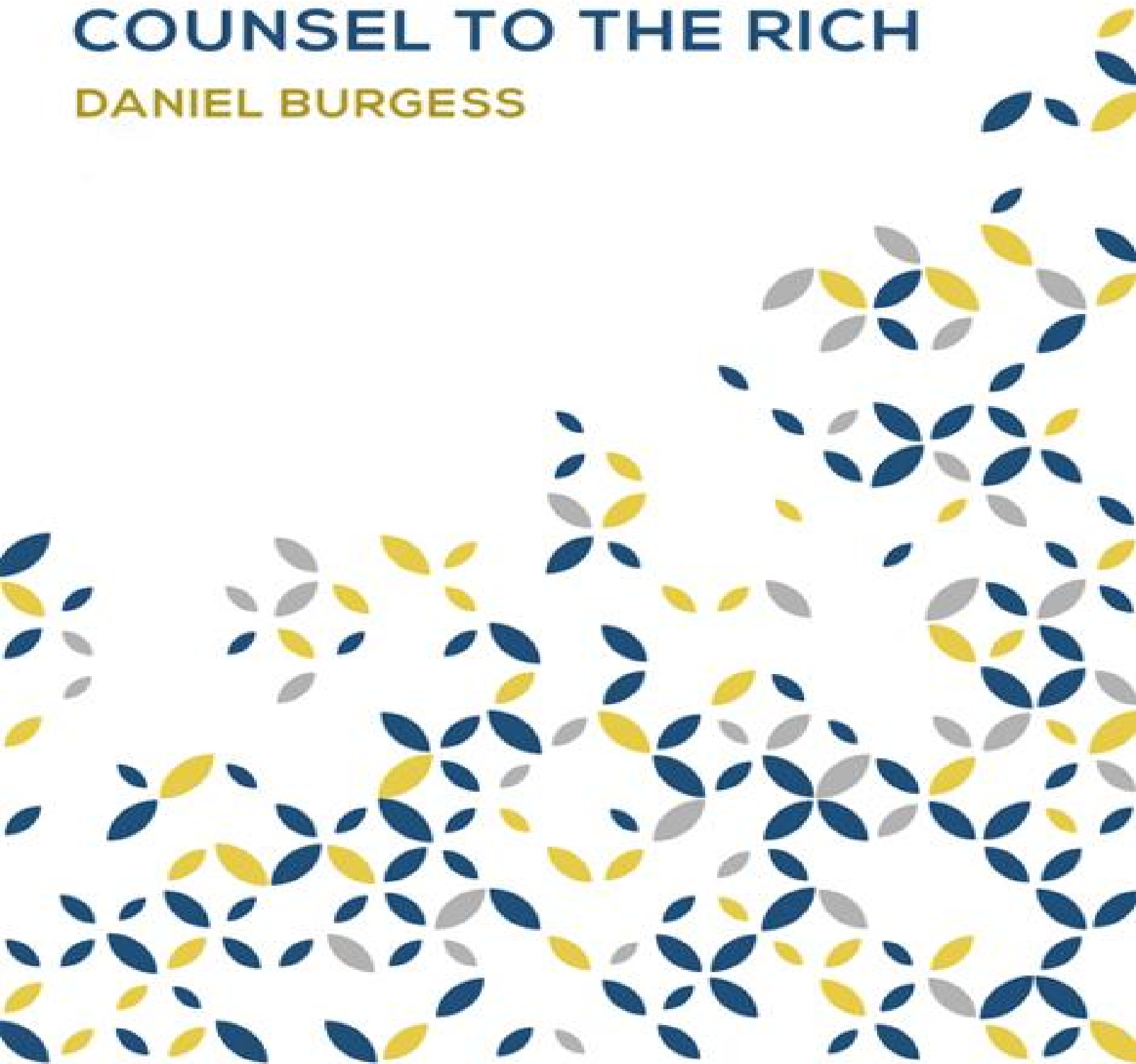


Monergism

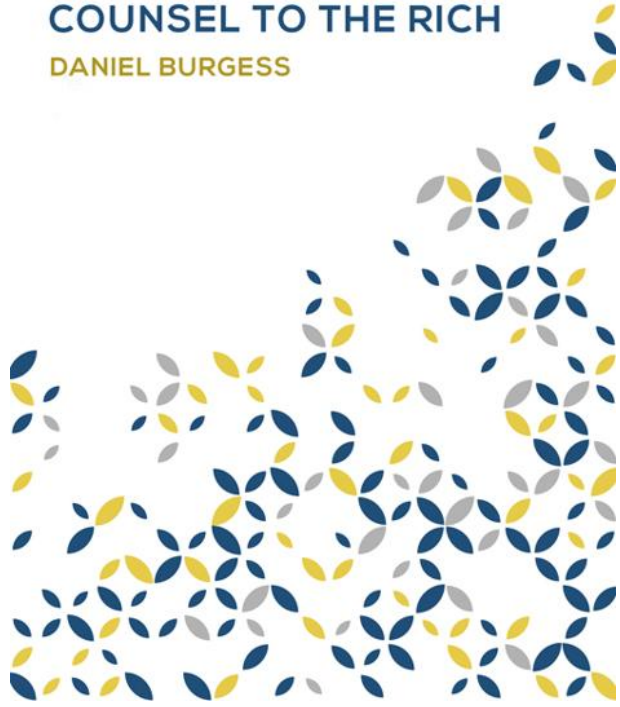
COUNSEL TO THE RICH

DANIEL BURGESS



Monergism

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Counsel to the Rich

by Daniel Burgess

CAUSA DEI: OR COUNSEL TO THE Rich of this World.

To the Highest Part of the Dust of the Earth.

To which is prefixed An Humble Address to the King's Majesty.

"I will get me to the Great Men, and speak unto them,"

Jer. 5.5.

"I will show what I have to say on God's behalf,"

Job 6.2.

Magnae Virtutis est cum seculari Felicitate luctari, ne Illiciat ne
Corrumpat, atque subvertat ipsa Felicitas. Magnae Felicitatis est a
Felicitate non Vinci.

August. de Verbo Domini.

LONDON, Printed for Joseph Fox, Bookseller in Westminster-Hall.
1697.

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TO THE High and Mighty Prince,

WILLIAM, BY THE Special Grace of God, of England, Scotland, France, and Ireland, Rightful and Lawful KING! May it please your Majesty!

OLD Times have said, the King of England, is King of Devils.

But, with much more Reason, it will be said so by Posterity, if in your Reign we do behave ourselves Obstinate.

For Demoniacks we must be, and Fiends Prodigious, if we break the dear Bonds which God and your Majesty lay on us. Our Ancestors

had never such Cloven Feet as we shall show, if we kick now.

Now that, God hath saved us out of Egypt, by you his Moses. Out of Babylon, by you his Cyrus. And, from the worst of Arrows-shot, by you the Shield. The Shield full often exposing itself to be broke to pieces, to keep us in whole Skins.

Now that, by the very sound of your Name, the Almighty hath struck down our Domestic Tartars. By your Magnanimity, hath made the Boyne more memorable than Marathon. And put a Hook into the Nose of the most Christian Leviathan. So keeping our Jerusalem, from being turned into an Acheldama.

Now that, Divine Grace hath made you in very Truth, Defender of the Faith. And, you are in Act, as well as in Office, Utrius{que} Tabulae Custos. With our other Enemies, delivering us from our most unmerciful Selves. Calling a Fast, far more Holy than Lent; by forbidding your Protestants, to eat up one another's Churches, as they had used to do.

Now that, after all, the Lord of Life and Strength, holdeth your Soul in Life, and your Bow in Strength. Tho, of your Heavenly MARY, the World was no longer worthy. And, though your Martyrdom, and therein our Ruin, hath been sought without ceasing.

Sought by the right Roman Rule. By Mariana his Quâcun{que} Art, and by Bellarmine his Omni Ration. And that, both in your Summer-Camps, and in your Winter-Quarters. Insomuch, that, altho you never saw Fear, but in your Enemies Faces; yet, for our Protestant Religion's sake, you have stood in Jeopardy every Hour, if I may not say, you have been killed all the Year long!

Great Sir!

It were now to be hoped, that the evil Spirit might be driven out of the Land. That a Sober, Righteous, and Godly Age might commence. And, that English Men might, above all Men, Fear God and Honour their King. But only, that which still Letteth will Let, till it be taken out of the Way.

Namely, the Irreligion and Vice of Men of high Degree. Men, so wild-grown, that they will neither do your Majesty the favour, to let you swear the next Oath. Nor be so kind to their fellow Subjects, as to keep their Profaneness unto themselves.

Men, who, like poisoned Fountains, diffuse their Venoms. From London to the Mount, murder our Morals. And, ridiculing all Laws, Human and Divine; and teaching Men so to do; do Debauch the better-inclined Nation. Wherefore,

The Application of your Royal Wisdom to the reclaiming of them, is most humbly entreated. Inasmuch as their Reduction would be your whole Realm's Reformation. And, would hugely lessen the Distance betwixt Heaven and this Earth.

A more glorious Service, there is not for you to do under the Sun. There being no such Python as Rich Men's Sin is, for any Apollo to conquer. For this Service therefore, you have as many Petitioners, as you have Subjects who are of serious Religion. And, which have gotten the Victory over the BEAST, and over his Image, and over his Mark.

Of these Christian Catholics is he, who doth not dedicate this undeserving Book; but only commend its most meritorious Cause, unto the best King in this World. The King least needing to be taught, (though he may need to be put in Remembrance) that Kings and Subjects are invulnerable, but by their own, and by each other's Sins!

In which confidence, not for Wrath, but for Conscience-sake, he is,
Your Majesty's most Faithful, most Humble, and most Obedient
Subject,

DANIEL BURGESS.

**To the Honourable EDWARD CHEEK
Esq;**

In ITALY. SIR!

IT is only Heaven, that is stored with lovely Creatures, better than
Old-England.

Nevertheless, your Absence is more than a little Grievous. So, as the
want of a Diamond useth to be; even when it drops from a Jewel,
wherein it leaves very illustrious Constellations.

Howbeit, in their pensive Thoughts your Friends have very Cordial
Drops. They have to consider, that your Travel is not Extravagance.
That your Transplantation is for Culture. And, what is more;

That, through the Grace of God, you do keep the rare Sobriety, which
you carried with you. And, do gain the rich Literature which you
went for. That you have made Geneva to value herself, upon your
Proficiency there. And do not lose your Time at Milan.

Insomuch that your Native Land grows big with Expectation. Expectation to receive her Treasure again, and with a noble Interest. To have you, e'er it be long, in Parliament Robes. And, to have such service of your Endowments, as may add luster to the bright Names, both of CHEEK and of RUSSEL.

Such as may make the STATE and the CHURCH your Debtors. And, not admit it to be said of your choice Parts, as a Commoner of this Nation said of an unhappy Lord's; that God gave the Use, but the Devil gave the Application.

For this, the best of Mothers is instant in Prayers. Her Honour's Closet and Chapel, keep smoking with Sacred Incense for this. The excellent Bathsheba is thus active for her dearest Lemuel. Hoping, that in convenient Season, she shall have the Royal Psalmist's Cause to take up the most desirable part of his words; Blessed be the Lord God of Israel, who hath given me such a Son, mine Eyes even seeing it.

Neither is her Ladyship alone, in this Divine Service. Offerings, and whole Burnt-Offerings, do also ascend from other Altars. Particularly, he is one of your Orators, who is the Author of these following Pages.

Pages, which, by Dedication he maketh your own; for want of better means to acknowledge his Obligations, and to express his Affections to Mr. CHEEK. And the rather, because he hopeth, that, by the Blessing of the Almighty, their Words of Truth and Uprightness, will be Nails to fasten, and Goads to quicken, your laudable Virtues. Which is the only Ambition, of

SIR,

Your most Obliged, most Affectionate, and most Obedient Servant,
Daniel Burgess.

Counsel to the Rich of this World.

Chapter I:

Of God's particular Love, and Care of the Souls of the Rich.

Lords and Gentlemen,

The Lord most High hath sent me unto you, and my Message is Gospel. If not, let it be Anathema.

The Gospel of the great Lover of Souls. Of your Souls, as truly as of any inferior Ranks. Yea, very particularly of Yours.

Indeed the Poor have his Gospel Preached to them. But they have it not confined unto them. And it is, unto the Preaching of the Gospel; it is not to Salvation by it, that the Holy Apostle saith, Not many Wise after the Flesh, not many Mighty, and not many Noble are called.

Most certain it is; that, Men of neither Poverty nor Riches, are the greatest number of Heaven's Guests. But we are fully as certain, that Men of all Orders have the self-same Invitation. For to the Feast thereof, we are commanded by our Saviour, to bid every Creature.

And, to proclaim, that whosoever comes unto him, He will in no wise cast out!

Yea, singularly doth the Lord, rich in Mercy unto All, invite you Rich ones. His primary Design in giving you your Riches, is to win your Hearts. By the good things of this Earth, he Allures and Perswades you to Heaven. By them, as by all his other Goodness, he leads you to Repentance!

For, what are Gifts, but Messengers, sent to fetch Affections to the Giver? And, is it not a Creature less ingenuous than Brutes, who is not a Friend to him that giveth Gifts? Gifts, so Useful, so Delectable, and so Rare, as your Riches. That Good should be rendered for Evil, is a Truth of some little Obscurity. But, that Good should be rendered for Good; (the Good of Duty, for the Good of Bounty;) is a Truth of most Meridian-light, and incapable of doubt! But,

Are these Good Gifts, convertible to very ill Uses? Are your Riches, generally, your Snares? Do your fat Soils, usually breed Rank Weeds? Have your Purples and fine Linen, a qualitative Touch, making proud Flesh? And, do your rich Wines less Recreate, than Intoxicate you?

This, is as True as Sad. But, whose is the Fault? He that reproveth God let him answer it! God, the Maker of your Treasures is Wise; God, the Donor of them, Gracious. Most apt he made them, to enable and engage you to his cheerful Service. And, it is sure, he bestows them on you for the Purpose! Giving you sufficient direction, for the Holy Use of them.

Who doubts, but, it is by means of its own Poison, that a Spider is made more Venomous by a Flower? When Israelites do turn Egyptian Jewels into Idols; who blameth the Jewels, the Givers, or Any, beside the Idolatrous Abusers?

They are willfully blind who see not, that God is kind, Riches are Innocent, and the Possessors of them are Peccant. The Possessors, through whose Lusts, that which is Good, is made Death unto them. Prosperity, apt to be a Loadstone, to draw them unto their Duty; becomes a Stumbling-stone, and occasion of Revolt. Their Estates, which should be as Joshua 's, Leaders to Canaan, do become Pharaoh 's, that will not let them stir out of Egypt. St. Austin 's words are worthy of Cedar; That Riches might not be thought to be the best Good, God gives them often to the worst Men; that they might not be thought to be evil Things, he gives them sometimes unto the best Men. In short; your own Hearts do tell you, what a Price Riches are in a wise Man's Hand; though they are so dangerous a Sword in a Mad Man's.

It is granted, you do most pronely abuse Divine Bounty. Behold ye, therefore, another instance of your Saviour's overflowing Kindness! What should he have done, that he hath not done for Rich Men?

His admirable Grace doth you the Favour, to give you loud Warning of your Danger! To tell you of the Sin that dwelleth in you; and of the Temptations that do encircle you; of the beguiling Serpents in your Paradises. And, of your Deceivableness by them, into the most deadly Sin. For, that you do incur; when like the unruly raging Sea, you do turn the sweet showers of Heaven into a filthy Brine.

He proclaims it extremely hard, for you to be Saved. Not of design to put you into a needless Fright; but unto a necessary Watch. He gives you a kind Alarm, in an awful Exclamation; How hardly shall they that have Riches, enter into the Kingdom of God! To the Life he paints forth the Difficulty, in a patheticall Simile: that of a Camel going through the Eye of a Needle. Expressing your Salvation to lie but just within the line of Possibility. And with great Prolixity, he

Inculcates this. As most unwilling that, like unwary Bees, you should drown yourselves, and perish in your Honey. As resolving, that, if by any Warning, you will be Preserved, you shall not be Lost.

Nor is this his Beacon, all your Warning. No, he requireth all his Ambassadors, to be your like Monitors. Of any Men's Ears, especially, to Thunder in yours. Using no more Gentleness, nor any less Severity, than will do you Good!

Charge them that be Rich in this World, that they be not high-minded; nor Trust in uncertain Riches, but in the Living God, q. d.

None stand in more Jeopardy, than Men in Prosperity. The Places of none are more slippery. The Charms of no enchanted Men, are harder to be unbound. Sampson was less strongly fettered by the Philistines, than they by their Grandeurs. Wherefore,

Go temper your Ministries, to the Quality of their Spiritual Diseases; not of their secular Dignities. Dare not flatter, and fawn on them. As you value their Lives, treat them not merely with soft Suasions, and oiled Words. And with Rebukes as cold as Eli 's; Not so, not so!

Take up the two-edged Sword of the Spirit, and call for fiery Tongues, when you deal with a Magnus, or a Dives. Storm them with Vollies of Divine Commands: Commands the aptest to tear Cedars, to break Rocks, to level Mountains. To humble an Ahab, to shake a Felix, to cast down the strong holds of a Herod 's Lusts!

Speak, as Preachers sent from him, who dares say to a King, Thou art Wicked; and to Princes, Ye are Ungodly! Who accepts not the Persons of Princes, nor regardeth the Rich more than the Poor; Because they are all the Work of his Hands. Fear not, as need

requires, to give Cordials to the Poorest of the Parish, and Vomits to the Lord of the Manor.

Consider the Rich, as Men under the greatest Trusts; and responsible for the greatest Talents. Men, whose Conversion is of more mighty Influence, than meaner Men's; and is therefore of more exceeding Concernment to the Kingdom of God. By these Thoughts of them, be provoked to double your blows upon them.

Charge them, to know themselves to be but Men. And not to lift up themselves in their Imagination, above their proper Region. To remember, that Mountains of Gold and Silver, do not set a Soul nearer to Heaven, or safer from Hell. To beware, of taking too much State; of looking with Disdain, and of breathing out Scorn, upon their Overseers. Overseers, of the Holy Spirit's making, and armed with Power, to retain their Sins or remit them. Charge them to mortify their common, but cruel Lust; their Lust for the pernicious Privilege, of a way to Hell without any stop in it. For the unmerciful Liberty of Self-damnation, without any Contradiction! Finally,

Smite with the Hand, stamp with the Foot; lift up your Voice as a Trumpet: and give them no Rest, till they make God their Riches, and cease to make Riches their God. Strain with Holy Violence to set up the Kingdom of God, in the Rich of this World. Whether they will believe it, or no; show that you his Ministers, do believe, that, God is not willing any should perish; but that all should come to Repentance!

One thing more must be added; the divine Care of your Souls, is illustriously expressed also, in the abundance of your Chastenings! For, of these fatherly Instructions, ordinarily, you have your Portions. Of these refining Fires, you have large shares. Of these Medicines, few have more Doses. God dealeth not with you as with

Bastards, but as Sons. You have his Rod and Correction, to give you Wisdom. And, kindly he hedgeth up your way with Thorns; if by any means you may be kept from your fatal Folly.

Thus hath God loved you, O ye Rich of this World! Thus hath he testified, that he would have you to be saved, and come to the knowledge of the Truth! And, what will you render to the God of all this Grace? Lebanon is not sufficient, nor the Cattle on a thousand Hills!

There is no blacker Guilt than that of Ingratitude. Breaches of Law, be less contumelious, than slights of Love. If you render not Thanks, according to the Divine Benefits; you must expect Wrath to the uttermost, according to Babylon 's Judgments; How much they have glorified themselves, and lived deliciously, so much Torment and Sorrow give them. Wherefore fear ye the Lord and his Goodness. Amen.

CHAPTER II.

Of the Ways whereby Prosperity slayeth.

THE Rich hath many Friends, saith the Royal Preacher. Yea, more than be good, saith every Spectator. Many, as the Italians speak, which dwell at Placenza. Which be bold to please you to your Hurt, and as fearful to offend you for your Good. Prompt to court you to Hell, and afraid to chide you to Heaven!

Sirs, Your State is like that of Men in a Great but very Leaky Ship. Unless you continually Pump, you unavoidably Perish. But, Hard Labour agrees with few of you. Nor can you much better hear of it, than Lewis the 11th could hear of Death; Death, whose Name was half the Thing to him.

And, as little do most who are about you incline to trouble you with it. One says as Cain; Am I their Keeper? No, let the Chaplain see to his Lord and Ladies Salvation! Another says as Solomon 's Sluggard; There is a Lion in the Way, and I shall be bitten! I know that a Bee gets nothing by stinging of a Bear. Another argues like Judas; To what purpose is this Waste? It is as easy to make an old Man Young, as a Rich Man Wise.

But what Friends of God, or of your Souls, are these worse than Cannibals? To your Souls, what is their Affection, whose Silence gives Consent to your Damnation? Toward God, what can more prove an Infidel, than such contrariety to his Precept and Example? Wherefore,

By your leave, and whether you will or no, it is to be said as follows:

With a Corrupt Nature, common to Adam 's Race, you have Trains of Temptations, peculiar to your own Rank. All Men have Rubs in their way towards Heaven; but, upon Ossa, you have Pelion. All our Lives, be continued Temptations. But yours be the most multiplied ones. For, what are your Estates but Superfluities? and see you not that things superfluous be generally mischievous? That rank Corn does still Lodg. Overladen Boughs do break. Blossoms of extreme Plenty, seldom come to maturity. And overgrown Bodies be the fullest of Maladies. Besides, Satan knows, that one of you is worth a thousand of us, for his turn; and he accordingly strains to get you. And, there is no Eve but what offers you an hundred Apples, for everyone that is

presented to your Neighbours! You are encircled with Lures sufficient, if it were possible, to deceive the very Elect!

In short; your Riches are

Blinds to your Reason; Opiates to your Conscience; Fuel to your sensual Appetites; Bellows to your Passion; Extinguishers of Devotion; Bars against the Cross of Christ; Nets wherein Satan takes you; Bands wherein he holds you; Toils by which you do take Men; and Chains by which you lead them Captives in Sin. Insomuch, that it is of little wonder they should slay Fools, and wound the Wisest of you.

1. Your Riches are Blinds. The Faculty and Habit of Reason they do not destroy. But the Use and Exercise of it they do sadly suppress. For, their specious Vanities do perpetually court your Senses; perpetually incur your Eyes, your Ears, and your Mouths. And through them make way into your Fancies. By whose quick and mighty Inspiration, they do easily raise your Passions, and allure those blind Powers to their embraces. Which being gained, your Minds are presently bribed and blinded; your Understandings, given to be your Guides; constituted God's Deputies to order your Lives; made the Eyes of your Souls, to direct in all your Duties; to inhibit from Evil, and to instigate you unto Good; to testify your Innocence, or your Guilt in every Practice; and to approve or condemn you accordingly: these your Understandings are darkened by your Passions, your blind, but burning Passions; the smoke of whose Furnace puts out their Eyes, making them either to stand Neuters, or turn Parties for your Lusts. Utterly to neglect their Office, or act most contrarily to their Duty.

Thus, do your Riches murder your very Thoughts, as Herod, the Infants. Especially, as Pharaoh, all your Masculine ones. Thus, they do hold you entertaining your Fancies, and treating your sensual Appetites. Which is the Business and Pleasure of Asses and Apes; not of Angels and Men. Thus they serve you, as the Athenians did the Men of Egina, cut off your Thumbs, and disable you to everything that is Manly; everything, save pulling an Oar in their Galley. Miserable servitude! wherein you are all Fancy, no Thought. And are set upon your Cash, as Swine on their Draught; without one look Upwards. Great Men do not know, the Rich do not consider!

2. Your Riches are Opiates. Your Consciences feel them such. Your Consciences, which are inseparable Faculties of your Souls. Which are Laws in them, and more unalterable than the Medes and Persians. Are Witnesses also; Witnesses, not to be made away with. And are Judges; Judges for Life, and not durante beneplacito. But, these, (thank your Riches) are all asleep in your Breasts. For, as your Inheritances, and your Purchases do give you great Power to Command, they do take from you all Will to Obey. Their Dust, as hath been said, puts out your Eyes. And, as it is said of the Belly, an unthinking Mind hath no Ears. While you see not the Lord over you, you hearken not to any of his Messengers. If Conscience then as such, be importune and troublesome; loquacious, and imperious; what Peace? It is next and immediately under God and his Christ, supreme Moderator and Governor. And its words are of Terror, greater than you can bear. Neither is there any Peace to be had, unless it be humbly Obeyed, or utterly Suppressed. Your high Estates make your Minds too high for the first. And furnish you with means to still the roaring Lion that troubles you. To give Sleep to that, which would take it from you.

A continual Feast of your Senses effectually does it. And your Riches do, all the Year long, hold this continual Feast. For, whatsoever your Eye, or any other Sense desires, you keep it not from them. The Rarities of the Earth, the Air, and the Water, are your common fare. Velvets, and Tissue, your ordinary Raiment. Very Paradises, your plain Gardens. Stately Palaces, your constant Dwelling houses. It's true, these things, though they do never satisfy, do soon cloy. What is most sweet, by frequent use becomes Insipid. But, by Variety, and Vicissitude, you prevent that. The Servants of your Pleasure, do take off the weariness of one, by bringing you another. Insomuch, that Conscience can never find you at home, and at leisure to be spoke with. And having not • ing to do with any, but with your Selves; or with your Selves, but in the business of your Souls; for want of Company and Business, it falls asleep. And what should be your Seer, becomes Blind. What should be your Crier, is a dumb Dog, that cannot bark, sleeping, lying down, and loving to slumber.

3. Your Riches are Fuel. Fuel to your Lusts, and vicious Desires. Desires, partly Brutish, and partly Devilish. Brutish and sordid, of things that are below Men; Devilish and Proud, of things that are above Angels. These, make the University, in which all Sins are bred and educated. These are the Wombs that bear, and Duggs which give Suck unto all. But, never so much as when high fed; when pricked with Provender. Which they always are, within every Rich Door. The Furniture of your Houses, consisting of little beside Blandishments. Blandishments, that foment Lust's Warmth to Heat; their Heat, to Fire; their Fire, to Flame! Flame, swift as Lightning, and only less extinguishable than that of Hell. From all the Elements you do fetch in alluring Objects. Lavishing Gold out of the Bag, for such whose Smoke doth most darken your Minds, and Fire enliven your Lusts. Comrades, you must have few, more than ingenious Brutes.

Ingenious, to spring many games of Folly, and to disguise the Guilt of all, and their Ignominy. Whose servile Tongues, and mercenary Hands, be Artists to dress your sensual Pleasures, and raise your languishing Appetites. These, with their much fair Speech, do cause you to yield. With the flattering of their Lips they do force you.

4. Your Riches are Bellows. Bellows to your angry Fires. And, no less than unto your Lusts; which, have not more Hell in them, than your Wrath. Wrath, which whether close and Buried, or open and Burning; whether the hasty one of a Wasp, or the more Slow, but severer one of a Lion; always is a morbid Passion, always a deadly Gangrene! A Fever in the Heart, that kindles Fire in the Eyes; and if not checked, gives the Face the paleness of Ashes. Makes Reason drunk; and like an hasty Servant, to post away without its Errand. And, as an ill Dog, to break out upon Friends, just as on Thieves. Yet this Fire do your Riches blow up. Your Plenty promotes this Anger, as much as any Desire. For, have you not felt it? Indignities, and storming Provocations, have place in your highest Regions. Caligula is ever and anon called a Dotard by a Cobbler; a Belizarius is sometimes, fain to beg Farthings. You mortal Gods are not above Contempts and Crosses. Nay, you do meet with most, though your Stomachs can digest them least. Your Names are greater than ours; and capacious of more Slanders. Your secular Purposes are more than ours; and you are liable to more Disappointments. Your Self-esteem also, and carnal Desires, appear more exorbitant than ours. And, consequently, your Calenture must be higher under every Injury. Yea, under any just Slight, or Frustration. Because no Serpents do more twine and wreath about each other, than Anger and Revenge do about Pride and Lust. Especially, Pride, as yours is, armed with Power;

and Desire, as yours is, edged with Expectation. By this means; your larger Walks have more pricking Briars, and grieving Thorns; as well as more beautiful Lilies, and sweeter Roses, than ours. Your numerous Families, are, oftener than ours, boiling Furnaces. Boiling with Wrath and Bitterness, and running over with Clamour and Evil-speaking. The way of Peace they know not.

5. Your Riches are Extinguishers. Not kindling or blowing up impure Fires, more than they quench Sacred ones. Opulence, is a more notorious Enemy to Devotion, than want of Bread! Devotion, is highest Estimation of the Almighty; Supreme Love, profoundest Reverence, constant Dependance, most entire Obedience! But, feel you not what a weight thick Clay is of? And how hardly, you, that are laden with it, can turn your Eyes, to any of these? Alas, your Possessions do take the full possession of your Souls! Of your Minds and Memories, of your Thoughts and Cares. Insomuch, that, as at Bethlehem, there is no Room in your Hearts and Houses; but the Lord of the World must out into the Stable, and be laid in the Manger. As little as they do cost, Good words are more than is allowed him there, by all of you. And they are the most that is allowed, by one of an hundred. If anything be said to him in your Closets, the Door had need be shut for very Shame. The Complement of your Knees, at Morn and at Night, are irreconcilable to your Speech and Action all Day. Wherein, he is plainly out of your Thoughts; and his Name is seldom, but very contumeliously in your Mouths. So truly saith the renowned old Chancellor of Paris; God hath the least Rents from those who hold his greatest Farms. And, whereto is this owing? Why, the Prince of Tyrus is told, Thy Heart is lifted up, because of thy Riches! And, he who best knows, saith also of others; Because they have no Changes,

therefore they fear not God. And, O memorable words! They spend their Days in Wealth, THEREFORE they say unto the Almighty, Depart from us. Yea, when you are disposed to speak, you do say as much yourselves; Jer. 2.31. We are Lord's, we will come no more unto thee, O God! Were it otherwise, no Saint had ever deprecated Riches. But, without all peradventure, it is only possible to possess, and altogether impossible, to serve, God and Mammon!

6. Your Riches are Iron Bars. As from all Christianity, so especially from its Cross. From all kinds, and degrees of Suffering for it. Your Salvation, it's true, is wholly bought by your Redeemer's Sufferings; but it is not to be received without your own. And, you perfidiously desert his Cause, if, at his call, you do not promptly take up his Cross. You are no more than Flatterers, if in resolution, you be not his Martyrs. Neither can you reign, if you will not suffer with him!

But, faring deliciously every Day, weds you to Pleasure and Delicacy; makes you too tender to be blown on, by any adverse Wind. Like a Palsy, it slackens the Nerves, and loosens the Joints of your Souls; makes them Frightful. And, like a startling Beast, causes you in your Fright, to leap down a Precipice to avoid a Shadow! To turn aside and take the bite of a Viper, to avoid the prick of a Pin. To throw yourselves into eternal Flames, to scape the Sufferings that be, comparatively, lighter than Feathers! It seduceth you into Conceits, that the Hill of your Prosperity, is the Mount of Transfiguration; and there's no good Life on any lower Ground. That, Death, is a very Hell; and a poor Life, is a very Death. That plain Food, makes but a durable Famine; that ordinary Clothes be but Grave-Clothes. And not to be worshipped by the World, is to be buried by it. So Timorous are

you made by your Riches; and thereby, Treacherous. Fearful, Unbelieving, and Abominable!

7. Your Riches are Nets and Bands. Those, wherein Satan takes and holds you. He, and his Angels, cannot hurt you by immediate Impressions. It is by Objects without, that they work on your Affections within. They are notable Movers in your Sins, but, not without Gold and Silver Engines. By these, they do so move your Wills, as to take you Captive at their own. And, hold you as fast as their Malice can wish. The Devil is styled the God of this World, as reigning in the deluded Men of it. But, delude you he cannot, nor obtain or establish his Throne in you, but by using worldly things to effect it! With these, he did set upon the first; yea, and the second Adam. Imagining, as it seems, that Holiness itself might be made to sin for this World's Glory. This made the Primitive Christians to suspect Riches; insomuch, that, Trypho the Jew, derided them as Fools, and Men afraid of Temporal good Things!

Richly your Estates furnish Satan with materials for your Ruin. With the abundance of this World, to lay amont your Care of the next. With the Comforts of this Life, to make Snares for your Eternal one. Agrippina gave Claudius his fatal Poison in his most beloved Meat. And, with these things that do most please you, Satan doth most effectually poison you. Yea, he makes you to take his very Office out of his Hands, and turn Tempters to yourselves. Thus are Riches kept to you owners thereof, to your Hurt! Tho' the Cock must crow loud that awakens you to see it. Yet, the very Turks themselves have a saying, That the World is but a Carcass, and they who feed on it are Dogs. Lastly.

8. Your Riches are Toils and Chains. Such wherewith you yourselves, do take and hold Multitudes to their Sorrow. As they do make you easy Trophies of the Tempter; so next unto him, they make you the greatest of Tempters. For, whatever their Wills be; Poor-folk, and Yeomen, are Babies at seducing. You, of the Gentry, and Nobility, are Plenipotentiaries. Your great Dunghills, (for no other are your great Estates) are heaps of Worms and Flies, to angle for any simple Fishes. Your Cellars and Pantries do draw in whole Shoals of them. Making your Words, the very worst of them, a Law of Iniquity to City and Country. No Examples do move so as yours. Tully 's Observation is most true, The Manners of a Country do lie at your Mercy. Your Examples, can set up Vices or Virtues. [Corrumpere mores Civitatis vel corrigere possunt, Cic. de Legib.] Your Practices do disguise Vices, and gild them with a very Creditableness. If a Churchman be busy, his Reproof is quash'd with your Authority. Or, if an Head be broke by any Reprover, your Smile is a considerable Plaister. No small Matter will make a Tenant afraid, of being as wicked as his Landlord. This you know, O ye Jeroboam 's, who do sin, and make all Israel to sin.

But, be it sadly acknowledged, Lords and Gentlemen; Prosperity, hath been all which it has been said to be, unto the very Clergy also. Constantine 's Gift, was a Dose of Poison; though given with a good meaning. Shepherds, as well as Sheep, are baned with too high Feed. Like Horses, we grow unruly when pampered. Except but here and there a rare Exemplar of Mortification, the Sons of Levi do become as the Sons of Eli, they turn very Hophni 's and Phineasses, when they have Benjamin 's Messes. When they do very much more than live by the Altar, their scandalous Lives make Men to abhor their religious Offerings. The Heads are extraordinary, whom high Places do not make Giddy. The best of Men are most afraid of them. We cannot

name many a Sampson, but the Delilah of Opulence hath been too hard for him, and shaved his Locks. Queen Elizabeth dared to say, that she spoiled a Preacher when she bestowed a Mitre. All the World sees it; too much Oil, as well as too little, spoileth the Lamps of the Temple. Strabo calls a rich City of Egypt, Neeropolis, a Town of dead Men. Because so very many Dead, were therein kept Embalmed. And, every Rustic hath it in his Mouth; that, where the Benefice is Fat, the Ministry is Lean, if not Amort.

But, Sirs, to do you Justice, very few of you do this way spoil us. Rarely it is, that you Patrons do kill Incumbents with kindness. Many are starved, for everyone that is surfeited. They may be as studious as the great Calvin, and leave their Inventory as slender as his; which amounted but to sixty Pounds, with his very Library thrown in. Tho' many a hopeful Son of the Church be Overlaid, they are very many who take their Deaths in Patmos, not in Arabia Felix. And whose Service would be valuable, if their Stipends were not contemptible. You very well know, that, though by Office they are Angels, by Nature they are Men. And, their Bodies be not as Cameleons. Nor are their Books, to be bought for so little, or to be sold for much more, than Songs. Albeit, a Minister without those Utensils is but a Workman without his Tools. In a word; till their Families are decently maintained, and their Libraries competently furnished, you may not look to see your Priests clothed with Righteousness, and hear your People shouting for Joy.

But to return to yourselves. None of your Souls are taken from you by Force. All, which are taken by Satan, are by your own Hands sold to him! And, for what? Poverty and Sorrow are no good Sterling; nor do you ever part with yourselves for them! Wealth and Mirth be the only Coin that's Currant; the only Price, at which you let your Souls go. *Nec quisquam Animi causa fit malus*, saith Seneca. None are so

prodigal of their Service, as to serve the Devil grat is. Esau, will have red Pottage for it; Ahab, will have a Vineyard; Gehazi, will have Sheep and Oxen; Achan, will have a Golden Wedg; Judas, will have three Pound eight Shillings and Sixpence, (unto that Sum of ours, came his Thirty Pieces;) Demas, will try the Market; and have as much as he can get. In these things therefore, in these is your Danger. As it was exclaimed by a dying Miser; In rich Grass, laid all my Snakes!

You shall scarcely read of one in an Age, like unto Job. Who feared God, and eschewed Evil, when he was the Prince of the East, more than when he was Poor to a Proverb! Or, like unto Jehoshaphat; who, then, when all Judah brought him Presents, and he had Riches and Honor in abundance; had his Heart lifted up in the ways of Jehovah. The Enjoyments which usually fuel Men's diabolick Lusts, enflamed his Seraphic Love. Genteel and Noble, most Men are like Hannibal; in Wars victorious, but with Pleasures vanquished. In Affliction, they Pray; in Prosperity they Blaspheme! The very Man after God's own Heart, was less exactly after it, upon his Throne, than in his Exile. Multitudes we have known, like to the Lamps in the old Roman Tombs. Which as long as they were kept low and close, burned and shone with a Light very Glorious: But as soon as taken up, went out with a Stench.

Rarely are hail Consciences held in the contagious Air of secular Pomp. White Silver draweth black Lines in all Hands. Yellow Dust is choking in all Throats. And, as Mercury, it kills Men that come by it ever so Honestly, if they use it not as carefully. Opinion it is, that gives it its Worth, and Opinion is sufficient also to make it your Death. For Covetousness, the Canine Appetite after it, is not more mortal than Fondness, and immoderate Esteem of it. To covet your Neighbors Vineyard, is a Sin very heinous; but to overvalue your

own, is not at all less. The Causes and Effects of both, are alike malignant. It is said that the Runnagate from our Saviour, went away because he had great Possessions; (had them in Possession, and in Admiration) It is not said, nor can it be concluded, that he coveted greater Possessions! Wherefore,

Awake, Sirs, and look out! A front Lupus, a tergo Praecipitium; Before and Behind, your Dangers are great. Plato 's Thunder, is without a Bolt; he has falsely said,

It's impossible for you to be eminently Good; Rich Abraham, was as Good on Earth, and is as Great in Heaven, as poor Lazarus. Except but Hell, one would have looked for a Saint anywhere, sooner than in Nero's Court. Yet in that Cage of all Uncleanness, there lived some Birds of Paradise. Your Seneca 's words are very Sun-beams; To keep Chaste in the bed of Prosperity, is of extreme Difficulty. You may be saved, it is most sure; yet, so as by Fire. No Men take the Kingdom of Heaven, but the Violent; or any way, but by Force. Nor may you, Rich, look to take it but by special Force and Violence. Up then, and be Doing; and God speed you. For your Eyes are Witnesses, the most do sleep the sleep of Death. And if here and there, one of you do stand by Grace; yet, Thousands at his side do fall, (God knows whither) and Ten thousand at his right Hand! Is this an hard Censure? And is it said to your Monitor, as it was said to our Savior; Thou art a Samaritan, and hast a Devil? I dare, in his Name, to reply in his words; I have not a Devil, but I honour my Father! My Father, of whom ye say that he is your God!

CHAPTER III.

To the Dissolute and Profane.

Devils are not all of them equally Outrageous; nor are all their Children alike Vicious: some are chief of Sinners; and farther from God's Kingdom than others. And the name of this sort among you Rich, is Legion; for they are many. And, unto them I now turn me.

Sirs, both Worshipful, Honorable, and Right Honorable; You are they, who have turned yourselves upside-down! Deposed the Man, and Enthroned the Beast in you. Who have fallen out with Reason, Judgment, and Conscience. And have taken Sense, Fancy, and Passions, for King, Lords, and Commons. Supposing the former to be Sicilian Tyrants; and these latter to be least Dread, when most Sovereign. Glorifying therefore in your Bodies made Channels for your Lusts, and your Souls made Slaves to both. You are the Men, who value alike the Holy Bible, and the Quran; the Lord's Prayer, and an Ave Maria; the Ten Commandments, and the Laws of China; the Holy Sacraments, and Ropes of Sand. Who mind no more Heaven and Hell, than the Elysian Field, and Stygian Lake. Who deem it to be base, and below the strain of your Spirit, to tremble at the Divine Word. Or to fear its Judgments denounced, before you feel them Executed. Despising all Arguments, but Storms and Whirlwinds, Flames and Thunderbolts!

Who, to the utmost of your Power, do cast out of your Thoughts, him that hath Power to cast you into Hell Torments. Who do banish your Omnipresent Maker out of your Minds. Racking your weak Brains to serve your ill Humours, and to perfect their Mastery over your Consciences. To possess you of the Heroical Perfection of Scoffing at Religion! And of exposing what you name the squeamish Folly of

Devotion. Who do make use of Pasquils and Bottles to mortify natural Principles, and to exhilarate your Frenzy. That as King John said of his Buck; look how Fat it is, though it never heard Mass; You may boast what a Paradise you have found, without looking into a Church. And what undisturbed Lives you have, though they are like the Sheet in Peter 's Vision, full of all unclean Things.

Whose God, is a Trinity of Colours, Tastes, and Sounds. Whose Business, is, therewith, to entertain your Senses. Whose Schools, are Play-houses. Whose Books are Cards and Romances. Whose Language, is profane Swearing and Swaggering. And whose Life, (if a Life it be) is Rage, Riot, and Sleep.

Who are Ahab's, that have perfectly sold yourselves. Reserving no more, than the poor Ruins of your reasonable Nature. Ruins, which are not Mutes; but loud Witnesses against you; as you do know to your Sorrow. For as small as Bees are; getting their Stings into the Nose of a Bear, they torment him. As small as Mice are; creeping into the Trunk of an Elephant, they make him very uneasy. And, as small as the Relics of your Reason are, they do make every Felix to tremble, as oft as they can get an Hearing from you. They do together shame your Rebellion against them, and extort your Veneration of them.

For raily and break Jests, as fast as you break Laws, if you please; but know ye Sirs, Abdicated Reason is Reason still. Neither are you able to let go your Esteem of it, as Tragically as you do use it. Somewhat there is within you, which will still prefer Hands and Feet above Horns and Hoofs. And, if for no other end; you would have an Human Spirit to cater for your Brute Flesh. Notably you do darken Counsel by words without Knowledge. The words of your Mouth are as a strong Wind. But as Zophar asked a great Prince, you are asked; Should your Lies make Men hold their Peace, and when you mock

should no Man make you ashamed? God forbid. For there is yet some Hope concerning you.

Insomuch, that, he who made you doth appeal to this relict of Reason in you. And so must all, who attempt to restore you. To call you home from Grass, and persuade you to turn, and be Men again!

This being my attempt; Rise, I beseech you, and make it yours too. Up, and strain, and try, whether it be as impossible to you to think, as to fly; and to be moved by Thoughts, as to be recovered without them! There is (you rich Men do know) a Civility due to Strangers. As very Strangers as you, and your Reason, and your Consciences are grown; yet, for once, give them a patient Hearing! Hear, and do not interrupt them while they are speaking. Hear, and answer, everyone of you; Bray not and bark not, but answer what is asked; they do ask you Man by Man, in your Cowley 's Strain;

Is this thy Bravery, Man, is this thy Pride? Rebel to God, and Slave to all beside? Though Strangers they be, they are of no inferior Quality. They are Judges; and have their Commission from the Supreme King. They are by the Father of your Beings, made your Guardians; and without their keeping, he will not keep you. Neither are they your Enemies; no, but your inward Friends, and your very selves! If they show you a Sword, it is to stop your Passage in Harm's way; as the Angel's was to stop Balaam. If they call you out of a pleasant City; it is but to fetch you, as Lot, out of a Burning one. They utter no harder saying to any Man living, than St. Paul 's to the Jailer; Do thyself no Harm!

A Lunatic is said to have clasped about the middle of a Sofi, upon Paul 's Steeple; saying, Come let us leap down! Nay, said the Sofi; that every Child can do. But let us go down, and try if we can leap up.

Mad are the Men, who are for leaping down; Men of Sense, are for leaping up; even as high as Heaven.

Yea and know it for your Comfort, Sirs! As high as Heaven is, more than a few have been raised up to it, by this pair of Thoughts;

Godliness is Profitable unto all things; The Meek God will teach his Way. Godliness is Profitable to all Things.

To all desirable things; all, at which Wisdom can aim, as its Ends; and which it will prosecute with studied Means. Seneca brands you for Mad, if these you do not know, and pursue. Mad, and as fit to be kept in the Tower, as other Lions. Or in Bedlam, as other People who are beside themselves. In Amsterdam, there be Houses of Correction for the Debauched of both Sexes. The Rospelhuis for Men; and the Spinhuis for Women. And, Dr. Brown reporteth, the rich Hollanders to be so Wise, as to have their extravagant Children taste the Discipline of them: A pity it is, that rich English men do not the same. If Sober you be, you must necessarily seek, as your Moralist thinks,

Honour,

Peace,

Pleasure,

Riches,

Health,

Courage,

Victory over the fear of Death!

1. But, Honour would you have, and Eminency, which is styled a second Patrimony. Not the Rich, but the Wise do inherit Honour. Sensuality, makes your Name as Carrion. Religion makes it as a precious Ointment. Precious, and preferable to

Riches, Peace and Life itself. Life, which it far outlives; and which, without it, is useless and comfortless. Be it then considered; Is there any Foundation for Honour without Religion? Who, besides Idiots, do esteem Ships for their Carving and Painting? Or Swords for their gaudy Hilts and Scabbards? Or Men for their Titles and Estates? Sober Minds do judge of Ships by their Sailing; Swords, by their Cutting; and Men, by their Reasoning and Acting! Say then nextly; What attribution of Honour can be made to a Man that is Wicked? To think him Good, is to mistake him; to call him so, is to call black, white; and crooked, straight!

Sirs, your Places of Dignity are things extrinsic; and can claim no more than outward Respect. The Ceremonies of Cap and Knee, they do make your due; and but little else. For Copper is not Gold, though it be Money; Stamp doth not alter Metal. A Beast of the Town, is as very a Beast, as any of the Field; and worse, though he be Knighted or Lorded. Among Pagans, as well as Christians, it has been ever so judged. What Eulogies gave the Heathens to a poor Socrates, and Epictetus? And how did they brand a Rich Nero, and Heliogabalus? In the Sacred Writings, Antiochus Epiphanes is named the Vile. Antiquity had an Art to embalm dead Bodies, but not wicked Names. These, could never be kept from Putrefaction. The Gospel buried the Rich Sinner's Name! But, honourably mentions the poor Saint's; The Beggar named Lazarus, was carried by Angels into Abraham 's Bosom. Rich, or Poor, A wicked Man is Loathsome, and cometh to Shame. But, Righteousness doth exalt a Nation. The Renowned Virgin Agatha, being asked, why she stained the Glory of her illustrious Parents, by her Severities exercised on herself, made answer, that Christianity was Nobility and Glory.

It is true; Irreligious Men are Moles; blind and incompetent Judges. Infinite Wisdom and Truth, stiles them Bears, and Vipers, also; hurtful things and hateful. Not is it to be expected that they should be forward to praise their Opposites. But it is most worthy of your notice; that the Luster of Religion is such, that Moles themselves cannot but see it. And, Vipers themselves cannot but inwardly venerate it. Otherwise what should make the blindest and basest of Men, to counterfeit Religion? None do go to the cost, or do take the Pains, to counterfeit anything that is not precious. And, what should be the Reason, that incarnate Devils do not revile Religion; but as they do disguise it, and put it under the name of Hypocrisy, and of Superstition? Yea, and as oft as they come to themselves, they do loath themselves. During the reign of Vice in them, they provoke others to sin, that they may abolish, or lessen, their own Shame, by making it common.

2. Peace and Quietness who craves not? But all the World sees, they are not the Rich, but the Righteous who are delivered out of all their Troubles. Vanity and Voluptuousness, are open fountains of Plagues and Vexations. Neglected Duties, violated Laws, and injured Neighbours, do drown Manor houses, yea, and Palaces, in Contentions and Woes. As on the contrary, there is no Ark of safety, like the Practice of Piety. Religion makes a Cottage, a safe and sweet Habitation. Innocence and Repentance, do make a Music Room of a Prison. The discreet Apostle asks not, Who is he that will harm you if you heap up Gold? But, if you follow that which is Good? The Invisible Ruler of the World, makes himself known by his Judgements, upon the Richest that do contemn him. And, Worms themselves will turn; the Poor, whom you tread on as Down- Hedges, do not unfrequently bite your Heels. But, Earth as well as Heaven

favours Religion! God loves, and makes the worst of Men to be at Peace with a Good one!

Indeed, Times there are, wherein the Lord of both, sees Good, to try who is of his Side! And, in these, the better the Man, the greater his Persecution. But, what then? Be it under Affliction by his own Hand, or under Persecution by Men's, all is one. He never fails to supply Good Men with Courage, and to support them with Comfort! Such, as render them rather Objects of Envy than of Pity. And of such, more than of any, it is said; Let me die their Death, let my last End be as theirs! There is such a Spirit of Glory rests upon sincere Christianity in Tribulation, as well as out of it. Such a Virtue internal Holiness hath, to expel Fears, and to rejoice in Hopes. But, be the Kings of the Earth ever so much nursing Fathers, and Queens nursing Mothers; without Practical Religion, there can be nothing but a Hell upon Earth. Without, you will have Fightings; and within, you will have Fears. Feeling the Curse that goeth over the Face of the whole Earth, by which everyone that Stealeth is cut off on this side, and everyone that Swearth is cut off on that Side!

3. If you ask for Pleasure, look no further. Here it is; here it Lives, it Moves, and it has its Being. They who have taken the largest draughts of all Wines, will tell you so, and be Vouchers, that the Sweetest and Richest are from our Saviour's Vineyard. We are agreed, I suppose, what Pleasure is. That, it is founded in the congruity of Objects, unto Faculties. And, consists in the satisfying Use of the things which we possess. Nor will it be denied, but, that the more noble the Objects, and the more capacious the Faculties be, the more satisfying, and transporting the Delights must be. Else the Pleasure of Brutes, and very Insects, might be thought to equal Men's and Angels. As readily also it must be granted; that, though vitiated Faculties have

peculiar Gusts, to which, very nauseous things are grateful, and pernicious ones are pleasant: Yet in such Cases, Men are beholding to their Distempers for their Delights. And, their Pleasure, as it proceeds from Delusion, it partakes of it. True Satisfaction and Complacence; rising only from proper Objects, and regular Faculties. When the Light is pure, and the Eye is sound; the Food wholesome, and the Stomach good. Wherefore,

Whether it be Virtue or Vice, whose Ways are Pleasantness, judge ye. Yea, whether Virtue promotes not Pleasure, Naturally, as well as Morally? Whether, as it best deserves it, it doth not most work it? There is no sensible Pleasure from which it doth restrain you; but such as is below and against you. Such, as hath incomparably more Sting, than Honey. And, is together opposite to your Reason, and to your Interest. It multiplieth intellectual, and refineth animal Pleasures. Providing against their natural Emptiness and Vanity; of which they are apt, quickly to satiate you, and worse. It teaches you to use them, so as to enjoy them. To eat so, as not to surfeit; to drink so as not to vomit; to embrace so, as not to rue it. Let the fattest and fairest of your Countenances be looked on, whose Tables groan under Stalled Oxen; and the Countenances of such, whose Feast is a Dinner of Herbs. Presently, it shall be seen, in whose Faces the Oil of Joy doth most shine. Boast not of your Sports and Diversions; what of them is Moderate, Religion allows. And whatever is more, doth not recreate, but waste you. Glory not in your grosser Shames; like, Claudius his Mushrooms, though Pleasant, you do know they are Poisonous. Like the stately Horse of Cn. Seius, they are attended with this mischief; that, whoever has them is sure to suffer by them. Their luscious Honey, breeds a Choler so deadly. Dissoluteness was never without Vultures on its Liver. But, the Sun will want Light, and the Sea Water, when Religion's destitute of Pleasure! For,

Repentance itself, Self-denial, and Mortification, are a very Canaan. There's Milk and Honey flowing in them, as little as you think it. Because, the Vices that made them disagreeable, being removed; Men's Natures being changed, and Faculties rectified; the Disproportion is removed, and an Agreeableness is induced. What? Is it not Pleasure to the sound Man to Walk; though it was Torture to him when Lamé? Is it not gladly that Men keep the Cup from their Mouths, when they are thoroughly cured of their Dropsies? In the midst of Laughter, your Hearts are sorrowful: but, in the midst of Sorrows, Penitents Hearts are joyful. Yet, if it were otherwise, a Wise Man would choose to bear the Pain of his Medicine, rather than of his Disease!

Are many pretenders to Sanctity, very sour? Many, who are thought to be Religious, bitterly morose? What then? So are Multitudes of you, who are Irreligious. And, all who understand their Religion or themselves, will acknowledge; that, it is not Christianity, but the want of it, that gives Men their Melancholy. For, they cannot but know; that Chearfulness is both a Reward, which Divine Bounty bestows on the Religious; and a Duty, which Divine Wisdom requires from them. In a word, suppose Vice to be as pleasant as ever it was conceited; he that leaves Virtue for it, he leaves the Sun for a Glowworm, and a Canaan for Cabul!

4. Are Riches of any account with you? Or, hath their Familiarity bred Contempt? If those Hedges, which keep you from being trampled on by your Neighbours, be in much request, please you to consider; Godliness hath the Promise of the Life that now is. And, in its Left Hand are Riches. i.e. The Possession, and use of this World's Goods, and Contentment with them! For, a Man is no more enriched with them, than a Chest is, if he doth but possess, and not use them. And, Use without Content, is as bad

as Possession without Use; Poverty itself can be no poorer, than the Man who has not set a limit to his Desire. But, Religion it is, that teaches the true Art of Getting and Keeping; and no less of Using, and Enjoying your Portion under the Sun. Sensuality brings to a Morsel of Bread, and clothes a voluptuous Heir with Rags. Accordingly, for the most part you do see, Families, Cities, Nations, the most Religious, to be the most Prosperous. The most illustriously and durably Prosperous. Farthest from bare Feet, and Wooden Shoes. Richest themselves, their Children, and their Children's Children!

Is Religion open-handed and liberal? Yes, and its Liberality is a laying up Treasure in the safest Bank. A lending it out, upon the best Interest. Making Friends in the Court of Heaven with it; and making the continual Feast of a good Conscience with it. Which, doth as little tend to Poverty, as scattering of rich Seed in the most fertile Soil!

Doth Vice appear a plain way to Opulence? It doth so; Sordid Living, Fraud, and Oppression, are the beaten Road, and do seem to be the Direct one: But they are the quite contrary. For, commonly, they do make Poor; and, lastingly, they do never make Rich. Penury, starves a Thousand, for everyone that it does fatten. Fraud, is a Partridge that sits upon Subventaneous Eggs, and hatcheth not. Or if otherwise, the infamous Brood is but short lived. The Gain of the Oppressor, hastens to the Collectors for the Poor. Oftime's Men's Malice, or Justice, but always Divine Vengeance, crusheth all three. And, let the Mines of one India, and the Spices of the other, be gained by a loose Man, he shall still be a poor One! But,

It will be asked; And are not the Communion of Saints the Poor of this World, also? The answer is easy. Comparatively, they are Poor; of lower Condition, than you whose abundance is generally your

Destruction. But, absolutely they are Rich. For, their little is Good, and better than your great Riches. Their Appetites, are Healthful; yours, are Canine, and Dropical. Their Enough is a Feast; and your Feasts are not Enough. They are as Having nothing, yet, Possessing all Things. And, besides; the Poverty of Good Men, is not always owing to their Goodness. Defect of Diligence, and of Providence, and of various Duties, brings them into their Straits. Nor would they be so needy, if they were more holy. Drowsiness bringeth some to their Rags. And, prevailing Pride, giveth others a Fall. Rarely it is, that Saints do want Necessaries; and that they lay the Blame on anything, so much as on their Sin, when they do want them!

5. Health, the Life of Life, must needs be a Pearl, and precious with you. And, will you nor believe your Eyes? Or, can you choose but see, Religion gives Health to the Navel, and Marrow to the Bones? In its Hand, is the length of Days, with the Sweetness of them. Youth, it beautifies, and sweetens; and, it makes the most, and the best, of Old Age! Puts a rare Balsam into all Blood. Mortifies the VICE, that by natural Efficacy works Disease. Prevents wild Passions of Mind, and all intemperance of Body; which give the Humours a Ferment, that sometimes createth present Sickness; and always disposeth for future. A Cheerful Mind it imparts, which doeth good like a Medicine. And if any such be, is a Catholicon, both for Cure and Prevention.

All Experience doth verify this Theory. The best Learned King of Israel makes his Appeal. Who hath Woe? Who hath Sorrow? Who hath redness of Eyes? They that tarry long at the Wine. In the Old Testament, he was the Meekest Man, whose Eye, when Old, was not Dim; and his Natural Force was not abated. In the New Testament, he was the Disciple, whose Thoughts, and Writings ran all upon Divine Love, who enjoyed a more vigorous Old Age than his

Brethren. All Ages are witnesses, how generally, vicious Lives are short Ones. How Surfeits and Debaucheries inflame Blood, spend Spirits, and cut Lives in halves. You do know, that much will not be given you, for a Lease of a Lewd Man's Life! Temperance is the best Physic, saith Bishop Sanderson. And the Precepts of Christ well observed, would prevent as many Diseases as his Miracles cured; saith grave Mr. Lukin.

6. Courage, to look dangers in the Face, is a covetable Excellence. This World is a rough Sea. The vicissitudes of Calm and Storm, are as constant as those of Night and Day! And it is an ill thing to be without this Anchor, when Billows do roar. But, except a Religious one, there is no Spirit of Boldness, and of a sound Mind. It is true, a Wild Man may have the Metal of a Blind Horse. Yet, the most of them do fear the Deity in a Tempest, which they deny in a still Weather. And, it's only the Righteous Man, who is bold as a Lion, i. e. with a Strength and Sagacity sufficient to his safety. Vice, raiseth Tumults in your Minds; and cannot lay them. It is a thing too exorbitant, to be other than impotent. Religion, as it is a Heavenly Wisdom and Strength, to prevent Causes of distracting Fear; so it carries in it a Power to overrule the blind Passions; which otherwise, will distract us without any Cause. Vice doth darken, deform, and debilitate your Spirit. Religion, enlarges your Mind, exalts your Wills, eradicates your base Passions. Maketh your Souls to bear the change of Affairs, as a sound Body doth the change of Weathers; without much Prejudice and Impatience. For, (what an ill Man can never be) a Good Man is, satisfied from himself. His Heart not condemning him, he hath Confidence toward God! A Confidence, excelled by nothing but the beatific Vision. And, such as gives the sublimest Comforts in the lowest Conditions. Whereas, in all such, wicked Men's Fears do use to be

proportionable unto their Guilt. It is certain, that a Galaxy was never found in their Globe. Furies, in the Pagan-dialect, do haunt and scourge them. Terrors are upon them, as the Sacred Scripture speaks; Darkness is hid in their secret Places; a Fire not blown shall consume them. Indeed,

Wit and Courage, are the things, whereof vicious Men do singularly make their Boasts. As though their Minds were the Clearest, and their Hearts the Stoutest of any. But, alas, no Geese are so filly, no Hares of such Pusillanimity. Where is their great Wit, who know nothing of their true Interest? And do pursue no higher Delights, than the inglorious ones of Swine and Goats. Proud of their fat Quails, and not ashamed of their famished Souls. Where is their Valour, who fear and fly from Virtue's warfare? Tho they must suffer a present Hell, and a Future, for their running from it. Who dare not say Nay to a Lust, or to a loose Companion; no, though they bid them to run upon the Pikes of their Conscience, and the Mouth of Heaven's Cannon, and upon more Deaths than one! Their Wit and Courage, if they must be said to have either, are just like an Ulcer; the bigger the worse. Being no other than Diseases, and Reproaches.

7. Finally, is Happiness in the next World desired? you have no Lucid interval in this World, but without doubt it is so. For, though, while you are dozed, you may dream; and when best awaked, you may wish there were no Future State; you are not able to dispossess yourselves of the Belief, that there is one! Noctu & Sibi, saith Seneca; In the Night, and when you are Alone; when you, and your Selves, do, and must, come together; you cannot think Atheists to be Orthodox, and Religious Men to be Fanatics. No more than you can think the Prisoners in Bedlam to be the Sages of the City, and the Merchants upon the Exchange to be the Idiots and Lunatics. *Mentiuntur qi dicunt,*

saith the Pagan Ecclesiast, A Lie will not choke such as say that they think there's no God, and no Life to come!

Sirs, Is there anywhere a Man, but there is a Conscience? Does any one act, and not reflect upon his Actions? Is there ever a Party, but what is his own Judge too? And,

Can there be a Conscience without a Law? How come Men to make Conscience of anything, if they be under no Law or Obligation? And, why should they, if they be accountable to no Authority? Conscience, without Law, is of no Force. And, can you tell,

What is a Law without a Sanction? Without a Confirmation by Rewards and Penalties. What is a Law when disarmed of this? What is it more than the Sign of a George on Horseback over a Door, which neither commands anybody in, or keeps anyone out? Law, and Punishment are Relatives; and mutually connote each other, in the common Sense of all the World. Wherever Precepts be the Rule of Subject's Duty, Sanctions are the Rules of Prince's Process. And, doubt you but that,

A Sanction implies a Judge? A Judge, without whom, Precept and Sanction were vain. And might be disregarded, without Loss, or Hazard. But, say also;

If there be a Judge, must there not be a Judgment-Day? A Day of solemn Trial, and final Judgment. Wherein, he who now rules the World with Patience, will judge it in Righteousness? Who can wink so close, but he must see this?

But, what, if the Doctrine of this Doomsday, were of any Uncertainty? What, if it did admit of Question, and were no more than a probable Opinion? What, if, (as one speaks) there were an

even lay between the Negative and Affirmative? Would not Wisdom, bid us stick to the safest side of the Question; and make that Hypothesis the Rule of your Life? Inasmuch, as, if no such Day do come, Good Men must fare as well as Bad ones. But, if it doth come, they must fare as much better, as Rivers of Eternal Pleasure, are more sweet than a Lake of unquenchable Fire!, said Euripides; and it was often repeated by Pyrrhon himself, Who knows but to Die is to Live? To return then;

Religion, which is the only Salt, to season and sweeten this Life, is the only means to be thought of, for securing the next.

Frenzy itself cannot imagine, that Contempt of the Supreme King, is the way to Preferment in his Court! Or, that, he who is only Wise, will set Crowns of Glory upon Fools? That he will make them happy forever, who disdain to seek his Acquaintance and Favor! And do as plainly love Earth, more than Heaven, as they love Heaven more than Hell!

The Future Blessed State, is a Penny, which the Lord of it thinks too much for any, but Laborers in his Vineyard. Yea, Laborers to the Death therein. It is a Treasure that he gives to none, but such as part with their Sins, and are disposed to part with their Lives, for it. It is that Joy of his, which no one must have, but they who do faithfully improve his concredited Talents. It is that Feast, whereto none are admitted, but such as have on them the Wedding-Garment, i. e. Imputed Righteousness, Inherent, and Practical! It is that Prize, which none obtain, but they who accomplish their Race. It is that Crown, which none must receive, but they who fight and conquer Flesh, World, and Devil. It is that House of the King, wherein no Man gets a Mansion, but he who enters in at the Straitgate of Christianity. It is that Inheritance, which belongs to none, but to new-born

Children, as well as Adopted ones. And to such as not only are Children, but do walk as Children of the Most High! Wherefore, in every respect, Blessed are they who hear the Word of God and keep it!

Ask you, now, seriously, What you shall do? Or, derisively, What it is that you can do? And, whether it be presumed in what hath been said, That disordered Clocks can set themselves to rights? Or, dead Men recall their Lives? And, Men, whom Satan hath bound for many Years, can loose, and let themselves go?

Sirs, You shall not be set about aught, that is either unnecessary, or impossible. It is true; being corrupted in your noblest Parts, you can never restore yourselves. In the Body, no Principles of Constitution can cure a Gangrene. And, in the Soul, when the Understanding and Will are vitiated, nothing of their own can restore their Rectitude. Because, the Mind that should direct, is more than Ignorant; even Erroneous. And, the Will that should Command, is more than Impotent; even Malicious. Yea, and Sin, as deadly as it is, doth not smart, but stupefy you; whereby your Vices, even the most cruel and sanguinary ones, be made like Soldiers Arms; not at all uneasy, or any more a Burden to them than their very Limbs. And, more than that, they be even Ornaments in their Sight. Of that Mind was he, who said concerning profane Swearing; That it was a pity that such a good Grace of Speech should be any Offence? In short; if ever you are Saved, you must be new Created. And none but Almighty Power, can produce a New-Creature. Yet, know ye, Sirs,

God your Redeemer is beforehand with you. He giveth you more Power to recover yourselves, out of the Snare of the Devil, than you make use of. The Schools of Calvin and Arminius, do agree in this, that so much Power is given unto every Man, as serves to justify

God's Commanding Man, and to condemn Man's Disobeying God; who as you know, promiseth you, that the Diligent Hand shall make Rich. Yea, and he hath given you this abundant Encouragement, to seek supernatural Grace; he hath said it,

The Meek he will teach his Way. The Meek are Men humble enough, to desire the Favor to receive his Commands; and the Grace to keep them. To desire it, with congruous Grief and Shame of their Apostasy. And with entire Submission to his Gospel-way of Salvation; which is by Repentance, Faith, and new Obedience. Let it be told, if it be known, who did ever thus seek, and not find Eternal Life? Or, why should it not be hoped, that the Mountains of your Spirits by this time are levelled? And that you are more than almost persuaded to the Holy Ambition aforesaid.

If so; upon the Writer be the Reproach, if you find it lost Labor.

To off with the Vipers which have fastened upon your Hands. The vain and vile Companions, whose Tongues are more venomous than Vipers Teeth. And whose chosen Company are under God's extreme Curse; A Companion of Fools shall be destroyed.

To commence Friendships with Men of shining Faces. Holy Wisdom makes the Face to shine. And, Wise Men's Associates, have the reversion of Wisdom unto Salvation! He that walks with Wise Men shall be Wise.

To take a Guide while you travel in Turkey. This World, is Turkey; a wild and strange Country. And he who has opened you a way through it unto Heaven, he has appointed you Ministerial Guides to lead you therein. Guides, guided themselves by that Heavenly infallible One; whose Conduct you may expect in your due use of them. Guides, of

whom your Saviour hath said, He that heareth them, heareth him; and he that despiseth them, despiseth him.

To be very often upon bended Knees. To pray is to desire, as Malefactors desire their Pardon; and, as Lepers desire their Cure. A short-lived Vapor, cannot be such a Prayer. But, what is sincere and without ceasing, it is never failing. It hath the promise of the King; and therefore is sure to take the Kingdom of Heaven! Ask, and ye shall receive.

To take the Oath of Allegiance, i. e. Your Baptismal Covenant and Oath. Whereunto, your thorough Consent, and suitable Walk, are all real Religion. The Lord have Mercy on the mad Multitudes; of which, some do place their Religion in no better than the very Spots and Blemishes of Religion. And others in no more, than the mere Fashion and Dress of it. Vain is their Religion, by whom this Oath is not taken; though their Sect be ever so strict. Be their Christianity of this or that Form, Christ shall profit them nothing. Their Hearts be not cleansed by the Inspiration of the Holy Ghost; but deluded by some Angel of Light, or of Darkness. Baptism doth now save us; not the putting away of the filth of the Flesh, but the answer of a good Conscience towards God, by the Resurrection of Jesus Christ. Finally, it shall not be lost Labour.

To keep your Hearts at your right Hands. To join Contemplation and Action, in all things of Religion. Not to consider what you do, is most Inhumane; and not to perform the Duty you have considered, is most Profane. It is an Unclean Creature, that either chews not the Cud; or, if it does, divideth not the Hoof. To act without Counsel, is to go upon four Feet. To consult, and not to act, is to send your Brains a Woolgathering. Whatever your Hand finds to do, do it with all your Might!

Your Holy things, you must do, with Holy Thoughts and Pains. Strain the Nerves of your Mind, and of your whole Man. And, of all things, look you well to your Aims. Never go ye into the Church, as Boys go into the Thames; not to wash and cleanse, but to divert themselves. Hear Sacred things, striving to understand; make Religious Vows, resolving to perform them; desiring no longer to live than you do so!

Look on Flatterers as so many Murderers; turn you from them; and from your very selves, when you turn Flatterers to yourselves. Be not the Apes of such a Monster as Vitellius, who upon the Approach of his Ruin, raised no other Fortification, but that of a drunken Mirth, which kept out the Noise and Report, but hastened the Stroke of it. Remember, that wilful Sin, if any, must be your Death. Being that, neither God's Decrees, or Satan's Devices, do commit any rapes on your Souls. If you do not all that is here named, as many as are, themselves, any wiser, must pronounce you Wilful, and tremble at your hastening Woe! Every Prisoner in Hell, cries out of his Will. Not complaining that his Judge was an hard Master, but his Heart was an hard Millstone. Not able to say that he perished through mere Deceivableness, or otherwise than through his willingness to be deceived!

And, may it not now be hoped, that your Minds are enlightened too much to be incensed against this Advice? That your Enmity against your God is abated, and your Fear of him increased? Justly, or otherwise it is hoped so. And for the just and true Conquest of both your Fear and Enmity, you are presented with these Considerations.

The God to whom you are called is as merciful as can be desired. For, he is Infinitely so.

Indeed; our Misery, and not our Sin, is the Object of his Mercy. Sin, is most contrary to his Government, yea, to his Godhead; and cannot

but be the Object of his vindictive Hatred. Peccatum est Deicidium, Sch. Our Misery, is the Object of his Mercy. Of the blessed Compassion, of which, he provideth a new and living Way of Salvation; and, being provided, he is most ready to save the very chief of Sinners, turning into that way.

Insomuch, that let us suppose any single one, to have committed all the Sins of Adam, and of his whole Progeny. The vast Ocean would not so easily and presently quench one spark of Fire, as the Divine Mercy would forgive all those Sins, upon the Sinner's believing on Christ Jesus.

The Blood of our Saviour is as Satisfactory and Meritorious, as can be desired. For it is as the Holy Oracles name it, the Blood of God, i.e. of him, who is God equal with the Father, as well as Man, like unto his Brethren. And, this hath given more honour to God, than hath been taken from him by the Sins of Devils and Men. So that, without the least loss to his Glory, God may save the worst Soul that Repents, and Believes on him that shed this Blood. And, in giving the Crown of Heavenly Glory, God giveth no more than his Son hath bought and paid for.

The Power of the Holy Ghost to convert, and to comfort, is as great as can be desired. For he is God equal with the Father and Son; and cannot but be Omnipotent. If we are Hells of Sin and of Sorrow; he can make us Heavens of Purity and of Joy. Of Satan's Dunghills, he can make us God's Temples. There be no Hearts, but what he can cleanse by his Inspirations.

The Precedents and Examples of the most bloody Sinners saved, are as great as can be desired. Sirs, as bad as yourselves have been saved by the Mercy of the Father, by the Merits of the Son, and by the Power of the Holy Spirit. For, Manasseh, a Monster of Impiety and

Villainy, is now a Star in Glory. And, not a few of them who murdered our Redeemer on Earth, are now with him in Heaven. What a Catalogue have we 1 Cor. 6.9, 10, 11. Fornicators, Idolaters, Adulterers, Effeminate, Abusers of themselves with Mankind, Thieves, Drunkards, Revilers, Extortioners.

The Promises made to save other Rebels, are as great as can be desired. For, there is not any one sort of them to be named, but, upon their Repentance and Faith, have Salvation promised to them. Yea, as great Salvation, as any other. And, lest any should imagine themselves to be excluded, most, if not all sorts, are expressly mentioned. Mentioned in the great and precious Offers and Promises of Salvation, upon their Conversion!

The very Name of God is as sweet and encouraging as can be desired. The Name, expressing his good Affection towards the most heinous Sinners, when relenting and returning. For, it was this that was given his Servant Moses, for the heartening of such. Merciful, and Gracious, Longsuffering, and abundant in Goodness, and in Truth, keeping Mercy for thousands, Forgiving (both) Iniquity, Transgression, and Sin. A Name, one would think, sufficient to drive Despair out of this World. And, confine it to Hell, its proper Seat.

The Commands of God for the worst of Sinners to hope, and to repent, are as great and as bright as can be desired. None are more absolute, none more express. The words of a late excellent Author are Sunbeams.

To prescribe Repentance without a foundation of Forgiveness, were inconsistent with God's Excellencies. Nor is there any Cause why any Man under a call to Repentance, should doubt of Forgiveness. Unless God be ready to forgive the Sins of Penitents, his Patience is merely subservient to Wrath, and a Resolution to destroy. But, this would

reflect unspeakable Dishonour on him. If a Man deal thus, it is a token of as evil a Mind as can be in him. The Entreaties God sendeth to the most lewd Sinners, to turn to him, are as kind as can be desired. As significative, I mean, of his astonishing Love, and desire of their Salvation upon his gracious Terms. O bottomless Depth, and amazing Height of Divine Love! God beseeches. God prays you to be reconciled and saved. Sovereign Majesty, even courteth Worms. Infinite Mercy wooeth very Vipers.

The Parable in which God hath given the Picture of his Heart towards Penitents, is as moving as can be desired. Luke 15. Review it; behold, a Brother of yours, an horrid Prodigal, relents and humbles himself. And, what's the next News? His most merciful Father beholds him; compassionates him; runs toward him; falls on his Neck and kisses him; calls for the best Robe for him; for a Ring; for Shoes on his Feet; and for a Feast to be made.

The Wall of Fire God has made to keep you from your pernicious Follies, is as awful as can be desired. For, this Wall is Hell; and Hell is Torment of Extremity unto all Eternity. Wherewithal woe'd you then be held from your destructive Courses, if the Fear hereof will not curb your Lusts?

The Kingdom God offers you, to draw you to his Love and Service, is as rich as can be desired. For, it is high as Heaven, durable as Eternity, delightful as Joy in Ecstasy! And, lastly,

The Admonition given you of all these Particulars, is as plain as can be desired. That, which you have the refusal of in the Sacred Oracles, is a very Light and Lamp. And, what you have in Ecclesiastical Writings, is not given in Clouds and Darkness. Both are set before you in such a Light, that none of you can be blind, save only those

who will not see. Neither, can the most violent of you take Hell by any Force, without loving Darkness rather than Light!

Sirs, your Lives are Vapours, your great Estates are great Snowballs. Those are vanishing, these are melting. Your carnal Comforts, like your drunken serving-Men, will be out of the way, when you do most need them. For your rotten Sticks be not Fire, your Glowworms be not Stars; your shining Dust is not Heaven. And your present excuses of Sin, like other Thieves, at the approach of Light, will be sure to be gone. Neither are your Breakfasts of it, so full of Honey, as your Supper will be of Gall. Vanities, are very Changelings. Absalom's Hair, now is his Pride; but, anon it is his Halter. Jezebel's Paint, makes her Face a heap of Charms for a while; but, 'tis not long before 'tis washed off with her Blood, and she is trodden under Foot. Herod's Robes are now resplendent and Royal; but by and by they are overrun with Vermin, which eat up his miserable Majesty like Carrion; and make a sad Figure of his Skeleton. Sirs; say not that I roll in railing Rhetoric, and tumble in ugly Tropes. You do hate no Boanerges now, as you will hate your Parasites one Day. The Day wherein the Root of your Merriments will be found to be Rottenness, and their Blossom shall rise up as the Dust. Wherefore, haste, haste, Gentlemen! The worst of Men are willing to be Good, as Austin was to be Chaste. And, the most of them do stay till they are in the Jaws of Hell, before they consider what is the worth of a Soul. Wherefore, you are left with the words of the best Master, spoken to the worst Servant; very kindly they are spoken to you;

What you do, do quickly! Then may it be said to you that live in Prosperity, Peace be unto you, and Peace to your Houses, and Peace unto all that you have; as David's Youths were commanded to greet the Great Man of Maon, whose Possessions were in Carmel.

Be doing therefore, good Sirs! and say not of your humble Monitor, as Cardinal Mattheo Langi, concerning Luther, viz. That though the Romans needed a Scouring, it was not fit that they should take it from so sorry a Hand. Forgive me the Apostrophe, in which I leave you.

So that our Worshipful, our Honourable, and our Right Honourable Lepers, may be cleansed, and made wise to Salvation,

Send O my Lord I pray thee, by the Hand of him whom thou wilt send!

Make no long tarrying, good Lord; but send some Eliphaz or other, with a more radiant Eloquence to tell them, that, They are destroyed from Morning to Morning! They perish forever without any regarding it; their Excellency which is in them goeth away. They die even without Wisdom. O send, before it be said to this Gallant, and to that,

The Fruits that thy Soul lusted after, are departed from thee; and all the things which were Dainty and Goodly, are departed from thee; and thou shalt find them no more at all. In one hour thy great Riches are come to naught! Thy Soul is required of thee; and whose shall the things be which thou hast provided?

May such as are deaf to a lesser Timothy, be made to hearken to a greater Paul or Peter! And they who have been as wicked, turn to be as wise, as that Son who said to his Father, I will not! but afterward, he repented, and went.

CHAPTER IV.

To the Formal and Hypocritical.

THE highest Elements are the purest; the topmost Boughs of Trees bear the soundest Fruit; and the Hill-Countries have much the cleanest ways. But, Men of highest Degrees, be not so much of cleanest Morals. Great is their Britain, or painted Nation. He is, generally, but a Pict among them, who is not a very Saxon; not more than a Pretender to Religion, if any less than an open Enemy to it. To every such Pretender, God Almighty speed this Chapter!

Gentlemen,

It is not Apostolical to bite poor Men's Sores and lick yours. Nor is it possible in your Case to decline Lance and Caustic. What must profit you is the Plainness which you name Rudeness; the Liberty, which you deem to be Cruelty; the very Method wherein the Holy Prophets and Apostles hewed their Hypocrites. Not, ala-mode Talk; which as Pills lapped up in Pap and Sugar have no bitter Relish, nor any sweet Effect.

You have therefore what follows. And, with the self-same Accent, to your Worships of every Opinion and Sentiment, Episc. Presb. Independ. &c. It being no extraordinary Matter, with whom you run; whose Cry you follow; and whose Shibboleth you have taken to pronounce. For, without the true Scope and Substance of Religion, all external Formalities are equal Fooleries. And, their most punctual Observance is no wiser than Domitian's business, in catching of Flies. Like the ancient Pharisees, you may glisten with your Phylacteries and Tephilims. And reverence yourselves as highly as any Spanish Alumbrados or domestic Dreamers; but, Serpents be

Serpents, though their Skins be ever so richly painted. And, could Men persuade themselves that they were really God's, their Conceit would make them but so much the worse Men. Wherefore, know ye, Sirs, that,

You have two Classes; one, of gross, and another of close Hypocrites. The Gross, who are less blind, but more mad. Who do use Art and Fiction to make their Mock Religion. Knowing how far they are from the Holy State and the Walk, which they counterfeit. As he who upon the Stage acts the Part of a King knows himself to be none. The close Hypocrites are you sick of the Jaundice; to whom all things do seem golden and rich. And who do therefore think, as you speak when you call yourselves Christians; though you neglect and hate God's Christ. Neglect his Grace, and hate his Government; and are no more his pardoned Favorites or consenting Subjects, than Turks and Tartars. But, are much blacker Sinners than either; because, you have Means; and you, if you would, might know both your Saviour and yourselves.

The things, which both of you pretend, is to be Children of God and Heirs of Heaven. For, the least of true Christians are no less. The Cloaks you do put on, are more and less fine. It contents not some Papists, to be common ones; but they must enter some particular Order. And, it will not serve all of you, to be common Protestants; some of you must be of this or that Sect. And Opinion, Party, and way of Worship, are your most cheap, but least serviceable, Cloak. Wherefore, some of you do go to the cost of a demure Countenance, and a reformed Life, and very many Works of Piety, Justice, and Charity!

Abundance of Snow is laid on, to make your Dunghills look like Gardens. Very many white Feathers are used to hide your black Skins. More than a few Flowers are procured to strew your Corps.

And to what end is this? To be Caesar's Friends when Caesar is God's Friend. But, mostly, for fear of a Power superior to any Caesar. To escape the flaming Sword of Conscience; that is not to be averted without some Image of Holiness. And sometimes, to gratify the Concupiscence of Vogue and Praise. Carnal ends, of your false Dealings, all of them. And, such as are demonstrative of a Mind to persist in a carnal sinful State! For, it's sure, he loves a Dunghil that adorns it; a Blackamore that puts him in a fine Dress; and a Corps that strews Flowers on it. It is most certain, when you go to charge in whitewashing and painting an old rotten House, you do not mean to pull it down. While you keep a stir to make you seem what you are not, you have no intention to make yourselves what you ought to be! And, what you must become, or it had been better you had never been born. For the Name of Religion which you get without any Merit, you hold without any Profit.

But, by what Witchcraft are you held from all manner of Thought? Or, notwithstanding this, do you sometimes think hereof? Sc. How you should take it, if your Servants did set upon your Tables no more than the Hair of your Oxen; the Feathers of your Fowls; the Shells of your Fish? Giving the best of all three, to your sworn Enemies. No better do you serve, and no less do you mock your great Master! Putting him off with no more than false shows of Honour, Love, and Worship. Bestowing the Estimation of your Minds, the Affection of your Hearts, and the Obedience of your Lives, upon your Idols! This is your dealing with I AM THAT I AM.

The Heathen World was not so blind, but it saw this; God being a Spirit, is to be worshipped in Spirit. The Ceremonious Jewish one was taught, that the true Circumcision was that of the Heart. And, shall any of the Christian World doubt it? Thus speaks the Gospel Covenant; I will write my Law in their Heart.

Deceive not yourselves with Conceits, that all is well, and you have the inward parts, as well as the outward ones of Christianity. You know, that a dead Man hath inward Parts. But, what then? He hath them dead; and so, hath no inward Man. You have likewise many rare Parts in you; but the Misery is, they are dead. In short, it is a dead Body wherein the Soul lives not. And a dead Soul it is, wherein the Holy Ghost lives not. That Holy worker of Grace, with all the Graces which are his Holy Works. Dead you are if you dwell not in God, and God in you!

Until you love God, and nothing else, but for God's sake; it is but in degree, that you differ from the worst of Men. So as Toads do differ from Asps. But, it is in Nature and Kind that Men truly Good do excel you. So as Wheat excels Chaff, and Children excel Dogs. And plainly it must be said. The Lord hath not yet given you an Heart to perceive, and Eyes to see, and Ears to hear! To hear his Word and do it. The Son of Perdition, was first a close Dissembler, and afterwards a bold Traitor. Not afraid to go straightway from the Holy Sacrament to the Execution of the most accursed Project. There is a just Fear of many of yourselves. Will it please you therefore to observe particularly?

There is a specious Repentance, in which you may perish. Judas, perished in his. He had a deadly Sorrow for Sin, but no godly one. And so may you. You do grieve for your Sin! And so does every Felon, when he comes to Tyburn. You do turn, and cast away your Transgressions! And, so do Seamen cast their beloved Goods to the Sea's bottom, in a Storm. Yet they venture their Lives, to get them up again, in a Calm. Know it, Sirs; as there is a trembling of Heart which is a true saving Grace; there is also, a trembling of Heart, which Divines, as well as Physicians, do call a dangerous Disease. *Pejus poenituit quam peccavit* •• das, saith St. Austin. You repent not unto Life, if you count not, that, to dishonour God is worse than Death.

And, if you break not off your Sins, as a Prisoner doth his Irons; with a desire they may never come on anymore.

There is a Sense, in which you may believe and be damned. Devils do believe and tremble. And what are your Thoughts of Simon Magus? You may believe the Gospel as a History; so you do the Gazette. And who questions, but the History of it is believed also by Beelzebub? Your Faith is vain, and you are dead in your Sin, if you do not rely on it, as it is a Promise of Grace; and do not conform to it, as it is a Rule of Life! The Faith is damning, which, like Rachel, though it be beautiful, is barren!

There is a Worship, of which you may give God much, and not honour him at all. Ephraim and Judah gave him that, which he named Lies and Deceit. You do verbally confess Sins! But, is it not without lamenting them? You ask for Grace! But, it is possible you may not be in much Pain till you have it. You speak God's Praise! But so you may do, and give him none; for, what the Heart does not, it is all undone. Hecatombs without Hearts, are the Sacrifice of Fools.

There are rare Gifts, which you may have; and use to the Profit of others; and yet perish yourselves. The Son of Perdition had other Gifts beside the Bag. And, for Idleness he was never taxed, that we read. Spiders, the Naturalists say, have eight Eyes. Have you Eyes that are clear? So has many a venomous Creature. Do you excite others to do good? So do Drums and Trumpets, which abide senseless themselves. Swenkfield had no small gift of Prayer; and was a great Alms-giver; yet he was a Monster.

There are very religious Affections, which you may have, and yet be dead in Sins. John the Baptist's Disciples for a Season rejoiced in his Light. Do your Lamps burn? So did the foolish Virgins for a time. Do you sometimes shed Tears at a Sermon? So have some that lived the

while in Fornication. It is no new thing, for Men's Hearts to thaw in the Sun, and freeze in the Shade. One day to sigh and groan in the Congregation, and the next to rant and roar in the Tavern!

There is a Love of the Saints, which you may have and be none yourselves. The Heathens, who showed St. Paul no small kindness, were not Saints. You love them because they love you! But do not even the Publicans so? You love them for some or other Gift of theirs, which charms you. But, do not you so love your Hounds and Hawks? You are of the World which hates the Saints if you love them not because they love God and are beloved of God. And, if you command not yourselves, even then to love them when you contradict your doubtful Opinions and tell you of your unquestionable Sins. There be Legions of strange Spirits that love not the King, and yet lavish away Money on his Servants. That say of God's Service what a weariness is it. Yet will say to a Servant of his, as Herod to the Damsel, Whatever thou shalt ask I will give thee.

There is a lovely Sincerity, which you may have, and yet be damned for Hypocrisy. Saul had a natural and laudable one before his Conversion; and while the Wrath of God abode upon him. You have true and honest Hearts, as to many moral Acts! And had not Abimelech as honest a one as you? Julian the Apostate was of a Conversation very strict; and it appears not but, that, of a long time, he thought as bad as he spoke! All Sincerity is not godly. There is a wild Olive of it, as well as a true.

There is an unbroken Quietness, which you may have, without any true Peace. Dives had just such; his Prologue speaks Quietness; Soul take thine Ease! But, God's Epilogue speaks a distance from Peace; Thou Fool this Night thy Soul shall be taken against thy Will, (*est poscere à Notente. Casaub.*) You have no Sin, that troubles you! It

may be so. You name your Sleep in Sin a sweet Rest! No doubt but it seems so. And, you do think it a good Blessing of God's sending! Most Dreamers do dream so. But verily, Sirs, if God sends such a Rest and Quietness, he sends it as he sends Sword and Pestilence! He sends it in Wrath, and for Vengeance. For never is he so angry with a Man, as when he saith, Let him alone! And when he asks, Wherefore should he be stricken anymore? Wherefore,

Is there not a Cause, think ye, for this Advice? That either you turn Christians, or throw away your Christian Names! Naomi, being sunk into a Condition that was contrary, threw off hers; Call me no more Naomi, but Marah. Why should Goats be called Sheep, though found in their Skins? Skins which very Wolves may put on, and often do so, for a Season. Do not wilfully continue dead, if you obstinately desire a Name to live. Come then quite out of Egypt, if you must needs think yourselves in Canaan. The Devil speaks as kindly as Pharaoh, I will let you go, only you shall not go far, Exod. 8.28. Flesh, World, and Devil, do brook all but thorough Religion. Go therefore, go.

Pray that you may receive your Sight! You know nothing yet, but the Words and the Gestures of Religion; the Nature, the Truth, and the Goodness of it, your Eyes behold not. Nicodemus knows nothing of Regeneration.

Learn what is the Sinful, and what is the Holy State; There is no third; every Man is in one of the two. Every Man is a Saint, and hath the Holy Spirit; or he is a Samaritan, and hath a Devil. The Sinful State is that, wherein a Man hates, and is hated of God. The Holy State is that, wherein God and Man are reconciled. A Man loves God, and is loved of him. In the first, God and Man are opposed as Fire and Water; In the second, God and Man are endeared as Father and Son! Make your Judgment then, and your Choice! In order whereto,

Believe the Fountain of Truth, against the Father of Lies. Conclude, the Scriptures to be true, every word. And be assured of all they say, as of the things which you see with your Eyes. Value them, read, follow, and prefer them, above the Light of the Sun!

Act the parts of Men, in your endeavours to be Saints. Use your Reason, in your pursuits of Religion. God, enlivens Men by awakening their Reason. Satan, murders them by holding it in Sleep. What is your Sin, indeed, but Unreasonableness? Want of Consideration, is most, or all Men's Damnation. It can never be well with you, till Reason corrects the errors of Sense; and Faith corrects the errors of Reason. For Reason is but a Rule, by the Word and Spirit ruled. Yet as soon will God give you to see with your Eyes shut, as to judge with your Reason unexercised. Indeed, cracked Heads be Sockets for new Lights; but it's because all such be false ones.

Resolve that the Concerns of Eternity, shall have the best of your Time. That no Mills of secular Business, or Circles of sensual Pleasure, shall have your best Hours; or your deepest Thoughts. No, but, the Morning, (that is the Graces Friend as well as the Muses) shall always be taken up in Sacred Business. And, of other Seasons, All the Fat shall be the Lord's; He hath but one Day in seven; let him not have less than one Hour in seven, every Day.

Take fast hold of faithful Reprovers. Are there none near you? Send for them, as Cornelius for Peter. And, when you have them, let them not go! Keep them, as more needful to your Souls, than Butlers and Cooks for your Bodies. Turn them not away for crying Fire, Fire, when you and yours are nigh unto burning.

Beware of the Frenzy of the Athenian Beggar. Who could not be persuaded, but all the Ships in the Harbour were his. Tormenting Fears do not half the hurt of presumptuous Hopes. Who will have his

Arm taken from his Shoulder-blade, unless he believes it to be gangrene'd? Or, who of you will run that he may obtain, if he presumes himself to have ran and obtained already? Deceitful Hopes avert from all endeavours, and the very desires that be requisite to Salvation.

Often compare the Gain of Godliness, and the Profit of Sin. The Natures, the Uses, the Durations, of the one and the other. Draw up a Catalogue, or Inventory of them; Or read them often in Authors, that have drawn them up to your Hand. And, then,

Night and Day consider the Danger of Delays. Tell yourselves, that, a future Repentance, is not a Preparation for the Judgment to come. And, that, it is no Repentance at all, which is not entire without Reserve, and present without Delay. God's voice, to every Man of you, is this; Arise, lest thou be consumed. Escape for thy Life; look not behind thee! Haste therefore, and,

Do the Act which is the most momentous one of your Life! The act, before which, the Wrath of God abideth on you! And, after which, there is no Condemnation to you! With Judgment, Sincerity, and Gratitude, give yourselves to God in Christ! Join yourselves in Covenant unto the Father, Son, and Spirit! For, there is no other God in Heaven, but the Triune! And, the Socinian is but a more subtle sort of Mahometan. Learned Dr. Pocock observed, that our Saviour was more honoured in Turkey than in Cracovia! In short; Mr. Howe's Decimo of Self-Resignation, is a Diamond. And, so is Blessed Allein's Manual of Conversion?

Being made God's Temples, keep Porters at your Doors. You do no sooner join unto the Lord in the Gospel-Covenant, but you become Sacred Temples, of the Holy Ghost. And, becoming such, it concerns you to set a strict Watch. That no unclean thing enter you. That,

Things and Persons, and whatever is Unholy, be put out of your Society! For, If any defile the Temple of God, him will God destroy. But,

Think it not enough to abstain from Sin. You do not think it enough for your Servants, to forbear smiting you, without serving you. And, what, if, from this Hour, you never sinned anymore? Stocks, and Stones, do not commit any Sins. So very poor a Praise it is to die unto Sin, if you live not unto God! Would you appear the Children of God? You must abound in the Work of the Lord. And, be holy, as well as harmless.

Look not for the Aids which God hath promised, without the use of all Means which he hath required. He hath said, he will give Wisdom, and Will, and Power, to do good. But, not, unless you ask. He hath not said, you shall find unless you seek. Yea, seek with the whole Heart. And, Watch daily at Wisdom's Gates, and wait at the Posts of its Doors! God had given his Apostle all that sailed with him; Yet, without scruple, he pronounced, that, Except they abode in the Ship, they could not be saved! Acts 27.

Aim as high as Perfection. No sensual Man, covets less than perfect Health, and Strength, and Beauty. Nor does any spiritual one, crave less than perfect Knowledge, Love, and Obedience. He is not Holy enough to be admitted into Heaven, who desires no more than needs for his Admission. Solomon calls it despising of a Man's Soul, to be content with low Attainments for it. And, to be stingy, and pinching, and sparing of Pains to accomplish it. Sincere Love of God aspires to fulfilling of the Law of God! It's the Bond of Perfectness; and that which holds all our Faculties, and Powers in the pursuit of it. In Religion, he that designs but a Mediocrity, is under the reigning

power of Hypocrisy. A true Christian thinks not himself a sufficiently good Man, till he is as holy as the best Angel.

Whatever you are doing, remember you are dying. Lamps are wasting as soon as they burn; and we are dying, as soon as we live. How often, in the Womb, is Life spent before Breath is drawn? It's sure, we are on our way toward another World, before we are born into this, and as long as we breath in it. It is dying that we live. And, there's no Dweller on the Earth, but what is a Passenger. As in a Ship under Sail, whatever Men are doing, they are certainly and swiftly passing. It is Dying, that you eat, drink, and sleep; Dying that you buy, sell, or game; Dying, that you read, hear, or pray. And it is a great need that you have of Death in your Thoughts, to quicken you to care of your Ways. Dr. Bates his Treatise of the four last Things, was ate, and drank by the best of Queens. Happy England, when our Nobility, and Gentry entertain themselves as wisely!

But alas! Titius is in danger of the Sea breaking in upon all that he hath. With much cost he builds a Wall to keep it out. Only, he leaves a huge Gap in his Wall. Yet, many see the Wall, who see not the Gap; and therefore do admire the Work, and praise the Man. But Sempronius, a less negligent, and more skillful Observer, spies the Gap. And, is sick to see the absurdity of the Wall, and the Folly of Titius. Predicting his Ruin, unless the Gap be stop'd with Expedition!

Lord's and Gentlemen, the Case is your own! There be vast Gaps in the Walls of your most operous and sumptuous Religion. And, these you are called to have effectually stop'd! Ask not, any of you, (for you are already told) What is your Trespass, and what is your Sin, that you are so hotly pursued? Elijah's must tell Ahab's, that they and their Fathers Houses have troubled Israel; in that they have forsaken the Commandments of the Lord, and have followed Balaam. And, if a

very David shall cloak his Sin, Nathan must say plainly, Thou art the Man. Wherefore, be it your care, that, you be not driven one Day to say; We are very guilty concerning our plain Monitor; in that we saw the anguish of his Soul, when he besought us to stop our Gaps, and we would not hear him. Therefore is distress come upon us! In hope of preventing it, I have followed Jacob 's Counsel to his Sons, Gen. 43. I have taken of the Fruit of Canaan, and brought you this Present; A little Balm, a little Honey, Spices, and Myrrh, Nuts and Almonds.

CHAPTER V

To the Truly Religious

Goodness and greatness are a rare conjunction. What more divine than the good and the great!

Holy wisdom, though itself the greatest, is good with an inheritance. That is, as good as it is, it is not always good for it to be alone. Riches are a suitable complement to it. And when joined together, they serve each other notably. They assimilate their possessor to their Creator in eminently displaying His attributes of blessedness and beneficence.

Neither does the King of Kings wholly deny us such representatives of His attributes. He grants the honour to some of you to be such, making you as visibly rich in faith and good works as in money and lands. You are increased with the goods of both worlds: the volatile

ones of this earth and the more enduring substance of heaven. As for such of you,

All men acknowledge your order to be most noble. Even those who may be called precise regard you as right honourable. For, being so exalted by God, you do not exalt yourselves but Him. You are wise and just, and, being instructed, you grow wiser. When reprov'd, you love your reprover.

Now, it is concluded here that your honours will not think it beneath you to be catechised or questioned. First, it is asked:

Are there not with you, even with you, sins against the Lord your God? Just as Galileo's glasses reveal spots on the sun, some say as big as Asia and Africa, do not unassisted eyes perceive your faults? With your gnats, do you not see camels, and with your motes, do you not see beams? Do you not require the excellent oils of wholesome reproof? Do you not need daily reminders of your spiritual infirmities? With your leave, it is supposed that you do.

Furthermore, it is asked:

1. Do you indeed marry in the Lord? Do you marry according to the Lord's law and seek His counsel in earnest? Is religion part of the marriage contract you agree upon? Or, if it is included, is it not often relegated to the least important clause? Can it not be said of many that, like Jehoram, they walk in the ways of the kings of Israel, for the daughter of Ahab was their wife?
2. Do you raise your children in the way of salvation? Do you engage them in meaningful conversations about their souls? Are you more particular in the selection of their tutors than you are of your huntsmen and falconers? Do you invest in Aristotle's for

your Alexanders? Are you content with nothing less than an Arsenius, a man in whom learning and virtue vie for preeminence? Gentlemen, may I speak of what I have observed? More than a few of your children are deprived of essential nourishment by dry breasts, and some are poisoned by the corrupt breasts of immoral educators. It is truly astonishing that your minds and hearts would endure a teacher who either lacks a virtuous tongue or reveals a wicked foot—a teacher who is not either a learned saint or a most accomplished hypocrite. How is it that you commit your jewels to anyone but skilled hands to polish them? In particular,

3. Do you teach your children early about the dangers of prosperity? Their peril in being stranded on the golden sands, which is no less than the peril of their poor neighbours who are cast adrift in the depths of poverty. Do you show them the beautiful captive with her head shaved, exposing the vanity of the world's glories? Do you demonstrate to them by practical examples the insubstantial nature of its allurements? Do you often and clearly explain to them how illusory the charms of worldly success can be? Do you not, every now and then, let slip expressions that may poison their minds and enhance their innate idolatry of wealth, honour, and pleasure? Reflect on this and answer whether you do not inadvertently provide them with grounds for reproach, as was once the case when a young nephew lanced a nobleman in this kingdom.
4. Being the guardian of the said nephew, he made him weary of attending to his lordship's vanities and eager to go overseas for relief from that service. However, at their parting, his primary charge was that the young gentleman should by no means change his religion. Astonished by this, the nephew immediately

replied, "Fear not that, my lord, for as you have brought me up, nobody will change with me."

We are told that the Jews in Barbary give their children honey or sugar every morning, saying, "As this is sweet to your taste, let learning be sweet to your heart." What effects might we witness if Christians were to instil instructions into their youth with similar constancy, especially regarding the objects of their highest esteem and delight? By embracing error in this regard, they bring about their own perpetual destruction. For, consider this sure rule: they do not honour or love God as God unless they love and honour Him above all creatures. Nothing carries weight unless it tips the scales, and what makes one side of the scale heavier is the weight. Our honour and love for God are light and lack weight until they predominate. They cannot be considered as love and honour when they do not outweigh all else, for then some base idol tips the scale and holds more value than the triune God. In short, homage is determined by surplusage, and our love for the Most High does not exist until it exceeds, never begins until it transcends. Those who reckon otherwise will be compelled to reckon again at the great audit.

5. Do you choose God's servants to serve you? Do you not employ servants without asking whether they do or will serve God? Do you retain them without inquiring how they apply their holy baptism? Does it not matter to you whether those who serve at your tables ever come to the Lord's table or not? Sirs, just as Abraham's servants were taught and commanded, so should the servants of his children be!

Do you hold Christ's ministry in high esteem, and that for their work's sake? Do you not discourage any of them into silence and

sadness? Do you not tempt them to describe your character like Antigonus' portrait, which was half-faced to conceal deformity? Do you seek their counsel and make them glad by asking for their advice, as the father of the sick child did to the bishop of souls, saying, "If you can do anything, come and help us!" Do you tell them, as Alexander did to a flatterer of his, "If you do not see my faults, you are not a philosopher; if you do see them and do not admonish me, you are a traitor"?

By the way, it must be asked: do you never bring into your chapel salt more suitable for the dung heap? Do you never appoint a Judas as an apostle to a benefice? Do you never place a foul wick in a golden candlestick? Do you never send a blind man to guide a parish? And a Blackmore to whiten all their souls?

Furthermore, it may be asked whether you sometimes grow weary of heaven's finest messengers, considering them as so many bills of charges against you? Even while you keep a sufficient distance from the Macedonian fault of giving beyond your means. Have you not reduced some of them to poverty for emulating St. Paul by refraining from the enticing words of human wisdom, for condescending to your capacity, and for not preaching in the clouds? Do you not often hold their prophesyings in contempt? Do you skip a sermon to play a game? Are you much slower to hear than to excuse the sin of not hearing? Are you seven times less attentive to the pulpit than your neighbours are to the stage? They consider time running too fast at a playhouse, and they wish the sun would set even as Wit continues to run. However, do you not watch the clock in a sermon with opposite desires? In short, do you not have a habit of robbing the ministers who enjoy your favour the most,

especially your chaplains? You call them to you and keep them with you, with merciless frequency and the most tedious confinement, squandering your hours (as often as your levity can summon theirs) on squibs and jests. There is no morsel of religious discourse; not a word seasoned with salt. This is theft and sacrilege, for you consume that which is holy.

6. It is possible that in such days as ours, you may take pride in keeping chaplains. It has become so rare a thing that you may rise to Micah's presumption: "Now I know that the Lord will do me good, seeing I have a Levite to be my priest." However, you are wiser when you act as true Israelites, as it is supposed.

6. Do you make the excellent of the earth all your delight? Are you particular in the choice of friends and associates? Do you consider how much your welfare in time and eternity depends on your company, your choice, and your use of it? Do you avoid keeping company with those who are morally diseased? Do you seek to help those who are not without hope? Do you take into your inner circle only those who are serious in their religious beliefs? The birds of the air and the beasts of the field do not keep company with those of different kinds. All the herd will cast out the deer that is hunted and wounded. And all the birds of a feather will excommunicate any that are different. Those who think it's all the same whether their companions are saints or brutes are less wise. They forget what everyone knows, that if a Joseph falls among courtiers, he will be influenced to use foul language. If the high priest's hall admits a Peter, it may turn him into a Judas.

7. Do you make an effort to reconcile with anyone you have wronged, even if they are of lowly status? Do you not think it's a small matter for a cedar to wrong a shrub or for the fat of the earth to harm the lean? The renowned Mr. Boyle would ask forgiveness of his servants if he had uttered any rebuke that exceeded their fault. [See my book on forgiving enemies.]
8. Do you do good to those who hate you? Do you realise that seeking revenge only puts you on par with your enemies? Forgiving them lifts you above them. Consider the example of blessed Cranmer, who was uneasy until he had responded to an insult with a kind gesture and repaid an ill turn with a good gift. What do you think of Pericles, who, when a scurrilous person had insulted him all day, instructed his footman to light the offender home at night? And what of Lycurgus, who forgave from his heart the man who had struck out one of his eyes?
9. Do you urge your tenants to remember their landlord and yours? Would your entreaties not encourage them to pray daily with their families, read God's Word as consistently as they eat His bread, and ensure their children are catechised as reliably as they are clothed? Do you not know that your words have the power to fill their cottages with holy words and prayers? It is largely due to your silence that they remain tainted by vice and steeped in wickedness. Like others, do you focus solely on your rent and show no concern for God's tribute or your tenants' future state?
10. Do you desire to be rich in good works? Do you generously distribute your charity as extensively as the sun shines its

light, as readily as fountains provide water, in proportion to what you have as clouds release their rain, and cheerfully as you would spend spare money on a valuable purchase? Are you of the same mind as the one who professes: "If almsgiving were as sweet to others as it is to me, they would rather cut the flesh of their arms into slices than give nothing"? Do you consider your Saviour's engagement and encouragement: "Give alms, and behold all things are clean unto you!"?

Sirs, the responsibility lies with you to uphold the credit of Protestants and to practice what you hear preached: St. Paul's faith, which works by love; St. Peter's faith, showing itself in brotherly kindness and charity; St. James's faith, accompanied by works; St. Jude's faith, not a cloud without rain or a tree without fruit; and St. John's faith, which is not in word only but in deed and truth. Without this, your faith is like a peacock's feather, your hope like a spider's web, and your charity like painted fire. You have more water than can turn your mills, and your conscience within you warns you not to let it run away like the waters of Jordan into the Dead Sea. Awake, you who are sleeping, and let your conscience preach this! For, by withholding your own mercy, you forfeit God's mercy. Bishop Burnet's letters tell us that Annunciata in Naples is the world's largest hospital. Another source reports that in Venice, there are seventy-three wealthy hospitals. It is widely said that the Dutch have no beggars among them, and Sir Thomas Herbert says the same of the Chinese. But if English nobles and gentlemen were to follow the example of the Muslims, who give a seventh part of their estates to the relief of the poor, or even just a tenth part, it would be said of England, "Who is like thee, O England?"

11. Do you detest prodigality, especially for the sake of charity? Are you moderate in your expenditures for building and furniture, clothing, and entertainment? In 85 AD, the Pope of Rome spent only a crown a day, and Sisto the 8th did not exceed eighteenpence. Do you, as individuals who are considered better Christians, carefully consider how you use the money of which you are stewards? Do you always consult your King and Judge, to whom it truly belongs? Do you despise extravagance, such as Cleopatra drinking a pearl worth seventy-eight thousand pounds, or Lollia Paulina wearing as many pearls as were worth three hundred thousand pounds? Abundance, without great wisdom, leads to recklessness and extravagance. When Rome swelled with wealth, it indulged in both to excess. More was given for a fish than would have bought an ox, and pearls were worn on shoes. Your excesses may not be as grand, but, with all due respect, it must be asked: do you abhor both extremes, whether it's squandering like the sea or hoarding gold like sand?

12. Do you remind yourselves of the Gospel precept, "Be ye courteous"? Do you doubt that it applies to the greatest individuals born of women? You do not question that it does, and you must realise that high positions can breed harsh temperaments. The wealthy are often answered roughly. So do you carefully consider that deliberate moroseness is extreme inhumanity? Saints do not possess enough grace to bear such brutish behaviour. Do not underestimate this simple term! None is truer or more appropriate. Those churls who browbeat people made in the image of God for no other reason than their lack of fine clothing are no less unreasonable than the African forests.

These individuals despise men who have been honoured by God with the righteousness of His Son, the grace of His Spirit, the protection of His angels, and the promise of His heavenly kingdom simply because they lack worldly treasures. Can they tell us why they do not rather despise their ears because they lack the faculty of sight, or despise their eyes because they lack the faculty of hearing? Do you not see, sirs, that your poor friends hurry away from you when they see scowling faces, even if you have open hands? Affability is as endearing as money, and even charity becomes repulsive when accompanied by moroseness. Like medicines, no matter how beneficial, if they are bitter, they are unappetising. To give large gifts without showing kindness is like giving marrow bones without the marrow. David, though a king who had been provoked, used kind words: "My people and my brethren." (1 Chronicles 28:2). It is even more shameful if you treat your fellow subjects with unkind language, especially because you know well that harsh words and sour expressions, like Spanish flies, leave behind painful blisters.

13. Do you let your light shine before men? Good works should not be done to be seen by men or to gain their praise. Instead, they should be done to be seen by men so that they may serve as examples. Do you not believe that you are commanded to do them so that both friends and enemies are compelled to see them? Your sins are written in letters large enough for them to read. Do you think that your duties to God and your neighbour should be written in a smaller font? Of old, the angel was a destroyer if the blood of the lamb was not seen on the door. Works, not words, must convince people that you are Christians and that you

value nothing as highly as the Second Birth, the inheritance of saints in light, the place of honour at Christ's right hand, the power to judge the world, and the heavenly state in which desires are exceeded and fears are excluded! Should you not convince people of this? Or do you believe that any language, except the language of action, can persuade them?

14. Do you greatly fear the least sin? Do you keep in mind what you well know? That an everlasting Hell is the wages of the least sin! That St. Paul cried, "O wretched man," for even involuntary sin! That the old Law required sacrifice for sin even in a dream (Lev. 15:16). That it also required extraordinary sacrifices for great men's sins (signifying your treasons to be the higher for being yours). That the least spark of sin quickly becomes a great flame! He who was tempted to kill his father, to defile his mother, and to make himself drunk refused the first two but promptly complied with the last. And what came of it? Well, having glibly swallowed his one gnat, before he came to himself again, he took down the two camels also. If you let in even the smallest thieves, the pygmies will open your doors to Anakims. A vain thought invites the sin against the Holy Ghost, especially when it is indulged and favored.
15. Do you, of all sins, dread the thought of turning grace into wantonness? Of sinning because grace abounds? Of being ready to sin because God is ready to forgive? Of daring to take down sweet poison because a powerful antidote is prepared by your soul's physician? It is unquestionably true that forgiving great sins is God's great praise. Your unrighteousness, in His way of pardoning it, highlights

God's righteousness and praises it eminently. But what then? Concerning those who say, "Let us do evil, that good may come," the herald of free grace plainly says, "Their damnation is just!"

This is told you by a most mistaken man if these following particulars are not too much forgotten by lords and ladies. There is no alliance between Christ and Belial. Imputed righteousness, though it frees from Hell, does not, without inherent righteousness, capacitate for Heaven. Lepers would still be lepers in the New Jerusalem itself. It is not the place that can impart blessedness. You cannot be like God in felicity if you are not like Him in purity. But there can be no greater sin than the abuse of grace. No greater superfluity of naughtiness than the misuse of mercy and forgiveness. Nothing can render you so unworthy of mercy as sinning upon the presumption of it. Chrysostom says it was this that aggravated Judas' sin and kept him from hope of pardon!

16. Do you know thoroughly how to abound? That is, to perform the duties and avoid the dangers of your prosperity. The great Apostle and Martyr of Christ did know this, and the Prince of Pagan Philosophers and Courtiers boasted of knowing it. He told the world that he always kept a great distance between himself and his estate, to the extent that when he came to part with it, it came off easily as a glove from his hand, not with torture as his skin from his flesh. Sirs, do you maintain this distance, and greater? Do you consider that you are but men? For iron vanes are not gold, but iron, even if they are set upon ever so high steeples. And dwarfs are still dwarfs, even if they stand upon ever so high stilts. Do you consider that, being great men, you have greater duties incumbent upon you and the greater are the sins committed by you? Consider that, being also new men, the

Holy Ghost is extremely grieved by your miscarriages. Unregenerate men's sins resist and vex, but yours also grieve Him. In short, they must have an unction from the Holy One and know all things, who truly know how to use this world's good things, though every abecedarian be apt to turn into a Pygmalion.

17. Do you owe nothing but what you hasten to pay? No respect, no good office, no money? The divine old law is in force upon the highest of you: "At his day thou shalt give the poor hireling his hire; neither shall the sun go down on it, lest he cry to the Lord, and it be sin against thee." The civilians' maxim is at your tongue's ends against tardy-paying tenants: "Minus solvit qui minus tempore solvit." The sum total is no good payment if it is not brought in good time, and this holds true for all debts. Thus, the cries of tradesmen become horrible reproaches to gentlemen, and you raise the worst "scandala magnatum" when you allow mercers and tailors to come and pull you by their own coats (coats that belong to them, not you, until they are paid for). When you let butchers, poulterers, and fishmongers have it to say that your tables are their snares, making hundreds complain that by adorning yourselves, you reduce them to nakedness and by your feasting, you bring them to famine. They would not have failed if you had not broken them. Likewise, your domestic servants serve half an apprenticeship before they receive a year's wages. Sirs, the greatest men in Jerusalem were threatened to be made bondmen for unkindness to their servants (Jeremiah 34th), and Jehoiakim himself is referred to in that word of the prophet: "Woe to him that useth his neighbor without wages." Delaying of payment most times results in diminution, and many times, utter denial of it.

By the way, let it be asked: what do you, your worships, think of this, of which you hear less? Less from your chaplains and less from your consciences. Is it no sin, or but a peccadillo, to let a servant depart from you empty-handed, shiftless and destitute of means to live? What? Is the law repealed which expressly states concerning a departing servant: "Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress. Of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him"?

Away with paltry excuses! Israelites are not themselves when they turn off an old servant with less provision made for him than for an old horse or hound!

Wherein you have done iniquity, good sirs, do no more! Repent, restore, reform, and let your zeal provoke many! Men of estates and beasts of prey may no longer be synonymous terms and the same things. It may no longer be said that you are fierce as lions, savage as bears, and ravenous as wolves, all under a form of godliness. No, you should be known as gentle and noble men, nursing fathers to your poor neighbors, useful elms to bear up all the weak and needy vines near you, and sweet springs for those who don't have enough water to keep their mills running.

It will one day be more honourable to have enabled a poor man to keep his cart on the wheels than to have kept seven of your own coaches and chariots on them. Alas, what pillows do you sleep on in the meantime, you who cannot challenge the town and country as Samuel did, saying, "Whom have I defrauded, whom have I oppressed?" You cannot appeal like the Prince and Saint of the land of Uz: "Have I despised the cause of my manservant or maidservant when they contended with me? Have I withheld the poor their desire, or caused the eyes of the widow to fail? Have I eaten my morsel

alone, and the fatherless not eaten thereof? Have I seen anyone perish for want of clothing, or any poor without covering? Have I lifted up my hand against the fatherless when I saw my help in the gate?" What do you think of yourselves, you who cannot say as Moses: "I have not hurt anyone," and as St. Paul: "I have coveted no man's silver, gold, or apparel," and even as our Saviour, our grand exemplar: "I have done many good works among you!"

The clerks of your closets are not true to God or your souls if they do not put you in remembrance of these things and preach justice and mercy. They can tell you, if they please, about Sultan Selymus, who, when pressed by his Pyrrhus to lay out what he had wrongfully taken from the Persians upon hospitals, abhorred it and required that it should be restored, all of it, to the right owners. And, with your good leave, they are able to add that unless the righteousness of a Christian gentleman exceeds the righteousness of a Turkish Sultan, he is not very likely to enter the Kingdom of Heaven.

18. Do you study the Book of Ecclesiastes? You, more than others, are in danger of being poisoned, and should you not, more than others, acquaint yourselves with the antidote? Riches, though an adored idol, are a strong poison. Whom among you do they not make swell, more or less? And throughout the royal dispensatory, you find not such another antidote as in this praised book. Should you not, therefore, give it good reading? One of your rank made his thirteen children learn the Proverbs of Solomon by heart. I would that more of you would both learn and teach the Book of Ecclesiastes.

There you are told that your gains are but vanities. Your riches fill only your mouths, not your appetites. You have as many unsatisfied desires as the people that rake cinders. Your titles may overcharge

your memories, but can never fill your pride. Your sensual pleasures may waste your spirits and stupefy your senses, but can never satisfy and make them say, "it is enough." You are told of all three that, like many other drugs, they are deadly without due correctives. That, like all flowers, they fade quickly, and the longer you possess them, the less they delight you. However, they neither prevent nor retard death but frequently hasten diseases and death. They are as disproportionate to the wants of your souls as shadows are to the wants of your bodies. As you have it said of your children, they are certain cares and uncertain comforts. And that by all your chemistry, you shall never extract satisfaction out of them. No, but be far from any true peace in the use of them without these anodynes, namely:

Religious content with your quota. Neither vexing that you have no more nor envying to see others have measure pressed down and running over. Seneca truly told his Lucilius, "It is lust that is sick for housefuls; nature is as well with a few spoonfuls."

Cheerful and thankful use of your substance, according to the quality of your degree, the decency of your condition, and the rules of religion, without luxurious exceeding or sordid living.

Humble acquiescence under every providence, being dumb whatever God does because he does it. He whose will is your law and whose gifts are more common than daylight, but his strokes, more rare than thundershots.

Spirit and Truth in God's Holy Worship. Service paid to His Majesty with all your heart and by the rule of His Word. For bodily service profits not. And what is not prescribed by the Divine Canon is no better than a dog's neck. Regular service and sincere worship are perfect freedom and profitable to all things. But God hath no pleasure in fools.

Sedateness of mind under oppressions by men. Possession of your soul in patience while your substance is smitten with the worst of wickedness and your name with the tyrannous tongue of it. Imitation of your grand exemplar who was oppressed and opened not his mouth, did not lay any fuel on his oppressors' fire, and did not call them devils when they told him he was a Samaritan and had a devil.

A prepared breast for all events. Prepared as pilgrims should be, for calms and storms. Prepared to receive sweet things thankfully and bitter ones patiently. Most certain it is that he is proof for anything that has become wise enough to prefer preservation in brine above corruption in honey.

Prudent deportment and behavior towards all men. The wisdom of the serpent with the innocence of the dove is a necessary ingredient in human life. It has a natural force and an instituted one to preserve names from calumny and persons from injury. It puts to silence the ignorance of foolish men and wins the very spiteful unto kindness. For most of them are found tractable when they are discreetly taken by the right handle.

Charity towards the worst of men. Charity that believes all things, bears all things, hopes all things, endures all things. Charity that not only suffers but is kind and is not easily provoked. Charity that abhors that condemned word, "I will do unto the man as he hath done unto me."

Sobriety or just governance of the affections toward sensual things. Things whose use is necessary but the excess is deadly. Therefore, affections toward them must be moderated, not destroyed. Cynical austerity is frenzy more than piety, but intemperance is a more common and open defiance of righteousness and holiness. The vassals of intemperance rob God of their hearts and lives, rob

themselves of their understandings, rob church and state of their service, and rob their families of their maintenance. Thus does every soul that is under the power of wine and oil.

Practical prudence, which is more than science or knowledge of the natures of things. It is a skill to dispose of them for good, to take the right way and season to convert them to the best uses. A skill without which science makes you but like a useless ship, one that has a sail but of no use as it lacks a rudder to direct its course.

Pious loyalty, obedience to the King's laws as far as it consists with the divine commandments. Obedience to them as free and as full as that which your hands and feet yield to your head.

Just Diligence. For, by much slothfulness, very lofty buildings will decay. Through the idleness of noble hands, houses of cedar will drop through. One Hebrew word signifies both a rich man and a man at ease. But, to be idle is the direct way to get rid of riches and ease. He who sees all things through his servants' eyes and does all by their hands has commonly both his eyes to wipe and his hands to wring before he is much older. It is not for lords or even kings to eat the bread of idleness. Though they are not to sweep the house or plow the field, they are to know the state of their flocks and to look well unto their herds. Idleness exempts the highest of men from the protection of angels (Psalms 91:11). Without some pains, no infant sucks. And it is against God's command that any grown body earns unless he works (2 Thessalonians 3:10).

Much Giving and Forgiving. You may come yourselves to bread and water if you cast not your bread upon the waters, that is if you do not give portions to seven, and also to eight, to waters or to multitudes of people, numberless as water-drops. And if you will give heed to all that is spoken, if you will not wink at some faults and pass by some

miscarriages, you will make your servants curse you to your faces, that is, by being merciless, you will make them desperate. If you are so unlike God toward them, you will have them very like devils towards you.

Holy Root and Fruit. The root of inward reverence, the fruit of universal obedience, fearing God and keeping His commandments, to wit, in the faith of Christ without whom we can do nothing. And the God with whom we have to do will accept of nothing. These are the whole of man, or all of a man, his nature, his duty, and his interest, says the great Bishop Wilkins.

In short; courts as well as cottages are summoned to attend these things. Let us hear the conclusion of the whole matter. And you, as well as we, are pressed with a double argument, from the comprehensiveness of the matter and from the exactness of God's judgment. The judgment into which God will bring every open work and secret, whether it be good or evil!

The Conclusion

SIRS, what has been delivered to you has been received from your Lord and ours.

It will be no new thing if the Beaux Esprits laugh it to scorn. If one and another Naaman despise Jordan.

Phrenetics usually throw away the medicine and trample on the plaster that would heal them. Who doesn't know what stones were

cast at the Prince of Preachers, our very Saviour? Lepers were never fond of looking-glasses, and madmen never loved hellebore.

As for hypocrites, they were never very forward converts! An unerring judge says it; publicans and harlots are less obstinate. Morally, as well as naturally, we see that consumptions kill more than calentures. Most people perish under one form of godliness or another. And of the two, there are fewer who cast themselves headlong into Tophet than descend step by step into it.

Neither is it to be denied that spots are hardly removed from diamonds. And much soap and nitre are lost upon many a holy creature. Our Saviour's two rebukes of an undoubted saint did not prevent a third outbreak of the same sin. "Get thee behind me, Satan," one would have thought, should have been refining fire in his heart. The cock's crowing, which set him bitterly weeping, might have been expected to have sufficiently warned him against hasty speaking. But no such matter; out it broke again: "What shall this man do?" In short, the best Christians still remain too legal, though they read much the Epistle to the Romans and Galatians. And too licentious, though they do read the Epistles of St. James, St. Peter, and St. Jude!

Nevertheless, in duty to all and in hope of some of you, whether you will hear or whether you will forbear, this trumpet is blown.

Their smart and pain, not metal and pride, make diseased and wounded creatures curvet and prance. And it is pure compassion with which I shall follow the most insulting scornors of my counsel. I have consulted surer oracles than those of Dodona and Delphi. And am perfectly certain of this much:

That very many of you who fatten upon the earth, as well as the poor who go down to the dust (Psalms 22:29), many of you grandees, must one day be converts. The very wolves among you shall come into the fellowship of the Gospel with our Saviour's lambs. The leopards shall lie down with the kids; calves, young lions, and fatlings together; and a little child shall lead you (Isaiah 11:6, 9). An humble minister, of no more state than a newly weaned child, shall manage you as well as a spiritual lord. And you shall no more hurt or destroy in all God's holy mountain. No, but,

You, mountains of the nobility, shall bring peace to the people; and you, the little hills of the gentry, also, by righteousness (Psalms 72:3). Amen.

FINIS.

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