself, that he hath contributed nothing to the diminution of it, that he labours to live by it, that he hopes to die in it, that he fears not to die for it."

(XXVI - 2nd sermon)
Sermo XIX. Psalm 38. 2.

Some favourite books of Scripture.

Almost every man hath his appetite, and his taste disposed to some kind of meals, rather then others; He knows what dish he would choose, for his first, and for his second course. We have often the same disposition in our Spiritual Diet; a man may have a particular love towards such or such a book or Scripture, and in such an affectation, I think it is, that my Spiritual appetite carries me still, when the Balm of David, for a first course, for the Scriptures of the Old Testament; and when the Epistles of Saint Paul, for a second course, for the Need, and my meditations even for these publick exercises to God's Church, return synesthesia to these two. For, as a hearty entertainer offers to those, the meat which he loves best himself, so does I, gladsome present to God's people, in these congregations, the meditations which I feed upon at home, in those two Scriptures. If a man be asked a reason why he loves one meat better then another, where all are equally good, (as the books of Scripture are,) he will at least, finde a
reason why he loves one meat better then another, where all are equally good (as the looking scripture are) he will at least, guide a reader in some good example, but he sees some many good last, and temperate will, so do: Another mystic, I have Saint Augustine protestation, that he loved the Book of Psalms, and Saint Chrysostome, that he loved Saint Pauls Epistles, with a particular devotion. I may another particular reason, because they are scriptures, written in such forms as I have been most accustomed to: Saint Pauls being letters, and Davids being poems: for judging we, naturally that which is merely necessary but that what is convenient too."

(1 - xxv sermon)
The Canticle of Solomon:

"As Rhetorique is said to be a first extended and displayed into an open hand, and Logique a hand recollected, and contracted into a fist; so the Church of God may be said to be a soul dilated and diffused into many congregations, and a soul may be said to be the Church contracted and condensed into one bosom. So not only the Canticle of Solomon is taken indifferently by the ancient and later Expositors, by some for an Epitaphion, and marriage song between Christ and his Church, by others, for the celebration of the same union between every Christians soul and his, but also many other places of Scripture have received such an indifferency in interpretation, and are left in suspense, whether they be to be understood of the Church in general or of particular Souls . . . . . . To examine their reasons is unnecessary and would be tedious. It unis the less time and afford more profit to consider the words themselves."

(Lxx - Lx).
Sermon. XXXIX. Phil. 3. 2.

Preached at Saint Pauls.

The Language of Saint Paul.

"Saint Paul embraces here, that elegance of language familiar to the holy ghost. They pretend Circumcision, they intend Concision; here is a certaine elegant, and holy delicacy, a certaine holy juvenility in Saint Pauls choosing these words of this musicall cadence and agnomination, Circumcision and Concision: But then this delicacy, and juvenility presents matter of gravity and soundnesse. Language must vail upon matter, and words upon things. In this case, (which indeede makes it a strange case) the matter is the forme; the matter, that is the doctrine that we preach is the forme, that is, the soule, the Essence: the language and words, were preach in, is but the Body, but the essence. Therefore, Saint Paul, who would not allowe allegall figures, nor typicall figures, nor sacramental figures, nor Circumcision it selfe, after the body, Christ Jesus, was once exhibited, does not certainly allow Reblemall figures, nor Preticall figures, in the preaching, or hearing of Christ preached, no, no, least that should be the principal badlem of hearer or speaker."

(L. XXXIX. Sermon.)
Gospel according to Mark, Matthew, and John.

Mark when the Gospel preached in the West, and the Church enlarged herself, and spread a great body and therefore required more security from Peter's dictation, and his apostles, as published his Evangel. Not an Epitome of Matthew, as Saint Jerome (I know not imagine, but a just and literal History of our Blessed Saviour. And as Matthew reasoneth to supply a want in the Eastern Church, Marketh in the Western, so on the other side Luke was to cut off an excess and superfluity, for they had undertaken this story, and dangerously inserted and mingled uncertainties and obscurities in probabilities, and his more curious and particular than the best both because he was more learned and because he was no individual a companion of the most learned Saint Paul, and did so much write Parly words, that he seizes these when mistaken. The words 2 Tim 2:1. Christ is raised according as my Gospel teaches that Paul was author of this Gospel, and called John the divine, of Christian and pure, by the hand of the Apostles (whose books are then seen fallen from Heaven and used with the hand which he gave, the Stone Tables, these a manifest work) because the heresies of Ebion and Cerithius were rooted, who upon this true ground, then evident and fresh, that Christ had spoken many things which none of the three
Evangelist had recorded, uttered many things as his which he never spoke: John say, more diligently than the rest handled his Divinity and his Sermons, many specially brought us to question by them. So therefore all refer to things, yet all have some things particular. And Luke most, for he was last of three, and lastest for himself, 1 Act. 1. for thence I have made the former Treatise of all that Jesus began to do and teach, until the Day that he was taken up: which speech, lest the words in the last of John, if all were written, which Jesus did the world could not contain. The Bookes should condemne, Ambrose and Chrysostome interdich well of the words themselves. ... He writeth all, and not all: for it must have the same limitation, which Paul giveth his words, who saith, Acts 20, in one verse, I have kept nothing back, but have shewed ym all the counselly of God: and more than, I kept back nothing that was profitable. It is another peculier singularly of Lukes, that he addresseth his history one manly Theophilus. For it is but weakly supposeth that he chose that name for all lettered of God, because the interpretation of the word may he calls it, since he addeth most noble Theophilus. But the work doth not the letter belong to the whole Church, for that, no more than his Masters Epistles do, though they be directed to particular..."
The meaning of Jacob's vision.

"The first invite then is, the Name Jacob, the occasion, (then Jacob did this) which way that God had revealed to Jacob, that vision of the ladder, whose foot stood upon earth, and whose top reached to heaven, upon which ladder God stood, and angels went up and down. Now this ladder is for the most part, understood to be Christ Himself; whose foot that touched the earth, is His humanity, and his top that reached to heaven, his divinity; the ladder is Christ, and upon him the Angels, (his ministers) labour for the edifying of the Church; And in this labour, upon this ladder, God stands above it, governing and directing all things, according to his providence in his Church."

"God in the Church.

"God is not tied to any place; not by essence; God fills every place, and fills it by certainty that place is Himself, but he is tied by his promise to a manifestation of Himself, by working in some certain places."
A Sermon preached to Queen Anne
at Denmane-House. December 14, 1667.

And according to this rule too, Solomon, whose
disposition was amorous, and excessive in the
love of woman, when he turned to God, he
departed not utterly from his old phrase and
language, but having put a new, and a spiritual
tinture, and form and habit on all his thoughts,
and words, he conveys all his loving approaches
and applications to God, and all God's gracious
answers to his amorous soul, in this volume, and
the Halleluianos, and meditations upon
contracts, and marriages between God and
his Church, and between God and his soul;
as we see so evidently in his other writings,
and particularly in this text, where them be.

(x x vii — x viii. sermon)
"I must not rely upon the prayers of others. Not of angels; though they be ministerial spirits and not only to God himself, but between God and man, and so, as they present our prayers, no doubt pour out their own for us too; yet we must not rely upon the prayers of angels. Nor of saints. Though they have a mind personall, and experience in their sense your miseries then angels have, we must not rely upon the prayers of saints. No, nor upon the prayers of the congregation, though we see, and hear their pray, except we make ourselves parts of the congregation. By true devotion as well as their personall presence. It must be mine own prayer, and no prayer is so truly so properly mine, as that that the church hath delivered and recommended to me. In sudden and unpremeditated pray, I am not always I; and when I am not my self, my prayer is not my prayer.

Passions and affections sometimes, sometimes bodily infirmities, and sometimes a vain
desire of being eloquent in prayer, almsme, withdraws me from myself, and then that prayer is not my prayer: though that prayer which Luther is said to have said upon his death-bed, or must proph. Domine Deo nostro Jesus Christe, let us pray for our Lord and Saviour Christ Jesus, may admit a good sense, because Christ being (as S. Augustine saith often) Caput et corpus, both Head and the Body, as he is the Body, the church, subject to so many pressures he had need the prayed for: yet, his state being considered at that time, almost at the last gasp, he being scarce he, that prayer can scarce he called his prayer."

(LEXX. -XIII. Sermon.

GERMAN XIII. - Preached in Tork, Toke Knyng. April 20, 1630).
The Prayers ordained by the Church.

In that African Council, in which S. Augustine was present, the abuse of various forms of prayers, which divers churches assumed, it was decreed that no prayers should be received in the church, but such as were composed, approved by the Council. We have proceeded so too, no prayers received for publique use, but those that are delivered by publique authority; and so they become my prayers. As the laws of the land, my laws, and I have an inheritance in them, so the prayers of the church are my prayers, and I have an interest in them, because I am a son of that family. My Baptism is mine, and my Absolution is mine, because the church hath given them to me, and so are the prayers mine. You would scarce thank a man for an extemporal Elegy, or Epigram, or Panegyrigue in your praise, if it cost the poet, or the writer no pains. God will scarce hearken to sudden, unconsidered, reverent prayers.
Then will Study ever for Emblems, and
Princes and Ambassadors not speak
to one another, without thinking what
they will say. Let not us put God to speak
to us so (Praying is God's Speaking to us)
Let not us speak to God so (Praying is our
Speaking to God not externally,
unadvisedly, nor considerately. Prayer
must be my prayer, and God's Name
would not accept. Even in this Knave
what have I that I am not receiv'd?
Have receiv'd my prayer altogether, or
at least of Myself, in that Prayer which
I have receiv'd from my Saviour and
then have receiv'd it appropriated to
me, and made it mine because it was my
Saviour's, and therefore should belong to
me and appertain to my particular necessities
and sacrifices, by the piety and wisdom of
the Church; for it is my prayer, and as John
Prayer was pure prayer, also my prayer
is pure." (LXIII. 111. Sermon.)

(£lermon xiii. Preached in Lent, to the King
April 20, 1630.)
Prayer

"The sacraments have fallen into the hands of flatterers and sotiers. Some have attributed too much to them, some detracted. Some have painted them, some have withdrawn their natural completion. It hath been disputed, whether they be, how many they be, what they be and what they do. The preaching of the word hath been made a servant of ambition, and a shop of many men's need-fangled wares. Almost every means between God and man suffer some adulterating, and diversifies. But prayer least: most hath most ways and addresses. It may be mental, for we may think in prayers. It may be vocal, for we may wake in prayers. It may be actual, for we do not prayers. For deeds have voyages: the vice of Sodome was did cry and the Alonso by Tob; And if it were proper first John in the first of the Revelations to come back to see a voyage, it is more likely God will look down, to hear a voice. So then to do the office of your vocatio sincerely, is to pray."

(L - X XXIV Sermon)
The nature of Prayer

When we say, that God is not tied to places, we must not mean, but that God is otherwise present, and not otherwise, in places consecrated to his service, as in every profane place.

When I pray in my chamber, I build a Temple there, that house: And that minute, when I call out a prayer, in the street, I build a Temple there; And when my soul prays without any voice, my very body is then a Temple; And God, who knows what I am doing in these actions erecting these Temples, he comes to them, and promises and blesses my devotions; and shall not I come to his Temple, for he is always resident?

My chamber were no Temple, my body were no Temple; Amongst my except God came to it: But whether I come hither, or no, this will be God's Temple: I may lose my absence; He gains nothing by my coming."

(LXVIII - IV sermon.)
The House of Prayer

"It is true that neither is that house only for prayer, nor prayer only, for that house: Christ, in his person, consecrated that place, the Temple, by preaching too: And for prayer elsewhere, Christ did much accustom himself to private prayer. But in him, who was truly Head of the Church, the whole Church was: Christ alone, was a Congregation, he was the Catholic Church. But when we meet in God's house, though by occasion, there be no Sermon, yet if we meet to pray, we pay our debt, we do our duty; so be we not, if we meet at a Sermon, without prayer. The Church is the house of prayer, so, as that often occasion, preaching may be left out, but never a house of preaching, so, as that prayer may be left out. And for the debt of prayer, God will not be paid, with money of our own coinage, (with Auldian, extern, for all, in considerate prayer) but with current money, that bears the King's Image, and inscription; the Church of God, of his ordinance, hath set his stamp, upon a Liturgy and Service, for his house. ———— says S. Bernard: God heareth the very first motions of a man's heart, which, that man, till he proceed to a farther consideration, dieth not heare, not feele, not comprehend himself." (LXXX—Serm. IX.)
Reverence in Devotion.

If my fear of God fail, the word of God, so far as it is a promise to me, fails too. Tertullian intends the same thing, when he says: "... Though I have a holy confidence of my salvation yet the foundation of this confidence is a modest, and a tender, and a reverential fear, that I am not diligent enough in the performance of those conditions which are required to the establishing of it; for this Eulaliaea which St. Hesychius translates Tomorrowum, and we translate Devout, is a middle disposition between a pharisaical superstition, and a negligent reverence, and profanation of God's Ordinance. I come not with Eulaliaea, but Simeon's disposition, to my Epiphany, to my receiving of my Saviour, if I think that Bread, my God, and superstitiously adore it, for that is pharisaical, and carnally; neither do I bring that disposition thether, if I think God no otherwise present there, then in his own other ordinances, and so refuse such postures, and actions of reverence as are required to testify outwardly more inward devotion;"
for these may well consist together, I am sure I receive him effectually, when I look upon his mercy: I am afraid I do not receive him worthily, when I look upon mine own unworthiness.

(LXXX—Sermon[IV])
imperfecting of devotions.

"There is no form of building stronger then an Arch, and yet an Arch hath declinations, which even a flat-roof hath not. That flat-roof lies equally in all parts; but the Arch declines downwards in all parts, and yet the Arch is a firm Supporter. Our devotions do not lose their upright, in the sight of God, because they have some declinations towards natural affections. God doth easily pardon some neglecting of his grace, when it proceeds out of a tenderness, or may be excused out of good nature, then any presuming upon his grace."

God and our imperfections.

"That though God look upon the description, he looks upon the metal too, though he look that his image should be preserved in us, he looks in what earthen vessels this image is put, and put by his own hand; and though he hate us in our rebellions, yet he pity us in our grievances; though he would have us better, he forsakes us not for every degree of guiltiness. There are three great dangers in this consideration of perfectness, and purity; first to distrust of God's mercy, if he find we are this purity in himself and this perfectness; and then to presume upon..."
God, may upon their own right, in an overvaluing of their own vanity, and perfection, and again to censure others, whom thou wilt needs think less pure or perfect than thyself." (LXXX - LXXX 3rn).

Nothing on Earth is Permanent

"I need not call in new philosophy, that denies a settledness, an eternity, at once in the very body of the Earth, but makes the Earth to move in that place, where we thought the Sun we had moved, I need not that helps, that the Earth itself is in motion, to prove this, That nothing upon Earth is permanent; the Attections will stand of itself, till some man assign me some instance, some thing that a man may rely upon, and find permanent." (LXXX - LXXX 3rn)
discipline and Prayer

None of us hath got the victory over flesh and blood, and yet we have greater enemies than flesh and blood are. Some discipline, some mortifications we have against flesh and blood. We have S. Paul's Probalium est, his medicine, (if we will use it) Castigo corpus, keep my under my body, and bring it into subjection for that we have some assistance. Even our enemies be our friends; poverty or sickness will fight for us against flesh and blood. Against our carnal lusts; but for these powers and principalities, I know not where to watch them, how to encounter them. I pass my time socially and meretriciously, and am cheerfully unadulterated, in music, in jesting, in comedies, in vanity; and I never hear all this while of any power or principality, my conscience spies no such enemy in all this. And then alone, between God and me at midnight, some beating of my grace shakes out what one, and that light I see this prince of darkness, and then I pride that I have been the subject, the hand of these powers and principalities, when I thought not of them. Well, I meditate, and I try them to dispose myself of them, and I make my recourse to the power fullest.
May 24th, 10.

Exorcise that is, I turn to hearty and earnest prayer to God, and I fix my thoughts strongly (as I think) upon them, and before I have perfected one petition, one pensily my prayer, a power and principle is got at me again. Spiritus Soporos, the sleepy slumber clothe mine eyes, and I pray drowsily, or Spiritus Vertiginos, the Spirit of Slumber clothe mine ears, and deviate; and Vainere Petition, and I pray giddily, and circularly, and return again and again to that I have said before, and perceive not that I do so; and as our Saviour said, ye know rebuking his disciples, who were no vehement for the burning of the Samaritan, ye know not of what spirit you are. I pray, and know not of what spirit I am, I consider not mine own purpose in prayer; And by this advantage, this door of insconsiderable enters the seductive Spirit, the Spirit of evil, and I pray not only negligently, but erroneously, dangerously, for such things as discredit the glory of God, and my true happiness, if they were granted. Nay, even the
Prophet Hosea's spirit is fornication, enters into me, the spirit of fornication, that is, some remembrance of the wantonness of my youth, some mis-interpretation of a word in my prayer, that may bear an ill sense, some unclean spirit, some power or principality hath defrauded my prayer and slackened my zeal. And this is my griefest misery of all, that when that which fights for me, and fights against me too, sickness, hath laid me upon my last bed, then in my weakest estate, these powers and principalties shall be in their full practice against me. And therefore it is one great advancement of thy deliverance, the brought by this Angel, that is, of The Ministry of the Gospel of Christ, to know that Them host Angels to their enemies."

\[ \text{LXX} \text{X} \text{X} \text{X} \text{X} - \text{X} \text{L} \text{V} \]

\[ \text{Semi.} \]
A Sermon Preached at the Temple.

Sermon xxi. Esther 4. 16.

Prayer

"And therefore, since Prayers is the Day which God hath given us to bate Heaven, whether we bless God with our prayers, in these publick Congregations, whether we wrestle with him hand to hand in our Chambers, in the battle of a troubled Conscience, let us live soberly and moderately, and in Bills, and in Churches, here in the Congregation, and at home in our private Reflections, we shall be the likelieu to prevail with God; for though we receive assistance from the prayer of others, that must not make us lazie in our own behalves; which is Esther's last preparation, she bids all the people fast for her, that is, for the good success of her good purposes; but not the people alone, she and her own maid will fast likewise."
Semn LIX. Psal. 32. 6.
Preached upon the Penitent Psalms.

Church and the Prayer.

"Those are the holy ones whom God will hear, who are of the household of the faithfulest, of the Communion of Saints, matriculated, engrafted, enrolled in the Church, by that initiatory Sacrament of Baptisme; for, the house of God, into which we enter by Baptisme, is the house of Prayer; and, as out of the Ark, whosoever swam least, was not saved by his swimming, so makes any manifold man out of the Church, by his praying: be that swimme in the Jordan, swimme but unto more and more waters; be that prays out of the Church, prays but unto more and more sure, he cause the doth not establish his prayer in that, grant this for our Lord and Saviour Christ Jesus sake. It is true then, and these holy ones, whose prayer is acceptable, are those of the Christian Church; onely they; but is it all they? are all their prayers acceptable? There is a second condition necessary too: not only to have been sanctified by the Church in Baptisme, but a sanctification in a warranty receiving of the other Sacrament too: A life that pleads the first scale Baptisme, and claims the other scale, the blood body and blood of Christ Jesus." (Lxxv. - Lxxvii.)
XLV. PRAISED UPON THE HILLS OF BETHLEHEM

Psalm 6: 8, 9, 10.

Prayer and Thanksgiving.

"For not the duty of Thanksgiving is less than that of Prayer; for if we could compare them, it is rather greater; because it contributes more to God's glory, to acknowledge by thanks, that God hath given, than to acknowledge by Prayer, that God commandeth. But therefore might David be later and rather here, in expressing the duty of thanks, first, because being reserved to the end, and close by the Psalm, it leaves the best impression in the memory. And therefore it is easier to observe the neacall Hebraicall compositions, of which contain the books of Psalmes, the first of the whole piece, is for the most part left to the Sheathing up, the whole frame of the Poems a laying out of a piece of gold, but the last clause is the impression of the Slant, and that is it that makes it earnest. And therein also, because out of his abundant manner of expressing his thank fulness to God, in every other place thereof, his whole book of Psalmes is called Stephen to hi linin, a book of praise and thanksgiving, the (Allwoman hix) good looks for nothing, nothing to be done in the way of exact recompense, but yet, as he that makes
Clocks, bestow all that labour upon the several wheels, that thereby the bell might give a sound, and thereby the hand might give knowledge to others how the time passes: so this is the principal part of that thankfulness, which God requires from us, that we make open declarations of his mercy, the warning and confirming of others.

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Fulness in spiritual things.

Even in spiritual things, there may be a fulness, and no satisfaction, and there may be a satisfaction, and no fulness; I may have as much knowledge, as is presently necessary for my salvation, and yet have a restless and unsatisfied desire, to search into unprofitable curiosities, unrepresented mysteries, and inextricable perplexities: And, on the other side, a man may be satisfied, and think he knows all, when, God knows, he knows nothing at all, for, I know nothing, if I know not Christ crucified, and I know not that, if I know not how to apply him to myself. Nor doe I know that, if I know all, he is not in those means, which he hath afforded me in his Church, in his Word, and Sacraments, If I neglect this means, this place, these exercises, how sooner I may satisfy my selfe, with an over-valuing mine own knowledge at home, than so far from fulness, as that vanity it selfe is not more empty." (LXXX - LXXIX Sen)
A Sermon preached at Sipistle.

Upon Easter Monday, 1622.

Sermon xxv. 2 Cor. 4:6.

"For, a man may make a sermon a Satyr, he may make a Prayer, a Libel, if unhonourable of preaching, or praying, against toleration of Religion, or persecution for Religion, he would estimate, that any such tolerations are prepared for us, such persecutions threatened against us. But if for speaking the mysteries of your souls, plainly, sincerely, inelegantly, unskilfully, for the God, and not for the fashion; for the Matter, and not for the Form... my Service may be acceptable to Gods people, and available to their Edification... shall I not call this a great Blessing of God? Blessed, most right, I must; I do. And therefore, because I presume to speak to such, I take to myself, that which follows here, in the same fashion, that he that speaks to such a people, does not his duty, if he consider not deliberately... both to whom, and at what time, and how much he is to speak. I consider the persons, and I consider that the greatest part, if much, are persons born..."
since the Reformation: Religion in the death of idolatry in this land, and therefore not naturalized by conversion, by transplanted from another Religion to this, but born the natural children of this Church; and therefore to such persons, I need not lay hold upon any points of Controverted Doctrine. I consider also... the times, and I consider that it is now, in these days of Easter, when the greatest part of this auditory, home, or will renew their bands to Christ Jesus in the sacrament of his Body, and his Blood; that they will rather lose theirs, then lack his; and therefore towards persons, who have testified that disposition in that deed, I need not delight in any vehement, or passionate Exhortation to constancy and perseverance, as though they were occasion to doubt it."

(XXVI—XXVII sermon)
Religious Preaching.

Religious is a serious thing, but not a sudden. Religious preaching is a grave exercise, but not a servile, not a barbarous, not a neglecting. There are not so eloquent books in the world, as the Scriptures: Accept these names of Trope and Figures, which the grammarians and Rhetoricians put upon us, and we may be bold to say, that none Their Authors, Greeks and Latins, we cannot fumble so high, and so lively examples, of those Trope, and those Figures, as we may in the Scriptures: What more hath justly delighted any man in any manner, is exceeded in the Scriptures.

(XXVI - 111)

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Sermon (2) - Ezek. 33:22.
Adam - Sermon Preached at White-Hall, February 12, 1618.

The Qualities of Preaching.

First then, God for his own glory promises here, that his Prophet, his Minister shall be 

a musical and harmonious Charmer, to settle and compose the Soul again via Reposed Confidence, and a delight in God: he shall be Musiciem Carminum, musick, harmony in the Song in his matter; he shall preach harmonious peace to the Conscience and he shall be Musiciem Carmen, musick and harmony in his manner; he shall not present the message of God rudely, harschavously, emotionally, but with such meditation and preparation as appertains to so great an employment, from such acting as God, to such a State as his Church; so he shall be Musiciem Carminum, musick, harmony wise & mode, in manner and in manner. And often Musiciem so much further (as the Lord adds) as that he shall have a pleasant voice, that is, to preach first Sincerely (for preaching to serve drunken beans, cannot at least should not please any) but then it is to preach acceptably, seasonably, with a spiritual delight, to a discreet and rectified Congregation, that in the Way such wholly delight, they may receive the more profit. CXXVI - II.
musicum carmen, as a love song, when we present the love of God to you, and raise you to the love of God in Christ Jesus: for, for the music of the spheres, whatsoever it be, we cannot hear; it is the decree of God in heaven, we cannot say we have seen them; our music is only what Sibylline, which is declared in the gospel, to all men, and to them only, who take God by the right hand, as he delivers himself in Christ."  

(CXVI—II.)
Reaching about ourselues, ones ourselues

"Men that give Rules of Civill Wisdome, and Wise Conversacion among men, use to say, that a wise man must never speake much of himself: It will argue, say they, a narrow understanding, that he knowes little besides his owne actions, or els that he overvalues his owne actions, if he bring them much into Discourse. But the wise men that seeke examples (for there were such wise men in the world once) Seeken in the Kingdome of heaven, they goe upon other grounds, and wheresoeuer they may finde them, they seeke such examples, as many conclude most to the glory of God: And when they make themselves examples, they doe not shawe, nor forlase themselves more then other men. David proposeth his owne example, to his owne shame, but to Gods glory.

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yet to preach out of our own history, so as to declare to the Congregation, to what manifold sins we had formerly abandoned ourselves, how powerfully the Lord was pleased to reclaim us, how faithfully he hath vouchsafed to preserve us from relapsing, to preach ourselves thereunto, to call up the Congregation, to hear what God hath done for my soul, is a blessed preaching of myself. And though Solomon in this Book speaketh divers things, not as his own opinion, but in the sense of worldly men, yet as we have a note upon Plato's Dialogues, that though he do so too, yet what soever Plato saith in the name and person of Socrates, that Plato alway saith means for his own opinion, so what soever Solomon saith in the name of the Preacher (the Preacher saith this or saith that) that is evermore Solomon's own saying. When the Preacher preaches himselfe, his own selfe, and his own sense of God's Mercies, on judgments upon him, as that is intended most for the glory of God, so it should be applied most of the hearer, for his own edification; for, he were a very ill natured man, that should think the worse of a Preacher, because he confesses himselfe to be a worse than he knew him to be, before he confessed it." (LXIX. x LVII)
The Twentieth of Prayer and Preaching.

Let our prayers be for continuance of the blessings, which we have, and let our acknowledgment of present blessings, be an inducement for future praise, and praise together; pray thankful, pray not suspiciously: for, beloved in the bonds of Christ Jesus before whose face I stand, and before whose face I have not been able to stand amongst the righteous, at the last day, if I be not, and make this pulpit my shop, to vent sophistical words, in the presence of you, a holy and holy host, of the Holy Lamb Church, of which I am, in the presence of the whole triumphand Church, of which, by help, by whom I am, I am, I hope to see, in the presence of the Head of the Whole Church, who is All in all, I, (and I think I have the spirit of God)

(I am sure, I have not been misled in this point) I (and I may be allowed to know something in the world) (I am sure I have not been shut up in this point) do deliver that which upon the truth of a moral man, and a Christian man, and a church man, believe to be true, that he, who is the breath of our nostrils, is in his heart, as
fear from submitting us to that idolatry, and superstition, which did here before oppress us, as his immediate predecessor, and yet their end the same, that is, the glory of God: And to a higher comparison than to her, I knew not how to carry it.

(D - X $111 ser.)
Sermon X X VII. Mark. 4. 24.

Preached to the King, at White-Hall, the first of April 1627.

God's Secret

Christ and Preaching of Secrets.

God shall condemn no man, for not believing in Christ, to whom Christ was never manifested.

'Tis true, that God is said to have come to Elizabeth with that still small voice, and not in the strong winds, nor in the earthquake, nor in the fire. So God says... I will but Kneel, I will but whisper for my people, and gather them so.

So Christ tells us things in darkness: And no Christ, speaks to us in our ears, and these two voices, and holy whisperings, and holy silences, denote to us, the inspiration of his spirit, as his spirit bears witness with our spirits, as the Holy Ghost witnessed himself in his scriptures, and works upon us, to his private motions. But this is not God's ordinary way, to the whispering of secrets. The first thing that God made was light; the last thing, that he hath reserved to do, is the manifestation of the light of his Essence in our glorification.

And for publicating himself here, by the way, he hath constituted a church, in a visibility, in an eminency, as a city upon a hill; and in this church, his ordinance...
is ordinance indeed; his ordinance of preaching hastes the soud, and by that breach, the Spirit enters. His Ministers are an Earth-Juake, and shake an Earnest sound; they are the Souns of Thunder, and scatter a lively conscience. They are as the fall of waters, and carry with them whole Congregations. 5000 at a sermon, 5000 at a sermon, a whole city, such a city as Nineveh at a sermon; and they are as the roaring of a lion, where the lion of the tribe of Judah, cries down the lion. He teaches whom he may devour; that is, orthodoxal and fanatical militant truths, are established against clamorous, and voriferous innovations. Therefore what Christ lets pass in the dark, he bids us speak in the light; and what he hides in our ear, he bids us preach on the house-top. Nothing is gospel, not Evangelium, good message, if it be not put into a messenger's mouth, and delivered by him; nothing is reducible to his end, not available to our salvation; except it be a wholesome doctrine, doctrine that may be spoke aloud, though it awake them, that sleep in their sinne, and make them the more forward, for being so awak'd."

(L. - X X VII S x.)
A Sermon Preached

At the Earl of Bridgewater's house in London at the marriage of his daughter, the Lady Mary, to the eldest son of the late Herbert of Castle-haynd

Numb. 19. 1627.

Sermon 1. Matth. 22. 30.

Sermon and Discurs

or that's a difference between Sermons

and Discours, that a Sermon will be

Exhale in principally and Subtlety,

and a holy steering of Religious affections,

and their matters by Doctrine, and points

of divinity, occasionally, secondarily, as the

words of the text may invite them; but

Discours intend principally Doctrine all

points, and matters of divinity, and matters

eythalaric but occasionally, and as in

a second place.”

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(LETTER - S. & C).
the Preachers' life an example to others.
who will believe me when I speak, if by my life they see I do not believe myself? and shall he believed to speak heartily against
Ambition and Presumption in Temporal & Civil
places, if one in the Congregation be able to
justify him that set next him, and call him, That man offered me money for me to
preferment? That man offered me what a
dangerous scorn shall I open my selfe, and
the service of God, if I shall declaim against
Usury, and look him in the face that hath my
money at use? or such witness in the
Congregation, shall not Preach the Preacher;
and God shall use his tongue (perchance his
mallet) to make the service of that Preacher
unperfect: Quam Spectus pecus Evangelizandum
 says S. Paul, (and he saies that end of Esaie, and
only Exaltem thee, as though the Holy Ghost had
delighted himself with that phrase in
expressing it.) How beautiful are the feet
of them that preach the Gospel! Men best most
to our feet, to our ways. The power that makes
men admire, may lie in our tongues: but the
beauty that makes men love lies in our feet, in
our actions."

(XXVI - 11)
Extempore Preaching.

But in these our times, when the curiosity (call it a better name, for truly God be blessed for it, it deserves a better name) when the capacity of the people requires matter of more labour, as there is not the same necessity, so there is now the same possibility of that anabolus, and that sudden preaching. No man will think that we have able preachers then the primitive Church had; no man will doubt but that we have learned and more capable auditories, and congregations then theirs were. The Apostles were not negligent, when they mended their nets. A preacher is not negligent, if he prepare for another sermon, after he hath made one; nor a hearer is negligent, if he meditate upon one sermon, though he hear not another within three hours after ....... And if they desire us, for their preaching and call us fools for that, as David said, He would do more vile, he would dance more, so let us be more fools, in this foolishness of preaching and preach more. If they think us mad, since we are mad for our souls (as the Apostle saith,) let us be more mad; let him that hath preached, doth twice, and him that hath preached twice, doth twice. But yet, not this, if coming to a negligent, and extempore manner of preaching, but we
will he content to take so many hours from our
rest that we, with you, may best the Sapphers in
Abrahams bosome, and so many more hours from
our meat, that we, with you, may the more
surely eat, and drink in the Lamb, in the
kingdom of heaven --the Gospel may
grant this, or any thing done, if they follow
in the doing of those things which God hath
ordained for the means of keeping it, that is,
a zealous, and yet a discreet; a sober and yet
a learned anicenty in preaching."

(17xx - 17xx sermon.)
Extempore Sermons.

When the Apostle says, "Study to be quiet" (1 Thes. 4:11) one thinks he intimates something towards this, that the less we study for our sermons, the more danger is there to disquiet the auditory.

Extemporal, unmeditated sermons, that serve the popular case, very far the most part, do not quiet the Church. Study for them, and they will be quiet; consider ancient and fundamental doctrines, and they will quiet and settle the understanding, and the conscience!" (L-XXVIIserm.)
Exemplar Preaching.

But if I come to pray or to preach without this kind of idea, if I come to extem preall prayer and extem preall preaching, I shall come to an extem preall faith, and extem preall religion; and then I must look for an extem preall Heaven, a Heaven the same for me; for to that Heaven which belongs to the Catholique Church, I shall never come, except—God be the way of examples, former patterns. To believe according to ancient beliefs, to pray according to ancient forms, to preach according to former meditations. God does nothing, man does nothing well, without these ideas, these retrospects, this recourse to pre- (conceptions, pre deliberations).

(LXXXI - Sermo LXVI).
Sermon. XLV. Preached upon All-Saints Day.

Acts 7. 2, 3.

The Priest and Christ

So then, let all men be warned, our Saviour, our safety is in the Angel of the Covenant, Christ Jesus, Radically, Fundamentally, Mercifully. It is in the ministry of the Angels of Heaven infinitely, but it is in the Church of God, and in the power of his Ministers there, manifestly, Sensefully, Discerningly. They should seek the law at the Priest's mouth (They should, and therefore they are to blame that do not but fly to private Expositions.) But why should they With Angelus domini exercitium, (as if (there) Because the Priest is the Angel of the Lord of Hosts. 

That having so great a work to doe, as the salvation of souls, he would make use of my teaching and being to save the world by this word, that I should speak that word, ..... that he calls me up hither to teach you that which he could teach you better, and sooner, at home by his spirit. ...... It is the largeness of his mercy towards you, not my narrowness in his power that he needs me.

(LXXX—XLV).
The Hearing of a Sermon

A man may thread sermons 5 half dozen a day, and place his merit in the number, a man may have been all day in the performance and incense of preaching, and yet have received none of the savour of life unto life. Some things an Ape can do as well as a Man; Some things an Ass can do as well as a Saint. We cannot see now whether thy soul be here now, a day's life, a tomorrow, hereafter, in the course of thy life, thy which are near thee, & know whether thy former faults be mended, or no, know whether thy soul use to go at sermons, as well as thy body uses to go to sermons. Faith comes by hearing, faith the Apostle; but it is by hearing of the soul, heartening, considering. And then, as the soul is infused in God, but diffused over the whole body, & so there is a Man, so faith is infused from God, but diffused into our works, and so there is a Saint. Practice is the incarnation of faith, faith is incorporated and manifested in a body, by works; and the way to both, is that hearing which amounts to this heartening, is a diligent, a considerate, a profitable hearing.

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[Handwritten note on the margin: faith and work]
The significance of Lent

That is the Lord's day, when all our mortification and abjuration of spirit, and humbling of our souls, shall be abundantly exalted in his resurrection, and when all our fasts and ablution shall be abundantly blessed and the participation of his body and his blood in sacrament; God's thencey's always open and his scale works always at all times remission of sins may be sealed to a penitent soul in the sacrament. That clause which the Chancellors had in their patent under the Roman Emperors, It is a regular veneration, Conscientious men may, in our Commission too, forget not, but put his conscience into his church, and whose sins are remitted there, are remitted in heaven at all times.

Vae desiderantesibus, woe unto them, woe desiring that day, only, solely, receiving the sacrament day, that they might declare the world, as though they were not of a contrary religion in their heart; Vae desiderantesibus, woe unto them who desire that day present themselves that day without such a preparation as
he comes so fearful and mysterious an action, upon any carnal or collateral respects.

Before that day of the Lord comes, comes the day of his crucifying; before you come to that day, if you come not to a crucifying of your selves, from the world, and the world to you, ut quid vobis? What shall you get by that day? you shall prophane that day, and the Author of it, as to make that day of Christ's triumph, the triumph of Satan, and to make even that body and bloody Christ Jesus, Vehiculum Satanae, his Chariot enter into you, as did the Judas. That day of the Lord will be darkness and not light, and that darkness will be, that you shall not discern the Lord's body, you shall scatter all your thoughts upon wrangling and controversies, do so, how the Lord's body can be there, and you shall not discern by the effects nor in your own conscience, that the Lord's body is there at all. But you shall take it to be only an obedience to civil or Ecclesiastical constitutions, or only a testimony of outward
Conformity, which should be Sin, nunculum & trium trium, a scale of pardon for past sins, and a provision of grace against future. But he that is well prepared for this, strips himself of all these Vae desiderantes, of all these combinations that belong to carnal desires, and he shall be as Daniel was, vir desideriwm, a man of chaste and heavenly desires only; he shall cleave that day of the Lord, as that day signifies affliction here, with David, Bonum est mitii good humiliasme, Jam mended by my sickness, enriched by my poverty, and strengthened my weakness."

(Preached at Whitehall March 3, 1619)

(LXXX - XIV)
The Prayers to the Saints.

"It is a strange thing, says Justin Martyr, to pray to Esculapius, or to Apollo for health, as God thereof, when they who pray to them, may know to whom those gods were beholden for all their medicines, and of whom they learnt all their physic: why should they not rather pray to their Masters, then to them? Why should Apollo, Chiron, Scholar, and not chide, Apollo's Master, be the god of physic? Why should I pray to St. George for victory, when I may go to the Lord of Hosts, Almighty God himself, or Casimir, with a Sergeant, or Corporal, when I may go to the General? or to another Saint for peace, when I may go to the Prince of peace, Christ Jesus? Why should I pray to Saint Nicholas for a safe passage at sea, when he that sleuthed the storms is nearer me, than St. Nicholas? Why should I pray to St. Anthonys for my hogs, when he that gave the devil leave to drown the Gorgons was whole heart of hogs, did not do that by St. Anthonys leave, nearly putting a caveat or prior non-obstante in his monopoly of preserving hogs? I know not.
where to found S. Petrinilla when I have 
an agon, nor S. Apollonia, when I have a 
the tooth-ache, nor S. D pentius, when I 
have the stone: I know not whether they 
can hear me in Heaven or no: our Adversaries 
will not say, that all Saints in Heaven have 
all that is said on earth: I know not 
whether they be in Heaven or no: our 
Adversaries will not say, that the Pope 
may not err, in a matter of fact, and 
do may canonize a Traytor for a Saint: 
I know not whether those Saints were 
ever upon earth or no: our Adversaries 
will not say, that all their legends were 
really, historically true, but that many of 
them are holy, and yet yet: yet symbolic 
Inventions, to figure out, nor what was truly 
done before, but what we should endeavour 
to do now. I know my Redeemer liketh, and 
I know where he is; and no man knows 
where he is not. He is our creditor, to hein 
we must pray."

(LXXX -> Berman)
The Holiness of the Saints.

For, beloved, as in the firmament, of those stars which are reduced into Constellations, and into a certainty of shapes, of figures, and images, we observe some to be of one greatness, some to another, we observe divers magnitudes in all them, but to all those other stars, which are not reduced into those forms, and figures, we allow no magnitude at all, no proportion at all, no name, no consideration. So for those blessed souls which are collected into their eleavate dwelling in Heaven which have their immovable possession, position in the right handy God, as one star differs from another in glory, so do these Saints which are in Heaven. But whilst men are upon this earth, though they be stars, (Saints of God) though they be in the firmament, established in the true Church of God, yet they have no magnitude, no proportion, no certainty, no holiness in themselves, nor in any thing formerly done by God in their behalf, and declared to us, but their present degree of godliness give them but that qualification, that they may acceptably pray, and his prayer must
be for me godliness; and all directed to the
right object of prayer, To God,"
(Lxxx - Lix).

The Time of finding God;
So then the manifestation of the Gospel, that is, the
helps which God offers, more than Jews or Gentiles,
in the ministry of the Gospel, and the ordinances of his
church, is the time of finding God: And woe unto
us, if we seek him not whilst he affords us
these helps: And then the tryed affliction, when
God threatens to hide his face, but hath not yet
hidden it, behawtering us by a calamity, is a
time of finding God: ;
Then when their
last temporal blessings, (that is God's silver) and his
grace to use those blessings well (that is God's gold)
there is the best time of finding the Lord, for then
he looks upon thee in the sun-shine, and then
thy thankful acknowledgement of former blessing
is the most effectual prayer then canst make,
for the continuance, and enlargement of them
Indeed, then is a fit time of finding
God, whenever thy conscience tells thee he calls
to thee: for a rectified conscience is the wondrous
God; if that speaketh to thee now this minute,
now is thy time of finding God."
(Lxxx - Lix).
THEOLOGICAL DOCTRINES
The selected passages in this section are arranged as follows:

1. The Trinity.
2. God and the Trinity.
3. The attributes of God and the Trinity.
4. The offices of the Father and the Son.
6. The Holy Ghost and Christ.
7. The Holy Ghost as Comforter.
8. The generation of the Holy Ghost.
10. Sins against the Trinity.
11. The judgment of the Trinity.
13. The image of the Trinity in the faculties of the soul.
14. The Virgin Mary.
15. Christ and the Virgin Mary.
16. The soul and body in Resurrection.
17. The body in Resurrection.
18. The soul in the body in the Resurrection.
19. The immortality of the body in the Resurrection.
20. The physical senses in the Resurrection.
27. The Proof of Resurrection.
31. Christ and Sin.
32. The original and habitual Sins.
33. Glory and Grace.
34. God and Christ.
35. The Nature of original Sin.
36. The Nature of original sin.
37. The Nature of Sin.
38. Original Sin and the Will of Man.
40. The Nature of Sin.
41. The Nature of Sin.
42. The Nature of Sin and evil.
43. The Nature of Good and ill.
44. Nothing is essentially good but God.
45. Sin is a Fall.
46. Sin is disorder.
47. Sin as the Violation of God's law.
48. Multiplicity of Sins.
49. The Multiplication of Sins.
50. Habitual Sin.
51. Sin a Privation.
52. Sin and Repentance.
53. Sin and Son.
54. Donne and His Sins.
55. God as Witness of Sins.
57. The Original and Actual Sins.
58. The Sin of Pride.
59. The Sins We Never Committed.
60. Sin and the Image of God.
61. Sin and Punishment.
62. The Conception of Sin in the Roman Church.
63. Three Ways to Escape Sins.
64. Confession, Confession and Satisfaction.
65. Sin and Mercy of Christ.
66. Forgiveness of Sin.
67. Personal and Testimony of the Forgiveness of Sin.
68. The Peace of Conscience.
69. The Peace of Conscience.
70. Spiritual Desperation.
72. Resisting Temptations.
73. Conscience and Mercy of God.
74. Assurance of Salvation.
75. Why Christ Could Not Sin?
76. Justification by Faith, Election and Predestination.
77. Predestination.
78. Predestination and Election.
79. Election and Reprobation.
80. Election and Creation.
81. The righteousness of the elect.
82. Freewill and God.
83. Freewill and Grace.
84. Faith and Justification.
85. The doctrines of work and Justification.
86. Faith and Work.
87. Faith and Work.
88. Faith and Works.
89. Faith and Work.
90. Faith and Work.
95. Grace, Sin, and Election.
96. The Fall and Redemption.
97. Sin and Grace.
98. Grace and Mercy.
100. The working of Graces.
101. Grace and Glory in this life.
102. Reason and Faith.
103. Reason and Faith.
104. Reason and Faith.
105. Reason and Faith.
106. Reason and Faith.
107. The natural reason and the reason of the regenerate Christian.
108. The various Uses of Reason.

109. The reason of regenerate Christians.

110. The necessity of reason.

111. Religion above reason.

112. Repentance not through reason but faith.

113. Man

114. Angelic Man.

115. Faith necessary for Salvation.

116. The necessity of belief.

117. Doctrines of changing Religion.

118. The simplicity of Christian Religion.

119. All Christians make one body.

120. The Nature of the Angels.

121. The Pretensions of the Roman Church.

122. Schoolmen and the knowledge of the Angels.

123. Church and Mysteries of Religion.

124. The Divine in the Roman Church.

125. "The School - Divinity."

126. The Roman Church and the Canons Law.

127. Doctrines Precede the Morals.
The Trinity

1. The principal use and office of my knowledge is to know the Trinity; for, to know an unity in the Godhead, that there is but one God, natural reason serves no turn: & to know a creature of the world of nothing, reason serves no turn: we need by reason, that either neither of them is infinite, or there be two Gods (and then neither of them can be God) or if both be infinite (which is an impossibility) one of them is superfluous, because what being is infinite, cannot extend to all. So also we can collect infallibly, that if the world were not made of nothing, yet that of which the world shall be pretended to have been made of, must have been made of nothing, or else it must be something eternal, and uncreated, & what scene is so, must necessarily be God itself. The sure of these two, an unity in the Godhead, and a creature of the world, I need no scriptures; but to know this distinction of persons, that the Son is in the Father, I need the Scriptures, and need more than the Scriptures, I need the Pentecost, this coming and illumination of the holy Ghost, to dispire a right understanding of these Scriptures unto me.
For, if this knowledge might be had without Scripture, why should not the Heathen believe the Trinity, as well as I, since they lack no natural faculties which Christians have? And of the Scriptures themselves, without the operation of the Holy Ghost, should this clearness, why should not the Jews and the Arians conform themselves to this doctrine of the Trinity, as well as I, since they accept those Scriptures, out of which I prove the Trinity to be our own Conscience? We must then attend their heathen living, we must not admit such a Veracity of Spirit, as either to vex our spirit, or the Spirit of God, by" witnessing farther than he hath been pleased to reveal." (LXX - XXX sive).
God and the Trinity

"It was the Father's delight, to look upon himself in the Scene ... and to see the whole Godhead, in a three fold, and equal glory. It was God's own delight and it must be the delight of every Christian, upon particular occasions to carry his thoughts upon the several persons of the Trinity. If I have a bar of iron, that bar in that form will not nail a door; if a sand of lead, that lead in that form will not stop a blade; if a wedge of gold, that wedge will not buy my bread. The general notion of a mighty God, may else fit my particular purposes. But I love my gold with current money, when I apprehend God, in the several notions of the Trinity."

(L-XXVIII sermon)
The Attributes of God and the Trinity.

Though those three attributes of God, Power, Wisdom, and Goodness, are all three in all three Persons of the Trinity, (for they are all (as we say in the School) co-omnipotent), they have all a joint- Almighty-verse, a joint-Wisdom, and a joint-Goodness) yet, because the Father is the Root of all, independent, not proceeding from any other, as both the other Persons do, and Power and Sovereignty best resembles that independency, therefore we attribute Power to the Father: And because the Son proceeds per medium intellectus (which is the Phrase that passes through the Fathers and the School) that our understanding proceeds from our reasonable mind, so the Second person, the Son, proceeds from the Father, therefore we attribute Wisdom to the Son: And then he cause the Holy Ghost

(C.P. T. 0).
is said to proceed Per modicem voluntatis. That as our Scale (as the root) and our understanding, proceeding from that Scale, produce our will, and the object of our will, is evermore Bonum, that which is good in our apprehension, therefore we attribute to the Holy Ghost, Goodness. And therefore David formed his prayer, in that manner, finally, be Merciful to me, all, because in his upon Psalm (which he laments in that Psalm) he had transgressed against all the three Persons, in all their Attributes, against the power, and the Wisdom, and the Goodness of God.

(Lxxxv—xlv.)
The Offices of the Father and the Son.

Now all things our Saviour Christ Jesus exercises, either per carmen, or at least in carne, whatsoever the Father does, the Son does too, in carne, because now there is an inseparable union between God and the humane nature: The Father creates new souls everyday in the animating of Children, and the Sonne creates them with them; The Father Concurs with all second causes as the first moving cause of all natural things, and all this the Sonne does too, and all this in carne; Though he be in our humane flesh, he is not the less able to doe the acts belonging to Godhead, but per carmen, by the flesh instrumentally, visibly, he executes judgement, because he is the Son of man, God has been so indulgent to man, as that there should be no judgement given upon man, but man should give it."

(1- Sermon X.11)
Christ and the Holy Ghost.

Now in what sense the Holy Ghost is said to have come in the name of Christ, S. Basil gives us the interpretation: that is, that one proper name of Christ belongs to the Holy Ghost. For Christ is Verbum, the Word, and so is the Holy Ghost, says the Father, because as the Son manifested the Father, so the Holy Ghost manifests the Son. S. Augustine, gives another sense: the Holy Ghost is the union of the Father and the Son. As the body is not the man, nor the soul is not the man, but the union of the Father and the Son. And so the body, through which the soul exercises her faculties in the organs of the body, makes up the man; so the union of the Father and Son is one another, and so both in us, by the Holy Ghost, makes up the body of the Christian Religion. And so, this union of S. Augustine, comes near to the former, in what sense the Holy Ghost came in Christ's name. For when Christ says, I am come in my Father's name, that is to execute his decree, to fulfill his Will, for the Salvation of man, by dying, so when Christ
sages here, the Holy Ghost shall come in my name, that is, to perfect my work, to collect and to govern that Church, in which my salvation, by way of satisfaction, may be appropriated to particular duties by way of application."

(LXXX - XXVIII Sermon).
Swaid and The Holy Ghost

 Receive the Holy Ghost, all ye that are the Israel of the Lord, in that doctrine of comfort, that God is so far from having hated any of you, before he made you, as that he hates none of you now: not for the sin of your parents; not for the sin of your persons; not for the sin of your youth; not for your yesterday; nor for your yesterday; nor; not for that highest provocation of all, your unworthy receiving his Son this day. Only consider that comfort persuades sadness. Suicide does not make you incapable of comfort, but in some bitterness of suicide. In great building the towers are high in the Air, but the foundations are deep in the Earth. The comfort of the Holy Ghost work to, as the only that, still is exalted, which was dejected. In this place, there bodies lie in the Earth, where souls are in heaven. So from this place, you carry away so much of the true comfort of the Holy Ghost, as you have true sorrow and sadness for your sin here. Almighty God erect this building upon this foundation's such a Comfort as may not the presumption, when such a sorrow, as may not the difference in him; (LXX-XCVIII).
Sermon (11) color 1. 19, 20.

Preached at St. Paul's, upon Christmas day: 1622.

The Holy Ghost and Christ

The Holy Ghost appeared in the Dove, but he did not dwell in it. The Holy Ghost had dwell in holy men, but - not thus; so, as that ancient Bishop exprest — He dwelt in Solomon, in the spirit of wisdom; in Joseph, in the spirit of Chastity; in Moses, in the spirit of meekness; but in Christ — in Christ, in all fulness. Now this fulness is not fully expressed in the Hypostatical union of the two natures: God and Man in the person of Christ. For, (concerning the divine Nature) here was not a dream of glory in this union. This was a strange fulness, for it was a fulness of emptiness: it was all humiliation, all exanimation, all evacuation of himself, by his obedience to the death of the Cross. But it was, as the Apostle speaks in another case) lest the Cross of Christ should be evacuated, and made of none effect, he came to make this fulness perfect, by instituting and establishing a Church: The spirit of the Lord shall rest upon him, says the Prophet of Christ. There is a fulness in general, for his qualifications; The spirit of the Lord.
but what kind of Spirit? It follows, the Spirit of wisdom and understanding, the Spirit of counsel, and power, the Spirit of knowledge and the fear of the Lord; we see the Spirit that must rest upon Christ,

is the Spirit in those beames, in those functions, in those operations, as conclude to government, that is, wisdom, and counsel, and power."

( Lxxx - (I) )

(Preached at St. Paul's, upon Whitsunday, 1627)

The blessed Spirit of God then, the Holy Ghost, the third person in the Trinity (and yet not third, so as that either Second or First, seven Father, were one minute before him in that eternity, that embraces all alike) this Holy Ghost is here designed of Christ in his Person, and in his operation.

The manifestation of the mystery of the Trinity was first served for Christ. Some in the Old, yet the publication only in the New Testament; some in all, the illustration only in the Gospels; some in nature of beams, as of the Sun before it is got above the Horizon, in the Prophets, but the glorious proceeding thereof, and attaining to a Meridian all height, only in the Evangelists. And then, the doctrine of the Trinity, thus reserved for the time of the Gospels, at that time was thus declared: So God loved the world, as that he sent his Son, so the Son loved the world, as that he would dwell in it, as in and in able men, in his Ministry, and by his gifts, to apply this mercy of the Father to the object of our thankfulness.
The Merit of the Son, that with a man truly our nature, and equal to us in infirmities, there should be superimposed such another nature such a divinity, as that any act of that Person, so composed of those two natures, should be known as the sacrifice, justice, a sufficient ransom for all the afflicting all the world is the object of our admiration. But the object of our contemplation (which is the subject of this Text) is this: that the Holy Ghost by his presence, and incarnating the ordinances of Christ, in the Ministry of the Gospel, applies this mercy and this merit to me, to thee, to every soul that answers his motions."

(Lxxv - x x viii.)
The Holy Ghost as Comforter

The Father came near me, when he breathed the breathing life into me, and gave me my flesh. The Son came near me, when he breathed the breathing life into me, and gave me my flesh. The Sun came near me, when he took my flesh upon him, and laid down his life for me. The Holy Ghost is always near me, always with me; with me now, if now I shed my drops of his dew, his Hanna upon you; with me always, if ever I turn anything that I say to you now, to good novelties in myself then, and close them, as I say now: with me when I eat or drink, to say grace at my meals, and to bless God's blessings to me; with me in my sleep, to keep out the Tempters from the fancy and imagination, which is his proper Deane, and Kate, that he triumph not with that, in such dreams as may be effect by Sin, or causes to Sin, of Sin themselves. The Father is a Portentous Person; the Son is a Veracious Person; the Holy Ghost is a Familiar Person; the Heavens must hurry to shew me the Saviour Man at the right hand of the Father, as they did to Steven; But if I lose but these my heart to myself, I may
see the Holy Ghost there, and in him all that the Father hath thought and decreed, all that the Son hath said and done, and suffered for the whole World, made more. Acquaint yourselves therefore to the contemplation, to the meditating this Blessed Person of the glorious Trinity; keep up that holy cheerfulness, which Christ makes the Ballast of a Christian, and his Freight too, to give here a rich Return, in the Heavenly Jerusalem. Be always comforted, and alway determine your Comfort in the Holy Ghost; For that is Christ's promise here, in this first Branch, A Comforter, which is the Holy Ghost; For that is Christ's promise here, in this, And here (saith our Second Branch) The Father shall send.

( LXXX - XX VIII . Senec ).
The Generation of the Holy Ghost.

The Father and the Son are but one substance, and the Holy Ghost equally from both. In the generation of the Son, the Father is in order before the Son, but in the procession of the Holy Ghost, he is not so. He's from both; for where he is first named, he is called Spirit his Father's. The Spirit of God, in the three all.

We used to say, they differ in principle, that the Son is from the Father alone, the Holy Ghost from both: but when this is said, they made it said too, that both Father and Son are but one beginning. We used to say, they differ of being, because the Son is the Second and the Holy Ghost the Third person; but the Second was not before the Third in time, nor in power their inferiority.

And be made, for the manner of his proceeding, we need to say but this, As the Son proceeds per modum intellectus (so as the mind of man conceives a thought), so the Holy Ghost proceeds per medium voluntatis, when the mind hath produced a thought, that mind and that discourse and rationalization produce a will; first our understanding is settled, and that understanding leads our will. And nearer than this (though God knows this be far off) we cannot go, to the proceeding of the Holy Ghost.
The operation of the Holy Ghost

"For their salvation in this second sense, is the internal operation of the holy ghost, in
infusing grace: for therefore doth St. Paul
call the Holy Ghost "Verbum Dei," the
Word of God, (which is the name properly
peculiar to the Son,)--that as the Father had
revealed his will in the Prophets,
and then the Son comes, and interprets all
that actually; this prophecy is meant
by the campagna, this of my dying, and
so makes a real Comment, and an
actual interpretation of all the
prophecies; for he does come, and he does
die accordingly, so the holy ghost comes,
and comments upon this Comment
interprets this interpretation; and tells St.
Paul that all this that the Father had
promised, and the Son had performed
was intended by them, and by the working
of their spirit, is now appropriated to
"my particular soul."

(XXVI—XXVII, Sermon)
Sins against the Trinity

"All men were in Adam; because the whole nature, mankind, was in him; and then can any be without sin? All men were in Christ too; because the whole nature, mankind, was in him, and then, can any man be excepted excluded from a possibility of mercy?"

S. Augustine says, there is no question in the Scripture harder then this, what this sin is: And S. Gregory Ambrose gives some release of the difficulty in this Sicut una divinitas, una offensa: As there is but one Godhead, so there is no sin against God (and all sinners) but it is against the whole Trinity; and that is true; but as there are certain attributes proper to every several person of the Trinity, so there are certain sins, more directly against the persons themselves, of which there are divers sins against power, and they are principally against the Father; divers against wisdom, and divers against goodness and love, and these we attribute to the holy ghost.

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For branches, the shootmen have named these couples, which they have called Sin against the Holy Ghost, because naturally they shut out those means by which the Holy Ghost might work upon us. The first couples is, presumption and desperation; for presumption takes away the fear of God, and desperation the love of God. And then they name impertinence and hardness of heart; for impertinence removes all sorrow for sin past, and hardness of heart all tenderness towards future temptations. And lastly they name the resisting of a truth acknowledged before, and the envying of other men, who have made better use of God's grace than we have done; for this resisting of a Truth, is a shutting up of our selves against it, and this envying of others, is a sorrow that God's truth should treasured for them."

(LXXX - XXXV vers).
"The Trinity working in us:"

"Now these notions of God, a Father, as a Son, a Holy Ghost, as a Spirit working in us, are so many handles by which we may take hold of God, and so many breasts by which we may suck such a knowledge of God, as that by it we may grow up into him. And as we can not take hold of a torch by the light, but of the staff we may; so though we can not take hold of God, as God, who is incomprehensible, and inapprehensible, yet as a Father, as a Son, as a Spirit, dwelling in us, we can. There is nothing in nature that can fully represent and bring home the notion of the Trinity to us.

Hence is it, that in the books of the Platonizers Philosophers, and in others, much ancient ten them. They (of the books of Hermes Trismegistus, and theirs, he ascribed much ancient thing they as is pretended in their behalf) we find as clear expressing of the Trinity, as in the Old Testament, at least. And hence is it, that in the teaching of the Jews, and in the Acharancy of the Turks, though they oppose the Trinity, yet when they handle not that point, there fall apart from them, as clear expressions of the three persons as from any of those Philosophers, who were altogether disinterested in that Controversie."

(LXXX - XXX VIII Ser.)
Sermon XII. John 5. 22.
Beachdale Lincolnshire.

The Judgment of the Trinity

In the three great judgements of God, the whole Trinity judges. In the first judgement, before all times, which was God's judiciary separating of vessels of honour, from vessels of dishonour, in our Election, and Reprobation; in this second judgement, which is in execution now, which is God's judiciary separating of servants from enemies, in the scales and in the admonishing of the Christian Church; and in the last judgement, which shall be God's judiciary separating of sheep from goats, to everlasting glory or condemnation; in all these latter judgements, all the three Persons of the Trinity are judge. Consider God altogether, and so in all outward works, all the Trinity concurs, because all are but one God; but consider God in relation, individual Persons, and so the several Persons do something in which the other Persons are not vitiated; The Son receive not a generation from himself, so, as he had from the Father, and from the Holy Ghost,
as a distinct Person, he had done at all; the holly Ghost had a proceeding from the Father and Son, but from the Sonne as a person, who had his generation generation from another but not so from the Father. No to stray into clouds, or perplexities in this contemplation, God, that is, the whole Trinity, judges still, but now the Sonne judges, the Father judges not, for that judgement he hate committed."

(2 - Sermon XII).
The belief in the Trinity essential.

Yet in, he is done as much as all the
worthies, and suffered as much as all
values Martyrs, the penurious Philosophers;
heir have known, as much, as they that
pretend to know. Omne scibile, all that
can be known may, and in - intelligible,
understandable, things, Unrevealed
decree of God; let his have use as
much as Aristotle use, or as is written
upon Aristotle, which is, multiplication
enough; yet he hath not learnt to speel,
that hath not learnt. The Trinity, not
learnt to pronounce the first word, the
cannot bring three persons into one God.
The subject of natural philosophy are the
four elements, which God made, the
subject of super natural philosophy.
Divinity, are the three elements, which
God is; and (if we may suspect) which
make God, that is, constitute God;
notific God to us, Father, Son, and
Holy Ghost. The natural man, that hearken
to his own heart, and the law written there,
may produce actions that are good,
good in nature and matter, and
substance of the worship. He may relieve the poor, he may defend the oppressed. But yet, he is but as an open field; and though he be not absolutely barren, he bears but grass. The godly man, he that hath taken in the knowledge of a great and a powerful God, and enclosed, and hedged in himselfe with the fear of God, may produce actions better then the mere natural man, because he doth his actions to the glory of his imagined God. But yet this man, though he be more fruitful then the former, since then a grassy field; yet he is but a ploughed field, and he bears but corn, and corn, God knows, choked with weeds. But that man, who hath taken God, and those handfuls, which God hath delivered, and manifested himselfe in the notions of Father, Sonne, and Holy Ghost; he is no field, but a garden, a paradise in which grow all things good to taste, and good to see, (Spiritual reflection, and Spiritual recreation too) and all things good to cure. He hath his being, and his deceit, and his Physique, there, in the knowledge of the Trinity, his being in the
mercy of the Father: his physique in the merits of the Sion: his diet, his daily bread, in the daily invocations of the holy ghost. God is not pleased: not satisfied, with our
more knowledge, that there is a God. For, it is impossible to please God, without faith: and there is no such exercyd faith, in the knowledge of a God, but that reason, and nature will bring a man to it.

The rack of all the Gentiles multiplied God. There were almost as many Gods as men, that believed in them. And I am got out of that thrust, and out of that notice, when I am come into the knowledge of one God. But I am got alone, that is got in the big chamber, when I am come to see the Trinity, and to apprehend not only, that I am in the care of, a great, and a powerful God, but that there is a Father, that made me, a Sonne that redeemed me, a holy Ghost, that apprises this good purpose of the Fathers and Sonne upon me: to me. The root of all is God. But it is not the way to receive fruits, to dip to the root, but to reach the boughs. I teach for my creation to the Father, for my Redemption to the Sonne, for my Sanctification to the holy Ghost: and knowledge, God, a Tree of life unto me, not otherwise.
The Image of the Trinity in the Mind.

So then in this first natural faculty of the soul, the understanding, stands the Image of the first person, the Father, Power: and in the second faculty which is the Will, is the Image, the Attribute of the Second Person the Son, which is Wisdom: for wisdom is not so much in knowing, in understanding as in electing, in choosing, in assenting. No man needs goe out of himselfe, nor beyond his own legge, to make his owne actions for examples of that, till many times we know better, and choose ill ways. Wisdom is in choosing, in Assenting. And then, in the third faculty of the soul, the Memory, is the Image of the third person, the holy Ghost, that is, Goodnesse. For to remember to recollect, our former understandings and assenting, so far as to close them, to crown them with action, that is true Goodnesse. The office, that appigns to the holy ghost, and the Goodnesse, which he promises in his behalf is this, that he shall bring former things to our understandt remembrance. The whole man place all Goodnesse in this faculty the memory, properly nothing can fall into the memory, but that which is past, and yet he says, what soever thou latest in hand, remember the end, and thou shalt never else amuse.
The Virgin Mary

But, God forbid any should say, that the Virgin Mary concurred to our good, so as Eve did to our woe. She is said truly, that as by one man sin entered, and death, so by one man entered life. It may be said, that some woman sin entered, and death, and that rather than by the man; for Adam was not deceived, but the woman being deceived, was in the transgression. But it cannot be said, in that sense, or that manner, that by one woman innocence entered, and life; the Virgin Mary had not the same interest in our salvation, as Eve had in her destruction; nothing that she did, entered into that treasure, that ransom that redeemed us. She, more than any other woman, and many other blessed women, have done many things for the advancing of the glory of God, and imitation of others, so that they are not unfit for spiritual conversation, nor for the civil offices of their duties neither, where both temptation at home, and scandal abroad, may only be avoided."

(XXVI - XXIV Sermon)
Christ and the Virgin Mary.

She shall bring forth a Son; Of a Son, born of the substance of his Mother, that the Anabaptists deny. But had it not been so, Christ had not become true Man, and then, man were yet unredeemed. It is her Son, but not her word; his Father cannot dye: Her Son, but yet he asked her no leave, to stay at Jerusalem nor to dispute with the Doctors, nor to argue about his Father’s work. It is setting up Religion, his governing the Church, his dispensing of his graces, is not by warrant from her: They that call upon the Bishop of Rome, in that voyage, Impera Regibus, Command Kings and Emperours, admit of that voyage, Impera filiis, to her, that she should Command her Sonne. The natural obedience of children to Parents holds not in such civil things, as are publique; A Woman may be a Queen Dowager, and yet a subject; The blessed Virgin Mary, may be in a high ranke, and yet no Sovereigne: Bless’d Darton amongst women, saves the Angel to her.
Amongst women, above women, but not above any person of the Trinity, and she should command her son.

(LXXX Serm. 11)
The Virgin Mary and Christ

The powerfulness of Christ's birth, consist in this, that he was made of the Lord God; the miraculousness of Christ's birth, consist in this, that he was made of a Virgin, and yet the Prophet and the Apostle, two principal secretaries of the Holy Ghost, present him with this addition, made of a woman: being hard me privilegie in his birth, which never any Prince had, or shall have, that is, that he chose what Mother he would have, and might have been borne of what woman he would have chosen, and in this large and universal choice, though he chose a woman he full of grace to be his Mother, yet that he might give spiritual comfort to all sorts of women, first to those, who should be unjustly suspected, and in similitude of sin and in continency, when indeed they were innocent, he was content to come of such a Mother, who should be subject to their suspicion, and whom her husband should think to be with child, before he married her, and therefore put purpose to put her away; and then to fill these women, who had been guilty of that sinne, with relief in their conscience again.
the wrath of God, and with that reputation of their reputation and good name in the world, it was his unsearchable wise and pleasure, that in all that genealogy and pedigree, which he, and his Spirit hath inspired the Evangelists to record his Ancestors, there is not one woman name, y whom Christ is descended, who is not dangerously noted in the Scriptures, to have had some aspersion of uncontinence upon her; as both St. Jerome, and St. Ambrose, and St. Chrysostome observes, of Thamar, of Beseba, and of Ruth also."

(LXX-X—Sermon 17)
The Body, Soul & Body in Resurrection.

Ego, I, I the same body, and the same soul, shall be recompact again, and be identically, numerically, and individually the same man. The same integrity of body, and soul, and the same integrity in the organs of my body, and in the faculties of my soul too; I shall be all here, my body and my soul and all my body and all my soul. I am not all here, I am here to preaching upon this text, and I am at home in my library considering whether S. Gregory or S. Heerome, have said best of this text, before. I am here speaking to you, and yet I consider by the way, in the same instant, what it is likely you will say to one another, when I have done, you are not all here neither; you are here now, hearing me, and yet you are thinking that you have heard a better sermon somewhere else, of this text before; you are here, and yet you think you could have heard, some other doctrine of a more right, reprobation, and reprobation vouchly delivered somewhere else with more edification to you, you are here, and yet

(See L. - X1V Sermon)
The equality of the soul and body of all men in resurrection.

As between two men of equal age, if one sleep and the other wake all night, yet they rise both of equal age in the morning; so they who shall have slept out a long night of many ages in the grave, and they who shall be caught up in the clouds, to meet the Lord Jesus in the air, at the last day, shall enter all at once, in their bodies, into heaven.

No antiquity, no seniority for their bodies; neither can their souls who went before, be said to have been there a minute before ours, because we shall all be in a place that reckons not of minutes.

Clocks and sun-dials were but a late invention upon earth; but the Sun itself, and the earth itself, was but a late invention in heaven. God had been an infinite, a super-infinite, an unimaginable space, millions of millions of unimaginable spaces in heaven, before the Creation. And our afternoon shall be as long as God's forenoon; for, as God never had beginning, so we shall never see end; but they whom we tread upon now, and we whom others shall tread upon hereafter, shall meet at once, where, though we were dead, dead in our general house,
dead in a sinful Egypt, dead in our family, dead in ourselves, dead in the grave, yet we shall be received, with the consolation and glorious consolation, yet we are dead, but are alive. Enter ye blessed into the kingdom, prepared for you, from the beginning. Amen.

(XXVI - XXVII Sermo).
The Body in Resurrection.

The soul of man is not safer wrapped up in the bosom of God, than the body of man is wrapped up in the contract, and in the eternal Decree, the Resurrection. As some shall God tear a leaf out of the Book of life, and cast so many of the Elect unto Hell fire, as leave the body of any of his Saints in corruption for ever. To what body shall Christ Jesus be able to put to his hand, to raise it from the grave, then, that put to his very God-head, the Divinity itself, to assume all our bodies, when in one person, he put on all mankind in his Incarnation? As when my true repentance hath re-ingrained me in my God, and re-incorporated me in my Saviour, new man may reproach me, and say, Thou wast a Sinner! So, since all these dead bodies shall be restored by the Power, and are kept alive in the purpose of Almighty God, we cannot say, They are, scarce that they were dead. When time shall be no more, when death shall be no more, they shall renew, or rather continue being.

(XXVI - XXVII Sermon)
The Qualities of Body in Resurrection.

Now we shall look a little into the qualities of bodies in the resurrection, and that, not in the intricacies, and subdivilities of the scholastic, but only in that one pattern, which hath been given us of that glory, upon earth, which is the transfiguration of Christ; for, That Transfiguration he, was a representation of a glorified body in a glorified state:...... We content ourselves with...... The transfiguration of Christ, is the best glance to see this resurrection and state of glory in. But how was that transfiguration brought? We content ourselves with Saint Hierom's expounding of it..... Christ had stole the same true, and real body, in itselfe...... It gave him not another face, but it meer - in melts such a light, such an illustration upon him, as by that irradiation, that correction, the beamy their eyes were scattered, and disengaged, deactivated so, as that they could not collect them, as at their times, nor constantly, and not discerningly discern him. Moses had a measure, a proportion of this; but yet when Moses came down with this shining face, though they were not able
to look up on him, they knew him to be
Jesus. When Christ was transfigured in the
presence of Peter, James, and John, yet
they knew him to be Christ. Transfiguration
did not change him, nor shall glorification
change us, as that we shall not be
known. Now, if in heaven they
shall know the hearts of one another, whose
faces they never knew before, there is less
difficulty in knowing them, whom we did
know before. From this transfiguration of
Christ, in which the mortal eye of the
Apostle, did see that representation of the
glory of Christ, the schoolers make a good
argument, that in heaven we shall see
at much more. And though in this case of the
transfiguration, in which the eyes of mortal
men could have no proportion with that glory
of heaven, this may well need to have been
done either Had the eventren (that God abated
that light of glory) or Comfortato Visum. (That
God exalted their sense of seeing supernaturally
normal distinctions, or modifications will be
needed in heaven, because how highly honor
the body of my father, as my friend should see

glorified there, mine eyes shall be glorified as much, and we are both kept in the same proportion there, as were head towards one another here; here my natural eye could see his natural face, and there mine eye is as much mended, as his body is, aiding sense as much excited as mine objects. And as well, as I may know, that I am I: I may know that He is He; for I shall not know myself, or that state of glory which I am then in, by any light of nature, which I brought with the blessed receive there."

(Sen 2 - XV Senex).
The Death and Resurrection of the Body.

"The world is a great volume, and man the index of that Booke; even in the body of man, you may come to the whole world; this body is an Illustration of all Nature; God's Recapitulation of all that he had paid before, in his first flesh, and fiat fundamentum, and in all the rest, and one, in all the six days. Suppose this body to be consideration in the highest exaltation thereof, as it is the Temple of the Holy Ghost: Now, not in a metaphor, or comparison of a Temple, many other similitudinary thing, but as it was really and truly the very body of God, in the passing Christ, and yet this body must wither, must decay, must languish, must perish. When Goliath had armed and fortified this body, and of Zechariah had painted and perfumed this body, and of Israelites had ramparted and hardened this body, so God said to Zechariah, when he brought him to the dry bones, Fili dominus, can any Man, thee that thinkest these bones can live? They said in their hearts to all the world, Can these bodies die? And they are dead. Zechariah, dust is not amber, nor Goliath's dust Terra Sigillata, Medically; nor does the Serpent, whose meat they are both, give any better relish in Dives dust, than in
...that nothing in temporal things is permanent, as we have illustrated that, by the decay of that which is God's noblest piece in Nature, the body of man; so we shall also conclude that, with this goodness, God, that for all this desolation and putrefaction, he affords this Body a Resurrection!"

(LXXX — LXXX8ems).

The First volume. Denner's sermons. LXXX — Finished.
The immortality of the Body in Resurrection.

"First then, Christ establishes a Resurrection. A Resurrection there shall be, for, this makes up God's circle. The Body of Man was the first point that the foot of God's compass was upon: first, he created the Body of Adam: and then he carries his compass round, and shut up where he began: he ends with the Body of man again, in the glorification shall of the Resurrection. God is Alpha and Omega, first, and last, and his Alpha and Omega, his first and last work is the Body of man. of the immortality of the soul, there is not an express article in the Creed: for, that last article of the life everlasting, is rather what the soul shall suffer, or what the soul shall enjoy, being preemed the immortality, then that is said the immortal in that article: ... There are so many evidences of the immortality of the soul, even to a natural man's reason, that it is joined not an Article by the Creed, to fix this notion of the immortality of the soul."
But the resurrection of the body is indiscernible by no other light, but that of faith, nor could be fixed by any sense, nor any assurance than an Article of the Creed: Wherein we believe all the Articles of the Faith: Believers of that Body, which a shot hath shivered and scattered in the Air. Wherein be all the Articles of that flesh, which at a Corse: shalt eate a way or a Consumption, shalt breath't, and exhal'd away from our arms, and other limbs. In what Wristle, in what Farrow, in what Bowel of the Earth, by all the Granies of the ashes of a Body burnt a thousand years since? In which Corner, in what Verticle of the Sea lies all the jelly of a Body drowned in the general flood? and shall this God know in what Gabriel every Seed-Pearle lies, in what part of the world every grain of every mans dust lies, and...the horn, he blessing the bodies of his Saints, and in the Mourning of an eye, that body that was scattered over all the elements, is past down at the right hand of God, in a glorious resurrection.
...sorrow could go no further in this book of Psalms, but to this let everything that hath breath praise the Lord: ye, ye that have breath, praise the Lord, and that ends the book. But, that my dead body, should come to praise the Lord, this is that Nachum, which I shall have a card in heaven: when not only myself shall magnifie the Lord, and my spirit rejoice in God my Saviour; but I shall have more that eyes, and ears, and lungs and knees, and receive such glory in my body myself as that in that body, so glorified by God, I also shall glorifie him."

(Senat 3)

(Senat L - USA)
The bodily senses in the Resurrection.

"Ego, I the same person, ego visibile. I shall see. I have had no looking-glass in my grave, to see how my body looks in the dissolution; I know not how. I have had no looking-glass in my grave to see how my time passes; I know not when.

For, when my eyelids are closed in my death-bed, the Angel hath said to me, 'Thine hour shall be no more; till I see the eternity, the incipient day; I shall see no more, but then I shall.' Now, why is God gladder of the use of this sense, seeing then, any of the other? He is not; He is glad of seeing, but not of the sense, but of the object. It is true that is said in the School——"Our sensorily faculties have more relation to the soul, than to the body; but yet to some purpose, and in some measure, all the senses shall be in our glorified bodies, in act, or in potential, say they; so as that we shall use them, as to that we might. But this right hath God speaks of, is only the fruition of the presence of God, in which consist eternal blessedness."

(Serm. L — XIV Serm.)
Sermon XV. 1. cor. 15. 50.

Preached at Lincoln June:

Here's a Heresy about the Resurrection.

As there have been more Heresies about the Humanity of Christ, then about his Divinity, so there have been more Heresies about the Resurrection of his Body, and consequently yours, then about any other particular article, that concerns his Humiliation, or Exaltation. Simon Magnus struck deepest at first, to the Root; that there was no Resurrection at all; the Gnosticks, who took their name from Knowledge, as though they knew all, and no body else anything, which is a pride transferred through all Heresies: for, as that sect in the Roman Church, which call themselves Donatists, and pretend to pretend to no Knowledge, do yet believe, that they turn a better way to Heaven, than all other men else, so that sect amongst them, which called themselves Neklabites, Nothings, thought themselves greater in the Kingdom of God, than either of the other two sects of diemini liveni, the Manichcites, or the Manichees did: these Gnosticks acknowledged a Resurrection, but they said it was

[Handwritten text continues]
the soul only, and not of the body, for they thought that the soul lay dead (at least in a deep sleep) till the resurrection. Those heretics, that are called the Arabic, did (as the Gnostick, did) affirm a temporary death of the soul, as well as of the body, but then they allowed a resurrection to both soul and body, after that death, which the Gnostick did not, but to the soul only. Hymenæus and Philetus, (of whom S. Paul speaks) they restrained the resurrection to the soul, but then they restrained the resurrection of the soul to this life, and that in those who were baptized, the resurrection was accomplished already. Eutychius (whom we mentioned before) enlarged the resurrection to the body, as well as to the soul, but enlarged the qualities of the body, no far, as that it was a rare body. The Armenian enlarged heretics, said, that it was not only corpus humænum, but corpus masculinum, that all should rise in the perfected sex, and none, as women. Origen allowed a resurrection, and allowed the body like a natural body; but he contended at the time, he said, that when we rose we should enjoy the
He sees about the resurrection (continued):

benefits of the resurrection, even in bodily pleasures, for a thousand years, and then be annihilated, or absorbed and swallowed up into the nature, and essence of God himself; (for, it were hard to state

departed opinion in this matter: our faith was not herein, well understood in his own time; neither do we understand him now,

for the most part) but by his accusers, and those that have written against him).

divers of these heretiques, for the maintaining of their several heresies perverted this scripture. (Flesh and blood cannot inherit

the kingdom of God) and that occasioned those fathers who opposed those heresies, so diversly among another, to understand these

words diversly, according to the heresie they professed

(2. X. 9. 1. Sen.)
The Proof of Resurrection

And yet as Solomon, sends us to creatures & to creatures of a low rank & station, to Ants & Spiders, for instruction to Saint Gregory sends us to creatures, to learn the Resurrection. The glories creature, that first creature, the light eyes every day, and every day hath a resurrection. From the cedar of Lebanon, to the hyssop upon the well, every wise eyes every yeare, and every yeare hath a resurrection. (As he pursues that meditation) If thou hadst seen the bodies of men rise out of the grave, as Christ Resurreccted could he a stranger thing to thee, then, (if thou hadst never seen, nor heard, nor marveled at it before) to see an oak that spread so farre, next out of an Attorne, or of Churchyard did Vent themselves every spring, and there were such Resurrections of bodies every yeare, when thou hadst seen as many Resurrections as yeares, the Resurrection would be no stranger to thee, then the spring is. And thus, this, and many other good and reverend men, and so the Holy Ghost himself sends us to Reason, and to the Creature, for the doctrine of the Resurrection; Saint Peter allows him not the reason of a man, that...
proceeds not so: Then foot, sayeth he, that
which thou bowest, is not quickned except
it die; but then it is. It is truly harder to
continue a translation of the body into heaven,
then a Resurrection of the body from the
earth. 

Ambr.

And what is the Churchyard
derenerate? Is there a yearly Resurrection
every other thing, and rather of men?
All things are preserved, and continued by
dying; And cause thou, O man, perfect
me selfe, that the end of thy dying is an
end of thee? If so low as thou canst, erre
and pull fire as desperately as thou canst,

Thou thinke my selfe nothing; even
that nothings as much in his power, as the
world which he made of nothing; censeth
And, as he calleth thee when thou wast not,
as if thou hadst been, so wil he call thee
againe, when thy art ignorant of the
being which thou hast in the grave,
and passe thee againe thy former, and
justify it with a better being."

(2:59, xiv sermon)
Proof of Resurrection.

"The Merchant see the tempestuous sea, when he doth not see the commodities, which he goes for. --- The Husbandman sees the Earth, and his labour, when he sees no Harvest; and for these hopes, that there will be a gain to the Merchant, and a harvest to the labourer; --- we rely upon Resurrection for our Resurrections; --- not sea, not sea, nor land, is our surety, but Christ himself is one, who is already Crown'd with that Resurrection." says Saint Ambrose, will the earth, that gives a new life to all creatures, fail in us, and hold us in an everlasting slumber, without a spring, and a Resurrection? certainly no; but if we be content, so to depart with the womb of the Earth, our grave, as that we know that, to be but the Entry into glory, as we depart contentedly, so we shall arise gloriously, to that place, where our eternal Rest shall be, though here awhile not our Rest; for he that shoots an arrow at a mark, yet means to put that arrow into his Receivers again; andGod doth glorify himself, in laying down our bodies in the grave, means also to glorify them, in reasoning them to himself, at the last day."

(335)
The Resurrection of Christians.

"What a perverse consideration would it be, to imagine a live head, and dead members? or consider our bodies in ourselves, and our bodies are Temples of the Holy Ghost, and shall the Temples of the Holy Ghost lie for ever, forever buried in their rubbish? They shall not, for the Day of Judgement is the Day of Resurrection, as is called in the Gospel . . . . . . . . Because our bodies shall be regenerated by glory there, as our souls are by faith here . . . .

May the immortality of the soul, will not well lie in proof, without removing the body. For, in those words of the Apostle, If there were no Resurrection, we were the miserable fall of men, the schools reason reasonably.

Naturally the soul and body are limited; when they are separated by death, it is contrary to nature, which nature still affects this union, and consequently the soul is the less perfect, for this separation; and it is not likely, that the perfect natural state of the soul, which is, the united to the body, should last but three or four score years, and, in moth, much less, as the
unperfect state, that in separation, should
lash eternally, for ever: so that either
the body must be believed to live again
or the soul believed to die.
Never therefore dispute against thine own
happiness: never say, God asks the heart
that is, the soul, and therefore rewards the
soul, or punishes the soul, and hath
more respect to the body. . . . . . . Never go
about to separate the thoughts of the
heart, from the college, from the
fellowship of the body. . . . . . . All that
the soul does, it doth in, and with all
by the body. And therefore . . . . The body
is washed in baptism, but it is that
the soul might be made clean . . . .
In all conditions, whether that
which was then in use in Baptisme,
or that which was in use at over
transmigration, and passage out of this
world, the body was anointed, that
the soul might be consecrated.
In this, the body is signed with the cross, that the soul
might be armed against temptations: And
again . . . . My body received the body of
Christ, that my soul might partake of his merits.
These two, Body and Soul, can not be separated for ever, which, whilst they are together, concur in all that either them do. 

Therefore when our bodies are devoured and liquefied in the sea, putrifed in the earth, resolved to ashes in the fire, macerated in the ayre, make account that all the world is God's cabinet, and water, and earth, and fire, and ayre are the proper boxes, in which God places all our bodies, for the Resurrection. Curiously to dispute against our own Resurrection is sedulously to dispute against the dominion Jesus, who is not made Lord by the Resurrection, if he have no subjects to follow him in the same way. We believe him to be Lord, therefore let us believe his, and our Resurrection.

(LXXX - XI)
"Salvation, nearness, and believing."

"Salvation is the inward meaning of salvation, the working of the Spirit, that sets a seal to the eternal means. The prototype, the nearness lies in this, that this grace which is this salvation in this sense, grows out of that which is in you already, not out of any thing which is in you naturally, but God's first grace that are in you, grows in to more and more grace. Grace does not grow out of nature; for nature in the highest exaltation and rectifying thereof cannot produce grace. Corn does not grow out of the earth, it must be sowed; but corn grows only in the earth; nature, and natural reason do not produce grace, but yet grace can take root in no other thing but in the nature and reason of man, i.e., whether we consider God's subsequent graces, which growing of his first grace, formerly given to us, and well employed by us, is this first grace, which works upon our natural faculties, and proves there: still this salvation, that is, this grace is near us, for it is within us; is the third term, believing.
is either ... when you began to believe,
either in an impertinent belief of others
in your baptism or a faint belief, when
your first catechizing and instructing
or ... when you only professed a belief
of faith, and did nothing in declaration
of that faith, to the edification of
others.”

(XXVI – XX VIII sermo).
Christ's Resurrection and the Resurrection of Other Christians

"The resurrection in itself, Christ's Resurrection, though it be clearer than ours, Christ's Resurrection, even after it was actually accomplished, was still a mystery, out of the compass of reason. And thus as it was above our reason, so, how sooner it be our proof, and our pattern for our resurrection, yet it is alone our imitation. For our resurrection shall not be like his omnem aliis superavit.

Christus fatus resurrectit, says S. Bernardi: all we shall be raised from the dead, only Christ arose from the dead. We shall be raised by a power working upon us, he solely a power inherent, and resident in himself."
Christ and His.

And therefore whensoever this worm, this apprehension of God's future vindication, reserved for the judgment, bites upon thee, be sure to present it to the blood of thy Saviour, Never consider the judgments of God for sin alone, but in the company of the mercies of Christ. It is the biting of the serpent, and the whispering of Satan, when he surprises thee in a melancholy, midnight, of defection of spirit, and lays thy sins before thee then; look not upon thy sins so in separably, that thou canst not see Christ too: Commit to a confession to God, without consideration of the promises of his Gospel; Enumerate sense and remorse of sin as dangerous consideration but when the call of salvation stands by me, to keep me from fainting. " (LXXV - LIV)
Serm on XXII. Psal. 30:4. [Second Sermon]

Preached at Lincoln June.

The original and habitual sin.

And truly, if at this time, God would vouchsafe me his grace, whether he should pardon me all these actual and habitual sins, which have committed in my life, or extricame original sin in me, I should choose to be delivered from original sin, because though I be delivered from the imputations thereof, by baptism, so that I shall not fall under a condemnation for original sin only, yet it still remains in me, and practices upon me, and occasionall other sins, that I commit more for all my actual and habitual sins, I know God hath instituted means in his church, the word, and the sacraments, for my reparation. But what a holy alacrity, with what heavenly joy, with what a cheerful peace, should I come to the participation of these means and blessings of my reconciliation, and pardon of all my sins, if I knew myselfe the deliverer from original sin, from that which is in my bones, from that poison in my blood, from that leaven and banne in all my acquaintance, that is not...
me into Relapses of those sins which I have repeated, and what a cloud upon the least serenity of my conscience, what an insubstantial what a dies centum ance from the sincerity and integrity of that joy, which belongs to a man truly reconciled to God, in the pardon of his former sins, must it needs be still to know, and to know an indelible experience, that though I wash myself with soap and vitriol, and snow-water, and yet my clothes will defile me again, though I have washed myself in the lavers of repentance, and in the blood of my Saviour, though I have no guiltiness of my former sin upon me at that present, yet I have a sense of a root of sin, that is not yet plucked up of my inward sin, that will cast me back again. scarce any man considers the weight, the oppression of this inward sin. no man can say, that an Atom weighs as much as an Oak; yet in truth, there is an Oak in that Atom; no man considers, that this inward sin weighs as much as Actual, or Habitual, yet in truth, all our Actual and Habitual sins are in original.

(2-XXI sermon)
Sermon XXI. 1. Cor. 15. 29.

The first sermon upon this Text, Preached at St. Paul's in the Evening Easter Day, 1626.

Glorious grace.

Glorious grace in the end, and grace in the way.

The glory of our bodies in the last Resurrection shall, and grace upon our souls, in their present Resurrection now. — — — we do not gather the doctrine of the Resurrection only for that dignity which the body shall receive in the triumphant, but also for the consolation which literally, our souls may receive in the celestial church. — — — By what means the knowledge and assurance of the Resurrection of the body accrues to us, we shall see, that though it be presented by Reason before, and illustrated by Reason after, yet the roots and formation thereof in faith, though Reason may chafe the wax, yet Faith imprints the seal. For the Resurrection is not a conclusion only of natural Reason, but it is an article of supernatural faith, and things you asport to me now, speaking of the Resurrection, yet that is nothing of my Opinion, nor one of my Rhetoric, but only of that character, and ordinance which God hath imposed upon us, in the power and efficacy whereof, I speak unto you, when I speak out of this place. "E x x x - x x it.}
God and man. Christ

To make still our large, and our Communicable God, affected this association so, as that having three persons in himself, and having creatures of divers natures and having collected all natures in man, who consisted of a spiritual nature, as well as bodily, he would have one like himself, then man was; and therefore he made Christ, God and Man, one person, Creature and Creation together; one greater than the Seraphim, and yet lesser than a worm; sovereign to all nature, and yet subject to natural infirmities; lord of life, life itself, and yet prisoner to death. Before, and beyond all measure, by Tenet & BODY at so many months, yet circumcised at so many days, crucified at so many years, rose again at so many hours; here she did God make himself by a Companion in Christ, who united himself, in his Godhead, so inseparably to him, as that that Godhead left not that body, then when it lay dead in the grave, but stood with it then as closely, as when he wrought his greatest miracles.

(188 - XXII)
The Nature of Original Sin.

And in ourselves, we were submitted to sin, in that very act of generation, because then we became in part subject of original sin. Yet, there was no arrow shot into us then; there was no sin in that substance of which we were made; for if there had been sin in that substance, that substance might have been cleansed, though God should never in such a soul as this, and that cannot be said well then: God, whose goodness and wisdom could have that substance to be come a temple, he creates a soul for it or creates a soul in it. (I dispute not that) he sends a light, or he kindles a light, in that lanthorn; and here's no arrow shot neither; here is no sin in that soul that God creates; for there God should create something that were evil; and that cannot be said; here's no arrow shot from the body, no sin in the body alone; none from the soul, no sin in the soul alone; and yet the union of this soul and body is so accompanied with God's maldirection for our first transgression, that in the violation of that union of life, as certainly as that body must die, so certainly
the whole man must be guilty of a small
sin. No man can tell me out of what
quiver, yet here is an arrow come so swiftly
as that in the very first minute of our life, in
our quickening in our mother's womb, we
become guilty of Adam's sin done 6000 years
before, and subject to all those arrows,
Hunger, labour, grief, sickness, and
death, which have been shot after it.
This is the fearful swiftness of this arrow,
that God himself cannot get before it.
In the first minute that my soul is quicked,
the image of God is impressed in my soul;
so forward is God in my behalf, and early
closes he visit me. But yet on small sin is
there, as soon as that image of God is there.
My soul is capable of God, as soon as it is
capable of sin; and though sin does not
set the image of God, God does not set the
image of sin to neither. Power, that dwell so far
asunder, as heaven and hell, God and the
Devil, meet in an instant in myself; in the
minute of my quickening, and the image of
God, and the image Adam, on small sin enthrall me at once, in one, and the same act.

(L - 1:18 sermon).
Sermon XXXVII. John 16: 8, 9, 10, 11.

Preached upon Whit-Sunday.

The nature of original sin.

And it is so in a second respect, that all being derived from Adam, Adam's sin is derived upon all. Only that one man, that was not naturally deduced from Adam, Christ Jesus, was guiltily gnosti.

And though this original sin that overflows us all, may in some sense be called, a sin without an elicite act of the Will (for so it must needs be in children), and so properly no sin, yet as all other faculties were, so our sense, volunlates in Adam, all over us is in Adam, and we sinned wilfully when he did so, and so original sin is a voluntary sin. Our will is by nature in the fountain of evil, and, as Some savor will able to exercise any other, we are willing to sin, as some we can, and sorry we can no sooner, and sorry no longer. We are willing, before the Devil's willing, and willing after the Devil's weary, and seek occasions of temptations, when he presents none.

And so, as the breach of the holy Nature, and the deluge of original sin hath surrounded the whole world, the whole world is under sin.
The Nature of Sin

"Sin, we shall see that Sin is even a wound, a
violence upon God; and then some pleasures
Every sin is so; and nothing is so baneful, so
divers as Sin; and yet that Sin, that
sin is not therefore so absolutely nothing, as that
it is (in no consideration) other than privation
only Absentia recti, and nothing at all in itself:
dut, not to enter further into that
next to noble point; we rest in this, that Sin is
Actus invirtitatus. It is not an guan obligation,
a privation, but an action deprived of that
rectitude which it should have; it does not ene
want that rectitude, but it should have this
rectitude, and therefore hath a sinfull want.
we shall not dare to call sin merely absolutely
nothing, if we consider either the punishment
due to sin, or the pardon of that punishment,
or the price of that pardon. The punishment is
everlastings, why should I believe it to be so?
demonc to continue the moont of the Lord hath said
it. But why should it be so? It is sub justice, that he
that sins in his eternity should be punished in God's
eternity: need to sin in our eternity, is to sin as
long as we live, and if we could live eternally to
devote to sin eternally, God cannot cut our
eternity, he can shorten our life; if we could
cut off his eternity and send him hell, our punishment were not eternal. We consider snu to be Judasdam
infinite time, as it is an aversion from God, who is
infinite goodness, it is an infinite thing: and as
it is a burning upon creature, it is finite and
determined: for all pleasure taken in the creature is so:
and accordingly, sin hath a finite, and an infinite
punishment: that which we call poenam Sensus
the torment which we feel, is not infinite; (otherwise
than by duration) for that torment is not equal in
all the damned, and that which is infinite must
necessarily be equal: but that which we call
poenam damni, the everlasting loss of the sight
of the everlasting God, that is infinite, and alike,
and equal in all the damned. Sin is something
then, if we consider the punishment, and death if
we consider our deliverance from that punishment.
That which God could not pardon in the way of justice
without satisfaction, that for which nothing could be
a satisfaction, but the life of all men, or if one
man worth all, the Son of God, that that love
the Son of God, and the armynge his Fathers, in the
quick deliveriur, when he erygnd out, why was then
foraken me? that which enprised in him who was
anointed with the oyle of gladnessse about his
fellowes, a deadly heaviness, as his Trystes anima
when his soul was heavy unto death, that which had power to open Heaven in his descent thither, and to open hell, in his descent thither, to show the womb of the Virgin in his incarnation, and the womb of the Earth in his Resurrection, that which could change the frame of Nature in Miracles, and the God of Nature in illuminating Man, that that deserved that punishment, that that needed that Ransom (say the Schoolmen what they will of privations) can not be meerly absolutely nothing, but the greatest thing that can be conceived, and yet that shall be forgiven."

(LXXXV - XXXV Sermon).
now as this death hath invaded every part and faculty of man, understanding, and will, and all, (for though the original Sin seems to be contracted without our will, yet ... as S. Augustine, to the whole nature of mankind, and so every particular man, was in Adam, so also were the faculties, and so the will of every particular man in him) so this death hath invaded every particular man; death went over all men, just as much as all men had sinned. And therefore that they did blaspheme only some persons from Sin, they set them not alone the hand but without the hand: they out bu x them, in taking from them the benefit of the new land, the Gospel, and of the author of that land, Christ Jesus. ....... If they might be the deceived that the blessed Virgin, and John Baptist and the Prophet Jeremy were without all Sin, they would see about of this to make us believe, that I justinos, were no too. For us, in the brightness of our sanctification, still let us press with that Dives in telo abita Master, Christ forgiven our trespasses; and confess that we needed forgiveness, even for those the sins which we have not done;...... says S. Augustine, I confess I need they mercy both for the sins which I have done, and for those which
If they grace had not restrained me, I should have done. And therefore if another think the hate sealed those sins that I have committed. Let their not despise me, who are covered since it is the same Physician who hath wrought them rest both, though by a diverse method, for the hate preserved him, and he hath recovered me; for, for themselves, we say, 'It is with the same father.' And shall [he add] both we for the liberty and kindlier doing of one another, even after our fall.'

(LXXX - XXX (360)).
original soul and the soul.

As S. Augustine cannot conceive any interval, any distance, between the creating of the soul, and the infusing of the soul into the body, but cases himself upon that creando in fœundi et in fundamento creat. The creation is the infusion and the infusion is the creation, so we can not conceive any interval, any distance, between the infusing and the creating. The creating of the soul, and the infusing of the soul. so that there was no means of prevention; I could not wish, that I might be no sinner, for I could not wish that I might be no child. Neither is there any means of separation now: our conscience's discell with us, and prescrib' with us, and will grand upon us, as worms, till they deliver our bodies to the wormes of the grave, and our conscience to the wormes that never dies.'

(1xxx - 21).
original sin

or, Now, the Temporary, the Natural death, God never takes away from us, he never pardons that punishment, because he never takes away that sin that occasioned it, which is original sin: To what sanctification sooner a man comes, original sin lives to his last breath."

(LXXV - LV sermon).
Sermon VII. Psal. 55:19.

A sermon preached at White-Hall. Nov. 2. 1617.

The Nature of Sin.

We know that man is full of perverseness and wickedness of this artificial reasoning of cause and reason, upon a guilt, and an error, of ascribing a cause for our sins. This is one, that we never assign the right cause: we impute our sin to our youth, to our constitution, to our complexion; and so make our sin our nature: we impute it to our station, to our calling, to our course of life; and so we make our sin our occupation: we impute it to necessity, to perplexity, that we must necessarily do that, or a worse sin; and so we make our sin our direction. We see the whole world is a schismatical thing, to separate ourselves from that church, and we are both the excommunicated in that church, and so we apply ourselves to that, we do, with the wicked, are wicked; and so we make our sin our liberty, and though it be some degree of injustice, to impute all our particular sins, to the devil himself, and a habit of sin hath made us spontaneous devils to ourselves, yet we do come too near in imputing our sins to God himself, when we place such an impossibility on his commandments,
as makes us lazie, that because we cannot do all, therefore we will do nothing; or such a manifastation and selfsufficiency in his Deere, as makes us either desire, in deesperatee, or say, The Deere hath sworn me, therefore I can take no harms or, the Deere hath damned me, therefore I can do no good. No man can assigne a reason in the Sume why his body cast a shadow, why all the place round about him, is illuminated by the Sun, the reason is in the Sun; but of his shadow, there is no other reason, but the grossness of his owene body. Why there is any blam of light, any spark of life, in my soul, the that is the Lord of light and life, and would not have me die in darkness, is the onely cause, but of the shadow of death, wherein I sit, there is no cause, but mine owene corrupcion. And this is the cause, why I do sin, but why I should sin, ther is none at all."

(C X X VI—VII ferment)
Sermon XXI. Ps. 38. 4.

Preached at Lincoln's Inn.

The Nature of Sin.

"And we must not think to ease ourselves in that subtlety of the school, Re eca leun nihil; that Sin is nothing, because mine had no creation, nor hath no reality, Sin is but a reflection from the privation of the rectitude restored in our actions; that is true, it is true, that is said by Catarines, let us be subject to them husbands in ourselves, in every thing——-

wherever the Scripture say all thing, it never means any ill thing———because together,

all things, are nothing, it, considered as it is, is nothing; for, whatever is anything, was made by God, and all, sin, is no creature of his making. This is true; but that will not ease my soul no more then it will ease my body, that Sickness is nothing, and death is nothing; for, death hath no reality, no creation, death is but a privation, damnation, as it is the everlasting loss of the sight and presence of God, is but a privation. And therefore as we fear death and fear damnation, though in discourse, and in disputations, we can make a schoolish shift, to call them nothing, and but privations, so let us fear Sin too, for all this imaginary nothingness, which the heat of the School hath smoth'd it withall, is something.
sin is not far from being nothing, as that there is nothing else but sin in us: Sin hath not only a place, but a Palace, a Throne, not only a dwelling, but a dominion, even in our best actions: and if every action our most needs be denominated from the degenerate goodness had, that are in it, how ever there may be some tracure of some small goodness, in some actions, every action will prove a sin, that is vitiated and deprav'd with more ill, then rectified with good Conditions. And then, every sin will prove hostis Dei, a violence, a wound inflicted upon God himself, and therefore it is not nothing."

((L - XXXI Sermo))
The nature of sin and evil

of every particular thing, God said it was good, among all together, that it was very good; there was, there is nothing evil. For, when it is absolutely assigned in the Scholastic, where anything be essentially food, it is safely answered there, that if by essentially we mean independently, so food that it can subsist by itself alone, without dependence upon, or relation to any other thing, so there is nothing essentially food. But if essentially, we mean that whose essence and being is food, so everything is essentially food. And therefore when the Manichæans pressed St. Augustinæ, with this unde malum? If the God, as well as a good, unde malum,
from whom, or from whence proceed all that ill that is in the world? S. Aug. says unde malum? Quis unde malum? From whence comes evil? Why, why is there, that you can call evil? I know no such thing, so that, if there be such a God, that God hath no creature. For as Poisons enuclee to Physick and declare to Restic to those two kinds of evil, not
Which contriveth all others are of free use. This is, malum poene, the evil of punishment, affliction, adversity and malum culpo, even sin itselfe, from which the punishment flows.

Be pleased to stop a little, upon each of these. First, malum poene, affliction, poverty, sickness, imprisonment, banishment and such, are not evil. The bloody Christ Jesus only is my cordiall, that restores me, repairs me. But affliction is my physicke. That purges me, cleanses me.

So then, This which we call Malum Poene, Affliction, Adversity, is not evil; that which occasions this, Malum Culpo, sin itself is not evil, nor evil so, as that it should make us incapable of this diffusive goodness of God.

You know, I presume, in what sense we say in the schools, Malum nihil, and Pecatum nihil, that evil is nothing, sin is nothing; that is, it hath no reality, it is not created substance. It is but a prestation, a shadowe, as sickness is, so it is nothing. This is both allowed by Boethis, God can do all things; God can not sin; therefore sin is nothing. But it is singly allowed by S. Augustine. If there...
Dearest,

But if you ne'er find in this book the comfort of which it is naturally endowed, yet I am sure a benediction from you, my dear friend, and your faithful conduct in this, that the sin which is in me is in itself nothing, is something good. To say that every thing is natural to one another, being in one another, is an absurdity of the first magnitude. Indeed, the whole principle of the human character is only to make one another, one to aid, to help one another, one to make another. We are all of us cut out of the same stuff, are all made of one another, are one another's necessities, are one another's blessings. If God is good, man must be good in order to be truly good, not in order to make anything naturally good, not in order to make anything naturally just, but in order to make something just. If God is good, man cannot be anything but naturally just, and if he is not good, there is no such thing as man. If God is good, there is no such thing as man. If he is not good, there is no such thing as man.

Yours affectionately,

[Signature]

(1893)
who meant nothing but will. And therefore, as our Saviour and Evangelist 
useth strangely said, yet say it, that God's 
anger is good. So says S. Augustine, 
An deo dicere, though it be boldly said, 
yet I must say it. Utile est cadere in 
aliquo manife stem peccatum, 
Many sinners would never have been 
saved, if they had not committed some 
greater sin at least, their before; for, the 
punishment of that sin hath brought 
their to remorse of all their other 
sins formerly neglected. If neither of 
these will serve my turns, neither that 
sin is nothing in itself, and therefore not 
put upon me by God, nor that my sin, 
having occasioned my repentance, hath 
done me good, and established me in a 
better state with God, then I was in 
before that sin, yet this shall fully 
rectifie me, and assure my consolation; 
that in a piece sense I may say, Christ 
Jesus is the Saviour, and not I. For though 
in the twelveth and twentieth, Session the 
Council of Basel, that proposition was 
condemned as scandalous in the month.
of a Bishop of Nazareth, Augustine de Roma, Christus justitidie rexit. The
Christ does sin everyday, yet Gregory
Radanzen expresses the same intention
in equivalent terms when he says
Qnandies in the divine ego, I am still
guilty and as a creature, notwithstanding
Christus: As long as I sin, for so much
as concerns me, me, who am
incorporated in Christ, me, who by my
true repentance have discharged my
selfe when Christ, Christ is the sinner;
even in the sight and justice of his
Father, and not I.
And as this consideration, that the
goodness of God, in Christ, is thres spread
upon all persons, and all actions, take
one off my off enses to misinterprest other
mens actions, not the heastly, but all
and different things, sinis, nor to call
hardness of access in great persons,
pride, nor to call socialenesse of
conversation in women, prostitution
nor to call accommodation of civil
businesses in states, pravication,
or dare action and abandon my god.
and tolerating Religion, as it takes me off from this misinter preted Goodness; so far myself, it puts me upon an ability, to chide, and yet to chide my self, with these words David, of my selfe, why art then so sad? why art thou so disquieted within me? since sin is nothing, no such thing as is foreordained thee of God, by which thy damnation should be inevitable, thy sin being truly repentant, have advanced, and improved thy state in the favour of God, since thy sin being the fruit of repentance discharg'd when Christ, Christ is now the Sunne, and not then, o my selfe, why art then so sad? why art thou disquieted within me? And this contradicting Gods goodness, thus derived upon me and made mine in Christ, satisfies and establishes such a holy confidence in me, as that all the moral constancy in the world, is but a turbush, to this otherwork.

(LXXX - x. vili serm.)
The nature of good and ill.

"Now, Arbor bona, bona fructus, says Christ if the tree be good, the fruit is good too. Such tree is good; what are the fruite of this tree? What are the off-spring of God? S. Ambrose tells us, Angeli & homines & virtutes eorum; Angels and men, and the good parts, and good actions of angels and men, are the fruit of this tree, they proceed from God. Angels as theyuell Adam as he fell, the sense of angels and men, are not fruits of this tree, they proceed radically, not primarily from God. ... God is not half God, no fragmentary God; he is an entire God, and not made of remnants, not good only so as that he hath no room for ill in himself, but good so too, as that he hath no room for any ill will towards any man; no manocamation, no man sin growes radically from this tree. When God had made all says Tertullian, he blessed all; God could no more make ill than do ill; God can no more make me sin, than sin himself. It is the fool that saies, There is no God, saies David; and it is the other fool saies, S. Basil, that saies, God produce ill. It is as impiously done, to deny God to be entirely good, as to deny him little good.
Centuries

For, we see the Manichæus, and the Marcionites, and such other Heretiques in the Primitive Church, would rather admit, and constitute two Gods, a good God, and a bad God, than be drawn to think, that he that was the good God indeed, could produce any ill of himself or means any ill to any man that had done none.

And therefore even from Plato himself, some Christians might learn more moderation in expressing themselves in this point; Plato says, creatit quævis bonas, therefore did God create us, that he might be good to us, and then he adds, Bonus nunc quævis in vitia, certainly that God, that made us out of his goodness, does not intend envy us that goodness which he hath communicated to us; certainly he does not intend us worse, that no he might more justly claim us, and therefore compel us by any positive decree, to say to justify his desire of claiming us: Much less did this good God hate us, or meane ill to us, before he made us, and made us only therefore, that he might have glory in our destruction. There is nothing good but God, there is nothing but goodness in God.
"Nothing is essentially good but God."

Now this leads us into two rich and fruitful fields; this sets us upon the two Hemispheres of the world; the Western Hemisphere, the land of gold, and Treasure, and the Eastern Hemisphere, the land of spices and perfumes for this puts us face to face with that contradiction first, that nothing is essentially good but God, (wherein is the landy gold, essentially gold, Viscerall gold, Germinal gold, Gold in Nacre and Wonder Gold, Rich, Essential goodness in God himself) and then when this contradiction to, that this Essential goodnesy of God is so absolute, so spreading, as that there is nothing in the world, that doth not partake of that goodnesse; and there is the landy Spices and perfumes, the delightful Gods goodnesse. So that now both these propositions are true, first, that there is nothing in this world good, and then this also that there is nothing ill: As amongst the Fathers, it is in a good sense, as truly said, & as we never for such Stanfia, God is no Essence, God is no Substance (for fear of confusing God's Predestination) as it is said by others the Fathers, that there is no other Essence, no other Substance but God."

(370)

CLXXXI. - XVI. SERMON.
Sapi is a Fall.

Sermon XIX. Preached at St. Paul's, when Easter Day, in the Evening 1624.

No man falls lower, then he that falls into a course of sin; sin is a fall; it is not only a deviation, a turning out of the way, when the right and the left hand, but it is a tainting, a falling.

So eye the whole man, as God, as he found Adam's body then, fallen in original sin, yet erects us by a new breath of life, in the Sacrament of Baptism, and yet we fall lower than before we were raised, from original into actual, into habitual sin: so, Lord, as that we think not, that we need, know not, that there is a resurrection; and that is wonderful, that is the year full fall.

A fall is a year full thing, that needs a raising, a help; but sin is a death and that needs a resurrection; and resurrection is a great a work as the very creation itself. It is clearly in Semne, in the Root, it produces it; brings forth death; it is death in this body, in itself, death is a divorce, and so is sin and it is death, in practice, in the
Death is the Divorce of Body and Soul: Resurrection is the Reunion of Body and Soul: And in this spiritual death, and resurrection, which we consider now, and which is all determined in the soul itself, grace is the scale: the soul, and so the departing of grace, is the death, and returning of grace is the resurrection of this sinful soul. But how? By what way, what means? Consider Adam: Adam was made to enjoy an immortality in his body; he induced death upon himself: ... And then, as God having made his wife for ... God did not induce death, death was not in his purpose; but being medium omnipotens, gave
contrarium sursus fugiter ter, as a means, whereby a broken vessel might be made up again. God woke death, and made it serve for that purpose, that men by the grave might be translated to heaven.
So then, 'The Resurrection of the Body, there is an ordinary way, the grave: To the Resurrection of the Soul, there is an ordinary way.
two: The church: In the grave, the body shall, must be there prepared for the last resurrection, hath worms, that eat upon it: In the church, the soul that comes to this first resurrection, must have worms, the worme, the sting, the remorse the corruption of conscience.

........ Spiritual death was before bodily, divine before the wages of sin: God hath provided a resurrection for both deaths, but first for the first: This is the first resurrection. Reconciliation to God, and the return of the soul of our soul, grace, in his church, by his word, and his seals there.

(LXXV - XIX sermon)
Sui is disorder:
"God hath ordered all things in measure, and number, and weight; let all things be done decently and in order, for God is the God of order, and not of confusion. And this order is this judgment: The Court, the Tribunal, the judgment seat, in which all men's consciences and actions must be regulated and ordered, the Church. The perfect order was innocency; that first integrity in which God made all. All was disordered by sin; for, in sin, and the Author of sin, Satan, there is no order, no conformity; nothing but disorder and confusion. There is no order in the Author of sin; and therefore the God of order cannot, directly, indirectly, positively, or consequentially, be the Author of sin. There is no order in sin itself. The nature, the definition of sin, is disorder, fiction, facitum, incurpituin concusser legem; God hath ordered a law, and sin is an act; if we can not do that, it is a work; if we dare not do that, it is a desire against that law. Forma peccati deformitas; we can express in no other form, but deformity. So did our affecting, of any thing, as our end, which God hath not proposed for our end; or our
affecting of anything, as our end, which God hath not proposed for our end; in our affecting of true ends, by any other ways than he hath proposed, this is a disordering of God's providence, as much as we can, and so a sin.

(XXXVIII)

Christ, his church and remission of sins.

In the creation God took red earth, and then breathed a soul into it. When Christ came to a second re-creation, to make a church, he took earth, men, red earth, men made partakers of his bloods (for...). He desired a church, and he purchased a church; but by a blessed way of sinning. He purchased a church with his own blood. And when he made this body, in calling his apostles, then he breathed the soul into them, his Spirit, and that made up all... Then when Christ breathed that Spirit into them, he constituted the church. And this power of Remission of sins, is that order, and that judgment which Christ himself call'd by the name of the most orderly frame in this or the next world. It is the kingdom... I approach unto you a kingdom, as my Father hath appointed unto me.
noo ——— As wasps make combs, but
empty ones, so do Heretical churches, but
frivolous ones, intellectual ones. And, as
we told you before, Their errors and disorders
are well in wages, as it ends. So many we
deprive ourselves of the benefit of this judgment.
The church, as well in circumstances, as well
in opposition discipline, as doctrine. The Holy
Ghost reproves these continues care of judgment
that is, offers that the knowledge of that such a
church there is: A Jordan to wash their
sins will be operative in baptism; A city upon
mountains, to enlighten thee in the works of
darkness; a continual application of all
that Christ Jesus said, and did, and
suffered, to thee. ——— ——— ———

let no one say, she can have all this at God's
hands immediately, and never trouble the church;
that she can pass her pardon between God and
her, without all these formalities. A heart
repentance. It is true, beloved, a true repentance
is never frustrate. ——— ——— though thou be a
Church in thy fancy, if thou have no more
Seals of grace, no more absolution of sin, then
they cause give thy self, then will perish. ———
Thus must be a sacrifice in thy chamber, but
God receives a sacrifice more cheerfully in
Church. ------ only the Church hath the
nature of a Sacrific; therefore God makes take
their own word at home, yet he accepts the
Church in thy behalf, as better security.

Joyne therefore ever with the
Communion of Saints ------- whilst thou
art a member of that Congregation, that
shakes to God with a thousand tongues, believe
that they speakest to God with all those
tongues." (LXXX — XXXVII)
Sin as the Violation of God's Law

There are few things in the Scriptures, which the Holy Ghost hath expressed in so many names, as Sin. Sin included here, Iniquity, Transgressions, Offences,

Many, many more; and all this, that thereby we might reflect upon our selves often, and see if our particular actions fell not under some of those names; But then, lest this should over-intimidate us, there are as many names giving the Holy Ghost, to the favour of God; Law, Statutes, Ordinances, Covenants, Testimony, Precept, and all the rest of which there is some one at least, repeated in every verse of the hundred and nineteenth Psalm, that thereby we might still have a rule to measure, and by our actions, whether they be sins or no.

It is the constancy of a rectified conscience, Christian not to call his indifferent actions Sins, for this is to slander God, as a cruel God; nor to call Sins indifferent actions, for that is to undervale God, as a negligent God. God doth not keep the conscience of man upon the wrack, via a continuall torture and stretching; But God doth not stabifie the conscience with an Opiate, in an insensiblenesse of any sin. The Law of God is the balance, and the Criterion; By that try their actions, and then Confesse.
For as every sin is a violation of a law, so every violation of a law reflects upon the Law-maker. It is the same offence to coin a penny and a piece; the same to Counters-fait the Scale of a Sub-poena, as of a Pardon.

The Second Table was writ by the hand of God, as well as the first; and the Majesty of God, as he is the Law-giver, is wounded in adultery, and a theft, as well as in an idolatry or a blasphemy. It is not enough to consider the deformity and the foulness of an Action so, as that an honest man would not have done it; but so as it violates a law of God, and his Majesty is that hand.

For not only the sin itself, but the ignominy of the sin, is said the forgiven; God keepeth nothing in his mind against the last day. But what soever is worst in the sin, the Venome, the malignity of the sin, the Violation of his law, the affronts of his Majesty residing in that hand, though it have beena working at his light, a resisting of his light, the old nature, the malignity, the ignominy of the sin is forgiven. Not that his Pardon is not full, upon a full Confession, but that the Confession is no more full, if it be not accompanied with Satisfaction, that is,
Restitution of all unjustly gotten, then if the confession lacked contrition, and true sorrow, otherwise the dignity of the sin, and the punishment of the sin are both fully pardoned.”

(Lxxx—Lviii)

The Consciousness of Sin.

"I consider often that passionate humiliation of S. Peter — He fell at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord: And I am often ready to say, and more; Depart from me, O Lord, for I am sinfull enough to infect thee: As I may persecute thee in thy children, so I may infect thee in thy ordinances: Depart, in withholding thy word from me, for I am corrupt enough to make even thy saving Gospel, the savor of death unto death: Depart, in withholding thy sacrament, for I am leprous enough to taint thy flesh, and to make the balm of thy blood, poison to my soul: Depart, in withholding the protection of thine Angels from me, for I am vices enough to imprint corruption and rebellion into their nature. And if he too foul, for God himself to come near me, for his ordinances to work upon me, I must not be alone with myself;
for I am as apt to take as to give infection; I am a receptive plague; passively and actively contaminating; I breathe corruption, and breathe it upon myself; and I am the Babylon that I must get out of or I perish."

(Lxxviii - lVIII).
Serm. LXIV. Psal. 51. 7.

Preached when the Penitential Psalms.

Multiplicity of sin.

"That sin, which are but the Children of different actions, become the Parents of great sins; which is the wickedness of sin, to exalt itself, and (as it were) exalt itself, above the stocke, from whence it was derived. The next sin will succeed needs be a Better sin then the last; so wee have we also from David this conclusion, that this generation of sin is infinite, infinite in number, infinite in duration; so infinite both ways, as Luther (who seldom checks himself in any vehement expression) could not forbear to say: Nathan now venissel, if Nathan had not come to David, David had proceeded to the Sin against the Holy Ghost."

(Lxxxv - LXIV ser.)
The Multiplication of Sins.

* A worse thing will follow, we may be sick of a fever, and the Pestilence will follow, sick of Cramp, and a Goat will follow, sick of Sicknurse, and Death, eternal death will follow. That which our Saviour prescribes is

* Noli pecare amplius, Sinne no more, first noamplius, Sinne no more Sins, take heed of grander Sins, of pregnant Sins, Sins of Concomitance, and Contamination, that Chame and misconduct more Sins after, as Davides idleness did adultery, and that murder & the love of the Lords Army, and Honor, in the blaspheming of his name. Noli emplius, Sin no more, no such Sins as virtues more. And Noli amplius, Sinne no more, that is, Sin thy own Sin, thy beloved sin, no more times over. And still Noli amplius, sin not over thy former Sins, by holding in thy possession such things as were corruptly begotten, by any such former practice! for — a worse thing will follow, A Tertium will be a Quartum,
and a Quartan a Hectique, and a Hectique a Consumption and a Consumption, without a Consumption that shall never consume itself, nor consume thee to an insensibleness of torment."

(XXXI - X (German)).
Habitual Sui

"It is a malicious, and a forcible opposition to God: It is when this Head and this Pilot (This Body, and This Soul of ours) are made friends and agreed, that they may concurre to the crucifying of Christ. When not only the members of our bodies, but the faculties of our Soul, our will and understanding, (which appertain to the body) but we sin rationally, we judge reasonable and those reasons, even in Gods long patience) why we should sin: We sin willingly, we in Vent need sins, and we think it an ignominious dull, and an unbecivish thing, not to sin; yet we sin wisely, and make our sin, our way to preferment. — The love of God would carry us evenly, and steadily, if we would embrace that: But as in great traffickings, they come to ballast with merchandise, ballast and freight is alone, so in this habitual Sui, all is Sui, plots and preparations before the act, good sense and glory in the act, sometimes dispersed, sometimes justifications after the act, make where body, one freight of Sui."

(Lxxx - LVI).
Sui a Priva'ti'on.

"Wofull Keeble, Sui is but a pri'vati'on, and yet there is not such another positive possession; sui is nothing, and yet there is nothing else: I sinned in the first man that ever was: and but for the mercy of God, wi something that I have said or done, might sui, that is occasion sui, in the last man that ever shall be. But that sui that is called my sui
in this book, is that that is become mine by an habituall practice, or mainly a wilful
reeppe into it. And so my sui may kindle the anger of God, though it bee like a single sui,
one sui, as it is delivered here in the singular, and no farther, Because of my sui."

(L XX Sermon)
Sin and Repentance

So not that I shall never sin, but never I leave any sin unrepeated; and then, my heart can not reproach me of repeated sin, without reproaching God himself. The Sun must not set upon my anger; much less will I let the Sun set when the anger of God towards me, or sleep in any unrepeated sin. Every night's sleep is a Wise demission; then the Lord lets his servant depart in peace. My lying down is a Valextion, a parting, a leaving leave (shall I say?) of shaking hands with God; and when then shakest hands with God, let those hands be clean. Enter into thy grave, thy metaphorical, thy judgmental grave, thy bed, as thou enterest into the church at first, by Water, by Baptism; Re-baptise thyself every night, in Jess Snow-Rivulet, in holy tears that may cool the moderate lusts of thy heart, and with how unclean abuses of these hands

Even in thy grave, thy Bed."

(LXX - XIII Sermon).
Sins and Souls

This being thus established, that blood in this text, is the blood of the soul, exhausted by sin, for every sin is an incision of the soul, a lancination or phlebotomy, a letting of the soul's blood, and then a delight in sin, is going with open veins into a warm bath, and bleeding to death. This will be the for ever jobs, damnation or damnification. O Earth cover not thou my blood, I am content to stand as naked now, as I shall doe at the day of judgment, when all men shall see all mens actions, I desire no disguise, I deny, I excuse, I extenuate nothing, that ever I did, I would my enemies know my worst, that they might study some other reason of gods thus proceeding with me, then those grievous straies, which from these afflictions, they will necessarily conclude against me!“(LXXXIV—XIII Serm.)
Dane on his sins.

And truly so may I, so may every one of us, say, that is rectified, restored, re-established by the rules of God's word, and his mercy, so the world learned late knowledge of the consequences of my sins, as well as of the sins themselves, and reading leaves, on both sides, and hearing the record part of my story, as well as the first: so the world learned what was my temporal calamities, the quick bitternesses, and personal sense of my contracted sin, and what my spiritual calamities, defections of spirit, sadness of heart, declinations towards a diffidence and disturbance in the mercy of God, and then when the world sees me in this agony and blood and sweat would also see the Angel of Heaven ministering comfort unto me, so they would consider the in my sordid, earnest confessions, God in his powerful resolutions, Midi came out of one neck blood, the blood of one mine been small, and cast with another sea, the bottomless sea of the blood of Christ Jesus; so they would know
as well as what God hath done for my soul, as what my soul and body have done against my God; so would Read me throughout and look upon me altogether, I would Join with Job, in his confident adoration, O Earth cover not thou my blood, let all the world know all the sin of my youth, and of mine age too, and I would not doubt, but God should be seen more glory, and the world more benefit, then if I had never been. This is that that excites Job's confidence, he was guilty of nothing, that is no such thing as they concluded upon, of nothing absolutely, because, he had repented all. And from this, his confidence ceases into a higher pitch than this... O Earth cover not thou my blood, as let every my Cry have no place.”

(CLXXX. _XIII. Sermon 2)
God as witness of Sini and its Parable.

Now of our own heart, our own conscience condemns us, that is, the word evidence, saith John; for mine own conscience, singular, is a thousand witnesses against me. But then (saith the Apostle there) God is greater than the heart; for (saith he) he knoweth all things. He knoweth circumstances of mine as well as subsistence; and that, we seldom know, seldom take knowledge of. If then mine own heart be a thousand God, that is greater, is ten thousand witnesses; if he witness against me. But if he be my witness, a witness for me, as he always multiplies in his waves of mercy, he is thousand of thousands, millions of millions, witnesses in my behalf, for there is no condemnation in him; nor if every grain of dust were an Achilles and gave counsel against one, not if every
And when the shores were a Rackshateh,
and raised against me, not if everyone
in the age were a Satan, an Adversary, an
Accuser, not if every drop in the sea were
an Abaddon, an Apollyon, a Destroyer, there
should be no condemnation, if he be my
witness. If he be my witness, he proceeds
thus in my behalf: his spirit bears
witness with my spirit, for mine inward
assurance, that I stand established in
his favour, and either I an actual
deliverance, or I some such declaration
as shall preserve me from fainting;
if she not actually delivered, she gives a
further testimony in my behalf:
For he is in Heaven, and he sits in
Heaven, and he doeth in Heaven, in the
highest Heaven, and sees all, and is a
witness, and my witness, there is the
largeness of our comfort.”

(LXXX - XIII Sermon)
grainy dust on the earth were an
The law by God and the law by youth.

How by breaking the law (to love God with all thy heart) hath made the land impossible and himself mercerable; will then pay with that man in the Gospel... I have kept all this land from my youth? From thy youth? Remember thy youth well, and whate law thou kept them, and there will guide it to the another land... A law of the flesh warring against the law of thy mind, may there will guide that their oldest never maintained a war against that law of the flesh, but was glad that then came it to the obedience of that law. I now, and I am sorry they cannot follow that law no longer.

This is the law, and will they put this to trial? Will they pay who prove it? Who comes in to give evidence against me? Altho' where the solicitations have overcome, and who have overcome the solicitations, good and bad, guide...
and enemies, wives and sisters, persons most in compatible, and contrary, here shall joyn together
and die of the jury. If S. Paul's case were so far the case as that went in his
rightous, next unblameable no man
no woman able to testify against thee,
yet when the records of all thought
shall be laid open; and a retir'd
and obscure man shall appear to
have been so ambitious in his cloister
as a pretended man at the court
and a retir'd woman in her chamber,
appears to be as licentious as a
prostitute woman in the streets, when
the heart shall be laid open, and this
laid open too, that some sins of the
heart are the greatest sins of all
(as infidelity the greatest sin of all,
is rooted in the heart) and sin
produced to achieve, is but a dilution
of that sin, and all dilution is some
deleterious externation, the body sometime
growes weary of acting some sin but
The heart never grows weary of contriving of sin. When they shall be tried, and this the evidence, what can be the sentence, but that, go ye a curse of interchange fire. Where it is not as in the form of our judgment here, ye shall be carried to the place of execution, but the use of our own conscience shall be our executioner and precipitate us unto that condemnation."

(LXXV—XIV. Sermon).
The original and actual sin.

"For though St. Augustine confess, that there are many things concerning original sin, of which he is utterly ignorant, yet of this he would have no man ignorant, that it is the guiltiness of original sin, our own wills concurred as well as to any actual sin. An voluntary act, can not be a perpetual act; and though our wills work not now, in the admittance of original sin, which enters with our soul in our conception, or in our in animam; and quenches, yet, at first, as every man was in Adam, so every faculty of every man, and consequent to the will of every man concurred to that sin, which therefore lies upon every man now. So that that debt, original sin, is as much mine as his; and for the other debts, which I had only this debt, (as nothing is no generality, so multiplying as debts, which proceed especially spiritual debts, sins,) for actual sins, innate mine, one by mine own choice; thou mightest have left them undone, and wouldst needs dive them; for God never evidences any man into perplexity, that is, into a necessity of doing any particular sin." (L - XXI)
The Sin of Pride:

"Scare any man, but if he look back seriously into himself, and cut his former life, and resolve his own history, and look just at what he can remember in himself, or can't remember, or others, will see some act of Pride. Before ambition, or covetousness, or lechery or some is awake in us, Pride is working. . . . . . . . God does not say of the proud man, I cannot weake upon him, I cannot send him, I cannot pardon him, I cannot suffer him, I cannot stay with him, but merely, I cannot, and no more. I cannot tell what to say of him, what to doe for him (If that hath a proud heart, I cannot) Pride is no contrary to God, as that he can meet in nothing."

(LXXX - LXXXI)
The Sins we never do committed.

Therefore that servant of God. S. August. Confesses those sins, which we never did, to be his sins, and to have been forgiven!

Those sins which I have done, and those, which, but for thy grace, I should have done, are all my sins. Also, I may die here, and die under an everlasting condemnation of justification with that woman, that lies, and dies a Virgin, and

be damn'd for a murderer of that man, that outlives me, and for a robber, and oppressor, where no man is damn'dfeed, nor any penny lost. The sin that I have done, the sin that I would have done, is my sin. We must not therefore transfer our sins upon any other. We must not think to discharge ourselves from a Peccata Miseriae; to come to say, My father thou'rt as well in this course, why should not I proceed in it? My father was a True Religion, why should not I continue in it?"

(12x15mm).
Sin and the Image of God.

"Beloved, whensoever we commit any sin, when discourse, upon consideration, upon purpose, and plot, the image of God which is engraven and imprinted in us, and lodged in our understanding, and in that reason whereof we employ in that sin, is mingled with that sin: we draw the image of God into all our voluntary acts, into all our oppressions, into all our extortions, and supplications: we carry his image, into all foul places, which we haunt when earth: year we carry his image down with us, to eternal condemnation: for, even in hell, says St. Bernard, the image of God burns in us in hell, but can never be burnt out of us: as long as the understanding soul remains, the image of God remains in it, and so we have used the image of God, as witches are said to do, the miracles of men by woundup or melting the image, they destroy the person, and we by defacing the image of God in ourselves by sin, to the painful and shameful death of the Cross."

(XXVI—XII Bernard.)
Sin and Punishment.

He did not charge the blessed inheritance with any such encumbrance, that he should stand the subject to old debts, to make satisfaction by bodily afflictions for former sins. Since God can do this, and does so in Baptism, and Martyrdom, and hath done this very often, out of Baptism, or Martyrdom, in Repentance, we had need of clear evidence then they have offered to produce yet, that God does otherwise at any time, that at any time he pardons the sin, and retains the punishment, by way of satisfaction.

If their Mark was worth only, that no man would buy indulgences (as of late years it was brought low, when they vented ten indulgences in America for one in Europe; if the fire of Purgatory were quenched, or shackled, that men would not be so prodigal to buy out fathers or friends' souls, from thence, if Commutation of penance, were so moderate amongst them, but,

(P. T.o.)
their penances, and satisfaction; which they made so necessary, were not committed to money, and brought them in such profit, they would not be perhaps so vehement in maintenance of this Doctrine. (LXXVI., LXXVII.) it is not, lest in that punishment, God hath any relation to the former, but to the future sins, not to our lapse, but to our relapse, not to that which he hath been, but to that which he foresees would fall upon us, if he did not, if we did not prevent it with those medecinall assistants: And, as long as it is but so, call them what ye will, ye have no foundation laid, no materials, nothing brought to the building of the Roman Satisfactory, or Purgatory or Indulgence.

(LXXVI., LIV).
The Conceiving Son in the Roman Church.

It is strangely said in the Roman Church, for the establishing their venial sin, that every sin is not  
not levis dei, a violation, and a wounding of  
God, because God's charity, and charity is  
not extinguished by every sin.

The priests, the learned, neglected the man, that lay  
in his bed, in the way to Jericho; but they  
did not agree to, Tush! This man is not hurt,  
for we see him breathe, and more. out of the  
civil law, we aim five divers ... any thing  
that are called capital, and yet does not take  
away man's life; And it were strangely  
conclude, that a man were not hurt in  
his head, because he was not be beheaded. yet  
so they conclude, That say, a venial sin is not  
levis dei, not a violation of God, who is  
charity, because it does not extinguish  
charity: so that, at the last, nothing shall be sin  
with them, except it kill God; that is, nothing.  
And indeed they have brought it too near to that,  
when they have left no sin, which may not be  
bought out after, no sin, to which, strongest  
consequence, and inference upon some points  
of their doctrine, a man may not be  
encouraged before. ...... Every sin that is  
not proportionable to the whole body, deforms
the body. God made a body of goodness; all good; and he that entereth an ill action, a sin, defomes this body of God, defaces this work of his making. ... we resign, we disabuse that sovereignty, which God hath given us, when we sin.

(1—XXI (Sermon))
Three ways to escape sin.

Saint Augustine takes knowledge of three ways by which he escaped sin; first, overcoming subtractions; and that is the easiest way, not to come within distance of a temptation; secondly, resisting evil delight, that the love, and the fear of God, implanted in him, made him strong enough for the sin; can I love God, and love this person thus? Thus, that my will, should draw away my love from God? can I fear God, and fear every thing (who can have power but over my body) so, as for fear of being, to renounce my God, or the truth of my Religion? or affection's sanctity, that his affections, had, by a good deal, be continued feeding upon the Contemplation of God, such a degree of health and good temper, as that same sins he did naturally detest, and, though he had not wanted opportunity, and had wanted particular grace, yet he had been safe enough from them."

(Gen. L. x. Sem.)
Contrition, Confession, and Satisfaction.

"We acknowledge that there belongs a Contrition, a Confession, and a Satisfaction; and all these (howsoever our Adversaries slander us, with a doctrine of ease, and a religion of liberty) we require with more exactness, and severity, than they doe. For, for Contrition, we doe not, we dare not say, as some of them, that Attraction is sufficient; that it is sufficient to have such a Sorrow for Sin, as a natural sense, and fear of torment doth impose in this, without any motion of the Fear of God: We know no measure of Sorrow great enough for the Violating of the infinite Majesty of God, in our transgression. And then for Confession, we deny not a necessity to Confesse to man; there may be many cases of Semplice, or perplexity, where it were an exposing of our selves to further occasions of Sin, not to Confesse to man. And in Confession, we receive a particular delation of that Sin which we Confesse, which they require not. And lastly, for Satisfaction, we embrace the Rule, Condujma Satisfaction, male facta corrigere, our best Satisfaction to be better in the amendment of our lives; and dispositions to particular Sins, we correct in our bodies by discipline, and Testifications.

Bernard.
And we teach, that no man hath done truly that part of Remorse, which he is bound to do, if he be not given satisfaction, that is, Restitution, to every person damaged by him. If that which we teach, for this unripeness of Remorse, we practised, nor our practice hereum." (LXXX - LXXI).

Remembrance of Sin after God's Pardon.

My heart is not open to God, then the bowels of his mercy are to me; And to a sinner, my self of sin, after God hath pardoned me, were as great a contempt of God, as to presume of that pardon, before he had granted it, and so much a greater, as it is directed against his greatest attribute, his mercy, as all the injuries that they suffereth at God's feet, and how well revenge them ------ I say, all they losses there, and he will repay theis: ------ Lay down all thy diseases there, and he shall heal thee; ------ Bye in his arms, and he shall breale a new life into thee; And we see to Tertullian ------ Lay thy Sins in his wounds, and he shall bring them so deep, that only they shall never have resurrection. The Sun shall set, and have a to morrow resurrection; Herbs shall have a winter.
death, and a springs resurrection: They body shall have a long winter's night, and then a resurrection: Only they are buried in the wound of Thy sinew, shall never have resurrection: And therefore take heed of that deceit in the spirit, of that spirit of deceit, that makes thee dispute thus to thy selfe, when God imputes them not; but rejoice in Gods general forgiving of Transgressions, that Christ hath dyed for all, multiply thy joy in the Company of thy self. That Christ hath instituted a Church, in which that general pardon is made there in particular, and exact thy joy, in the not imputing of innocency, in that serenity, that tranquillity, that God shall receive thee, at thy last house, in thy last Bath, the Servant of death, as lovingly, as acceptably, as innocently, as he received thee, from thy first Bath, the servant regeneration, thy font in Baptisme, Amen."

(LXXX — LVI)

Sui and mercy of Christ

or And here in is the mercy of God, as the sea of mercy, and as the sea contains no impression of the ships that pass in it, (for waves make no path in the sea) so when we put out into the boundless sea of the blood of Christ Jesus, by which only we have reconciliation to God, their remaines more and apentice; for God hath cancelled that record which he kept, and that which Satan kept God hath vailed to the Crosse of his Son. That man which hath scene me at the sealing of my pardon, and the Seal of my Reconciliation at the Sacrament, many times since, or yet in his former, or in his ill nature or in his unchar boldness, object to me the sin of my youth; whereas God himselfe, if I have repentid to day, knowes not the sins that I did yesterday. God hath erased the Record of my Sui, in Heaven; it offendes not him, it grieues not his Sainit nor Angels ther; and he hath erased the Record in Hell; it advances not their interest in me.
there nor their triumph over me. And yet
here, the unchastizable man will know more,
and see more; he will see, hath in the
Sea; he will see my Son, when it is
drowned in the blood of my Saviour."

Christ as Jehovah.

To the natural man, God gives general
notions of himself: a God that spreads over
all as the heavens; a God that sustains all
as the earth; a God that transports, and
communicates all to all as the Sea: But
the Christian Church God applies
himself in more particular notions; as a
Father, as a Son, as a Holy Ghost; And to every
Christian Soul, as a Creator, a Redeemer, a
Benefactor, my present Being
in this world, and my eternal Being in the next,
is made known to me by this name of
Jehovah, the God of all Being, which is the
foundation of all his other attributes and
includes all his other names, Jehovah
was to David, Jesus is to us. Man
in general hath relation to God, as he is
Jehovah, Being; We have relation to
Christ, as he is Jesus, our Salvation; Sublime is our Being, Jesus is our Jehovah. And therefore as Daniel delights himself with that name Jehovah, so he repeats it eight or nine times in this one short Bible.

The name of Jesus should be spread as an ointment, breathed as perfume, diffused as a soul over all the petitions your prayers. So the Church concludes, for the most part, all her collects; so, Grant this Church, for our Lord and Saviour, Christ Jesus sake;"
Forgiveness of Sin

And will God say to me, Compound Fili, My Son, be of good cheer, thy Sins are forgiven thee? Does he mean all my Sins? He knows what original Sins, and I do not; and will he forgive me Sins in their roots, and Sins in the branches, original Sins, and actual Sins too? He knows my secret Sins, and I do not; will he forgive my manifest Sins, and those Sins too? He knows my relapses into Sins repeated; and will he forgive my faint repentances, and my relapse into relapses after them? Will his mercy shine into my heart, and forgive my sourfull thoughts there; and shed upon my lips, and forgive my blasphemous words there, and hate the members of this body, and more uncleane actions there? Will he contract himself into himselfe, and meet me there, and forgive my Sins against himselfe, and scatter himselfe upon the world, and forgive my Sins against my neighbours, and empower himself in me, and forgive my Sins against myselfe? Will he forgive those Sins, wherein my practice hath exceeded my parents, and those wherein my example hath misled my children? Will he forgive that alue right which I have of sin now, when sin scarce appeare
unto
the mind of me, and will he forgive that
over-quick right when I shall see my sins
through Satan's multiplying glare of
desperation, when I shall think them greater than
his mercy when my death-bed I die that he
said all, he left not nothing, is the apostles
argument: and he is not almighty, if he can not
his mercy endures not forever, if he does not
forgive all.

There is then forgiveness for sin, for all sin, even for
blasphemy, for blasphemy against the Son, but
it is unfuturite remitetur. It shall be forgiven.
It is not remittetur, it was not forgiven; let
no man anticipate his pardon, and say, His sins
were forgiven upon Eternall decree, and that
had no man that other name in the booke of life, but
the addition, sinner, that if he were there
from the beginning, from the beginning he was
no sinner. --------- It is not remitetur. Any
sin shall he, that is, may be forgiven, if the
means required by God, and ordained him be
entertained. If I take unto contemplation, the
Majesty of God, and the affluence of sin, If I esteem
myself, and all that was sinfully got, and invest
myself in the righteousness of Christ Jesus
------ if I come to God's church for my absolution,
and the scale of my reconciliation, the blessed sacrament, Remittetur by those means ordained by God, any sin shall be forgiven me. But of Prelie upon the Remittetur, that I had my quietus est before hand, in the eternal decree, or in the Remittetur, and so shut mine eyes, mine opinion that God hath shut his, and sees not the sins of his children, I change Gods prerogative, and I indulge dangerous self-entisme, for, it is not they were forgiven before they were committed, nor they are forgiven in the committing, but, they shall be, by using the means ordained by God, they may be; And so, they shall be forgiven unto men, saies the Text, and that is, first, unto every man."

(LXXX – LXXXV).

The Dominion of the Kings.

"The King of the Earth are false and glorious, resemblance of the King of heavis, they are beams of that Sun, Tapers of the Torch, they are like gods, they are gods: the Lord killeth and maketh alive, he bringeth down to the grave and bringeth up: This is the Lord, heaver: The Lords avow, King of the earth do, no too, 'They have the dispensation of judgement, any mercy, they take and they pardon.' (LXXX – LXXXV)."
Personal Testimony of the Forgiveness of Sin.

"In the knowledge that hath taken all the sins of all the world upon himself, that there is enough done for the salvation of all mankind, I have a shadowing, a refreshing; but because I have no testimony, that this general redemption belongs to me, who am still a sinner, except there pass some act between God and me, some seal, some vestiture, some assentittance of my debts, my sins, therefore the second became. David's Psalmoderse, in this his Catechisme, sheweth us in this, That God hath not only sown abroad planted herbs, and simples in this world, medicinall for all diseases of the world, but God hath gathered and prepared those simples, and presented them, so prepared to me, for my recovery from my disese; God hath not only received a full satisfaction for all sinne in Christ, but Christ, in his ordinance in his Church, offers me an application of all that for myself, and covers my sin, from the eye of his Father, not only of one brand, as he hath spread himself as a cloud refreshing the whole world, in the value of the satisfaction, but also, by committing to me, by spreading himself upon me, as the Prophet did upon the dead Child, month to month, hand to hand."

(§xXx $LIV$)
Sermon IX. Micah 2:10.

Preached at a Church P.

The Peace of Conscience.

"Our principal rest is, in the testimony of our conscience, and in doing that which we were sent to do; and to have a rest, and peace, in a Conscience of having done that religiously, and acceptably to God, is our true rest: and this was the rest which the Jews were to lose, in this place, the testimony of their Consciences, that they had performed their part, their Commissions, so, that they might rely upon God's promises, of a perpetual rest in the land of Canaan; and that rest they could not have; not that peacefull testimony of their Consciences."

(See 2 - 18 ser.)
The Peace of Conscience.

"In the first Act, we consider God the Father to have wrought; he proposed, he decreed, he accepted to a sacrifice for all mankind in the death of Christ. In the second, the Concerning of Sins, we consider God the Sonne to work, Inculcate Ecclesiæ, He sits upon his Church, as Hen upon her Eggs, He covers all our Sins, whom he hath gathered into that Body, with spreading himselfe and his merits upon us all there. In this Third, The not Imputing of Iniquity, we consider God the Holy to work, and as the Spirit of Consolacion, to blow away all scruples, all difficulties, and to establish an assurance in the Conscience. He forbids not, that is, the Spirit of the Lord, the Lord the Spirit, the Holy Ghost, suffer not me to impute to myselfe those Sins, which I have truly repented. The over- tenderness of a bruised and a faint Conscience may impute none, when it aboundeth. If the Holy Ghost work, he rectifies both; and, if God doth inflict punishments (according to the signification of this word G nash) after our Repentance, and the seal of our Reconciliation, yet he sufferers not to impute those Sins to our selves, or to repute those Corrections, punishments, as though he had not
forswear them, as though he came to an execution after a pardon; but that they are laid upon us medicinally, and by way of preventing and precautions against his future displeasure. This is that Pax Conscientiae, the Peace of Conscience, when there is not one sword drawn; this is that Serenitas Conscientiae, the Serenity absolutely brightnesse of the Conscience, when there is not one cloud in our sky. I shall not hope, that Original Sin, shall not, but my crying this may; not hope that my apparent sins, which have therefore induced in me a particular sense of them, shall not, but my secret sins, this lest I am not able to return and represent to make some memory, may; for this Non Imputabit, hath no limitation. God shall suffer the Conscience, this
rectified, to affirm itselfe with nothing.

(188 - 184).
Sermon xx. Psal. 30. 3.  
Preached at Lintonum June.  
Spiritual Desperation.

"But beyond this carnal, in matters of opinions, in points of a higher nature, this diseased man in our Text, comes to trouble in his bones, so Bab's spiritual bones: He shall suspect his Religion, suspect his Repentance, suspect the Compliments of the Minister, suspect the efficacy of the Sacrament, suspect the energy of God himself. Every fit of an Astarte, an Earth quake that swallows him, every particle of the knee, is a step to Hell; every lying down at night is a funeral, & every quaking is a reciting to judgement; every bell that distingishes times, is a parting bell, and every passer by his own; every singing in the sea, is an Angelo Trumpet; at every dimmness of the candle, he hears that voice, Post, This neglecting werefetch away thy soul; and in every judgment denounced against Sin, he hears an 80 to maledicte upon himself, &c. then accursed into hell fire. And whereas such meditations as these, might sustain & rectified pencil, as Bones in this sinners, despair shall have stuck'd out all the marrow of these Bones, and so there shall be no soundness in his flesh, no rest in his Bones. (L - xx sermon)
Security of Conscience through Troubled Spirit

In The danger was: in the calm, in the security, or in the tempest, by misinterpreting Gods corrections to our obduracy, unto a remorseless shakefaction; but when a man is come to this holy Vocation, the troubled, the shaken with a sense of the vindication of God, the storme is past, and the vindication of God is blowne over. The soul is a facie and please way, of being restored to a calmnesse, and to repos'd Security of Conscience, that is come to this holy Vocation.

In a flat Map, there goes no more, to make West East, though they be distant in an exteriority, but to paste that flat Map upon your body, and then West and East are all one. In a flat Scale, in a defective Conscience, in a troubled spirit, there goes no more to the making of that Trouble, peace, then to apply that Trouble to the body of the Mercies, to the body of the Gospel of Christ Jesus and conform the same therein, and the West is East. The Troubled spirit is tranquillity of spirit.

(LXXIX - LV).
Sermon XLVII. Gen. 3. 24.

An Anniversary Sermon preached at St. Dunstan's upon the Commemoration of a Parishioner, a Benefactor to that Parish.

Resisting Temptations.

"Many times we are the better for his temptations. By discerning a storm, makes me put on a cloak. By discerning a tempest, makes me see my weakness, and fly to my strength. Nay, fools sometimes the safer, and the readier for a victory, by having been overcome before. The sense, and the remembrance of a sin, after I have fallen into it, puts me into a better state, and establishes better conditions between God and me than were before, when I felt no temptation to sin. He shall eat up my dust, so, as that it shall fly into mine eyes; that so, to work upon my carnal affections, as that they shall not make me blind, nor unable to discern that it is the Lord works."

(15—XLVII Sermon).
Sermon XLI.  Gen. 3:2-10.

A Sermon Preached at White-Hall. April 12, 1618.

Conscience and the mercy of God.

"But for our understanding the goodness of God, and thereby our own comfort, it appears best in the consideration of his truth, of the performance of his promises; by the strength of his truth, and fidelity in God, to my soul raised to that, that which is ordinarily, and naturally the terror of the conscience of a sinner, is the peace of mine; that which is naturally a tempest, is my calm; that which is naturally a rock to shiftwrecked, is my Anchor to ride out all foul weather, and holds the justice of God, that which would shake, and thins my conscience, if there were no mercy nor promise, settles it now because there is truth, that that promise shall be performed to me."

("XXV I—XII Sermon")
Assurance of Salvation

To end this, this meanness of salvation, is such union with God, which may be had in this life: it is the peace of conscience, the undaunted trust and assurance of salvation. This assurance (so far as they were conscious it may be had) the Roman Church places in faith, and so far, well but then, in side formata: and so far well enough too; in these works which declare and tend to faith, faith; for though this good work do nothing toward my assurance of this salvation; but herein they lead us out of the way, that they call these works the soul, the form of faith; for though a good tree cannot be without good fruits, yet it were a strange manner of speech to call that good fruit, the life or the soul, in the form of that tree; so is it, to call works which are the fruits of faith, the life or soul, or form of faith; for that is proper to grace only which infuses faith. They would acknowledge this meanness of salvation, this assurance in good works; but say they, man cannot be sure, that their works is good and therefore they can have no such assurance. They who undertook the reformation of Religion in our Fathers days, observing that there was no peace without this assurance, expressed this assurance thus, that when a man is sure that he
believes aright, that he hath no scrupling God, no
diffidence in God, and uses all endeavours to
continue it, and to express it in his life, as long
as he continues so, he is sure of salvation;
and farther they went not. And then there
and second, which would reform the Reformers,
and refine Salvation and bring it into a lesser
room; they would take away the conditions, if
you hold fast, if you express it; and so came
up roundly and presently to that; if ever you did
believe, if ever you had faith, you are safe
for ever, and upon that assurance you may
rest. Now I make no doubt, but that both
these sought the truth, that truth which concerns
us, peace and assurance, and dispute not
their resolutions now; only I say, for these
words which we have in hand now there is a
conditional assurance implied in them; for
where it is said now, now that you are in
this state, Salvation is near you, this much
is sufficiently intimated, that if you were
not in this state, Salvation were farther
removed from you howsoeuer you pretend
to believe."

(XXVI.-XX)
Why Christ could not sin.

"Nothing in this world, not if there could
have it all, carry it higher, to the highest,
to heaven, heaven itself were not good,
without God. For in the schools, very many
and very great men, have thought and taught
that the humane nature of Christ, though
united hypostatically to the Divine nature,
was not merely by that union impeccable
but might have sinned, if besides that
unions, God had not infused, and super-
infused, induced other graces, of which other
graces, the Beatificall vision, the present
sight of the face and essence of God, was
one: Because (say they) Christ had from
his conception, in his humane nature,
that Beatificall vision God, which we
shall have in the state of glory, therefore
he could not sin. This Beatificall vision
say they, which Christ had there and which
(as they suppose, and not improbably, in the
probalistic way of the schools of God,
of his absolute power, might have with held
and yet the hypostaticall union have
remained perfect; (for, say they, the two
natures, humane and Divine, might have
been so united, and yet the humane not
Man and
the Beatific
Vision.

have so seen the Divine). This Beatific call,
This sight of God was the cause or confirmation
of all the Joys and story, which we shall
of Christ's perfection, and impeccability in
this human nature.

Much more is this Beatific call in this, this sight
of God in Heaven, the cause or confirmation
of all the Joys and story, which we shall
receive in that place: for howsoever they
dispute, whether that trinity of Blessedness
consists in seeing God, formaliter or
causaliter, that is, whether I shall see all
things in God, as in a glass, in which the
species of all things are, or whether I shall
see all things by God, as by the benefit of a
light, which shall discover all things to me
yet they all agree (though they differ, de modo
of the manner, how) that howsoever it be,
the substance of the Blessedness is in this,
that I shall see God: Blessed are the pure in
heart, says Christ, for they shall see God.
If they should not see God, they were
not blessed. And therefore they who place
children that die unhapted in a room,
where though they see no torment, yet they
shall never see God, cannot never call that
some a part of heaven, but shell rather:
though there be no torment yet. If they see no
God, it is hell. There is nothing good in this
life, nothing in the next. Without God, that
is, without sight and fruition of the face
and presence of God; which is that, which
St. Augustine intends, when he says,
Secutio. De sepulchro titus Beattatis
Consecutio Beattatis: our looking towards
God, is the way to blessedness: and blessedness
itself is only the sight of God (himself).
(LXXI - XVII. Term.)
The Doctrines of Justification by Faith, Election and Predestination.

This Text doth, for the Circles of this Epistle of S. Paul, this Precious Stone, being made of that golden Doctrine, That Justification is by faith, and being enamelled with that Beautiful Doctrine of good works too, in which enamelled King, as a Precious Stone in the midst thereof, there is set, the glorious Doctrine of our Electin, by God's eternal Predestination, our Text falls in that part, which concerns obedience holy life, good works; which, when both the Doctrines, that of Justification by faith and that of Predestination have suffered Controversie, hath been by all Sides embraced, and accepted; that there is no faith, which the Angels in heaven, or the Church upon earth, or our own Conscience can take Knowledge of, without good works.

(Sermon X. Preached upon Candlemas Day.

Rem. 12. 20. (LXXX X.)
Predestination.

"They are too good husbands, and too thriftly of God's grace, too sparing of the Holy Ghost; that restrains God's general promises. Venite omnes, let all come, and Vult omnes salvos, God would have all men saved, so particularly, as to say, that when God says All, he means some of all sorts, some freemen, some women, some Jews, some gentiles, some rich, some poor, but he does not mean, as he seems to say, simply All. Yes, God dolce means, simply All, so as that no man can say to another, God means not thee, no man can say to himself, God means not me. Ne fas est dicere, Deum aliquis, nisi bonum predefinire: it is modestly said by St. Augustine, and more were unmodesty. There is no predestination in God, but to God. And therefore it is Jesus seems, they are hard words, to say, that God predestined some, not only to damnation, but God causes damnation, not only to damnation because they sinned, but to a necessity of sinning, that they might the more justly be damned; And to say, that God rejected some odio liber, out of hate, that were previously in himself, against those persons, before those persons were created, (so much as in God's electing and not out of any hate of their sin, which he foresaw.)"
Predestination and Election.

"When he enquired of Christ, after Salvation, Christ doth not say, there is no Salvation for thee, then wipers, then Hypocrite, thou Pharisee. I have looked up mine doore, wry predestination, between Salvation and thee; when he enquired of him, what he shone did thee, save of heavenly. Christ doth not say, there is no such art, no such way, no such assurance here, but you must look into the eternal decree of election first, and see whether that stand for you or no. But Christ teaches him the true method of this art: for, when he says to him, why callest thou me good? There is none good but God; he only calls to him the way, to that end, which he did in deed or pretend to seek."

(Lxxx. xvii.)
Election and Reprobation

...Because I see that Man is created so, as I conceive to be intended in this phrase, after his Image, I believe that he desired to create him so: because God does nothing except occasionally, but according to his own most holy and eternal Preconceptions, and Ideas, and Decrees. So we know his decree of Election and Reprobation. By the execution; and how is this? Does God ever say, that any shall be saved or damned, without election, without condition, without doing (in the Old Testament) and, in the New Testament, without believing in Christ Jesus? If faith in Christ Jesus be in the execution of the decree, faith in Christ Jesus was in the decree itself too ——— OUR destruction is from our own sin, and the devil that infects it; not from God, or any ill purpose in him that enforces us. The blood of Christ was shed for all that will apply it, AND the Holy Ghost is willing to fall, with the sprinkling of that blood, upon all that do not resist him; AND that is, as follows in our Text, Lxxiv, and Lxxvi. The Holy Ghost fell upon all that heard.
Elective and Creation.

"This is then the faculty which is exercised, the memory; and this is the time, now, now whilst we have power of election: the object is, the Creator. Remember the Creator: first, because the memory can go no farther than the Creation; and therefore we have no means to conceive or apprehend anything of God before that. When men therefore speak of decrees of reprobation, decrees of condemnation, before decrees of Creation; this is beyond the counsel of the Holy Ghost here . . . . . .

Remember the Creator, for this is to put a preface to Moses his Genesis, not to be content with him in principle, to know that in the beginning God created heaven and earth, but we must remember what he did ante principium, before any such beginning was."

(XXVI - XIX)
The righteousness of the elect.

Why, whom he predestinat, those he called; and were not they whom he predestinat, and elected to salvation, righteous? Even the Elect themselves have not a constant righteousness in this world; such a righteousness, as does always denominate them, so, as that they can always say to their own conscience, or so as the Church can always say of them, This is a righteous man: nor, nor so, as that God, who looks upon a sinner, with the heart and sense of the Church, and speaks of him with the tongue of the Church, can say of him, Here, when he is under unrepented sin, This man is righteous: however, if he look upon him, in that Decree which lies in his bosom, and which he hath impassibly ordained he into Salvation, he may say, So. No man here, though Elect, hath an equal and constant righteousness: nay, no man hath any such righteousness of his own, as can save him: for how, even it he made himself that Application, or Impartation, yet the righteousness that saves him, is the very righteousness of Christ himself.”

(XXVI—VIII)


Free-will and God.

"That will, which we call Free-will, is so far from being ours, as that not only that Freedom, but that Will itself is from another kin God. Not only the rectitude of the faculty but the faculty itself is his. Nay, though I have no part in the perverseness and the obligiunity of my will, but that perverseness and that obligiunity, both from him, so far, as that that faculty are entirely mine own, yet I could not have that perverseness, and that obligiunity, but from him, so far, as that that faculty, in which my perverseness works, is his, and I could not have that perverseness, will from my self, if I had not that will itself from God first. And that very perverseness and obligiunity of the will, is so much his as that, though it were not his, but mine, in the making, yet when it is made by me, he makes it his; that is, he makes it his instrument, and makes his use of it, so far, as to suffer it to flow out into a greater sin or to determine in a lesser sin then at first I, in my perverseness, intended.
When I intended but an approach to sin, and
meant to stop there, to punish me by exposing
myself to temptation; God suffers me to
proceed to the act of that sin; and when
I intend the act itself, God interrupts me,
and cuts me off, by some intervening occasion,
and determines me upon some approach
to that sin, that by going so far in the
way of that sin, I might see mine own
infirmity, and see the poverty of his mercy,
that I went no farther. The faculties
of my soul are his, and the substance
of my soul is his too; and yet, as I pervert
the faculties, I subvert the substance;
I damnifie the faculties, but I damnifie
the substance it self.

Would the king suffer his picture the use
as we use the image God in our soules? Or his table
the use, as we use the Temple the Holy Ghost,
or Bodies? We have nothing but that which
we have received; and when we come
to think that our owne, we have not.
For God will take all from that man, that sacrifices
his owne nets."

(LXXX-XXXVIII.)
Freewill and Grace.

So that this is God's administration in the creature, that he hath imprinted in them an instinct, and so he hath something to preserve in them: In man his administration is this, that he hath imprinted in him a faculty of will, and election; and so he hath something to regard in him: That instinct in the Creature God leaves to the natural working thereof in chief. But the free-will of man God wisely, and assists with his grace to do supernatural things. When the creature does an extraordinary action above the nature thereof (as, when Belshazzar one night) the creature exercises no faculty, no nature itself; but God forced it to that it did. When man does anything conducing to supernatural ends; though he works by God, the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive; the will of man is not merely passive;
Faith and justification

"Those questions are not so uninential, but they are in effect unnecessary, which are moved about the cause of righteousness, or justification. Also, let us be content that God is the cause, and seek no other. We must never Slacken that protestation, That good works are no cause of our justification. But we much alwayes keepe up a right signification of that word, cause. For, faith itself is no cause, no such cause, as that I can merce Heaven, by faith. What else I merce of the King, by believing, that he is the undoubted Heere to all his dominions, only believing that he governs well, if I live not disobedience to his laws? If it were possible to believe aright, and yet live ill, my faith should cost me no good. The best faith is not work Heaven. The value of it grows Expecta, that God who made that Covenant, that contract, creeke & Viewer only believe and that shall be safe. Faith is but one of those things which in general sense are said to justify us. It is truly said of God, Deus Solus Justificat, God alone justifies us. Effic, enter, nothing can effect it, nothing can workes towards it, but only the mere goodness of God. And it is truly said of Christ, Christus Solus Justificat, Christ only justifies us;
Materiality, nothing enters into the substance and body of the ransom for our sins, but the obedience of Christ. It is also truly said, Christ's obedience. Sola fide is justific, only faith justifies us; instrumentality, nothing apprehends, nothing applies the merit of Christ to thee, but thy faith. And lastly, it is as truly said, Sola opera justificat, only our works justifies; declaratorie, only thy good life can assure thy conscience, and the world, that thou art justified.

As the efficient justification, the gracious purpose of God had done some good, without the material satisfaction, the death of Christ had followed; and as that material satisfaction, the death of Christ would do me no good, without the instrumental justification, the death apprehension by faith; so neither would this profit without the declaratory justification, by which all is pleased and established.

God enters not into our material justification, that is, only Christ's; Christ enters not in our instrumental justification, that is, only faith; faith enters not in our declaratory justification, (for faith is secret) and declaration belongs to works. Neither of these can be said to justify us alone, nor as that we may take the change in pieces, and think the justified by anyone.
Thus the effect of God without Christ, by Christ without faith, or by faith without works: And yet everyone of them justifies himself, so, as that none of the rest enter into that way and that means, by which any of them are said to justify.

(1 XXX - XXX VII Sam).
The Doctrine of Work and Justification by Faith.

"Woe to them that say, let God come when he will, it shall go hard, but he shall guide me at Church, there three or four sermons a week; he shall guide me in my Discipline and Mortification. I fast twice a week, he shall guide me in my Stewardship and Dispensation, I give tithe of all that I possess. Where Ezekiel saw she was the ambassadors of Babylon and his Treasure and Armour, the Malediction of the Prophet fell upon it, that all that Treasure and Armour which he had so gloriously she was, should be transported to them, to whom he had shewed it, unto Babylon. He that publisheth his good works to the world, they are carried into the world, they are carried into the world, and that is his reward. Not that there is not a good use of letting our light shine before men too, for when the Sages of old please men, I should not be the servant of Christ, and when he saith, 'I do so please.'
indisposition upon him then. This necessity, call it by a worse name, stupidity, is not a lying down like a lamb, but a lying down like Issachar rise between two burdens for two greater burdens cannot be, their sin, and the senselessness of sin, what is worse that day, which shall be darkness and not light? (LXXXV—xIV sermo.)
all men in all things. S. Austin found no difficulty in reconciling those two in
sage, he... when I go to have to have a
shift, it is for the love I have to my country;
when I declare my faith & my works to
men, it is for the love I have to my
hear to the glory of God; but if I desire the
lords day upon confidence in these works,
... as job express, woe unto me lone
rush, for (sage, he) the rush is green
till, the sun come, that is, says
Gregory upon that place... till the
fire of the judgement examine our works,
they may have some verdure, some
colour, but... woe unto them that put
themselves unto that judgement for their
works sake:

For what's robis? to what end is it for
you? If your hypocritical security
could hold out to the last, if you could
delude the world at the gash, if those
that stand about you then could be brought to
say, we went away, like a lambie, alas
the lambie of God went not away so, the
lambie of God & his collectations, disputations,
expectations, apprehensins God's
Faith and Work.

"Now this judging according to works, excludes not the heart, nor the heart of the heart, the Scale of the Scale, Faith. God requires the heart, My Saviour gave me my heart; He will have it, but He will have it by gift; and those needing, gift must be a test of faith; and the testimony of the heart is in the hand, the testimony of faith is in works . . . . . . . God judges according to the works, that is, Root, and fruit, faith and work."

(LXXX - XXXIX).
Faith and Work

When God does work in us, are we saved by that work, or by the cause, when there is another cause of the work itself? When the ground brings forth good corn, yet that ground be come not yet for one foole. When a man hath brought forth good fruits, yet that man is not thereby made worthy of heaven. Not faith it selfe (and yet faith is of some what a deeper dye. and truthere, then any works) is any such cause of my charity: My believing that Christ will have mercy upon me, is no cause of Christ's mercy; for what proportion hath my temporyr faith with my everlasting salvation? But yet, though it work not as a cause, though it do not ... because he saith, yet ... when Christ giueth this faith, according to that gracious covenant, and contract which he hath made with us, that wheresoeuer and whencesoever he giueth faith, he will enlange his mercy.
finding that in this pantomime he expressed his mercy, in that which constitutes our second part, Fili Confide, my Son, beg good cheer, thy sins are forgiven thee."

(LXXX - X I Sermon).
Faith and Works.

Our good works are more ours, than our faith is ours. Our faith is ours as we have received, our works is ours, as we have done it. Faith is ours, as we are possessors of it, the works ours, as we are doers, actors in it. Faith is ours, as our good work ours, works, as our children are ours. And therefore when the the Prophet Habakkuk tuk says, Rule Sea, the just shall live by his faith, that particle His, is a word of possession, not a word of acquisition; that God hath infused that faith unto him, and so it is his, not that he hath produced that faith in himself. His faith must pass him, his own, and not another's, not his parents faith, though he be born of holy parents, nor the Churches faith, (if he be of years) though he be within the Covenant, but his own personal faith; yet not his, so as that it grew in him, or was produced in him, by him, by any plantation or permission of his own. ——— to assent or to disassent is our own: we may choose which we will cleave. ——— But though this faculty be ours, it is ours, but because God hath imprinted it in us. So that still to will, as well as to do, to believe as well as to work, is all from God; but yet they are from God in a diverse manner, and a diverse respect, and certainly our works are more ours than our faith is, and man conceives otherwise.
in the acting and perpetration of a good work, then he doth in the reception and admittance of faith. " (Lxxx - VIII Sermon).
Faith and work.

If through the spirit ye most fix the deed of the body, ye shall live? Both S. Paul require nothing, nothing out of this Text, to be done by man? Surely He doeth. And these propositions are truly all one, only believe, and you shall be saved; And do this, you shall be saved: and it is truly all one purpose, today, if you live you may walk, and to say, if you stretch out your legges, you may walk. To say, Eat of this Tree, and you shall recover, and to say, Eat this fruit, and you shall recover, is all one; To attribute an action to the next cause, or to the cause of that cause, is, to this purpose, all one. And therefore, as God gave a Reformation to his Church, in prospering that Doctrine, that justification was by faith only; So God gave an unity to his Church in this doctrine, that no man is justified, that works not; for, without works, how much soever he magnifie his faith, there is value in Spirit - grace in his spirit."

(LXXX - LVI).
Faith and work.

"Now, of the Apostle make it all one, whether want of faith or want of works, exclude us from the Land of Rest, let not us be too curious curiousers, whether faith or works bruises the heart: for neither faith nor works bruises the heart, as a full cause; but if we consider mediate causes, so they may be both causes: faith, instrumentall: works, declaratory: faith may be as evidence, works as the Seale of it: but the cause is only, the free Electing God. Nor ever shall we come therin, if we leave out either: we shall meet as many then in heaven, that have lived without faith, as without works."

(Sen. L.-IX germ.)
Nature and faith

This, though a fainter light, directs us to the other, nature to faith: and as by the quantity of the light of the moon, we know the position and distance of the Sun, so far or near the Sun is to her, so by the working of the light of nature in us, we may discern, (by the measure and virtue and heat of that) how near to the other greater light, the light of faith, we stand. If we trust our natural faculties recte, so as that that free will which we have in moral and civil acts, be bent upon the external duties of religion (as every natural man may, out of the use of that free will, come to believe the word preached, and believe it to be true) we may be sure, the other greater light is about us. If we be cold in them, in actuating, in excelling, in using our natural faculties, so far, we shall be deprived of all light. We shall not see the invisibly God in visible things, which said Paul makes no excusable so unfaithful a thing, we shall not see the hand of God in all our worldly crosses, nor the royal God in all our worldly blessings; we shall not see the face of God in his house, his presence, here in the Church nor the mind of God in his Gospel, that his gracious purposes upon mankind, extend so particularly, so reach so far, as to include us.
Nature and Grace.

"In all ages, in all churches, there have been men, who have been ingrateful grace, as S. Augustine calls them, that have been unthankful to the grace of God, and attributed that to nature, which belonged to grace. The Athiest and all his Philosophy, Helpher and Hee that is Itself, Horse and Man, Nature and Art, Reason married and advanced upon learning, shall never be able to leap over, or break through this wall. No man, no natural man can doe any thing towards a supernatural work. He that attributes more to nature, be that allows her any ability of disposing herself before hand, without prevention of grace or concurrence and co-operation after, without continual assistance of particular graces, he sets upon an idol, and magnifies nature beyond that which appertains unto her. But he that goes not so farre as this, that the seeming man, and his natural faculties are the instruments and organs that God works with his grace, howsoever he may discoursse and in argument extalt nature, howsoever he may arguine too much to her, yet he doth not so much with her, as he might doe. He hath
made her a giant, and their, as though he were afraid of her, she seems away from her. He will not see that wheel is in his power, and yet he think it is in his power to repent. When he lists, and when he thinks to apply the merits of Christ to himself, and to do all those duties which are implied in our Text. To say that Jesus is the Lord.

(1 x x x 11 sermon)

Christ and His Church.

The contemplation of Jesus, as a Lord, by creating us, is adorning, certain, humble contemplation, but to contemplate him as Lord by Redeeming us, and breeding us in a church, where the Redemption is applied to us, this is adorning and a glorious contemplation.

If he be the Lord, in his church there is no other that rules with him, there is no other that rules for him...none rules with him, nor rules for him. Christ needs no Vicar, he is no Vicar-resident. He is nearer to all particular Churches at God's right-hand, than the Bishop of Rome, at his left. Direct lines, which become oblique lines, warme better, and produce their effects more powerfully, than oblique lines do.
influence of the Church. Jesus directly from Heaven upon the Church, hath a truer operation, than the oblique and collateral reflections from Rome: Christ is not so far off, by being above the clouds, as the Bishop of Rome is, by being beyond the hills. As being dominion of Jesus, we say that Jesus is the Lord, and we refuse all power upon earth, that will be Lord with him, as though he needed a coadjutor to be in him, as though he were absent from us."

(XXX – XXXII).
Nature and grace.

"Has any man a property in grace? what had he to give for it? Nature? Is Nature equivalent to Grace? No man does desire, and exact Nature to the height it would bear, but if natural faculties were excited to their highest, is Nature after exchange for Grace? and if it were, is Nature our own? Why should we be both to acknowledge to have all our ability of doing good freely from God, and immediately of this grace, whereas, even those faculties of nature, which we pretend to do the offices of grace, we have from God himself too? For that question of the Apostle involveth, what hast thou that thou hast not received? Thy natural faculties are no more thine own, than the Grace of God is thine own; I would not be beholden to God for grace, and I must be as much beholden to him for Nature, of Nature do supply grace; Because he hath made thee a man, he hath given thee natural faculties; because he hath vouchsafed thee to be a Christian, he hath given thee meaning grace. But, as any body, concerned in thy matters woulde, could not claim a stroke at Gods hand, nor with a Duke, no nor knoweth that there was a stroke to be had: So neither by being a man indited with natural faculties canst thou claim grace, or wish grace; may
Those natural faculties, if they be not procured with some infusing of grace before, cannot make the know what grace is, or that grace is. To a child rightly disposed in the womb, God does give a soul; to a natural man rightly disposed in his natural faculties God gives grace. But that soul was not due to that child, nor that grace to that man. Nor so leave all to grace as that the natural faculties of man do not become the servants and instruments of that grace. Let all, that we all see, he, who may glorify God most, and we shall agree in this. That as the Pheginus wound the glory of deeply, in making natural faculties joint, Commissione, with grace, so do they diminish the glory of God too, if any deny natural faculties to be the subordinate servants and instruments of grace; for as grace could not work upon man to salvation, if man had not a faculty of will to work it, because without that will man were not man; so is this salvation wrought in the will, by conforming this will of man to the will of God, not by extinguishing the will itself, by any force or constraint that God imposes with his grace; God saves no man without or against his will."

(LXIII. — LXIV. Serm.)
Preheud
Sermons
Preached at S. Pauls.
Nature and grace.

Consider we always the grace of God, to be the
sum itselfe, but the nature of man, and his
natural faculties to be the sphere, in which that
sum itselfe sum, that grace moves. Consider we
the grace of God to be the sum itselfe, but the
natural faculties of man, to be as a body, which
ministers organs for that sume, that grace to
work by. Thus Nature makes Pearls,
Thus Grace makes Saints. A drop of dead hardness,
and them another drop falls, and spreads itselfe,
and els shines like former drop, and then another
and another, and become so many shells and films
that in rest the first seminall drop, and so (they
say) there is a Pearl in Nature. A good soul
lakes forth Gods first drop into his Embodiment,
what he hath shed upon him in Nature, and
then his second coat, what in the Land, and
successively his other manifold graces, so
so many shells, and films, in the Christian
Church, and so we are sure, there is a Saint.

(LXXX — LXVIII)

68. June
Grace, Sui, and Election.

Truly to me, this consideration that his grace is new every morning, so his grace is renewed to me every minute. That is nearly yesterday's grace which I have not yet had. My daily bread, my daily bread, in a continual succession of his grace, that the eye of God open upon me, though dwindle at his sight, and watch over me, though I sleep, that God makes these returns to my soul, and so studies me in every change, this consideration, it fulfills a nobleer verse, and imprints a more cheere full picture upon my soul. Then any state of any one set, done at once, can minister unto me. 

They are quickened by the smile of the smile, Election, it selfe, are subject to sin, for all that God sees the smile of the smile, and sees their sins to the skies. --- we were all dead in Adam; and the death is rais'd again, even by Election, though he be not so married to the world, as others are, nor so in love with sin, nor under the dominion of sin, yet he is as much bound to an obedience to the will of God declared in his law, and may in more preserve of a liberty of sinning before nor of an impenitency of sin after, then he that pretends no such Election, to confide in."
Sermon XXXV. Matthew 21. 44.
Preached February 21, 1611.

The Fall and Redemption.

And therefore to place Salvation, to the just damnation in such an absolute Decree of God, as should have no relation to the fall of man, or preparation in a Redeemer; this is to remove the Stone out of the foundation, for a Christian may be well content to beginne at Christ. ... For he shall never be able to watch and resist every particular temptation, if he trusteth to his natural constancy; no, no; if he place Christ for the roofe to endure his Sinner, when he hath done them; his mercy worketh by the way of pardon after all his Sinner, when he hath done them; his mercy worketh by way of pardon after, not by way of Non-obstante, and priviledge to choose, before hands, but before hand we must have the foundation in our eye; when we undertake any particular Action, in the beginning, we must look hard that will suit with the foundation, with Christ; for there is his first place, the Lapis fundamentis.
Sui and Grace.

God dwells in face inaccessible, in such light as no man by the light of nature can comprehend here, but when that light of grace which was shed upon thee here, should have brought light at last to that inaccessible light, then thou must be in its darkness, and darkness within the kingdom of heaven. And if the darkness of our nature, could not comprehend the light, when Christ in his person, brought the light and offered repentance, certainly in that outward darkness of the next world, the darkness which God hath made for punishment, they shall see nothing, neither receiving offer of grace from heaven, nor in the disposition to pray for grace in hell. For as all our incarnation in our mother's womb, our immortal soul when it comes, swallowed up the other scales of vitiation and grace, which were in us before, so
at this our regeneration in the next world, the light of glory shall
wax up the light of grace. To as
many as shall be within, there will
need no grace to supply defects, nor
excess of dangers, because there we
shall have neither defects nor
dangers. There shall be no night, no
need of candle, nor of sun, for the
land shall give them light, and they
shall be as rain free for ever and ever.
There shall be no such light of grace,
as shall work repentance to them that
are in the light of glory, neither
could they that are in outward
darkness, comprehend the light
of grace, if it could flow out upon
them." (LXX - xiv. ver. 3)
Preached at the King at White Hall, the first Sunday in Lent.

Grace and Mercy.

"So it is, too, if we consider God's first action, or God's first thought towards man; Mercy was the first-born of every Mother by that understanding by that Will, by that Power, which we conceive in God; Mercy was the first-born, and first-mover in all. We consider a Preventing Grace in God; and that Preventing Grace is before all, for that prevents us so, as to visit us when we are in darkness. And we consider an Antecedent Will in God, and that Antecedent Will is before all; for by that Will, God would have all men saved. And when we call God's Grace by other names than Preventing, whether Assisting Grace that it stands by us and sustains us, or Concomitant Grace, that it work with us, and immaculate our action, when it is doing, or his Subsequent Grace, that rectifies or corrects an action, when it is done; when all is done, still it is the Preventing Power, and quality of that Grace, that did all that in me: if I stand by his Assisting Grace, if I work with his Concomitant Grace, if I rectifie my errors by his Subsequent Grace, if I work with his Rectifying Grace, that that move, when
me in all these, is still the preventing power of that Grace. For as all my natural actions of life are done by the power of that soul, which warmed me before, so all the supernatural actions of that soul, are done by that power of that grace, that prevents and preserves that action; and all my cooperation is but a post-operation, a working by the power of that all-preventing grace?

(L - XXVI Sermon)
Particular Graces.

"I moved not at first by the tide, by the strength of natural faculties, nor do I move again by that unaid which God had formerly filled my parts: I proceed not now by the strength of that grace which God gave me here to thee. But as God infused a soul into every man, and that part elicits a new act in itself, before that man produce any action, so God infused a particular grace unto every good work which ends, and do prevent me, before I do operate with him. For as Nature in her highest exaltation, in the best Nature man that is, cannot flow into grace, Nature cannot become grace; so neither doth former grace flow into future grace, but I need a distinct influence of God, a particular grace, for every good work done, for every good word I speak, for every good thought I conceive."

(LXXVI. 8ema)
The working of grace.

The nearness, which is the effectual working of grace, the Apostle expresses fully, that it proceeds to the abiding ascender of inward Spirit; for though properly the inward spirit of a man he allots, yet divers face the same operations give them some other divers names in the Scriptures; --- Sagesst Ambrose, ---: The quickening of the body, is the Soul; but the quickening of the soul, is the spirit. Of this salvation he brought to this nearness, that is, this grace to this powerfulness, then shall find it in associations, in the Soul; in those organs wherein the soul residesly broods, in the senses, and in the sensible things, ordained by God in his Church, Sacraments and Ceremonies, and then shall find it nearer, in spirit, as the spirit of God hath sealed it to the spirit unifying in eternity: It shall be nearer to thee, so as that thy reason shall apprehend it, and nearer then that, thy faith shall establish it, and nearer then all these, it shall create in thee a modest another, and yet an infallible assurance, that thy salvation shall never depart from thee:

(XXV 1-XXVI Sermon)
Sermon xxi. 1. Thes. 4. 17.

Grace and glory in this life

Breathed upon Easter-Day.

"And this is an inexpressible comfort, that our blessed Saviour thus mingles his kingdom, that he makes the kingdom of grace, and the kingdom of glory, all one; the Church, and Heaven all one; and assures us, that if we see him in his person, in his grace, in his ordinance, in his kingdom of grace, we have already begun to see him face to face, in his kingdom of glory. If we see him, he is manifest as the destitute of his wood, and sacraments, in his kingdom of grace; we have begun to see him, Sicut est, to be, in his essence, in the kingdom of glory; and when we pray, thy kingdom come, and mean but the kingdom of grace, he signifies more than we ask, an inexpressible comprehension of the kingdom of glory, in this life. This is his inexpressible mercy, that he mingles his kingdoms, and where he presumes, pres by both."

(Lxxv - xxvi. San.)
Reason and Faith.

And truly it is very well worth of a serious consideration, that whereas all the Articles of our creed are objects of faith, so as that we are bound to receive them as tithes, as matter of fact, yet God hath left that only which all these Articles are to be declared, and (that is, the Scripture) to humane arguments. It is not an Article of the creeds, to believe these, and then arts, the creeds, or the canons of Scripture; but our arguments for the Scripture, are humane arguments, proportioned to the reasoning of a natural man. God doth not set in water, in the fluid, and burnish, and inspire, and open, of men; we never felt set, the scale of faith to them; but in wake, in the rectified reasoning of man, that reason that is ductile, and flexible, and pliant, to the impressions that are naturally proportioned unto it, God sets to his scale of faith. They are not continual, but they are continuous, they flow not from one another, but they touch one another, they are not both, yet peace, but they enough one another, faith and reason.

(74-74 to 77)
Resurrection of Christ

Christ descending into hell, and his Resurrection in our creed, make this one Article, and in our creed we believe them both alike.

Luis, nisi in fideli negauerit, adjunctus, fuisse Christianum? Saez S. Augustini: who but an infidel, seeing descending into hell? And if he believed that to be a name of the article of the Resurrection, it is descent into hell, must rather be an inchoation of his triumph, then a consummation of his Exanition, the first step of his Exaltation here, rather then the last step of his Passion upon the Cross: But the Declaration, The Manifestum, That which admits no disputatiion, was his Resurrection. Factus est de claritibus per Resurrectionem, S. Caes S. Cyriell. He was made Christ, and Lord, that is, declared evidently the so, by his Resurrection.

To believe this Resurrection is the proper character of a Christian: for the first stone of the Christian faith, was laid in this article of the Resurrection: In the Resurrection only was the first promise performed. He shall bruise the serpent's head, for, in this, he triumphed over Death, and Hell.
And the last stone of your faith, is laid in the same article two, that is, the day of judgment, of a day of judgment. God hath given an assurance unto all men. (Saul's Paul at Athens) in that he hath raised Christ Jesus from the dead. In this Christ makes up his circle, in this he is truly Alpha and Omega, his coming in Paradise in a promise, his coming to judgment in the clouds, are tied together in the Resurrection.

Here is a release from the whole warfare, here is here the death of that enemy, in the Resurrection.

(LXXX - XVIII. Serm).
Sermon IV.  Rev. 7. 17.

Reason and faith.

"God is pleased to give that abundant satisfaction to men, as that his reason shall have something to build upon, as well as his faith, he shall know why he should believe all these blessings belonging to them who are to have these seals, and this washing. For God regards no such faith, may he accept, may he excuse no such faith, as believes without reason; believes he knows not why. Faith without fruit, without works, is not faith; so faith without a root, without reason, is no faith, but an opinion. All these blessings by the Sacrament of Baptism, all God's other promises to his children, and all the mysteries of Christian Religion, are therefore believed by us, because they are grounded in the Scriptures. God's we believe them for that reason; and then it is not a work of my faith primarily, but it is a work of my reason, that assures me, that these are the Scriptures, that these Scriptures are the word of God. I can answer other men's reasons, that argue against it, I can convince other men by reason, that my reasons are true; and therefore it is
a work of reason, that I believe these to be Scriptures. ... God leaves no way of satisfying unperformed unto us; sometimes he works upon the phantasie of man; as in those often visiones, which he presented to his Prophets in dreams; sometimes he works upon the senses, by preparing objects for them; so he filled the Mountainie round about with horses, and chariots, in defence of Elisha; but always he works upon our reason; he bids us fear, no judgment; he bids us hope for no mercy, except it have a cause, a reason, a foundation, in the Scriptures. For God is Logos, speech and reason. He declares his will by his Word, and he proves it, he confirms it; he is Logos, and he proceedeth logically."

[Signature: L. IV. Sem.]
A sermon preached at White Hall April 21, 1616.

Reason and Faith.

First then, in handling the perverseness of anifying
reasons for sins, as S. Augustine says, contra scriptura
nemo Christian, no man can pretend to be a
Christian, if he refuse to be judged by the scriptures:
and asheadels, contra Ecclesiastic nemo pacificus
no man can pretend to love order and peace,
if he refuse to be judged by the church; so headels
also contra rationem nemo solius, nemo can
pretend to have his wits, if he refuse to be
judged by reason. He that believes any thing
because the church presented, he hath reason
to assure him, that this authority of the church
is founded in the scriptures: he that believes
the scriptures, hath reason that govern and
assure him that those scriptures are the Word of
God. They're not believed, not the less believed
and embraced by faith, because they are presented,
and with e't al, and as pretended by reason.
But this must be not enthrone, this must not
exalt any mans reason so far, as they there should
lie an appeal, from God's judgements to any mans
reason: that if he see no reason, why God should
proceed so, and so, he will not believe that to be
God's judgement, or not believe that judgement
by God, to be just: for, by the secret purposes of God,
...
we have an example what to say, gain us by Christ himself: ... it is so, O Father, he cause thy good pleasure was such: Above all was in his own breast and became, for his own good will and pleasure before he Decreed it: And as his Decree itself, so the wages and Executions of his Decrees, are often unsearchable, for the purpose and for the reason whereof, though for the matter of fact, they may be made fast. They that exalt themselves sharp-sighted and were enough, to search into those immeasurable Decrees, they who being like worms, did look into Heaven; and being the last of Creatures, who were made, were needs enquire what was done by God, before God did anything, for creating the world. In utmost amazement referent, says S. Chrysost. They are fallen into mischievous madness. ... they will needs make up red hot iron, with their bare fingers, without tongues. That which is in the Center, which should rest, and be still, in this peace, that it is so, because it is the willing God: that it shoul: be so; they think to lose and tumble that up, to the circumference, to the Light and Evidence of their Reason, of their wrangling Disputations. [Sermon XXIV. 17. Session]
"It is a great degree of mercy, that he affords us signs. A natural man is not made of Reason alone, but of Reason, and sense: A regenerate man is not made of faith alone, but of faith and reason, and signs, external things, assist us all."

(LXXX-LXXXV)
xxxvi. Preached at Saint Paul's when Christmas Day 1621. (John 1:8)

The Light of Reason. Reason and Faith

"In all Philosophy there is not so clear a thing as light. As the Sunne, which is forso lucis naturalis, the beginning of naturall light, is the most evident thing that we see, and yet the hardest to be looked upon, so is natural light to our reason and understanding. Nothing clearer, for it is clearness itselfe, nothing darker, it is unwrapped in so many scriptures. Nothing clearer, first is clearness itselfe, nothing darker, it is unwrapped in so many scriptures.

Nothing nearer, for it is round about us, nothing more remote, for we know neither entrance nor limits of it. Nothing more easy, for a child discernit, nothing more hard, for no man understandeth. It is apprehensible by sense, and not comprehensible by reason. If we write, we cannot chase but see it, if we taste, we know it: we never be better. No man is yet got so near to the knowledge of the Qualities of Light, as to know whether Light itselfe be a quality or a substance. If then this natural light be so darker to our natural reason, if wee shall offer to pierce so far, into the Light of this Text, the Essential Light Christ Jesus, in his nature
or but in his office) or the super natural all light of faith and grace, (how far faith may be
traced, and yet lost, and how far the freewill of
man may incur and cooperate with grace,
and yet still remain nothing in itself,) if we
search farther into these points, then the scripture
hath opened us a way, but shall we hope to
understand, or explain ourselves? They had a
previous composition for lamps, amongst the
ancients, (reserved especially for temples, which
kept light for many hundreds of years,) we
have had in our age experience, in some
cameral opening of ancient vaults, of fragil
since lights, as were kindled, (as appeared by
their inscriptions,) fifteen or sixteen hundred
years before; but as soon as that light comes
to our light, it vanishes. So this eternal, and
this supernatural light, Christ and faith,
elights, warms, purges, and dissolves all
profitable offices of fire, and light, if we
keep it in the right sphere, in the proper
place, (that is, if we consist in points necessary
to salvation, and revealed in the Scripture)
buts when we bring this light to the common
light of reason, to our experience, and
course, it may be in danger to
vanish itself, and perchance extinguish

(483)
our reason too; we may search no far, and reason
a long of faith and grace, as that we may lose
in reason them, but even our reason too, and
 sooner become made then good."

(15-xxxvi sermon).
The natural reason and the reason of the degenerate Christians

"(that if they attend the light of nature all reason and

change that, and expect that, so that that thing their

is done by the Scripture, and is done to a beliefe of

the truth thereof, and that historiall faith is a

faith of application, of approbation, that avow

those things were certainly done, so they were certainly
done for thee, then shalt never envy the bee\dred

glory of the great lights of worldeely men, which are

great by the unifirmity of others, or by their own

opinion, great because others think them great, or

because they think themselves so, but thou shalt

rule, that however they magnifie their lights, their

art, their learning, their industry, their

fortune, their favour, and sacrifice to their own

nests, yet thou shalt see, that theirs is the small light

that gathered pearls and amber, and theirs is the

great lights nothing but shells and pebbles: they

have determined the light of nature, upon the

book of nature, this world, and their hand carried

the light of nature higher, they natural reason

and even humane arguments, have brought thee

to read the Scriptures, and to that lorde, God, hath

set to the scale of faith. Their light shall set

at none; even in their height, some heavy

cross shall cast a damp upon their sense, and
cut off all their successors, and clearest their
c
all comorts, and thy light shall never go out
in the works of darkness, nor the Prince of
darkness ever prevail upon thee; but as the
light of reason is exalted by faith here, so the
light of faith shall be exalted into the light of
glory, and fruition in the kingdom of heaven.

Before the sunne was made, there was a light
which did that office of distinguishing night and
day; but when the sunne was created, that light
that did all the offices of the former light, and
more. Reason is that first, and primary natural light
up to no further in natural man; but in
a man regenerate by faith, that light does all
that reason did, and more; and all his moral
and civill, and domestique, and indifferent
actions, though they be ever done without shame
yet their principall scope, and markt is the glory of
God, and though they seeme but moral or civill
or domestique, yet they have a deeper trueth
a heavenly nature, a relation to God, in them

(L.XXXVI. Sermon).
The Various Using Reason

"To every man in a way, by the same side, and the same
leaves of the Sun giving light to them all, one
in white by the benefit of that light heles; or
shells, for Curious Vanities, and another
bales precious pearls, or medicinal Anchoy, by
the same light. So the common light of reason
illumines us all, but we in playes this light
upon the searching of unprofitable Vanities,
another by a better use of the same light, finds
out the mysteries of Religion; and when he hath
found them, loves them, not for the lights sake,
but for the natural and true
worth of the thing itself. Some men by the benefi-
ment of that light of Reason, have found out Things
profitable, and usefull to the whole world;
more, in particular, Printing, which the learning
of the whole world is communicable to one
another, and our minds and our inventions,
our wits and compositions may trade and have
commerce together, and we may participate of
one another's understandings, as well as our
clothes, and winces and styles, and other
 purposes.

So by the benefit of this light of Reason, they
have found out Artillery, by which Warses come to
guiter ends their helts to fire, and the great Ex pense
bold is avoided; for the number of mens
(Ha! now), since the inventing Artillery, are much
lense their belfore, when the surrender the
executiuer others, y the benefit of this light
have purcahed and found the secret comedy
and profit, wheresoeuer they lie. They
have found wherein the weakness of
another man canstelk, and made them
profit of that, y conceymently here in a
hazaien: They have found his riotous and
wastful wickedness, and they have fed and
fomented that disorder, and kept open the
leake, to their advantage, and the other's
wone. They have found where was the easiest and most
accessible way, to sollicite The Chaistie of a
woman, whether discourse, Munick or Plassen,
and according to that discovery, they have
pursued here, and their aim everall
destruction. By the benefit of this light, men
are through the darkest and most inferiors
places, that are, that is, Courts of Princes, and
the greatest offices in Courts; and can submit
themselves to blended, and to advance the
honours of men in great place, and to make
their profit of the weakness which they have
discovered in these great men. All the ways,
both of wisdome, and Craft lie open to this
light, this light of natural reason: Bed-wolke
...they have gone all these ways to the benefit of this light. They have got no further, then to have walked by a tempestuous sea, and to have gathered pebbles and speckled cockle shells.

Their light seems to be great out of the same reason, that a Torch in a misty night, seemeth greater then a clear, because it hath kindled and inflamed much thicker and grosse fire round about it. So the light and wonderful of such as men semeth great, because he hath kindled and admiring many applause in being flatterers, not because it is so Indeed.

(2 - X X X VI Sermon)
The reasoning there regenerate Christian.

"For let no man think that God hath given him so much ease here, as to save him by believing he knoweth not what, prayeth. Knowledge cannot save us, but we cannot be saved without knowledge; faith is not on this side knowledge, but beyond; we must necessarily come to knowledge first, though we must not stay at it, when we are come this near. For a regenerate Christian, being now a new creature, hath also a new faculty of reason; and so believest thou the Hypotheses of Religion, out of another Reason. Then as mere natural man, he believest natural and moral things. He believest therein for their own sake, by faith, though he take knowledge of them before, y that common reason, and those humane Arguments, which work upon other men, in natural or moral things."

(2. XXXVI 67.)
The necessity of Reason.

Not that we are bound to believe anything against reason, that is, to believe, we know not why. This, but a slave's opinion it is not believe, that is not grounded upon reason. He that should come to a heathen man, a mere natural man, unacquainted, uninstructed in the rude meads of the Christian Religion, and should at first, without any preparation, present him first with this necessity, that shall burn infinite and infinite eternally, except they believe the Trinity of Persons, one unitè divine God, except they believe the Incarnation of the second Person of the Trinity, the Sonne of God, except they believe that a Virginie had a Sonne, and the same Sonne that God had, and that God was from too, and being the immortal God, yet died, he should be so farre from working any spiritual ease upon this poor soul, so that he should rather bring Christian Mysteries into Moore, than heire to a belief. For, that man, if you proceed so, believeall, or you burnt in Hell, could finde an easie, an obvious way to escape all; that is, first not to believe Hell itselfe, and then nothing could persuade him to believe the rest.

The reason therefore of Man, must first be satisfied, but the way of such satisfaction must be this, to make him see, that this World, a frame of so much harmony, so much concinnity and
such a correspondence, and subordination in the parts thereof, must necessarily have had a
worker, for nothing can make itself: that
no such worker would deliver over a frame
and so much Majesty, to be governed by fortune,
casually, but would still retain the administration
thereof in his own hands: that if he do so,
of he made the world, and sustained it still
this Watchful Providence, there belongeth a
worship and service to him, for doing so: that
therefore he hath certainly revealed to man,
what kind of worship and service, shall be
acceptable to him: that this man, fastening
his will, must be permanent, it must be written:
there must be a Scripture, which is his Word and
his Will: and that therefore, from that Scripture,
from that Word of God, all Articles of our Belief
are to be drawn.

Of that his Reason confirming all this, ask further
proof; how he shall know that these Scriptures,
accepted by the Christian Church, are the true
Scriptures, let him bring any other Books which
pretendeth to be the Word of God, into comparison
with these; it is true, we have not a demonstration;
not such an Evidence as that one and two, are
three, to prove these to be the Scriptures of God: God
hath not proceeded in that manner, to derive
our Reason into a pound, and to force it by a peremptory necessity to accept these for Scriptures for them, here had been no exercise of our Will, and our WANT, if we could have resisted. But yet those Scriptures had so orderly, so sweet, and so powerful a working upon the Reason, and the understanding, as if by any third man, who were utterly discharged of all preconceptions and anticipations in matter of Religion, one who were altogether neutral, disinterested, unconcerned in either party, nothing towards a Turk, and as little to ward a Christian, should have a Christian pleased for his Bible, and a Turk for his Koran, and should weigh the evidence of both; the Majesty of the Style, the punchard accomplishment of the Prophecies, the harmony and concurrence of the four Evangelists, the consent and uniformity of the Christian Church ever since, and many other such reasons, he would be drawn to such an historical, such a grammatical, such a logical, all believing our Bible, as to prefer it before any other, that could be pretended to be the Word of God. He would believe it, and he would know why he did so.
Religion above Reason.

If any state, or any Convocation, or any wise Man has been to make a Religion, a Gospel; would he not have proposed a more probable, a more credible Gospel, to man's reason, than this? Be pleased to consider it in the manner too: it must be believed by preaching, by the foolishness of preaching, says the Apostle; by a few men, that could give no strength to it; by ignorant men, that could give no reason for it; by poor men, that could give no pretensions, no preferments in it: That this should be believed, and believed this, and believed by the world, the world that knew him not; He was in the world, and the world knew him not! The world that hated them, who would make them know him; I have chosen you, says Christ, and therefore the world hated you."

(XXVI - 1st Sermon)
Repenance not through Reason but Faith.

A man that hath walked long in that sin, when he seeketh a door to repentance, he will quickly be weary, for there lie hard conditions upon him, and he is in danger of finding the door so shut, as his understanding (and that is all his key) cannot open; he will make shift for reasons, why he should continue in that sin, and he will call it ill nature, or feehood, or breachy promise and inconstancy, to depart from the Conversation that nourisheth that sin. The doors are he shut and his Reason cannot, nay his Reason would not open it, but rather plead in the sinner's behalf.

Thus far our first reason hath carried us, Do it not, least you loose yours understanding, The field of that blessed Seed, the tree of that fruitful graft, the materials for that glorious building, Faith! For, the understanding is the receptacle of Faith." (LXXIII - LXII Sem).
Man.

"Since we consider men in the place that they hold and value them according to those places, and ask not how they got thence, when we see Man made the love of the Father, the Prince of the Sonne, the Temple of the Holy Ghost, the Signet upon God's hand, the Apple of God's eye. Absolutely, Unconditionally, we can not annihilate man, not evacuate, not evaporate, not extenuate man to the vanity, to the Vanity, to the nullity of the Text (Surely men altogether, high and low, are lighter than Vanity) For man is not only a contributing creature, but a total creature; he does not only make one, but he is all; He is not a piece of the world, but the world itself; and (next to the glory of God, the reason why there is a world)."

\( (xxxv \rightarrow xxxxvii \text{sermen}) \)
Angel and Man.

"In so much that howsoever it be, whether an Angel may wish itself an Archangel, or an Archangel wish itself a Cherubin; yet man cannot deliberately wish himself an Angel, because he should lose thereby, and lacke that glory which he shall have in his body. We shall be like the Angels, says Christ; in that wherein we can be like them, we shall be like them, in the exalting and refining of the faculties of our Souls; But they shall never attain to be like us in our glorified bodies,"

(LXXX — LXV Germ.).
Faith necessary for salvation.

And therefore we shall see first, that faith was the occasion of all, for without faith it is impossible to please God, and without pleasing God, it is impossible to have remission of sins. It was ... their faith, all their faith; for, though in the faith of others there be an assistance, yet without a personal faith in their selves, no man's life e... comes so far, as to the forgiveness of sins. And then, this faith of them all, was ... a faith that was seen; whereas Paul their faith; and he said it: as man, it was a faith expressed an declared in action. And yet, when all was done, it was but seen virtu, it is not fraud. Which, therefore it did it when he said, not because he said their faith, that was not the principle and primary cause of his mercy, for the mercy of God is all and above all; it is the effect and it is the cause too; there is no cause of his mercy, but his mercy."

(LXX X - Semi X 1).
The necessity of belief

"First, that we be truly affected with God's fore-warnings, and say there, "Domine crede," and I believe that report, I believe that judgment to be denounced against my sin. And then that we be truly affected with present changes, and say there, "Domine crede," and I believe that report. I believe this judgment to come from thee, and to be a letter of thy hand; and enlighten others to interpret it aright, for thy more publick glory, and mine, for my particular reformation. And then taste to be sincerely and seriously affected into the ordinances of his church, and to rest in them, for the means of our salvation, and to say there, "Domine crede," and I believe this report, I believe that I cannot be saved without believing, nor believe without hearing; and therefore, whatsoever thou hast decreed to thyself above in heaven, give me a holy assiduity of obedience, and peace of conscience, in the execution of thy decrees here, and let thy spirit beare witness with my spirit, that I am of the number of thine elect, because"
I love the beauty of thy house, because I captivate mine understanding to think Ordinances, because I subdue my will to obey thee, because I find thy Son, Christ Jesus made mine in the preaching of thy Word, and my self made his, in The administering his Sacraments. And keep me ever in the arms and bosom of that church, which without any tincture, any mixture, any leaven of superstition or idolatry, affords me all that is necessary to salvation; and obtrudes nothing, enforces nothing the believed, by any determination, or Article of hers that is not so.” (LXXV - VI Sermon)
Donne and changing of Religion.

to scarce any man is Protestant enough, to stand out a relmate of his father, or any servant of his master, or any officer of his prince, if that father or master or prince would he or women have him be a Papist:

But, as though the different forms of Religion, were lest the fashions of the government, and not the stuffe, we put on, and we put off Religion, as we would also Livery, to testify our respect to him, whom we serve, and (miserable George say) had ratelake that devil againe, of which we have been dispossessed these or four score years since, then lose another hogge, unshareing with any part of our pleasures or Petrification...

we profess not Jesus, for his, but for our own sake.
The simplicity of Christian Religion.

"It is a plain, an easy, a perspicuous truth, but that the perverse and uncharitable wranglings of passionate and forward men, have made Religion a hard, an intricate, and a perplexed art; so that now, that Religion, which carnal and worldly men, have, by an ill life, discredited, and made hard to be believed, the passionate perverseness of schoolmen, by controversies, hath made hard to be understood. Whereas the Christian Religion, is of itself ... a sweet, and easy yoke and ... an abridgement and a contracted doctrine; for, where the Jews had all abridged in Decem Verba (as Moses calls the ten Commandments, ten words) the Christian hath all abridged in duo Verbo, into two words, love God, love thy neighbour. So Christian hath given us, its Christians like abundancies, more abundantly than to the Gentile, or to the Jew."

(ŁXXVII - VII Sermon)
All Christians make one body.

It falls out, I know not how, but I take it from the instance of the Holy Ghost, and from the propheticall spirit residing in the Church of God, that these scriptures which are appointed the read in the Church, all these days (for I take no other this Term) doe evermore after, and offer us Texts, that direct us to patience, although these times have especial need of those directions. And truly do they have, for though God have so farre spared us as yet, as to give us no exercise of patience in any afflictions, inflicted upon ourselves, yet, as the heart ake, the head ake, the heart ake to, so all shall present the name of Christ Jesus aright, making up but one body, we are but dead members of that body, if we be not affected with the distempers of the most remote parts thereof. That man saies but to say that he is heart-whole that is macculated with the heart or lacerated with the stone. It is not a heart, but a stone ground into that forme, that feels no pain, hithe
selves the very substances thereof. Here
much and how often s. paul delight himself
with that socialle syllable, ym. Rainonig.
togther, and triyn and quicckning
togther. As much also both god delight
in it, from us, when we express in a
conformity, and a conformation, and
companion and consolency, and (as it is
but a little before the last) in weaning
with them that weep. even
patience therefore being actually
exercised in the miserablest of our
brethren round about us, and
probably threatened in the aims
and plots of our adversaries when us
thoagh, I hunt nor after them.

(P-Tio)
direct our thoughts to that guide."

(LXXIV — X)
The Nature of the Angels.

Now when we would tell you what those Angels of God in heaven, to which we are compared, are, we can come no nearer letting you that, then by letting you we can not tell. The Angels may be content with that mystery expressing, since we can express God himself in no clearer terms, nor in terms expressing more dignity than in saying we cannot express him. Only the Angels themselves know one another; and, one good point, in which we shall be like them then, shall be, that then we shall know what they are, we know they are spirits in nature, but what the nature of a spirit is, we know not; we know they are Angels in office, appointed to execute God's will upon us; but, Lord a Spirit should execute more bodily actions. Angels, else, in their own motion, and in the transportation of other things, we know not; we know they are creatures, but whether created with this world, (as all our Latin men incline to think,) or long before, (as all the Greeks, and some of the)
Latin fathers thought we know not: we
know not for their number, and for their
faculties also, there may be one Angel for
every man, but whether there be so or
not, he causes not amongst the Fathers,
but even in the Reformed Churches, in both
sub-churches Lutheran and Calvinist,
great men deny it; and as great affirm it;
we know not! we know the Angels know,
they understand but whether by that way,
which we call in the School, Cognitio in
Maturitamin, or seeing all in God or that
which we call Vision. — By a clearer
manifestation of the species of things than
their soul, we know not: we know they are
distinguished into orders; the Apostle
mentions it so; but what, as how many their
Orders are, (since S. Gregory and S. Bernard
differ from that of one of their nine orders
while S. Denis the Abbot first had nine
before, in place of those nine, and
Alhamadis adds nine to those nine,
we know not; but we are content to
say with S. Augustinian —- that there are
distinct orders of Angels, assuredly I believe.
And what they are, I cannot tell...
save the Father, let them tell you. They can, so they be able to prove, that they tell you true. They are creatures, that have not so much of a Body as Flesh is, as Fish is, as a Ration is, as high is, and yet with a touch they shall molder as does into less Atmos, into the Sand that it stands upon; and a milestone into smaller flower, then it fruited. They are creatures made, and yet, the minute elder now, then when they were first made, if they were made before all measure of time began; no, if they were made in thefirm up of time, and the now six thousand years old, have they one wrinkle of life in their face, or one solitary weariness in their lungs. They are primogeniti; set, God's eldest sons. They are super-elementary molecules, they hang between the nature of God, and the nature of man, and are of middle conditions.

And, (if we may often costly express. So) they are one partata divina, the Riddles of Heaven, and the perplexities of Speculation. But this is but till the Resurrection; Then we shall be like them, and know them 3 accumulation!" (Rev 1 (1) Rev).
Sermon XVIII. Rallia. 1877.
Preached by Dr. Lincoln Juno.
The Preferments in the Roman Church.

"'woe unto the world, because there are so many that doe so, that study the affections, and this passions, and inclinations of men, and them, minister those things to them, that affect them most, which is the way of the instruments of the Roman Church, to promise preferments to discontented persons and is indeed his way, whose instrument the Roman Church is, the devil; for this is all that the devil is able to do, in the way of ten talions . . . to guide out what will work up a man, and to work by that."

(L - XVIII)
Scholmen and the Knowledge of the Angels.

"Soul. The scholmen dispute invisibly (for he that will not content himself with seeing salvation, till all scholmen know it, reconciled, and come too late) let Scoto, and His Heard think, that angels, and separate powels have a natural power to understand thoughts, though good. For his particular glory restraineth the exercise of that power in them (as in the Roman Church, Bishops have a power to forgive all sins through the Pope's interest that power in reserved cases. And the Cardinals by their oratories creation have a voice in the Consistory, but that the Pope for a certain time inhibites them to give voice) and all authorities present their arguments to the contrary, that those spirits have no natural power to know thoughts: we see no farther, but that Christ Jesus himself taught it argument enough to convince the Pharisees and prove himself God's turning their thoughts."
Faith and mysterious religion.

It is enough for a happy subject to enjoy the sweetness of a peaceable government, though he knew not because imperfect. The wages in which the prince governeth, sold it for a child's to enjoy the working of God's grace, in a faithful full believing the mysteries of religion, though he might not unto God's holy chamber, nor seek into his wise sealed decrees. It is obsolete & evil Real's volatile

Ludomodo, says Luther, A hatefull, a

dismemberable Pseudoquale, how, how God doth this or that; for, if a man come to the

boldness of profaning such a question to himself, he will not give over till he

tride some answer: and then, other will not be content with his answer, but

every man will have a several one. When

the Church fell for the Ludomodo, in the

Sacrament, how, in what manner the body

d Christ was there, we see what an unconvincing

answer it fell upon, that it was done by

Tran substantialia. That satisfied not (as

there was no reason it should) And they fell

upon others, in, sale and -clem, and none

could, none can give satisfaction.
And so also have our fathers, by asking wonder
How Christ descended into Hell, produces so
many answers, as that some have thought
it no article at all, some have thought that
it is all one thing to have descended into Hell,
and to have ascended out of Heaven, and that
it amounts to no more, than a departing
into the state of the dead. But Sertillan
deposilirem, Nata much of that knowledge
where the Holy Ghost hath blessed you withall,
and believe the rest.”

(1.*** - *.*.**.**).
The Divinity in the Roman Church.

And thus they play with Divinity, as though after they had honester all stakes with political Divinity, with their Bulls, and Prenses by Rebus sic stantibus. That as long as things stood thus, this should be Catholicque doctrine, and otherwise, when otherwise, and in this political Divinity, Machiavel is their Pope; and after they had perpetuated understanding, with Philosophical Divinity in the School, and in that Divinity Aristotle is their Pope: They thought themselves in purest, or Conscience bound, to recreate the world with Poetical Divinity, with such a Heaven, and such a Hell as would stand in their verses, and in this Divinity, Virgil is their Pope. And so, as Melancthon said, when he furthered the Edict of the Alcoran, that her would have it printed, it videamus gradus poema sit. That the world might see what a piece of poetry the Alcoran was; so shone splendid upon this hollow that you might see what a piece of poetry the Alcoran was had made of this Pseudo-catholic Divinity, the disparity and defect of glory in the Saints in Heaven.

(LXXIV — LXXIII)
The School--Divinity

or when for the art and science of divinity itself, they had buried it in the darkness of the School, and wrapped up that that should have been souls, in those perplexed and inextricable clouds of School--divinity, and their School--divinity subject to such changes, as that a Jesuit professes, that in the Companie but of thirty years, since Gregory de Valentia with ____ we may truly say, that we have a needful of Divinity risen amongst us; the divinity of these times says he, is not in our Church the same that it was thirty years since; since all parts of the Christian Church were so incessed, both with their heresie, and their tyranny, as that the Greeke Church, which generally they would make the world believe, is absolutely

quartus et ante calceum

(\text{LXXX} - \text{LX})
The Roman Church and the Canons

In this way, they do not give the liberty of laying, whether the Scripture give it a no, for they do not give the liberty of reading the Scripture. But on the other hand, they stray too, and further, that they deliver more than the Scriptures do, and make other Rules, and canons equal to Scriptures. In which excuse, they do not only make the Apocrypha Books, (Books that have always had a favourable aspect, and benigne Countenance from the Church of God) equal to Canonical Scriptures, but they make their decree all Epistles of their Popes and of their Extravagants, (as they call them) and their occasonal Bulls, nay their Bull-bailings, their Bulls fighting, and concerning and contradicting one another, equal to Canonical all Scriptures. So that these men have put the Salvation of the world, upon another Science, upon another profession; it is not the Divine, that is the Minister of Salvation, but the Canons. I must not determine my belief in the Apostles creed, nor in Athanasius, nor in that of the Nicene Fathers; not only not the Scriptures, but not the Councils, nor Fathers must give the Materials, and Elements of my
faith, but the Canan Law; for so they rule it: 
egations that hath collected the sentences of Fathers and Councils, and digested them into heads. Divinity he is no rule of our belief, because, as they, the head part of the body of the Canan Law: But they that first compiled the Decretals, and the Extra Vasaats, and they who have since compiled more Decretals, and more Extra Vasaats, the Clementines, and the Sextins, and lately swear the Septins with those of John the 32. These make up the body of the Canan Law, and these must be our Rule; What to believe. How long till they fall out with some state, with whom they are friends yet, in grown friends with some state, till they are fallen out now, and then when a new Decretals, a new Extra Vasaats, I must contract a new, or enlarge, a Restrains my old belief."
(2. - XXVII Sermon)
doctrines precede the Herets.

Consider it in Doctrinal things first, and then in Heretic. First how we are to follow Christ in believing, and then how in doing, in practising. First in doctrinal things, there must have gone some body before, else it is no following: Take heed therefore of going on with thine own inventions, think some inventions, for this is no following: Take heed of accompanying the beginners of Heresies and Schisms; for these are no following where none have gone before: Nay, there have not gone before, to make it a path to follow; except it have had a long continuance, and been much trodden in. And therefore to follow Christ doctrinally is to embrace those Doctrines, in which his Church hath walked from the beginning, and not to vex thy self with new points, nor necessary to salvation. That is the right way, and then thou art well en treat; but that is not all; thou must Walk in the right way to the end, that is, to the end of thy life. (LXXX—LXXII 8mo.)
THE TEXT OF DONNE'S SERMONS.
Donne only printed six of his sermons between 1622 and 1627 and these were also printed in three volumes namely "Three Sermons" (1623), "Four Sermons" (1625) and "Five Sermons" (1626); seven more sermons including "Death's Duel", were printed soon after his death; but the majority of the sermons which we now possess were issued by John Donne, the younger in three folio volumes, in 1640, 1649, and 1660; these volumes contain respectively LXXXI Sermons, Fifty Sermons, and XXVI sermons. The last volume contains only twenty-four sermons, nos 16 and 17 are merely the repetitions of nos 5 and 3. These volumes contain the seven sermons which were published soon after Donne's death, but the remaining 147 were given to the world for the first time by his son; except the sermon no 19 (XXVI Sermon) which had been published anonymously in 1638 in a volume which Mr Keynes discovered in the British Museum bearing the title "Sapientia Clamitans, Wisdom crying out to Sinners to returne from their evill wayes: contained in three pious and learned Treatises ...... Heretofore communicated to some friends in written copies: but now published for the generally good, By William Milbourne Priest .... London Printed by I. Haviland, for R. Milbourne at the Unicorne neere Fleetbridge 1638."

A few of the sermons have survived in manuscript form, and these are as follows:

1) Lothian MS. A 40 volume of sermons originally belonged to David Laing, who gave it to Dr Jessopp, who presented it to the ninth Marquess of Lothian. This MS was supposed by Dr Jessopp to be in Donne's hand; it contains thirty-nine sermons. A careful examination of the MS by Mr. John Sparrow has revealed the fact that it is not in Donne's hand, and that it

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1. This volume was entered at the Stationer's Hall at the same time as the first volume in 1640, but was not published till nine years later - see study of the Prose works of John Donne by Mrs Simpson P. 257.
contains only nine sermons of Donne, eight of which have already been published.

2) Prof. Dowden possessed a volume of nine sermons, eight of which were by Donne, only one of these being unpublished. The MS was sold with the Dowden library and purchased by Mr. Dobell for Mr. Wilfred Merton who printed a facsimile of the unpublished sermon (1921). This sermon has also been published by Mrs. Simpson.

3) Collier MS is now in the possession of Mr. Wilfred Merton, and is a commonplace-book which contains a collection of miscellaneous sacred poems besides Donne's sermons.

4) St Paul's MS. The Cathedral Library at St Paul's contains a volume containing five sermons, four of which are Donnes and have been published. Henry Alford published Donne's sermons in 1839. This is a very brief account of the MSS and the various editions of Donne's Sermons. A fuller discussion of the textual problems, and the history of the MSS left by John Donne will be found in Mr. Kayne's "Bibliography of John Donne" (PP 17-44), and in Mrs. Simpson's "A study of the Prose works of John Donne" (PP 234-270), and in Mr. John Sparrows instructive article on "John Donne and contemporary Preachers." Donne's method of composing and delivering his sermons has been described by Walton in detail. He says,

"As he usually preached once a week, if not oftner, so after his sermon he never gave his eyes rest, till he has chosen out a new text, and that night cast his sermon into a form, and consult the Fathers, and so commit his meditations to his memory, which was excellent. But upon Saturday he usually gave his mind a rest from the weary burthen of his weeks.

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2. Two selections from sermons have also been published by Mr. L. Pearsall Smith and by John Hayward "Complete Poetry and selected Prose)."
3. See Essays and studies by Members of the English Association 1930 Vol XVI. PP. 144-178.)
meditation, and usually spent that day in visitation of friends or some
other diversion of his thoughts." 1) Donne also declared in one of his
sermons "A preacher is not negligent, if he prepare for another sermon,
after he hath made one." 2) This account of preparing the sermon before
its delivery is confirmed by a letter which Donne wrote to Mrs Cokain
(May 1623).

"If I might have forbore this letter till tomorrow, I could have had
time enough to enlarge myself, for Saturday is my day of conversation and
liberty. But I am not got through my preparation for my Paul's service
upon Sunday." 3)

This shows that Donne prepared the sermons, perhaps in the form of
notes, and committed them to memory before delivering them. Donne was
against extempore preaching, which was common among the Puritans, and
there are several passages in his sermons in which he has expressed his
disapproval of extempore preaching in strong terms. He says: "But if I
come to pray or to preach without this kind of Idea, if I come to
extemporall prayer and extemporall preaching, I shall come to an extemporall
faith, and extemporall religion." 4)

In another sermon he praised the frequency of preaching, but added
"....not this, by coming to a negligent, and extemporall manner of
preaching, but we will be content to take so many hours from our rest that
we, with you, may rest the easlyer in Abrahams bosome, and so many hours
from our meat, that we, with you may the more surely eat, and drink with
the Lamb, in the Kingdom of heaven ...." 5)

It is probable that Donne had nearly the whole form of the sermon
in mind before he preached it, he seems to have followed two methods in

2. LXXX Sermons, No XXXIII.
3. The Life and Letters of John Donne by E. Gosse II. P. 256.
4. LXXX Sermons, No LXVI.
5. Ibid No XXXIII.
preparing his sermons for press or for private circulation among his friends and patrons; Mr John Sparrow calls them (a) "revising" and (b) "exscription."

He perhaps revised those sermons, of which he had prepared no exact copy before, and which were only available in the form of MS notes; in this case he perhaps revised and altered as he pleased. That Donne followed this practice is evident from one of his letters (Nov. 1625) which he wrote while he was residing in the house of Sir John Danvers in Chelsea; he says: "...... I have revised as many of my sermons as I had kept any note of, and I have written out a great many, and hope to do more. I am already come to the number of eighty ..." A good example of such a "revised sermon in No 71 (LXXX Sermons) to which Donne appended a note: "At the Hage December 19, 1619, I Preached upon this Text since my sickness at Abrey hatche in Essex, 1630, revising my short notes of that Sermon, I digested them unto these two." Donne could have hardly remembered the original form of the sermon preached eleven years before, for he wrote to Sir Thomas Lucy about the copy of a sermon which his friend had desired to have: "I will permit no time to write it; though in good faith I have half forgot it."

We are fortunately in a position to compare the revised form of a sermon with the original form in which it was preached. The revised sermon (no 19 of XXVI Sermons) headed "A Sermon of Valediction at my going into Germany, at Linolne Inne (Sic) April 18, 1619" when compared with the same sermon as printed in "Sapientia Clamitans" (1638), which is obviously based on the notes taken by one of Donne's hearers or on Donne's notes of the sermon, shows remarkable differences in the text. Mrs Simpson, who has given parallel passages from the two versions of this

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1. "John Donne and contemporary Preachers" P. 166.
2. Gosse II P. 225.
3. Ibid II P. 151.
1) "In the XXVI Sermons there is a certain amount of compression, and here and there whole sentences have been omitted. The phrasing is less vivid and dogmatic, and this is natural, for an eloquent preacher like Donne would inevitably introduce rhetorical questions and repetitions which would be effective enough in the pulpit, though he would omit them from his written copy." 2)

As to the second method of "exscription" which meant the making of a fair copy of the sermon which had already been written out in full by Donne before its being delivered, we have the internal evidence in Donne's letters. In the sermon which Donne preached before the King on April 1, 1627, he was suspected by Charles I as well as by Laud of giving expression to the views resembling those of the Puritans, and accordingly he was asked to submit a copy of his sermon to the King. Donne wrote about this incident to Sir Robert Ker:

"Sir, A few hours after I had the honour of your letter, I had another from my Lord of Bath and Wells, commanding from the King a copy of my sermon. I am in preparations of that, with diligence, yet this morning I waited upon his Lordship, and laid up in him this truth, that of the Bishop of Canterbury's sermon, to this hour, I never heard syllable, nor what way, nor upon what points he went. And from mine, it was put upon that very order, more than two months since. Freely to you I say, I would I were a little more guilty: only mine innocence makes me afraid!"

Donne, perhaps, usually wrote exact copies of the important sermons before delivering them. In XXVI Sermons one sermon is repeated twice; no 5 being printed as no 16 again; as Mr John Sparrow has pointed out the mistake was not due to the fact that the printing of this volume

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2. Ibid P. 261.
3. Gosse II PP. 243, 244.
4. John Donne and contemporary Preachers P. 177.
became careless, but because two copies of the same sermon, due to textual variations, were supposed to be of two different sermons. This proves that John Donne, the younger had in his possession the original copy of the sermon (No 16) as well as the "exscribed" copy (No 5); and the later sermon only differs from the former in punctuation, capitals and italics; and in the case of any variation, No 5 is right, and thus the errors in No 16 are due to the "midreading of a closely and not clearly written original." Thus Donne seems to have followed the practice of sometimes only preparing the notes of the sermon, and sometimes writing an exact copy of the sermon which he was to deliver; in the former case he altered, compressed, and revised the sermon as is evident from the different copies of the sermon No 12 of XXVI Sermon; in the later case he only made a fair copy from the original copy he had already in his possession as is proved from his letter to Sir Robert Ker in which he mentions that he had exactly written out the sermon he preached to Charles I on 1st April 1627; and thus in such sermons (as Nos 15, and 5 of XXVI Sermons) the textual variations are insignificant. The textual variations of "Deaths Duel" as printed in 1632, and as it was printed in XXVI Sermons, show that Donne had prepared an exact copy of the sermon before delivering it, for he had then little energy left to prepare a fair copy from his notes for the Press.

The variations which are found in the text of the Six Sermons as published by the Cambridge University Press in 1634, and as printed by John Donne the younger in the folio Volume of Fifty Sermons (1649), definitely prove, as John Hayward says, "that the text of the Fifty Sermons was not established from the text of the Six Sermons." 2) What is then the source of the text of six sermons in the volume of Fifty Sermons?

2. A Garland for John Donne - P. 85 also see Mr Hayward's collation of the text PP. 86-94.
Mr John Sparrow has noted the important fact that the Lothian MS agrees with the Fifty Sermons which provide the better text. The probable explanation is that the text of Six Sermons as published by the Cambridge Press is based on an earlier copy perhaps based on the MS notes of the sermon from which Donne prepared this copy which was circulating among his admirers and friends, and through that source came into the possession of the Cambridge Press; while the text of the sermon as included in the volume of Fifty Sermon represented the revised copy which Donne, as we know, was preparing of all his sermons in his later years. The material for the study of the genesis of the text of Donne's Sermons is thus ample to fix the canon of the text provided a minute and exhaustive collation is made of the various MS versions of those sermons with those which we also possess in their revised form in the three folio volumes issued by his son.

1. Donne refers to more than one copy of a single sermon, see letter to Sir Thomas Lucy, Gosse II. P. 151.