

HERBERT'S
540
Remains.

Or,
SUNDRY
PIECES

Of that sweet SINGER
of the TEMPLE,

Mr George Herbert,

Sometime
Orator of the University of
CAMBRIDG.

Now exposed to publick light.

Now in LONDON,

Printed for Timothy Garthwait,
at the little North door of Saint
Paul's. 1652.

A P R I E S T

To the

T E M P L E,

O R,

The C O U N T R E Y P A R S O N

H I S

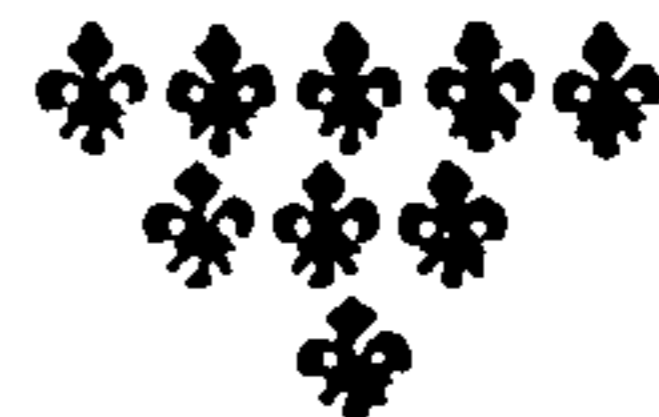
C H A R A C T E R,

A N D

R u l e o f H o l y L i f e.

The A U T H O U R,

M^r G. H.



L O N D O N,

Printed by *T. Maxey* for *T. Garthwait*, at the
little North door of *S^t Paul's*. 1652.



A Table of Contents to the
COUNTRY PARSON.

CHAP. 1.	OF a Pastour.	p. 1
2.	Their Diversi- ties.	p. 2
3.	The Parson's life.	p. 6
4.	Knowledges.	p. 19
5.	Accessory Knowled- ges.	p. 14.
6.	The Parson Praying.	p. 17
7.	Preaching.	p. 21
8.	On Sundays.	p. 28
9.	His State of life.	p. 32
10.	In his house.	p. 38
11.	The Parson's Courtesie.	p. 49
12.	Charity.	p. 52
13.	Church.	p. 57
		C. 14

The Contents.

CHAP. 14.	<i>The Parson in Circuit.</i>	p. 60
15.	<i>Comforting.</i>	p. 66
16.	<i>A father.</i>	p. 68
17.	<i>In Fournery.</i>	p. 70
18.	<i>In Sentinell.</i>	p. 73
19.	<i>In Reference.</i>	p. 75
20.	<i>In Gods stead.</i>	p. 79
21.	<i>Catechizing.</i>	p. 81
22.	<i>In Sacraments.</i>	p. 88
23.	<i>The Parson's Compleat- ness.</i>	p. 94.
24.	<i>The Parson Arguing,</i>	p. 101.
25.	<i>Punishing.</i>	p. 104
26.	<i>The Parson's Eye.</i>	pag. 105.
27.	<i>The Parson in mirth.</i>	p. 115.
28.	<i>In contempt.</i>	p. 116
29.	<i>with his Church-war- tens.</i>	p. 120
30.	<i>The Parson's Consi- deration of Provi- dence.</i>	p. 122 C. 31.

The Contents.

CHAP. 31.	<i>The Parson in Libetry.</i>	p. 127
32.	<i>His Surveys.</i>	p. 131
33.	<i>His Library.</i>	p. 142
34.	<i>His Dexterity in ap- plying Remedies.</i>	p. 147
35.	<i>Condescending.</i>	p. 157
36.	<i>Blessing.</i>	p. 160
37.	<i>Concerning detraction.</i>	p. 165.

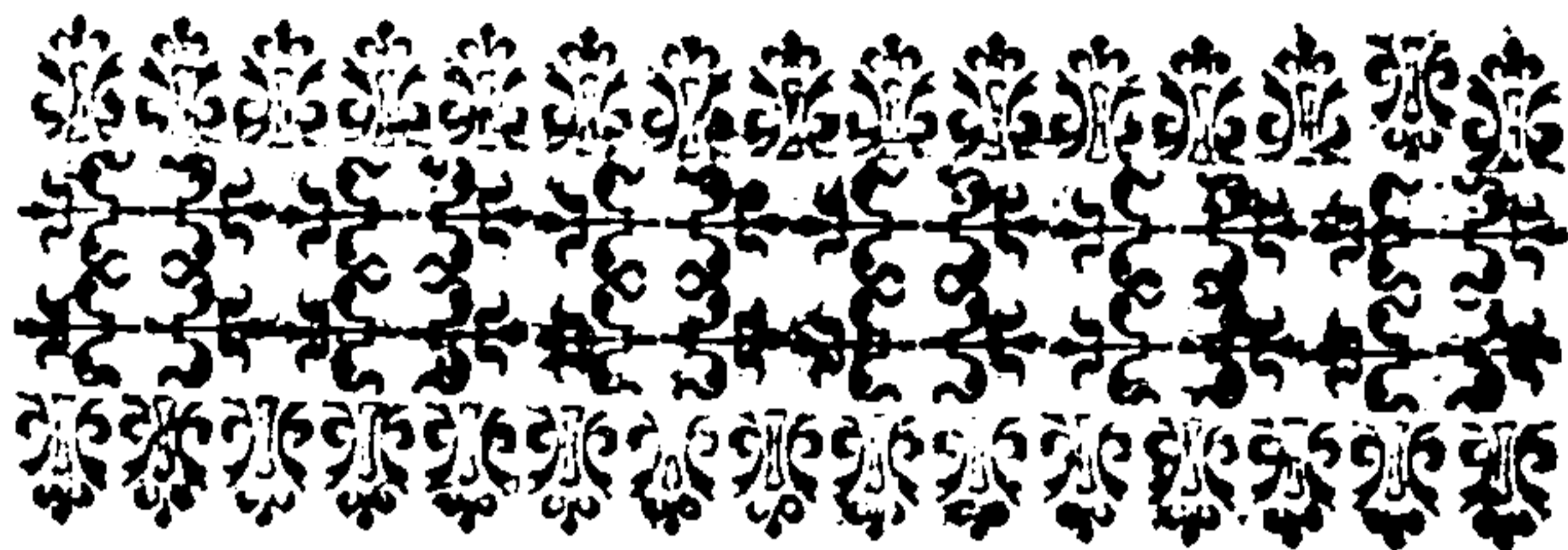
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Page 14. l. 9. compiled.	Pag. 50. l. 3. dele and.
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122. l. 12. dele right	131. l. 19. Survey.



A
 PREFATORY VIEW
 OF THE
L I F E

OF
M^r Geo. Herbert, &c.



THE AUTHOR
 TO THE
 READER.



Being desirous (thorough the Mercy of GOD) to please Him, for whom I am, and live, and who giveth mee my

To the Reader.

Desires and Performances; and considering with my self, That the way to please him, is to feed my Flocke diligently and faithfully, since our Saviour hath made that the argument of a Pastour's love, I have resolved to set down the Form and Character of a true Pastour, that I may have a Mark to aim at: which also I will set as high as I can, since hee shoots higher
that

To the Reader.

that threatens the Moon, then hee that aims at a Tree. Not that I think, if a man do not all which is here expressed, hee presently sinns, and displeases God, but that it is a good strife to go as farre as wee can in pleasing of him, who hath done so much for us. The Lord prosper the intention to my selfe, and others, who may not despise my poor labours, but add to those
points,

To the Reader.

points, which I have observed, untill the Book grow to a compleat Pastorall.

1632.


GEO. HERBERT.



A Prefatory View of the
LIFE and VERTUES
of the AUTHOR,
AND
Excellencies of This BOOK.

To the *Christian*, more designedly, to the *Clergy-Reader* of the same Time, and Rank, and Mind, and in like Condition with the Epistler. Grace, &c. and Recovery, and Profit by the ensuing Tract.

My poor and deer Brother,

 O not expect (I humbly beseech thee) the High and Glorious Titles of Companion in tribulation, and in the patience
a of

Of the Lite of

of J E S U S, &c. I could most willingly (if I thought that I could truely) give thee them; knowing, that what lustre I cast upon thee, would by rebound lite upon my self. But my mouth is stopped: Let God be true, and the Justice of God be Justified.

1. The reading of those piercing Scriptures 1 Sam. 2. & 3. chap. Jer. 23. Exek. 3. & 33. Hos. 4. Mal. 2. 2 The view of this ensuing Tract; which (mee thinks) is not a Book of 37 Chapters, but a Bill of seven times 37 Indictments against thee and me: a strange Speculum Sacerdotale; in its discovery (me thinks) something resembling the secret of the holy Urim: As if this good Bezaleel

Mr. G. HERBERT, &c.

Bezaleel had invented a living, pure looking-Glasse, in most exact proportions of Beauty, that should both present it self as a Body of unblemished perfections, and shew all the beholders deformities at once: that should shew thee both Aaron in the Holy of Holyes, before the Mercy-Seat, in all his pure Ornaments: and Hophni or Phineas, ravening for their Fees of Flesh, and wallowing in their lust at the door of the Tabernacle. 3 The reflecting on common Conversation in the day of our prosperity, and the paralelling the Book of mine own Conscience with the Authors Book (in both which I finde my self (not to say Thee) written highly defective in every
a 2 Duty

Of the Lite of

duty the good man commends, and not a little peccant in every particular taxed by him.) These three have convinced, and even inforced me to confesse, that I am sure mine (and I fear, thy) sufferings are not the meer sufferings of pure and perfect Martyrs, but of Grievous Transgressors. Not only under the rods of Gods just judgment, but the scorpions of his heavy displeasure, fierce wrath, and sore Indignation. Not only from the smoaking of Gods jealousy, or the sparks of his Anger, but the flames of his furnace, (heat seven times more then ever,) yea, even from the Furiousnesse of the wrath of God. Psal. 78. 50.

Gods sinking the Gates, his destroying

Mr. G. HERBERT, &c.

stroying the wals, his slighting the strong holds of Zion; his polluting the Kingdom, his swallowing the Palaces, his cutting off the Horn of Israel: Gods hating our Feasts, his abominating our Sabboth, his loathing our solemnities, Esa. 1. Gods forgetting his Footstool, his abhorring his Sanctuary, his casting off his Altar, are (to me) signes that the glory of God is departed to the Mountain, Ezek. 11. 23. That God hath in the indignation of his anger despised the King and the Priest, Lam. 2. It must be acknowledged sure! that the hand of God hath gone out against us, more then against others of our Rank at other times; at least, that God hath not restrained violence against us, so as

Of the Life of

he did that against those of our Profession in the dayes of old : The portion of the Egyptian Priests (that served the Oxe, the Ape, and the Onion,) escaped sale in time of the Famine. Learned Junius (in his *Academia*, Chap. 4.) sayes, that the Philistines spared the Schooles of the Prophets in their Warrs with Israel : and that the Phœnicians, Caldeans, and Indians were tender over such places : Thus then did God restraine the spirits of Princes : yet that God (who in his own Law, Lev. 25. 32. gave the Levits a special priviledg of redeeming Lands (sold by themselves) at any time, when
other

Mr. G. HERBERT, &c.

other Tribes were limited to a set Time) hath not stayed the madnesse of the people against us, but that our portions are sold into others without Redemption.

We must acknowledg, that Gods word hath taken hold of us, Zec. 1. 5. That the Lord hath devised a device against us, hath watched upon the evil, and brought it upon us ; For, under the whole heaven hath not been done, as hath been done upon Jerusalem, Dan. 9. 14.

Let us not flatter our selves presumptuously ! The punishment answers the sin, as the wax the seal, and as the Mould owns the Figure : And let us own both. It is very dangerous to blesse our selves too boldly ; God has cursed our Blessings,

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Of the Life of

sings, Mal. 2. 2. And that he may blesse to us our very Curses; Let us take with us words and say, To the Lord our God belong mercies and forgivenesses, and multiplied pardons; to us shame and confusion, as at this day. The most commendous way to get what belongs to God, is, to take to our selves what belongs to us. If we would Judge your selves, and every man, knowing the plague of his own heart, lay Gods Dealing to heart; and accepting of our punishment, give glory to God, and humble our selves under his mighty hand; then shall God exalt us, and accept us and take away our Reproach.

If we shall confesse our sins, that like Simeon and Levi, we have
been

Mr. G. HERBERT, &c.

been Brethren in evil, have broken the Covenant of Levi, have done violence to, and been partial in the law, have made our selves vile, and therefore are justly, by God, made contemptible and base before the people, Mal. 2. If wee shall confesse, that wee neither understood nor valued our High and Holy Calling as Christians, much lesse as Ministers of Christ; That we did not thrive kindly, when Providence had planted and watered us in those Horns of Oyl, the two Universities; or removed us into Countrey Cures, we did not fructifie (as this Book will shew) in any proportion to his encouragements, & therefore are justly cashiered out of his service, and stript of his

Of the Life of

his Rewards: God is faithfull and just to forgive us: For, Job 33. 27. He looks upon men; if any say, I have sinned, I have perverted that which was right, and it profited me not; he will deliver his soul from the pit, his life shall see the light.

And now, let none think, that this Confession will give advantage to the Adversary; They may take, where none is given: They may say, Let the Lord be glorified: By their own confession, we offend not, though we devour them, because they have sinned against the Lord, the habitation of Justice; Jer. 50. 7. But they will finde at last, That to forsake the Levite is a sin; That

it

Mr. G. HERBERT, &c.

it is a bitter thing to Help forward affliction, when God is but a little displeased: That Jerusalem will be a cup of trembling, and a burdensome stone to every one that cryes but Downe with it. Woe to thee, O Assur, the Rod of Gods anger; The staffe in thine hand is Gods Indignation. Thou, Lord, hast ordained him for judgment, and established him for correction; Even for Our correction, to purifie Us sons of Levi from our drosse; (Howbeit, hee meaneth not so) and by his hand, who punisheth us not onely for that which is sin, to put on us Martyrs Robes; by that contrivance both Chastning and Covering our sins; As the Persians use
their

Of the Life of

their Nobles, beating their Clothes, and saving their Persons.

There can be no credit lost by giving glory to God : Did Achan lose any thing by confessing that God had found him out, and his Garment, and his Wedg ? Hath not Adonibezek got a Fame of Ingenuity, for acknowledging Gods Art of Justicing, in that most exact way of Counter passion or Retaliation ? which is so frequent in these times, though it is not considerd. What lost Luther by confessing his personall defects as to God, (Though he yeilded not a jot in his Cause, as to men ?) What Enemy ever upbraided that to him ? or this to the ingenuous learned Cajetan ?

Mr. G. HERBERT, &c.

tan ? his humble and seasonable Confession upon lasting record in his Coments on the 13. ver. of the 5. chapter of Saint Matthews Gospel: Ye are the salt — if the salt have lost, &c. The French Army had taken Rome, when he was about that Text, and offered great abuse to the Clergy there. Which he Christianly Resenting, inserts this passage, Wee Prelates of the Church of Rome, do at this time finde this truth verified on us, in a speciall Measure ; Being by the just judgement of God become a spoyle, and a Prey, and Captives ; not to Infidells, but to Christians ; because wee, who

Of the Life of

who were chosen to be the Salt of the earth, *Evanuimus*, were become light persons, and unfavoury, good for nothing but outward Ceremonies, and *Externa Bona*, the Revenues Temporall. Hence it is, that both We, and this City be trodden under foot this sixth of May, 1527. And that Excellent CHARLS the Fifth is Honourable for no one thing more, then for acknowledging the Hand of God upon him, both at that pinch which made him pant out, *Jam me ab omnibus desertum video*: And upon a lesser occasion then that, namely, when his Domesticks had left him all alone late at night, and he would needs hold
the

Mr. G. HERBERT, &c.

the Candle to SELDIUS, shewing him the way down the stairs, and up to God, he said; Thine eyes have seen me environed with great Armies; now thou seest me abandoned of mine ordinary Servants. I acknowledge this change to come from him with whom is no shadow of change, From the mighty hand of God, and I will by no means withstand it. And it is reported, That the Scotish Presbyters, sensible of God's hand upon them, are at this time making their Addresses to God, by Confession of their sins respectively; God grant that (both we and) they may do it right. Though I shall still strive with them about the justice of the
First,

Of the Life of

First Cause; yet about the justnesse of our persons will I not strive with them, nor about any other matter, save onely who shall confesse themselves greater sinners to God. I have silenced David, Psal. 51. and Ezra, and Nehemiah and Daniel in their 9. Chapt. and cited onely these to confirm my self (and thee, Brother) in this duty of giving Glory to God in this manner, Et confiteantur Tibi omnes populi: Even so, True and righteous are thy judgments in all the world, O Lord God Almighty; yea, mercifull are they, and far below our deservings.

I hope no man will think, though I speak thus, that I give him leave to contrue my words Mathe-
matically,

Mr. G. HERBERT, &c.

matically, as if there was not an atome, or hair of a good man, or man of God in our Church. There were divers primitive (and are at this day, Blessed be God, The Lord make them 1000 times more then they are,) holy and heavenly souls, vessels chosen and fitted for the service of the Sanctuary. I shall be bold to instance in Three, who died in peace; few considering (some did) that they were taken away from the evil to come, lest their eys should see (what their spirits foresaw) what is come on us, on whom the days, not of visitation only, but of vengeance, even the ends of the world are come.

The first of these was Thomas Jackson D. D. late President of Corpus Christi Colledge in Oxford,

Of the Life of

ford, and sometimes Vicar of S^t. Nicholas Church in Newcastle upon Tyne; two places that must give account to God for the good they had, or might have had by that Man; as all Scholers must for his neglected Works.

The second was Mr. Nicholas Ferrer of little Gidding in Huntingdon Shire, sometimes fellow-Commoner and Fellow of Clare-hall in Cambridg.

The third was the Author of this book, Master GEORGE HERBERT, Fellow of Trinity Colledge, Orator of the University of Cambridge, and Rector of Bemerton in Wiltshire. All three Holy in their lives, eminent in their gifts, signall Protestants for

Mr. G. HERBERT, &c.

for their Religion, painfull in their severall stations, pretious in their deaths, and sweet in their memories.

First, I will give thee a brieft of some confrontments common to them all, and then some of their, at least this Authors proper excellencies apart.

1. They all had that inseparable Lot and signe of Christ and Christians, Isa. 8. 18. Heb. 2. 13. Luke 2. 34. To be signes of Contradiction (or spoken Against) men wondred at, and rated at by the world. Doctor Jackson in two particulars suffered much. 1. He had like to have been sore shent by the Parliament in the year, 1628. for Tenets in

Of the Life of

Divinity, I cannot say, so far driven by him, as by some men now they are with great Applause. His approach to Unity was very neer. Grant me, saith he, but these two things, That God has a true freedom in doing good, and man a true freedome in doing evill; there needs be no other controversie betwixt the Opposites in point of Providence and Predestination. *Attrib. Ep. Ded. 2.* He had an Adversary in England who writ a book against him, with a Title not so kindly as might have been devised. It was this; *A Discovery of Dr. Jacksons follies: which he bound as an ornament upon him, (as Job says) that is, never answered but in the language of the*
Lamb

Mr. G. HERBERT, &c.

Lamb dumb before the shearer, silence and sufferance. And he had one in Scotland who also girded at him, without cause or answer.

And for M. Ferrar, he was so exercised with contradictions, as no man that lived so private as he desired to doe, could possibly bee more. I have heard him say, valuing (not resenting his owne) sufferings in this kind, That to fry a Faggot, was not more martyrdom then continuall obloquy. He was torn asunder as with mad horses, or crushed betwixt the upper and under milstone of contrary reports; that he was a Papist, and that he was a Puritan. What is, if this be not, to be sawn
asunder

Of the Life of

asunder as Esay, stoned as Jeremy, made a Drum, or Tympanised, as other Saints of God were? and after his death when by Injunction (which he laid upon his friends when he lay on his death-bed) A great company of Comedies, Tragedies, Love Hymnes, Heroicall poems, &c. were burnt upon his grave, as utter Enemies to Christian Principles and practices, (that was his brand) some poor people said, He was a Conjuror.

And for our Authour (The sweet singer of the Temple) though he was one of the most prudent and accomplish'd men of his time, I have heard sober men censure him as a man that did not
manage

Mr. G. HERBERT, &c.

manage his brave parts to his best advantage and preferment, but lost himself in an humble way; That was the phrase, I well remember it.

The second thing wherein all Three agreed, was a singular sincerity in Embracing, and transcendent Dexterity in Defending the Protestant Religion established in the Church of England. I speak it in the presence of God, I have not read so hearty, vigorous a Champion against Rome (amongst our Writers of his Rank) so convincing and demonstrative as D^r Jackson is. I blesse God for the confirmation which he hath given me in the Christian Religion against the Atheist, Jew, and Socinian, and

Of the Life of

in the Protestant, against Rome. As also, by what I have seen in Manuscript of Mr. Ferrar's, and heard by relation of his Travels over the Westerne parts of Christendome; in which, his exquisite carriage, his rare parts and abilities of understanding and Languages, his Moralls more perfect then the best, did tempt the Adversaries to tempt him, and marke him for a prize, if they could compasse him. And opportunity they had to do this, in a sickness that seized on him at Padua, where mighty care was had by Physicians and others to recover his bodily health, with designe to infect his soul. But neither did their physick nor poyson work
any

Mr. G. HERBERT, &c.

any change in his Religion, but rather inflamed him with an holy zeale, to revenge their charity, by transplanting their waste and misplaced zeal, (as they were all three admirable in separating from the vile, what was precious in every sect or person under heaven) to adorn our Protestant Religion, by a right renouncing the world with all it's profits and honours, in a true crucifying the flesh, with all it's pleasures, by continued Temperance, Fasting, and Watching unto Prayers. In all which exercises, as he farre out-went the choicest of their retired men, so did he far undervalue these deeds, rating them much below such
b prices

prices as they set upon them. Upon this designe hee help'd to put out *Lessius*, and to stir up us Ministers to be painfull in that excellent labour of the Lord, Catechising, feeding the Lambs of Christ: Hee translated a piece of *Lud. Carbo*; wherein *Carbo* confesseth, that the Hereticks (i. e. Protestants) had got much advantage by Catechizing: But the Authority at Cambridge suffered not that Egyptian Jewell to be publish'd.

And he that reads *M^r HERBERT'S* Poems attendingly, shall finde not onely the excellencies of Scripture Divinitie, and choice passages of the Fathers bound up in Meetre; but the Doctrine of Rome

Rome also finely and strongly confuted; as in the Poems, *To Saints and Angels* pag. 69. *The British Church* pag. 102. *Church Militant, &c.*

Thus stood they in aspect to Rome and her children on the left hand. As for our Brethren that erred on the right hand, (*Doctor Jackson* speaks for himself) and *Mr. F.* though he ever honoured their persons (that were pious and learned) and alwayes spoke of them with much Christian respect, yet would hee bewaile their mistakes, which (like mists) led them in some points back again to those errors of Rome which they had forsaken. To instance in one: He that sayes,

preaching in the pulpit is absolutely necessary to salvation; falls into two Romish errors. 1. That the Scripture is too dark. 2. That it is insufficient to save a man. And perhaps a third, advancing the man of Rome, more than they intend him, I am sure. But the chiefe aime of Master F. and this Authour, was to win those that disliked our Liturgy, Catechisme, &c.: by the constant, reverent, and holy use of them: Which, surely had we all imitated, having first imprinted the vertue of these prayers in our own hearts, and then studied with passionate and affectionate celebration, (for voyce, gesture, &c:) as in God's presence, to imprint them

in

in the mindes of the people, (as this Book teaches,) our prayers had been generally as well beloved as they were scorned. And for my part, I am apt to think, That our prayers stood so long, was a favour by God granted us at the prayers of these men, (who prayed for these prayers as well as in them:) and that they fell so soon, was a punishment of our negligence, (and other sins) who had not taught even those that liked them well, to use them aright; but that the good old woman would absolve, though not so loud, yet as confidently as the Minister himselfe.

Lastly, The blessed Three in One did make these three men agree in one point more. That

b 3

one

Of the Life of

one spirit, which divides to every man gifts as he pleases, seems to me to have dropt upon these three Elected vessels all of them some uncti- on or tincture of the Spirit of prophesie. Shall I say, I hope, or Fear Mr. Herberts lines pag. 190. should be verified. ?

Religion stands one Tipto in our Land,
Ready to passe to the *American* strand.
When height of malice and prodigious lusts,
Impudent sinnings, Witchcrafts and distrusts
(The markes of Future Bane) shall fill our cup
Unto the brim, and make our measure up :
When *Sein* shall swallow *Tyber*, and the *Thames*
By letting in them both, pollutes her streams :
When *Italy* of us shall have her will,
And all her Kalender of sins fulfill ;
Whereby one may foretell, what sins, next yeer,
Shall both in *France* and *England* Domineer ;
Then shall Religion to *America* flee :
They have their times of Gospel, even as we.
My God, thou dost prepare for them a way ;
By carrying first their Gold from them away ;
For Gold and Grace did never yet agree,
Religion alwayes sides with poverty.
We think we rob them, but we think amisse ;
We are more poor, and they more rich by this.

Thou

Mr. G. HERBERT, &c.

Thou wilt revenge their quartell, making Grace
To pay our debts, and leave our Ancient place
To go to them; while that w^{ch} now their Nation
But lends to us, shall be our disolation.

I pray God he may prove a true
prophet for poor America, not a-
gainst poor England. Ride on
Most Mighty Jesu, because of
the word of truth. Thy Gospel is a
light big enough for them and us :
But leave us not. The people of
thine holinesse have possessed it but
a little while, *Isaiah*. 63. 15.
&c.

When some Farmers neer the
place where Master Ferrer lived,
somewhat before these times, de-
sired longer leases to bee made
them, hee intimated, that seven
yeares would be long enough,
troublous times were coming, they
b 4 might

Of the Life of

might thank God if they enjoyed them so long in peace.

But considering the accustomed modesty of Dr. Jackson in speaking of things not certain, I much admire that strange Appendix to his Sermons, (partly delivered before the King) about the Signes of the Times, printed in the year 1637. touching the great Tempest of wind which fell out upon the Eve of the fifth of November, 1636. He was much astonished at it, and what apprehension he had of it, appeares by these words of his: This mighty wind was more then a signe of the Time, *Tempus ipsum admonebat*, The very time it selfe was a Signe, and
in-

Mr. G. HERBERT, &c.

interprets this Messenger's voice better then a Linguist, as well as the Prophets (were any now) could do. Both wind and time teach us that truth often mentioned in these Meditations. Thus much the Reader may understand, that though we of this Kingdom were in firm League with all the Nations of the earth, yet it is still in God's power, we may fear in his purpose, to plague this Kingdome by his owne immediate hand, by this Messenger, or by like Tempests, more grievously then he hath don at any time; by the Famine, Sword, or Pestilence, to bury many
b 5 living

Of the Life of

living souls as well of superior as inferior Rank, in the ruins of their stately Houses or meaner Cottages, &c.

And what shall be thought of that which fell from his Pen in his Epistle Dedicatory of his Attributes, written November 20, 1627, and Printed 1628, in these words, or more? If any maintain, That all things were so decreed by God before the Creation, that nothing since could have fallen out otherwise then it hath done; That nothing can be amended that is amisse: I desire leave to oppugne his opinion, not onely as an error, but as an Ignorance, involving

Mr. G. HERBERT, &c.

involving enmity to the sweet Providence of God; as a forerunner of ruine to flourishing States and Kingdoms, where it grows common, or comes to full height.

Was this a conjecture of Prudence? or a censure of the physical influence, or of the meritorious effect of these Tenets? Or rather, a Prediction of an Event? Let the Reader judg.

In these they did agree: The sequel will shew wherein they differed.

This Authour, Mr. G. HERBERT, was extracted out of a Generous, Noble, and Ancient Family: His Father was RICHARD

CHARD

Of the Life of

CHARD HERBERT of Blachehall, in Mountgomery, Esq; descended from the Great Sir RICHARD HERBERT in Edward the Fourth's time; and so his Relation to the Noble Family of that Name, well known. His Mother was Daughter of Sir Richard Newport of Arcoll, who doubtlesse was a pious daughter, she was so good and godly a mother; She had ten children, Job's number, and Job's distinction, seven sons; for whose education she went and dwelt in the University, to recompence the losse of their Father, in giving them two Mothers. And this great care of hers, this good son of hers studied to improve and requite, as is seen in those

Mr. G. HERBERT, &c.

those many Latin and Greek Verses, the Obsequious Parentalia, he made and printed in her memory: which though they be good, very good, yet (to speak freely even of this man I so much honour) they be dull or dead in comparison of his Temple Poems. And no marvel; To write those, he made his ink with water of Helicon, but these Inspirations propheticall were distilled from above: In those are weake motions of Nature, in these Raptures of Grace. In those he writ Flesh and Blood: A fraile earthly Woman, though a MOTHER, but in these he prayed his Heavenly FATHER, the God of Men and Angels, and the Lord Jesus

Of the Life of

Jesus Christ His Master; For so (to quicken himself in Duties, and to cut off all depending on man, whose breath is in his nostrils) hee used ordinarily to call our Saviour.

I forget not where I left him: He did thrive so well there, that he was first chosen fellow of the Colledge, and afterward Oratour of the Univerfitie. The Memorials of him left in the Orators Book, shew how he discharged the Place: and himself intimates, Church, pag. 39. That whereas his Birth and Spirit prompted him to Martiall Atchievements, The way that takes the Town; and not to sit sumpering over a Book; God did often melt his spirit, and entice

Mr. G. HERBERT, &c.

entice him with Academick Honor, to be content to wear, and wrap up himselfe in a gown, so long, till he durst not put it off, nor retire to any other calling. However, propably he might, I have heard (as other Orators) have had a Secretary of States place.

But the good man like a genuine son of Levi (I had like to have said Melchisedeck) balked all secular wayes, saw neither father, nor mother, childe nor Brother, birth nor friends (save in Christ Jesus) chose the Lord for his portion, and his service for employment. And he knew full well what he did when he received Holy orders, as appears by every page
in

Of the Life of

in this Book, and by the Poems call'd Priesthood, and Aaron : And by this unparalell'd vigilancy which he used over his Parish, which made him (sayes that modest Authour of the Epistle before his Poems, N. F. who knew him well) A Peer to the primitive Saints, and more then a pattern to his own age.

Besides his Parsonage, he had also a Prebend in the Church of Lincoln; which I think (because he lived far from, and so could not attend the duty of that place,) he would faine have resigned to Master Ferrer, and often earnestly sued to him to discharge him of it; but Master F.
wholly

Mr. G. HERBERT, &c.

wholly refused, and diverted or directed his charity (as I take it) to the re-edifying of the ruined Church of Leighton, where the corps of the Prebend lay. So that the Church of England owes to him (besides what good may come by this Book, towards the repair of us Church-men in point of morals,) the reparation of a Church-materiall, and erection of that costly piece (of Mosaick or Solomonick work,) the Temple; which flourishes and stands inviolate, when our other Magnificences are desolate, and despised.

These things I have said are high; but yet there is one thing which I admire above all the rest: The right managing of the Fraternal Duty

Of the Life of

duty of reproof is (me thinks) one of the most difficult offices of Christian Prudence. O Lord! what is then the Ministeriall? To do it as wee should, is likely to anger a whole world of waspes, to set fire on the earth. This, I have conjectured, was that which made many holy men leave the world, and live in wildernesses; which, by the way, was not counted by Ancients, an act of Perfection, but of Cowardise and poor spiritednesse: of Flight to shade and shelter, not of Fight in dust and blood, and heat of the day. This Authour had not only got the courage to do this, but the Art of doing this aright.

There was not a man in his
way

Mr. G. HERBERT, &c.

way (be he of what Ranke hee would) that spoke awry (in order to God) but he wip'd his mouth with a modest, grave and Christian reproof: This was Heroicall; Adequate to that Royall Law, Thou shalt in any case reprove thy Brother, and not suffer sin upon him. And that he did this, I have heard from true Reporters, and thou mayst see he had learned it himselfe, else he never had taught it us, as hee does in divers passages of this Book.

His singular Dexterity in sweetning this Art, thou mayst see in the Garb and phrase of his writing. Like a wise Master-builder, he has fet about a forme of
Speech,

Of the Life of

Speech, transferred it in a Figure, as if he was all the while learning from another man's mouth or pen, and not teaching any. And whereas we all of us deserved the sharpnesse of Reproofe, *ἐλεγχῆ ἀπολόμωσ*, He saith, He does this, and he does that; whereas, poor men, we did no such thing. This dart of his, thus dipped, pierces the soul.

There is another thing (some will call it a Paradox) which I learned from Him (and Mr. Ferrer) in the Managery of their most cordiall and Christian Friendship. That this may be maintained in vigour and height without the Ceremonies of Visits and Complements; yea, without any Trade of secular

Mr. G. HERBERT, &c.

secular courtesies, meerly in order to spirituall Edification of one another in love. I know they loved each other most entirely, and their very souls cleaved together most intimately, and drove a large stock of Christian Intelligence together long before their deaths: yet saw they not each other in many years, I think, scarce ever; but as Members of one Universitie, in their whole lives.

There is one thing more may be learn'd from these Two (I may say, these Three) also: Namely, That Christian Charity will keep Unity of souls, amidst great differences of Gifts and Opinions. There was variation considerable in their Indowments:

Dr. J.

Of the Life of

Doctor Jackson had in his youth (as if he then had understood Gods calling) laid his grounds carefully in Arithmetick, Grammer, Philology, Geometry, Rhetorick, Logick, Philosophy, Orientall Languages, Histories, &c. (yea, he had Insight in Heraldry and Hieroglyphicks,) hee made all these serve either as Rubbish under the Foundation, or as drudges and day labourers to Theology. He was copious and definitive in Controversies of all sorts. Master Ferrar was Master of the Westerne Tongues; yet cared not for Criticisnes and curiosities. He was also very modest in points of controversie, and would scarce venture to Opine, even in the
points

Mr.G. HERBERT, &c.

points wherein the world censured him possessed. Our Authour was of a midle Temper betwixt, or a Compound of both these; yet having rather more of Master Ferrer in him: And to what he had of him, he added the Art of Divine Poesie, and other polite learning, which so commended him to persons most Eminent in their time, that Doctor Donne inscribed to him a paper of Latine verses in print; and the Lord Bacon having translated some Psalmes into English meetre, sent them with a Dedication prefixed, To his very Good friend, Master GEORGE HERBERT, thinking that he had kept a true decorum in chusing one so fit for the Argument, in respect
of

Of the Life of

of Divinity and Poësy (the one as the Matter, the other as the Stile) that a better choice he could not make.

In summ, To distinguish them by better Resemblances out of the Old and New Testament, and antiquity: Me thinks, Doctor J. has somewhat like the spirit of Jeremy, Saint James, and Salvian. Master Herbert, like David, and other Psalm-men, Saint John, and Prudentius. Master F. like Esay, Saint Luke, and Saint Chrylostome; yet in this diversity, had they such an Harmony of souls as was admirable. For instance, In one who differ'd in some points from them all, yet in him they so agreed all, as
that

Mr. G. HERBERT, &c.

that Master F. out of a great liking of the Man, translated him into English, Master Herbert commented on him, and commended him to use; And Doctor J. allowed him for the Presse, It was Valdesso's 110 Considerations.

It would swell this Preface too much to set down the severall excellencies of our Authour: His conscientious expence of Time, which he even measured by the pulse, that native watch God has set in every of us. His eminent Temperance, and Frugality, (the two best Purveiors for his Liberality and Beneficence,) his private Fastings, his mortification of the body, his extemporary exercises thereof, at the
c sight

Of the Life of

fight or visit of a Charnell House, where every Bone, before the day, rises up in judgement against fleshly lust and pride: at the stroke of a passing bell, when ancient charity used (said he) to run to Church, and assist the dying Christian with prayers and tears (for sure that was the ground of that custome;) and at all occasions he could lay hold of possibly, which he sought with the diligence that others shun and shift them. Besides his carefull, (not scrupulous) observation of appointed Fasts, Lents, and Embers: The neglect and defect of this last, he said, had such influx on the children which the Fathers of the Church did beget at such times,

as

Mr. G. HERBERT, &c.

as malignant Stars are said to have over naturall Productions; Children of such Parents, as be Fasting and Prayers, being like Isaac, and Jacob, and Samuel; most likely to become Children of the Promise, Wrastrlers with God, and fittest to wear a linnen Ephod. And with this Fasting he imp'd his prayers both private and publick: His private must be left to God, who saw them in secret; his publick were the Morning and Evening Sacrifice of the Church Liturgie, which he used with consciencious devotion, not of Custome, but serious Judgement; Knowing, 1. That the Sophism used to make people hate them, was a solid reason to make men

c 2 of

Of the Life of

of understanding love them; Namely, because taken out of the Masse Book: Taken out, but as gold from drosse, the precious from the vile. The wise Reformers knew Rome would cry Shism, schism, and therefore they kept all they could lawfully keep, being loth to give offence; as our blessed Saviour, being loth to offend the Jews at the great Reformation, kept divers old Elements, and made them new Sacraments and Services, as their frequent Washings he turned into one Baptisme; some service of the Passeover into the Lord's Supper. 2. That the homeliness and coursenesse, which also was objected, was a great commendation. The Lambes poor
of

Mr. G. HERBERT, &c.

of the Flock are forty, for one grounded Christian: proportionable must be the care of the Church to provide milk; that is, plain and easie nourishment for them: and so had our Church done, hoping that stronger Christians, as they abounded in Gifts, so they had such a store of the Grace of Charity, as for their weak Brethren's sakes to be content therewith.

He thought also that a set Liturgy was of great use in respect of those without, whether erring Christians, or unbelieving men. That when we had used our best arguments against their errors or unbelieve, we might shew them a Form wherein we did, and desired they would serve Almighty God

Of the Life of

with us: That we might be able to say, This is our Church, Here would we land you. Thus we believe, see the Creed. Thus we pray, baptize, catechise, celebrate the Eucharist, Marry, Bury, Intreat the sick, &c.

These, besides Unity, and other necessary benefits, he thought grounds sufficient to bear him out in this practise: wherein he ended his life, calling for the Church Prayers a while before his death, saying, None to them, none to them at once both commending them, and his soul to God in them, immediately before his dissolution, as some Martyrs did, Mr. Hullier by name, Vicar of Babram, burnt to death in Cambridge; who
having

Mr. G. HERBERT, &c.

having the Common-Prayer Book in his hand, in stead of a Censor, and using the prayers as incense, offered up himselfe as a whole Burnt Sacrifice to God; with whom the very Book it selfe suffered Martyrdome, when fallen out of his consumed hands, it was by the Executioners thrown into the fire and burnt as an Hereticall Book.

He was moreover so great a Lover of Church-Musick, That he usually called it Heaven upon earth, and attended it a few days before his death. But above all, his chief delight was in the Holy Scripture, One lease whereof he professed he would not part with, though he might have the whole world

Of the Life of

world in Exchange. That was his wisdom, his comfort, his joy, out of that he took his Motto; LESSE THEN THE LEAST OF ALL GOD'S MERCIES. In that he found the substance, Christ, and in Christ Remission of sins, yea, in his blood he placed the goodnesse of his good works. It is a good Work, (said he of Building a Church,) if it be sprinkled with the Blood of Christ.

This high esteem of the Word of life, as it wrought in himsele a wondrous expression of high Reverence, when ever he either read it himsele, or heard others read it, so it made him equally wonder, that those which pretended such extraordinary love

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MR. G. HERBERT, &c.

to Christ Jesus, as many did, could possibly give such leave and liberty to themselves as to hear that word that shall judge us at the last day, without any the least expression of that holy feare and trembling, which they ought to charge upon their souls in private, and in publick, to imprint upon others.

Thus have I with my foul hands soiled this (and the other) fair piece, and worn out thy patience: yet have I not so much as with one dash of a pensill, offered to describe that person of his, which afforded so unusuall a Contesseration of Elegancies, and set of Rarities to the Beholder; nor said I any thing of his Personall Relation,

Of the Life of

tion, as an Husband, to a loving and vertuous Lady; as a Kinsman, Master, &c. yet will I not silence his spirituall love and care of Servants: Teaching Masters this duty, To allow their Servants daily time, wherein to pray privately, and to enjoyn them to do it: holding this for true generally, That publick prayer alone to such persons, is no prayer at all.

I have given thee onely these lineaments of his mind, and thou mayest fully serve thy selfe of this Book, in what vertue of his thy soul longeth after. His practice it was, and His Character it is, His as Authour, and His as Object: yet, Lo, the humility of this gracious man! He had small
esteem

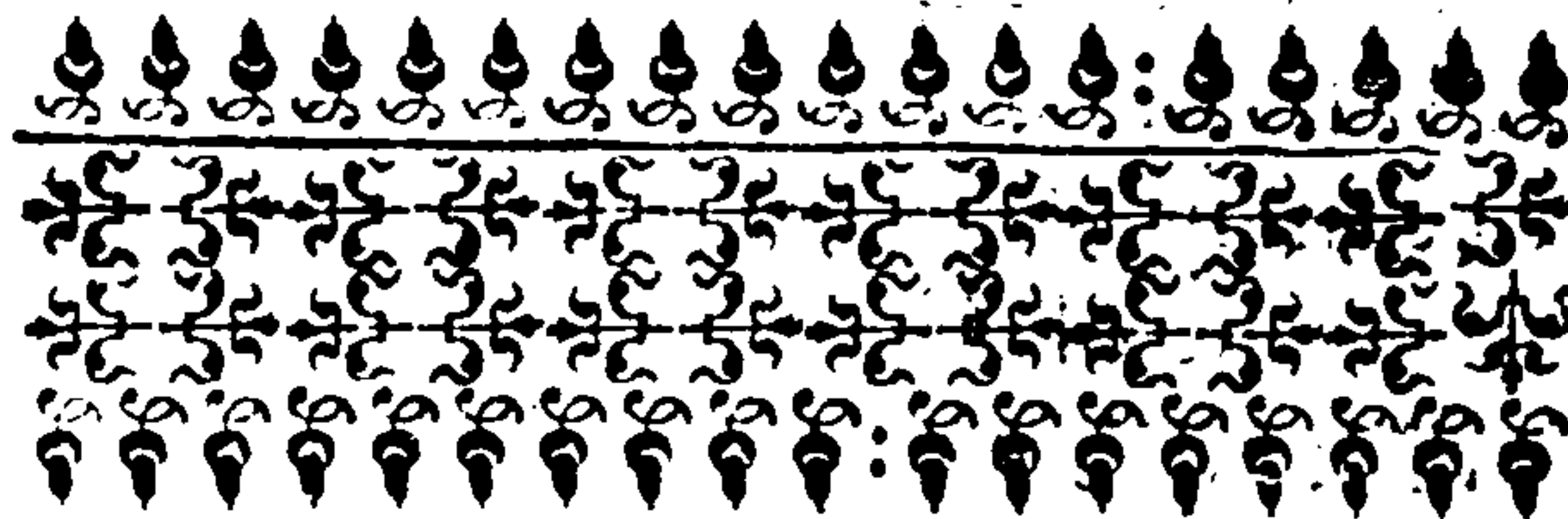
Mr. G. HERBERT, &c.

esteem of this Book, and but very little of his Poems. Though God had magnified him with extraordinary Gifts, yet said he, God has broken into my Study, and taken off my Chariot wheels, I have nothing worthy of God. And even this lowlinesse in his own eyes, doth more advance their worth, and his vertues.

I have done, when I have besought the R. Fathers, some Cathedrall, Ecclesiasticall, and Academicall men, (which Ranks the modest Authour meddles not with,) to draw Idæa's for their severall Orders respectively. (Why should Papists (as Timpius) be more carefull or painfull in this kind then we?) If it do no other good,
yet

Of the Life of

yet will it help on in the the way of Repentance, by discovery of former mistakes or neglects; which is the greatest, if not the onely Good that can probably be hoped for, out of this Tract: which being writ nigh twenty years since, will be lesse subject to misconstruction. The Good Lord prosper it according to the pious intent of the Authour, and hearty wishes of the Prefacer; who confesses himselfe unworthy to carry out the Dung of Gods Sacrifices.



A Priest to the Temple: OR, The Country PARSON, his CHARACTER, &c.

CHAP. I. Of a PASTOR.



PASTOR is the Deputy of Christ for the reducing of Man to the Obedience of God. This definition is evident, and contains the direct steps of Pastorall
B Duty,

Duty and Auctority. For first, Man fell from God by disobedience. Secondly, Christ is the glorious instrument of God for the revoking of Man. Thirdly, Christ being not to continue on earth, but after hee had fulfilled the work of Reconciliation, to be received up into heaven, he constituted Deputies in his place, and these are Priests. And therefore *S^t. Paul* in the beginning of his Epistles, professeth this: and in the first to the *Colossians* plainly avoucheth, that he *fills up that which is behinde of the afflictions of Christ in his flesh, for his Bodie's sake, which is the Church.* Wherein is contained the complete definition of a Minister. Out of this Chartre of the Priesthood may be plainly gathered both the Dignity thereof, and the Duty: The Dignity, in that a Priest may do that which Christ did, and by his auctority, and as his Vicegerent. The Duty, in that a Priest

is

is to do that which Christ did, and after his manner, both for Doctrine and Life.

CHAP. II.

Their Diversities.

OF Pastors (intending mine own Nation only, and also therein setting aside the Reverend Prelates of the Church, to whom this discourse ariseth not) some live in the Universities, some in Noble houses, some in Parishes residing on their Cures. Of those that live in the Universities, some live there in office, whose rule is that of the Apostle; *Rom. 12:6. Having gifts differing, according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait*

B 2

on

on our ministring; or he that teacheth, on teaching, &c. he that ruleth, let him do it with diligence, &c. Some in a preparatory way, whose aim and labour must be not only to get knowledg, but to subdue and mortifie all lusts and affections: and not to think, that when they have read the Fathers, or Schoolmen, a Minister is made, and the thing done. The greatest and hardest preparation is within: For, *Unto the ungodly, saith God, Why dost thou preach my Laws, and takest my Covenant in thy mouth? Psal. 50. 16.* Those that live in Noble Houses are called Chaplains, whose duty and obligation being the same to the Houses they live in, as a Parsons to his Parish, in describing the one (which is indeed the bent of my Discourse) the other will be manifest. Let not Chaplains think themselves so free, as *many of them do*, and because they have different Names, think their Office different

ferent. Doubtlesse they are Parsons of the families they live in, and are entertained to that end, either by an open, or implicite Covenant. Before they are in Orders, they may be received for Companions, or discourses; but after a man is once Minister, he cannot agree to come into any house, where he shall not exercise what he is, unlesse he forsake his plough, and look back. Wherefore they are not to be over-submissive, and base, but to keep up with the Lord and Lady of the house, and to preserve a boldness with them and all, even so farre as reproofe to their very face, when occasion calls, but seasonably and discreetly. They who do not thus, while they remember their earthly Lord, do much forget their heavenly; they wrong the Priesthood, neglect their duty, and shall be so farre from that which they seek with their over-submissiveness, and cringings, that they shall

B 3 ever

even be despised. They who for the hope of promotion neglect any necessary admonition, or reproofe, sell (with Judas) their Lord and Master.

CHAP. III.

The Parsons Life.

THe Countrey Parson is exceeding exact in his Life, being holy, just, prudent, temperate, bold, grave in all his wayes. And because the two highest points of Life, wherein a Christian is most seen, are Patience, and Mortification; Patience in regard of afflictions, Mortification in regard of lusts and affections, and the stupifying and deading of all the clamorous powers of the soul, therefore he hath thoroughly studied

studied these, that he may be an absolute Master and commander of himself, for all the purposes which God hath ordained him. Yet in these points he labours most in those things which are most apt to scandalize his Parish. And first, because Countrey people live hardly, and therefore as feeling their own sweat, and consequently knowing the price of mony, are offended much with any, who by hard usage increase their travell, the Countrey Parson is very circumspect in avoiding all coveteousnesse, neither being greedy to get, nor niggardly to keep, nor troubled to lose any worldly wealth; but in all his words and actions slighting, and disesteeming it, even to a wondring, that the world should so much value wealth, which in the day of wrath hath not one dramme of comfort for us. Secondly because Luxury is a very visible sinne, the Parson

is very carefull to avoid all the kinds thereof, but especially that of drinking, because it is the most popular vice; into which if he come, *he prostitutes himself* both to shame, and sin, and by having *fellowship, with the unfruitfull works of darknesse*, he disableth himself of authority *to reprove them*: For sins make all equall, whom they finde together; and then they are worst, who ought to be best. Neither is it for the servant of Christ to haunt Innes, or Tavernes, or Ale-houses, *to the dishonour of his person and office*. The Parson doth not so, but orders his Life in such a fashion, that when death takes him, as the Jewes and *Judas* did Christ, he may say as He did, *I sate daily with you teaching in the Temple*. Thirdly, because Countrey people (as indeed all honest men) do much esteem their word, it being the Life of buying, and selling, and dealing in the world; there-

therefore the Parson is very strict in keeping his word, though it be to his own hinderance, as knowing, that if he be not so, he wil quickly be discovered, and disregarded: neither will they beleve him in the pulpit, whom they cannot trust in his Conversation. As for oaths, and apparell, the disorders thereof are also very manifest. The Parsons yea is yea, and nay nay; and his apparrell plaine, but reverend, and clean, without spots, or dust, or smell; the purity of his mind breaking out, and dilating it selte even to his body, cloaths, and habitation.

CHAP. III.

The Parsons Knowledge.

THe Countrey Parson is full of all knowledg. They say, it is an ill Mason that refuseth any stone: and there is no knowledg, but, in a skilfull hand, serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage, and pastorage, and makes great use of them in teaching, because people by what they understand, are best led to what they understand not. But the chief and top of his knowledge consists in the book of books, the storehouse and magazene of life and comfort, the holy Scriptures. There he sucks, and lives. In the Scriptures hee findes

findes four things; Precepts for life, Doctrines for knowledge, Examples for illustration, and Promises for comfort: These he hath digested severally. But for the understanding of these; the means he useth are first, a holy Life, remembering what his Master saith, that *if any do Gods will, he shall know of the Doctrine, John 7.* and assuring himself, that wicked men, however learned, do not know the Scriptures, because they feel them not, and because they are not understood but with the same Spirit that writ them. The second means is prayer, which if it be necessary even in temporall things, how much more in things of another world, where the well is deep, and we have nothing of our selves to draw with? Wherefore he ever begins the reading of the Scripture with some short inward ejaculation, as, *Lord, open mine eyes, that I may see the wondrous things*

things of thy Law. &c. The third means is a diligent Collation of Scripture with Scripture. For all Truth being consonant to it self, and all being penn'd by one and the self-same Spirit, it cannot be, but that an industrious, and judicious comparing of place with place must be a singular help for the right understanding of the Scriptures. To this may be added the consideration of any text with the coherence thereof, touching what goes before, and what follows after, as also the scope of the Holy Ghost. When the Apostles would have called down fire from Heaven, they were reprov'd, as ignorant of what spirit they were. For the Law required one thing, and the Gospel another: yet as diverse, not as repugnant: therefore the spirit of both is to be considered, and weigh'd. The fourth means are Commenters and fathers, who have handled the places controverted, which the Parson by

no means refuseth. As he doth not so study others, as to neglect the grace of God in himself, and what the Holy Spirit teacheth him; so doth he assure himself, that God in all ages hath had his servants, to whom he hath revealed his Truth, as well as to him; and that as one Countrey doth not bear all things, that there may be a Commerce; so neither hath God opened, or will open all to one, that there may be a traffick in knowledg between the servants of God, for the planting both of love, and humility. Wherefore he hath one Comment at least upon every book of Scripture, and ploughing with this, and his own meditations, he enters into the secrets of God treasured in the holy Scripture.

CHAP. V.

The Parsons Accessary Knowledges.

THe Countrey Parson hath read the Fathers also, and the Schoolmen, and the later Writers, or a good proportion of all, out of all which he hath compiled a book, and body of Divinity, which is the storehouse of his Sermons, and which he preacheth all his Life; but diversly clothed, illustrated, and enlarged. For though the world is full of such composures, yet every mans own is fittest, readyest, and most favorry to him. Besides, this being to be done in his younger and preparatory times, it is an honest joy ever after to looke upon his well spent houres.

houres. This Body he made by way of expounding the Church Catechisme, to which all divinity may easily be reduced. For it being indifferent in it selfe to choose any Method, that is best to be chosen, of which there is likelyest to be most use. Now Catechizing being a work of singular, and admirable benefit to the Church of God, and a thing required under Canonick obedience, the expounding of our Catechisme must needs be the most usefull forme. Yet hath the Parson, besides this laborious work, a slighter forme of Catechizing, fitter for country people; according as his audience is, so he useth one, or other; or sometimes both, if his audience be intermixed. He greatly esteemes also of cases of conscience, wherein he is much versed. And indeed, herein is the greatest ability of a Parson to lead his people exactly in the wayes of Truth, so that they
neither

neither decline to the right hand, nor to the left. Neither let any think this a slight thing. For every one hath not digested, when it is a sin to take something for money lent, or when not; when it is a fault to discover another's fault, or when not; *when the affections of the soul in desiring and procuring increase of means, or honour, be a sin of covetousness or ambition, and when not; when the appetites of the body in eating, drinking, sleep, and the pleasure that comes with sleep, be sins of gluttony, drunkenness, sloath, lust, and when not, and so in many circumstances of actions.* Now if a shepherd know not which grass will bane, or which not, how is he fit to be a shepherd? Wherefore the Parson hath thoroughly canvassed all the particulars of humane actions, at least all those which he observeth are most incident to his Parish.

CHAP. VI.

The Parson praying.

THe Countrey Parson, when he is to read divine services, composeth himselfe to all possible reverence; lifting up his heart and hands, and eyes, and using all other gestures which may expresse a hearty, and unfeyned devotion. This he doth, first, as being truly touched and amazed with the Majesty of God, before whom he then presents himself; yet not as himself alone, but as presenting with himself the whole Congregation, whose sins he then beares, and brings with his own to the heavenly altar to be bathed, and washed in the sacred Laver of Christs blood. Secondly, as this is the true reason of his inward feare, so

so he is content to expresse this outwardly to the utmost of his power; that being first affected himself, hee may affect also his people, knowing that no Sermon moves them so much to a reverence, which they forget againe, when they come to pray, as a devout behaviour in the very act of praying. Accordingly his voyce is humble, his words treatable, and slow; yet not so slow neither, as to let the fervency of the supplicant hang and dy between speaking, but with a grave livenessse, between fear and zeal, pausing yet pressing, he performs his duty. Besides his example, he having often instructed his people how to carry themselves in divine service, exacts of them all possible reverence, by no means enduring either talking, or sleeping, or gazing, or leaning, or halfe-kneeling, or any undutifull behaviour in them, but causing them, when they sit, or stand, or kneel, to do all
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in a strait, and steady posture, as attending to what is done in the Church, and every one, man, and child, answering aloud both Amen, and all other answers, which are on the Clerks and peoples part to answer; which answers also are to be done not in a huddling, or slubbering fashion, gaping, or scratching the head, or spitting even in the midst of their answer, but gently and pausably, thinking what they say; so that while they answer, *As it was in the beginning, &c.* they meditate as they speak, that God hath ever had his people, that have glorified him as well as now, and that he shall have so forever. And the like in other answers. This is that which the Apostle calls a reasonable service, *Rom, 12.* when we speak not as Parrats, without reason, or offer up such sacrifices as they did of old, which was of beasts devoyd of reason; but when we use our reason, and apply our powers to the
service

service of him, that gives them. If there be any of the gentry or nobility of the Parish, who somtimes make it a piece of state not to come at the beginning of service with their poor neighbours, but at mid-prayers, both to their own losse, and of theirs also who gaze upon them when they come in, and neglect the present service of God, he by no means suffers it, but after divers gentle admonitions, if they persevere, he causes them to be presented: or if the poor Church-wardens be affrighted with their greatness, notwithstanding his instruction that they ought not to be so, but even to let the world sinke, so they do their duty; he presents them himself, only protesting to them, that not any ill will draws him to it, but the debt and obligation of his calling, being to obey God rather then men.

CHAP.

CHAP. VII.

The Parson preaching.

THe Countrey Parson preacheth constantly, the pulpit is his joy and his throne: if he at any time intermit, it is either for want of health, or against some great Festivall, that he may the better celebrate it, or for the variety of the hearers, that he may be heard at his returne more attentively. When he intermits, he is ever very well supplied by some able man who treads in his steps, and will not throw down what he hath built; whom also he intreats to press some point, that he himself hath often urged with no great success, that so in the mouth of two or three witnesses the truth may be more established.

shed. When he preacheth, he procures attention by all possible art, both by earnestnesse of speech, it being naturall to men to think, that where is much earnestness, there is somewhat worth hearing; and by a diligent, and busy cast of his eye on his auditors, with letting them know, that he observes who marks, and who not; and with particularizing of his speech now to the younger sort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you; for particulars ever touch, and awake more then generalls. Herein also he serves himselfe of the judgements of God, as of those of antient times, so especially of the late ones; and those most, which are nearest to his Parish; for people are very attentive at such discourses, and think it behoves them to be so, when God is so neer them, and even over their heads. Sometimes he tells them

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stories, and sayings of others, according as his text invites him; for them also men heed, and remember better then exhortations; which though earnest, yet often dy with the Sermon, especially with Country people; which are thick, and heavy, and hard to raise to a poynt of Zeal, and fervency, and need a mountaine of fire to kindle them; but stories and sayings they will well remember. He often tels them, that Sermons are dangerous things, that none goes out of Church as he came in, but either better, or worse; that none is careless before his Judg, and that the word of God shal Judge us. By these and other means the Parson procures attention; but the character of his Sermon is Holiness; he is not witty, or learned, or eloquent, but Holy. A Character, that *Heretoges* never dream'd of, and therefore he could give no precepts thereof.

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But it is gained first, by choosing texts of Devotion, not Controversie, moving and ravishing texts, whereof the Scriptures are full. Secondly, by dipping, and seasoning all our words and sentences in our hearts, before they come into our mouths, truly affecting, and cordially expressing all that we say; so that the auditors may plainly perceive that every word is hart-deep. Thridly, by turning often, and making many Apostrophes to God, as, Oh Lord blesse my people, and teach them this point; or, Oh my Master, on whose errand I come, let me hold my peace, and doe thou speak thy selfe; for thou art Love, and when thou teachest, all are Scholers. Some such irradiations scatteringly in the Sermon, carry great holiness in them. The Prophets are admirable in this. So Isa. 64. *Oh that thou wouldst rent the Heavens, that thou wouldst come down,*
 &c.

&c. And *Jeremy*, Chapt. 10. after he had complained of the desolation of *Israel*, turnes to God suddenly, *Oh Lord, I know that the way of man is not in himself,* &c. Fourthly, by frequent wishes of the peoples good, and joying therein, though he himself were with *Saint Paul* even sacrificed upon the service of their faith. For there is no greater sign of holinesse, then the procuring, and rejoycing in anothers good. And herein *St Paul* excelled in all his Epistles. How did he put the *Romans* in all his prayers? *Rom.* 1.9. And ceased not to give thanks for the *Ephesians*, *Eph.* 1.16. And for the *Corinthians*, *chap.* 1.4. And for the *Philippians* made request with joy *ch.* 1.4. And is in contention for them whither to live, or dy; be with them, or Christ, *verse* 23. which, setting aside his care of his Flock, were a madnesse to doubt of. What an admirable Epistle is the
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second to the *Corinthians*? how full of affections? he joyes, and he is sorry, he grieves, and he gloryes, never was there such care of a flock expressed, save in the great shepherd of the fold, who first shed teares over *Jerusalem*, and afterwards blood. Therefore this care may be learn'd there, and then woven into Sermons, which will make them appear exceeding reverend, and holy. Lastly, by an often urging of the presence, and majesty of God, by these, or such like speeches. Oh let us all take heed what we do, God sees us, he sees whether I speak as I ought, or you hear as you ought, he sees hearts, as we see faces: he is among us; for if we be here, hee must be here, since we are here by him, and without him could not be here. Then turning the discourse to his Majesty, And he is a great God, and terrible, as great
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in mercy, so great in judgement: There are but two devouring elements, fire, and water, he hath both in him; His voyce is as the found of many waters, *Revelations* 1. And he himselfe is a consuming fire, *Hebrews* 12. Such discourses shew very Holy. The Parsons Method in handling of a text consists of two parts; first, a plain and evident declaration of the meaning of the text; and secondly, some choyce Observations drawn out of the whole text, as it lyes entire, and unbroken in the Scripture it self. This he thinks naturall, and sweet, and grave. Whereas the other way of crumbling a text into small parts, as, the Person speaking, or spoken to, the subject, and object, and the like, hath neither in it sweetnesse, nor gravity, nor variety, since the words apart are not Scripture, but a dictionary, and may be con-
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sidered alike in all the Scripture. The Parson exceeds not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time, will lesse afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.

CHAP. VIII.

The Parson on Sundays.

THe Country Parson, as soon as he awakes on Sunday morning, presently falls to work, and seems to himselfe so as a Market-man is, when the Market day comes, or a shop-keeper, when customers use to come in. His thoughts are full of making

king the best of the day, and contriving it to his best gaines. To this end, besides his ordinary prayers, he makes a peculiar one for a blessing on the exercises of the day, That nothing befall him unworthy of that Majesty before which he is to present himself, but that all may be done with reverence to his glory, and with edification to his flock, humbly beseeching his Master, that how or whenever he punish him, it be not in his Ministry: then he turnes to request for his people, that the Lord would be pleased to sanctifie them all, that they may come with holy hearts, and awfull mindes into the Congregation, and that the good God would pardon all those, who come with lesse prepared hearts then they ought. This done, he sets himself to the Consideration of the duties of the day, and if there be any extraordinary addition to the customary exercises,

ercises, either from the time of the year, or from the State, or from God by a child born, or dead, or any other accident, he contrives how and in what manner to induce it to the best advantage. Afterwards when the hour calls, with his family attending him, he goes to Church, at his first entrance *humbly adoring, and worshipping the invisible majesty, and presence of Almighty God*, and blessing the people either openly, or to himselfe. Then having read divine Service twice fully, and preached in the morning, and catechized in the afternoone, he thinks he hath in some measure, according to poor, and fraile man, discharged the publick duties of the Congregation. The rest of the day he spends either in reconciling neighbours that are at variance, or in visiting the sick, or in exhortations to some of his flock by themselves, whom his Sermons cannot, or doe
not

not reach. And every one is more awaked, when we come, and say, Thou art the man. This way he findes exceeding usefull, and winning; and these exhortations he calls his privy purse, even as Princes have theirs, besides ther publick disbursements. At night he thinks it a very fit time, both sutable to the joy of the day, and without hinderance to publick duties, either to entertaine some of his neighbours, or to be entertained of them, where he takes occasion to discourse of *such things as are both profitable, and pleasant, and to raise up their mindes to apprehend Gods good blessing to our Church, and State; that order is kept in the one, and peace in the other, without disturbance, or interruption of publick divine offices.* As he opened the day with prayer, so he closeth it, humbly beseeching the Almighty to pardon and accept our poor services, and to improve them, that

we may grow therein, and that our feet may be like hinds feet ever climbing up higher, and higher unto him.

CHAP. IX.

The Parson's state of Life.

THe Country Parson considering that virginity is a higher state then Matrimony, and that the Ministry requires the best and highest things, is rather unmarried, then married. But yet as the temper of his body may be, or as the temper of his Parish may be, where he may have occasion to converse with women, and that among suspicious men, and other like circumstances considered, he is rather married then unmarried. Let him communicate the thing often
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by prayer unto God, and as his grace shall direct him, so let him proceed. If he be unmarried, and keepe house, he hath not a woman in his house, but findes opportunities of having his meat dress'd and other services done by men-servants at home, and his linnen washed abroad. If he be unmarried, and sojourn, he never talkes with any woman alone, but in the audience of others, and that seldom, and then also in a serious manner, never jestingly or sportfully. *He is very circumspect in all companyes, both of his behaviour, speech, and very looks, knowing himself to be both suspected, and envyed.* If he stand steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep himself a virgin, he spends his dayes in fasting and prayer, and bleisseth God for the gift of continency, knowing that it can no way be preserved, but only by those

means, by which at first it was obtained. He therefore thinkes it not enough for him to observe the fasting dayes of the Church, and the dayly prayers enjoyned him by auctORITY, which he observeth out of humble conformity, and obedience; but adds to them, out of choyce and devotion, some other dayes for fasting, and hours for prayers; and by these hee keeps his body tame, serviceable, and healthfull; and his soul fervent, active, young, and lusty as an eagle. He often readeth the Lives of the Primitive Monks, Hermits, and virgins, and wondreth not so much at their patient suffering, and cheerfull dying under persecuting Emperours, (though that indeed be very admirable) as at their daily temperance, abstinence, watchings, and constant prayers, and mortifications in the times of peace and prosperity. To put on the profound humility, and the exact temperance of our Lord Jesus, with other

other exemplary vertues of that sort, and to keep them on in the sunshine, and noone of prosperity, he findeth to be as necessary, and as difficult at least, as to be cloathed with perfect patience, and Christian fortitude in the cold midnight stormes of persecution and adversity. He keepeth his watch and ward, night and day against the proper and peculiar temptations of his state of Life, which are principally these two, Spirituall pride, and Impurity of heart: against these ghostly enemies he girdeth up his loynes, keepes the imagination from roving, puts on the whole Armour of God, and by the vertue of the shield of faith, he is not afraid of the pestilence that walketh in darknesse, [carnall impurity,] nor of the sicknesse that destroyeth at noone day, [Ghostly pride and self-conceite.] Other temptations he hath, which, like mortall enemies, may sometimes disquiet him likewise; for the humane soule being bounded, and kept in in her sensitive

sitive faculty, will runne out more or lesse in her intellectuall. Originall concupisence is such an active thing, by reason of continuall inward, or outward temptations, that it is ever attempting, or doing one mischief or other. Ambition, or untimely desire of promotion to an higher state, or place, under colour of accommodation, or necessary provision, is a common temptation to men of any eminency, especially being single men. Curiosity in prying into high speculative and unprofitable questions, is another great stumbling block to the holinesse of Scholers. These and many other spirituall wickednesses in high places doth the Parson fear, or experiment, or both; and that much more being single, then if he were married; for then commonly the stream of temptations is turned another way, into Covetousnesse, Love of pleasure, or ease, or the like. If the Parson be unmarried, and means to continue so, he doth at least, as much as hath been said.

said. If he be marryed, the choyce of his wife was made rather by his eare, then by his eye; his judgement, not his affection found out a fit wife for him, whose humble, and liberall disposition he preferred before beauty, riches, or honour. He knew that (the good instrument of God to bring women to heaven) a wise and loving husband could out of humility, produce any speciall grace of faith, patience, meeknesse, love, obedience, &c. and out of liberality, make her fruitfull in all good works. As hee is just in all things, so is he to his wife also, counting nothing so much his owne, as that he may be unjust unto it. Therefore he gives her respect both afore her servants, and others, and halfe at least of the government of the house, reserving so much of the affaires, as serve for a diversion for him; yet never so giving over the raines, but that he sometimes looks how things go, demand-

manding an account, but not by the way of an account. And this must be done the oftner, or the seldomer, according as hee is satisfied of his Wifes discretion.

CHAP. X.

The Parson in his house.

THe Parson is very exact in the governing of his house, making it a copy and modell for his Parish. He knows the temper, and pulse of every person in his house, and accordingly either meets with their vices, or advanceth their vertues. His wife is either religious, or night and day he is winning her to it. In stead of the qualities of the world, he requires onely three of her; first, a trayning up of her

her children and mayds in the fear of God, with prayers, and catechizing, and all religious duties. Secondly, a curing, and healing of all wounds and sores, with her owne hands; which skill either she brought with her, or he takes care she shall learn it of some religious neighbour. Thirdly, a providing for her family in such sort, as that neither they want a competent sustentation, nor her husband be brought in debt. His children he first makes Christians, and then Common-wealths-men; the one he owes to his heavenly Countrey, the other to his earthly, having no title to either, except he do good to both. Therefore having seasoned them with all Piety, not only of words in praying, and reading; but in actions, in visiting other sick children, and tending their wounds, and sending his charity by them to the poor, and somtimes giving them a little mony to do it of them-

themselves, that they get a delight in it, and enter favour with God, who weighs even childrens actions. *1 King. 14. 12, 13.* He afterwards turnes his care to fit all their dispositions with some calling, not sparing the eldest, but giving him the prerogative of his Fathers profession, which happily for his other children he is not able to do. Yet in binding them prentices (in case he think fit to do so) he takes care not to put them into vain trades, and unbecoming the reverence of their Fathers calling, such as are tavernes for men, and lace-making for women; because those trades, for the most part, serve but the vices and vanities of the world, which he is to deny, and not augment. However, he resolves with himself never to omit any present good deed of charity, in consideration of providing a stock for his children; but assures himselfe, that money thus lent to God, is placed su-

rer for his childrens advantage, then if it were given to the Chamber of *London.* Good deeds, and good breeding, are his two great stocks for his children; if God give any thing above those, and not spent in them, he blesteth God, and lays it out as he sees cause. His servants are all religious, and were it not his duty to have them so, it were his profit, for none are so well served, as by religious servants, both because they do best, and because what they do, is blessed, and prospers. After religion, he teacheth them, that three things make a compleate servant, Truth, and Diligence, and Neatnesse, or Cleanlinesse. Those that can read, are allowed times for it, and those that cannot, are taught; for all in his house are either teachers or learners, or both, so that his family is a Schoole of Religion, and they all account, that to teach the ignorant is the greatest almes. Even

Even the wals are not idle, but something is written, or painted there, which may excite the reader to a thought of piety; especially the 101 *Psalm*, which is expressed in a fayre table, as being the rule of a family. And when they go abroad, his wife among her neighbours is the beginner of good discourses, his children among children, his servants among other servants; so that as in the house of those that are skill'd in Musick, all are Musicians; so in the house of a Preacher, all are preachers. He suffers not a ly or equivocation by any means in his house, but counts it the art, and secret of governing to preserve a directinesse, and open plainnesse in all things; so that all his house knowes, that there is no help for a fault done, but confession. He *himselfe*, or his *Wife*, takes account of Sermons, and how every one profits, comparing this yeer with the last: and besides the com-
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mon prayers of the family, he straitly requires of all to pray by themselves before they sleep at night, and stir out in the morning, and knows what prayers they say, and till they have learned them, makes them kneel by him; esteeming that this private praying is a more voluntary act in them, then when they are called to others prayers, and that, which when they leave the family, they carry with them. He keeps his servants between love, and fear, according as hee findes them; but generally he distributes it thus, To his Children he shewes more love then terrour, to his servants more terrour then love; but an old good servant boards a child. The furniture of his house is very plain, but clean, whole, and sweet, as sweet as his garden can make; for he hath no mony for such things, charity being his only perfume, which deserves cost when he can spare it. His fare is plain, and com-
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common, but wholesome, what hee hath, is little, but very good; it consisteth most of mutton, beefe, and veal, if he addes any thing for a great day, or a stranger, his garden or orchard supplies it, or his barne, and back-side: he goes no further for any entertainment, lest he goe into the world, esteeming it absurd, that he should exceed, who teacheth others temperance. But those which his home produceth, he refuseth not, as coming cheap, and easie, and arising from the improvement of things, which otherwise would be lost. Wherein he admires and imitates the wonderfull providence and thrift of the great householder of the world: for there being two things, which as they are, are unuseful to man, the one for smallnesse, as crums, and scattered corn, and the like; the other for the foulnesse, as wash, and durt, and things thereinto fallen; God hath provided

ded Creatures for both; for the first, Poultry; for the second, swine. These save man the labour, and doing that which either he could not do, or was not fit for him to do, by taking both sorts of food into them, do as it were dresse and prepare both for man in themselves, by growing them selves fit for his table. The Parson in his house observes fasting dayes; and particularly, as Sunday is his day of joy, so Friday his day of Humiliation, which he celebrates not only with abstinence of diet, but also of company, recreation, and all outward contentments; and besides, with confession of sins, and all acts of Mortification. Now fasting dayes containe a treble obligation; first, of eating lesse that day, then on other dayes; secondly, of eating no pleasing, or over-nourishing things, as the Israelites did eate sowre herbs: Thirdly, of eating no flesh, which is but the determination of the second

second rule by Authority to this particular. The two former obligations are much more essentiall to a true fast, then the third and last; and fasting dayes were fully performed by keeping of the two former, had not Authority interposed: so that to eat little, and that unpleasent, is the naturall rule of fasting, although it be flesh. For since fasting in Scripture language is an afflicting of our souls, if a peece of dry flesh at my table be more unpleasent to me, then some fish there, certainly to eat the flesh, and not the fish, is to keep the fasting day naturally. And it is observable, that the prohibiting of flesh came from hot Countreys, where both flesh alone, and much more with wine, is apt to nourish more then in cold regions, and where flesh may be much better spared, and with more safety then elsewhere, where both the people and the drink being cold and flegmatick,

matick, the eating of flesh is an antidote to both. For it is certaine, that a weak stomack being prepossessed with flesh, shall much better brooke and bear a draught of beer, then if it had taken before either fish, or rootes, or such things; which will discover it selfe by spitting, and rheume, or flegme. To conclude, the Parson, if he be in full health, keeps the three obligations, eating fish, or roots, and that for quantity little, for quality unpleasent. If his body be weak and obstructed, as most Students are, he cannot keep the last obligation, nor suffer others in his house that are so, to keep it; but only the two former, which also in diseases of exinanition (as consumptions) must be broken: For meat was made for man, not man for meat. To all this may be added, not for emboldening the unruly, but for the comfort of the weak, that not onely sicknesse breaks these obligations,

ligations of fasting, but sicklineffe also. For it is as unnatural to do any thing, that leads me to a sicknesse, to which I am inclined, as not to get out of that sicknesse, when I am in it, by any diet. One thing is evident, that an English body, and a Students body, are two great obstructed vessels, and there is nothing that is food, and not phisick, which doth lesse obstruct, then flesh moderately taken; as being immoderately taken, it is exceeding obstructive. And obstructions are the cause of most diseases.

CHAP.

CHAP. XI.

The Parson's Courtesie.

THe Countrey Parson owing a debt of Charity to the poor, and of Courtesie to his other parishioners, he so distinguisheth, that he keeps his money for the poor, and his table for those that are above Alms. Not but that the poor are welcome also to his table, whom he sometimes purposefully takes home with him, setting them close by him, and carving for them, both for his own humility, and their comfort, who are much cheered with such friendlineses. But since both is to be done, the better sort invited, and meaner relieved, he chooseth rather to give the poor

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money, which they can better employ to their own advantage, and suitably to their needs, and then so much given in meat at dinner. Having then invited some of his Parish, hee taketh his times to do the like to the rest; so that in the compasse of the year, hee hath them all with him, because countrey people are very observant of such things, and will not be perswaded, but being not invited, they are hated. Which perswasion the Parson by all means avoyds, knowing that where there are such conceits, there is no room for his doctrine to enter. Yet doth hee ofteneft invite those, whom hee sees take best courses, that so both they may be encouraged to persevere, and others spurred to do well, that they may enjoy the like courtesie. For though he desire, that all should live well, and virtuously, not for any reward of his, but

but for vertues sake; yet that will not be so: and therefore as God, although we should love him onely for his own sake, yet out of his infinite pity hath set forth heaven for a reward to draw men to Piety, and is content, if at least so, they will become good. So the Countrey Parson, who is a diligent observer, and tracker of Gods wayes, sets up as many encouragements to goodnesse as he can, both in honour, and profit, and fame; that he may, if not the best way, yet any way, make his Parish good.

CHAP. XII.

The Parson's Charity.

THe Countrey Parson is full of Charity; it is his predominant element. For many and wonderfull things are spoken of thee, thou great Vertue. To Charity is given the covering of sins, *1 Pet. 4. 8.* and the forgiveness of sins, *Matthew 6. 14. Luke 7. 47.* the fulfilling of the Law, *Romans 13. 10.* The life of faith, *James 2. 26.* The blessings of this life, *Proverbs 22. 9. Psalm 41. 2.* And the reward of the next, *Matth. 25. 35.* In brief, it is the body of Religion, *John 13. 35.* And the top of Christian vertues, *1 Corin. 13.* Wherefore all his works relish of Charity. When he riseth in the mor-

morning, he bethinketh himselfe what good deeds he can do that day, and presently doth them; counting that day lost, wherein he hath not exercised his Charity. He first considers his own Parish, and takes care, that there be not a begger, or idle person in his Parish, but that all bee in a competent way of getting their living. This he affects either by bounty, or perswasion, or by authority, making use of that excellent statute, which bindes all Parishes to maintaine their own. If his Parish be rich, he exacts this of them; if poor, and he able, he easeth them therein. But he gives no set pension to any; for this in time will lose the name and effect of Charity with the poor people, though not with God: for then they will reckon upon it, as on a debt; and if it be taken away, though justly, they will murmur, and repine as much, as he that is disseized of his own inheritance.

tance. But the Parson having a double aime, and making a hook of his Charity, causeth them still to depend on him; and so by continuall, and fresh bounties, unexpected to them, but resolved to himself, hee wins them to praise God more, to live more religiously, and to take more paines in their vocation, as not knowing when they shal be relieved; which otherwise they would reckon upon, and turn to idlenesse. Besides this generall provision, he hath other times of opening his hand; as at great Festivals, and Communions; not suffering any that day that hee receives, to want a good meal suting to the joy of the occasion. But specially, at hard times, and dearths, he even parts his Livings, and life among them, giving some corn outright, and selling other at under rates; and when his own stock serves not, working those that are able to the same charity, still pressing it in the pulpit,

pulpit, and out of the pulpit, and never leaving them, till he obtaine his desire. Yet in all his Charity, he distinguisheth, giving them most, who live best, and take most paines, and are most charged: So is his charity in effect a Sermon. After the consideration of his own Parish, he enlargeth himself, if he be able, to the neighbour-hood; for that also is some kind of obligation; so doth he also to those at his door, whom God puts in his way, and makes his neighbours. But these he helps not without some testimony, except the evidence of the misery bring testimony with it. For though these testimonies also may be falsified, yet considering that the Law allows these in case they be true, but allows by no means to give without testimony, as he obeys Authority in the one, so that being once satisfied, he allows his Charity some blindness in the other; especially, since of the two

commands, we are more enjoined to be charitable, then wise. But evident miseries have a naturall priviledge, and exemption from all law. When-ever hee gives any thing, and sees them labour in thanking of him, he exacts of them to let him alone, and say rather, God be praised, God be glorified; that so the thanks may go the right way, and thither onely, where they are onely due. So doth hee also before giving make them say their Prayers first, or the Creed, and ten Commandments, and as he finds them perfect, rewards them the more. For other givings are lay, and secular, but this is to give like a Priest.

CHAP.

CHAP. XIII.

The Parson's Church.

THe Countrey Parson hath a speciall care of his Church, that all things there be decent, and befitting his Name by which it is called. Therefore first he takes order, that all things be in good repair; as walls plaistered, windows glazed, floore paved, seats whole, firm, and uniform, especially that the Pulpit, and Deck, and Communion Table, and Font be as they ought, for those great duties that are performed in them. Secondly, that the Church be swept, and kept cleane without dust, or Cobwebs, and at great festivalls strawed, and stuck with boughs, and perfumed with incense.

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cense. Thirdly, That there be fit, and proper texts of Scripture every where painted, and that all the painting be grave, and reverend, not with light colours, or foolish anticks. Fourthly, That all the books appointed by Authority be there, and those not torne, or fouled, but whole; and clean, and well bound; and that there be a fitting, and sightly Communion Cloth " of fine
 " linnen, with an handsome, and
 " seemly Carpet of good and cost-
 " ly Stufte, or Cloth, and all kept
 " sweet and clean, in a strong and
 " decent chest, with a Chalice,
 " and Cover, and a Stoop, or Fla-
 " gon; and a Bason for Almes and
 " offerings; besides which, he hath
 " a Poor-mans Box conveniently
 " seated, to receive the charity
 " of well minded people, and to
 " lay up treasure for the sick and
 " needy. And all this he doth,
 not

not as out of necessity, or as putting a holiness in the things, but as desiring to keep the middle way between superstition, and slovenlinese, and as following the Apostles two great and admirable Rules in things of this nature: The first whereof is, *Let all things be done decently, and in order*: The second, *Let all things be done to edification*, 1-Cor. 14. For these two rules comprize and include the double object of our duty, God, and our neighbour; the first being for the honour of God; the second for the benefit of our neighbor. So that they excellently score out the way, and fully, and exactly contain, even in externall and indifferent things, what course is to be taken; and put them to great shame, who deny the Scripture to be perfect.

CHAP.

CHAP. XIV.

The Parson in Circuit.

THe Countrey Parson upon the afternoons in the week-days, takes occasion sometimes to visite in person, now one quarter of his Parish, now another. For there he shall find his flock most naturally as they are, wallowing in the midst of their affairs: whereas on Sundays it is easie for them to compose themselves to order, which they put on as their holy-day cloathes, and come to Church in frame, but commonly the next day put off both. When he comes to any house, first he blesteth it, and then as hee finds the persons of the house imployed, so he formes his discourse. Those that he findes religiously im-

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ployed, hee both commends them much, and furthers them when hee is gone, in their imployment; as if hee findes them reading, hee furnisheth them with good books; if curing poor people, hee supplies them with Receipts, and instructs them further in that skill, shewing them how acceptable such works are to God, and wishing them ever to do the Cures with their own hands, and not to put them over to servants. Those that he findes busie in the works of their calling, he commendeth them also: for it is a good and just thing for every one to do their own busines. But then he admonisheth them of two things; first, that they dive not too deep into worldly affairs, plunging themselves over head and eares into carking, and caring; but that they so labour, as neither to labour anxiously, nor distrustfully, nor profanely. Then they labour anxiously, when they overdo it, to the

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loss of their quiet, and health: then distrustfully, when they doubt Gods providence, thinking that their own labour is the cause of their thriving, as if it were in their own hands to thrive, or not to thrive. “ Then
 “ they labour profanely, when
 “ they set themselves to work like
 “ brute beasts, never raising their
 “ thoughts to God, nor sanctify-
 “ ing their labour with daily prayer;
 “ when on the Lords day they do
 “ unnecessary servile work, or in
 “ time of divine service on other ho-
 “ ly days, except in the cases of ex-
 “ treme poverty, and in the sea-
 “ sons of Seed-time, and Harvest.
 Secondly, he adviseth them so to labour for wealth and maintenance, as that they make not that the end of their labour, but that they may have wherewithall to serve God the better, and to do good deeds. After these discourses, if they be poor and needy, whom he thus finds la-
 bou-

boursing, he gives them somewhat; and opens not only his mouth, but his purse to their relief, that so they go on more cheerfully in their vocation, and himself be ever the more welcome to them. Those that the Parson findes idle, or ill imployed, he chides not at first, for that were neither civill, nor profitable; but always in the close, before he departs from them: yet in this he distinguisheth; for if he be a plaine countryman, he reproveth him plainly; for they are not sensible of finenessse: if they be of higher quality, they commonly are quick, and sensible, and very tender of reproof: and therefore he lays his discourse so, that he comes to the point very leasurely, and oftentimes, as *Nathan* did, in the person of another, making them to reprove themselves. However, one way or other, he ever reproveth them, that he may keep himself pure, and not be intangled
 in

in others finnes. Neither in this doth he forbear, though there be company by: for as when the offence is particular, and against mee, I am to follow our Saviours rule, and to take my brother aside, and reprove him; so when the offence is publicke, and against God, I am then to follow the Apostles rule, 1 *Timothy* 5. 20. and to *rebuke openly* that which is done openly. Besides these occasionall discourses, the Parson questions what order is kept in the house, as about prayers morning, and evening on their knees, reading of Scripture, catechizing, singing of Psalms at their work, and on holy days; who can read, who not; and sometimes he hears the children read himselfe, and bleffeth, encouraging also the servants to learn to read, and offering to have them taught on holy-days by his servants.

If the
Parson

Parson were ashamed of particularizing in these things, hee were not fit to be a Parson: but he holds the Rule, that Nothing is little in Gods service: If it once have the honour of that Name, it grows great instantly. Wherefore neither disdaineth he to enter into the poorest Cottage, though he even creep into it, and though it smell never so lothsomly. For both God is there also, and those for whom God dyed: and so much the rather doth he so, as his accessse to the poor is more comfortable, then to the rich; and in regard of himselfe, it is more humiliation. These are the Parsons generall aims in his Circuit; but with these he mingles other discourses for conversation sake, and to make his higher purposes slip the more easily.

CHAP.

CHAP. XV.

The Parson Comforting.

THe Countrey Parson, when any of his cure is sick, or afflicted with losse of friend, or estate, or any ways distressed, fails not to afford his best comforts, and rather goes to them, then sends for the afflicted, though they can, and otherwise ought to come to him. To this end he hath thoroughly digested all the points of consolation, as having continuall use of them, such as are from Gods generall providence extended even to lillyes; from his particular, to his Church; from his promises, from the examples of all Saints, that ever were; from Christ himself, perfecting our Redemption no other way, then by
for-

sorrow; from the Benefit of affliction, which softens, and works the stubborn heart of man; from the certainty both of deliverance; and reward, if we faint not; from the miserable comparison of the moment of griefs here with the weight of joyes hereafter. “ Besides this, “ in his visiting the sick, or otherwise afflicted, he followeth the “ Churches counsell, namely, in “ perswading them to particular “ confession, labouring to make “ them understand the great good “ use of this antient and pious ordinance, and how necessary it is in “ some cases: he also urgeth them to “ do some pious charitable works, “ as a necessary evidence and fruit “ of their faith, at that time especially: the participation of the holy Sacrament, how comfortable, “ and Sovereigne a Medicine it is “ to all sin sick souls, what strength, “ and joy, and peace it administers “ against

" against all temptations, even to
 " death it selfe, he plainly, and ge-
 " nerally intimatech to the disaf-
 " fected, or sick person, that so
 " the hunger and thirst after it
 " may come rather from them-
 " selves, then from his perswa-
 " sion.

 CHAP. XVI.

The Parson a Father.

THe Countrey Parson is not
 only a father to his flock,
 but also professeth himselfe
 throughly of the opinion, car-
 rying it about with him as ful-
 ly, as if he had begot his
 whole Parish. And of this he
 makes great use. For by this
 means, when any sinns, he ha-
 teth him not as an officer, but
 pities

pityes him as a Father: and even
 in those wrongs which either in
 tithing, or otherwise are done to
 his owne person, hee considers
 the offender as a child, and for-
 gives, so hee may have any signe
 of amendment; so also when af-
 ter many admonitions, any con-
 tinue to be refractory, yet hee
 gives him not over, but is long
 before hee proceede to disinherit-
 ing, or perhaps never goes so
 far; knowing, that some are cal-
 led at the eleventh houre, and
 therefore hee still expects, and
 waits, least hee should de-
 termine Gods houre of coming;
 which as hee cannot, touching
 the last day, so neither touching
 the intermediate days of Conver-
 sion.

CHAP. XVII.

The Parson in Journey.

THe countrey Parson, when a just occasion calleth him out of his Parish (which he diligently, and strictly weigheth, his Parish being all his joy, and thought) leaveth not his Ministry behind him; but is himselfe where ever he is. Therefore those he meets on the way he blesteth audibly, and with those he overtakes or that overtake him, hee begins good discourses, such as may edify, interposing sometimes some short, and honest refreshments, which may make his other discourses more welcome, and lesse tedious. And when he comes to his Inn, he refuseth not to joyne, that he may en-

enlarge the glory of God to the company he is in, by a due blessing of God for their safe arrival, and saying grace at meat, and at going to bed by giving the Host notice, that he will have prayers in the hall, wishing him to informe his guests thereof, that if any be willing to partake, they may resort thither. The like he doth in the morning, using pleasantly the outlandish proverb, that *Prayers and Provender never hinder journey.* When he comes to any other house, where *his kindred, or other relations give him any authority over the Family*, if hee be to stay for a time, hee considers diligently the state thereof to Godward, and that in two points: First, what disorders there are either in Apparell, or Diet, or too open a Buttery, or reading vain books, or swearing, or breeding up children to no Calling, but in idleness, or the like. Secondly, what means of Piety

Piety, whether daily prayers be used, Grace, reading of Scriptures, and other good books, how *Sundayes, holy-days, and fasting days* are kept. And accordingly, as he finds any defect in these, hee first considers with himselfe, what kind of remedy fits the temper of the house best, and then hee faithfully, and boldly applyeth it; yet seasonably, and discreetly, by taking aside the Lord, or Lady; or *Master* and *Mistres* of the house, and shewing them cleerly, that they respect them most, who wish them best, and that not a desire to meddle with others affairs, but the earnestnesse to do all the good he can, moves him to say thus and thus.

CHAP.

CHAP. XVIII.

The Parson in Sentinell.

THe Countrey Parson, where ever he is, keeps Gods watch; that is, there is nothing spoken, or done in the Company where he is, but comes under his Test and censure: If it be well spoken, or done, he takes occasion to commend, and enlarge it; if ill, he presently lays hold of it, least the poyson steal into some young and unwary spirits, and possesse them even before they themselves heed it. But this he doth discretely, with mollifying, and suppling words; This was not so well said, as it might have been forborn; We cannot allow this: or else if the thing will admit interpretation; Your meaning is not thus, but thus; or, So farr indeed
E what

what you say is true, and well said; but this will not stand. This is called keeping Gods watch, when the baits which the enemy lays in company, are discovered and avoyded: This is to be on Gods side, and be true to his party. Besides, if he perceive in company any discourse tending to ill, either by the wickedness or quarrellsomnesse thereof, he either prevents it judiciously, or breaks it off seasonably by some diversion. Wherein a pleasantness of disposition is of great use, men being willing to sell the interest, and ingagement of their discourses for no price sooner, then that of mirth; whither the nature of man, loving refreshment, gladly betakes it selfe, even to the losse of honour.

CHAP.

CHAP. XIX.

The Parson in reference.

THe Countrey Parson is sincere and upright in all his relations. And first, he is just to his Countrey; as when he is set at an armour, or horse, he borrowes them not to serve the turne, nor provides slight, and unusefull, but such as are every way fitting to do his Countrey true and laudable service, when occasion requires. To do otherwise, is deceit; and therefore not for him, who is hearty, and true in all his wayes, as being the servant of him, in whom there was no guile. Likewise in any other Countrey-duty, he considers what is the end of any Command, and then he suits things faithfully according to that end. Secondly, he carryes himself very re-
E 2 spective-

pectively, as to all the Fathers of the Church, so especially to his Diocesan, honouring him both in word, and behaviour, and resorting unto him in any difficulty, either in his studies or in his Parish. He observes Visitations, and being there, makes due use of them, as of Clergy councils, for the benefit of the Diocese. And therefore before he comes, having observed some defects in the Ministry, he then either in Sermon, if he preach, or at some other time of the day, propounds among his Brethren what were fitting to be done. Thirdly, he keeps good Correspondence with all the neighbouring Pastours round about him, performing for them any Ministerial office, which is not to the prejudice of his own Parish. Likewise he welcomes to his house any Minister, how poor or mean soever, with as joyfull a countenance, as if he were to entertain some great Lord.

Lord. Fourthly, he fulfills the duty, and debt of neighbourhood to all the Parishes which are near him. For the Apostles rule *Philip. 4.* being admirable, and large, that *we should do whatsoever things are honest, or just, or pure, or lovely, or of good report, if there be any vertue, or any praise.* And Neighbourhood being ever reputed, even among the Heathen, as an obligation to do good, rather than to those that are further, where things are otherwise equall, therefore he satisfies this duty also. Especially, if God have sent any calamity either by fire, or famine, to any neighbouring Parish, then he expects no Briefe; but taking his Parish together *the next Sunday, or holy-day,* and exposing to them the uncertainty of humane affairs, none knowing whose turne may be next, and then when he hath affrighted them with this, exposing the obligation

of Charity, and Neighbour-hood, he first gives himself liberally, and then incites them to give; making together a summe either to be sent, or, which were more comfortable, all together choosing some fitt day to carry it themselves, and cheere the Afflicted. So, if any neighbouring village be overburdened with poore, and his owne lesse charged, hee findes some way of releeving it, and reducing the Manna, and bread of Charity to some equality, representing to his people, that the Blessing of God to them ought to make them the more charitable, and not the lesse, lest he cast their neighbours poverty on them also.

CHAP.

CHAP. XX.

The Parson in Gods stead.

THe Countrey Parson is in Gods stead to his Parish, and dischargeth God what he can of his promises. Wherefore there is nothing done either well or ill, whereof he is not the rewarder, or punisher. If he chance to finde any reading in anothers Bible, he provides him one of his own. If he finde another giving a poor man a penny, he gives him a tester for it, if the giver be fit to receive it; or if he be of a condition above such gifts, he sends him a good book, or easeth him in his Tithes, telling him when he hath forgotten it, this I do, because at such, and such a time you were charitable. This is in some sort a discharging of God; as concerning

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this

this life, who hath promised, that
 Godlinesse shall be gainfull: but in
 the other God is his own immedi-
 ate paymaster, rewarding all good
 deeds to their full proportion. "The
 " Parsons punishing of sin and vice,
 " is rather by withdrawing his boun-
 " ty and courtesie from the parties
 " offending, or by private, or pub-
 " lick reproof, as the case requires,
 " then by causing them to be pre-
 " sented, or otherwise complained
 " of. And yet as the malice of the
 " person, or hainousness of the crime
 " may be, he is carefull to see con-
 " dign punishment inflicted, and with
 " truly godly zeal, without hatred to
 " the person, hungreth and thirsteth
 " after righteous punishment of un-
 " righteousness. Thus both in re-
 " warding vertue, and in punishing
 " vice, the Parson endeavoureth
 " to be in Gods stead, knowing
 " that Countrey people are drawne,
 " or led by sense, more then
 by

" by faith, by present rewards,
 " or punishments, more then by
 " future.

CHAP. XXI.

The Parson Catechizing.

THe Countrey Parson values
 Catechizing highly: for
 there being three points of
 his duty, the one, to infuse a com-
 petent knowledge of salvation in e-
 very one of his Flock; the other,
 to multiply, and build up this
 knowledge to a spirituall Temple;
 the third, to inflame this know-
 ledge, to presse, and drive it to
 practice, turning it to reformation
 of life, by pithy and lively ex-
 hortations; Catechizing is the first
 point, and but by Catechi-
 zing, the other cannot be attained.

Besides, whereas in Sermons there is a kinde of state, in Catechizing there is an humbleness very suitable to Christian regeneration, which exceedingly delights him as by way of exercise upon himself, and by way of preaching to himself, for the advancing of his own mortification, For in preaching to others, he forgets not himself, but is first a Sermon to himself, and then to others; growing with the growth of his Parish. He useth, and preferreth the ordinary Church-Catechism, partly for obedience to Authority, partly for uniformity sake, that the same common truths may be every where professed, especially since many remove from Parish to Parish, who like Christian Souldiers are to give the word, and to satisfie the Congregation by their Catholick answers. He exacts of all the Doctrine of the Catechisme; of the younger sort, the very words;
of

of the elder, the substance. Those he Catechizeth publickly, these privately, giving age honour, according to the Apostles rule, *1 Tim.* 5. 1. He requires all to be present at Catechizing: first, for the authority of the work; Secondly, that Parents, and Masters, as they hear the answers prove, may when they come home, either commend or reprove, either reward or punish. Thirdly, that those of the elder sort, who are not well grounded, may then by an honourable way take occasion to be better instructed. Fourthly, that those who are well grown in the knowledg of Religion, may examine their grounds, renew their vowes, and by occasion of both, enlarge their meditations. When once all have learned the words of the Catechisme, he thinks it the most usefull way that a Pastor can take, to go over the same, but in other words: for many say the Cate-

te-

techisme by rote, as parrats, without ever piercing into the sense of it. In this course the order of the Catechisme would be kept, but the rest varied: as thus, in the Creed: How came this world to be as it is? Was it made, or came it by chance? Who made it? Did you see God make it? Then are there some things to be beleev'd that are not seen? Is this the nature of believe? Is not Christianity full of such things, as are not to be seen, but beleev'd? You said, God made the world; Who is God? And so forward, requiring answers to all these, and helping and cherishing the Answerer, by making the Question very plaine with comparisons, and making much even of a word of truth from him. This order being used to one, would be a little varied to another. And this is an admirable way

way of teaching, wherein the Catechized will at length finde delight, and by which the Catechizer, if he once get the skill of it, will draw out of ignorant and silly souls, even the dark and deep points of Religion, *Socrates* did thus in Philosophy, who held that the seeds of all truths lay in every body, and accordingly by questions well ordered he found Philosophy in silly Trades-men. That position will not hold in Christianity, because it contains things above nature: but after that the Catechisme is once learn'd, that which nature is towards Philosophy, the Catechism is towards Divinity. To this purpose, some dialogues in *Plato* were worth the reading, where the singular dexterity of *Socrates* in this kind may be observed, and imitated. Yet the skill consists but in these three points: First, an aim and mark of the whole discourse, whither to drive the

the

the Answerer, which the Questionist must have in his mind before any question be propounded, upon which and to which the questions are to be chained. Secondly, a most plain and easie framing the question, even containing in vertue the answer also, especially to the more ignorant. Thirdly, when the answerer sticks, an illustrating the thing by something else, which he knows, making what hee knows to serve him in that which he knows not: As, when the Parson once demanded after other questions about mans misery; since man is so miserable, what is to be done? And the answerer could not tell; He asked him again, what he would do, if he were in a ditch? This familiar illustration made the answer so plaine, that he was even ashamed of his ignorance; for he could not but say, he would hast out of it as fast he could. Then he proceeded to
ask

ask, whether he could get out of the ditch alone, or whether he needed a helper, and who was that helper. This is the skill, and doubtlesse the Holy Scripture intends thus much, when it condescends to the naming of a plough, a hatchet, a bushell, leaven, boyes piping and dancing; shewing that things of ordinary use are not only to serve in the way of drudgery, but to be washed, and cleansed, and serve for lights even of Heavenly Truths. This is the Practice which the Parson so much commends to all his fellow-labourers; the secret of whose good consists in this, that at Sermons, and Prayers, men may sleep or wander; but when one is asked a question, he must discover what he is. This practice exceeds even Sermons in teaching: but there being two things in Sermons, the one Informing, the other Inflaming; as Sermons come short of questions in the one, so they
farre

farre exceed them in the other. For questions cannot inflame or ravish, that must be done by a set, and laboured, and continued speech.

CHAP XXII.

The Parson in Sacraments.

THe Countrey Parson being to administer the Sacraments, is at a stand with himself, how or what behaviour to assume for so holy things. Especially at Communion times he is in a great confusion, as being not only to receive God, but to break, and administer him. Neither findes he any issue in this, but to throw himself down at the throne of grace, saying, Lord, thou knowest what thou didst, when thou

thou appointedst it to be done thus; therefore doe thou fulfill what thou didst appoint; for thou art not only the feast, but the way to it. At Baptisme, being himselfe in white, he requires the presence of all, and Baptizeth not willingly, but on Sundayes, or great dayes. Hee admits no vaine or idle names, but such as are usuall and accustomed. Hee says that prayer with great devotion, where God is thanked for calling us to the knowledg of his grace, Baptisme being a blessing, that the world hath not the like. He willingly and cheerfully crosseth the child, and thinketh the Ceremony not onely innocent, but reverend. He instructeth the God-fathers, and God-mothers, that it is no complementall or light thing to sustain that place, but a great honour, and no less burden, as being done both in the presence of God,
and

and his Saints, and by way of undertaking for a Christian soul. He adviseth all to call to minde their Baptism often; for if wise men have thought it the best way of preserving a state to reduce it to its principles by which it grew great; certainly, it is the safest course for Christians also to meditate on their Baptisme often (being the first step into their great and glorious calling) and upon what termes, and with what vowes they were Baptized. At the times of the Holy Communion, he first takes order with the Church-Wardens, that the elements be of the best, not cheape, or course, much lesse ill-tasted, or unwholsome. Secondly, hee considers and looks into the ignorance, or carelesness of his flock, and accordingly applies himselfe with Catechizings, and lively exhortations, not on the Sunday of the Communion only (for then

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it is too late;) but the Sunday, or Sundayes before the Communion, or on the Eves of all those dayes. If there be any, who having not received yet, is to enter into this great work, he takes the more pains with them, that hee may lay the foundation of future Blessings. The time of every ones first receiving is not so much by yeers, as by understanding: particularly, the rule may be this: When any one can distinguish the Sacramentall from common bread, knowing the Institution, and the difference, hee ought to receive, of what age soever. Children and youths are usually deferred too long, under pretence of devotion to the Sacrament, but it is for want of Instruction; their understandings being ripe enough for ill things, and why not then for better? But Parents, and Masters should make hast in this, as to a great purchase for their children,

and

and servants ; which while they deferr , both sides suffer ; the one, in wanting many excitings of grace; the other , in being worse served and obeyed. The saying of the Catechism is necessary, but not enough ; because to answer in form may still admit ignorance : but the Questions must be propounded loosely and wildely, and then the Answerer will discover what hee is. Thirdly, For the manner of receiving , as the Parson useth all reverence himself, so he administers to none but to the reverent. The Feast indeed requires sitting , because it is a Feast ; but man's unpreparednesse asks kneeling. Hee that comes to the Sacrament, hath the confidence of a Guest, and hee that kneels, confesseth himself an unworthy one, and therefore differs from other Feasters : but hee that sits, or lies, puts up to an Apostle : Contentiousnesse in a feast of Charity is more

more scandall then any posture. Fourthly, touching the frequency of the Communion, the Parson celebrates it, if not dully oncé a month, yet at least five or six times in the year ; as, at Easter, Christmasse, Whitsuntide, afore and after Harvest, and the beginning of Lent. And this hee doth, not onely for the benefit of the work, but also for the discharge of the Churchwardens, who being to present all that receive not thrice a year ; if there be but three Communions, neither can all the people so order their affairs as to receive just at those times, nor the Church-Wardens so well take notice who receive thrice, and who not.

CHAP.

CHAP. XXIII.

The Parson's Completenessse.

THe Countrey Parson desires to be all to his Parish, and not onely a Pastour, but a Lawyer also, and a Physician. Therefore hee endures not that any of his Flock should go to Law; but in any Controversie, that they should resort to him as their Judge. To this end, he hath gotten to himself some insight in things ordinarily incident and controverted, by experience, and by reading some initiatory treatises in the Law, with *Dalton's Justice of Peace*, and the *Abridgements of the Statutes*, as also by discourse with men of that profession, whom he hath ever some cases to ask, when he meets with them; holding that rule, that to put men

to

to discourse of that, wherein they are most eminent, is the most gainfull way of Conversation. Yet when ever any controversie is brought to him, he never decides it alone, but sends for three or four of the ablest of the Parish to hear the cause with him, whom he makes to deliver their opinion first; out of which he gathers, in case he be ignorant himself, what to hold; and so the thing passeth with more authority, and lesse envy. In Judging, he followes that, which is altogether right; so that if the poorest man of the Parish detain but a pin unjustly from the richest, he absolutely restores it as a Judge; but when he hath so done, then he assumes the Parson, and exhorts to Charity. Nevertheless, there may happen somtimes some cases, wherein he chooseth to permit his Parishioners rather to make use of the Law, than himself: As in cases of an obscure and dark nature,

nature, not easily determinable by Lawyers themselves; or in cases of high consequence, as establishing of inheritances: or Lastly, when the persons in difference are of a contentious disposition, and cannot be gained, but that they still fall from all compromises that have been made. But then he shews them how to go to Law, even as Brethren, and not as enemies, neither avoyding therefore one anothers company, much lesse defaming one another. Now as the Parson is in Law, so is he in sicknesse also: if there be any of his flock sick, hee is their Physician, or at least his Wife, of whom instead of the qualities of the world, he asks no other, but to have the skill of healing a wound, or helping the sick. But if neither himselfe, nor his wife have the skil, and his means serve, hee keepes some young practitioner in his house for the be-
ne-

nefit of his Parish, whom yet he ever exhorts not to exceed his bounds, but in tickle cases to call in help. If all fail, then he keeps good correspondence with some neighbour Physician, and entertaines him for the Cure of his Parish. Yet is it easie for any Scholer to attaine to such a measure of Physick, as may be of much use to him both for himself, and others. This is done by seeing one Anatomy, reading one Book of Physick, having one Herball by him. And let *Fernelius* be the Physick Authour, for he writes briefly, neatly, and judiciously; especially let his Method of Physick be diligently perused, as being the practicall part, and of most use. Now both the reading of him, and the knowing of herbs may be done at such times, as they may be an help, and a recreation to more divine studies, Nature serving Grace both in comfort
F of

of diversion, and the benefit of application when need requires; as also by way of illustration, even as our Saviour made plants and seeds to teach the people: for he was the true householder, who bringeth out of his treasure things new and old; the old things of Philosophy, and the new of Grace; and maketh the one serve the other. And I conceive, our Saviour did this for three reasons: first, that by familiar things hee might make his Doctrine slip the more easily into the hearts even of the meanest. Secondly, that labouring people (whom he chiefly considered) might have every where monuments of his Doctrine, remembering in gardens, his mustard-seed, and lilyes; in the field, his seed-corn, and tares; and so not be drowned altogether in the works of their vocation, but sometimes lift up their minds to better things, even in the
midst

midst of their pains. Thirdly, that he might set a Copy for Parsons. In the knowledge of simples, wherein the manifold wisdom of God is wonderfully to be seen, one thing would be carefully observed; which is, to know what herbs may be used in stead of drugs of the same nature, and to make the garden the shop: For home-bred medicines are both more easie for the Parsons purse, and more familiar for all mens bodyes. So, where the Apothecary useth either for loosing, Rubarb, or for binding, Bolearmena, the Parson useth damask or white Roses for the one, and plantaine, shepherds purse, knot-grasse for the other, and that with better successe. As for spices, he doth not onely prefer home-bred things before them, but condemns them for vanities, and so shuts them out of his family, esteeming that there is no spice comparable, for
F 2 herbs,

herbs, to rosemary, time, favoury, mints; and for seeds, to Fennell, and Carroway seeds. Accordingly, for salves, his wife seeks not the city, but prefers her garden and fields before all outlandish gums. And surely hyssope, valerian, mercury, adders tongue, yerrow, melilot, and Saint *Johns* wort made into a salve; And Elder, camomill, mallowes, comphrey and smillage made into a Poultis, have done great and rare cures. In curing of any, the Parson and his Family use to premise prayers, for this is to cure like a Parson, and this raiseth the action from the Shop, to the Church. But though the Parson sets forward all Charitable deeds, yet he looks not in this point of Curing beyond his own Parish, except the person bee so poor, that he is not able to reward the Phisician: for as hee is Charitable, so he is just also. Now
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it is a justice and debt to the Common-wealth he lives in, not to incroach on others Professions, but to live on his own. And justice is the ground of Charity.

 CHAP. XXIV.
The Parson arguing.

THe Countrey Parson, if there be any of his parish that hold strange Doctrins, useth all possible diligence to reduce them to the common Faith. The first means he useth is Prayer, beseeching the Father of lights to open their eyes, and to give him power so to fit his discourse to them, that it may effectually pierce their hearts, and convert them. The second means is a very loving, and sweet usage of them, both in going
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to, and sending for them often, and in finding out Courtesies to place on them; as in their tithes, or otherwise. The third means is the observation what is the main foundation, and pillar of their cause, wherein they rely; as if he be a Papist, the Church is the hinge he turnes on; if a Scismatick, scandall. Wherefore the Parson hath diligently examined these two with himselfe, as what the Church is, how it began, how it proceeded, whether it be a rule to it selfe, whether it hath a rule, whether having a rule, it ought not to be guided by it; whether any rule in the world be obscure, and how then should the best be so, at least in fundamentall things, the obscurity in some points being the exercise of the Church, the light in the foundations being the guide; The Church needing both an evidence, and an exercise. So for Scandall: what scan-

scandall is, when given or taken; whether, there being two precepts, one of obeying Authority, the other of not giving scandall, that ought not to be preferred, especially since in disobeying there is scandall also: whether things once indifferent, being made by the precept of Authority more then indifferent, it be in our power to omit or refuse them. These and the like points hee hath accurately digested, having ever besides two great helps and powerfull perswaders on his side; the one, a strict religious life; the other an humble, and ingenuous search of truth; being unmoved in arguing, and voyd of all contentionsnesse: which are two great lights able to dazle the eyes of the mis-led, while they consider, that God cannot be wanting to them in Doctrine, to whom he is so gracious in Life.

CHAP. XXV.

The Parson punishing.

Whensoever the Countrey Parson proceeds so farre as to call in Authority, and to do such things of legall opposition either in the presenting, or punishing of any, as the vulgar ever consters for signes of ill will; he forbears not in any wise to use the delinquent as before, in his behaviour and carriage towards him, not avoyding his company, or doing any thing of averseness, save in the very act of punishment: neither doth he esteem him for an enemy, but as a brother still, except some small and temporary estranging may corroborate the punishment to

a better subduing, and humbling of the delinquent; which if it happily take effect, he then comes on the faster, and makes so much the more of him, as before he alienated himselfe; doubling his regards, and shewing by all means, that the delinquents returne is to his advantage.

CHAP. XXVI.

The Parson's eye.

THe Countrey Parson at spare times from action, standing on a hill, and considering his Flock, discovers two sorts of vices, and two sorts of vicious persons. There are some vices, whose natures are alwayes cleer, and evident, as Adultery, Murder, Hatred, Lying, &c.

There are other vices, whose natures, at least in the beginning, are dark and obscure: as Covetousnesse, and Gluttony. So likewise there are some persons, who abstain not even from known sins; there are others, who when they know a sin evidently, they commit it not. It is true indeed, they are long a knowing it, being partiall to themselves, and witty to others who shall reprove them from it. A man may be both Covetous, and Intemperate, and yet hear Sermons against both, and himselfe condemn both in good earnest: and the reason hereof is, because the natures of these vices being not evidently discussed, or known commonly, the beginnings of them are not easily observabled: and the beginnings of them are not observed, because of the suddain passing from that which was just now lawfull, to that which is presently unlawfull, even

ven in one continued action. So a man dining, eats at first lawfully; but proceeding on, comes to do unlawfully, even before he is aware; not knowing the bounds of the action, nor when his eating begins to be unlawfull. So a man storing up money for his necessary provisions, both in present for his family, and in future for his children, hardly perceives when his storing becomes unlawfull: yet is there a period for his storing, and a point, or center, when his storing, which was even now good, passeth from good to bad. Wherefore the Parson being true to his businesse, hath exactly sifted the definitions of all virtues, and vices; especially canvassing those, whose natures are most stealing, and beginnings uncertaine. Particularly, concerning these two vices, not because they are all that are of this dark, and creeping disposition, but for example

ample sake, and because they are most common, he thus thinks: first, for covetousnes, he laysthis ground, Whosoever when a just occasion cals, either spends not at all, or not in some proportion to Gods blessing upon him, is covetous. The reason of the ground is manifest, because wealth is given to that end to supply our occasions. Now, if I do not give every thing its end, I abuse the Creature, I am false to my reason which should guide me, I offend the supreme Judg, in perverting that order which he hath set both to things, and to reason. The application, of the ground would be infinite; but in brief, a poor man is an occasion, my countrey is an occasion my friend is an occasion, my Table is an occasion, my appa-
rell is an occasion: if in all these, and those more which concerne me, I either do nothing, or pinch, and scrape, and squeeze blood unde-
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cently to the station wherein God hath placed me, I am Covetous. More particularly, and to give one instance for all, if God have given me servants, and I either provide too little for them, or that which is unwholsome, being sometimes baned meat, sometimes too salt, and so not competent nourishment, I am Covetous. I bring this example, because men usually think, that servants for their mony are as other things that they buy, even as a piece of wood, which they may cut, or hack, or throw into the fire, and so they pay them their wages, all is well. Nay, to descend yet more particularly, if a man hath wherewithall to buy a spade, and yet hee chuseth rather to use his neighbours, and wear out that, he is covetous. Nevertheless, few bring covetousness thus low, or consider it so narrowly; which yet ought to be done, since there is a Justice in the
least

least things, and for the least there shall be a judgment Countrey. people are full of these petty injustices, being cunning to make use of another, and spare themselves: And Scholers ought to be diligent in the observation of these, and driving of their generall Schoole rules ever to the smallest actions of Life; which while they dwell in their bookes, they will never finde; but being seated in the Countrey, and doing their duty faithfully, they will soon discover: especially if they carry their eyes ever open, and fix them on their charge, and not on their preferment. Secondly, for Gluttony, The Parson lays this ground, He that either for quantity eats more then his health or employments will bear, or for quality is licorous after dainties, is a glutton; as he that eats more then his estate will bear, is a Prodigall; and hee that eats offensively to the Company,

ny, either in his order, or length of eating, is scandalous and uncharitable. These three rules generally comprehend the faults of eating, and the truth of them needs no prooffe: so that men must eat neither to the disturbance of their health, nor of their affairs, (which being overburdened, or studying dainties too much; they cannot wel dispatch) nor of their estate, nor of their brethren. One act in these things is bad, but it is the custome and habit that names a glutton. Many think they are at more liberty then they are, as if they were Masters of their health, and so they will stand to the pain, all is well. But to eat to ones hurt, comprehends, besides the hurt, an act against reason, because it is unnaturall to hurt ones self; and this they are not masters of. Yet of hurtfull things, I am more bound to abstain from those, which by mine own experience I have found

found hurtfull, then from those which by a Common tradition, and vulgar knowledge are reputed to be so. That which is said of hurtfull meats, extends to hurtfull drinks also. As for the quantity, touching our employments, none must eat so as to disable themselves from a fit discharging either of Divine duties, or duties of their calling. So that if after dinner they are not fit (or un-weeldy) either to pray, or work, they are gluttons. Not that all must presently work after dinner; (For they rather must not work, especially Students, and those that are weakly,) but that they must rise so, as that it is not meate or drinke that hinders them from working. To guide them in this, there are three rules: first, the custome, and knowledg of their own body, and what it can well digest: The second, the

the feeling of themselves in time of eating, which because it is deceitfull; (for one thinks in eating, that he can eat more, then afterwards he finds true:) The third is the observation with what appetite they sit down. This last rule joyned with the first, never fails. For knowing what one usually can well digest, and feeling when I go to meate in what disposition I am, either hungry or not, according as I feele myself, either I take my wonted proportion, or diminish of it. Yet Physicians bid those that would live in health, not keep an uniform diet, but to feed variously, now more, now lesse: And *Gerson*, a spirituall man, wisheth all to incline rather to too much, then to too little; his reason is, because diseases of exination are more dangerous, then diseases of repletion. But the Parson distinguisheth according to his double aime, either

ther of Abstinence a morall vertue, or Mortification a divine. When he deals with any that is heavy, and carnall; he gives him those freer rules: but when he meets with a refined, and heavenly disposition, he carries them higher, even sometimes to a forgetting of themselves, knowing that there is one, who when they forget, remembers for them; As when the people hungred and thirsted after our Saviours Doctrine, and tarryed so long at it, that they would have fainted, had they returned empty, He suffered it not; but rather made food miraculously, then suffered so good desires to miscarry.

CHAP.

CHAP. XXVII.

The Parson in mirth.

THe Countrey Parson is generally sad, because hee knows nothing but the Crosse of Christ, his minde being defixed on, and with those nailes wherewith his Master was: or if he have any leisure to look off from thence, he meets continually with two most sad spectacles, Sin, and Misery; God dishonoured every day, and man afflicted. Nevertheless, he sometimes refresheth himselfe, as knowing that nature will not bear everlasting droopings, and that pleasan tnesse of disposition is a great key to do good; not onely because all men shun the company of perpetuall severity, but also for that when they are in company, instructions seasoned with pleasantnesse,

ness, both enter sooner, and roote deeper. Wherefore he condescends to humane frailties both in himselfe and others; and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer.

CHAP. XXVIII.
The Parson in Contempt.

THe Countrey Parson knows well, that both for the generall ignominy which is cast upon the profession, and much more for those rules, which out of his choysert judgment hee hath resolved to observe, and which are described in this Book, he must be despised; because this hath been the portion of God his Master, and of Gods Saints his Brethren, and this is foretold, that it shall be so still, until things be no more. Neverthelesse,

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according to the Apostles rule, he endeavours that none shall despise him; especially in his own Parish he suffers it not to his utmost power; for that, where contempt is, there is no room for instruction. This he procures, first by his holy and unblameable life; which carries a reverence with it, even above contempt. Secondly, by a courteous carriage, & winning behaviour: he that will be respected, must respect; doing kindnesses, but receiving none; at least of those, who are apt to despise: for this argues a height and eminency of mind, which is not easily despised, except it degenerate to pride. Thirdly, by a bold and impartial reproof, even of the best in the Parish, when occasion requires: for this may produce hatred in those that are reprov'd, but never contempt either in them, or others. Lastly, if the contempt shall proceed so far as to do any thing punishable by law, as con-

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tempt is apt to do, if it be not thwarted, "the Parson having a due respect both to the person, and to the cause, referreth the whole matter to the examination, and punishment of those which are in Authority; that so the sentence lighting upon one, the example may reach to all. But if the Contempt be not punishable by Law, or being so, the Parson think it in his discretion either unfit, or bootelesse to contend, then when any despises him, he takes it either in an humble way, saying nothing at all; or else in a slighting way, shewing that reproaches touch him no more, then a stone thrown against heaven, where he is, and lives; or in a sad way, greived at his own, and others sins, which continually breake Gods Laws, and dishonour him with those mouths, which he continually fills, and feeds: or else in a doctrinall way, saying to the contemner, Alas,

Alas, why do you thus? you hurt your selfe, not me; he that throws a stone at another, hits himselfe; and so between gentle reasoning, and pitying, he overcomes the evill: or lastly, in a Triumphant way, being glad, and joyfull, that hee is made conformable to his Master; and being in the world as he was, hath this undoubted pledge of his salvation. These are the five shields, wherewith the Godly receive the darts of the wicked; leaving anger, and retorting, and revenge to the children of the world, whom anothers ill mastereth, and leadeth captive without any resistance, even in resistance, to the same destruction. For while they resist the person that reviles, they resist not the evill which takes hold of them, and is farr the worse enemy.

CHAP.

CHAP. XXIX.

*The Parson with his Church-
Wardens.*

THe Countrey Parson doth often, both publickly, and privately instruct his Church-Wardens, what a great Charge lyes upon them, and that indeed the whole order and discipline of the Parish is put into their hands. If himselfe reforme any thing, it is out of the overflowing of his Conscience, whereas they are to do it by Command, and by Oath. Neither hath the place its dignity from the Ecclesiasticall Laws only, since even by the Common Statute-Law they are taken for a kinde of Corporation, as being persons enabled by that Name
to

to take moveable goods, or chattels, and to sue, and to be sued at the Law concerning such goods for the use and profit of their Parish: and by the same Law they are to levy penalties for negligence in resorting to church, or for disorderly carriage in time of divine service. Wherefore the Parson suffers not the place to be vilified or debased, by being cast on the lower ranke of people; but invites and urges the best unto it, shewing that they do not loose, or go lesse, but gaine by it; it being the greatest honor of this world, to do God and his chosen service; or as *David* says, to be even a door-keeper in the house of God. Now the Canons being the Church-wardens rule, the Parson adviseth them to read, or hear them read often, as also the visitation Articles, which are grounded upon the Canons, that so they may know their duty, and keep their oath the better; in which regard, consider-
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ing the great Consequence of their place, and more of their oath, he wisheth them by no means to spare any, though never so great; but if after gentle, and neighbourly admonitions they still persist in ill, to present them; yea though they be tenants, or otherwise ingaged to the delinquent: for their obligation to God, and their own soul, is above any temporall tye. Do well, right, and right, and let the world sinke.

CHAP. XXX.

The Parson's Consideration of Providence.

THe Countrey Parson considering the great aptnesse Countrey people have to think that all things come by a kind of

of naturall course; and that if they sow and soyle their grounds, they must have corn; if they keep and fodder well their cattel, they must have milk, and Calves; labours to reduce them to see Gods hand in all things, and to beleve, that things are not set in such an inevitable order, but that God often changeth it according as he sees fit, either for reward or punishment. To this end he represents to his flock, that God hath and exerciseth a threefold power in every thing which concernes man. The first is a sustaining power; the second a governing power; the third a spirituall power. By his sustaining power he preserves and actuates every thing in his being; so that come doth not grow by any other vertue, then by that which he continually supplies, as the corn needs it; without which supply the come would instantly dry up, as a river

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would

would if the fountain were stopped. And it is observable, that if anything could presume of an inevitable course, and constancy in their operations, certainly it should be either the sun in heaven, or the fire on earth, by reason of their fierce, strong, and violent natures: yet when God pleased, the sun stood still, the fire burned not. By Gods governing power he preserves and orders the references of things one to the other, so that though the corn do grow, and be preserved in that act by his sustaining power, yet if he suite not other things to the growth, as seasons, and weather, and other accidents by his governing power, the fairest harvests come to nothing. And it is observable, that God delights to have men feel, and acknowledg, and reverence his power, and therefore he often overturnes things, when they are thought past danger; that is his time of interposing: As when a Merchant hath

hath a ship come home after many a storme, which it hath escaped, he destroyes it sometimes in the very Haven; or if the goods be housed, a fire hath broken forth, and suddenly consumed them. Now this he doth, that men should perpetuate, and not break off their acts of dependance, how faire soever the opportunities present themselves. So that if a farmer should depend upon God all the yeer, and being ready to put hand to sickle, shall then secure himself, and think all cock-sure; then God sends such weather, as lays the corn, and destroys it: or if he depend on God further, even till he imbarn his corn, and then think all sure; God sends a fire, and consumes all that he hath: For that he ought not to break off, but to continue his dependance on God, not onely before the corne is inned, but after also; and indeed, to depend, and fear continually. The third power is

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spirituall, by which God turnes all outward blessings to inward advantages. So that if a Farmer hath both a faire harvest, and that also well inned, and imbarnd, and continuing safe there; yet if God give him not the Grace to use, and utter this well, all his advantages are to his losse. Better were his corne burnt, then not spiritually improved. And it is observable in this, how Gods goodnesse strives with mans refractorinesse; Man would sit down at this world, God bids him sell it, and purchase a better: Just as a Father, who hath in his hand an apple, and a piece of Gold under it; the Child comes, and with pulling, gets the apple out of his Fathers hand: his Father bids him throw it away, and he will give him the gold for it, which the Child utterly refusing, eats it, and is troubled with wormes: So is the carnall and wil-
full

full man with the worm of the grave in this world, and the worm of Conscience in the next.

CHAP. XXXI.

The Parson in Liberty.

THe Countrey Parson observing the manifold wiles of Satan (who playes his part sometimes in drawing Gods Servants from him, sometimes in perplexing them in the service of God) stands fast in the Liberty wherewith Christ hath made us free. This Liberty he compasseth by one distinction, and that is, of what is Necessary, and what is Additionary. As for example: It is necessary, that all Christians should pray twice a day, every day of the week, and four times on

Sunday, if they be well. This is so necessary, and essential to a Christian, that he cannot without this maintain himself in a Christian state. Besides this, the Godly have ever added some houres of prayer, as at nine, or at three, or at midnight, or as they think fit, & see cause, or rather as Gods spirit leads them. But these prayers are not necessary, but additional. Now it so happens, that the godly petitioner upon some emergent interruption in the day, or by oversleeping himself at night, omits his additional prayer. Upon this his mind begins to be perplexed, and troubled, and Satan, who knows the exigent, blows the fire, endeavouring to disorder the Christian, and put him out of his station, and to enlarge the perplexity, untill it spread, and taint his other duties of piety, which none can perform so well in trouble, as in calmness. Here the Parson interposeth with
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his distinction, and shews the perplexed Christian, that this prayer being additional, not necessary; taken in, not commanded, the omission thereof upon just occasion ought by no means trouble him. God knows the occasion as well as he, and He is as a gracious Father, who more accepts a common course of devotion, then dislikes an occasional interruption. And of this he is so to assure himself, as to admit no scruple, but to go on as cheerfully, as if he had not been interrupted. By this it is evident, that the distinction is of singular use and comfort, especially to pious minds, which are ever tender, and delicate. But here there are two Cautions to be added. First, that this interruption proceed not out of slackness, or coldness, which will appear if the Pious soul foresee and prevent such interruptions, what he may, before they come, and when for all that they do come, he be a little affected

therewith, but not afflicted, or troubled ; if he resent it to a dislike, but not a griefe. Secondly, that this interruption proceede not out of shame. As for example : A godly man, not out of superstition, but of reverence to Gods house, resolves whenever he enters into a Church, to kneel down, and pray, either blessing God, that he will be pleased to dwell among men ; or beseeching him, that whenever he repaires to his house, he may behave himself so as befits so great a presence ; and this briefly. But it happens, that neer the place where he is to pray, he spies some scoffing ruffian, who is likely to deride him for his paines : if he now, shall either for fear or shame, break his custome, he shall do passing ill: so much the rather ought he to proceed, as that by this he may take into his Prayer humiliation also. On the other side, if I am to visit the

the sick in haste, and my neereſt way ly through the Church, I will not doubt to go without staying to pray there (but onely, as I passe, in my heart) because this kinde of Prayer is additionary, not necessary, and the other duty overweighs it : So that if any scruple arise, I will throw it away, and be most confident, that God is not displeas'd. This distinction may runne through all Christian duties, and it is a great stay and settling to religious souls.

CHAP. XXXII.

The Parson's Surveys.

THe Countrey Parson hath not onely taken a particular Servey of the faults of his own Parish, but a generall also of the diseases of the time, that so when

when his occasions carry him abroad, or bring strangers to him, he may be the better armed to encounter them. The great and nationall sin of this Land he esteems to be Idlenesse; great in it selfe, and great in Consequence: For when men have nothing to do, then they fall to drink, to steal, to whore, to scoffe, to revile, to all sorts of gamings. Come, say they, we have nothing to do, lets go to the Tavern, or to the stews, or what not. Wherefore the Parson strongly opposeth this sin, whersoever he goes. And because Idleness is twofold, the one in having no calling, the other in walking carelessly in our calling, he first represents to every body the necessity of a vocation. The reason of this assertion is taken from the nature of man, wherein God hath placed two great Instruments, Reason in the soul, and a hand in the Body, as engagements of working: So
that

that even in Paradise man had a calling, and how much more out of Paradise, when the evils which he is now subject unto, may be prevented, or diverted by reasonable employment. Besides, every gift or ability is a talent to be accounted for, and to be improved to our Masters Advantage. Yet is it also a debt to our Countrey to have a Calling, and it concernes the Common-wealth, that none should be idle, but all busied. Lastly, riches are the blessing of God, and the great Instrument of doing admirable good; therefore all are to procure them honestly, and seasonably, when they are not better imployed. Now this reason crosseth not our Saviours precept of selling what we have, because when we have sold all, and given it to the poor, we must not be idle, but labour to get more, that we may give more, according to *St Pauls* rule, *Ephes. 4. 28.* *1 Thes. 4. 11, 12.*
So

so that our Saviours selling is so far from crossing Saint *Pauls* working, that it rather establisheth it, since they that have nothing, are fittest to work. Now because the onely opposer to this Doctrine is the Gallant, who is witty enough to abuse both others, and himself, and who is ready to ask, if he shall mend shoos, or what he shall do? Therefore the Parson unmoved, sheweth, that *ingenuous and fit* employment is never wanting to those that seek it. But if it should be, the Assertion stands thus: All are either to have a Calling, or prepare for it: He that hath or can have yet no employment, if he truly, and seriously prepare for it, he is safe and within bounds. Wherefore all are either presently to enter into a Calling, if they be fit for it, and it for them; or else to examine with care, and advice, what they are fittest for, and to prepare for that with all diligence.

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But it will not be amisse in this exceeding usefull point to descend to particulars: for exactnesse lyes in particulars. Men are either single, or married: The married and house-keeper hath his hands full, if he do what he ought to do. For there are two branches of his affaires; first, the improvement of his family, by bringing them up in the fear and nurture of the Lord; and secondly, the improvement of his grounds, by drowing, or draining, stocking, or fencing, and ordering his land to the best advantage both of himself, and his neighbours. The *Italian* says, None fouls his hands in his own businesse: and it is an honest, and just care, so it exceed not bounds, for every one to imploy himselfe to the advancement of his affairs, that hee may have wherewithall to do good. But his family is his best care, to labour Christian soules, and raise them

them to their height, even to heavens; to dresse and prune them, and take as much joy in a straight-growing childe, or servant, as a Gardiner doth in a choice tree. Could men finde out this delight, they would seldome be from home; whereas now, of any place, they are least there. But if after all this care well dispatched, the house-keepers Family be so small, and his dexterity so great, that he have leisure to look out, the Village or Parish which either he lives in, or is neer unto it, is his employment. Hee considers every one there, and either helps them in particular, or hath generall Propositions to the whole Towne or Hamlet, of advancing the publick Stock, and managing Commons, or Woods, according as the place suggests. But hee may bee of the Commission of Peace, there is nothing to the
No Common-wealth in the world
hath

hath a braver Institution then that of Justices of the Peace: For it is both a security to the King, who hath so many dispersed Officers at his beck throughout the Kingdome, accountable for the publick good; and also an honourable Employment of a Gentle, or Noble-man in the Country he lives in, inabling him with power to do good, and to restrain all those, who else might both trouble him and the whole State. Wherefore it behoves all, who are come to the gravitic, and ripenesse of judgement for so excellent a Place, not to refuse, but rather to procure it. And whereas there are usually three Objections made against the Place; the one, the abuse of it, by taking petty-Country-bribes; the other, the casting of it on mean persons, especially in some Shires: and lastly, the trouble of it; These are
so

so far from deterring any good man from the place, that they kindle them rather to redeem the Dignity either from true faults, or unjust aspersions. Now, for single men, they are either Heirs, or younger Brothers: The Heirs are to prepare in all the fore-mentioned points against the time of their practice. Therefore they are to mark their Fathers discretion in ordering his House and Affairs; and also elsewhere, when they see any remarkable point of Education or good husbandry, and to transplant it in time to his own home, with the same care as others, when they meet with good fruit, get a graffe of the tree, enriching their Orchard, and neglecting their House. Besides, they are to read Books of Law, and Justice; especially, the Statutes at large. As for better Books of Divinity, they are not in this Consideration, because we are about a Calling,

ling, and a preparation thereunto. But chiefly, and above all things, they are to frequent Sessions and Sizes; for it is both an honor which they owe to the Reverend Judges and Magistrates, to attend them, at least in their Shire; and it is a great advantage to know the practice of the Land; for our Law is Practice. Sometimes he may go to Court, as the eminent place both of good and ill. At other times he is to travell over the King's Dominions, cutting out the Kingdome into Portions, which every yeer he surveys peece-meal. When there is a Parliament, he is to endeavour by all means to be a Knight or Burges there; for there is no School to a Parliament. And when he is there, he must not only be a morning man, but at Committees also; for there the particulars are exactly discussed, which are brought from thence to the House but in generall. When
none

none of these occasions call him abroad, every morning that hee is at home hee must either ride the Great Horse, or exercise some of his Military gestures. For all Gentlemen, that are not weakned, and disarmed with sedentary lives, are to know the use of their Arms: and as the Husbandman labours for them, so must they fight for, and defend them, when occasion calls. This is the duty of each to other, which they ought to fulfill: And the Parson is a lover and exciter to justice in all things, even as *John the Baptist* squared out to every one (even to Souldiers) what to do. As for younger Brothers, those whom the Parson finds loose, and not ingaged into some Profession by their Parents, whose neglect in this point is intolerable, and a shamefull wrong both to the Common-wealth, and their own House: To them, after he hath shewd the unlawfulness of spending

ding the day in dressing, Complementing, visiting, and sporting, he first commends the study of the Civill Law, as a brave, and wise knowledg, the Professours whereof were much imployed by Queen *Elizabeth*, because it is the key of Commerce, and discovers the Rules of forraine Nations. Secondly, he commends the Mathematicks, as the only wonder working knowledg, and therefore requiring the best spirits. After the severall knowledg of these, he adviseth to insist and dwell chiefly on the two noble branches therof, of Fortification, and Navigation; The one being usefull to all Countreys, and the other especially to Ilands. But if the young Gallant think these Courses dull, and phlegmatick, where can he busie himself better, then in those new Plantations, and discoveryes, which are not only a noble, but also as they may be handled, a religious

gious employment? Or let him travel into *Germany*, and *France*, and observing the Artifices, and Manufactures there, transplant them hither, as divers have done lately, to our Countrey's advantage.

CHAP. XXXIII.

The Parson's Library.

THe Countrey Parson's Library is a holy Life: for besides the blessing that brings upon it, there being a promise, that if the Kingdome of God be first sought, all other things shall be added, even it selfe is a Sermon. For the temptations with which a good man is beset, and the ways which he used to overcome them, being told to another, whether in private conference, or
in

in the Church, are a Sermon. Hee that hath considered how to carry himself at table about his appetite, if he tell this to another, preacheth; and much more feelingly, and judiciously, then he writes his rules of temperance out of bookes. So that the Parson having studied, and mastered all his lusts and affections within, and the whole Army of Temptations without, hath ever so many sermons ready penn'd, as he hath victories. And it fares in this as it doth in Physick: - He that hath been sick of a Consumption, and knows what recovered him, is a Physitian, so far as he meetes with the same disease, and temper; and can much better, and particularly do it, then he that is generally learned, and was never sick. And if the same person had been sick of all diseases, and were recovered of all by things that he knew; there were no such Physician as he, both for
skill

skill and tenderesse. Just so it is in Divinity, and that not without manifest reason: for though the temptations may be diverse in divers Christians, yet the victory is alike in all, being by the self-same Spirit. Neither is this true onely in the military state of a Christian life, but even in the peaceable also; when the servant of God, freed for a while from temptation, in a quiet sweetnesse seeks how to please his God. Thus the Parson considering that repentance is the great vertue of the Gospel, and one of the first steps of pleasing God, having for his owne use examined the nature of it, is able to explaine it after to others. And particularly, having doubted sometimes, whether his repentance were true, or at least in that degree it ought to be, since he found himselfe sometimes to weepe more for the losse of some temporall things, then for offend-

ding

ding God, he came at length to this resolution, that repentance is an act of the mind, not of the Body, even as the Originall signifies; and that the chiefe thing, which God in Scriptures requires, is the heart, and the spirit, and to worship him in truth, and spirit. Wherefore in case a Christian endeavour to weep, and cannot, since we are not Masters of our bodies, this sufficeth. And consequently he found, that the essence of repentance, that it may be alike in all Gods children (which as concerning weeping it cannot be, some being of a more melting temper then others) consisteth in a true detestation of the soul, abhorring, and renouncing sin, and turning unto God in truth of heart, and newnesse of life: Which acts of repentance are and must be found in all Gods servants: Not that weeping is not usefull, where it can be, that

so the body may joyn in the grief, as it did in the sin; but that, so the other acts be, that is not necessary: so that he as truly repents, who performs the other acts of repentance, when he cannot more, as he that weeps a flood of tears. This Instruction and comfort the Parson getting for himself, when he tels it to others, becomes a Sermon. The like he doth in other Christian vertues, as of faith, and Love, and the Cases of Conscience belonging thereto, wherein (as *Saint Paul* implies that he ought, *Romans 2.*) hee first preacheth to himselfe, and then to others.

CHAP.

CHAP. XXXIV.

The Parson's Dexterity in applying of Remedies.

THe Countrey Parson knows, that there is a double state of a Christian even in this Life, the one military, the other peaceable. The military is, when we are assaulted with temptations either from within or from without. The Peaceable is, when the Divell for a time leaves us, as he did our Saviour, and the Angels minister to us their owne food, even joy, and peace, and comfort in the holy Ghost. These two states were in our Saviour, not onely in the beginning of his preaching, but afterwards also, as *Mat. 22. 35.*

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He was tempted : And *Luke* 10. 21. He rejoyced in Spirit : And they must be likewise in all that are his. Now the Parson having a Spirituall Judgement, according as he discovers any of his Flock to be in one or the other state, so he applies himselfe to them. Those that he findes in the peaceable state, he adviseth to be very vigilant, and not to let go the rines as soon as the horse goes easie. Particularly, he counselleth them to two things : First, to take heed, lest their quiet betray them (as it is apt to do) to a coldnesse, and carelesnesse in their devotions, but to labour still to be as fervent in Christian Duties, as they remember themselves were, when affliction did blow the Coals. Secondly, not to take the full compassse, and liberty of their Peace : not to eat of all those dishes at table, which even their present health otherwise admits; nor to store their

their house with all those furnitures which even their present plenty of wealth otherwise admits; nor when they are among them that are merry, to extend themselves to all that mirth, which the present occasion of wit, and company otherwise admits; but to put bounds, and hoopes to their joyes : so will they last the longer, and when they depart, returne the sooner. If we would judg ourselves, we should not be judged; and if we would bound ourselves, we should not be bounded. But if they shall fear, that at such, or such a time their peace and mirth have carryed them further then this moderation, then to take *Jobs* admirable Course, who sacrificed lest his Children should have transgressed in their mirth : So let them go, and find some poore afflicted soule, and there be bountifull, and liberall; for with such sacrifices God is well pleased.

Those that the Parson findes in the military state, he fortifies, and strengthens with his utmost skill. Now in those that are tempted, whatsoever is unruly, falls upon two heads; either they think, that there is none that can or will look after things, but all goes by chance, or wit: Or else, though there be a great Governour of all things, yet to them he is lost, as if they said, God doth forsake and persecute them, and there is none to deliver them. If the Parson suspect the first, and find sparkes of such thoughts now and then to break forth, then without opposing directly (for disputation is no Cure for Atheisme), he scatters in his discourse three sorts of arguments; the first taken from Nature, the second from the Law, the third from Grace. For Nature, he sees not how a house could be either built without a builder, or kept in reparaire with-

without a house-keeper. He conceives not possibly, how the windes should blow so much as they can, and the sea rage as much as it can, and all things do what they can, and all, not only without dissolution of the whole, but also of any part, by taking away so much as the usuall seasons of summer and winter, caring and harvest. Let the weather be what it will, still we have bread, though sometimes more, sometimes lesse; wherewith also a carefull *Joseph* might meet. He conceives not possibly, how he that would beleve a Divinity, if he had been at the Creation of all things, should lesse beleve it, seeing the Preservation of all things; For Preservation is a Creation; and more, it is a continued Creation, and a creation every moment. Secondly, for the Law, there may be so evident, though unused a proof of Divinity taken from thence, that the Atheist,

or Epicurian can have nothing to contradict. The Jewes yet live, and are known: they have their Law and Language bearing witness to them, and they to it: they are Circumcised to this day, and expect the promises of the Scripture; their Countrey also is known, the places, and rivers travelled unto, and frequented by others, but to them an unpenetrable rock, an unaccessible desert. Wherefore if the Jewes live, all the great wonders of old live in them, and then who can deny the stretched out arme of a mighty God? especially since it may be a just doubt, whether, considering the stubbornnesse of the Nation, their living then in their Countrey under so many miracles were a stranger thing, then their present exile, and disability to live in their Countrey. And it is observable, that this very thing was intended by God, that the Jewes should

should be his proof, and witnesses, as he calls them, *Isaiab 43. 12.* And their very dispersion in all Lands, was intended not only for a punishment to them; but for an exciting of others by their sight, to the acknowledging of God, and his power, *Psalme 59. 11.* And therefore this kind of Punishment was chosen rather then any other. Thirdly, for Grace. Besides the continuall succession (since the Gospell) of holy men, who have born witness to the truth, (there being no reason, why any should distrust Saint *Luke*, or *Tertullian*, or *Chrysostome*, more then *Tully*, *Virgill*, or *Livy*;) There are two Prophecies in the Gospell; which evidently argue Christs Divinity by their success: the one concerning the woman that spent the oyntment on our Saviour, for which he told, that it should never be forgotten, but with the Gospell it selfe be preached

to all ages, *Matth. 26. 13.* The other concerning the destruction of *Jerusalem*; of which our Saviour said, that that generation should not passe, till all were fulfilled, *Luke 21. 32.* Which *Josephus* his story confirmeth, and the continuance of which verdict is yet evident. To these might be added the Preaching of the Gospel in all Nations, *Matthew 24. 14.* which we see even miraculously effected in these new discoveries, God turning mens Covetousnesse, and Ambitions to the effecting of his word. Now a prophesie is a wonder sent to Posterity, least they complaine of want of wonders. It is a letter sealed, and sent, which to the bearer is but paper, but to the receiver, and opener, is full of power. Hee that saw Christ open a blind mans eyes, saw not more Divinity, then he that reads the womans oyntment in the Gospel,

pell, or sees *Jerusalem* destroyed. With some of these beads enlarged, and woven into his discourse, at severall times and occasions, the Parson setteth wavering minds. But if he sees them neerer desperation, then Atheisme, not so much doubting a God, as that he is theirs; then he dives unto the boundlesse Ocean of Gods Love, and the unspeakeable riches of his loving kindnesse. He hath one argument unanswerable. If God hate them, either he doth it as they are Creatures, dust and ashes; or as they are sinfull. As Creatures, he must needs love them; for no perfect Artist ever yet hated his owne worke. As sinfull, he must much more love them; because notwithstanding his infinite hate of sinne, his Love overcame that hate; and with an exceeding great victory; which in the Creation needed not, gave them

them love for love, even the son of his love out of his bosome of love. So that man, which way soever he turnes, hath two pledges of Gods Love, that in the mouth of two or three witnesses every word may be established; the one in his being, the other in his sinfull being: and this as the more faulty in him, so the more glorious in God. And all may certainly conclude, that God loves them, till either they despise that Love, or despaire of his Mercy; not any sin else, but is within his Love; but the despising of Love must needs be without it. The thrusting away of his arme makes us onely not embraced.

CHAP.

CHAP. XXXV.

The Parson's Condescending.

THe Countrey Parson is a Lover of old Customes, if they be good, and harmlesse; and the rather, because Countrey people are much addicted to them, so that to favour them therein is to win their hearts, and to oppose them therein is to deject them. If there be any ill in the custome, that may be severed from the good, he pares the apple, and gives them the clean to feed on. Particularly, he loves Procession, and maintains it, because there are contained therein 4 manifest advantages. First, a blessing of God for the fruits of the field: Secondly, justice in the Preservation of bounds: Thirdly, Charity in loving walking,

walking, and neighbourly accompanying one another, with reconciling of differences at that time, if there be any: Fourthly, Mercy in relieving the poor by a liberall distribution and largesse, which at that time is, or ought to be used. Wherefore he exacts of all to be present at the perambulation, and those that withdraw, and sever themselves from it, he mislikes, and reproves as uncharitable, and unneighbourly; and if they will not reforme, presents them. Nay, he is so farre from condemning such assemblies, that he rather procures them to be often, as knowing that absence breeds strangeness, but presence love. Now Love is his business, and aime; wherefore he likes well, that his Parish at good times invite one another to their houses, and he urgeth them to it: and sometimes, where he knowes there hath been or is a little difference, hee
takes

takes one of the parties, and goes with him to the other, and all dine or sup together. There is much preaching in this friendliness. Another old Custome there is of saying, when light is brought in, God send us the light of heaven; And the Parson likes this very well; neither is he affraid of praising, or praying to God at all times, but is rather glad of catching opportunities to do them. Light is a great Blessing, and as great as food, for which we give thanks: and those that thinke this superstitious, neither know superstition, nor themselves. As for those that are ashamed to use this forme, as being old, and obsolete, and not the fashion, he reformes, and teaches them, that at Baptisme they professed not to be ashamed of Christs Cross, or for any shame to leave that which is good. He that is ashamed in small things, will extend his pu-
silla-

fillanimity to greater. Rather should a Christian Souldier take such occasions to harden himselfe, and to further his exercises of Mortification.

CHAP. XXXVI.

The Parson Blessing.

THe Countrey Parson wonders, that Blessing the people is in so little use with his brethren: whereas he thinks it not onely a grave, and reverend thing, but a beneficial also. Those who use it not, do so either out of niceness, because they like the salutations, and complements, and formes of worldly language better; which conformity and fashionableness is so exceeding unbecom-

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a Minister, that it deserves reproof, not refutation: Or else, because they think it empty and superfluous. But that which the Apostles used so diligently in their writings, nay, which our Saviour himselfe used, *Marke 10. 16.* cannot be vain and superfluous. But this was not proper to Christ, or the Apostles only, no more then to be a spirituall Father was appropriated to them. And if temporall Fathers blesse their children, how much more may, and ought Spirituall Fathers? Besides, the Priests of the old Testament were commanded to Blesse the people, and the forme thereof is prescribed, *Numb. 6.* Now as the Apostle argues in another case; if the Ministration of condemnation did blesse, how shall not the ministration of the spirit exceed in blessing? The fruit of this blessing good *Hannah* found, and received with great joy,

1 Sam.

1 *SAM.* 1. 18. though it came from a man disallowed by God: for it was not the person, but Priesthood, that blessed; so that even ill Priests may blesse. Neither have the Ministers power of Blessing only, but also of cursing. So in the old Testament *Elisha* cursed the children, *2 Kin.* 2. 24. which though our Saviour reprov'd as unfitting for his particular, who was to shew all humility before his Passion, yet he allows in his Apostles. And therefore *S^t Peter* used that fearful imprecation to *Simon Magnus*, *Act.* 8. *Thy money perish with thee: and the event confirmed it.* So did *S^t Paul*, *2 Tim.* 4. 14. and *1 Tim.* 1. 20. Speaking of *Alexander* the Copper-smith, who had withstood his preaching, *The Lord* (saith he) *reward him according to his works.* And again, of *Hymeneus* and *Alexander*, he saith, he had delivered them to *Satan*, that they might learn not to Blaspheme. The formes both
of

of Blessing, & cursing are expounded in the Common-Prayer-book: the one in, *The Grace of our Lord Jesus Christ*, &c. and: *The Peace of God*, &c. The other in generall, in the *Commination*. Now blessing differs from prayer, in assurance, because it is not performed by way of request, but of confidence, and power, effectually applying Gods favour to the blessed, by the interesting of that dignity wherewith God hath invested the Priest, and ingaging of Gods own power and institution for a blessing. The neglect of this duty in Ministers themselves, hath made the people also neglect it; so that they are so far from craving this benefit from their ghostly Father, that they oftentimes goe out of church, before he hath blessed them. In the time of Popery, the Priests *Benedicite*, and his holy water were ever highly valued; and now we are fallen to the clean contrary, even
from

from superstition to coldnes, and Atheism. But the Parson first values the gift in himself, and then teacheth his parish to value it. And it is observable, that if a Minister talke with a great man in the ordinary course of complementing language, he shall be esteemed as ordinary complementers; but if he often interpose a Blessing, when the other gives him just opportunity, by speaking any good, this unusuall form begets a reverence, and makes him esteemed according to his Profession. The same is to be observed in writing Letters also. To conclude, if all men are to blesse upon occasion, as appears *Rom. 12. 14.* how much more those, who are spiritual Fathers?

CHAP.

CHAP. XXXVII.

Concerning detraction.

THe Countrey Parson perceiving, that most, when they are at leasure, make others faults their entertainment and discourse, and that even some good men think, so they speak truth, they may disclose anothers fault, finds it somewhat difficult how to proceed in this point. For if he absolutely shut up mens mouths, and forbid all disclosing of faults, many an evill may not only be, but also spread in his Parish, without any remedy (which cannot be applyed without notice) to the dishonor of God, and the infection of his flock, and the discomfort, dicredit, & hinderance of the Pastor. On the other side, if it be unlawful to open faults, no benefit or advantage can make it lawfull: for we must not

not do evill, that good may come of it. Now the Parson taking this point to task, which is so exceeding useful, and hath taken so deep roote, that it seems the very life and substance of Conversation, hath proceeded thus far in the discussing of it. Faults are either notorious, or private. Again notorious faults are either such as are made known by common fame (and of these, those that know them, may talk, so they do it not with sport, but commiseration;) or else such as have passed judgment, & been corrected either by whipping, or imprisoning, or the like. Of these also men may talk, and more, they may discover them to those that know them not: because infamy is a part of the sentence against malefactors, which the Law intends, as is evident by those, which are branded for rogues, that they may be known; or put into the stocks, that they may be looked upon. But some may say,

say, though the Law allow this, the Gospel doth not, which hath so much advanced Charity, and ranked backbiters among the generation of the wicked, *Rom. 1. 30.* But this is easily answered: As the executioner is not uncharitable, that takes away the life of the condemned, except besides his office, he add a tincture of private malice in the joy, and hast of acting his part; so neither is he that defames him, whom the Law would have defamed, except he also do it out of rancour. For in infamy, all are executioners, and the Law gives a malefactor to all to be defamed. And as malefactors may lose & forfeit their goods, or life; so may they their good name, and the possession thereof, which before their offence, and Judgment they had in all mens breasts: for all are honest, till the contrary be proved. Besides, it concerns the Common-Wealth, that Rogues should be known and Charity to the pub-

publick hath the precedence of private charity. So that it is so far from being a fault to discover such offenders, that it is a duty rather, which may do much good, and save much harme. Neverthelesse, if the punished delinquent shall be much troubled for his sins, and turne quite another man, doubtlesse then also mens affections and words must turne, and forbear to speak of that, which even God himself hath forgotten.

FINIS.

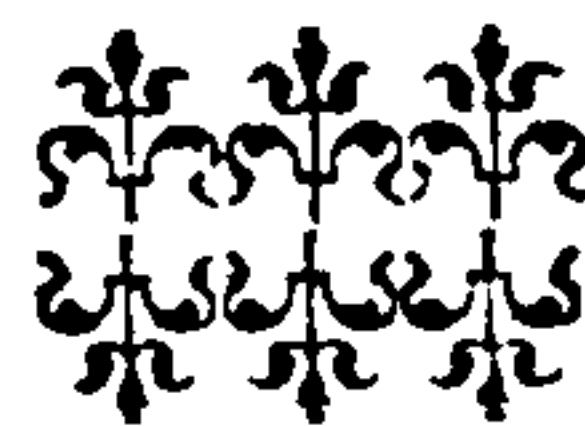


JACULA PRUDENTUM.

OR
Outlandish
P R O V E R B S,
SENTENCES, &c.

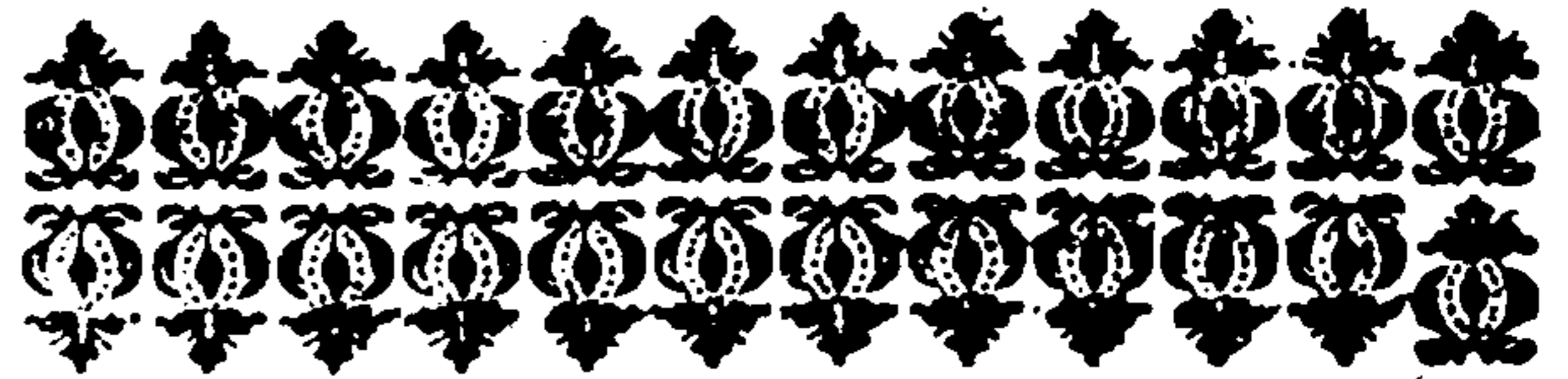
SELECTED
By M^r *George Herbert,*

Late
Orator of the Univerſitie of
CAMBRIDG.



LONDON,

Printed by T. Maxcy for T. Garthwait, at the
little North door of S^t Paul's. 1651.



Facula Prudentum.



OLD men go to
Death, Death
comes to Young
men.

Man proposeth,
God disposeth.

Hee begins to
die, that quits his
desires.

A handfull of good life, is better then
a bushell of Learning.

He that studies his content, wants it.

Every day brings his bread with it.

Humble Hearts, have humble de-
sires.

He that stumbles and falls not, mends
his pace.

The house shewes the owner.

He that gets out of debt, grows rich.

All is well with him who is beloved of his neighbours.

Building and marrying of Children are great wasters.

A good bargain is a pick-purse.

The scalded head fears cold water.

Pleasing ware is half sold.

Light burdens, long born, grow heavie.

The Wolf knows what the ill beast thinks.

Who hath none to still him, may weep out his eys.

When all sins grow old, covetousness is young.

If ye would know a knave, give him a staffe.

You cannot know wine by the barrel.

A cool mouth, and warme feet, live long.

A horse made, and a man to make

Look not for musk in a dogs kennel.

Not a long day, but a good heart rids work.

He puls with a long rope, that waits for anothers death.

Great strokes make not sweet musick.

A cask & an il custom must be broken.

A fat house-keeper makes lean Executors.

Empty

Empty chambers make foolish maids.

The gentle Hawk half mans her self.

The Divel is not always at one door.

When a friend asks, there is no to morrow

God sends cold according to cloaths.

One sould blow wil serve to undo us all.

He loseth nothing, that loseth not God

The Germans wit is in his fingers.

At dinner my man appears.

Who gives to all, denyes all.

Quick beleivers need broad shoulders.

Who remove stones, bruise their fingers

Benefits please like flowers while they are fresh.

Between the businesse of life and the day of death, a space ought to be interposed

All came from, and wil go to others.

He that wil take the bird, must not scare it

He lives unsafely, that looks too neer on things

A gentle houswife marrs the household.

A crooked log makes a strait fire

He hath great need of a fool, that plays the fool himself

A Merchant that gains not, loseth.

A 3

Let

Let not him that fears feathers, come
among wild-fowl.

Love, and a Cough, cannot be hid.

A Dwarf on a Gyants shoulder, sees
further of the two.

He that sends a fool, means to follow
him.

Rabbling Curres never want fore ears.

Better the feet slip then the tongue.

For washing his hands, none fels his
lands.

A Lyons skin is never cheap.

The goate must browse where she is
tyed.

Nothing is to be presumed on, or de-
spaired of.

Who hath a Wolf for his mate, needs
a Dog for his man.

In a good house all is quickly ready.

A bad dog never sees the Wolf.

God oft hath a great share in a little
house.

Ill ware is never cheap.

A cheerefull looke, makes a dish a
feast.

If all fools had bables, we should want
fuell.

Vertue never grows old.

Evening words are not like to mor-
ning. Were

Were there no fools, bad ware would
not passe.

Never had il workman good tools.

He stands not surely that never slips.

Were there no hearers, there would
be no backbiters.

Every thing is of use to a house keeper.

When prayers are done, my Lady is
ready.

Cities seldome change Religion on-
ly.

At length the Fox turnes Monk.

Flies are busiest about lean horses.

Hearken to reason, or shee will bee
heard.

The bird loves her nest.

Every thing new, is fine.

When a dog is a drowning, every one
offers him drink.

Better a bare foot then none.

Who is so deafe, as he that will not
hear?

He that is warm, thinks all so.

At length the Fox is brought to the
Furrier.

He that goes bare-foot, must not plant
thorns.

They that are booted, are not alwayes
ready.

He that will learn to pray, let him go to
Sea.

In spending lies the advantage.

He that lives well, is learned enough.

Ill vessels seldome miscarry.

A full belly neither fights nor flies wel.

All truths are not to be told.

An old wise mans shadow, is better
then a young buzzards sword.

Noble houskeepers need no doors:

Every ill man hath his ill day.

Sleep without supping, and wake with-
out owing.

I gave the mouse a hole, and she is be-
come my heire.

Affail who wil, the valiant attends.

Whether goest grief? where I am
wont.

Praise day at night, and life at the end.

Whether shall the Oxe go where he
shall not labour?

Where you think there is bacon, there
is no chimney.

Mend your cloaths, and you may hold
out this year.

Presse a stick, and it seems a
youth.

The tongue walkes, where the teeth
speed not.

A fair wife and a frontier Castle breed
quarrels.

Leave jesting whiles it pleaseth, lest it
turn to earnest.

Deceive not thy Physician, Confessor,
nor Lawyer.

Ill natures, the more you ask them, the
more they stick.

Vertue and a Trade are the best porti-
on for Children.

The Chicken is the Countreys, but the
City eats it.

He that gives thee a Capon, give him
the leg and the wing,

He that lives ill, fear follows him.

Give a clown your finger, and he will
take your hand.

Good is to be sought out, and evill at-
tended.

A good paymaster starts not at assu-
rances.

No Alchymy to saving.

To a gratefull man give mony when
he asks.

Who would do ill ne're wants occa-
sion.

To fine folkes a little ill finely wrapt.

A child correct behind, and not be-
fore.

To a fair day, open the window, but
make you ready as to a foul.

Keep good men company, and you
shall be of the number.

No love to a Fathers.

The Mill gets by going.

To a boyling pot flies comes not.

Make haste to an ill way, that you may
get out of it.

A snow year, a rich year.

Better to be blind, then to see ill.

Learn weeping, and thou shalt laugh
gaining.

Who hath no more bread then need,
must not keep a dog.

A garden must be look'd unto and
dress'd as the body.

The Fox, when he cannot reach the
grapes, says, they are not ripe.

Water trotted is as good as oats.

Though the Mastiffe be gentile, yet
bite him not by the lip.

Though a lie be well drest, it is ever o-
vercome.

Though old and wise, yet still ad-
vise.

Three helping one another, bear the
burthen of six.

Slander is a shipwrack by a dry Tem-
pest. Old

Old wine, and an old friend are good
provisions.

Happie is hee that chastens him-
selfe.

Well may he smell fire, whose gown
burnes.

The wrongs of a Husband or Master
are not reproached.

Welcome evill, if thou comest a-
lone.

Love your neighbour, yet pull not
down your hedg.

The bit that one eats, no friend makes.

A drunkards purse is a bottle.

Shee spins well that breeds her chil-
dren.

Good is the *mora* that makes all sure.

Play with a fool at home, and he will
play with you in the market.

Every one stretcheth his legges accor-
ding to his coverlet.

Autumnall Agues are long, or mor-
tall.

Marry your son when you will; your
daughter when you can.

Dally not with mony or women.

Men speak of the Fair, as things went
with them there,

The best remedy against an ill man, is
much ground between both. The

To a fair day, open the window, but
make you ready as to a foul.

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Play with a fool at home, and he will
play with you in the market.

Every one stretcheth his legges accor-
ding to his coverlet.

Autumnall Agues are long, or mor-
tall.

Marry your son when you will; your
daughter when you can.

Dally not with mony or women.

Men speak of the Fair, as things went
with them there,

The best remedy against an ill man, is
much ground between both. The

The mill cannot grinde with water
that's past.

Corne is cleaned with wind, and the
foul with chastnings.

Good words are worth much, and cost
little.

To buy dear is not bounty.

Jest not with the eye, or with Religi-
on.

The eye and Religion can bear no je-
sting.

Without favour none will know you,
and with it you will not know your
self.

Buy at a fair, but sell at home.

Cover your self with your shield, and
care not for cryes.

A wicked mans gift hath a touch of
his master.

None is a fool always, every one som-
times.

From a chollerick man withdraw a
little; from him that says nothing, for
ever.

Debtors are lyers.

Of all smels, bread: of all tastes, salt.

In a great River great fish are found;
but take heed lest you be drowned.

Ever since we wear cloathes, we know
not one another.

God

God heals, and the Physician hath the
thanks.

Hell is full of good meanings and wi-
shings.

Take heed of still waters, the quick
passe away.

After the house is finish'd, leave it.

Our own actions are our security, not
others judgments.

Think of ease, but work on.

He that lies long a bed, his estate feels
it.

Whether you boyle snow or pound it,
you can have but water of it.

One stroak fels not an oake.

God complaines not, but doth what is
fitting.

A diligent Scholer, and the Master's
paid.

Milke sayes to wine, Welcome
friend.

They that know one another, salute
afar off.

Where there is no honour, there is no
grief.

Where the drink goes in, there the wit
goes out.

He that stayes, does the businesse.

Alms never make poor. Or thus,

Great

Great alms-giving lessens no mans living.

Giving much to the poor, doth enrich a man's store.

It takes much from the account, to which his sin doth amount.

It adds to the glory both of soul and body.

Ill comes in by ells, and goes out by inches.

The Smith and his penny both are black.

Whose house is of glass, must not throw stones at another.

If the old dog barke, he gives counsell.

The tree that grows slowly, keeps it self for another.

I wept when I was born, and every day shews why.

He that looks not before, finds himself behind.

He that playes his mony, ought not to value it.

He that riseth first, is first drest.

Diseases of the eye are to be cured with the elbow.

The hole calls the thief.

A Gentlemans grayhound and a salt-box, seek them at the fire.

A

A childe's service is little, yet he is no little fool that despiseth it.

The river past, and God forgotten.

Evills have their comfort; good none can support (to wit) with a moderate and contented heart.

Who must account for himself and others, must know both.

He that eats the hard, shall eat the ripe.

The miserable man maketh a penny of a farthing, and the liberall of a farthing six pence.

The honey is sweet, but the Bee stings.

Weight and measure take away strife.

The son full and tattered, the daughter empty and fine.

Every path hath a puddle.

In good years corn is hay, in ill years straw is corne.

Send a wise man on an errand, and say nothing unto him.

In life you lov'd me not, in death you bewail me.

Into a mouth shut, flies fly not.

The hearts letter is read in the eyes.

The ill that comes out of our mouth fall into our bosome.

In

In great pedigrees there are Governors
and Chandlers.

In the house of a Fidler, all fid-
dle.

Somtimes the best gain is to lose.

Working and making a fire doth dis-
cretion require.

One grain fills not a sack, but helps his
fellows.

It is a great victory that comes without
blood.

In war, hunting, and love, men for one
pleasure a thousand griefes prove.

Reckon right, and February hath one
and thirty days.

Honour without profit is a ring on the
finger.

Estate in two Parishes is bread in two
wallets,

Honour and profit ly not in one sack.

A naughty child is better sick, then
whole.

Truth and oyle are ever above.

He that riseth betimes, hath something
in his head.

Advise none to Marry, or goe to
warre.

To steal the Hog, and give the feet
for almes.

The

The thorn comes forth with the point
forwards.

One hand washeth another, and both
the face.

The fault of the horse is put on the
saddle.

The corn hides itself in the snow as
an old man in furs.

The Jews spend at Easter, the Moors at
marriages, the Christians in futes.

Fine dressing is a foul house swept be-
fore the doors.

A woman and a glasse are ever in dan-
ger.

An ill wound is cured, not an ill name.

The wise hand doth not all that the
foolish mouth speaks.

On painting and fighting looke a-
loof.

Knowledg is folly, except grace guide
it.

Punishment is lame, but it comes.

The more women looke in their
glasse, the lesse they looke to their
house.

A long tongue is a signe of a short
hand.

Marry a widdow before she leave
mourning.

The

The worst of law is, that one suit breeds twenty.

Providence is better then a rent.

What your glasse tels you, will not be told by Councell.

There are more men threatned then striken.

A fool knows more in his house, then a wise man in anothers.

I had rather ride on an asse that carries me, then a horse that throwes me.

The hard gives more then he that hath nothing.

The beast that goes always never wants blowes.

Good cheap is dear.

It costs more to do ill, then to do wel.

Good words quench more then a bucket of water.

An ill agreement is better then a good judgment.

There is more talk then trouble.

Better spare to have of thine own, then ask of other men.

Better good afarre off, then evill at hand.

Fear keeps the garden better then the gardiner.

I had rather aske of my sive brown bread, then borrow of my neighbour white.

Your pot broken seems better then my whole one.

Let an ill man lie in thy straw, and he looks to be thy heir.

By suppers more have been killed then *Gallen* ever cured.

While the discreet advise, the fool doth his businesse.

A mountaine and a river are good neighbours.

Gossips are frogs, they drink and talk.

Much spends the traveller, more then the abider.

Prayers and provender hinder no journey.

A well-bred youth neither speaks of himself, nor being spoken to, is silent.

A journeying woman speaks much of all, and all of her.

The Fox knows much, but more hee that catcheth him.

Many friends in general, one in special.

The fool asks much, but he is more fool that grants it.

Many kisse the hand, they wish cut off.

Neither bribe, nor lose thy right.

In the world who knows not to swim,
goes to the bottom.

Chuse not an house neer an Inn (viz.
for noise;) or in a corner (for filth.)

He is a fool that thinks not, that ano-
ther thinks.

Neither eyes on letters, nor hands in
coffers.

The Lion is not so fierce as they paint
him.

Go not for every grief to the Physi-
cian, nor for every quarrell to the Lawyer,
nor for every thirst to the pot.

Good service is a great enchant-
ment.

There would be no great ones, if there
were no little ones.

It's no sure rule to fish with a crof-
bow.

There were no ill language, if it were
not ill taken.

The groundsell speaks not, save what
it heard at the hinges.

The best mirrour is an old friend.

Say no ill of the yeer, till it be past.

A mans discontent is his worst e-
vill.

Fear nothing but sin.

The

The child says nothing, but what it
heard by the fire.

Call me not an olive, till thou see me
gathered.

That is not good language which all
understand not.

He that burns his house, warms himself
for once.

He will burne his house, to warm his
hands.

He will spend a whole years rent, at one
meals meat.

All is not gold that g'ifters.

A blustering night, a fair day.

Be not idle, and you shall not be long-
ing

He is not poor that hath little, but he
that desireth much.

Let none say, I will not drink water.

He wrongs not an old man, that steals
his supper from him.

The tongue talks at the heads cost.

He that strikes with his tongue, must
ward with his head.

Keep not ill men company, lest you in-
crease the number.

God strikes not with both hands,
for to the sea he made heavens, and to ri-
vers foords.

A

A rugged stone grows smooth from hand to hand.

No lock will hold against the power of gold.

The absent party is still faulty.

Peace and patience, and death with repentance.

If you lose your time, you cannot get money nor gain,

Bee not a Baker, if your head be of butter.

Ask much to have a little.

Little sticks kindle the fire; great ones put it out.

Another's bread costs dear.

Although it rain, throw not away thy watering pot.

Although the sun shine, leave not thy cloak at home.

A little with quiet is the only diet.

In vain is the mill-clack, if the Miller his hearing lack.

By the needle you shall draw the thread, and by that which is past, see how that which is to come will be drawne on.

Stay a little, and news will find you.

Stay till the lame messenger come, if you will know the truth of the thing.

When

When God will, no wind but brings raine.

Though you rise early, yet the day comes at his time, and not till then.

Pull downe your hatt on the winds side.

As the yeer is, your pot must seeth.

Since you know all, and I nothing, tell me what I dreamed last night.

When the Fox preacheth, beware geese.

When you are an Anvill, hold you still; when you are a hammer strike your fill.

Poore and liberall; rich and covetous.

Hee that makes his bed ill, lies there.

Hee that labours and thrives, spins gold.

He that sows, trusts in God.

He that lies with the dogs, riseth with fleas.

Hee that repairs not a part, builds all.

A discontented man knows not where to sit easie.

Who spits against heaven, it falls in his face.

Hee

He that dines and leaves, lays the cloth twice.

Who eats his cock alone, must saddle his horse alone.

He that is not handsome at 20, nor strong at 30, nor rich at 40, nor wise at 50 will never be handsome, strong, rich, or wise.

He that doth what he will, doth not what he ought.

He that will deceive the fox, must rise betimes.

He that lives wel, sees afar off.

He that hath a mouth of his own, must not say to another, Blow.

He that will be served, must be patient.

He that gives thee a bone, would not have thee dy.

He that chastens one, chastens twenty.

He that hath lost his credit, is dead to the world.

He that hath no ill fortune, is troubled with good.

He that demands, misseeth not, unlesse his demands be foolish.

He that hath no hony in his pot, let him have it in his mouth.

He

He that takes not up a pin, slights his wife.

He that owes nothing, if he makes not mouths at us, is courteous.

Hee that loseth his due, gets not thanks.

He that beleeves all, misseeth; he that beleeveeth nothing, hits not.

Pardons and pleasantnesse are great revenges of slanders.

A marryed man turns his staffe into a stake.

If you would know secrets, look them in grief or pleasure.

Serve a noble disposition, though poor, the time comes that he will repay thee.

The fault is as great as he that is faulty.

If folly were grief, every house would weep.

He that would be wel old, must be old betimes.

Sit in your place, and none can make you rise.

If you could run, as you drink, you might catch a hare.

Would you know what mony is, Go borrow some.

B

The

The morning Sunne never lasts a day.

Thou hast death in thy house, and dost bewail anothers

All griefs with bread are less.

All things require skill, but an appetite.

All things have their place, knew we how to place them

Little pitchers have wide ears.

We are fools one to another.

This world is nothing except it tend to another

There are three ways, the Universities, the Sea, the Court.

God comes to see without a bel.

Life without a friend, is death without a witness

Cloath thee in warre, arme thee in peace

The horse thinks one thing, and he that saddles him another

Mils and wives ever want.

The dog that licks ashes, trust not with meal

The buyer needs a hundred eyes, the seller not one.

Hee carries well, to whom it weighs not

The

The comforters head never akes,

Step after step the ladder is ascended.

Who likes not the drink, God deprives him of bread

To a crazy ship all windes are contrary

Justice pleaseth few in their owne house

In time comes hee, whom God sends

Water a farre off quencheth not fire.

In sports and journeys men are known

An old friend is a new house.

Love is not found in the market.

Dry feet, warme head, bring safe to bed

Hee is rich enough that wants nothing.

One father is enough to govern one hundred sons, but not a hundred sons one father.

Far shooting never kild bird.

An upbraided morsell never choaked any.

Dearts foreseen come not.

An ill labourer quarrels with his tools.

He that fals into the dirt, the longer he stays there, the fouler he is.

B 2

He

He that blames, would buy.

He that sings on friday, wil weep on Sunday.

The charges of building, and making of gardens are unknown.

My house, my house, though thou art small, thou art to me the Escuriall.

A hundred load of thought wil not pay one of debts.

Hee that comes of a henn must scrape.

He that seeks trouble, never misses.

He that once deceives, is ever suspected.

Being on sea, faile; being on land, settle.

Who doth his own businesse fouls not his hands.

Hee that makes a good warre, makes a good peace.

He that works after his own manner, his head akes not at the matter.

Who hath bitter in his mouth, spits not all sweet.

He that hath children, all his morsels are not his own.

Hee that hath the spice, may season as hee list.

Hee

Hee that hath a head of wax must not walke in the sunne.

Hee that hath love in his brest, hath spurres in his sides.

Hee that respects not, is not respected.

He that hath a fox for his mate, hath need of a net at his girdle.

Hee that hath right, feares; he that hath wrong, hopes.

Hee that hath patience, hath fat thrushes for a farthing.

Never was strumpet faire.

Hee that measures not himselfe, is measured.

Hee that hath one hog, makes him fat; and he that hath one son, makes him a foole.

Who lets his Wife goe to every feast, and his horse drinke at every water; shall neither have good wife nor good horse.

Hee that speakes sowes, and he that holds his peace, gathers.

He that hath little is the lesse durtty.

He that lives most, dies most.

Hee that hath one foot in the straw, hath another in the spittle.

B 3

Hee

He that's fed at anothers hand, may
stay long ere he be full

He that makes a thing too fine, breaks
it.

He that bewails himself, hath the cure
in his hands

He that would be well, needs not go
from his own house.

Counsel breaks not the head.

Fly the pleasure that bites to mor-
row.

He that knows what may be gained in
a day, never steals

Money refused, loseth its bright-
nesse

Health and mony go far.

Where your wil is ready, your feet are
light

A great ship asks deep waters.

Wo to the house where there is no
chiding

Take heed of the vineger of sweet
wine

Fools bite one another, but wise men
agree together

Trust not one nights ice.

Good is good, but better carries it.

To gain teacheth how to spend.

Good finds good.

The

The dog gnawes the bone because he
cannot swallow it.

The crow bewails the sheep, and then
eates it.

Building is a sweet impoverishing.

The first degree of folly is to hold
ones self wise, the second to professe it,
the third to despise counsell.

The greatest step is that out of
doors.

To weep for joy is a kinde of Man-
na.

The first service a child doth his father
is to make him foolish.

The resolved minde hath no
cares.

In the kingdome of a cheater, the wal-
let is carried before.

The eye will have his part.

The good mother says not, Wil you?
but gives.

A house and a woman sute excellent-
ly.

In the kingdom of blind men, the one
ey'd is king.

A little Kitchin makes a large
house.

Warr makes theeves, and peace hangs
them.

B 4

Pover-

Poverty is the mother of health.

In the morning mountaines, in the evening fountains.

The back-door robs the house.

Wealth is like rheume, it falls on the weakest parts.

The gowne is his that wears it, and the world his that enjoys it.

Hope is the poor mans bread.

Vertue now is in herbs, and stones, and words only.

Fine words dresse ill deeds.

Labour as long liv'd, pray as even dying.

A poor beauty finds more lovers then husbands.

Descreet women have neither eyes nor ears.

Things well fitted abide.

Prettinesse dies first.

Talking pays no toll.

The masters eye fattens the horse, and his foot the ground.

Disgraces are like cherries, one draws another.

Praise a hill, but keep below.

Praise the Sea, but keep on land.

In chusing a wife, and buying a sword, we ought not to trust another.

The

The wearer knowes where the shoo wrings.

Faire is not faire, but that which pleaseth.

There is no jollity but hath a smack of folly.

He that's long a giving, knows not how to give

The filth under the white shew, the sun discovers

Every one fastens where there is gain.

All feet tread not in one shoo.

Patience, time, and money accommodate all things.

For want of a naile the shoo is lost, for want of a shoo the horse is lost, for want of a horse the rider is lost.

Weight justly and sell dearly.

Little wealth little care.

Little journeys and good cost, bring safe home.

Gluttony kills more then the sword.

When children stand quiet, they have done some ill.

A little and good fills the trencher.

A penny spar'd is twice got.

B 5

When

When a knave is in a plumtree, he hath
neither friend nor kin.

Short boughs, long vintage.

Health without money, is halfe an
ague.

If the wise erred not, it would go hard
with fools.

Bear with evill, and expect good.

He that tels a secret, is anothers ser-
vant.

If all fools wore white Caps, we should
seem a flock of geese.

Water, fire, and souldiers quickly make
room.

Pension never enriched young man.

Under water, famine; under snow,
bread.

The Lame goes as farre as your stag-
gerer.

He that loseth is Merchant, as well as
he that gaines.

A jade eats as much as a good
horse.

All things in their being are good for
somthing.

One flower makes no garland.

A fair death honors the whole life.

One enemy is too much.

Living wel is the best revenge.

One

One fool makes a hundred.

One paire of ears drawes dry an hun-
dred tongues.

A fool may throw a stone into a well,
which a bundred wise men cannot pull
out.

One slumber finds another.

On a good bargain think twice.

To a good spender God is the Trea-
surer.

A curst Cow hath short horns.

Musick helps not the tooth-ach.

We cannot come to Honor under Co-
verlet.

Great paines quickly find ease.

To the counsell of fools a wodden
bell.

The cholerick man, never wants
woe.

Helpe thy selfe, and God will helpe
thee.

At the games end we shall see who
gaines.

There are many ways to fame.

Love is the true price of love.

Love rules his kingdome without a
sword.

Love makes all hard hearts gen-
tle.

Love

Love makes a good eye squint.

Love asks faith, and faith firmnesse,

A scepter is one thing, and a ladle
another.

Great trees are good for nothing but
shade.

He commands enough, that obeyes a
wife man.

Fair words makes me look to my
purse.

Though the fox run, the chicken hath
wings.

He plaies well that wins.

You must strike in measure, when
there are many to strike on one anvill.

The shortest answer is doing.

It's a poor stake that cannot stand
one year in the ground.

He that commits a fault, thinks every
one speaks of it.

He that's foolish in the fault, let him
be wise in the punishment.

The blind eats many a flie.

He that can make a fire well, can end
a quarrell.

The tooth-ach is more ease, then to
deal with ill people.

He that would have what he hath not,
should do what he doth not.

He

He that hath no good trade, it is to
his losse.

The offender never pardons.

He that lives not well one year, sor-
rowes seven after.

He that hopes not for good, fears not
evill.

He that is angry at a feast, is rude.

He that mocks a criple, ought to be
whole.

When the tree is fallen, all go with
their hatchet.

He that hath horns in his bosome, let
him not put them on his head.

He that burnes most, shines most.

He that trusts in a lie, shall perish in
truth.

He that blowes in the dust, filis his eyes
with it.

Beks call others, but themselves enter
not into the Church.

Of faire things, the Autumne is
fair.

Giving is dead, restoring very
sick.

A gift much expected is paid, not
given.

Two ill meales make the third a
glutton.

The

The Royall Crowne cures not the head-ach.

'Tis hard to be wretched, but worse to be known so.

A feather in hand is better then a bird in the ayre.

It's better to be head of a Lizard, then the taile of a Lion.

Good and quickly seldome meete.

Folly grows without watering.

Happier are the hands compass'd with iron, then a heart with thoughts.

If the staffe be crooked, the shadow cannot be straight.

To take the nuts from the fire with the dogs foot.

He is a fool that makes a wedg of his fist.

Valour that parlies, is neare yeelding.

Thursday come, and the week's gone.

A flatterers throat is an open sepulchre.

There is great force hidden in a sweet command.

The command of custome is great.

To have mony is a fear, not to have it a grief.

The Cat sees not the mouse ever.

Little

Little dogs start the hare, the great get her.

Willows are weak, yet they bind o-ther wood.

A good prayer is master of anothers purse.

The thread breaks, where it is weakest.

Old men, when they scorne young, make much of death.

God is at the end, when we think he is furthest off it.

A good Judg conceives quickly, judg-es slowly.

Rivers need a spring.

Hee that contemplates, hath a day without night.

Give losers leave to talke.

Losse imbraceth shame.

Gaming, Women, and Wine, while they laugh, they make men pine.

The fat man knoweth not what the lean thinketh.

Wood half burnt is easily kindled.

The fish adores the bait.

He that goeth far hath many encounters.

Every bees hony is sweet.

The slothfull is the servant of the coun-
ters

Wis-

Wisdom hath one foot on land, and another on Sea

The thought hath good legs, and the quill a good tongue.

A wise man needs not blush for changing his purpose.

The March sunne raises, but dissolves not.

Time is the Rider that breakes youth.

The wine in thebottel doth not quench thirst.

The sight of a man hath the force of a Lion.

An examined enterprize, goes on boldly.

In every art it is good to have a master.

In every Countrey dogs bite.

In every countrey the sun rises in the morning.

A noble plant suites not with a stubborn ground.

You may bring a horse to the river, but he wil drink when and what he pleaseth.

Before you make a friend, eate a bushell of salt with him.

Speake fitly, or be silent wisely.

Skill

Skill and confidence are an unconquered army.

I was taken by a morsell, says the fish.

A disarmed peace is weak.

The ballance distinguisheth not between gold and lead.

The perswasion of the fortunate swaies the deubtfull.

To bee beloved is above all bargaines.

To deceive ones selfe is very easie.

The reasons of the poore weigh not.

Perversnesse makes one squint ey'd.

The evening praises the day, and the morning a frost.

The table robbes more then a thiefe.

When age is jocond, it makes sport for death.

True praise roots and spreeds.

Fears ar divided in the midst.

The soul needs few things, the body many.

Astrologic is true, but the Astrologers cannot find it.

Ty it wel, and let it go.

Empty

Empty vessels found most.

Send not a Cat for Lard.

Foolish tongues talk by the dozen.

Love makes one fit for any work.

A pitifull mother makes a scald head.

An old Physician, and a young Lawyer.

Talke much, and erre much, saies the Spanyard.

Some make a conscience of spitting in the Church, yet rob the Altar.

An idle head is a boxe for the winde.

Shew me a lyer, and I'le shew thee a theef.

A bean in liberty is better then a comfit in prison.

None is born Master.

Shew a good man his errour, and he turns it to a vertue; but an ill, it doubles his fault.

None is offended but by himself.

None sayes his Garner is full.

In the husband wisdom, in the wife gentlenesse.

Nothing dries sooner then a teare.

In a Leopard the spots are not observed.

Nothing

Nothing lasts but the Church.

A wise man cares not for what he cannot have.

It's not good fishing before the net.

He cannot be vertuous that is not rigorous

That which wil not be spun, let it not come between the spindle and the distaffe.

When my house burnes, it's not good playing at Chess.

No barber shaves so close, but another finds work.

There's no great banquet, but some fares ill.

A holy habit cleanseth not a foul soul.

Forbeare not sowing, because of birds.

Mention not a halter in the house of him that was hanged.

Speake not of a dead man at the table.

A hat is not made for one showre.

No sooner is a Temple built to God, but the Divell builds a Chappel hard by.

Every one puts his fault on the Times.

You

You cannot make a wind-mill go
with a pair of bellows.

Pardon all but thy selfe.

Every one is weary, the poor in see-
king, the rich in keeping, the good in
learning.

The escaped mouse ever feels the taste
of the bait.

A little wind kindles ; much puts out
the fire:

Dry bread at home is better then rost-
meat abroad.

More have repented speech then silence

The covetous spends more then the li-
berall.

Divine ashes are better then earthly
meal.

Beauty drawes more then oxen.

One father is more then a hundred
Schoolmasters.

One eye of the masters sees more then
ten of the servants.

When God will punish, he will first
take away the understanding.

A little labour, much health.

When it thunders, the thief becomes
honest.

The tree that God plants, no wind
hurts it.

Know-

Knowledge is no burden.

It's a bold mouse that nestles in the
cats ear.

Long jesting was never good.

If a good man thrive, all thrive with
him.

If the mother had not been in the o-
ven, she had never sought her daughter
there.

If great men would have care of little
ones, both would last long.

Though you see a Church-man ill,
yet continue in the Church still.

Old praise dies, unlesse you feed it.

If things were to be done twice, all
would be wise.

Had you the world on your Chesse-
bord, you could not fill all to your
mind.

Suffer and expect.

If fools should not fool it, they shall
lose their season.

Love and businesse teach eloquence.

That which two will, takes ef-
fect.

He complains wrongfully on the sea,
that twice suffers shipwrack.

He is onely bright that shines by
himselve.

A

A valiant mans look is more then a cowards sword.

The effect speaks, the tongue needes not.

Divine grace was never slow.

Reason lies between the spurre and the bridle.

Its a proud horse that will not carry his own provender.

Three women make a market.

Three can hold their peace, if two be away.

It's an ill counsell that hath no escape.

All our pomp the earth covers.

To whirle the eyes too much, shews a kites brain.

Comparisons are odious.

All keyes hang not on one girdle.

Great busineses turne on a little pinne.

The winde in ones face makes one wife.

All the armes of England wil not arm fear.

One sword keepes another in the sheath.

Be what thou wouldst seeme to be.
Let all live as they would die.

A gentle heart is tyed with an easie thread.

Sweet discourse makes short days and nights.

God provides for him that trusteth.

He that wil not have peace, God gives him war.

To him that will, wayes are not wanting.

To a great night, a great Lanthorn.

To a child all weather is cold.

Where there is peace, God is.

None is so wise, but the fool overtakes him.

Fooles give to please all but their owne.

Prosperity lets go the bridle.

The Frier preached against stealing, and had a goose in his sleeve.

Te be too busie gets contempt.

February makes a bridge, and March breaks it.

A horse stumbles that hath four legs.

The best smell is bread, the best favour salt, the best love that of children.

That's the best gown that goes up and down the house.

The Market is the best Garden.

The first dish pleaseth all.

The higher the Ape goes, the more he shewes his taile.

Night is the mother of Councils.

Gods Mil grinds slow, but sure.

Every one thinks his sack heaviest.

Drought never brought dearth.

All complain.

Gamesters and race-horses never last long.

Its a poor sport that's not worth the candle.

He that is fallen cannot help him that is down.

Every one is witty for his own purpose.

A little let lets an ill workman.

Good workmen are seldome rich.

By doing nothing we learn to do ill.

A great dowry is a bed full of brables.

No profit to honour, no honour to Religion.

Every sin brings its punishment with it.

Of him that speaks ill, consider the life more then the word.

You cannot hide an eeel in a sack.

Give not Saint *Peter* so much, to leave Saint *Paul* nothing.

You cannot see a stone.

The

The chiefe disease that reigns this year is folly.

A sleepy master makes his servant a Lowt.

Better speak truth rudely, then lie covertly.

He that fears leaves, let him not go into the wood.

One foot is better then two crutches.

Better suffer ill, then do ill.

Neither praise, nor dispraise thy selfe, thy actions serve the turn.

Soft and fair goes far.

The constancy of the benefit of the year in their seasons, argues a Deity.

Praise none too much, for all are fickle.

It's absurd to warm one in his armour.

Law suites consume time, and money, and rest, and friends.

Nature drawes more then ten teems.

He that hath a wife and children, wants not businesse.

A ship and a woman are ever repairing.

He that fears death, lives not.

He that pities another, remembers himselfe.

He that doth what he should not, shal feel what he would not.

C

He

He that marries for wealth, sels his liberty.

He that once hits, is ever bending.

He that serves, must serve.

He that lends, gives.

He that preacheth, giveth almes.

He that cockers his child, provides for his enemy.

A pitifull look asks enough.

Who will sell the cow, must say the word.

Service is no inheritance.

The faulty stands on his guard.

A kinsman, a friend, or whom you intreat, take not to serve you, if you will be served neatly.

At Court, every one for himselfe.

To a crafty man, a crafty and an half.

He that is thrown, would ever wrestle.

He that serves well, needs not ask his wages.

Fair language grates not the tongue.

A good heart cannot lie.

Good swimmers at length are drowned.

Good land, evill way.

In doing we learn.

It's good walking with a horse in ones hand.

God

God, and Parents, and our Master, can never be requited.

An ill deed cannot bring honour.

A small heart hath small desires.

All are not merry that dance lightly.

Courteie on one side onely, lasts not long.

Wine-Counsels seldome prosper.

Weening is not measure.

The best of the sport is to do the deed, and say nothing.

If thou thy selfe canst do it, attend no others help or hand.

Of a little thing, a little displeaseth.

He warms too near that burns.

God keep me from four houses, an Usurers, a Tavern, a Spittle, and a Prison.

In an hundred els of contention, there is not an inch of love.

Do what thou oughtest, and come what come can.

Hunger makes dinners, pastime suppers.

In a long journey straw weighs.

Women laugh when they can, and weep when they will.

War is death's feast.

Set good against evill.

He that brings good news knocks hard.

Beat the Dog before the Lion.

C 2

Hast

Hast comes not alone.

You must lose a flie to catch a trout.

Better a snotty child, then his nose
wip'd off.

He is not free that draws his chain.

He goes not out of his way that goes
to a good Inne.

There come nought out of the sack,
but what was there.

A little given seasonably, excuses a great
gift.

He looks not well to himself that looks
not ever.

He thinks not well, that thinks not a-
gain.

Religion, Credit, and the Eye are not
to be touched.

The tongue is not steel, yet it cuts.

A white wall is the paper of a fool.

They talk of Christmas so long, that
it comes.

That is gold which is worth gold.

It's good tying the sack before it be
full.

Words are women, deeds are men.

Poverty is no sin

A stone in a well is not lost.

He can give little to his servant, that
licks his knife.

Pro-

Promising is the eve of giving.

He that keeps his own, makes war.

The wolfe must die in his own skin.

Goods are theirs that enjoy them.

He that sends a fool, expects one.

He that can stay, obtains.

He that gains well and spends well,
needs no count book.

He that endures, is not overcome.

He that gives all before he dies, pro-
vides to suffer.

He that talks much of his happinesse,
summons grieve.

He that loves the tree, loves the branch.

Who hastens a glutton, choaks him.

Who praiseth Saint *Peter*, doth not
blame Saint *Paul*.

He that hath not the craft, let him shut
up shop.

He that knowes nothing, doubts no-
thing.

Green wood makes a hot fire.

He that marries late, marries ill.

He that passeth a winter's day, escapes
an enemy.

The rich knows not who is his friend.

A morning sun, and a Wine-bred
child, and a Latine-bred woman, seldom
end well.

C 3

To

To a close shorne sheep, God gives
wind by measure.

A pleasure long expected, is deare
enough sold.

A poor mans cow dies a rich mans child.

The cow knows not what her taile is
worth, till she have lost it.

Chuse a horse made, and a wife to
make.

It's an ill air where we gain nothing.

He hath not liv'd, that lives not after
death.

So many men in court and so many
strangers.

He quits his place well, that leaves his
friend there.

That which sufficeth is not little.

Good news may be told at any time,
but ill in the morning.

He that would be a Gentleman, let
him go to an assault.

Who pays the Physician, does the cure.

None knows the weight of anothers
burthen.

Every one hath a fool in his sleeve

One hours sleep before midnight, is
worth three after.

In a retreat the lame are formost.

It's more paine to do nothing, then
something. Amongst

Amongst good men two men suffice.

There needs a long time to know the
worlds pulse.

The offspring of those that are very
young, or very old, lasts not.

A tyrant is most tyrant to himself.

Too much taking heed is losse.

Craft against craft, makes no living.

The Reverend are ever before.

France is a meadow that cuts thrice a
yeer.

'Tis easier to build two chimneys, then
to maintain one.

The Court hath no Almanack.

He that will enter into Paradise, must
have a good key.

When you enter into a house, leave
the anger ever at the door.

He hath no leisure who useth it not.

It's a wicked thing to make a dearth
ones garner.

He that deals in the world needs four
sieves.

Take heed of an ox before, of an horse
behind, of a monk on all sides.

The year doth nothing else but open
and shut.

The ignorant hath an Eagles wings,
and an Owles eyes.

There are more Physicians in health,
then drunkards.

The wife is the key of the house.

The Law is not the same at morning
and at night.

War and Physick are governed by the
eye.

Halfe the world knows not how the
other halfe lies.

Death keeps no Calender.

Ships fear fire more then water.

The least foolish is wise.

The chiefe box of health is time.

Silks and Satins put out the fire in the
chimney.

The first blow is as much as two.

The life of man is a winter way.

The way is an ill neighbour.

An old man's staffe is the rapper of
deaths door.

Life is halfe spent, before we know what
it is.

The singing man keeps his shop in his
throat.

The body is more drest then the soul.

The body is sooner drest then the soul.

The Physician owes all to the pati-
ent, but the patient owes nothing to him
but a little money.

The

The little cannot be great, unlesse he
devour many.

Time undermines us.

The Cholerick drinks, the Melancho-
lick eats, the Flegmatick sleeps.

The Apothecarie's mortar spoils the
Luters musick.

Conversation makes one what he is.

The deafe gains the injury.

Years know more then books.

Wine is a turn-coat, (first a friend,
then an enemy.)

Wine ever payes for his lodging.

Wine makes all sorts of creatures at
table.

Wine that cost nothing is digested
before it be drunk.

Trees eat but once.

Armour is light at table.

Good horses make short miles.

Castles are Forrests of stones.

The dainties of the great, are the tears
of the poor.

Parsons are souls waggoners.

Children when they are little make
parents fools, when they are great they
make them mad.

The Mr absent, and the house dead.

Dogs are fine in the field.

C 5

Sins

Sins are not known till they be acted.

Thornes whiten, yet do nothing.

All are presumed good, till they are found in a fault.

The great put the little on the hook.

The great would have none great, and the little all little.

The Italians are wise before the deed, the Germanes in the deed, the French after the deed.

Every mile is two in winter.

Spectacles are death's Harquebuz.

Lawyers houses are built on the heads of fools.

The house is a fine house when good folks are within.

The best bred have the best portion.

The first and last frosts are the worst

Gifts enter every where without a wimble.

Princes have no way.

Knowledge makes one laugh, but wealth makes one dance.

The Citizen is at his businesse before he rise.

The eyes have one language every where.

It is better to have wings then horns.

Better be a fool then a knave.

Count

Count not four, except you have them in a wallet.

To live peaceably with all, breeds good blood.

You may be on land, yet not in a garden.

You cannot make the fire so low, but it will get out.

We know not who lives or dies.

An ox is taken by the horns, and a man by the tongue.

Many things are lost for want of asking.

No Church-yard is so handsome, that a man would desire straight to be buried there.

Cities are taken by the ears.

Once a year a man may say, On his conscience.

We leave more to do when we die, then we have done.

With customes we live well, but laws undo us.

To speak of an Usurer at the table, marrs the wine.

Paines to get, care to keep, fear to lose.

For a morning rain leave not your journey.

One fair day in winter makes not birds merry.

He that learns a trade, hath a purchase made.

When

When all men have what belongs to them, it cannot be much.

Though God take the sun out of the Heaven, yet we must have patience.

When a man sleeps, his head is in his stomach.

When one is on horseback, he knowes all things.

When God is made the master of a family, he disorders the disorderly.

When a Lackey comes to hels door, the Divels lock the gates.

He that is at ease, seeks dainties.

He that hath charge of souls, transports them not in bundles.

He that tels his wife news, is but newly married.

He that is in a town in May, loseth his Spring.

He that is in a Tavern, thinks he is in a vine-garden.

He that praiseth himselfe, spattereth himself.

He that is a master, must serve (another)

He that is surprized with the first frost, fees it all the winter after.

He a beast doth dy, that hath done no good to his country,

He

He that follows the Lord, hopes to go before.

He that dies without the company of good men, puts not himself into a good way.

Who hath no head, needs no heart.

Who hath no hast in his business, mountaines to him seem valleys.

Speak not of my debts, unlesse you mean to pay them.

He that is not in the warres, is not out of danger

He that gives me small gifts, would have me live.

Hee that is his own Counsellor, knows nothing sure but what he hath laid out.

He that hath lands, hath quarrels.

He that goes to bed thirsty, riseth healthy.

Who will make a door of gold, must knock a naile every day.

A trade is better then service.

He that lives in hope, danceth without musick.

To review ones store is to mow twice.
Saint *Luke* was a Saint and a Physician, yet is dead.

Without businesse, debauchery.

With-

Without danger we cannot get beyond danger.

Health and sicknesse surely are mens double enemies.

If gold knew what gold is, gold would get gold I wis.

Little losses amaze, great, tame.

Chuse none for thy servant, who have served thy betters.

Service without reward is punishment.

If the husband be not at home, there is no body.

An oath that is not to be made, is not to be kept.

The eye is bigger then the belly.

If you would be at ease, all the world is not.

Were it not for the bone in the leg, all the world would turne Carpenters (to make them crutches.)

If you must fly, fly well.

All that shakes fals not.

All beasts of prey are strong, or treacherous.

If the brain sows not corn, it plants thistles.

A man wel mounted, is ever Cholerick.

Every one is a master and servant.

A piece of a Church-yard fits every body.

One

One mouth doth nothing without another.

A master of straw eates a servant of steel.

An old cat sports not with her prey.

A woman conceals what she knowes not.

He that wipes the childes nose, kisseth the mothers cheek.

Gentility is nothing but Ancient Riches.

To go where the King goes afoot ; *i.e.* to the stool.

To go upon the Franciscans Hackney, *i.e.* on foot.

Amiens was taken by the Fox, and re-taken by the Lion.

After Death the Doctor.

Ready mony is a ready Medicine.

It is the Philosophy of the Distaffe.

It is a sheep of *Beery*, it is marked on the nose: applyed to those that have a blow.

To build castles in Spain.

An Idle youth, a needy Age

Silke doth quench the fire in the Kitchen.

The words ending in *Igne*, do mocke the Physician, as Hectique Paralitique, Apoplectique, Lethargique.

He

He that trusts much Obliges much,
says the Spaniard.

He that thinks amiss, concludes worse.

A man would live in Italy (a place of
pleasure) but he would chuse to dy in
Spain, where they say the Catholick Reli-
gion is professed with greatest strictness.

Whatsoever was the father of a disease,
an ill dyet was the mother.

Frenzy, Heresie, and Jealovsie, seldome
cured.

There is no heat of affection but is joy-
ned with some idlenesse of brain, says the
Spaniard.

The War is not don so long as my E-
nemy lives.

Some evils are cured by contempt.

Power seldome grows old at Court.

Danger it selfe the best remedy for
danger.

Favour will as surely perish as life.

Feare the Bedle of the Law.

Heresie is the school of pride.

For the same man to be an heretick
and a good subject, is incompossibile.

Heresie may be easier kept out, then
shooke off.

Infants manners are moulded more
by the example of Parents, then by
stars at their nativities. They

They favour learning whose actions are
worthy of a learned pen.

Modesty sets off one newly come to
honour.

No naked man is fought after to be
rifled.

There's no such conquering wea-
pon as the necessity of conquering.

Nothing secure unlesse suspected.

No tye can oblige the perfidious.

Spies are the ears and eyes of Princes.

The life of spies is to know, not bee
known.

Religion a stalking horse to shoot other
foul.

It's a dangerous fire begins in the bed-
straw.

Covetousnesse breaks the bag.

Fear keepes and looks to the vineyard,
and not the owner.

The noise is greater then the nuts.

Two sparrows on one Ear of Corn
make an ill agreement.

The world is now adayes, God save
the Conquerour.

Unsound minds like unsound Bodies,
if you feed, you poyson.

Not only ought fortune to be pictured
on a wheel, but every thing else in this
world. All

All covet, all lose.

Better is one *Accipe*, then twice to say,
Dabo tibi

An Ass endures his burden, but not
more then his burden

Threatned men eat bread, says the Spa-
niard

The beades in the Hand, and the Di-
vell in Capuch; or cape of the cloak.

He that will do thee a good turne, ei-
ther he will be gon or dye.

I escaped the Thunder, and fell into
the Lightning

A man of a great memory without
learning, hath a rock and a spindle, and
no staffe to spin

The death of wolves is the safety of
the sheep

He that is once borne, once must dy.

He that hath but one eye, must bee a-
fraid to lose it

Hee that makes himself a sheep, shall
be eat by the wolfe

He that steals an egge, will steal an
oxe

He that will be surety, shall pay.

He that is afraid of leaves, goes not to
the wood

In the mouth of a bad dog fals often a
good bone

Those

Those that God loves, do not live long
Still fisheth he that catcheth one.

All flesh is not venison

A City that parlies is half gotten.

- A dead Bee maketh no Hony.

An old dog barks not in vain

They that hold the greatest farmes,
pay the least rent: applyed to rich men
that are unthankful to God.

Old Camels carry young Camels skins
to the Market

He that hath time and looks for bet-
ter time, time comes that he repents him-
self of time.

Words and feathers the wind carries a-
way

Of a pigs taile you can never make a
good shaft

The Bathe of the Blackamoor hath
sworne not to whiten.

To a greedy eating horse a short hal-
ter.

The Divell divides the world between
Atheisme and Superstition.

Such a Saint, such an offering.

We do it soon enough, if that we do,
be well.

Cruelty is more cruell, if we defer
the pain.

What

What one day gives us, another takes away from us.

To seek in a Sheep five feet when there is but four.

A scab'd horse cannot abide the comb.

God strikes with his finger, and not with all his arme.

God gives his wrath by weight, and without weight his mercy.

Of a new Prince, new bondage.

New things are fair.

Fortune to one is Mother, to another is Step-mother.

There is no man, though never so little, but sometimes he can hurt.

The horse that drawes after him his halter, is not altogether escaped.

We must recoile a little, to the end we may leap the better.

No love is foule, nor prison fair.

No day so clear but hath dark clouds.

No hair so small, but hath his shadow.

A wolfe will never make war against another wolfe.

We must love, as looking one day to hate.

It is good to have some friends both in heaven and hell.

It is very hard to shave an egge.

It

It is good to hold the asse by the bridle.

The healthfull man can give counsell to the sick.

The death of a young wolfe doth never come too soon.

The rage of a wild boar is able to spoil more then one wood.

Vertue flies from the heart of a Mercenary man.

The wolfe eats oft of the sheep that have been warn'd.

The mouse that hath but one hole is quickly taken.

To play at Chesse when the house is on fire.

The itch of disputing, is the scab of the Church.

Follow not truth too near the heels, lest it dash out thy teeth.

Either wealth is much increased, or moderation is much decayed.

Say to pleasure, Gentle *Eve*, I will none of your apple.

When war begins, then hell openeth.

There is a remedy for every thing, could men find it.

There is an hour wherein a man might be happy all his life, could he find it.

Great

Great Fortune brings with it Great misfortune.

A fair day in winter is the mother of a storme

Wo be to him that reads but one book

Tithe, and be rich

The wrath of a mighty man, and the tumult of the people

Mad folks in a narrow place

Credit decaid, and people that have nothing.

A young wench a prophetesse, and a Lattin bred woman

Take heed of

A person marked, and a Widdow thrice married

Foul dirty wayes, and long sicknesse.

Winde that comes in at a hole, and a reconciled Enemy.

A step-mother; the very name of her sufficeth.

Princes are venison in Heaven.

Criticks are like brushers of Noblemens cloaths. Hee

He is a great Necromancer, for he asks counsell of the Dead; *i.e.* books.

A man is known to be mortal by two things, Sleep and Lust.

Love without end, hath no end, says the Spaniard: meaning, if it were not begun on particular ends, it would last.

Stay a while, that we may make an end the sooner.

· Presents of love fear not to be ill taken of strangers.

To seek these things is lost labour; Geese in an oyle pot, fat Hogs among Jews, and Wine in a fishing net.

Some men plant an opinion they seem to erradicate.

The Philosophy of Princes is to dive into the Secrets of men, leaving the secrets of nature to those that have spare time

States have their conversions and periods as well as naturall bodies.

Great deservers grow Intolerable presumers.

The love of money and the love of learning rarely meet.

Trust no friend with that you need fear him if he were your enemy.

Some had rather lose their friend, then their Jest Mar-

Marry your daughters betimes, lest they marry themselves.

Souldiers in peace, are like chimneys in summer.

Here is a talk of the Turk and the Pope, but my next neighbour doth me more harm then either of them both.

Civill Wars of *France* made a million of Atheists, and 30000 Witches.

We Batchelors laugh and shew our teeth, but you married men laugh till your hearts ake.

The Divell never assailes a man, except he find him either void of knowledge, or of the fear of God.

There is no body will go to hell for company.

Much money makes a Countrey poor, for it sets a dearer price on every thing.

The vertue of a coward is suspition.

A man's destiny is alwayes dark.

Every man's censure is first moulded in his own nature.

Money wants no followers.

Your thoughts close, and your countenance loose.

Whatever is made by the hand of man, by the hand of man may be overturned.

F I N I S.



The Authour's P R A Y E R
before S E R M O N.

O Almighty and ever-living Lord God! Majesty, and Power, and Brightnesse, and Glory! How shall we dare to appear before thy face, who are contrary to thee, in all we call thee? for we are darknesse, and weaknesse, and filthinesse, and shame. Misery and sin fill our days: yet art thou our Creatour, and we thy work: Thy hands both made us, and also made us Lords of all thy creatures; giving us one world in our selves, and another to serve us: then didst thou place us in Paradise, and wert proceeding still on in thy Favours, untill we interrupted thy Counsels, disappointed thy Purposes, and sold our God, our glorious, our gracious God for an apple. O write it! O brand it in our foreheads for ever: for an apple once we lost our God, and still

*

D

lose

lose him for no more, for money, for meat, for diet: But thou Lord, art patience, and pity, and sweetness, and love; therefore we sons of men are not consumed. Thou hast exalted thy mercy above all things; and hast made our salvation, not our punishment, thy glory: so that then where sin abounded, not death, but grace superabounded; accordingly, when we had sinned beyond any help in heaven or earth, then thou saidest, Lo, I come! then did the Lord of life, unable of himselfe to die, contrive to do it. He took flesh, he wept, he died; for his enemies he died; even for those that derided him when, and still despise him. Blessed Saviour! many waters could not quench thy love! nor no pit overcome it. But though the streams of thy blood were currant through darknesse, grave, and hell; yet by these thy conflicts, and seemingly hazards, didst thou arise triumphant, and therein madst us victorious.

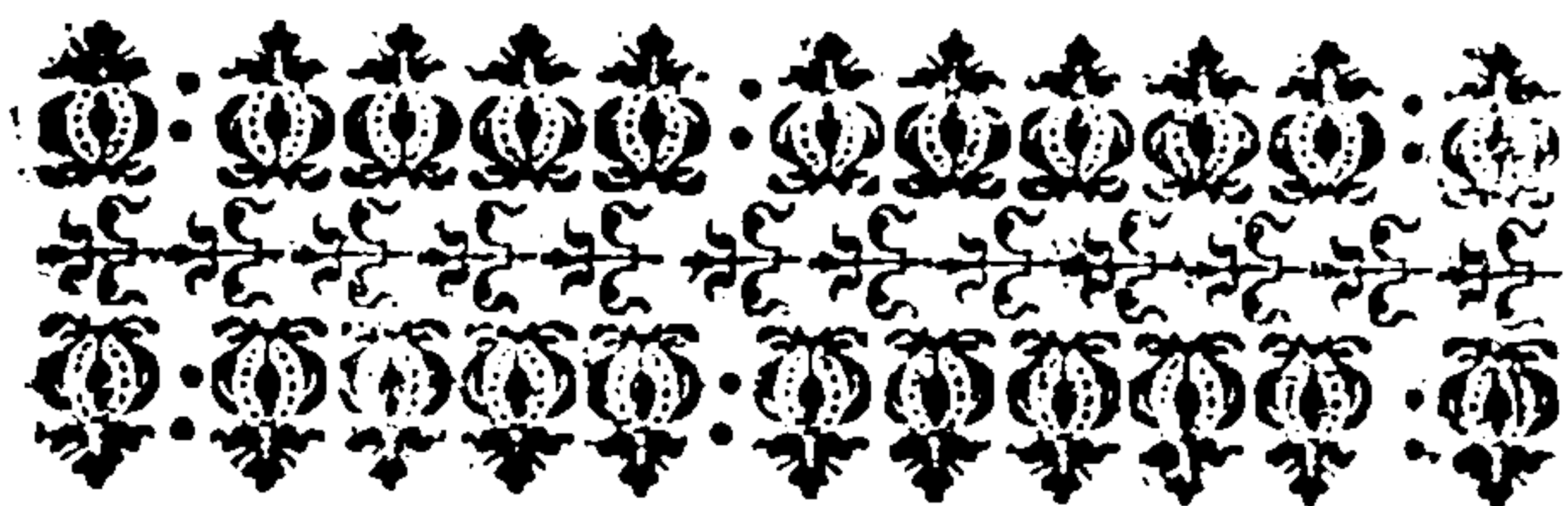
Neither

Neither doth thy love yet stay here! for, this word of thy rich peace, and reconciliation, thou hast committed, not to Thunder, or Angels, but to silly and sinfull men: even to me, pardoning my sins, and bidding me go feed the people of thy love.

Blessed be the God of Heaven and Earth! who onely doth wondrous things. Awake therefore, my Lute; and my Viol! awake all my powers to glorifie thee! We praise thee! we blesse thee! we magnifie thee forever! And now, O Lord! in the power of thy Victories, and in the wayes of thy Ordinances, and in the truth of thy Love, Lo, we stand here, beseeching thee to blesse thy word, wher-ever spoken this day throughout the universall Church. O make it a word of power and peace, to convert those who are not yet thine, and to confirme those that are: particularly, blesse it in this thy own Kingdom, which thou hast made a Land of light, a store-

house of thy treasures and mercies :
 O let not our foolish and unworthy
 hearts rob us of the continuance of this
 thy sweet love : but pardon our sins,
 and perfect what thou hast begun. Ride
 on Lord, because of the word of truth,
 and meeknesse, and righteousnesse ; and
 thy right hand shall teach thee terrible
 things. Especially, blesse this portion
 here assembled together, with thy un-
 worthy Servant speaking unto them :
 Lord Jesu ! teach thou me, that I
 may teach them : Sanctifie, and inable
 all my powers, that in their full strength
 they may deliver thy message reverently,
 readily, faithfully, & fruitfully. O make
 thy word a swift word, passing from
 the ear to the heart, from the heart to
 the life and conversation : that as the
 rain returns not empty, so neither may
 thy word, but accomplish that for which
 it is given. O Lord hear, O Lord for-
 give ! O Lord, hearken, and do so for
 thy blessed Son's sake, in whose sweet
 and pleasing words, we say, Our Fa-
 ther, &c. Blessed

Blessed be God ! and the Father of
 all mercy ! who continueth to pour
 his benefits upon us. Thou hast elected
 us, thou hast called us, thou hast justi-
 fied us, sanctified, and glorified us :
 Thou wast born for us, and thou livedst
 and diedst for us : Thou hast given us
 the blessings of this life, and of a better.
 O Lord ! thy blessings hang in clusters,
 they come trooping upon us ! they break
 forth like mighty waters on every
 side. And now Lord, thou hast
 fed us with the bread of life : fo
 man did eat Angel's food : O Lord,
 besse it : O Lord, make it health and
 strength unto us : still striving & prof-
 pering so long within us, untill our obe-
 dience reach thy measure of thy love,
 who hast done for us as much as
 may be. Grant this dear Father, for
 thy Son's sake, our only Saviour : To
 whom with thee, and the Holy Ghost,
 three Persons, but one most glorious, in-
 comprehensible God, be ascribed all Ho-
 nour, and Glory, and Praise, ever. A-
 men. M^r G.



M^r G. HERBERT,

To

Master N.F. upon the

Translation of

V A L D E S S O.

MY dear and deserving Brother, your *Valdesso* I now return with many thanks, and some notes; in which perhaps you will discover some care, which I forbear not in the midst of my griefes; first, for your sake, because I would do nothing negligently that you commit unto me: secondly, for

for the Authour's sake, whom I conceive to have been a true servant of God; and to such, and all that is theirs, I owe diligence: Thirdly, for the Churches sake, to whom by printing it, I would have you consecrate it. You owe the Church a debt, and God hath put this into your hands, (as he sent the fish with money to *Saint Peter*,) to discharge it: happily also with this, (as his thoughts are fruitfull,) intending the honour of his servant the Authour, who being obscured in his own Countrey, he would have to flourish in this Land of light, and Region of the Gospel, among his chosen. It is true, there are some things which I like not in him, as my fragments will expresse, when you read them; nevertheless, I wish you by all means to publish it, for these three eminent things observable therein: First, that God in the midst of Popery should open the eyes

D 4 of

of one to understand and expresse so clearly and excellently the intent of the Gospel, in the acceptation of Christ's righteousness, (as he sheweth through all his considerations,) a thing strangely buried and darkned by the Adversaries, and their great stumbling block. Secondly, the great honour and reverence, which he every where bears towards our great Master, and Lord, concluding every consideration almost with his holy Name; and setting his merit forth so piously; for which I do so love him, that were there nothing else, I would print it, that with it the honour of my Lord might be published. Thirdly, the many pious rules of ordering our life, about mortification, and observation of God's Kingdome within us, and the working thereof, of which he was a very diligent observer. These three things are very eminent in the

the Authour, and over-weigh the defects, as I conceive, towards the publishing thereof.

From B E M M E R T O N

near S A L I S B U R Y,

Septemb. 29. 1632.

D 5

In



In Honorem Illustrissimi Domini
FRANCISCI de VERULAMIO
 Vice-comitis Sⁱ Albani,

Post Editam ab eo Instaur. Mag.

*Quis iste tandem? non enim vultu ambulat
 Quotidiano. Nescis ignare? audies,
 Dux Nationum; veritatis Pontifex;
 Inductionis Dominus; & Verulamii;
 Rerum Magister unicus, at non Artium:
 Profunditatis Pinus, atque Elegantiæ:
 Naturæ Aruspex intimus: Philosophia
 & Erarium. Sequester Experientia,
 Speculationisque: & Equitatis Signifer:
 Scientiarum sub pupillari statu
 Degentium olim Emancipator: luminis
 Promus: Fugator Idolum, atque Nubium:
 Collegæ Solis: Quadra Certitudinis:
 Sophismatum Mastix: Brutus Literarius,
 Authoritatis exuens Tyrannidem:
 Rationis & Sensus stupendus Arbiter;
 Repumicator mentis: Atlas Physicus,
 Alcide succumbente **STAGIRITICO**:
 Columba Noæ, quæ in vetustate Artibus
 Nullum locum, requiémve cernens, præstitit
 Ad se suamque Matris Arcam regredi.
 Subtilitatis terebra; Temporis nepos
 Ex veritate Matre: Mellis Alveus:
 Mundique & Animarum, Sacerdos unicus:
 Scuriæque Errorum: inque Natalibus*

Græ-

*Granum Sinapis, acre aliis, crescens sibi.
 O me prope Lætam, Juvante Postera*

GEOR. HERBERT Orat.
 Pub. in Academ. Cantab.



In Obitum Incomparabilis Vice-
 Comitis Sⁱ Albani, Baronis
VERULAMII.

*Dum longi lentique gemis sub pondere morbi,
 Atque hæret dubid tabida vita pede
 Quid voluit prudens fatum, jam sentio tandem:
 Constat, Aprile auro te potuisse mori:
 Ut Flos hinc lacrymis, illinc Philomela querelis
 Deducant Linguae funera sola tuæ.*

G. HERBERT.

To



To Doctour *Donne* upon one
of his Seales : The
Anchor, and Christ.

In Sacram Anchoram Piscatoris.

Quod *Cruce* nequibat *fixa*, *clivique* *additi*
(*Tenere Christum scilicet, ne ascenderet*)
Tuive Christum devocans facundia
Ultra loquendi Tempus ; addit Anchora :
Nec hoc abundè est tibi, nisi certa Anchora
Addas Sygillum : nempè Symbolum sua
Tibi dedit Unda & Terra certitudinis
Quondam fessus Amor loquens Amato
Tot & tanta loquens Amica ; scripsit
Tandem & fessa manus, dedit Sigillum.

Suavis erat, qui scripta, dolens, lacerando recludi
Sanctius in Regno magni credebat Amoris
(*In quo fas u hil est rumpi*) *donare Sigillum.*
Munde suas fugi, sique licet, nos nostraque fixi :
Deridet motus sancta Catena tuos.

G. HERBERT.

An



An Addition of APO-
THEGMES by Seve-
rall Authours.

LEVVIS the 9th of *France*,
being asked by what stile he
would be called, said, *Lewis of*
Poyssy. Reply was made, There
were other places of greater renown,
and where he had obtained famous
Victories. No, said he, I desire to
be called *Lewis of Poyssy*, because
there I got the most glorious victo-
ry that ever I had ; *For there I over-*
came the Divell : meaning that he
was christned there.

Byas was in a great Tempest, and
with him there were dissolute fel-
lowes, calling upon their Gods ; but
Byas said, *Peace, peace, let them not*
know you are here.

When

When *Cresus* for his glory shew-
ed *Solon* great treasure of gold, *Solon*
said unto him, If another come that
hath better iron then you, he will be
Master of all this gold.

Gerson brings in a *French* man ask-
ing another man, *Quot annos habes*,
an usuall Latine phrase when we ask
after ones age. The man replies,
*I am of no years at all, but death hath
forborn me this fifty.*

An holy man in the primitive times
being ask'd how long he had lived,
answered, *A few years to God, but
forty or fifty among gnats and flies.*

Hanno the *Carthaginian* was sent
Commissioner by the State after the
second *Carthaginian* War, to *Rome*,
to supplicate for peace, and in the
end obtained it: yet one of the shar-
per Senators said, You have often
broke with us the peaces whereunto
you have been sworn; I pray by
what gods will you swear? *Han-
no* answered, *By the same Gods that
have*

*have punished the former perjury so
severely.*

Sir Thomas Moor had only daugh-
ters at first, and his wife did ever
pray for a boy; at last he had a
boy, which after at man's years pro-
ved simple. *Sir Thomas* said to his
wife, *Thou prayedst so long for a boy,
that he will be a boy as long as he
lives.*

When *Queen Elizabeth* had ad-
vanced *Raleigh*, she was one day
playing on the *Virginals*, and my
Lord of *Oxford*, and another Noble-
man stood by: It fell out so, that
the ledge before the *Jacks* was ta-
ken away, so as the *Jacks* were seen.
My Lord of *Oxford*, and the other
Noble-man smiled, and a little whis-
pered; the *Queen* marked it, and
would needs know what the matter
was: My Lord of *Oxford* answe-
red; that they smiled to see that
when *Jacks* went up, heads went
down.

When

When the *English* were beaten out of *France*, and the Town of *Callice* was lost, an *English* Captain being jear'd by a *French* man, and asked, When will you come again? answered, *O Sir, when the Sins of France are greater then the Sins of England, then we come again.*

The *Spanish* Fryer used to say there were but few Princes in hell: His reason was, because there were but few.

Ignatius Loyola used to say, when he heard a clock strike, *There's one hour more that I have to answer to God for.*

It was a Speech of *Sir Thomas Moor*, He would not pin his faith on another man's sleeve, because he did not know whither he might carry it.

Bishop Latimer said in a Sermon at Court, that he had heard great speech that the King was poor, and
many

many wayes were propounded to make him rich: for his part, he had thought of one, which was, that they should help the King to some good Office, for all his Officers grew rich.

Sir Amias Paulet when he saw too much hast in any matter, was wont to say, Stay a while, that we may make an end the sooner.

Queen Isabel of Spain would say, Whosoever has a good presence, and a good fashion, carries Letters of Recommendation.

Upon Alienation of Church-Lands, (at the Reformation in *Geneva*) *Calvin* used to say, *I see we have taken the purse from Judas, and given it to the Divell.*

The Lord *Burleigh* was used to say, It was in the choice of a wife, as in a project of war, wherein to erre but once, was to be undon for ever. And he advised his son not to take a wife without a portion, because
cause

cause a man can buy nothing in the Market without money.

Sir *Walter Raleigh* was wont to say of the Ladies of *Queen Elizabeth's* Privy-Chamber, and Bed-Chamber, *They were like witches, They could do hurt, but they could do no good.*

Master *Marbury* the Preacher would say, That God was faine to deale with wicked men, as men do with frisking Jades in a pasture, that cannot take them up till they get them to a gate; so wicked men will not be taken up till the hour of death.

No Countrey can be called rich, wherein there is warre; as in the *Low-Countries*: there is much money, but the Souldiers have it in pay from the Governours: the Boores have it for victuals of the Souldiers: the Governours have it from them again in taxes: so there is no center, no honour.

K. James's Apotheg.

A certain Priest having to do with
a great

a great man that was resolute in sin, yet desirous of absolution, and perceiving that he did not understand the Latine tongue; in stead of absolving him, said as followeth, *Dominus noster Iesus Christus te absolvat, si vult; & remittat tibi peccata tua, quod ego non credo; & perducatur te ad vitam eternam, quod est impossibile.*

There was one that died greatly in debt: when it was reported in some company where divers of his Creditors were, that he was dead, one began to say, In good faith, then he hath carried 500 Duckats of mine with him: and another of them said, and 200 of mine: and some others spake of severall summes of theirs: whereupon, one that was amongst them said, Well, I see now, *that though a man cannot carry any of his own with him into the other world, yet he may carry other mens.*

Some say, that *Bellarmino's* works
are

are so constant to themselves, as if he had written them in two hours.

A Spaniard was censuring to a French Gentleman the want of devotion amongst the French: in that whereas in Spain, when the Sacrament goes to the sick, any that meets with it turns back, and waits upon it to the house whether it goes: But in France they onely do reverence, and passe by. But the French Gentleman answered him, There is reason for it, for here with us, Christ is secure amongst his friends; but in Spain there be so many Jewes and Marano's, that it is not amisse for him to have a convoy.

There was a Gentleman that came to the Tilt all in Orange Tawney, and ran very ill, the next day he came all in green, and ran worse; one of the lookers on asked the other, What's the reason this Gentleman changeth his colours? The other answered, *Sure, because it may be reported,*

ported, that the Gentleman in the green, ran worse than the Gentleman in the Orange Tawney.

Sir Thomas Moor, the day before he was beheaded, had a Barber sent to him, because his hair was long, which would make him more comiferable with the people: The Barber came to him, and asked him, Whether he would be pleased to be trimmed? In good faith, honest Fellow, said Sir Thomas, *The King and I have a suit for my head, and till the Title be cleared, I will do no cost on it.*

Cosmus D. of Florence, was wont to say of perfidious friends, *That we read, that we ought to forgive our enemies; but we do not read, that we ought to forgive our friends.*

Bishop Laud said, that some hypocrites, and seeming mortified men that held down their heads, were like little Images that they place in the very bowing of the Vaults of Churches,

ches, that look as if they held up the Church, and yet are but puppets.

Casaubon would say, *A day, an hour, a moment, is enough to overturn that which was thought to be founded and rooted in Adamant.*

The *Italians* saying may well be applied to poor *England*, *I was well, I would be better; I took physick, and I died.*

Sir Francis Bacon being ask'd by *King James*, his opinion of the *French* Embassadour, (at that time come over) said, He was a proper Gentleman: yea, said the King, but what do you think of his head-piece. Sir, said *Bacon*, *It is many times with tall men, as with tall houses, where the uppermost room is worst furnished.*

Sir Francis Bacon was used to say, when he heard of a Scholers death, he was sorry, because *it was long before they were made Scholers, and there were so many marr'd in the making.* It

It was *Sir Henry Wotton's* saying, *Pruritus disputandi fit Ecclesiarum scabies.*

And at another time, thus,
Henricus Wottonius Anglo-Cantianus, Thomæ Optimi Viri Filius, natus minimus, à Serenissimo Jacobo I, Magnæ Britanniæ, &c. Rege, in Equestrem Titulum ascitus; ejusdemque ter ad Rempub. Venetam. Legatus Ordinarius; semel ad confederatarum Provinciarum Ordines in Juliacensi Negotio; bis ad Carolum Emmanuelem Subaudia Ducem; semel ad unitos Superioris Germaniæ Principes in Conventu Heilbrunnensi; postremo ad Archiducem Leopoldum Ducem Wirtenbergensem, Civitates Imperiales, Argentinam Ulmamque, & ipsum Romanorum Imperatorem Ferdinandum II. Legatus extraordinarius; Tandem hoc didicit,
 ANIMAS SAPIENTIORES FIERI QUIESCENDO.

One

One said of the Sectaries that pretend much to Scripture, *They were like Posts, that bring truth in their letters, and lies in their mouths.*

It was said by one, That Atheists in affliction, like blind beggars, are forc'd to ask, though they know not of whom.

After a great fight, there came to the Camp of *Gonsalvo*, the great Captain, a Gentleman, proudly horsed and armed; *Diego de Mendoza* ask'd the great Captain, Who's this? who answered, *'Tis S^t Ermyr,* that never appears but after a storm.

F I N I S.

