

Medicina Diastatica
OR
Sympathetical MUMIE:

CONTAINING,
Many mysterious and hidden Secrets
In PHILOSOPHY and PHYSICK.

By the { *Construction*
 { *Extraction* { *of Microcosmical &*
 { *Transplantation* { *Spiritual MUMIE.*
 { *and Application* }

Teaching the *Magneticall* cure of Diseases
at Distance; &c.

Abstracted from the Works of
Dr. THEOPHR. PARACELSVS:
By the labour and industry of
Andrea Tentzelius, Phil. & Med.

Translated out of the Latine
BY
FERDINANDO PARKHURST, Gent.


Η δὲ οὐ μάλιστα, καὶ νομίζονται φάρμακα.

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the *Plazza's* of *Covent-Garden*, 1 6 3.



To the Right Honorable
Basil Earle of Denbigh
Viscount *Feilding*
and Baron of
Newnham.

MY LORD,

OUR Lordship ha-
ving sometime cast
your eye upon the
Originall of this Treatise,
seemed to ratifie the credit it
had received in the World by
the honor of your Approbati-

A 2

on:



The Epistle Dedicatory.

on : Upon the intimation
whereof, I have (out of my
especiall Obligations to your
Lordship) pretermitted my
more peculiar Studies for the
Translation of this Peece
Not that it could thereby re-
ceive the better acceptanc
with your Lordship (where
there is so much Language, a
other accomplishments of ho
nor) but in respect of the thing
it self (a Mysterie of Philo
sophy) lest it should out-grow
the better knowledge, as it
hath the common Presse.

The Epistle Dedicatory.

My Lord, These considera-
tions have chiefly induced the
employment of my best Ende-
vours in the performance of
this VVork, especially the assu-
rance of your Lordships Pro-
tection; under which confi-
dence I have made it Pub-
lick, as the least acknowlege-
ment of my duty to your Lord-
ship, or respects to the Generall
Good: Which if it may receive
the favour of your Lordships
Countenance, I shall not doubt
its preferment, and therein
the advancement of the Mag-
neticall Mysterie.

M

A 3

I

The Epistle Dedicatory.

I confesse, Subjects of this nature are not so usually qualified with that honor here as in forain parts, under the protection of Great Personages; yet is it not for want of Present, but rather of Reason, for

Nobilis est solus, Virtute insignis, & Arte:

which is more then demonstrative in your Lordship: wherefore the Dedication of this Treatise, being Exemplified by the Author to severall persons of honour (and those the most Eminent) I may hope your Lordship (as inferiour to

none)

The Epistle Dedicatory.

will vouchsafe me the priviledge to pursue my Originall: So may the defects of the Body be supplied in the Countenance, while your L^{ops.} favour shall Patronize both, by a dispensation or acceptance of these my Endeavors, to the future Encouragement of,

My Lord,

Your Lordships

most humble Serv.

F E R D. P A R K H U R S T.

Περγλέριον.

The Translator to the Reader.

THE Philosopher contemplating the life of Man, would have *Homo animalibus sapientius esse*, man to be wiser than all other creatures; I confesse it is the part of a wise man so to be, but how to be so every creature may direct: for though reason be appropriated to Man, sense is as common to Animals, who by instinct have learned the knowledge of their own preservation without our *principles* of Reason; and by certain demonstrations (as) from the *Liberall Sciences* of Nature, do daily teach us that *τεχνισοφία* or Art of Knowledge, disputing Nature, the

The Epistle

the commanding Emperesse of all Learning according to Menander;

Ἡ οὐκ ἀπὸ τῶν ἀλλοτρίων ἀλλὰ ἀπὸ τῶν ἰδίων ἀναγκαστὴν ἐστὶν.

So that mans reason especially being prompted by the economies of Nature, will conclude him no lesse then what he is, (*viz.*) the *umbilicus* and *Compendium* of her self, or the very centre, in which all the rayes and influences of her Sphear do meet.

And thus from the *εὐπύκτης* and conjunction of Nature and Reason a new faculty is created, called *Art*; whole sublime and subtle qualities in emulation of her *Progenitrixes*, are drawn from her own principles; *Ars imitari Naturæ solertiam potest*: from whence it consequently appears, that both *Art* and *Nature* are requisite,

to the Reader.

site in the work of perfection.

*Neque Natura sine arte sufficit
curquam omnia quocumque in studio;
Nec Ars per se sine presidio Natura.*

Through this Coadjutorship and on Concatenation, are all things governed under the Title of Providence, by whose Sovereignty Man especially contributing in obedience, is not only protected, but also his self-preservation and security sealed to him under that *Magna Charta*, *Homo Natura obediens homini nocere non potest*, Man obeying the Lawes of Nature, can neither hurt himself nor prejudice another; This is no rigid Law, but a Rule in Equity, nay rather a gentle precept of an indulgent Mother, that *Mater rerum omnium* the Philo-

The Epistle

Philosophers so much adore.

When therefore (by *omnipotent Providence*) *Nature, Reason, and Art*, with all their faculties conspire together for the preservation of mankind, as the greatest miracle of the world; what stupid *Nature*, would not in reason study that mysterious *Art*, wherein the life and conservation of our selves depend?

Wherefore I shall here (by way of *President*) present thee with an *Abstract* from that most learned *Philosopher Theophrastus Paracelsus*, who (out of the considerations aforesaid) did not only search into the most occult and secret causes of *Nature*, but also (being well experimented by his own *Art & Practise*) made them

to the Reader.

them publick to the world in his *Traët de Tempore seu Philosophia*) Which piece (being illustrated by *Andrea Tenzelius*, *Dr. in Philosophy and Physick*) I may here prefer as an *Epitome* of the most abstruse part of *Philosophy*, treating of many hidden *Mysteries* and operations, in the rare and admirable cure of diseases at distance, by *transplantation* into other *species*, through a *Mumiall* and *Magneticall* power, drawn chiefly from the *Sympathy* and *Antipathy* of natural things. This excellent piece, being recommended to my acquaintance by the favour of a worthy friend, my respects could not lesse then salute him with a *gratulor adventum* at the first sight; Afterward finding

The Epistle

finding him (as) a compleat *Gentleman* by his language in the *Latine* tongue (though of *Germane* parents) and most accomplisht in his *subject* and *matter*, (being therewith so much affected) I could not in discharge of my obligations to my *friend*, (upon his request) my own satisfaction, and the good will I bear to generall *Learning*, but discover his true *worth* and *intrinsicall* virtues to a more publique *Surveigh*; Wherefore as *providence* had transported him into our own Country, so have my endeavours translated him into our own Tongue; wherein (Gentle Reader) if he do not so clearly expresse himself, the defects are mine, but if thou understand him not, the error is thine. In

to the Reader.

In the *Originall* (besides the difficulty of the subject) the long-breathed *Periods*, and many imperfect *Parentheses*, together with the common escapes of the *Presse*, would require a good *Master* in the laborious work of *Translation*, and as diligent an *Artist* in correcting the *Errata's*.

But as my greatest care hath not been wanting in the composition of the least scruple, so I hope (without the escapes of the *Printer*, or the *Readers* Judgment) my endeavours may receive a due *Construction*: yet where a strictness of capacity cannot reach the *Latitude* of this (*Magneticall*) *Sphere*, such may happily be eclipsed in the whole by the interposition of their parts.

The Epistle, &c.

parts, while the *καρβυερον* is conspicuous to those of another *Meridian*.

Deficiencies of this Nature are most contingent in a self opinion; which is, (for the most part) either so blinded by ignorance, or hoodwinckt by conceit, that they dare not inquire beyond their own knowledge, least by discovering themselves they should forfeit *that* which they only pretend to; *These* of all others I desire not to meet with all, but if it be my fate, I wish they would begin where

————— Here I close,

Σοφία γὰρ ἐστὶ καὶ μαθητῶν ἃ μὴ νοεῖς.

It is wisdom to learn that which a man not knowes.

London, June, 24.
1653.

Ferd. Parkhurst.



On his worthy Friend Mr. Parkhurst and his Translation of this *Mumiall Treatise*.

THis Rare Piece (treating of the wonderful effects to be wrought by *Mumie*) I commend unto this Nation, inviting the Courteous Readers hereof, unto a due acknowledgment of the learned Translators industry; Who, having met with so Crabbed a *Latine Author*, such tedious *Parentheses* therein, words so ambiguous and insignificant, yet hath he very judiciously and dexteriously overcome those difficulties, and rendered his *Author* in a perfect intelligible and pleasant *English style*. The Subject he Treats of, is *Sublime* and high (if not the greatest *Mystery* known to mortall Man,) be thou therefore thankfull who shalt read it; and learn, rather to admire then despise the wonderfull works of the *Almighty*, although unto thee they may seem Clouded.

William Lilly

Student in Astrology.

(a)

To

To his ingenious Friend Mr. *Ferdinando Parkhurst* the industrious Translator of this Excellent Treatise.

Physicians need no more their Trade advance,
By tedious, fulsome long Receipts and chance;
Here they may meet a neerer surer way;
Which will their tedious Fallacies display,
And shew, what *Nature*, when discovered, can
Work in the body of imperfect Man;
By means so easy, and so secret, that
They sily order and direct our fate.
So what great *Paracelsus* searching minde,
Led by a higher *Genius*, first did finde,
And what *Tentzelius* did from him display,
Scattering his clouds and shewing brighter day;
We (being made sharers of such wealth) must owe
(Since you h've given it to th' English World) to you
Whose worthy care hath now brought home this peece,
And with it given us a Golden Fleece.

Roger Ellis Esq;

To

To my honored friend Mr. *Ferdinando Parkhurst* Translator of this *Magnetical* Tract.

MY dearest Friend such is thy worthinesse,
That nothing but thine owne can thee expresse;
What ever *Learning*, *Wit*, or *Art*, can teach,
Is comprehended all within the reach
Of thy capacity; for who can say
Thou art not read in *All*, although some may
Expose their *Genius* more to publick sight;
Thy modesty conceales what others write.
While *Learning* languisheth, thou doest *Translate*
Great *Paracelsus* from his first Estate
Into thy Native Country, and there land him
Safe to all those that rightly understand him;
But let your *Mountebanck*, *Leech*, *Quack*, and those
That deal in *Simples*, and their common Dose,
Keep to their *Simples* still; for ignorance sure
Can nere assume thy true *Magnetick* cure.

P. T.

(a 3)

On

The Table.

- Chap. 7. *Of the use of Spirituall Mummies
(in generall.)*
- Chap. 8. *Of the fauour of the Heavens
towards the aforesaid operations.*
- Chap. 9. *Of the time destined by the
Heavens for the proposed operations.*
- Chap. 10. *Of the use of Spirituall Mummies
(in specie) and first to reconcile a friend-
ship between two men.*
- Chap. 11. *To reconcile private or publick
Enemies.*
- Chap. 12. *To reconcile the Ape and
Serpent (naturally hating one another)
and other Animals, who are by nature
enemies.*
- Chap. 13. *To procure a mutuall love and
affection betwixt a Man and his Wife.*
- Chap. 14. *Of the operation of Antipathy.*
- Chap. 15. *To cure both kinds of Jaundies.*
- Chap. 16. *To cure the Drop sic Magneti-
cally.*
- Chap. 17. *Of the Plurisie, and of curing
inward Impostumations Sympatheti-
cally.*
- Chap. 18. *To cure Feavers Magnetically.*
- Chap. 19. *Of the oppilations of the Liver,
Spleen,*

The Table.

- Spleen, Brain, Lungs, Reynes, &c.*
- Chap. 20. *Of Aches in the Joynts and
Limbes, by reason of oppilation.*
- Chap. 21. *Of the Podgegra, and Catarrhs.*
- Chap. 22. *Of Wounds and Ulcers.*
- Chap. 23. *Of the Hernia, or Buxstennesse.*
- Chap. 24. *Of Fluxions, and Salt Rheums
hurtfull to the Teeth and Eyes.*
- Chap. 25. *Of Menstruous Evacuations
and Retention.*
- Chap. 26. *Of the Consumption and
Hætick.*
- Chap. 27. *Of particular Blastings.*
- Chap. 28. *Of Sterility or Barrennesse;
and also the manner of detracting
strength from an Horse and communica-
ting it to a man; or from any man or
Beast, and transmitting it into any other.*

Reader.

IF these my *Endeavours* may receive a due construction from thee, thou wilt thereby clear thy own judgment and encourage my future intendments of a second Tract, *viz.* *Of the natural reason of the Tree of Life, and of Knowledge of Good and Evill.* And also of the mysticall interpretation of that great secret, *viz.* *Cabalisticall concordance of Life and Death; Christ and Adam.*

Likewise many other Pieces both *Philosophicall* and *Mathematicall*: As also of the *Sciences* in generall, under the title of *Τεχνολογια* are now preparing for the Presse, by the studies and industrie of

Thy Friend


F. Parkhurst.

A
MUMIALL
TREATISE.

CHAP. I.

Of the definition, diversitie, construction, nature, and property of Mumie.

BEing now upon the Treatise of Mumie, I conceive it most proper first to shew what is commonly understood by Mumie, and what is meant by the same in this place.

Mumie, from the *Arabians*  is generally denoted by the Physicians and Apothecaries under these foure kindes, *viz.*

1. *Arabian.*
2. *Egyptian.*
3. *Pissasphaltos.*
4. *Lybian.*

B

1. *Arabian.*

1. *Arabian Mumie*, is a certain composition of Aloes, Myrrhe, Croco's, and Balsamum, with which they doe (usually) embalm dead bodies; which (after a while being taken out of the sepulchres) with the Sannies or matter sweating forth from the Cadaver, is preserved and kept for Physical uses.

Thus much *Rhases* affirmeth (in his *Synonymis*) saying, *Mumie* is a thing which is found in the earth, where the bodies of the dead embalmed with Aloes are intombed, and the humours of the Cadaver is resolved with the mixture of the Aloes: *Serapis* his Interpreter testifieth the same, chap. 283. who writeth, that *Mumie* of the Sepulchres is formed from the humidity of an humane body intermixt and incorporated with Aloes, Myrrhe, and other ingredients.

2. *Ægyptian Mumie*, is transported from *Ægypt* to us, which is not made of any bodies embalmed with Aloes and Myrrhe, but from *ασφαλτις* (so termed by the *Greeks*) which is a kinde of fat clay or sulphury matter of an aerial and fiery quality: For as the Nobility did use Croco's, Aloes, Myrrhe, &c. for Embalming, whose bodies (as *Scaliger* reports) was death to dig up (so as *Strabo* writes) the dead bodies of the common people were usually embal-

me

med with *Asphaltos*, to keep and preserve them from corruption.

3. *Pissasphaltos*, (by the *Greeks* *μασασφαλτις*, from *μασσι πις*, & *ασφαλτις* bitumen) is a composition of a pitchy and sulphury matter; or rather, this *Mumie* is a substance retaining the same virtues which *Dioscorides* attributes to *Pissasphaltos*, having the same effects as *Bitumen* mingled with pitch; but in the mean while we get not the true *Mumie*, and very rarely the *Pissasphaltos* of *Dioscorides*, but there is a counterfeit Confection of Pitch and *Bitumen* commonly sold for *Pissasphaltos*.

4. *Lybian Mumie* (is so called in respect of the place from whence it is) viz. for in the Region of *Hammon* being a part of *Lybia*, which is between the Countrey of *Cyrene* and *Alexandria* are many Quickfands raised by impetuous and turbulent whirlwinds, by which meanes the unwary Passengers are oftentimes swallowed up, and so through the obvolution and rowling of the mountainous fands are soon parched and dryed by the heat of the Sun; the flesh thus scorched with the humane bones, is brought away without any commixtures or other embalming: (which is the *Mumie* here meant.)

A Mumiall Treatise.

Wherefore it evidently appears, that there are four common sorts of *Mumie*; so that *Fuchius* is not a little mistaken, in *lib. 1. Paradox. 40. cap.* when hee endeavours to make *Serapio* contradict himselfe, and *Avicen* and *Rhases* to oppose themselves, and the whole Sect of *Arabians*; making *Pissaphantos* (in some places used for *Mumie*) the onely *Mumie*, excluding all other.

Although these kindes of *Mumie* are esteemed very advantagious for the curing of green wounds, ruptures, and bruises; yet in the prosecution of this Treatise will appear the danger of administering the *Mumie* of any body promiscuously; for that *Mumie* is alwayes most necessarily to be avoyded, that is not certainly known to be collected from an wholesome and sound body.

Wherefore *Theophrastus Paracelsus* upon this subject adds a fift sort of *Mumie*, viz. that which is extracted from some perfect body, not dying of any naturall disease, but of some violent death; upon the reasons following.

For as by *divine ordination* no edible Creature was to be slain for mans food; but such as was perfectly sound, and free from diseases, left with the decoction of the meat, we should receive the disease into

A Mumiall Treatise.

into us; much lesse should any thing that dyeth naturally be for internall use, or taken for nourishment, when as the same death or disease that accompanied it before, might afterward ensue. And this is generally manifested by all Creatures of Prey, as

Amongst	}	Birds	}	the	}	Kite, Eagle, Hawke,	&c.
		Beasts				Lyon, Wolfe, Fox	
		Fishes				Bear, Cungre, Dolphin, Tuny, Mullet,	

These, and many other Animals, that affect and live on Prey, (except the Bear by chance,) will not feed on, or any wayes touch Carrion, unlesse meer hunger compell them; the reason is, because they doe not onely nourish and increase their owne bodies by the substance of their Prey, but also their owne *Mumie* by their spirituall *Mumie*, which doth for the most part evaporate with a naturall expiration of the living Creatures.

From whence it is apparent, that if we could feed on living Creatures, and digest, alter, and subdue the matter, it would bee much more conducive to the

A Mumiall Treatise.

the nourishing and preservation of our bodies and spirits; For as fresh flesh which is tender, is more wholesome then that which is prēmacerated, and corrupt, having more vitality; so consequently, that which is sound, and vivacious, is more nutrimentall then any which a disease hath killed, and thereby deprived it of its spirit or *Mumie*.

For thus through the harmonies and commissures of the parts kept sound, and clean, may be extracted the virtues and faculties of things more entirely, then otherwise by opening and extending the most occult and internall parts, which causeth evaporation: This is experimented by the Troglodites or Hedge sparrow, seasoned with pepper and salt, and eaten raw by any one troubled with the Stone, it hath an eminent faculty of breaking or dissolving the same, which being boyled or otherwise prepared, loseth that effect.

Another reason may be here given, that nothing can be proper for food, unless that which is alible and vitall, because our life and spirit cannot be otherwise sustained, then by the Analogicall and vitall spirit of another. Neither can the substance of our body be supported, without the materiality

A Mumiall Treatise.

7

materiality of some other; wherefore those creatures that feed and live on the wholesomest things, are most nutrimentall for us. Moreover every part cherisheth and affecteth it self with a certain delectation;

For through a spiri- } Brains } is nourished
tial and substanti- } Lungs } by the like in
all sympathy our } Liver } other Crea-
Heart } tures.

Now as *Theophr. Paracelsus* delivers, this *Mumie* can no where be more truly had, then from the bodies of criminall persons (*viz.* such as violently suffered death by strangulation, as on Gibbets, &c.) For from such there is a gentle siccation that expungeth the watery humour, without destroying the oyle and spirituall, which is cherished by the heavenly Luminaries, and strengthened continually by the affluence and appulses of the celestiaall Spirits; whence it may properly be called by the name of Constellated, or Celestiaall *Mumie*.

Wherefore *Theophrastus* preferreth this Aereall spirit (or *Mumie*) before all other corporeall *Mumies*, either of fire, water, or earth; which may chiefly be observed from his own words in the *Germane* Tongue, as followeth; —

B 4

Wern

A Mumiall Treatise,

Wenn die Arzte und sonst manniglich wollen, was mit dieser *Mumia* kurzzunehmen, oder wozu sie nütze, wurde kein Weltbater, über drey Tag am Dalgen oder auff dem Wade liegen bleiben, sondern hinweg genommen, was es anders möglich were (that is) If Physicians or any other body understood but the right use of this *Mumie*, or what it is good for, not any Malefactors would be left three daies on the Gallows, or continue on the Wheel, from being stoln away; for they would run any hazard for procuring of these Bodies.

Now *Paracelsus* doth not speak only of this, but also of another spirituall *Mumie* produced and derived from thence, (though somewhat obscurely) in these words: *Dass noch eine andere Mumie vorhanden, nemlich die, welche von einem lebendigen Leibe separirt und präparirt wird. Dann ein jeglicher Mensch kan seinen Leib in Mumiam transmutiren, seinem Leib und Leiben ohne scaden, und ein Stuk von seinem Leib nehmen, das mans doch dem Leib nicht ansethet.*

There is yet another *Mumie*, namely, that which is taken from a living body, separated and prepared accordingly,

A Mumiall Treatise,

for any ones body may be transmuted into *Mumie*, without prejudice either to the body or the life thereof, and the body shall be no whit the worse for it, neither shall it be discerned that any such thing hath been done thereunto.

Therefore I shall further explain what *Paracelsus* meaneth by *corporeall* and *spirituall Mumie*, and what is to be understood by it.

Now it is to be observed, that it is called *Corporeall Mumie*, not by reason of its formall existent part, as that it is so in and by its self naturally, for there is no *Mumie* properly but spirituall, or only in the same respect; because from the destruction and dissipation of the spirit or vitall Balsome, the defect of all true *Mumie* may be argued, the body in the mean while no waies suffering: but so called in respect of its subsistence and operation, as it may be inherent to the body, as well by its self as by its properties, and advance its power and efficacy, according to the *æconomie* and order of the Artift, no otherwise then by, and with the same body.

As therefore you may see from the Author it is improperly called *corporeall*, so

so likewise he doth not only call it spirituall *Mumie* according to its *ens* or being, but *αὐτὸ καθ' αὐτό*, according to its relation, because it keepeth still and effectueth its intended operation, both beyond and without its corporeall subject, even by the emanation of the virtue of the *Mumie* only, as the accident from the subject; so spirituall *Mumie* is here so properly called by *Paracelsus*, because properly and substantially it is not spirituall *Mumie*, but only the property of it. For how can the Spirit have any divorcement or separation from the body, if this be not altogether divided? Or would not some violent exercise, motion, Physick, or opening a vein, by which the spirit evaporates, procure an eminent danger, and irrecoverable losse of it?

From hence we do not determine truly and Philosophically, the corporeity and spirituality of *Mumie* according to the essentiall difference of it aforesaid, but only to speak of it in respect of its subsistence and medicinall use, or in respect of its profitable dispensation, which would otherwise require severall denominations; for the Physician doth not distinguish *αἰσθητικὰς* accurately, but for the most part *γενικῶς*, relatively, and so states and defines the Animall, Vitall, and Naturall Spirits in
man

man; which notwithstanding are but such in a certain comparison. For as the seed of man is neither part of the man, nor any substantiall of the parts of the same body, but only a power or certain form descending into the Testicles, with the most refined and subtile matter of the alienmentall superfluity, by whose (*αεροποιοτική*) or spermaticall proclivity it is afterwards more exactly decocted, and augmented by the mechanick and subordinate spirits, and is endued with a multiplying faculty of it self in the place and time appointed by the Liturgie and rule of Nature. So spirituall *Mumie*, in so much as it undergoeth the work of Transplantation; (seeing that ought to be performed without any detriment of the body,) cannot be part of the internal *Mumie*, much lesse of the body it selfe; but must of necessity be a kinde of *αεριστικὴν* or *δακτυλίαν*, addition or trajection, which wholly partakes of the faculties, and properties of the internal principle; and so being received, dissipates its self, not only amongst the utmost parts of the body, but even into the best disposed matter, and discovereth the same virtues as if the very principle and substance of the *Mumie* were every where present (thoroughly dissipated)

dissipated) which vertue doth resemble the
 which is appropriated to the Magnet or
 Loadstone: for after the same manner the
 soul disposeth it self into the alimentall ac-
 cession of new matter; for as the flame of
 one lamp transmigrateth into another
 and yet remaineth intire, so likewise doth
 the Rayes or beams issue out of the body,
 and although it be something of, or per-
 taining to the body, yet it is not the body
 self, nor any part of it.

From hence it may evidently appear that
Theophr. Paracelsus called Spirituall *Mumie*
 its self, and its geniture (as I may term
 it) by one and the same name, which pro-
 perly fitteth it for Transplantation: These
 considerations being had will anticipate
 many doubts and errors which might o-
 therwise happen in the ensuing Treatise.

This premised, we come now to the
 definition of the thing it self; "*Mumie*
 "properly so called is the most subtil
 "substance of the body, Spirituall, *Aethe-*
 "riall, and in respect of its Nature and
 "species coingenited, permanent in some
 "measure both in and after death, retain-
 "ing for the most part both its affecti-
 "ons, and internall and speciall vertues
 "wonderfully diffusive of its self and
 "qualities by means of its extracted and
 "con-

constellated Transplantation, to the end
 the unsound and viciated disposition
 may be rectified, and the uncorrupted
 and perfect be preserved and strengthened.
 We may instance many examples before
 us of this *Mumie*, notwithstanding one
 or two I hope may be sufficient in this
 place, taken partly from another kinde,
 from whence we may gather its wonder-
 full operation.

There is a proper aliment or food ordai-
 ned for every kinde of Creature, as certain
 flies feed on the leaves of Napell, by
 some called Wolfebane; Hemlock, which
 is poysonous to man, is nourishing to the
 bird called the Starling; and the hearb Hel-
 lebore that is noxious to men, is food for
 the Quaille. Moreover every part of the
 body doth accommodate it self, and hath
 its existency from its most proper nutri-
 ment; as the bone by the bony substance,
 the flesh by the fleshy is preserved and
 augmented; which is no other then
 the quality and propriety of the afore-
 said *Mumie*, which requireth the proper
Mumie of another for the conservation of
 it self, accommodating and applying it to its
 own use. This is experienced in the Phthy-
 sick (or Consumption of the Lungs) which
 is cured by using and eating the Lungs of a
 Fox

tues, or the alteration of them; and is truly of the same *prosapie* (descent) or nature of those things which we here treat of.

So a grain of Corn cast into the Earth putrifieth, and as it were perisheth before it putteth forth a new stem; where is here the Anatomie and spirit of the seed, which after by a new revolution adorneth the worldly Theatre with a new body? Wherefore may without all doubt call that which retaineth the seminall and procreative faculty, Mumie truly Balsamick (or spirituall) homogeneous with the Humane Mumie before mentioned, the divine principle of all secret operations of every naturall thing.

The same may be said of the seed of man in which though very little (for that which is visible is not the seed) yet the whole man with all his properties, faculties, actions, and passions doth in the first act acquiesce.

It is likewise true of hearbs, plants and other things, being pluckt up and dryed, in any wise dead; whereof there are many kinds, in which notwithstanding the same virtue as was at first infused into them do remain and operate. As there is in every root of Paeony gathered in a Mumiall and proper time an *Antepilepticall* faculty, or preservation from the falling sicknesse, (for it is not

in vain that the same hearb hath diverse virtues, it being from the diverse seed, and Celite or infused Mumie, of which we have given an instance or two in our *Philosopho Medico de Peste*, or the *Philosophicall Physitian or Cure of the Plague*) so in other hearbs remaineth the like virtue till their Mumie is wholly extinguished; as,

In } *Ivie*, a virtue Artheticall to preserve from the Gout.
 } *Scordium*, a virtue against the Gangrene.
 } *Scabios*, against pestilentiall tumors.
 } *Gallopsis* against the Cancer.

To what other thing may we attribute this, that sometimes in one and the same thing there are diverse, and many times contrary faculties, unlesse to the various congresse of Mumie from diverse species, which sometimes conferre diverse faculties, sometimes weakly disposing, and othertimes wholly changing: Thus the weed *Cuscuta* or *Dodder*, (which from its windings about *Thyme*, is called *Epithimum* (or *Thymeweeds*) hath far other virtue in it then that which groweth or twineth about other hearbs or plants. Harts-horne hath different qualities from the Bucks-horn; the Sea-horse-tooth from the teeth of an Elephant; the Oake-gum

gum from that of the Holly, so the Gals of other wood from those of the Oake. What other cause hath the contagion of diseases? according to the verse,

Cum spectant oculi laesos, ledantur & ipsi ;
While they behold the soreness of an eye
Their own infected are (by Sympathie.)

For such as any mans constitution is, such is his Mumie, such is his expiration, and such is the reception and transplantation Analogically in another.

Obj. It may be objected from hence, that then all diseases would be infectious from every ones Mumie?

Ans. I answer, All are contagious, even health it self, if we consider it only according to its proper active faculty, or (*κατ' ἐνέργειαν*) its perfection (as the Philosophers terme it) : for every thing naturally is endued with a power of affecting another thing with its own qualities, although every operation is not equally effectual; for *Sanity* is a certain quiescency, temperament and serenity favorable to Nature; and so of lesse activity, then that the suborned Mumie of it should aptly or readily affect either the sound or diseased (body): Which reason may likewise be given for many diseases not

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commonly infectious; for either they are more deeply radicated in the body, and are disposed to a fixed coagulation, or else they are lesse powerfull in their spirits then to communicate infection, though never so near or alter the substance notwithstanding their contact. Although none of these in respect of contagion are every where destructive *κατ' ἐνέργειαν* according to their efficacy and the passive state of the object, but (*secundum magis & minus*) according to more and lesse all diseases are contagious; so that we see in al these things that Mumie is the principal cause. To these we might easily add many other things which do vicissively affect or abhorre each other, (by a *sympatheticall* and *antipatheticall* disposition) whose spirituall Mumie is the principal Agent and wonderful Arthitectrix of their most secret operations.

Now this very Mumie being according to its self entire, and according to the parts and individuall properties of them (which is but the parts otherwise conditioned and related to their species) is so closely (and secretly) joyned by a peculiar influence, as the whole Kingdom and Monarchy of Nature doth admirably abound with consentaneous and dissentaneous, *sympatheticall* and *antipatheticall* influences, that in whatsoever part or property any wise divided from it, it will be

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united to it in a more noble degree, the whole by a kind of divine right of Community, as in a man that which is part of the head sympathizeth with the head, and of the feet with the feet, will admirably conspire and consociate to that common victorious spirit of the World; and the same whole will sympathize by a Magnetic power with good or bad either *philematically* or *plagetically* at the greatest distance.

This appears by that true sympatheticall *Unguent*, and that there are naturall causes not only of this but of many other the like things, (without any suspicion of *Magick*) Nature its liberall mother doth daily confirme by many experiments amongst the rest (which may worthily be remembred) the conservation of the vitall spirit, from the appetites of the generall spirit of the whole World; which according to their constitution by the definite coitions or conjunctions of the stars and planets, whose influences abundantly operating do argue a *synaphthis* and contact of, and with the Planets in these things. In its *remediation* or appearance, only part of the *Mumie* of the Wound (and that very little) adhereth to the weapon, yet being cleansed with the

Unguent, communicates the whole acquired cure by a sympatheticall virtue flowing from the animall and vitall spirit of the *Mumie*, to its Consociate or syngensicall faculty in the veines of the very member through the sudden mediation of the *μεγαλοσπινδος* or great spirit of the World, which penetra-
teeth and extendeth all things; so as the curing of the part of *Mumie* in the instrument, so is the redintegration and recovery of the whole *Mumie* in the part wounded; and contrarywise, the affliction or malady of the same cleaving to the Instrument, is the trouble and pain of the same in the wounded man.

From which kind of *sympathy* I presume it proceeds that the carelesse burying of the *ζωειον* or *secundine* (pertaining to women in Childbed) and of other things (*excrementum item alvinorum, &c.*) parts of the *Mumie* it self, being individuall, do by unskillfull and ill usage presently endanger the whole *individuum*. So the *zenith* of a young maiden cast into the fire, is said to stay the fire, but with damage to the Virgin, because it ought to perish. To which may be added that old wines work anew in the vessel, their Lees rise and are troubled at the same time, when the Vines spring and shoot forth their branches.

This *Anempodestical* virtue (being of the same inclination and condition of *Mumie* flowing in the very stars or genius of things as in a kind of center) may be properly and truly said to be the cause of all manner of strange and wonderfull *Antipathies*, as of occult and Magneticall cures, of Plants springing and budding at the same time in sundry places of the same Climate, blossoming and bringing forth fruit, and other the like effects: of which there are many examples obvious, shewing the true and adequate causes.

For by what reason, when one *Heliotropium* turning towards the beams of the Sun, should all other of the same kinde do the like? and whē one *Lote* erecting it self from the bottom of the water at the rising and setting of the Sun, all other kinds of *Trefoile* in the same *Hemisphere* move in the like manner by the same virtue? Or whence cometh it to passe, that many which are born in the *Novilune* or new of the Moon have en equall impotency and imbecillity either in their bodies or mindes? Or from whence is it (as *Mizaldus* observeth) that the fat and flesh of a *Bear* taken and kept close in Troughs, or other convenient vessels, do increase at the same time when as the Beares lying in their dens in the Winter time do wax fat? Or why doth

both a Womans milke agitate and prick in her breasts at the same time when the child (being absent) for want of it is disquiet? Why do the Peate sowed in the New of the Moon in severall places, continually to the end of the Harvest blossome, and yet never bear? And why also should that disease be fatall to many thousands that hath been mortall to one man? And that (as *English* Histories report) an *Aquila* or water prepared only for the purpose, did signifie and present the condition of the Kings Sonnes *Oliverius* and *Arthur*, notwithstanding they were many miles distant?

Or as some have beheld two muscicall instruments so proportioned that the strings, of the one should sensibly move with the sound of the other, and not to stir at the sound of any other instrument? What should be the reason that blood should gush forth from the body of one slain, when the Homicide is in presence, and as it were point him out? Or that the *Ellychnium* or match of a Lampe fired by a singular Artifice should certainly predict the disease and death of the person (though far distant) whose blood is adhibited or applied unto it?

I speak not of the *Magnetisme* of the *Electrum*

Electrum (or *Amber*) which though shut up in severall boxes, hath the same virtue of transferring and conveying the secret intentions of the mind unto those who are absent and far remote: Nor of the *Sambucum* (or *Elder*) which hath the same, if not greater, virtue against the falling Evill, whose berries do increase and grow sometimes by the putrefyed bodies of dead Sparrowes and Magpies, and sometimes by their excrements or dung: Also the root of *Tamarisk* steeped in the urine of one that hath the yellow Jaundise, and afterward burned in the fire, cureth the same. And the hearb *Condyloma* (or *Mullein*) applyed to the diseased and cast into the ayre, doth admirably cure the *Hæmorrhoids*. And also that there is sometimes a lesser, sometimes a contrary quality in Vegetives of the same species; which may likewise be said of the dispositions and natures of men, borne under either equall or different Ascendants or Climats.

The true cause of all which, is the harmony of *spirituall Mumiæ* under the certain stars or genius of every thing destined and impowered by *sacred providence*, by whose excellling strength and motions all subordinate things enjoy in every part *alabgicall* and true proportionall virtues, unlesse

esse some hindrance by accident (as by the impurity or inequality of the matter) do intervene.

So that hence is the diversity of things of the same species, according to a greater or lesser power, for they may hinder all the Celestiall influences by the confusion and inhability or impotency of their matter: Hence also springeth that proverb of the *Platonists*, The heavenly influences operate according to the merit or goodnesse of the matter, and those things in which the *Idea* of the matter is most predominant (*viz.* which have a greater similitude to the things separated) can more properly operate the like virtues and effects as the separated *Idea*.

This is the very reason, and true Philosophicall cause of the *sympathy* of things, to which all other (unlesse made *Appendices* to this) that have been with much study invented, and with great applause received, must necessarily give place.

Heare what *Scaliger* sayeth (a man of that accurate judgement that I should scarce beleve he could be deceived) "It is certaine (sayeth he) that there are some things which are common to *species*, and therefore are inforced to a certaine Congruency; and so there are certaine
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“ distinct qualities or contrarieties of kinds,
 “ from whence proceeds idifferent species,
 “ and these are the originall of Sympathies,
 “ and Antipathies.

But if a genericall community be the adequate cause of sympathy, how comes it to passe, that all species of what kind soever, have without order the same congruency amongst themselves? I speak of the univocall genus, for all species have not equally one and the same affections: For example; suppose the species of the Equivocall genus were here to be understood; then the Sympatheticall Cancer would not be rightly an Animal, as other fishes, without that Sympathy: If also incongruent differences of Genus's, be the cause of Antipathy in Species, (which nevertheless would be manifest (*petitio principii*) to affirm what he doth not in the interim tell in what the difference consisteth) how cometh it to passe, that all species of this difference are not Antipatheticall? As for example; one Antipatheticall affection of a man being common to every individuall man, why (seeing every man equally participates of the form of difference) should they not have principles tending to those contrary affections?

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Therefore the Philosopher seemeth unwisely to carp at the Physician, yea, by his favour, I may say) unjustly; for, though he endeavours to refute *Fracastorius*, to whom, in this point, more credit is to be given) or makes at him as it were with overall passes, yet they may easily be put by, or avoyded, if we shall understand by the conjunction of form in Sympatheticall and their propagation (which *Scaliger* both chiefly oppose) not the form as it is distinguished from the whole matter and substance, but the species out of them springing and arising together: and by the conjunction no other thing then the propagation and mutuall application of the power and properties of it, by which it operates.

The effusion or ἀποίσις (emanation) of these and the like properties we shall here deliver.

Theophrastus affirmeth, that the ἐκκείσις, or extraction and transplantation of Murrine, may be made, and effected without the diminution of the thing, or the substantiall form of it; therefore it must be an *Accidens* which must be subtracted, and which is used as the means of transplantation, and that properly; its essence being not altogether divided from the substance of the thing

thing, which with the spirit of the matter being brought to its extreamest bounds immediately with the property of the present Microcosmicall *Magnetisme*, by a mutuall concurrency is united; and lastly, by the mediation of the Terrene stars, and the Celestiall Spirits and Influences accommodated, and by their adspiration and conjunction, through a certain occult virtue of their Constitutions it gaineth so much as before it wanted of perfection.

Wherefore, *Transplantation* is nothing else but a mutuall propagation of one thing into another, by the benefit of the property of Essentiall *Mumie* duely extracted by a *Magneticall* virtue; and thence by their equall cognation with the stars, promoted to a singular excellency and fortitude.

(The difference of *Mumie* followeth.)

CHAP. II.

Of the differences of *Mumie*.

WE shall not here inquire after the differences of *Mumie* in generall, for that hath been principally treated of in the precedent Chapter, but onely of those which fall out in the Cases of *Paracelsus*, which hee calleth *Corporeall*: These are to be taken from the nature of the Elements, which the bodies after death are committed; for as they by themselves have not like operations, but interchangeably discede from themselves with great difference; as in the fire, their fiery; in the air, their airy qualities, &c. shewing proprieties that are sometimes very contrary among themselves; so the generations and corruptions of things begun in the same and perfected, are distinguished by an extreme difference from themselves; nor are the conditions of generated and corrupted things every where the same; For example, in generated things the airy flesh of Birds is not the same with the watery flesh of Fishes, nor the fiery flesh of the Wolf and Lion the same with the earthy flesh of the Oxe, &c.

So

So bodies receive a nature, clearly distinguished from the diverse Elements to which after death they are committed: for when a human body is left by death in the bowels of the earth, then it endureth an earthy & a kind of tepid putrefaction, the spirit within being suffocated, so that its *Mumie* is loathsome and not proper for use. So likewise a body in water followeth the nature of the Element, and turneth into a *mucilaginous* or slimy kind of putrefaction, which is also pernicious to the vitall spirit or *Mumie* of a thing. The *fire* is altogether destructive both to the spirit and body, so that it wholly demolisheth it, and driveth out the *Mumie* wholly, unlesse its certain degree or quantity be observed.

Wherefore there are four *corporeall Mumies* specified by *Parace'sus* (*viz.*) of the Fire, Water, Earth, and Aire, but the three former doe (*ἐπιταλόντες ἡ ἀβυσσος*) as it were superficially and uncommodiously make up those kindes of *Mumie*, only that *Mumie* of the Aire remaineth usefull; and that is so far from being in the least degree apt for the conservation of *humane* life, that it is rather quite contrary, (to wit) more tending to *antipathy* then *sympathy*, and more veneficiall (although forbidden by the *Divine Law*) then beneficiall. There are principally

principally two causes of this; First the destruction of the whole body putrefying within it self; by which the Earth and water of the *Microcosme*, are forced to return into their first *macrocosmicall* ens; and being the other two Elements (*viz.* Aire and Fire) are the retinacle and stay of life, which only possesse a perfect and incorrupted body, therefore that presently separates from the other three *Mumies* aforementioned, and retires into the living body of the *Macrocosmicall Element*, which receiveth it even as the field doth the essence of the dung: we do require nothing from *Mumies* for the preservation of *humane* life, but the very life (which consisteth in the *fire* and *aire*, or more properly) is defined to be *Calor* and *Spirit* ent're, therefore they retain nothing more in themselves that may be usefull for extraction.

The other cause is the same with the former concerning the elemented parts returning to the Elements; this only excepted, that it is to be taken out of those bodies that perish by the violence of the other three Elements: But here we shall only speak (and that properly) of those that dye by defect of body, or necessity of diseases; for this in respect of its decaying virtue, is not to be preferred before the other three (rejected)

jected) *Mummies*; for although they are dissolved by the sensible action of the ternall Elements, yet they internally rupt them in an insensible and indiscernible manner; which afterward causeth not on a diffension, but also an intestine content

on to the utter ruine, destruction, and solution of themselves in severall manners according to their degrees of perfection; whence proceedeth the variety of diseases, sometimes the Dropsicall, sometimes the Feaver from the Nitrous, sometimes the Leprosie from the impression of Earth, and many more which the Physicians mention in their *Pathological* Treatise

Wherefore this corruption of Elements being quickly moved, the *Mumiall* being fame of life, and vitall spirit (their habitation being dissipated) must of necessity cease; and *transfixed* bodies being this manner seized on, or surprised

sudden death, have an unwholsome unprofitable *Mumie*, improper for which *Theophrastus* calleth in the *German* tongue, *Die Mumien der am Schelmen* *Stein* *Leiber*, the *Mumie* of executed bodies.

Which evils may be excited in these

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Mummies contrarily and Antipathetically according to the imprinted infection of every body, which we may gather from those that have eaten the boild flesh of a mad Wolfe Dog, who presently become mad themselves; also the boyled liquor of pestilentiall skasses, being sprinkled upon posts, handles, doors, &c. do cause a most pestilentiall infection; whercof there are divers sorts; that which proceeds from the *Mumie* of *Dropiceres*, from the dust of infected Sepulchres, and from the *Mumie* which draweth infection from *Spermate* diabolicall ta

phurous predominancy of Fire; otherwhil, &c. *Theophr. Paracels.* in his *Tract. 2. de* *Stilitate*, doth (upon good considerations) obscurely handle this Pestilentiall infection; wherefore seeing *Paracelsus* was speaking herein, we shall modestly forbear to

being quickly moved, the *Mumiall* being fame of life, and vitall spirit (their habitation being dissipated) must of necessity cease; and *transfixed* bodies being this manner seized on, or surprised

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Which evils may be excited in these

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lerated by the *aire* and *motion*, doth preserve the oily and Balsamick humor in their Essence, which would otherwise be accompanied with the watery humour; And this plainly appears by wood burned in the fire (which we vulgarly call Charcoal) and in flesh smoaked (in the chimney or otherwise) by which means they are more durable, and also retain their alible and nutrimentall juice entire; from whence they are usually had in great request.

Thus it happeneth that the *Mumiall* spirits suffering extremely by the present evil, are drawn and redred into their chiefest (*part*) ripeness and perfection, and are powerfully, and exactly commiscerated with their most internall substances, as a living body is more capable of any faculties, so after death being indued with this Balsamick potency more internally, more powerfully resisteth the putrefying habitude of the Elements, and defendeth it self against all encroachments of adulterating corruption. For the clearing of which there are diverse arguments; (for instance) bodies dissected into many parts (though they have not severall spirits, but included) do contrary to their nature leap and stirre up and down with severall motions; insomuch that they are

are vulgarly esteemed innocent and not able to die while the sun is above the *Horizon*: And sometimes a dog is observed to bark (as it were) and make many motions, his heart being cut out, as if he would tell *Aristotle* he was deceived in his opinion, when he said *the heart is the first that liveth, and the last that dyeth*.

Moreover, the *Balsame* is not necessitated to depart from the body or habitation of the spirit, or vitall *Balsame*, so long as it remaineth entire and unhurt, in what part soever it is so irresoluted or resolved into its *Elements*; and therefore nothing is here derelinquished or separated but the animating rationall *soul*, or the informing form of man, whose presence gave a difference to every thing specifically; for a man being detuned and reduced into *Mumie*, is no more a man but equivocally; and the vitall spirit, vegetable, naturall *Balsame*, the *Symphysis*, and with it the exuberancy of the occult powers, in such a body suffer no damage.

Therefore the *Aereall Mumie* only of the *Microcosme*, being extracted and separated for the preservation of the health of man, (and for many other uses hereafter specified) is approved of; so that the person or subject during life was perfectly healthfull and sound, without any troublesome passion,

or essentiall constitution of parts or offending faculty, which may occasion any Mumiall imperfection, for those procure an Antipatheticall operation.

CHAP. III.

Of the Extraction of Aereall Mumie.

Paracelsus in many places wonderfully extolleth and openly professeth that the Ealsame of the Aereall Mumie of the *Mircrocosome* doth preserve the health of mans body, because it most powerfully resisteth all sorts of poysons received; it expelleth the contagious intoxication of the plague, and many other diseases: And that (*ἰσχυρὰ καὶ δάκρυον*) the efficacy and virtue, in perfection of *Aurum potable*, and of all other things of the greater world, even of the Philosophers Stone, may be gathered and raised from it: wherefore I suppose it requisite to unfold this mystery more deliberately, and more accurately to set down the Extraction of it: In the pursuance whereof I finde that this Aereall Mumie may be separated & extracted several waies; as following.

First

First, it is performed by the way of *Pu-
refaction* and *separation* of Elements, and their *combination*, so that from thence ariseth a new body in respect of the difference in its members, the Mumie being extracted hence retaineth all its former properties whatsoever, and is most ready to assist them in another.

Secondly, the Extraction of Mumie is perfected after the manner of *Quintessence*, of which in our first *Tract*, &c.

Thirdly, by the destruction of the Body, and afterward transplanting the spirit of the Mumie into another vegetable body.

Take these three *Extractions* particularly handled for their better explication and exposition in the *Tractates* following.

The first manner of Extraction of
Mumie: Or, Of the Tincture of
the Microcosme.

Corporeall Mumie is to be taken when as the substance adhering to every member, (*viz.*) the liver, lungs, or the whole body, (by which is understood the flesh and blood) do putrefie during the time of a Philosophicall moneth in a viall Hermetically closed, that it may have (as it were) a mucilaginous form: the Mucago or filky matter being wrung or drained from it, must be laid in dung to putrefie a Philosophicall moneth, that so it may be reduced into a Spagiricall Embryon; let the water be separated from this Embryon matter in Balneo Mariae, and the aire in Ashes; The water being again powred on the residue, and the signature duly interposited, let it putrefie another moneth in Balneo Mariae; then must the Water and Fire being extracted together by Ashes, the Water being separated from the Fire through Balneo Mariae, and rectifying the Fire apart by Ashes: This will so separate the Elements (though the aforesaid Embryonian Earth may yet require another purgation) as if they were resolved into their three principles. After which let that

that Faculent and drossie Earth be reverberated or boiled in a close vessell for four daies; then let the Element of Water be distilled by a Balneall temper, that it may only consume the heterogeneous humidity; the residue is to be perfected by Ashes.

The water that floweth upon the reverberated Earth boyling in Ashes, must three or four times by a strong fire be repelled and forced out, so shall it appear more pellucid and clear, and will be rectified with the proper Earth by the same work.

In like manner perfect the Aire upon the Earth by cohobating it to a purity and reasonable sapor.

Then proceeding to the Fire; let that mixed with the Water, be put into a place fit for putrefaction for some few daies, so shall the Empyreuma (or drosse of the Fire) be abstracted from the water by an Arenariou or sandy kind of distillation; then separate again the Water from thence in Balneo Mariae, afterward place it to putrefie for some three daies mixed with the Earth; then distill it by the Sand in a strong fire, and the fire will rise up together with the Sand, which is to be separated from the Water, the fire remaining in the bottom.

Pursue the same Infusion, Distillation, and
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Separation from this Element of the Earth, untill nothing of that Fire remain in the bottome; the Water at length being separated (after it hath been divided from the clear Fire remaining three dayes) must be abstracted from it throughly by *Balneo Mariae*; the Fire at last being reduced to the Calor of Ashes; this will sublimate this laborious rectification being of a more weakly operation: For thus by *cobobation* the Airy Balsame from the Water and Aire, will be conciliated to the Fire, and the Fiery Balsame by Fire to the Water; so that the last Liquors will be respondent to the two first Principles, Mercury and Sulphur; which afterward being rectified by a circular motion will return into their proper Center, (*viz.*) the Mercuriall Liquor with the Sal, but the Sulphur circulating by its self will passe into its own Center.

The third Principle must be perfected according to the *εργασία* or operation following, *viz.* the reverberated Earth beaten upon Marble must be steeped in four times as much of the Water separated in the first distillation by the *Balneo*, and must again be coagulated by Ashes, and so to be continued untill the Earth shall have throughly sucked up the Fire, (for it will

be sublimated to the likenesse of Snow) so the more impure part, as the Tares sowed in the field of Nature, hindering the juncture of familiarity and concord, shall be wholly relinquished and left rejected.

Which earth being refined by sublimation, will truly make the third principle (*viz.*) Sal, which is the Mater into which the other two (Mercury and Sulphur) are to be perfectly received as the procreating Spermate of Man and Woman, being appointed and approved for a new and admirable increase, containing in it self the Portraiture and Nature of the whole World: (I mean of the Tincture extracted out of the *Microcosme*) and therefore called by the name of the *Microcosme* or little World, but rather by the title of the *Microcosmicall stone of Philosophers*, seeing it a Medicine for all diseases.



The third manner of Extraction, or of
Aereall Mumie.

A Third Extraction is of *Aereall Mumie* or of the Balsame of the body prefocated, and this must be done by the means of *Transplantation*.

First, let the *Mumie* being mixed in fourth part of hot and dry earth be dissolved in a close vessell for a month, or untill it hath a *mycilaginous* form, then put in the seeds of such plants whose virtues are effectually against the diseases you would have cured, viz. for the *Plague Antipestilentiaall seeds*; for Feavers the seeds of Plants contrary to them, and so of the rest; so leave them in the open ayre while they begin to sprout and grow; for the *magneticall* virtue of the seed and its *spirit* swelling in it, doth not only answer in proportion of Ayre, but the same (although often changing its nature with the *spirit* of it) doeth as it were nourish the inward *Balsamick spirit* of the *Mumiall Earth*, and so while it thus vegetates it will associate the *spirituall* virtues and properties of that same *Mumie* with it selfe continually.

Moreover

Moreover, the Extraction of the same may be skilfully mediated with the *spirit* of wine, after the manner of the *Quintessence* and *Magisterium*, will be very commodious and usefull for the conservation of health, and repelling of many diseases. Which *Art* of *Transplantation* is more amply treated in the subsequent Chapter; And although many reasons may be given for *Mumiall Extractions*, yet I shall only here lay down Three as most principall and requisite to shew the potency and operation of the *secret Medicine*; the rest (through the *Art* and *Alembick*) I will leave to the Professor.

CHAP.

CHAP. IV.

Of the Spirituall Mumie of a Mice
cosmicall living body.

Theophrastus Parac. (in his Book *de Terebinthina*) having finished the four sorts of Corporeall Mumie, as in the former Series ascendeth now to a more mysticall and admirable Mumie as he expresth in these words

Quod insuper alia Mumia detur e vivo existens corpore, vel ex quavis ejus parte, integris & inoffensivis, in visib. toward the end) speaketh thus, iis permanentibus, extrahenda, &c. There may be also another Mumie extracted from a living body, or from any member or part thereof remaining whole and entire, which will cure many affections (otherwise incurable) by a common and easie way, which, as by a naturall and wholesome Philtre, a loving and mutuall complacence is procured between a man incensed against his wife; and many other excellent experiments are found in it, though some ignorant and evill disposed people will not grant any such thing in nature; whose frivolous arguments and sophistry experience hath confuted. These experiments) have hitherto been much concealed

led from the most learned, and notwithstanding have been used by the Rusticall and common people, of whom some by this Mumie have caused their Heards, Geele, Hens, and other beasts to love them, others have (with like success) given it to Dogges, Falcons, Stags, and Lyons, by which they have been tamed, and also by the proper use of this Mumie have perswaded and allured wilde beasts into their nets; which mystery of Magnetisme I intend not in this place other to enlarge.

The same Paracelsus (in *lib. 4. de Origine* invisib. toward the end) speaketh thus, which for the benefit of the matter and legacy of the stile, I have hererecited in my own Language.) Kan die Sonne durch ein Glas schetzen, unnd das Feuer durch den Wein geben, unnd beyder Leib bleibet warm: So can auch der Leib seine Krafft nicht als die Sonne durch dz Glas, unnd die Luft als die Sonne durch dz Glas, unnd die Luft nicht dadurch: Dumb dem Leibe an sich selbst nichts zugeworfen, sondern den Krafft die ans ihm geben, in gleicher Weise, wie der Geschmack von ein Wisem, des Leib auch still lieget. Also sind auff den Grund die Vielteltigen Experimenten in Mumia erfunden worden, das man sagt das Heil am Menschen ist gut dazu,

dazu, das ander ist gut zu den Dingen, dabon ich hie nicht schreiben wil, biss ich zerlege die Mumien in der Summischen Schuel, in welchen Orten erklaret werden die Ding, so euch hie werden gebestten, denn sie haben so grosse Mysteria in ihnen, das sie eines trefflichen Buchs wol bedurffen, ec. (which is thus rendred) If the Sun can shine through the Glasse, and the fire shine through the Furnace, and the bodies of each is not neer, then the body also can ejaculate its virtue though it lyeth still and comes no neerer then the Sun doth to the Glasse, for it doth not passe through the Glasse: And consequently nothing is attributed to the body but to the virtues proceeding from it, even as the sent which the Mosse affords, whose body lyeth and stirreth not. The like Experiments were found in the Mumie upon good grounds, whereby it was known that some part of man was good for such a thing, and some were found to do good otherwise; of which I intend not to write now, but refer it to the Schooles, when Mumie shall be Anatomized in a heavenly manner, where such things shall be further declared, which you now stand in need of; for there are contained therein extraordinary Mysteries, whose demonstration would require a great Volum.

Which

Which words of Paracelsus do excellently describe that Spirituall Mumie, and other Sympatheticall and Antipatheticall Mysteries.

He demonstrateth the true foundation and use of the Mumie (according to its doctrine) under the example or type of the Magnet and Iron, by which virtue the Magnet doth allciate the Iron unto it, shewing by it the manner or true extraction of Spirituall Mumie and its hidden faculties (of which further hereafter, though he doth somewhat obliquely and obscurely expresse himselfe) by handling the thing it self, and foundation thereof in these words, *Spiritum Mumiæ nullus usus esse, nisi mediante vivo quodam corpore*; that the spirit of Mumie is of no use or benefit to a living body: which some may seem to enforce from the 29. Psal. *For what profit is there in my blood, when I descend into Corruption?* Although many may suppose little or nothing is here meant of Spirituall Mumie, yet if any one will narrowly search into it, by comparing truth with truth, he may (by a more diligent enquiry) find out the true concordancy of the Magnet and Iron, with their properties, nature, originall and virtues: After which he will easily know how to apply the (mentioned) Example to the present purpose, and also

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know

other formes of different species are received in one and the same subject: We have an Example of this in the *Lithopædio A'bosii*, and also in *Coralls*, *Metalls*, and in diverse *Mineralls*, bearing the figures and likenesse of hearbs and other things: Now each forme (*viz.*) the *Spirit* or *Theamedall* forme by reason of its *Lapidary Mercury*, and the *Martiall Spirit* by reason of its *Martiall Mercury*, (in some measure) is received into the Society of the *Lapidary Mercury*, to which the spirit of the *Celestiall motions* particularly qualified is a faithfull and impart all conductor and coadjutor; for the substances, formes, and innate powers of the *Terrent existences* depend on the *assimilative aspect* of the heavens; and therefore they both are mutually inspired by the *Celestiall influences*, and corrivally received into the love and bosome of the aforefaid matter.

Arte poli vincitque nova ratione paratis.

Thus heavens conspiring, Art doth prove
A new found way to fetter Love.

When as the *Twin-husbands* having happily celebrated their *Nuptialls*, (with their aforefaid *Spouses*) by the consummation of this Marriage, the *ἐνεργωτικὸς*, or more predominant *Sulphurous Martiall Spirit* endued with

wonderfull mobility, subdueth and more internally possesseth the whole *Mercuriall Lapidary liquor*, the *Metall* merely proper being absent, & the *Theamedall spirit* but weakly resisting and impotently endeavoring the performance of the same duty: On the other side the *Lapidary Mercury* by its cogitation or affinity with the inclosed particle of the *Martiall Mercury*, doth not only affectionately retain the *Lapidary Spirit*, but also the *Martiall*, and coagmenteth the *Metall* into a *Lapidary body*, by the mediation of the *Sulphur*; for the greater part of *Mercury* is *Lapidary*, the lesse *Metallick*.

Thus the whole *Concrete* is not alike, neither *Iron* nor *Stone*, but τὸ δίκως *Hermaphroditicall* or mixture of both, but yet, τὸ πλάτος in such proportion, that the *Lapidary Mercury* may obtain its naturall matter from the *Lapis*, and its spirits from the *Iron*, the rest being permanent & existent in it in the same quality, but in a lesse quantity and efficacy.

This is the History of the *Naturall Magnetic generation*, from whence are the very principles and reasons of all its proprieties; For in that it attracteth *Iron*, or is attracted to it in respect of its more massy (and ponderous) body, is because the *Sulphurous Martiall Spirit* being of a moveable and noble nature is intricated in an improper

the more powerfull one faculty is, the weaker is the other; and contrarily one of the Contraries being settled, the other is removed.

Lastly, whence is its Conversion to the North? briefly hence; The heaven in that part of it, the *Ursa cauda* (vulgarly called the Tail of the lesser Bear, or any other Starre) is the principium of this particular nature in the Magnet, comprehending the reason of its whole being, as the Moon of the *Selenite Stone*, the Sun of the *Lithes*, and other *Heliotropiums*; or in a certain sense the *Sea* is the cause of all other waters; therefore the *Celestiall Spirits* flowing into the Rudiments, Complements, and Suppliments of this Creature more abundantly by reason of the immobility of the *Polaris*, of which also the contrariety of the mobile *Aire* being a cause, is of such notable concernment, that they continually have the same motion of the *Starrs* about the Earth; (which if you desire a more narrow inspection, it is sufficiently experimented in the *Tract* of the *Loadstone*) and so that in whatsoever adversity or exigence they are, they naturally desire to escape and recreate themselves this way, by which there is a conjunction with the familiar symbolical and chiefest *Celestiall Spirits*, and a mutual

all and natural inclination with all other Elements and Elementaries.

Hitherto sufficiently of the Magnet; where as we must note (*ως τὸ μαγνητικόν*) according to its progression, that the *Magnetical Attraction* proceedeth from the *Sulphurous Martiall Spirit*, and the *Celestiall* influence predominant in it.

Wherefore it will be necessary and convenient to the exalting and extracting of the *Sulphurous spirit* of the *Microcosme*, to try it by the *Microcosmicall Magnet* bearing affinity with the *Martiall Magnet*; as in the subsequent Chapter shall be more largely declared.

with it; so the generation and Principia of the Microcosmicall Magnet is to be sought (*ἐν τοῖς ἀεθρίαισι τῶν κοιλίας*) in the Excrements of the Entrails aforesaid.

The familiar nutriment of our nature being singularly ingested, and reduced by the Arches into the *Materia prima* or first matter, that liquid and Mercuriall substance, (for whither else can they more commodiously apply then to the said Lapidary Mercury) For those things which the sulphurous spirit of the Microcosme doth so much traverse up and down, being liquid, doe cleave unto the embracements of the superiour intestines, and associateth with them though contrary to it self, no otherwise then as the forme doth with the matter, is at length deduced through the *Menocele*.

This Conjunction being made when as they shall draw the Magnetick powers and faculties of its Microcosmicall sulphur, even as the Lapidary Mercury did the Spirits of the Martiall, doth not only deserve the name of Mercury by its Analogie with the Lapidary Magnet (so called) but may most worthily be termed the Microcosmicall Magnes.

That this is truly so, appeareth by that the

the Microcosmicall Mercury indued with the said spirit, demonstrateth that Magnetick nature, dignity, and use by many various and wonderfull wayes, which is conspicuous and clearly exemplified by that extempore Sympatheticall Unguent which is not unknown to many, especially to Military men; for it is generally esteemed the most ready (Cure), the Instrument or Weapon only that made the Wound being direly absorbed with it, wonderfully mitigateth, and also healeth the Ulcer or Wound: So in the very Magnes of the Microcosme (being diversly disposed) sometimes it strangely stoppeth the violent solutions of the belly, and (amongst which) sometimes the *Dysenteria* or *Bloudy-flux*, which if it be Epidemicall it hath its descent from above, and sometimes it greatly provokes them: And this is generally observed even by the common sort of people the said Magnet being burned or fired either by throwing burning Coales on it, or else by burnt Wine and pepper together, sprinkled upon it, doth with as much torment afflict the *Nates depositoris inciviles*, as the burning Coales themselves, were they applied to the same parts.

Of which saith Paracel. (in Tract. i. de modo *Pharmacandi* :) that the aforesaid *αεθρίαι*

A Mumiall Treatise.

Spirit of Man, (according to their severall natures and proportion) draweth with as much alacrity and aptnesse, as is before specified of the Attractive faculty of the Loadstone to Iron, (viz.) from the well and sound part a sound and well disposed Spirit from the diseased, a languishing Spirit infected with that disease, as this Conjunctive appetite is naturall to every thing of its like; and there is an easie solution of the parts of a subject when as like is drawn by power of its like; in which respect that of Heraclitus is not absurd, *Omnia fieri per amicitiam & per litem*, all things are done by amity and strife. Of which more attempt in another place.

CHAP. VII.

Of the use of Spirituall Mumië (in generall.)

It is affirmed before from Theophrastus, that the Spirituall Mumië extracted from the proposed Magnes, is of no use, neither in it effect any thing, unlesse a live body or reasonable Animal doth intercede, & not without reason, for seeing the virtue must only issue out of the body, it would be more impotent and uncapable of procuring effects worthy its originall; for nothing operates beyond its species and degree; therefore it must of necessity be invested with such a substance, whose interiour Anatomy according to the harmony of the Heavens doth as much agree with it as its former substance from whence it was extracted, or whose condition is the same with the former in the series of the Celestiall dignities; for it is most certaine and confirmed by invincible experience, that these Terrestriall things dispose themselves in order to these Celestiall, and that what happeneth to one by the virtue of the Celestials, that presently by the concordancy of the superiour (powers) is

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CHAP.

unto it, and transferred into some vegetable, subject capable of the vitall power, increasing it, might by its spirituall attractory virtue be continually augmented.

To which may be answered, that although the Magnes of the Microcosme will extract some part of the spirituall, yet it will not do it sufficiently, nor so much as is necessary for transplanting or eradicating diseases, but this translation to another body will make it lesse operative, being banished from its own: Of which more at large in the ensuing Proceſſion. (being a continuation of this Extraction.)

Take Magnetick Earth, into which some spirituall Mumiæ being received by fermentation, let it be infeminated into seed, or implanted into some hearbe proper for the disease and member you would Cure; as

- | | | | | | |
|---------|---|-----------------|---|------|---|
| For the | } | Jaundies | } | into | Line-seed, Hemp-seed |
| | | Dropſie | | | Juniperberies. |
| | | Plurisie | | | Pimpernel, Cammos |
| | | Plagne | | | Wormwood. |
| | | Ulcers & Wounds | | | Saint-Johns-Wort,
Scordium, Plantane |
| | | | | | Spotted Arſmart. |

so in the rest, by adhibiting their proper guides: Let them grow and vegetate in the open Ayre, and so the Attractive property will wax much stronger, and through vegetative nature, will wholly draw and suck up the Mumiall spirits, Sympathetically and Antipathetically, by the benefit of the spirit of the World; and through the means the seminall quality of its species, (if its proper form should degenerate) it will remain and keep its properties without any difficulty: And this proceeds from the congruity of forms in both; namely, in the member administring Spirituall Mumiæ, and in the seed or plants conforming to it;

Therefore, if the infected member be weak, the impotency thereof will be transferred to the seed or plant; if it bee naturally strong, they will also, after their manner, participate: And this is readily perfected by the meanes aforesaid, as a kinde of Magicall allurement and preparative, which is apt to receive the Celestiall influences.

But it is to be observed, that the plants or fruit must be diversly ordered (that they may the more easily work this effect) and accommodated to the nature and severall conditions of the Disease: As for Example.

And

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of the vitall World, through the *Rayes* of the Stars opportunely applied. (But to our purpose.)

It is now carefully to be looked unto, that the hearb or tree with which the *Mumie* out of the sound member is mixed, may not decay or be cut, but that with all care it may be preserved alive and growing; therefore that vegetable *species* must be transplanted into the very kernell, neer the root of a shady and green tree, the hole being firmly closed up again, that so the *moysture* of it may more properly be exhausted, and by applying every thing rightly, the operation may the more effectually succeed.

And it must also as carefully be observed, that the fruit or tree into which the disease is transplanted, do not grow up too suddenly and rankly, (which often happens) for such *superfluous vegetation* is dangerous, and hurtful for the member: This may appear by the example of *Hair*, which is often transplanted into a *Willow*; that it may grow the faster, nor is it without successe; but when they are left in it beyond their proper time, being not cut down nor burned, that over rank and moist *vegetation* oftentimes proveth hurtfull to the *brain* and *eyes*, especially to the latter; which is also dangerous to any afflicted or troubled with *Phthisick* and *Fevers*,

(while they happily think themselves cured;) which onely proceeds from this error, that they improvidently place their *Mumies* in herbs and trees of a rank or too quick *operation*.

Also, you must carefully provide, that you choose a *species* tempered according to the condition of the person or member intended, that so it may rightly perform its duty.

Which proportion of generall *harmony* is very commendable: As for example, the *Opium* is eminent for its *duration*, and of a *slow* *operation*, is therefore most proper for the teeth of Children (shedding them the first seven years) to be transplanted into, to avert any diseases from them, during their whole life. For with lesse reason against the *whimsie*, or *instenness* of Children, a wedged piece of *Opium* is taken, with a certain quantity of *Barley* corns, upon which cause the Child to make water for some few dayes, then dig some under the *Oake* a handfull of fresh *Earth*, and mingle it with the *Barley*; after which, put a young *Oak*, and put the *Earth* mixt with the *Barley* together into it, and also the foresaid *wedge* of *Oak*, not without a *myrrour* *Mumiall* reason, like this of ours; which may likewise occasion the commendations of that *Shrub*, which is said to be *Antiparalytic*.

from Antiquity, (namely) a Bath made of the blood of Infants, for curing the Leprosy and to restore corrupted flesh: So that this (without cause of injury) hath rendered certain Kings hatefull to the Common people.

For it is both detestable, improfitable and noxious, in respect of nutrition, to receive the parts themselves, and humane blood into the body; for, *illud quod nutrit, non plane corpori debet esse homogeneum*, that which nourisheth ought not properly to be homogeneall with the body; because sometimes a like thing causeth evill effects; an example whereof we have in *Faustina* daughter of the Emperour *Antonius*, who drinking the blood of a *Gladiator*, whom she affected, it wrought, in stead of love, a strange hatred, (as *Julius Capitolonus* writeth:) And that *Roman* (of whom *Schrammius* speaketh in *Fasciculo Historiarum*) who drinking the blood which gushed out of his owne vein, wonderfully forgot that Learning which before he was exquisite in: I might also instance the blood of a Cat, which sometimes having been drunk, did infuse a strange madnesse, with a Cats gesture and yawling. Many other examples might be produced of this nature.

Therefore,

Therefore, if it be required to give Mumiall extracted from another, to any man, the best way is to prescribe the whole fruit increased by that transplantation to be eaten or drunk; or otherwise, give the Essence of it extracted by the benefit of the spirit of Wine; both which will be successfull: Whereof more at large in the Tract of Love and Amity following.

CHAP.

must be esteemed the first Cause; whence
 the first and principle motion of all things
 And (in lib. i. de Generatione) he saith
 that the Heavens was accompted by the an-
 cient Philosophers) for the Progenitor, or first
 Parent:

Nor doth subtle Scaliger (in Exerc. 6. Subtil. Sect. 2.) unfitly argue against Proclus, That Nature is a Sublunary power; but in this it differs from Nature, that the universall Circuit of Nature is never comprehended; Nature being the Motus principium and Motion being above the Moon, no moving thing can be equall in power with the Mover; but he saith truly, that this power is not separated from the Celestiall bodies; that is distinct from those powers from which the our affections proceed; wherefore, according to their Power, Concurston, Mixtion, and Alienation, it hath a diverse Creation, Existency and Dissolution: What else is this, but the motus principium to be in those Celestiall and that the Heavens have power to effect all things?

Thus strengthened therefore by the Authorities, I may presume with Fernelius the Physician an excellent Philosopher (in de atd. rer. Caus.) gravem eorum esse stupiditatem, qui sidera nihil in aera nisi calorem aut frigus, imbres aut siccitatem lumine motuq; inducere

lucere contentant; that such are very ignorant, who would enforce upon the Stars a power over the Air, of causing Heat Cold, Moysture or Drought by their Light and Motion; if by their good Con- vention they do defend and preserve the life of all things; why by their evill disposition they not discomodate the like? Thence (say) is the first and chiefest health and conservation of all things, thence also proceedeth all things: Those therefore that are unskilfull in this Contemplation, do wholly abrogate Causes and Powers; and deny them, as if they were not, contrary to the testimonies of Reason.

Neither are these (powers) received in the Sublunaries by that universall and equivocal power of the Heaven, which is drawn by all and every singular thing more or lesse, according to the various preparation and constitution of their Nature, to which action they chiefly respect, and seem to govern over these Sublunaries by their Light and Motion: for the same operation, and especially of the Sun, and of every singular part of it (of which the natures and species are for the most part diverse) cannot be denied to be effected by their Influence and Aspect. Neither do the virtue or spirit of the Celestiall bodies alwayes perform their work by inter- mixing

as the rising of the Sun, at what time the Cock is observed more earnestly to crow; which alteration the nature of the Cock doth more sensibly and accurately apprehend than any other Creature, because in the series of things every one hath its dependency from a certain Star; the Cock is properly and especially constituted in the Solar order.

In which sense the opinion of the Saracens would not be so ridiculous and contemptible, who feign that there is a great Cock in Heaven, whose Crowing other Cocks here on Earth do only hear, and endeavour to imitate as often as they hear him Crow. And that of Plato I conceive in the same sense, (viz.) that in the Earth the Celestiall bodies are in a Terrestrial condition, and in heaven the Terrestrial bodies are in a Celestiall dignity, &c. Also according to the Philosophy of the Pythagorians, the Stars are great Systems containing in themselves whatsoever we have in the Systems or compasse of the Earth, Aire, and Water: To which that of Paracelsus agreeth in Tract. 1. de pestilit. *Aufs dem Syder isthen Leben ent springet das Thierliche Leben des Menschen, allen maturalich aufs Eigenschafft und Krafft des Himmels, Als ist sehet an dem Haan, der schreyet die Spitternacht und den Magan, das*

compt ihm alles aus dem Bestirn, Wie man der Haan, also auch der Mensch. From the Sydereall life ariseth the Animal life; all which is naturall from the Celestiall property and quality: An example you see by the Cock, who giveth notice of the midnight, and for the break of day; which instinct he hath from Astralls: Man is in the same condition with the Cock.

For there is a double *scia* or Essence in Man, (viz.) the body, and the life; the one is quickned and governed by the inspiration of the Heavens, the other followeth the nature of the Elements: This is not only affirmed by Iamblichus and Julianus, but by all others that have studied this particular, in *Sole omnes caelestium esse virtutes*, that in the Sun is all the virtues of the Celestiall bodies: And Proclus saith, that all the virtues of the Celestialls, do meet and are congregated into one body according to the Aspect of the Sun.

Now let us speak of the Moon, with whom the bodies of Oysters, Cockles, and all shell Fish, do equally increase and decrease; and Timber felled out of woods, when the Moon increaseth and waxeth very light by reason of an accession of moisture withereth, and rotteth; but being cut down when

of humours, and commotion in the Member; either it workes not with a body of lesse activity, or is hindered by the indisposition of the subject. I have observed (sayes *Marsilius*) that *D & E* doth move *Physick* very little. But concerning the particular qualities of the Moon; see *Macrobius* in *Septimo Saturnal.* towards the end; *Gualterus Ryff*, in *Iatro-mathematica*; and *Antonius Maginus*. de *legitimo Astronomia in Medicina usu*; *Theophrastus* in *lib. de Tempore*; and *Carrickterus*; in all which, you may sufficiently be satisfied.

These and many other Experiments doe not only prove the *Solar* and *Lunary* power, but also that all *sublunary* things (in what kind soever constituted) are subject to the *Stars*, and that they borrow their obscure and imperceptible virtues from other *Planets* and *Stars*: And it is affirmed by the most learned, that such is the constitution of the *Heavens*, chiefly from the various permixtion of the *Planets*, the cause of proper motion (as hath been formerly delivered) both men and horses, and all kind of perfect *Animals*, are generated from the very *Elements*, as from the most conjunct and adjacent matter: And likewise the more imperfect *Animals* as *Mice*, *Frogs*, *Flies*, &c. (which by observation) are generated of their own accord,

as

it were in a moment, yet *time* hath here the first and chiefest part; and many other things which we have mentioned are not effected or produced but in their certain time; which the *Preacher* confesseth (*Ecclesiastes* cap. 3. v. 1.) To all things there is an appointed time and a time to every purpose under the *Heaven*; which he manifesteth in a Catalogue of Examples, fitly applying that to every figular and appointed thing.

Therefore the naturall *Philosophers* have wisely said *Motus et actionis eandem esse rationem et tempus qualis sit corporis ipsius ad locum et tempus*. There is the same relation of motion and action unto time, as there is of the body itself unto place and time: To which opinion *Hippocrates* consenteth (in *Epidem.* 2. sect. 6.) saying all things have a solution like to the solution of the voice, and every one of these are dissolved in a certain time; for from whence is the mensuration of time but from the heavens? Therefore their power is in the *Celestiall causes*; as in seeds the power of those things which proceed from them are in them; and the *Effetrices* of the most eminent mutations, are not only in the *Elementary nature*, but in other things having a more noble originall: In which sense I understand that of *Osea*, (cap. 2.

2. vers. 21. & 22.) confirming the golden Chain of nature; And in that day (saith the Lord) I will hear the *Heavens*, and they shall hear the *Earth*, and the *Earth* shall hear the *Corne*, and the *Wine*, and the *Oil*, and they shall hear *Israel*.

The heavens (I say) next to the first cause is the *Centre*, *beginning*, *seminary*, *Architect* and *Archetype* of all naturall things; this same reconciles the first with the last, and the supremest with the middle and lowest, universalls with particulars, diversities with diversities, contraries with contraries, like with like, joyneth, fashioneth, and perfecteth all things with all things, by a certain naturall law, (but much obscured from us by reason of its too much remote variety) as you may safely confesse, acknowledge and maintain, that all visible things are the worke, fruit, effect, off-spring, and power of *Heaven*, under whatsoever name or notion they are related to it.

CHAP.

CHAP. IX.

Of the Time destinated by the Heavens for the proposed Operations.

SEEing therefore the power of the *Heavenly* bodies is so ample, according to the various ejaculations of their *virtues*; in which respect, the Philosopher (in 4^o. *Physicorum*) confesseth the *Superiour* bodies to be as the forms of those things which are contained in them; and all the *substances*, *facies*, and powers of *Terrene* things, depend on their assimilative countenance; which *Scaliger* expressly concludeth, with us; whether the World had a *beginning*, or is *Eternall*: And *Plato* teacheth that the proper *series* of things, even to the last, dependeth on every *Star*: This truly may very well be said, that the Condition of the *Heavens* doe very much contribute to all kinde of proposed actions, upon whose favourable influence chiefly depends our *dispositions*. But because we are not more ignorant of any thing, then of those which appertaine to the *Heavens*, as *Job* himself testifieth (38. cap.) in these words, Knowest thou the Ordinances of Heaven? Canst thou set the Dominion thereof in the Earth?

Earth? therefore we will (though weakly) summe up some particulars relating hereto unto: Wherefore, in these operations wherein the heart and vitall spirit are Clients, the fortunate and powerfull Sunne to be chosen for their Patron, and to the Moon opportunely directed: Let the Sunne therefore be in the Angle of the East or West, or of the Angles of either of the Moons, but chiefly in the Angle of the Ascendant or of the Tenth house, having the medium of Cæli above it, or at least in the Plagis (or Cadent) which next succeeds the Angle: Also so, under the Signes ♈ or ♎, but chiefly under ♎ the ☽ beholding him; for it is observed, that then the spirit doth so veritate, that it may be able to resist the pestilentiall poyson; which Marsilius reporteth to appear plainly in Babylon, and Egypt, being Regions that are under ♎, when the ☉ enters ♎, the Pestilence ceaseth.

You may likewise observe, that when ☽ beholdeth ☉ in a Δ or *, or at least, when the ☽ proceedeth from the Aspect of one to behold another; especially, when she passeth from the Aspect of the ☉ to ♈ or ♎, for Ptolemy hath taught, that ♈ doth most perfectly agree with the ☉: As the Mansions of the ☽ in a fiery Signe, namely, in ♈, ♎, or ♏, she

she fortunately aspecteth ♈ & ☉: Also, applying of Cordiall things internally and externally to the heart, is very expedient; and yet of subtle aliments (or of easie digestion) being very wholesome and nutriment; a frequent and gentle motion, a clear and temperate Ayre, especially a cheerfull heart. The Naturall virtue is governed & participating with ♀ & ☽; but when strength is to be increased in the genitals, the ☽ & ♀ are to be chosen, for she makes a man fruitful and cheerfull, and when therefore she is either with the ☉ or ♈, she is a fortunate Aspect: The same is likewise to be understood of the ☽, therefore she must not be in the Ecliptick, nor within the Rayes of the ☉ by 12 degrees, unlesse by chance she be at the same minute in ♈ with the ☉: Neither must she be in her detriment, or hindred by ♁ or ♃ nor in ☽ with ☉, nor diminished in light, nor in her slow course, she must not be combust in her way, nor in the Eight, Sixth, or Ninth house, nor in the bounds of ♁ or ♁. Neither must she be found in any of the barren Signes of ♁, ♁, or ♁: But if you cannot observe these things, however take notice of ♈ or ♎ in the Ascendant, or medium Cæli, for so they come under the detriments of the ☽, and let her behold ♈ or ♎ by a Δ or * Aspect: But the

Talis mens hominum, qualem Pater ipse Deorum
Atque hominum adducit.

Such are our mindes, and such they must be
when Govern'd by Jove the Father of Gods and
Men.

Jupiter hath so great a power over the
Animal or Vital spirit, that he is said, with
Wand to Charm and Excite the minde of
Man; by which they would inferre, that
he is able by his Aspect or otherwise, some
times to Dull and Debilitate, other times
to Quicken and Corroborate the disposition
of Men.

In all these things Jupiter is to be looked
upon, in respect of a certain Universall re-
lation; in which one, we may conclude
the faculties of the other Celestiall: Also
the member of the body is to be observed,
and what Signes govern the infected Member,
and be carefull that the Luminaries be found
in the Signe governing the Member; or at
least wise, that such a Signe ascends the Ea-
stern Horizon.

But if you can get neither of these, it will
suffice if the Moon be found in the Signe of
the same Quadrant; but in the interim, not
neg-

lecting the houres of the Planets (as they
all them): Lastly, in whatsoever dispo-
sition you elect their addicted Planets, let
be either in the Ascendant, or in a good Con-
juration to it.

The power of which Planets over certain
diseases, Maginus doth largely treat (in lib.
Astrologiæ in Medicina usu): It shall suffice
for the Conclusion of this Chapter to set
down one or two examples:

In the Magneticall Cure of the Eyes: Let
be taken in the Ascendant, or in a good
place near unto it, for the time of transplanting
Mumie, which is the principall matter;
and take heed of Constellations hurtfull to the
eyes; (of which Maginus in cap. 1. lib. d.)
Neither must the ☽ be in Earthly Signes, or
conjoined with ☿, but rather in ♋: so like-
wise observe the other Patrons of this sense.

In the Dropsie; when the Mumie is to be
extracted, let the ☽ be in Watry Signes, not
with too powerfull ♃, nor when he is con-
junct with ♃: But when it is to
be set in the Earth and transplanted, let ♃ be
when in his highest dignities, either in ♄, ♃,
or ♀; or if in none of these, let the Signes
themselves be in the Eastern Ascendant; let
the ☽ be decreasing, diminishing in light; or
at leastwise, let her be happily directed to
the ☉ or ♃, which though it be more
powerfull,

H

would be too long in this place to relate and let him procure sweat By the motion of his body, still retaining the Magnetical Earth; then, having mixt it with a little new and fertile Earth, put in it the seed of Magerome, of Table-royall, or of Spike, and of other hearbs proper for the Brain: Afterward let them thus grow in the open Aire, and the spirit of the Brain will so be transplanted and wil wonderfully vegetate with the Plants.

In like manner, you must order the Magnetical Earth strengthened with the Mumi of the Heart, mingled with simple and pure Earth; and put in it seeds of Cordiall hearbs, as Mint, Burrage, Buglosse, or the like.

But the third, which exhausteth the spirit of the Liver, (being mixed with pure Earth before) put in to it Hepatick, Splenetick, and Nephritick Plants; namely, Cardus Benedictus, Avena, (or Bennet) Rosemary, Seed of Ononis, (or Resbarrow) &c. and the spirits likewise of the same parts will betake themselves to it: Mingle these 3 plants or fruits in a Cucurbite, and extract their Essences by the spirit of Wine: which Essence give to any one whose favour you desire, in any thing you please; and so the Mumiall spirit extracted will presently passe into its appropriated places, and become homogeneous and conformable to them: Hence proceedeth the same minde,

the same affection in all things, by reason of this union of Concordancy. But if the Mumi shall be extracted onely from the Brain, then they will wonderfully see in their minde, intellectuall, or spirit and vital faculty proceeding from the Brain. If from the Heart, they will be conjoyned their vital spirit and faculty proceeding from the Heart. If from the Liver, and other inferiour members, then they will sympathise in their spirit, or natural, or concupiscible and appetitive faculty, and in other subordinate things. These Mummies of the Three principall members, or the Essences of them being given, as they occasion a singular Union of Concordancy, and a perpetuall Conformity thereof; so also do they cause love, and a most absolute degree of friendship; for every thing is most inclinable to that which is most like it self.

CHAP. XII.

To reconcile private or publick Enemies.

THIS hath (in a manner) the same effect as the Three Murrals treated of in the precedent Chapter, this onely excepted, (to wit) that the Murrall must be extracted from both parties, and likewise administered to both; for if any one should give his own Murrall to his Enemy, he would be incited in a love towards him, inasmuch that he would courteously present his affection to him, but the other would ungratefully decline him, nay, he would never desist from a deadly and inveterate hatred towards him.

Wherefore, in this it must be endeavoured that a mutuell Concordancy be made, and that with equall passion; therefore, the Murrals of both persons must be taken and intermingled with some kinde of fertile Earth, and implanted into an hearb most proper for such an operation; and then to be indifferently administered to both.

CHAP.

CHAP. XII.



To reconcile the Ape and Serpent (naturally hating one another) and other Animals, who are by nature enemies.

Heophr. Paracelsus in lib. de Tempore (besides other Authors) doth write that Apes and Serpents do (with a certain secret and more then *Vatimian* hatred) mutually prosecute each other; and although it be naturall to them, as to *Scorpions*, *Mice*, *Serpents* and *Cancers*, the *Lyon* and *Cock*, *Cock* and *Buzzard*, *Wolves* and *beep*, (whose skins made into Drums antipathize) which (besides *Boetius* and *Opianus*) *Homer* testifyeth lib. 22. *Iliad*:

Ούτε λύκοι τε καὶ ἄρνες ὁμότροπα θυμὸν ἔχουσιν,
Ἄλλα καὶ φρονέουσιν διαμπερὲς ἀλλήλοισιν.

The Wolfe and Lambe do ever disagree
Among themselves, through their Antipathie.

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Yet

Yet may that enmity be admirably composed by means of this Transplantation (so much commended) and in stead thereof a wonderfull Complacency may be had. And the same may likewise be effected in all Creatures any way discenting among themselves, as by this plainly appeareth; in so much that the force and power of this Mysticall Philosophy, doth penetrate the very principall of Nature; so that nothing can be so naturall or obstinately inherent, but may be extirpated; or corrected, by this contrary of the same nature.

But to proceed to the scope of the matter aforesaid; In the first place, let the spermes be collected with all the care as may be, and mingled together, nourishing them with a certain refined and fertile Earth; then let them be divided into two parts, (viz.) in one part, the nutriment of the Ape, Sheep, Cock; in the other part, of the Serpent, Wolfe, Hauke, &c. let it be infeminated, &c. Afterward let the accrescency (or fruit) be given mutually to the Creatures to eat.

To this chiefly pertaineth that admired gentlenesse of some wilde Beasts and brute Animals which naturally fly from Man; so that oftentimes it is seen, that the most savage Beasts become tame and tractable,

as

Nazianzen (in carmine sacro, or his Divine Poem,) in which (precepts to Virgins) he writeth, that he himselfe hath seen a *Λιοντοκόμος* or Lyon-keeper, riding on a Lyon, who being trained up to it hath like an horse patiently endured the bridle; Which Virgill affirmeth in *Aeneid.* 3.

Et juncti currum Domini subiere Leones.

Lions were joyn'd with one accord,
To draw the Chariots of their Lord.

This hath likewise been experienced by those who have triumphed in Chariots drawn with Tigers; which Silius also witnesseth in lib. 17. Of the Carthaginian War.

— *Odoratis descendens Liber ab Indis
Egit Pampineos frænata Tigride currus.*

From the sweet Indies did descend amain
Driving a Tigre in his branched wain.

Martial, of the tamed Tigre.

*Lambere securi dextram consueta Magistri
Tigris ab Hyrcano gloria prima jugo.*

The

C H A P. XIII.

To procure a mutuall love and affection betwixt a Man and his Wife.

THis use of Mumie is related to the former, only this must be especially observed, (which for many reasons I modestly referre to the more prudent as followeth) *Quod si Maritus uxori suam mumiam paret, loco herbarum Renibus dicatarum, Uterinas eligere necesse sit, quales sunt: Valeriana, Rosmarinus, Satureja, Arthemisia, Satyrion fœmina, &c. Virtus enim appetitiva erga viros, quatenus in animâ constituta est, feminis in matrice situatur; Proinde Spiritus Mumie appetitive Epatis & Renum Virilium in prædictas herbas uterinas transplantetur, ut ita ductu earundem Spiritus Mumie Mascule in locum a natura præmonstratum, matricem nempe feliciter dirigatur.*

Quod si vero Uxor marito eandem intentant, loco uterinæ plantis, Seminibusque, membris virilibus naturali proprietate dicatis utatur, Satyrio nempe masculo, cepis & similibus; minime gentium vero menstruo, quousque tamen audacie non raro ab improbis & incautis meretriculis perventum. Illud enim absque dubio deleterium est, citam mortem inferens. Et quanquam Spermata virile & fœmineum
in

in plantam quandam translata, eo quo dictum est modo & artificio, pares effectus edant, divina tamen lege illud prorsus interdictum. Proinde ad usum prædictum illa in substantia minime revocentur; Quin potius, ubi opus est, Spiritus eorundem terræ Magneticæ beneficio e lumbis extrahatur.

Yet I intend not this Mystery should be common to all, or that it should be practised by wicked persons, though such an action may be done to a laudable and good end, where the Husband may the more affectionately enjoy his Wife, according to the bond of Matrimony, or where the Husband desireth it for propagation sake, which cannot be obtained by reason of discord from his wife; in which case the Husband may with a safe conscience meliorate her nature, and make it more tractable by his Mumie: And this Extraction of his Mumie according to the most learned Professors of this Philosophy must be done under the Exaltation of ♀ and when she is happily aspected with the ☽ & ♃, (as I have formerly noted.)

CHAP. XV.

To cure both sorts of Jaundies.

IN the first place be sure of the *Mumie* extracted from the three principall members that thereby the whole *Mumiall spirit* may in some measure be in your power; (for the *Jaundies* is dispersed through the whole body) let it be implanted into the seed of *Line*, *Nock-weed*, *Celandine*, or into some other that is proper to the *Jaundies*, let *Onysai* (by some called *Affelli*) or the liquor of them, be given to the Patient; into which they being laid in any vessell in hot water are resolved: Or lastly, the excrements or dung of *Geese* dissolved in wine, or *Juniper-berries*; for by meanes of all these that colored humor is preternaturally voided by the *Urine*: With this *Mumiated* urine, water every morning the *Magneticall Earth*, and the seeds contained in it; Afterward the seeds beginning to grow, the spirit of the *Jaundise* will be fully transferred into the plant; which with all the *Mumiated Earth* you may afterward cast into a *River*, or hang it up in a *Chimney* to be dried; either of which is to be observed according to the disposition and

constitution of the body, whose health is by this meanes desired; for if the body be *lethorical* (somewhat inclining to a *Dropsie*) the seed is to be hung up in the *Smock*; but if *squalid* and *dry*, it must be cast into the water: In this *Art* there is no kind of *Jaundies* (though otherwise incurable) but may here be cured by this common experience: It is usuall to take *horses dung*, some three or foure clods, upon which the patient having made water once before, it is to be tyed in a bladder or linnen cloth, and hung up in a *Chimny* to dry, and afterward cast into the fire: This experience hath oftentimes been found successfull in curing the disease aforesaid.

CHAP. XVIII.

To cure Feavers by this Mystery.

Although the best and surest way of curing Feavers, is by diacettatesson Opopyron, although the matter (through the neglect of the Physician) be most perfectly dilated by opening a vein; Notwithstanding this shall (likewise) somewhere be very usefull.

Here therefore the Mumie, both vitall and naturall, must be extracted, in the place and manner as aforesaid; yea, I could advise it might be from the Arteries; this being done, afterward mixe it with hearbs good for the blood and resisting putrefaction; hearbs proper for this use are Nettles, Fumentary, Celandine (the great) Century, Balme, Minty German der; let Urine be provoked by the salt of Nettles, or Sage, or Juniper-berries; with which Urine, the Magneticall Earth must afterwards be duely watered; and the accrescency of them must either be cast into the water or dried in the Aire, with which the Feaver will presently consume as the same shall perish.

CHAP. XIX.

of the Oppilations of the Liver, Brain, Lungs, Spleen, Keynes, &c.

First extract the Mumie naturally answering to the affected part; then let the former Transplantation into hearbs appropriated to them follow; (for example)

Liver	} be infected then trans-plant it into	Rue, Liverwort,
Braine		Maiden haire.
Lungs		Sweet Marjoram,
Spleen		Bears-foot, Rue,
Keynes		Serpyllum.
		Nettles, Vernacle,
		Lung-wort.
		Stone-wort,
		Hedg-nettle,
		Germander.
		Restbarrow, Golden red,
		Parlsy,
		Gromell, &c.

Let Urine be provoked by Salt of these hearbs artificially prepared; with which the Magneticall Earth must be watered to pro-

Of Wounds and Ulcers.

First, (as before) take the *Mumie* from the places affected, into which must be introduced by way of *Transplantation*, either spotted *Arsmart* or *Comfrey*, or other herbs, favouring the affected parts; Let *urin* be provoked by *Tartar*, with which the *Mumiated Earth* is to be watered for its better nourishment: then let the *accreescency* be dried in the *Aire*, and so the *Disease* will undoubtedly be cured.

Where you must also note, that this Cure is oftentimes performed by the *Mumiall Magnetisme*, although the *extraction* of *Mumie* doth not alwayes intercede: for in some cases it happeneth, that the *weapon* or instrument that gave the wound partaketh of the tacted *Mumie*, without the direction of the particular *Medicine*, especially when it hath remained long in the wounded part; for any thing that continueth long in the wounds, as a *Knife*, *Nail*, *Glasse*, is of much lesse force in a sudden *transition*, seeing such short time can scarcely produce any effect: Or lastly, where it is imbrewed in blood by a deliberative

ive *transmission*, or by any retention of that place: And so it serveth in stead of *Artificiall extraction*, some part of the *Mumie* being thus compendiously attracted.

Therefore when any one is either hurt, wounded, or otherwise prejudiced in this manner, Let the *Dart*, *Knife*, or *Sword* be thrust into the *Earth*, (which is the *Mother*, and (as it were) potentative genericall branch of all *Balsams*, (although by this reason that operation is of little worth) that the *Mumial spirit* adhering to the *Weapon* may not *evaporate*; in the mean time, let the wound be bound up with the root of *Mead-saffron*, pounded and mingled with 3 or 4 drops of *Wine*, or *Vinegar*, or the like, for a *Plaster*, but the *excrements* (by a certain mystical virtue) is the best, or whatsoever is *Balsamick* and next at hand, the *Weapon* may be thrust into, as *Lard*, *Balsam*, *Unguent*, &c. Yet here is chiefly to be respected, those things which are of *Mumie* and *Usnea*, which indeed is the *Sylloge* and *Collection* of *Mumial spirits*, and also of the *spirit* of the *World*, by whose mediation the *active* and *passive* qualities do most happily concenter: Also, that which is by some observed, is no wayes absurd, in *Cacoethical* (or ill disposed) *Ulcers*, and old *Fluxions* which are continually running; that the *sumes* of a *Wound* being anoynted with *Balsam*

son or *Wesport-salve*, and inclosed in a Nut-shell, and afterward hung up in a dry place under a moyst Air, will most effectually further the Cure.

CHAP. XXIII.

Of the Hernia, or Burstennesse.

First, let the *Mumie* be extracted from the place affected, into which implant (as before) *Symphytum majus*, (or *Walwort* the greater) then hang it in the Air til it be dry; or (where, by means of the *Mumial Magnes*, the *Mumie* hath been rightly extracted) choose the *Rosin tree*, *Cherry tree*, *Firre tree*, &c. let the *Mumie* be placed at the Root, the tree being slit through the middle, and the Clift so wide, that the sick party may there conveniently make his *transmission*, which must be 3 times forward and backward, *in nomine SS. Trinitatis, in quo merito omnia inchoanda & perficienda*: and that especially in the hour and day of ♀: Let the Patient also freely voyd his *urine* upon the root of the tree; which being done, let the tree be conveniently closed up with *wax*; so the *Hernia* (or *Burstennesse*)

esse) being never so monstrous, having been put into it as aforesaid, wil. in a short time be most perfectly cured (*quomvis alicubi nihil reposita fuerit sanata*),

CHAP. XXIV.

Of Fluxions and Salt Rheums causing pains and sorenesse in the Teeth and Eyes, &c.

Extract the *Mumie* of the place offended, and let it be transplanted into spotted *Arsmart*, &c. Notwithstanding the same may be done compendiously by the root of *Ground-hill* plucked up with the whole hearb, and rubbing the aking teeth therewith till they bleed; then presently setting the same root in the proper and native place wherein it was first plucked up, and so let it grow: Thus any ache or pain in the Teeth shall with great wonder be asswaged and cured.

CHAP. XXV.

Of Menstruous Evacuation and Retention.

Let the *Mumie* first be extracted from about the *Hypocondria* and *Navill*, which (after the usuall manner) is to be implanted into *Arsmart*, then provoke *urine* by administering *Peniroyall*, with which wet the *Mumiated* Earth; then take the plant (growing to perfection) and either dry it in the Air, or burn it in the Fire.

For the Retention of Evacuations, let the *Mumie* be extracted from the same places, and likewise from about the *Paps*; then let it be infeminated into *Peniroyall*, by which also *urine* must be provoked: Afterward, let the *Excreſcency* be cast into the Water.

CHAP.

CHAP. XXVI.

Of the Consumption & Hectick Fever.

Extract the *Mumie* from the 3 principall parts, and also from the *spine* of the back, and chief *Muscles* of the body; implant it into *Atyrion*, and let them grow together, then transpose them into the *Oak* or *Cherry* tree; or else transplant the *Mumie* it self into either of these, and the Patient shall amend in a short time: Also, the *Tincture* of the *Mumie* of a sound body administered to the sick person recovereth him: As I have delivered in another place.

There is another reason of this *Magnetisme* more commonly and easily practised, (as thus): Let a new laid *EGGE* be boyled in the *urine* of the sick party in a new *Pipkin*, (so as the *urine* may cleerly cover the *EGGE*) let it boyl till the *EGGE* be hard, then take out the *EGGE*, and pierce it here and there, afterward seeth it again in the same *urine*, alwayes turning it, till the *urine* be wholly consumed; then let the *EGG* (being thus prepared) be buried in an *Ant* hill, and as the *EGGE* consumeth, so will the Disease, by a wonderfull sympathy.

CHAP.

This, according to the proceſſe of the former *Magnetisme*, hath nothing to peculiar to it ſelf, onely that the *Mumie* is to be extracted from the inferior and ſuperior *Articles*, or joynts of the parts affected; and (that we may not (as they ſay) always harp on the ſame ſtring, but intermix ſome pleaſure with profit) we will here deliver a moſt excellent remedy againſt all *Blaſtings*, as well univerſal as particular, and indeed, a ſympathetical *Magick* from this very *Art*: This *Amulet* is a particle of the *Coffin* wherein a Woman in *Childebed* (dying through difficulty of *Delivery*) hath been put, and therein laid upon the *ſpine* of her back, and buried.

For the *vegetative* augmentation, and nutritive faculty of the *Childebed* woman is principally placed in the *ſpine* or bone of her back, and being laid in the *Coffin*, is now eaſily attracted, and aſſumed by a living body, ſymbolical and agreeable to its former ſubject.

From this very foundation may a *Childebed* woman yet alive, and other *Plethoricall* and ſound perſons ſupply another with this fruitful and admirably nutritive *Mumie*, ſo that the *Extraction* be made from the *ſpine* of the back, the aforeſaid *Magnes* being laid upon

upon it; then *implanted* into proper hearbs; which hearbs muſt afterwards be taken inwardly by the *Patient*: Thus truly there is no *Disease* ſo vehement or dangerous, but may have a remedy by this our practice; for that which ſeemeth moſt *dissentaneous*, may (by this) be ſucceſſefully adapted and reconcil'd.

Against Sterlity or Barrenneſſe: And alſo the manner of detracting ſtrength from an Horſe, and tranſmitting it into a Man, or from any Man or Beaſt into any other.

It will here be neceſſary to extract the *Mumie* of the *vital* and *natural* faculty from the *ſpine* of the back, under the *Arm-pits* and *hypochondriis* of any pregnant body; then tranſplant it into *Satyrion*, or (which ſome think better) into the common or black *Thiſtle*; and when it hath *vegetated* ſufficiently, give it to the *barren* party; which nevertheleſſe, that it may be the more effectual, hang the ſaid herb with all the reſt about the parties neck; and in ſhort time ſhe will prove as fruitfull as any other.

This I ſay (with Gods bleſſing) hath often been the happy means of much contentment to

to *Noble Families*, before destitute of Heirs
 Neither doth this *Art* promise lesse success
 to those that abstract from a sound body (I
 speak not of men) the strength of their
 powers and faculties, and *implant* it in ano-
 ther: By the same *Art*, after this manner ex-
 tract the *Mumie* from a sound body perfectly in
 health, and *implant* it into the black *Thistle*,
 which afterward may be administred to the
sick party, either in its *substance*, or reduced
 into its *essence*; let it be hung about their
 neck, and the *sick and infirm* will grow *health-*
full and strong.

After the like manner also you may ab-
 stract the strength from an *Horse*, and so
 transmit or infuse it at pleasure into a *Man*.
 Mingle the *sperm* of the strongest *Horses* with
 pure *Earth*, *implant* it into the black *Thistle*,
 when it is grown to its just bignesse, admini-
 ster it to the *party* whose strength you would
 increase; let it be hung about his *neck* and
 the strong *Horses* *languish* the *Party* will
strengthen: But you must take notice, that the
forefaid root is to be *implanted* presently after
 the *New Moon*, and taken up two or three
 dayes before the *New Moon*: This is equally
 successful in other *Beasts*, whose faculty
 expedient to be communicated to *Man*, as the
 Learned in these *mysteriess* shall more exactly
 consider the occasion

FINIS.



SOL. 28. compasse of their owne concernments; whose narrow hearts think they are borne for none but themselves: Others that would seeme good natur'd men, are willing enough to enlarge themselves to their kindred; whom they are carefull to advance with neglect of all others, however deserving; some yet, more liberall minded, can be content to be kinde and open-handed to their neighbours; and some perhaps reach so farre, as to professe a readinesse to do all good offices to their Countrey-men; but here their largesse findes its utmost bounds: All these dispositions are but inclosures; Give mee the open Cham-

SOL. 28. Champaine of a generall and illimited benetacture: Is he rich? he scatters his seed abroad by whole handfulls over the whole ridge, and doth not drop it downe between his fingers into the severall furrowes; His bread is cast upon the waters also: Is he knowing and learned? He smothers not his skil in his bosome: but freely layes it out upon the common stock; not so much regarding his private contentment, as the publick proficiency: Is hee deeply wise? He is ready to improve all his cares and counsels to the advancement and preservation of peace, justice, and good order amongst men. Now although

SOL. 28. although it is not in the power of any but persons placed in the highest Orbe of Authority, actually to oblige the world to them; Yet nothing hinders but that men of meaner rank may have the will to bee thus universally beneficent, and may in preparation of minde be zealously affected to lay themselves forth upon the common good: O Lord, if thou hast given mee but a private and shorthand, yet give me a large and publick heart.

Solil.

Soliloq. XXIX.

The spirituall Bedleem.

HE that with wise *Solomon* affects to know noe Wisedome onely, but Madnesse and Folly, let him after a serious observation of the sober part of the world, obtaine of himselfe to visit Bedleem, and to look into the severall Cells of distracted persons; where, it is a world to see what strange varieties of humours, and passions shall present themselves to him: Here he shall see one weeping, and wringing his hands for a meere imaginary disaster;

SOL. 29.

disaster ; there another, holding his sides in a loud laughter, as if hee were made all of mirth : here one mopishly stupid, and so fixed to his posture, as if he were a breathing statue ; there, another apishly active and restless: here one ragingly fierce, and wreaking his causelesse anger on his chaine ; there another gloriously boasting of a mighty stile of Honour, whereto his rags are justly intituled ; and when he hath wondred a while at this woefull spectacle, let him know and consider that this is but a slight image of those spirituall phrensies, wherewith the world is miserably possessed ; The persons

SOL. 29.

sons affected beleve it not ; surely should I goe about to perswade any of these guests of Bedleem, that in deed, he is mad, and should therefore quietly submit himselfe to the meanes of cure, I should bee more mad than he : Onely dark roomes, and cords, and Ellebore are meet receipts for these mentall distempers ; In the meane while, the sober and sad beholders too well see these mens wits out of the socket, and are ready out of Christian charity, to force upon them due remedies, who cannot be sensible of their owne miseries.

Now having learn'd of the great Doctor of the
Gen-

SoL. 29.

1 Thef. 5.
23.

Gentiles to distinguish man into spirit, soule, and body, (whereof the body is as the earthy part, the soule as the ethereall, the spirit as the heavenly: the soule animall, the spirit rationally, the body meerly organically,) it is calie for him to observe that as each of these parts exceeds other in dignity, so the distemperatures thereof is so much greater, and more dangerous, as the part is more excellent; When therefore he shall heare the Prophet *Hosea* say, The spirituall man is mad, hee cannot thinke that charge lesse than of the worst of phrensies: And such indeed they are which have been epidemicall

Hof. 9. 7.

call to all times: Could they passe for any other than sottishly mad, that would worship Cats, and Dogs, and Serpents? so did the old Egyptians, who thought themselves the most deeply learned of all nations. Could they be lesse mad than they, that of the same Tree, would make a block for their fire, and a God for their adoration? so did *Isaiab's* Idolaters. Could they be any better, who when they had molten their Earrings, and with their owne hands had shaped a golden-Calf, could fall downe and worship it, and say, These be thy Gods, O *Israel*, which brought thee out of the Land

SoL. 29.

Esa. 44. 16.

Exod. 32. 4.

So L. 29.

2 Kin. 20.
23.1 Kin. 18.
28.2 Kin. 23.
11.

Land of Egypt? so did they which should have knowne themselves Gods peculiar people. Could they bee any other than mad men, that thought there was one God of the hills, another of the vallies? so did the Syrian Courtiers. Could they be any other than starke mad that would lance, and gash their owne flesh, because their Block did not answer them by fire? so did the *Baalites*. Lastly, could they bee other than the maddest of men, who would passe their owne children through the fire, and burne them to ashes in a pretence of Devotion? so did the Clients of *Moloch*. Yea, what speak I of the

So L. 29.

the times of ignorance? even since the true light came into the world, and since the beames of his glorious Gospel shined on all faces, there hath been no lesse need of darke roomes and manicles than before: Can we thinke them other than notoriously mad, that having good cloathes to their backs, would needs strip them off, and goe stark naked? so did the *Adamites* of old, about the yeare of our Lord, 194. So did certaine *Anabaptists* of *Holland* at *Amsterdam* in the yeare 1535. so did the *Cynicall Saint Francis* in the streets of *Affissium*. Could they bee other than mad which would

SOL. 29. would worship *Cain*, *Judas*, the *Sodomites*? So did those good Devotionists which were called *Cainites*, about the year 159. Nay, were they not worse than mad, who if wee may beleve *Hosius*, and *Lindanus*, and *Præbels*, worshipt the Devill ten times every day? so did those Hereticks which were in the last age called *Demoniaci*. Could they be better than mad which held that beasts have Reason as well as man, that the Elements have life, that Plants have sense, and suffer paine in their cutting up? so did the *Manichees*. Could they bee other than blasphemously mad, that held there

SOL. 29. there are two Gods, one good, the other evill, and that all creatures were made by the latter? so did the *Gnosticks*. Were there ever mad men in the World, if they were not such who would beseech, yea force passengers to do them, the favour to cut their throats, in a vaine affectation of the praise of Martyrdome? so did the *Circumcellions*, a Faction of *Donatists* in the year 349. But above all other, did not those surpasse in madnesse, who allowed of all Heresies, and professed to hold all Opinions true? so did *Rhetorus* and his followers: *St. Augustines* Charity sticks at the beleefe of so impossible a Tenet;

SoL. 29.

net; I must crave leave to wonder at his reason: For (saith he) many opinions being contradictory to each other, no man that is *compos mentis* can thinke both parts can be verifiable: as if it could be supposed that a *Rhetorius*, thus opining, could be any other than beside all his wits: Surely had hee been himselfe, so impossible an absurdity could not have faln from him: neither could any of these fore-cited practises or opinions have been incident into any but braines highly distempered. But what doe we raking in the ashes of these old forgotten Lunaticks; would to God we had not worke more than

SoL. 29.

than enough to looke to the prodigious phrensies of the present age, than which there were never since the world began either more or worse.

Can there be under the cope of heaven a madder man, than hee that can deny there is a God? such a monster was rare and hooted at in the times of Paganisme: The Heathen Orator tels us of but two in those darke ages before him, that were so farre forsaken of their wits; and we know that the old *Athenians*, when a bold Pen durst but question a Deity, sentenced the Book to the fire, and the Author to exile. But now, alas, I am ashamed to say that this

*Cicero. de
Natur. Deo-
rum, initio.*

SO L. 29.

this moderne age under so cleare beames of the Gospell hath bred many professed Atheists, who have dared, not in their heart onely, as in *Dauids* time, but with their blasphemous lips to deny the God that made them.

And are the phrenies of those insolent soules any whit lesse wilde and outragious, that dare boast themselves to bee God; and stick not to stile themselves absolutely deified? avowing that the soule in their body is the onely Christ, or God in the flesh; That all the acts of their beastly and abominable Lusts are the works of righteousness; that it is their perfection, and

Heart-bleedings for Professors' abominations; See forth under the bands of 16 Churches of Christ baptized into the name of Christ, p. 5, 6, 7, &c.

SO L. 29.

and the highest pitch of their glory to give themselves up to all manner of abominations, without any reluctance; that there is no hell, but a dislike of, and remorse for, their greatest villanies: Now shew me amongst the savagest of Pagans any one that hath been thus desperately brain-sick, and let me be branded for a slanderer.

What should I need to instance in any more; or to contract a large Volume of Hereseology? In short, there is no true Heretick in the world, that is not in some degree a madman; And this spirituall madnesse is so much worse than the naturall, as

G

in

SOL. 29.

in other regards, so especially in this; that whereas that distemper of the braine containes it selfe in its owne bounds, without any danger of Diffusion to others, the spirituall, is extremely contagious, spreading its infection to the perill of all that come within the ayre of it.

In this sad case what is to be done? Surely we may, as wee doe, mourn for the miserable distractions of the world; but it is thou onely, O Lord, that canst heale them. O thou, that art the great and soveraigne Physician of soules; that after seven yeares brutality, resto-

SOL. 29.

restoredst the frantick Babylonian to his shape and senses, look downe mercifully upon our Bedleem, and restore the distracted World to their right temper once againe: as for those that are yet sound, keep them O God, in their right wits unto the end, preserve them safe from all the pestilent taintures of Schisme and Heresie: And for me, the more insight thou givest mee into, and the more sense of, these wofull distempers, so much the more thankfull doe thou make mee to thine infinite goodnesse, that thou hast been graciously pleased to keep mee within com-

G 2 passe.

SOL. 30.

pasſe. And O, doe thou ſtill and ever keep mee within the compaſſe of thy revealed will, and all juſt moderation; and ſuffer me not to be miſ-carried into any of thoſe exorbitances of judgement which may prove a trouble to thy Church, and a ſcandall to thy Name.

Soliloq: XXX.

The difference of actions.

THERE is great difference in ſins, and actions whether truly or ſeemingly offensive; there are gnats, & there are camells; neither

SOL. 30.

neither is there leſſe difference in Conſciences: There are Conſciences ſo wide and Vaſt, that they can ſwallow a Camell; and there are Conſciences ſo ſtrait, as that they ſtraine at a Gnat; Yea, which is ſtrange to obſerve, thoſe very Conſciences which one while are ſo dilated that they ſtrain not at a Camel, another while are ſo drawne together by an anxious ſcrupuloſneſſe that they are ready to be choaked with a Gnat.

How palpably was this ſeen in the chief Priests and Pharisees and Elders of the Jewes: the ſmall Gnat of entring into the judgement Hall of the

Joh. 18. 28.

So L. 30.

Roman Governor, would by no meanes downe with them ; that hainous act would defile them , so as they should not eate the Passeeover ; but in the meane time the huge Camel of the murder of the Lord of life passed down glib , and easily through their throats : They are ready to choak with one poor eare of Corn pulled on a Sabbath by an hungry passenger ; Yet whole houses of widowes , the whiles, passe downe their gorges with ease : An un-washen hand or cup was piacular ; whiles within their hearts are full of extortion and excesse. I wish the present age did not abound with instances :

Matth. 23.
25.

So L. 30.

ces: It is the fashion of Hypocrites to be seeming-ly scrupulous in small things, whiles they make no conscience at all of the greatest: and to be so much lesse conscionable of greater matters of the Law, Judgement, Mercy and faith; as they are more scrupulously punctual in their Mint, Anise, and Cummin. O God, I would not make more finnes than thou hast made; I desire to have an heart wisely tender, not fondly scrupulous; Let my soule endure no fetters but thine; If indifferent things may bee my Gnats, let no known sin be other than a Camell to me; and let mee rather

Mat. 23. 23.

G 4 choak

SOL. 31. choak in the passage, than
let downe such a morsell.

Soliloq. XXXI.

The necessity of labour.

THe great and wise
God that hath been
pleased to give to all crea-
tures their life and being,
without their endeavour
or knowledge, hath yet
ordained not to continue
their being, without their
owne labour, and coope-
ration; so as he hath im-
posed upon them all a ne-
cessity of paines-taking
for their owne preserva-
tion: The wild beasts of
the Desert must walke
abroad,

SOL. 31.
abroad, and forrage far
for their prey; The
beasts of the field must
earne their Pasture with
their worke, and labour
in very feeding to fill a
large Maw with picking
up those severall mouth-
fulls, whereby they are
sustained; The Fowles
of severall kindes must
flie abroad to seek their
various Diet, some in the
hedges, some in the fields,
some in the waters; The
Bee must with unwearied
industry gather her stock
of wax and honey out of
a thousand flowers; Nei-
ther know I any that can
be idle and live: But man,
as hee is appointed to bee
the Lord of all the rest,
so he is in a speciall manner
borne

SOL. 31.

borne to labour; as he upon whom the charge lies to provide both for himselfe, and all the creatures under his command; being not more impotent than they in his first entrance into the world, than hee is afterwards by the power of his reason more able to governe them, and to order all things that may concerne both their use, and conservation. How willingly, O Lord, should I stoop to this just condition of my Creation? Labour is my destiny, and labour shall be my trade: Something I must alwayes doe; both out of thy command, and my owne inclination; as one whose not un-active spirit

SOL. 32.

spirit abhorres nothing more than the torment of doing nothing: O God, doe thou direct me to, and imploy mee in, those services that may be most for thy glory, for the good of others, and my owne discharge and comfort.

SOL. XXXII.

Acquaintance with Heaven.

What an high favour is it in the great God of heaven, that he is pleased to stoop so low as to allow wretched man here upon earth to be acquainted with so infinite

So L. 32. nite a Majesty? yet in the multitudes of his mercies, this hath he condescended unto: so farre hath hee yielded to us, as that he is pleased wee should know him; and to that end hee hath clearly revealed himself to mankind, and more then so, hee is willing and content that we should enjoy him, and should continually make a comfortable use of his presence with us; that wee should walk with him, and impart all our secret thoughts and counsels to him; that we should call for his gracious aid upon all our occasions; that we should impart all our wants and feares and doubts to him, with expectation of a mercifull

So L. 32. cifull and sure answer, and supply from heaven; Yea, that hee should invite us, silly wretches, to his presence, and call us up to the throne of grace, and encourage us poor souls, dejected with the conscience of our unworthinesse, to put up our suites boldly to his mercifull hands; Yea, that hee should give this honour to dust and ashes as to stile us his friends: how shamefully unthankfull, and how justly miserable shall I be, if I make not an answerable use of so infinite a mercy? O God, how utterly unworthy shall I be of this grace, if notwithstanding these mercifull proffers and solicitations, I shall continue a willing

SOL. 32. willing stranger from thee; and shall make no more improvement of these favours than if they had never been rendred? O let me know thee, let me acknowledge thee, let me adore thee, let me love thee, let mee walk with thee; let me enjoy thee; let me, in an holy and awfull familiarity bee better and more entirely acquainted with thee than with the World, than with my self; so shall I bee sure to bee happy here, and hereafter glorious.

SOL.

SOL. 33.

Soliloq. XXXIII.

The All-sufficient knowledge.

I finde much inquirie of curious wits, whether we shall know one another in heaven; There is no want of arguments on both parts, and the greatest probabilities have seemed to bee for the affirmative: But, O Lord, whether or no we shall know one another, I am sure wee shall all thy glorified Saints know thee; and in knowing thee wee shall be infinitely happy; and what would wee more? Surely, as wee finde

SOL. 33. finde here, that the Sun puts out the fire, and the greater light ever extinguisheth the lesse : so why may we not thinke it to be above ? When thou art all in all to us, what can the knowledge of any Creature adde to our blessednesse ? And if when wee casually meet with a Brother, or a Sonne before some great Prince, wee forbear the Ceremonies of our mutuall respects, as being wholly taken up with the awfull regard of a greater presence ; how much more may wee justly thinke, that when wee meet before the glorious Throne of the God of heaven, all
the

the respects of our former earthly relations must utterly cease, & be swallowed up of that beatificall presence, divine love, and infinitely blessed fruition of the Almighty ?

O God, it is my great comfort here below to thinke and know that I have parents, or children, or brothers and sisters, or friends already in possession of glory with thee, and to believe assuredly that in my time I shall be received to the association of their blessednesse : but if upon the dissolution of this earthly Tabernacle, I may be admitted to the sight of thy all-glorious essence, and may set eye upon the
face

SOL. 33. face of my blessed Saviour, now sitting at the right hand of thine incomprehensible Majesty, attended with those millions of his heavenly Angels, I shall neither have need, nor use of enquiring after my kinred, according to the flesh. What can fall into my thoughts or desires, beside, or beyond that which is infinite?

Solil.

SOL. 34.

Soliloq. XXXIV.

Poor Greatnesse.

I Cannot but look with much pittie mixed with smiles upō the vain worldling, that sets up his rest in these outward things, and so pleases himselfe in this condition, as if he thought no man happy but himselfe; how high he looks, how big hee speaks, how proudly he struts? with what scorne and insultation doth he look upon my dejectednesse? the very language of his eye is no other than contempt, seeming to say, Base Indigent, thou

SOL. 34.

thou art stript of all thy wealth, and honour; thou hast neither flocks, nor heards, nor lands, nor mannors, nor bagges, nor barne-fulls, nor titles, nor dignities, all which I have in abundance; no man regards thy meanenesse; I am observed with an awfull veneration. Be it so, great Sir, think I; enjoy you your height of honor, and heaps of treasure, and ceremonies of state, whiles I go shrugging in a thredbare coat, and am glad to feed on single dishes, and to sleep under a thatched rooffe; But let me tell you, set your all against my nothing, if you have set your heart upon these gay things, were you the heire
of

SOL. 34.

of all the earth, I would be loath to change conditions with your eminence; and will take leave to tell you that, at your best, you shall fall within my commiseration: It is not in the power of all your earthly privileges to render you other than a miserable vassall: If you have store of gold, alas, it is but made up into fetters and manicles; and what is all your outward bravery but meere matter of opinion? I shall shew you an Indian slave, that shall no lesse pride himselfe in a Bracelet of Glasse beads, than you can in your richest Jewels of Rubies and Diamonds: All earthly things are as they are
valued,

SOL. 34.

valued: The wise and Almighty Maker of these earthen Mines, esteemes the best Metalls, but as thick Clay; and why should we set any other price of them than their Creator? And if we be wont to measure the worth of all things by their vertues and uses, and operations, what is it that your wealth can do? Can it free you from cares? can it lengthen your sleeps? can it keep you from head-aches, from Gouts, Dropsies, Fevers, and other bodily distempers? can it ransom you from death? can it make your account easier in the great day of reckoning? Are you ever the wiser,
veer

SOL. 34.

ever the holier, ever the quieter for that which you have purchased with teares, and bloud? And were it so precious as you imagine, what hold have you of it? what assurance to enjoy it, or your selfe but one houre? As for despised me, I have wealth that you know not of; My riches are invisible, invaluable, interminable: God all-sufficient is mine; and with him all things: My treasure is not lockt up in earth, or in heaven, but fills both: My substance is sure; not obnoxious to plunder or losse, or diminution: No man hath bled, no widow or orphane hath wept, for my enriching; The onely difference

Sol. 34.

ference is this ; You are miserable, and think your self happy ; I am happy whom you think miserable : How ever our thoughts may bear us out in both for a while, yet at the last, except truth it self can deceive us, the issue must fall on my side. O God, be thou my portion, and the lot of mine inheritance, let the scum of the world spit in my face as the most despicable of all creatures, I am above the despight of men and devills, and am secretly happy, and shall bee eternally glorious.

Solil.

Sol. 35.

Soliloq. XXXV.

Acceptation of Desires.

WHAT a comfort it is to us weake wretches that we have to deale with a mercifull God, that measures us not by our performances, but by the truth of our desires : *David* had a good minde to build God an House, his hands were too bloudy to lay the foundation of so holy a Fabrick ; Yet God takes it as kindly from him, as if he had finished the worke ; and rewards the intention of building an house to his Name ; with the actuall
H buil-

SoL. 35.

building of an house to David for ever. Good Eze-
zekiah knew how easie
 and welcome a sute hee
 made, when after all en-
 deavors of sanctifying the
 people, for the celebration
 of that great Pascheover, he
 prayed, The Lord pardon
 every one that prepareth
 his heart to seek God, the
 Lord God of his Fathers,
 though he be not cleansed
 according to the purifica-
 tion of the Sanctuary.
 Alas, we cannot bee but
 lame in all our obedien-
 ces: What can fall from
 defective causes, but im-
 perfect effects? If we pray,
 wee are apt to entertaine
 unmeet notions of the in-
 finite Spirit to whom wee
 addresse our supplications,
 and

2 Chro. 30.
18, 19.

SoL. 35.

and suddain glances of
 wandring thoughts; If we
 read or heare, we are sub-
 ject to vain distractions; If
 we approach Gods table,
 our souls fail of that exact
 preparation and purity
 wherwith they should be
 decked, when they come
 to that celestially banquet;
 If we do the works of Ju-
 stice, or Mercy, it is not
 without some light touch
 of selfe-respect; and well
 may we say with the blef-
 sed Apostle, The good
 that I would, I doe not:
 we should therefore finde
 just cause of discouragement
 in our selves, if our
 best actions were to bee
 weighed by their owne
 worth; and not by our
 better intentions: But that

Rom. 7. 19.

H 2 graci-

S

Sol. 35.

gracious God, who puts good desires into us, is so ready to accept of them, that hee lookes not so much at what wee have done, as at what we wisht to have done; and without respect to our defects crownes our good affections. All that I can say for my selfe, O my God, is, that the desire of my heart is to please thee in all things: my comfort then is, though my abilities fail in the performance, yet thy mercies cannot faile in my acceptation.

Solil.

Sol. 36.

Soliloq. XXXVI.

Heavenly Ioyes:

Doubtlesse, O God, thou that hast given to men, even thine enemies, here upon earth, so excellent meanes to please their outward senses; such beautifull faces, and admirable flowers to delight the eye, such delicate scents from their garden to please the smell; such curious confections, and delicate saucies to please the taste; such sweet Musick from the birds, and artificial devises of ravishing melody from the art of man, to delight the eare; hast much

H 3 more

Sol. 36.

more ordained transcendent pleasures, and infinite contentments for thy glorified Saints above. My soul, whiles it is thus clogged, and confined, is too strait to conceive of those incomprehensible ways of spirituall delectation, which thou hast provided for thy dear chosen ones, triumphing with thee in thy heaven: O teach me to wonder at that which I cannot here attaine to know, and to long for that happinesse which I there hope to enjoy with thee for ever.

Solil.

Sol. 37.

Soliloq. XXXVII.

Mixed Contentments.

WHat a fool were I, if I should thinke to finde that, which *Solomon* could not; contentment upon earth? his greatness, wealth and wisdom gave him opportunity to search, where my impotency is shut out: Were there any thing under heaven free from vanity and vexation, his curious inquisition could not have missed it.

No, alas, all our earthly contentments are like a Jewish Passover, which wee must eate with foure
H 4 herbes:

Sol. 37. herbes: Have I wealth? I cannot bee void of cares: have I honour? I cannot be rid of envy: Have I knowledge? He that increaseth knowledge, increaseth sorrow, saith the Kingly Preacher: Have I children? it were strange, if without crosses: Have I pleasures? not without a sting: Have I health? not without the threats of disease: Have I full dyet? not without the inconveniences of satiety: Have I beauty? not without a snare to my soul. Thus it is in all our sublunary comforts; I cannot have the Rose, but I must be content with the prickles: Pure and absolute pleasure dwels elsewhere, far above the

Eccles. i.
18.

the reach of this vale of **Sol. 37.**
 misery. O God, Give mee to seek it there onely: not without a contemptuous neglect of all those deceitfull vanities which would withdraw my soule from thee; and there let me find it, whiles I am here by faith, when I remove hence by personall fruition: In the mean time, let me take what thou givest me with patience, and thankfulness: thankfulness for the meat, and patience with the sauce.

H 5 Soli-

SOL. 38.

Soliloq. XXXVIII.

True Wealth.

ALL a mans wealth or poverty is within himselfe: It is not the outward abundance or want that can make the difference. Let a man be never so rich in estate, yet if his heart be not satisfied, but hee is still whining, and scraping and pining for more, that man is miserably poore; all his bagges cannot make him other than a starke begger. On the other side, give mee a man of small meanes whose minde is throughly content with his

SOL. 38.

his little, and enjoys his pittance with a quiet and thankfull heart, that man is exceeding rich; all the world cannot rob him of his wealth. It is not having, by which wee can measure riches, but enjoying: The earth hath all Treasures in it, yet no man styles it rich: Of these which the world calls goods of Fortune, onely opinion sets the value: Gold and Silver would be metalls whether we thinke them so, or not; they would not bee riches, if mens conceit and institution did not make them such. O my soule, bee not thou carryed away with the common Error to covet
and

Sol. 38. and admire those things which have no true worth in themselves : If both the Indies were thine, thou shouldst be no whit the wealthier; Labour for those riches whereby thy stocke may bee advanced : The great Lord of all, who knowes best where his Wealth lies, and where thou shouldst hoord up thine, hath told thee where to seeke it, where to lay it : Lay not up for your selves Treasures upon earth, where moth and rust doth corrupt, and where theeves break thorow and steale; But lay up for your selves Treasures in Heaven : There thou shalt bee
sure

Mat. 6. 19.

Sol. 38. sure to finde it entire, free from plunder, and all danger of diminution. O God, give mee to covet that my minde may bee rich in knowledge, that my soule may bee rich in grace, that my heart may bee rich in true contentation; as for this pelfe of the World, let it make them miserable that admire it.

Solil.

SOL. 39.

Soliloq. XXXIX.

False Light.

Looking forth one starry evening, my eye met with a glorious light, that seemed fairer than its fellowes: Whiles I was studying what Planet it might bee, it suddenly glided downe, and vanished. O God, how can we hope to avoid delusions upon earth, when even the face of heaven may thus deceive us? Is it no otherwise in the firmament of the Church: How many have there been, that have seemed eternally fixed in that high sphere,

SOL. 39.

sphere, which have proved no other than base Meteors, gilded with faire beames; they appeared starres, their substance was but slime. Woe were to the earth, if a true starre should fall; Yea, I doubt whether the Fabrick of heaven would stand, if one of those glorious Lights should drop downe: If therefore the starre Wormwood shall fall, and embitter the waters, he shall shew himselfe to be but a false star, and a true Impostor; else, heaven should fall as soon as hee. O my God, give me grace to know the truth of my substance and the firmness of my station: Let me hate all counterfeits

SOL. 40. feit exhalations; Let me know my selfe the least and most insensible starre in thy *Galaxie*; so shall I be happy in thee, and thou shalt bee by mee glorified.

Soliloq. XL.

The haste of Desire.

How slowly the hours seem to pace when we are bigge with the desire and expectation of any earthly contentment? we are ready to chide the time for standing still, when wee would overhasten the fruition of our
approa-

approaching comfort: So SOL. 40.
the School-boy longs for his play-day, the Apprentice for his freedome, the Ward for his livery, the Bride for her Nuptials, the Heire for his inheritance: so approvedly true is that of wise *Solomon*,
Hope deferred makes the heart sicke. Were it not, O my soul, for that wretched infidelity, which cleaves so close unto thee, thou couldst not but bee thus affected to thy heaven; and shouldst be yet so much more, as the joyes there are infinitely more exquisite than which this earth can afford: Surely thou dost but flatter me with the over-weening conceit of the firme apprehension

Pro. 13. 12.

SOL. 40. hension of my faith;
 whiles I finde thee so
 coole in the longing de-
 sires of thy glorification:
 What? hast thou no sto-
 mack to thy happinesse?
 Hath the world benum-
 med thee with such a
 dull stupidity that thou
 art growne regardlesse
 and insensible of eternall
 blessednesse? Oh shake
 off this Lethargick hea-
 viness of spirit, which
 hath possessed thee, and
 rouze up thy selfe to
 those ardent desires of
 glory which have some-
 times inflamed thee:
 Yea, Lord, doe thou
 stirre up that heavenly
 fire that now lyes raked
 up in the Embers of my
 soule, and ravish my heart
 with

with a longing desire of **SOL. 41.**
 thy salvation.

Soliloq. LXI.

Deaths Remembrancers.

EVery thing that I see
 furnishes me with fair
 monitions of my dissolu-
 tion: If I look into my
 Garden, there I see some
 flowers fading, some wi-
 thered; If I looke to the
 earth, I see that mother, in
 whose wombe I must lye;
 If I goe to Church, the
 Graves that I must step o-
 ver in my way, shew
 me what I must trust to;
 If I look to my Table,
 death is in every Dish,
 since

SOL. 41.

since what I feed on did once live. If I looke into my glasse, I cannot but see death in my face; If I go to my bed, there I meet with sleep the Image of death; and the sheets, which put mee in minde of my winding up. If I look into my study; what are all those books, but the monuments of other dead authors? O my soul, how canst thou be unmindfull of our parting, when thou art plyed with so many monitors? Cast thine eyes abroad into the world, what canst thou see but killing and dying? Cast thine eyes up into heaven, how canst thou but thinke of the place of thy approaching rest? How
justly

SOL. 41.1 Cor. 15.
31.

justly then may I say with the Apostle, By our rejoycing which I have in Christ Jesus, I dye dayly: And, Lord, as I dayly dye in the decay of this fraile nature; so let me dye daily in my affection to life, in my preparation for death. O do thou fit me for that last, and happy change. Teach me so to number my dayes that I may apply my heart to wisdom, and addresse it to ensuing glorie.

Solil.

SOL. 42.

Soliloq. LXII.

Faiths Victory.

WE are here in a perpetuall warfare, and fight wee must; Surely, either fight, or dye; some there are that doe both; That is according as the quarrell is, and is managed: There are those that fight against God; these meddling with so unequal match, cannot look to prevail. Again, The flesh warreth against the spirit; this intestine rebellion cannot hope to prosper; but if with the chosen vessel, I can say, I have fought

1 Tim. 4.7.

SOL. 42.

fought a good fight, I can neither lose life, nor misse of victory: And what is that good fight? Even the same Apostle tells mee, the fight of faith; This is the good fight indeed, both in the cause and the managing, and the issue: Lo this faith it is, that winnes God to my side, that makes the Almighty mine; that not onely engages him in my cause, but unites me to him; So as his strength is mine: In the power of his might therefore I cannot but be victorious over all my spirituall enemies by the onely meanes of this faith: For Satan; This Shield, of faith it is that shall quench all the fiery Darts of

1 Tim. 6.12.

Eph. 6.16.

SOL. 42. of that wicked one. For
 the world ; This is the
 victory that over-comes
 the World ; even our
 faith.

1 John 5. 4.

Be sure to find thy self
 furnished with this grace;
 and then say, O my soul,
 thou hast marched va-
 liantly : the powers of
 hell shall not be able to
 stand before thee ; they
 are mighty, and have all
 advantages of a spirituall
 nature, of long durati-
 on, and experience ; of
 place, of subtilty : Yet
 this conquering grace of
 Faith is able to give them
 the foyle, and to trample
 over all the powers of
 darknesse. O my Lord
 God, doe thou arme and
 fortifie my soule with a
 lively

lively and stedfast faith
 in thee, I shall not feare
 what man or Devill can
 doe unto me : settle my
 heart in a firme reliance
 upon thee, and turne me
 loose to what enemy
 thou pleasest.

SOL. 43.

Soliloq XLIII.

The unfailing Friend.

NEXT to the joy of a
 good conscience, there
 is no greater comfort up-
 on earth, than the enjoy-
 ment of deare friends;
 neither is there any thing
 more sad than their par-
 ting ; and by how nearer
 their relations are, so
 I much

SOL. 43. much greater is our sorrow in forgoing them: What moane did good *David* make, both for *Absalon* as a Son, (though ungracious) and for *Jonathan* as a friend: Surely, when our deare ones are pulled away from us, we seeme to have limbes torne away from our bodies; yet this is a thing must bee lookt for; wee are given to each other, (or lent rather) upon condition of parting, either they must leave us, or we them; a parting there must be, as sure as there was a meeting: It is our fault if we set our hearts too much upon that, which may, yea, which must be lost. Be wise, O my

my soule, and make sure of such friends as thou canst not be bereaved of: Thou hast a God, that hath said, I will not leave thee nor forsake thee: It was an easie sute, and already granted which the holy Psalmist made: Cast me not off in the time of old age, forsake me not when my strength faileth: And againe, When my Father and my Mother forsake me (in their farewell to a better world) yet then the Lord will take me up. It is an happy thing to have immortall friends: stick close unto them, O my soule, and rejoyce in them evermore, as those that shall sweetly converse with thee here, and
I shall,

SOL. 43.

Psal. 71. 9.

Psal. 27. 10

SOL. 44.

shall, at last, receive thee
into everlasting habitati-
ons.

Soliloq. LXIV.

Quiet Humility.

HE is a rare man that
is not wise in his own
conceit; and that sayes
not within himselfe, I
see more than my neigh-
bours: For we are all
borne proud, and selfe-
opinionate; and when we
are comne to our imagi-
narie maturity, are apt
to say with *Zedekiah*, to
those of better judgement
than our owne, which
way went the Spirit of
God from me to speake
unto

1 KIR. 22. 24.

SOL. 44.

thee? Hence have arisen
those strange varieties of
wilde paradoxes, both
in Philosophy and Reli-
gion, wherewith the world
abounds every where.
When our fancy hath
entertained some uncouth
thought, our selfe-love
is apt to hatch it up, our
confidence to broach it,
and our obstinacy to
maintaine it; and (if it
bee not too monstrous)
there will not want some
credulous fooles to abet
it: so as the onely way
both to peace and truth,
is true Humility; which
will teach us to thinke
meanly of our own abili-
ties, to be diffident of our
owne apprehensions and
judgements, to ascribe
I 2 much

SOL. 44.

much to the reverend antiquity, greater sanctity, deeper insight of our blessed Predecessors. This onely will keep us in the beaten road, without all extravagant deviations to untrodden by-paths: Teach me, O Lord, evermore to thinke my self no whit wiser than I am; so shall I neither be vainly irregular, nor the Church troublesomely unquiet.

Solil.

SOL. 45.

Soliloq. XLV.

Sure Mercies.

TH E R E is nothing more troublesome in humane society than the disappointment of trust, and failing of friends: For besides the disorder that it workes in our own affaires, it commonly is attended with a necessary deficiency of our performances to others: The leaning upon a broken Reed gives us both a fall and a wound: Such is a false friend, who after professions of love, and reall offices, either slinks from us, or betrayes us: This is

I 4 that

SOL. 45. that which the great pat-
 terne of patience so bitter-
 ly complaines of, as none
 of his least afflictions, My
 Job 19. 14. Kinsfolk have failed mee,
 and my familiar friends
 have forgotten me. It
 went to the heart of Da-
 vid, that his owne famili-
 ar friend, in whom he tru-
 sted, which did eate of his
 Psal. 41. 9. bread, should lift up his
 heele against him : And
 surely, those that are
 stanch, and faithfull in
 themselves, cannot but bee
 so much the more deeply
 affected with the perfidi-
 ous dealing of others ; and
 yet also so much the more,
 as their confidence and en-
 tirenesse was greater ; this
 was that which heightned
 the vexation of that man
 who

who is so famous for the
 integrity of his heart. It
 was thou, O man, mine e-
 quall, my guide, my ac-
 quaintance ; wee tooke
 sweet counsell together,
 and walked to the house
 of God in company. And
 still our daily experience
 gives us miserable instan-
 ces in this kinde : He hath
 had little to doe in the
 world that hath not spent
 many a sigh upon others
 filthinesse. *faithfull*
 And now, O my soule,
 the more sad prooffe thou
 hast had of the untrusty
 disposition and carriage of
 men, the more it concernes
 thee to betake thy selfe, in
 all zealous and absolute
 affiance, unto the sure pro-
 tection and never-fayling

SOL. 45.

Psal. 55. 13,
14.

Sol. 45.

providence of thy God; the God who being Truth it selfe, never did, never can forfeit his Trust to any soule that relyed upon his most certaine promises, upon his promised mercies, upon his mercifull and just performances.

Psal. 61.7.

My soule wait thou onely upon God; for my expectation is from him; He onely is my rock, and my salvation; In God is my salvation and my glory, the rock of my strength and my refuge is in God. It shall not trouble thee to send men false, whiles thou hast such a true God to have recourse unto.

Solil.

Sol. 46.

Soliloq. XLVI.

Dangerous Prosperity.

IT was a just and needfull precaution, O God, which thou gavest of old to thine Israel. When thou shalt have eaten, and art full, then beware lest thou forget the Lord: There was not so great feare of forgetting thee, whiles they were in an hungry and dry Wildernesse, although even there they did too often forget themselves, in an ungracious murmuring against thee and their Leaders; the greatest danger of their forgetting Thee

Deut. 6.11,
12.

We will

So L. 46.

Deut. 32.
15.

would be, (thou knewest) when they should come to bee pampered in the Land that flowed with Milk and Honey: There it was that accordingly *Jesurum* waxed fat and kicked; there being growne thick and covered with fatnesse, he forsook God which made him, & lightly esteemed the Rocke of his salvation. Nothing is more difficult than to keep our selves from growing wanton by excessse; whereas nature kept low is capable of just obedience: Like as in the body also, a full feed-breeds superfluous and vicious humours, whereas a spare diet keeps it both cleane and healthfull. Do not, I
see.

So R. 46.

I Sam. 24.5

see, O Lord, even the man that was after thine owne heart whiles thou kept him in breath, with the prosecution of an unjust Master, how tenderly consciencious he was; remorded in himselfe; for but cutting off a lappe of the robe of his causelesse pursuer: who yet when hee came to the full scope of his ease, and Courtly jollity, made no scruple of the adulterous bed of faire *Bathsheba*, or the bloody murder of a faithfull *Uriah*. Who was I, O Lord, that I should promise my selfe an immunity from the perill of a prosperous condition under which thy holier servants have miscarried. It was
thy

Sol. 46. thy goodnesse and wisdom who fore-seeft not what shall be only, but what might be also, in prevention of the danger of my surfeit, to take away the dish, whereon I might have over-fed. O God, I doe humbly submit to thy good pleasure; and contentedly rest upon thy Providence, which hast thought fit rather to secure me in the safe use of my little, than to exercise me with the temptations of a bewitching plenty.

Solil.

Soliloq. XLVII.

Chearfull Obedience.

IT is not so much the worke that God stands upon as the minde of the worker. The same act may bee done with the thanke and advantage of one agent, and with frownes and disrespect to another. If wee doe our businesse grudgingly, and because we must, out of the necessity of our subsistence, we shall have as much thanke to sit still: It is our owne need that sets our hands on worke, not our obedience: So as herein we are our owne slaves,

SOL. 47. slaves, nor Gods servants ; Whereas, if wee goe about the workes of our Calling chearefully, offering them up to God, as our willing Sacrifice in an humble compliance with his commands, and an awfull and comfortable expectation of his gracious acceptance, we are blessed in our holy endeavours, and cannot faile of an *Euge* from our Master in heaven. Alas, Lord, it is but little that I can doe, and, without thy enabling, nothing.

Thou that vouchsafest to give me an abilitation to the worke, put into mee also good affections to thee in performing of it : Let me doe thy will here,

here, as thy Angels doe in heaven, with all gracious readinesse, and alacrity ; and be no lesse glad that I shall doe it, than that it is done : so whiles carnall hearts shall languish under their forced taskes, my labour shall be my pleasure ; and I shall finde unspeakable comfort both in the conscience of my act, and the crowne of my obedience.

Solil.

SOL. 48.

Soliloq. XLV III.

Heavenly accordance.

AS our condition here upon earth is different; so must our affection needs 'bee also: that which is one mans joy is anothers griefe; one mans feare is another mans hope: neither can it be otherwise, while our occasions draw us to so manifest contradictions of disposition: These diversities and contrarieties of inclination and desire, are the necessary symptoms of our wretched mortality; and the nearer wee grow to the perfection
of

SOL. 48.

of our blessednesse, the more shall we concentrate in the united scope of all our actions, and affections, which is the sole glory of our Creator: Know then, O my soul, that the closer thou canst gather up thy selfe in all the exercise of thy faculties, and proposalls of thy desires, to the onely respect of the honour of that great and good God which gave thee thy being, thou aspirest so much nearer to thy heaven, where all the blessed Saints and Angels agree together in one perpetuall employment of praising their Maker; and sweetly accord in that one most perfect ditty and note of
an

SOL. 48. an eternall Allelujah to him that sits upon the Throne of that Celestiall glory.

O God, doe thou draw in my heart more and more from this variety of earthly Distractions, and fixe it upon this one heavenly worke : put mee upon that blessed Taske here below, which shall never know any end, but endure for ever in heaven.

Solil.

SOL. 49.

Soliloq. XLIX.

Divine Bounty.

HAD not the Apostle said so, yet our owne sense and experience would have told us, that every good and perfect gift is from above, and commeth downe from the Father of Lights: For sure, from below it cannot come. How should any perfect gift arise from the Region of all imperfection? How should evill afford any good? What is below but earth and hell? whereof the one yeelds nothing but torment, the other nothing but misery, and sinne : If there-

Jam. I. 17. 5

SOL. 49. therefore it be perfect, or good, (since nothing can give what it hath not) it must needs come from above: And from whom above? Not from those lightsome bodies of the Starres, whose influences cannot reach unto the soule, whose substance is not capable of any spirituall power, whether to have, or give perfect gifts: Not from the blessed Spirits, which are Angels of Light: They may helpe, through Gods gracious appointment, to conveigh blessings to us, they neither will or can challenge an originall and primary interest in the blessings which they conveigh. Onely therefore from the
Father

Father of Lights; who as he is light, so is the Author of all whatsoever light, both inward, and outward, spirituall and sensible: and as light was the first good and perfect gift which hee bestowed on the world, so it well may imply all the spirituall blessings conferred on the Creature: So as he that said, Let there be light; said also, Let this man bee wise; Let that bee learned; Let that other be gracious and holy: Whence then, O whence can I looke for any good thing, but from thy hands, O my God, who givest to all men liberally and upbraidest not: whose infinite treasure

SOL. 49.

James 1, 5.

SOL. 49. fure is not capable of any diminution; since the more thou givest, thy store is not the lesse, thy glory more. Thou dost not sell thy favours, as we men are apt to doe, looking through our small bounty, at an expected retribution; but thou givest most freely, most absolutely: neither dost thou lend thy best blessings, as looking to receive them back againe, but so conveigest them to us, as to make them our owne for ever: since therefore thy gifts are so free, that all thy heavenly riches may be had for asking; how worthy shall I be to want them if I doe not sue for them to the Throne of thy grace; Yet
even

SOL. 50. even this (since it is a good thing) I cannot doe without thee. O then give thou me the grace that I may bee ever begging faithfully of thee; and give me the graces that I beg for.

Soliloq. L.*Sweet use of Power.*

I See that great, wise, and holy God, who might most justly make use of his absolute power, yet proceeds sweetly with his creature in all his ways: He might force some to salvation, in spite of their wills; Hee might damne
K others

SoL. 50.

others meereley for his pleasure, without respect to their sinne: But hee doth not, he will not doe either of these; but goes along graciously and gently with us, inviting us to Repentance, and earnestly tendring to us the means of Salvation on the one side with effectuall persuasions, and strong motives, and kindly inclinations to an answerable obedience; on the other side, laying before us the fearfull menaces of his judgments denounced against sinners, urging all powerfull dissuasions, and using all probable means to divert us from all the wayes of wickednesse; and when those prevaile

not,

SoL. 50.

not, justly punishing us for our wilfull disobedience, impenitence, and infidelity.

O God, how should we learne of thee to proceed with all our fellow-Creatures, (but much more with our Christian Brethren) not according to the rigour of any pretended prerogative of power, but in all mercifull tendernesse, in all gentle and faire meanes of their reclamation on the one side, and on the other, in an unwilling and constrained severity of necessary justice.

And how much doth it concerne thee, O my soule, not to stay till thy God shall dragge thee

Sol. 50. thee to Repentance and Salvation, but gladly to embrace all those happy opportunities, and cheerfully to yield to all those mercifull Solicitations, which thy God offers thee for thy full Conversion; And carefully to avoid those wayes of sin and death which he hath under so dreadfull denunciations graciously warned thee to shunne: Else thy God is cleared both in his justice and mercy, and thy perdition is of thy selfe.

Solil.

Sol. 51.

Soliloq. LI.

The power of Conscience.

IT is a true word of the Apostle, God is greater than our Conscience; and surely, none but hee: under that great God, the supreme power on earth is the Conscience. Every man is a little world within himselfe; and in this little world there is a Court of Judicature erected, wherein next under God the Conscience sits as the supreme Judge, from whom there is no appeale; that passeth sentence upon us, upon all our actions, upon all our

K 3 inten-

SOL. 51.

intentions ; for our persons, absolving one, condemning another ; for our actions, allowing one, forbidding another : If that condemne us, in vain shall all the World besides acquit us ; and if that cleare us, the doom which the World passeth upon us, is frivolous and ineffectuall. I grant this Judge is sometimes corrupted with the Bribes of Hope, with the weake feares of losse, with an undue respect of persons, with powerfull importunities, with false witnessses, with forged evidences, to passe a wrong sentence upon the person, or cause ; for which hee shall bee answerable to him

SOL. 51.

him that is higher than the highest ; but yet this doome, (though reversible by the Tribunall of Heaven) is still obligatory on earth : So as it is my fault that my Conscience is mis-led ; but it is not my fault to follow my Conscience. How much need have I therefore, O my God, to pray that thou wouldst guide my Conscience aright ; and keep this great Judge in my bosome from Corruption and error ? and what need hath this intestine arbiter of mine to take speciall care that he may avoid all misinformations that may mislead his judgement, and all the base suggestions of our

Sol. 52. ward advantage, or losse that may deprave his affections? And, O thou, that onely are greater than my Conscience, keep mee from doing ought against my Conscience: I cannot disobey that but I must offend thee; since that is but thine Officer under thee, and only commands for thee.

Soliloq. LII.

Proud Poverty.

That which wise *Solomon* observed in the temporall estates of men, holds no lesse true in the spirituall: There is that maketh

Prov. 13.7.

Sol. 52. maketh himsef rich, yet hath nothing; There is that maketh himself poor, yet hath great riches: On the one side, we meet with a proud but beggarly *Lao-dicean*, that saies, I am rich, and increased with goods, and have need of nothing; which will not know that he is wretched, and miserable, and poore, and blinde, and naked; This man when the means of further grace are tendered him, can say, as *Esau* did of the profered herds, I have enough my Brother; and with the bragging Pharisee can boast of what hee is not, and of what he is; of what he hath, of what he doth; admiring his owne no-
K 5 thing,

Rev. 3. 17.

SoL. 52.

thing, and not caring to seek for more, because he thinks he hath all; this fond Justiciary can overdoe his duty, and supererogate; contemning the poverty of soules better furnished than his owne; and laying his merits in the dish of the Almighty.

On the other side, there is an humble soule, that is secretly rich in all spirituall indowments; full of knowledge, abounding in grace, which out of the true poverty of spirit under-values himselfe, and makes no shew of ought but a bemoaned disability: as we have seen those grounds wherein the richest Mines are treasured, bewray nothing but barrennesse

SoL. 52.

rennesse in their out-side.

O my soule, what estimation soever others may set upon thee, thou art conscious enough of thy owne wants; be thankfull for the little thou hast, and abased for the much thou lackest; and if thou wilt needs be advancing thy self above others, let it bee in the contestation of thy greater humblenesse, and lower dejection. Thy grace shall be no lesse because thou thinkst it so: but shal rather multiply by a modest diminution.

And, O blessed Lord; thou who resistest the proud, and givest grace to the humble, give me more humility, that I may receive more grace from thee;

Sol. 52. thee ; and thou whose gracious raine shelves downe from the steep mountaines, and sweetly drenches the humble vallics ; depresse thou my heart more and more with true lowlinesse of Spirit, that the showres of thy heavenly grace may soke into it, and make it more fruitfull in all good affections, and all holy obedience.

Solil.

Soliloq. *LIII.*

The happiest Society.

I Finde, O Lord, some holy men that have gone aside from the world, into some solitary wildernesse, that they might have their full scope of enjoying thee freely, without any secular avocations ; who no doubt improved their perfect leisure to a great entirenesse of conversation with thee. Surely I could easily admire the report of their holinesse, and emulate their mortified retirednesse, if I did not heare them say, The Wolfe dwels

Sol. 53.

dwels in the wood, and that they could as soone leave themselves; as the World behinde them. There is no Desert so wilde, no Mountaines or Rocks so craggy, wherein I would not gladly seeke thee, O my God, and which I would not willingly climbe up to find thee, if I could hope that solitude would yield mee a spirituall advantage of more enjoying thee. But, alas, I finde our weake powers are subject to an unavoydable lassitude; and wee can no more contemplate alwayes those divine Objects, than our bodily eyes are able to fix themselves on the body of the Sun,

in

Sol. 53.

in his brightest splendor: so as, if our mindes should not bee sometime taken off with a safe variety of Cogitations, we should be over-whelmed with thy Glory, and with too much light blinded: by this meanes it comes to passe that these small interspirations set an edge upon our reassumed speculations, and renewed Devotions: Although also in the meane time, I should hate all secular diversions, if they should take thee for a moment quite out of my sight; If I did not finde that I may still refer them to thee, and enjoy thee in them. O God, doe thou so fix my soule upon thee,

that

Sol. 54. that what ever occasion shall take me up, I may never be out of thy blessed society, and make me so insensible of the noise of the world, that even in the midst of the Market I may bee still alone with thee.

Soliloq. LIV.

Hony from the Rock.

O God, thou didst miraculously refresh thy murmuring Israel of old with water out of the Rock, in that dry wilderness; and now I hear thee say, If they had hearkened to thy voice, and walked in thy wayes, with Hony out of the Rock thou

Psal. 81. 16

thou wouldst have satisfied them: Loe, that which thou wouldest have done to thine ancient people, if they had obeyed thee, thou hast abundantly performed to thine Evangelicall Israell. With hony out of the Rock hast thou satisfied them; The Rock that followed them was Christ my Saviour: Lo, out of this Rocke hath flowed that hony whereby our soules are satisfied; Out of his side (saith the Evangelist) came water and bloud, This Rock of our salvation affordeth both what Israel had, and might have had. Surely, O my God, there can bee no Hony so sweet, as the effect of the precious bloud

Sol. 54.

1 Cor. 10.

Sol. 54.

Heb. 9. 12.
Ephes. 1. 7.

Rom. 5. 9.

Col. 1. 20.

Heb. 9. 22.

Heb. 13. 12,
14.
1 Pet. 1. 2.

Heb. 9. 15.

bloud of my Saviour to the soule of the Belcever; By that blond wee have eternall Redemption from death, and Remission of all our sinnes; By that bloud are wee justified in the sight of our God, and saved from the wrath to come; By that bloud we have our Peace made in heaven, and are fully reconciled to our God; By that bloud wee are cleansed and purged from all our iniquity; By that bloud wee are sanctified from our Corruptions; By that bloud wee receive the Promise and possession of an eternall inheritance. O the spirituall honey so sweet that the materiall honey

is

is but bitternesse to it!

Jonathan of old did but dippe his Speare in the honey of the Wood, and but with one lick of that sweet moisture had his eyes cleared, and his spirits revived; O God, let mee but taste and see how sweet the Lord Jesus is, in all his gracious Promises, in all his mercifull and reall Performances, I shall need no more to make mee happy. Thy *Solomon* bids mee to eate honey: Loe this is the honey that I desire to eate of; Give mee of this honey and I shall receive both clearenesse to my eyes, and vigour of my spirits, to the foiling of all my spirituall

Sol. 54.

1 Sam. 14.
29.

Prov. 14. 23.

SOL. 54.**Pro. 25. 16.**

rituall enemies. This is not the hony whereof I am bidden not to eate too much : No, Lord, I can never eate enough of this Celestiall honey ; Here I cannot surfet ; Or, if I could, this surfet would be my health. O God, give mee still enough of this hony out of the Rocke, so shall my soule live, and blesse thee, and bee blessed of thee.

Solil.

SOL. 55.**Soliloq. LV.***Sure Earnest.*

O My God, what a comfortable assurance is this which thou hast given to my soule ? Thou hast, in thy great mercy, promised and agreed to give me heaven ; and now because thou dost not put me into a present possession, thou hast given mee earnest of my future inheritance ; and this earnest is that good Spirit of thine, which thou hast graciously put into my soule. Even wee men, whose stile is deceitfull upon the ballance, think
our

Ephes. 1. 14.

SOL. 55. our selves sure when in civill transactions we have received an earnest of the bargaine; and much more when we have taken that small peece of Coine, as part of the bargained payment; How then can I feare to faile of thee, my God, whose Title is Faithfull and True; whose Word is Yea, and Amen. It is ordinary with the World to cheat my soule with faire promises, and faithlesse engagements of yielding mee those contentments, which it neither can, nor meant to performe. But for thee, O Lord, heaven and earth shall passe away, but not one jot of thy Word shall passe unfulfilled: Hadst thou

Mar. 24. 35

SOL. 55. thou then, but given mee that Word of thine, I durst have set my soule upon it, with all firme confidence; but now that thou hast seconded thy Word with thy Earnest, what place can bee left for my doubt? What then, what is it that thou canst stick at, O my soule? Canst thou make question of the truth of the Earnest? Thou knowest that thou canst not; the stampe is too well known to be misdoubted; the impressions are full and inimitable; This seale cannot bee conterfeit; the graces of the Spirit which thou hast received, thou feelest to bee true and reall; thou findest in thy selfe

Sol. 55. felse a faith, though weak, yet sincere; an unfeigned Repentance joynd with an hearty detestation of all thy sinnes; a fervent love of that infinite goodnesse that hath remitted them, a conscionable care to avoid them, a zealous desire to bee approved to God in all thy wayes: Flesh and bloud cannot have wrought these graces in thee; It is only that good spirit of thy God, which hath thus sealed thee to the day of Redemption.

Walke on therefore, O my soule, confidently and chearfully in the strength of this assurance, and joyfully expect the full accomplishment of this
happy

happy contract from the sure hands of thy God: Let no temptation stagger thee in the comfortable resolutions of thy future glorie; But say boldly with that holy Patriarke, O Lord I have waited for thy salvation.

Sol. 56.**Soliloq. LVI.***Heavenly Manna.*

Victory it felse is the great reward of our fight; but what is it, O God, that thou promifest to give us as the reward of our Victory? even the hidden Manna: Surely were not this gift exceeding

L ding

Sol. 56.

ding precious, thou wouldst not reserve it for the remuneration of so glorious a Conquest. Behold that materiall and visible Manna, which thou sentest downe from heaven, to stop the mouths of murmuring Israel, perished in the use; and if it were reserved but to the next day, putrified, and instead of nourishing, annoyed them; But the hidden Manna, that was laid up in the Arke, was incorruptible, as a lasting monument of thy power, and mercy to thy people; But now, alas, what is become both of that Manna, and of that Arke? Both are vanished (having passed through the devouring

jaws

Sol. 56.

jaws of time) into meer forgetfulness. It is the true spirituall Manna that came downe from the highest heaven, and ascending thither againe is hidden there in the glorious Arke of Eternity, that thou wilt give to thy Conqueror: That is it, which being participated of here below, nourisheth us to eternall life; and being communicated to us above, is the full consummation of that blessed life, and glory. O give me so to fight that I may overcome, that so overcoming, I may bee feasted with this Manna. Thou that art, and hast given me thy selfe, the spirituall Manna, which I have fed

L 2 on

Sol. 56. on by faith ; and the
 symbolical Manna, where-
 of I have eaten sacramen-
 tally ; give me of that hea-
 venly Manna, whereof I
 shall partake in glory :
 It is yet an hidden Man-
 na, hid from the eyes of
 the world, yea in a sort
 from our owne ; hid in
 Lights inaccessible : For
 our life is hid with Christ
 in God ; but shall then bee
 fully revealed : for it shall
 then not onely cover the
 face of the earth round a-
 bout the Tents of Israel,
 but spread it selfe over the
 face of the whole hea-
 ven, yea fill both heaven
 and earth. I well thought,
 O my God, that if heaven
 could afford any thing
 more precious than other,
 thou

Colos. 3.

Sol. 56.
 thou wouldst lay it up for
 thy Victor : for it is an
 hard service that thy poor
 Infanterie here upon earth
 are put unto ; to conflict
 with so mighty, so mali-
 cious, so indefatigable ene-
 mies ; and therefore the re-
 ward must bee so much
 the greater, as the war-
 fare is more difficult. O
 doe thou who art the
 great Lord of Hosts, give
 me courage to fight, per-
 severance in fighting, and
 power to overcome all my
 spirituall enemies, that I
 may receive from thee this
 hidden Manna, that my
 soule may live for ever,
 and may for ever blesse
 thee.

L 3 Solil.

Sol. 57.**Soliloq. LVII.***The Hearts Treasure.*

IT is a sure Word of thine, O Saviour, that where our Treasure is, there our hearts will be also; neither can we easily know, where to finde our hearts, if our Treasure did not discover them: Now, Lord, where is my Treasure? Surely I am not worthy to be owned of thee, if my Treasure be any where but in heaven: my lumber and luggage may be here on earth, but my Treasure is above; there thou hast laid up for me the richest of thy mercie s

Sol. 57.

cies, even my eternall salvation; Yea Lord, what is my richest Treasure but thy selfe? in whom all the Treasures of Wisedome and Knowledge, yea of infinite Glory are laid up for all thine: All things that this world can afford me, are but mere pelfe in comparison of this Treasure; or, if the earth could yield ought that is precious, yet I cannot call that Treasure; Treasure implies both price, and store of the dearest Commodities: never so great abundance of base things cannot make a Treasure; neither can some few peeces of the richest metalls be so accounted; but where there is a large congestion

L 4 of

Sol. 57.

of precious Jewels, and Metalls, there onely is Treasure: If any at all, surely very little, and mean is the wealth which I can promise my selfe here; perhaps some brasse Farthing, or light and counterfeit Coine, meere earthy drosse, which may load, but cannot enrich my soule; my onely true riches are above with thee; and where then should my heart be but there? My hand and my braine too must necessarily be sometimes here below, but my heart shall be still with my Treasure in heaven. It is wont to be said, that how ever the memory of old age is short, yet that no old man ever forgot where hee

Sol. 57.

he laid up his Treasure. O God, let not that Celestiall Treasure which thou hast laid up for mee, be at any time out of my thoughts; let my eye bee ever upon it; let my heart long for the full possession of it; and so joy in the assured expectation of it; that it may disrelish all the contentments, and contemne all the crosses which this World can afford me.

L 5. Soli-

Sol. 58.

Soliloq. LVIII.

The narrow Way.

O Saviour, I hear thee say, I am the Way, the Truth, and the Life; and yet again, thou (who art Truth it selfe) tell'st me, that the way is narrow, and the gate straight that leadeth unto life: Surely, thou who art the living Way, art exceeding large; so wide, that all the World of Beleevers enter into life by thee onely but the way of our walk towards thee is straight and narrow; Not, but that thy Commandment, in it selfe is exceeding broad; for

Psal. 119.

Sol. 58.

for Lord, how fully comprehensive it is of all morall and holy duties? and what gracious latitude hast thou given us in it of our Obedience? and how favourable indulgence and remission in case of our saylings? But narrow in respect of the weaknesse and insufficiency of our obedience: It is our wretched infirmity that straitens our way to thee. Lo, heaven, which is thy All-glorious Mansion, when we are once entred into it, how infinitely large and spacious it is; even this lower contignation of it, at how marvailous distance it archeth in this Globe of ayre, and earth, and waters? and how is that

SOL. 58. that againe surrounded with severall heights of those lightsome Regions, unmeasurable for their glorious dimensions? But the heaven of heavens, the seat of the blessed, is yet so much larger, as it is higher in place, and more eminent in glory; yet thou wouldst have the way to it narrow, and the gate of it straight: And even thus it pleaseth thee to ordain in the dispensation of all thine inferiour blessings; Learning dwells faire within, but the entrance is straight through study, watching, bending of braines, wearing of spirits: the house of honour is sumptuous and goodly within, but the gate is straight

SOL. 58. straight that leads into it; which is through danger, attendance, plots of emulation: Wealth hath large Elbow-rooms of lodging, but the gate is straight; hard labour, careful thrift, racking of thoughts, painfull adventures. How much more wouldst thou have it thus in the best of all blessings, the eternall fruition of heaven? And why is this way narrow, but because it is untracked, and untrodden? if I may not rather say the way is untracked and found by few, because it is narrow, and not easie to tread in. Surely grace is the way to glory, and that path is not for every foot: the straighter and narrower

Sol. 58. narrower it is, O my God, the more let mee strive and shoulder to enter into it. What vaine quarrels doe wee dayly heare of for the way; but Lord enable mee to strive for this way even to bloud: And if thou have been pleased to set me a deep way, or a rough way through many tribulations, to that happy and eternall life, let me passe it with all chearfull resolution. How oft have I not grudged to goe a foule way to a friends house, where I knew my entertainment kinde and cordiall? O let me not thinke much to come to those thy everlasting Mansions of blisse, through teares and bloud.

Sol. 59. bloud. The end shall make an abundant amends for the way; If I suffer with thee, I shall reigne with thee.

Soliloq. LIX.

Gods various Proceedings.

WHat strange varieties doe I finde in the workings of God with men: One-where I finde him gently, and plausibly inviting men to their Conversion; another-where, I finde him frightening some others to heaven: some hee traines up in a godly education, and without any

SOL. 59.

any eminent change, calls them forth to an exemplary profession of his Name; some others hee chuseth out of a life notoriously lewd, to bee the great Patternes of a suddain Reformation: One that was onely formall in his Devotion without any true life of grace; is, upon a grievous sicknesse, brought to a lively sense of godlinesse; another comes to Gods house with a purpose to sleepe or scoffe, and through the secret operation of Gods Spirit working with his Word, returns full of true compunction of heart, with tears in his eyes, and resolutions of present amendment of life: One that was proud

SOL. 59.

proud of his owne righteousness is suffered to fall into some foule sin, which shames him before men, and is thus brought downe to an humble acknowledgement of his owne frailty; another, that was cast downe with a sad despaire of Gods mercy, is raised up by the fall of an unbroken glasse, or by some comfortable dreame, or by the seasonable word of a cherefull friend: One is called at the sixt hour, another not till the eleventh; one by faire and probable meanes, another by contraries; so as even the worke of Satan himself hath been made the occasion of the conversion of his soule. O God, thy waies are infinite, and

Sol. 59. and past finding out : It is not for us to prescribe thee what to do, but humbly to adore thee in what thou doest. Far be it from me, so to cast my self upon thy All-working providence, as to neglect the ordinary means of my salvation : Inable me chearfully to endeavour what thou requirest ; and then take what way thou pleasest, so that thou bringst mee to the end of my hope, the salvation of my soule.

Solil.

Soliloq. LX.

The waking Guardian.

IT is a true word which the Psalmist said of thee, O God ; Thou that keepest Israel, neither slumbrest, nor sleepest : Fond Tyranns think that thou winkest at their cruell persecutions of thy Church, because thou dost not speedily execute vengeance upon them, whereas, if the fault were not in their eyes, they should see thine wide open, and bend upon them for their just destruction ; onely thou thinkst fit to hold thy hand for a time from the infliction

Sol. 60.

Psal. 121. 4.

Sol. 60.

Mar. 8. 24,
25, &c.
Mar. 4. 37.
Luke 8. 13.

affliction of judgement, till the measure of their iniquity bee full, and then they shall feele to their cost, that thou sawest all their secret Plots, and Conspiracies against thine Israel. The time was, O Saviour, when in the dayes of thine humane infirmity thou sleptst in the sterne of the Shippe, on a Pillow, when the Tempest raged and the Waves swelled; yet even then when thy Disciples awoke thee and said, Lord save us we perish, thou rebukedst them sharply, with, Why are yee fearfull, O yee of little faith? Their danger was apparently great, but yet thou telst them
their

Sol. 60.

their feare was causelesse, and their faith weake, that they could not assure themselves that thy presence (though sleeping) was a sufficient preservative against the fury of Windes and Waters: How much more now, that being in the height of thine heavenly glory, and ever intently vigilant for the safeguard of thy chosen ones, may wee rest secure of thy blessed protection, and our sure indemnity? O God, doe thou keep my eyes ever open, that I may still wait upon thee, for thy gracious tuition, and the mercifull accomplishment of thy salvation: Thou seest I have to
doe

Sol. 60. doe with those enemies
that are never but waking,
never but seeking all ad-
vantages against my soule;
What can they doe when
thine eye is ever over mee
for good? O then let mine
eyes be ever unto thee, O
God my Lord; in thee let
me still put my trust: so
shalt thou keep me from
the snares that they have
laid for me, and the grins
of the workers of ini-
quity.

Psa. 141. 8,

9.

Soliloq.

Sol. 61.**Soliloq. LXI.***The sting of guiltinesse.*

Guiltinesse can never
think it selfe sure; if
there were no Fiends to
torment it, like a bosome-
Deuill, it would ever tor-
ture it selfe: no Guard can
bee so sure, no Fort so
strong as to secure it from
terrors. The first Murde-
rer after his bloody fra-
tricide, when there is no
mention of any man (be-
side his Father) upon
earth, yet can say, It shall
come to passe that every
one that findeth mee shall
slay mee; and I marvaile
that he added not; if none
else

Gen. 4. 14.

Sol. 61. else will doe it, I shall doe that deadly office to my selfe : Hee was sure hee could meet with none but Brethren or Nephewes ; and even the face of those was now dreadfull to him: he that had been so cruell to him that had laine in the same womb with himselfe, feares that no nearnesse of blood can shield him from the violence of the next man.

Conscience when once exasperated, needs not stay for an accuser, a witnesse, a solicitor to enforce the evidence, a Judge ; but it selfe alone acts all these parts, and oft-times also the executioners to boot. It was a just question of the wisest of men, A wounded
spirit

Sol. 61. spirit who can beare ? But there are divers and different degrees of the wounds of spirit ; All are painfull, some mortall ; as in the body, there may bee some wounds in the outward and fleshy part, which have more paine than perill, but those of the principall, and vitall parts are not more dolorous than dangerous, and often deadly : so it is in the soule, there are wounds of the inferiour and affective faculties, as griefe for crosses, vexation for disappointment of hopes, pangs of anger for wrongs received, which may bee cured wth seasonable remedies ; but the wounds of conscience inflicted by the sting

M

of

Sol. 61.

of some hainous sinne, which lies belking within us, carries in it horror, despaire, death. O God, keep mee from bloud-guiltinesse, and from all crying and presumptuous finnes, but if ever my frailty should be so fouly tainted, doe thou so work upon my soule, as that my repentance may walk in equall paces with my sin, ere it can aggravate it self by continuance. Apply thy soveraigne plaister to my soul whiles the wound is green, and suffer it not to fester inwardly through an impenitent delay.

Solil.

Sol. 62.

Soliloq LXII.

Beneficiall want.

[T is just with thee, O God, when thou seest us grow wanton, and unthankfully neglective of thy blessings, to withdraw them from us, that by the want of them wee may feele both our unregarded Obligations, and the defects of our duty: So wee have seene the Nurse, when the Child begins to play with the Dugge, to put up the breast out of sight. I should not acknowledge how precious a favour health is, if thou didst not sometimes inter-

M 2 change

Sol. 62.

change it with sicknesse; nor how much I am bound to thee for my Limbes, if I had not sometimes a touch of lamenesse: Thirst gives better relish to the drink, and hunger is the best sauce to our meat. Nature must needs affect a continuance of her wellfare; neither is any thing more grievous to her, than these crosse interceptions of her contentments: But thou, who art wisdom it selfe, knowest how fit it is for us, both to smart for our neglect of thy familiar mercies, and to have thy blessings more endeared to us by a seasonable discontinuance. Neither dost thou wont to deale otherwise in the managing

Sol. 62.

naging of thy spirituall mercies. If thy Spouse, the faithfull soule, shall (being pampered with prosperity) begin to grow secure and negligent, so as at the first knock of her beloved, shee rise not up to open to Him, but suffers his head to be filled with Dew, and his locks with the drops of the night; she soon findes her beloved withdrawne and gone; she may then seeke him, and not finde him; she may call, and receive no answer; she may seek him about the streets, and in stead of finding him lose her vaile, and meet with blowes and wounds from the watch-men. O God, keep thou me from being

M 3 resty

Cant. 5. 2.

3.
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8.

Sol. 62.

resty with ease; hold me in a continuall tenderesse of heart; continue mee in a thankfull, and awfull use of all thy favours; but, if at any time thou seest me decline to a carelesse obduration, and to a disrespective forgetfulnesse of thy mercies, doe thou so chastise me with the fatherly hand of thine afflictions, and so work me to a gracious use of thy desertions, that my soule may seek thee with more vigour of affections, and may recover thee with more sensible comfort.

Solil.

Sol. 63.

Soliloq. LXIII.

Interchange of Conditions.

IT is not for nothing, O my God, that thou hast protracted my time so long, and hast given me so large experience of thy most wise and holy dealing with my selfe and others. Doubtlesse it is, that I might see, and feele, and observe, and teach the gracious changes of thy carriage towards thy poore sinfull Creatures upon earth. Thou dost not hold us alwayes under the rod, (though we well deserve a perpetuall correction) as considering our miserable impotence, and aptnesse

M 4 nesse

SOL. 63.

ness to an heartlesse dejection ; Thou dost not alwayes keepe our hearts raised up to the jollity of a prosperous Condition, as knowing our readinesse to presume, and to bee carried away with a false confidence of our unmoveableness ; but graciously interchangest thy favours with our sufferings : When thou seest us ready to faint, and to bee discouraged with our adversity, thou takest off thy hand, and givest us a comfortable respiration from our miseries ; When thou seest us puffed up with the vaine conceit of our owne worth, or successe, thou takest us down with some heavy crosse. When thou

SOL. 63.

thou findest us over-laid with an unequal Match, & ready to be foiled in the fight, thou givest us breath, and puttest new strength into our Armes, and new courage into our Hearts ; When thou findest us insolent with our Victory, thou sham'st us by an unexpected discomfiture.

And as for the outward estate of the Nations and Kingdomes of the earth, thou whirlest them about in a perpetuall, yet constant vicissitude ; Peace breeds Plenty, Plenty Wantonnes and Pride, Pride Animosity, from thence followes Warre, Warre produces Vastation and want, Poverty causeth Industry, and

M 5. (when

SOL. 63.

(when nothing is left to strive for) Peace , an industrious peace brings plenty againe, and in this gyre thou hast ordained the world still to turne about.

Be not too much moved then , O my Soule, when thou findest thy self hard pressed with afflictions, and conflicted with strong temptations, but beare up constantly in the strength of thy faith, as being assured , that having rid out this storme, thou shalt be blessed with an happy calme ; Neither be thou lifted up too much when thou findest thy self carried on with a faire gale of prosperity, since thou knowst not what

SOL. 63.

what tempests may suddenly arise ; and many an hopefull vessell hath been sunk in sight of the Port : And when thou seest the world every where full of woefull combustions, bee not over-much dismayed with the sight and sense of these publick Calamities, but wait patiently upon that divine Providence, which, after those revolutions of change, shall happily reduce all things to their determinate posture : To which purpose, O God, doe thou fix my heart firmly upon thee ; doe thou keep mee from the evill of prosperity, from dejectednesse in affliction, from the prevalence of tempta-

SOL. 63.

Ecccl. 7.14.

temptation, from mes-
sprision of thy Provi-
dence: Worke mee to
that due temper which
thy *Solomon* hath pre-
scribed mee, In the day
of prosperity bee joyfull;
but in the day of adverfi-
ty consider: God also
hath set the one over a-
gainst the other, to the
end that man should finde
nothing after him.

Soliloq.

SOL. 64.

Soliloq. LXIV.

The rule of Devotion.

THy will, O God, as
it is alwayes holy, so
in what thou hast de-
creed to doe with us, is se-
cret, and in what thou
wouldst have us doe to
thee, is revealed: It is
thy revealed wil that must
regulate both our Acti-
ons, and our Prayers.
It may bee that I may
lawfully sue to thee for
what thou hast decreed
not to grant: As *Samuel*
ceased not to pray for thy
favour to that *Saul*,
whom thou hadst reje-
cted; and many an Israe-
lite

SOL. 64. lite prayed for raine in that three yeares and an halfe, wherein thou hadst commanded the Clouds to make good the Propheeie of thine *Elias*; yea, thine holy Apostle prayed thrice to have the Messenger of Satan taken off from him; and heard no answer, but, My grace is sufficient for thee: So, Lord, wee pray for the removall of thy judgements from this sinfull and deplored Nation, which for ought wee know, and have cause to feare, thou hast decreed to ruine and vastation; and many a good soule prayes for a comfortable sense of thy favour, whom thou thinkest fit to keepe
dow ne

1 Cor. 12.

SOL. 64. downe for the time in a sad desertion; and I thy unworthy servant may pray to bee freed from those temptations, where-with thou seest it fit that my faith should bee still exercised. O God, give me the grace to follow thy revealed Will, and to submit my selfe to thy secret. What thou hast commanded I know I may doe; what thou hast promised I know I may trust to; what thou hast in a generality promised to doe, may in some particular cases by the just decree of thy secret Counsell bee otherwise determined: If I aske what thou hast decreed to doe, I know I cannot but ob-
taine;

SOL. 64. taine; If I aske what thou hast warranted (notwithstanding the particular exception of thy secret will) though I receive it not, yet I receive not pardon onely, but acceptance. O God, give me grace to steere my selfe, and my prayers by thy revealed Will; and humbly to stoop to what the event shewes to have beene thy secret will.

Solil.

Soliloq. LXV.

Hells Triumph.

THou hast told us, O Saviour, that there is joy in the presence of thine Angels, for a sinners repentance; those blessed Spirits are so far from envying our happinesse, that as they indeavour it here, so they congratulate it in heaven: and we wel know, that these good Spirits do not more rejoyce in the conversion of a sinner, than the evill Spirits doe in the mis-carriage of a convert. The course of the holy obedience of thy servants here is doubtlesse a pleasing

SOL. 65.

Luke 15, 10

Sol. 65. sing object to thine Angels, neither are those malignant spirits lesse pleased with the wicked practices of their Vassalls; but the joy arises to both from the contrary condition of those parties, over which they have prevailed: The allegiance of a good subject (though well-accepted) yet is no newes to a gracious Sovereigne; but the coming in of some great Rebel is happy tidings at the Court: On the contrary, where there is a rivalry of soveraigntie, for a professed enemy to doe hostile actions, is no other than could bee expected; but for a subject or a domestick servant to bee drawne into the conspira-
cie,

cie, is not more advantage than joy to the intruder. O God, thou hast mercifully called me out of the world to a profession of thy Name; I know what eyes those envious Spirits have ever upon mee; O doe thou lead mee in thy righteousness because of mine enemies; If thine Angels have found cause to joy in my conversion, O doe thou keep mee from making musick in hell by my miscarriage.

Sol. 65.

Psal. 5. 8.

Solil.

Sol. 66.

Soliloq. LXVI.

Dumbe Homage.

How officious, O God, doe I see thy poore dumbe Creatures to us? how doe they fawne, or crouch, as they see us affected? how doe they run and fetch, and carrie, and draw at our command? how doe they beare our stripes with a trembling unresistance? how readily do they spend their strength, and their lives in our service? how patiently doe they yield us their milke and their fleeces for our advantage? and lie equallie still to be
shorne,

Sol. 66.

shorne, or slaine at our pleasure? expecting nothing from us in the meantime but a bare sustenance, which, if it bee denied them, they doe not fall furiously upon their cruell Masters, but meeklie bemoane themselves in their brutish language, and languish, and dye; If granted them, they are farned for our use. I am ashamed, O God, I am ashamed to see these thy creatures so obsequiously pliant unto me, whiles I consider my disposition and deportment towards thee my Creator: Alas, Lord, what made the difference betwixt me and them, but thy meere good pleasure?
thou

SOL. 66. thou mightst have made them rationally, and have exchanged my reason for their brutality; They are my fellows by Creation, and owe both their being and preservation to the same hand with my selfe: Thou art the absolute Lord of both, to whom I must be accountable for them; they are mine onely by a limited substitution from thee; why then should they be more obedient to my will, than I am to thine; since they have onely Sense to lead them in their Way, I have both Reason and Faith to teach mee my Dutie. Had I made them, I could but require of them their absolute

SOL. 67. absolute submission: Why should I then exact of them, more than I am ready to performe unto thee? O God, thou that hast put them under my hand, and mee under thy owne, as thou hast made me their Master for command, so let mee make them my Masters to teach mee obedience.

Soliloq. LXVII.*Indifferency of events.*

THou givest us daily proofes, O God, of the truth of that observation of wise *Solomon*,
That

SOL. 67. That all things come alike to all, and that no man knowes love or hatred by all that is before them: In these outward things thy dearest friends have not fared better than thine Enemies; Thy greatest Enemies have not suffered more than thy beloved Children. When therefore I look abroad, and see with what heavy afflictions thou art pleased to exercise thy best Favourites upon earth, I cannot but stand amazed to see what horrible Torments of all kindes have beene undergone by thy most precious Martyrs, whose patience hath overcome the violence of
teir

Eccel. 9. 1, 2.

SOL. 67. their executioners: and to see those extreme tortures which some of thy faithfull servants have endured in the beds of their sicknesse; one torne, and drawne together with fearfull Convulsions, another shrieking under the painfull girds of an unremoveable stone; one wrung in his Bowells with pangs of Cholicke, and turning of Guts, another possessed with a raging Gout in all his Limbes; one whose bladder after a painfull incision is ransack'd, another whose Legge or Arme is cut off to prevent a mortall Gangrene: I cannot but acknowledge how just it might bee in thee,

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SOL. 67. O God, to mixe the same bittet cup for mee; and how mercifull it is, that knowing my weaknesse thou hast forborne hitherto to load me with so sad a burthen. What thou hast in thine eternall Councell determined to lay upon mee, thou onely knowest. If thou bee pleased to continue thy gracious indulgence to mee still, make mee truly thankfull to thee for health and ease, as the greatest of thy outward favours; but let mee not build upon them, as the certaine evidences of thy better mercies; and if thou thinke fit to interchange them with a vicissitude of

SOL. 67. of sicknesse and paine, let mee not misconstrue thy severe Chastisements as arguments of thy Displeasure: But still teach mee to feare thee in my greatest Prosperity, and to love thee in my greatest sufferings; and to adore thine infinite Wisedome, Justice, and mercy in both.

N 2 Soli-

Sol. 68.

Soliloq. LXVIII.

The transcendent Love.

How justly doe I marvaile, O God, to see what strength of naturall affection thou hast wrought in poore brute Creatures towards their Masters, and towards their owne Mates, towards their dammes and their young: Wee have plentifull instances of those whom Death could not separate from their beloved Guardians, some that have dyed for their Masters, some with them; some that have fearlesly hazarded their owne lives for the

Sol. 68.

the preservation of their young ones, some that have fed their aged dams with that food which they have spared from their owne Mawes. Amongst the rest how remarkable is that comparison of thine, O Saviour, wherein thou wert pleased to set forth thy tender care of thine Israel by the resemblance of the Henne gathering her Chickens under her wings? how have I seene that poore Fowle, after the patience of a painfull hatching, clocking her little brood together? and when shee hath perceived the Paddock hovering over her head, in a varied note calling them hastily under

N 3

the

Mat. 23.37

Sol. 68.

the wing of her protection, and there covertly hiding them not from the Talons onely, but from the eye of that dangerous enemy, till the perill hath been fully over; after which she calls them forth to their liberty and repast, and with many a carefull scrape discovers to them such grains of food as may be fit for them, contenting her self to carve for them with neglect of her owne sustenance. O God, thou who hast wrought in thy silly creatures such an high measure of indulgence and dearness of respect towards their tender brood, how infinite is thy love & compassion towards the children of men, the great Master-
peece

Sol. 68.

peece of thy Creation? How past the admiration of men and Angels, is that transcendent proof of thy divine love, in the more than marvelous worke of our Redemption? How justly glorifiable is thy name in the gracious, and sometimes miraculous, preservation of thy Children? In the experience whereof if I forbear to magnifie thee, or dare not to trust thee, how can I be but unworthy to be owned of thee, or blessed by thee?

Solil.

Sol. 69.

Choice of Seasons.

Soliloq. LXIX.

How regularly, O God, hast thou determined a set season for all thy Creatures, both for their actions and their use? The Storke in the heaven, saith thy Prophet *Jeremie*, knoweth her appointed times, and the Turtle and the Crane, and the Swallow observe the time of their comming: Who hath seene the * Stork before the Calends of *August*, or a Swallow in the Winter? Who hath heard the Nightingale in the heat of harvest? or the Bittern

bea-

Jer. 8. 7.

* *Oecolampad. in locum Jerem.*

Sol. 69.

bearing her base in the coldest Moneths? Yea the Fishes in the Sea know and observe their due seasons, and present us with their Shoales onely when they are wholsome and usefull; The Hering doth not furnish our Market in the Spring, nor the Salmon, or Mackerell in Winter: Yea the very flies both have and keepe their dayes appointed; the Silke-worme never looks forth of that little Cell of her Conception, till the Mulberry puts forth the leaves for her nourishment; and who hath ever seene a Butter-flie, or an Harnet in Winter? yea there are Flies wee know appropriate to their owne

N 5. moneths;

SOL. 69.

moneths, from which they vary not: Lastly, how plaine is this in all the severall varieties of Trees, Flowers, Herbes? The Almond tree lookes out first, the Mulberry last of all other; The Tulip, and the Rose, and all other the sweet Ornaments of the earth are punctuall in their growth and fall: But as for Man, O God, thou hast in thy infinite Wisedome indued him with that power of Reason, whereby hee may make choice of the fittest seasons of all his actions.

Ecc. 3. 1.

Thou that hast appointed a time for every purpose under Heaven, hast given him wit to finde and observe it. Even lawfull
acts

SOL. 69.

acts unseasonably done, may turne evill; and acts indifferent, seasonably performed, may proove good, and laudable. The best improvement of morality, or civility, may shame us, if due time bee not as well regarded, as substance: Onely Grace, Piety, true Vertue can never bee unseasonable. There are no seasons in Eternity; There shall be one uniforme and constant act of glorifying thee: Thy Angels and Saints praise thee above, without change or intermission; The more we can doe so on earth, the nearer shall we approach to those blessed Spirits. O God, let my heart be wholly

Sol. 70.

wholly taken up evermore with an adoration of thine infinite Majesty, and let my mouth be ever sounding forth of thy praise ; and let the Hosannahs, and Hallelujahs which I begin here know no measure but eternity.

Soliloq. LXX.

The happy returne home.

EVERY Creature naturally affects a return to the originall whence it first came. The Pilgrim, though faring well abroad, yet hath a longing homeward ; Fountaines and Rivers runne backe with

Sol. 70.

with what speed they may to the Sea whence they were derived ; all compound bodies return to their first Elements ; The vapors rising up from the earth, and waters, and condensed into clouds, fall down again to the same earth, whence they were exhaled ; This body that we bear about us, returnes at last to that dust whereof it was framed : And why then, O my soule, dost not thou earnestly desire to returne home to the God that made thee ? Thou knowest thy Originall is heavenly, why are not thy Affections so ? What canst thou find here below worthy to either withdraw, or

Sol. 70. or detain thee from those heavenly Mansions? Thou art here in a Region of sin, of misery and death; Glory waits for thee above: Fly then, O my soule, fly hence to that blessed immortality; If not as yet in thy dissolution, (for which thou must wait on the pleasure of thy dear Maker and Redeemer) yet in thy thoughts, in thy desires and affections; soare thou up thither, and converse there with that blessed God and Father of Spirits, with those glorious Orders of Angels, and with the soules of just men made perfect; And if the necessity of these bodily affaires must needs draw thee off for a time, let

Sol. 70. let it bee not without reluctance and hearty unwillingnesse, and with an eager appetite of quicke returne to that Celestiall society. It will not bee long ere thou shalt bee blessed with a free, and uninterrupted fruition of that glorious Eternity: In the meane time doe thou prepossesse it in thy heavenly dispositions; and contemning this earth, wherewith thou art clogged, aspire to thy heaven, and be happy.

Solik

Sol. 71.

Soliloq. LXXI:

The confinements of age.

DOst thou not observe,
 O my soul, how time
 and age confines, and con-
 tracts; as our bodies, so our
 desires and motions here
 upon earth, still into nar-
 rower compasses? When
 we are young the world
 is but little enough for
 us; after wee have seene
 our owne Island, wee
 affect to crosse the Seas,
 and to climbe over Alpes,
 and Pyrennees, and never
 thinke wee have roved
 farre enough; When we
 grow ancient, wee begin
 to bee well-pleas'd with
 rest;

Sol. 71.

rest; now long and un-
 necessary journies are laid
 aside. If businesse call us
 forth, wee goe, because
 wee must; As for the vi-
 sits of Friendship, one
 Sunne is enough to mea-
 sure them, with our re-
 turnes; And still, the ol-
 der we grow, the more
 wee are devoted to our
 home; there wee are con-
 tent to sit still, and enjoy
 the thoughts of our youth,
 and former experience,
 not looking further than
 a kinde neighbour-hood:
 But, when Age hath
 stiffened our joynts,
 and disabled our Mo-
 tions, now, our home-
 pastures, and our Gar-
 dens become our utmost
 boundaries; from thence
 a few

Sol. 71. a few yeares more confine us to our own floor; Soon after that, we are limited to our chamber, and at last to our chaire, then to our bed, and, in fine, to our Coffin. These naturall restrictions, O my soule, are the appendances of thy weary Partner, this earthly body: but for thee, the nearer thou drawest to thy home, the more it concerns thee to be sensible of a blessed enlargement of thy estate and affections. Hitherto thou art immured in a straight pile of clay; now, heaven it selfe shall be but wide enough for thee: The world hath hitherto taken thee up, which (though large is yet but finite,) now, thou art
upon

SOL. 71. upon the enjoying of that God, who alone is infinite, in all that he is: O, how inconsiderable is the restraint of the worse part, in comparison of the absolute enlargement of the better? O my God, whose mercy knowes no other limits than thy essence, worke me in this shutting up of my dayes to all heavenly dispositions, that whiles my outward man is so much more lessened, as it drawes nearer to the Center of its corruption, my spirituall part may be so much more dilated, in, and towards thee, as it approacheth nearer towards the circumference of thy celestially glory.

Solil.

Sol. 72.

Soliloq LXXII.

Sin without Sense.

A Las, Lord, how tenderly sensible I am of the least bodily complaint that can befall mee? If but a Tooth begin to ake, or a Thorne have rankled in my flesh, or but an angry Corne vex my Toe, how am I incessantly troubled with the paine? how feelingly doe I bemoane my selfe, how carefully doe I seek for a speedy remedy? which till I feele, how little relish doe I finde in my wonted contentments? But for the better part, which

Sol. 72.

wich is so much more tender, as it is more precious, with what patience (shall I call it) or stupidity, doe I endure it wounded (were it not for thy great mercy) no lesse than mortally? Every new sinne (how little soever) that I commit, fetches bloud of the soule; every willing sin stabbes it; the continuance wherein festers inwardly; and, without repentance, kills. O God, I desire to be ashamed, and humbled under thy hand for this so unjust partiality; which gives mee just cause to feare that sense hath yet more predominance in mee than Faith.

I

SOL. 72. I doe not so much sue to thee to make mee lesse sensible of bodily evils, (whereof yet too deep a sense differs little from impatience) as to make me more sensible of spirituall: Let me feele my sinne more painfull than the worst disease; and rather than wilfully sinne, let me dye.

Solil.

Soliloq. LXXIII.

The extremes of Devotion.

I Acknowledge it to be none of thy least mercies, O God, that thou hast vouchsafed to keepe me within the due lines of Devotion; not suffering me to wander into those two extremes, which I see and pittie in others. Too many there are, that do so content themselves in mere formalities, that they little regard how their heart is affected with the matter of their prayers: so have I grieved to see poore misdevout soules under

So l. 73. under the Papacy, measuring their Orisons not by weight, but by number; not caring which way their eye strayed, so their lips went; resting well apaid that God understood them, though they understood not themselves: too neare approaching, whereunto are a world of well-meaning ignorant soules at home, that care onely to pray by rote, not without some generall intentions of piety, but so, as their hearts are little guilty of the motion of their Tongues; Who, whiles they would cloake their carelesnesse, with a pretence of disability, of expressing their wants to God, might learn that

So l. 73. that true sense of need never wanted words to crave reliefe: Every begger can with sufficient eloquence importune the Passenger for his Almes. Did they not rather lack an heart than a tongue, they could not be defective in bemoaning themselves to heaven for what they lack; Especially, whiles we have to doe with such a God, as more esteemes broken clauses made up with hearty sighes, than all the complements of the most curious Eloquence in the world.

On the other side there are certaine zealous Devotionists, which abhorre all set formes, and fixed houres of Invocation, teaching

SOL. 73.

ching (and so practising) that they may not pray, but when they feele a strong impulsion of Gods Spirit to that holy work; whereupon it hath comne to passe, that whole dayes, yea weeks, have gone over their heads, unblest by their prayers; who might have taken notice, that, under the Law, God had his regular course of constant houres for his morning and evening Sacrifices; that the ancient Saints under the old Testament, held close to *Dauids* rule, Evening and Morning, and at Noone to pray and cry aloud; so as the very Lions could not fright *Daniel* from his taske: And even after the
vaile

Psa. 55. 17.

SOL. 73.

Acts 2. 1.

1 Thef. 5.
17.

vaile of the Temple was rent, *Peter* and *John* went up together to Gods house, at the ninth hour, to Evening Prayer. Yea, what stand we upon this? when the Apostle of the Gentiles charges us, To pray continually: Not that we should in the midst of a sensible indisposednesse of heart fall suddainly into a fashionable Devotion; but that by holy Ejaculations, and previous Meditation, we should make way for a feeling Invocation of our God, whose cares are never but open to our faithfull Prayers. If we first (though silently) pray that wee may pray, the fervour of our Devotion shall grow up-

O 2 on

SOL. 73. on us in praying : these holy Waters of the Sanctuary, that at first did but wet the soles of our feet, shal, in their happy processe, rise up to our chinnes. I thanke thee, O God, that thou hast given mee a desire to walk even between these extremities : As I would be ever in a praying disposition to thee, so I would not willingly break hours with thee ; I would neither sleep nor wake without praying ; but I would never pray without feeling. If my heart goe not along with formes of words, I doe not pray, but babble ; and if that bee bent upon the matter of my sute, it is all one

one to thee, whether the words be my owne, or borrowed. Let thy good Spirit ever teach mee to pray, and helpe mee in praying : Let that ever make intercessions for me with groanings which cannot be expressed ; and then, if thou canst, send me away empty.

SOL. 73.**Rom. 8.26.**

O 3 Soli-

Sol. 74

Soliloq. LXXIV.

*The sick mans Vowes.**Aeneas
Sylv. de Reb.
gest. Alph.*

THe answer was not
 amisse, which *Theo-*
doricus Bishop of *Coleine* is
 said to have given to *Sigis-*
mond the Emperor, who
 demanding how he might
 be directed the right way
 to heaven, received an-
 swer; If thou walk so, as
 thou promisedst in thy
 painfull fit of the Stone, or
 Gout. Our extremities
 commonly render us ho-
 ly: and our pain is prodi-
 gall of those Vows, which
 our ease is as niggardly in
 performing. The distressed
 Mariner, in the perill of a
 Tem-

Sol. 74

Tempest, vows to his Saint
 a Taper as big as the Mast
 of his ship; which upon
 his comming to shore, is
 shrunk into a Rush-candle.
 There was never a more
 stiffe-necked people than
 that, which should have
 been Gods peculiar, yet,
 upon every new plague,
 how doe they crouch and
 creep to the power, which
 their murmurs provoked?
 And we daily see Despe-
 ration makes those Vota-
 ries, whom health dispen-
 seth with, as the loosest of
 Libertines. Were it essen-
 tiall to prosperity, thus to
 pervert and debauch us, it
 were enough to make a
 good heart out of love with
 welfare, since the pleasure
 and profit of the best estate

O 4 is

Sol. 74.

is far too short of recompensing the mischief of a depraved jollity: but now, the fault is in our owne wretched indisposition; the blessing is Gods, the abuse is ours. Is the Sunne to be blamed that the Travelers Cloak swelts him with heat? Is the fruit of the Grape guilty of that Drunkennesse which followes upon a sinfull Excessse? Can we not feed on good meat without a surfet? And whose fault is it but ours, if wee forget the ingagements of our sicke beds? Rather than health should make us godlesse, how much better were it for us to be alwayes sick? O my God, I do acknowledge, and bewaile this wretched

Sol. 74.

wretched frailty of our corrupt nature; We are not the same men sick and whole; we are apt to promise thee fair, and to pay thee with disappointment; and are ready to put off our holy thoughts with our biggens: It is thou onely that canst remedy this sicknesse of our health, by working us to a constant mortification. O do thou ever blesse thy servant, either with sanctified crosses, or a temperate prosperity.

O 5 Solil.

Sol. 75.

Soliloq. LXXV.

The suggestions of a false heart.

Surely, if thousands of souls perish by the flattery of others, more perish by their own; whiles their naturall selfe-love soothes them with plausible, but untrue suggestions, concerning their estate: Is the question concerning grace? the false heart tells a man he is stored to superfluity, and excesse; when he is indeede more bare and beggarly than the proud Pastor of *Laodicea*. Is the question of sinne? It proclaimes him, not innocent only

Sol. 75.

onely but a Saint; it tells him his hands are pure, when he is up to the el-bowes in bloud; that his tongue is holy, when it is foule with perjury and blasphemy; that his eye is honest and chaste, when it is full of adulterie; that his soule is cleane; when it is defiled with abominable lusts, or with cruell rancour, and malice. Is the question concerning Vertue? It tells a man he is just, when he is all made up of rapine, and violent oppression; that hee is eminently wise, when hee hath not wit enough to know himself a foole; that he is free handed and munificent, when he sticks not to rob beggers; that he is pioufly

Sol. 75.

piouly religious, whiles he pulls down Churches: Thus is the man still hid from himselfe, and is made to see another in his owne skin: He cannot repent, because he thinks himselfe faultles; he cannot amend, because he is ever at the best: his only ease & advantage is, that he is carried hoodwinkt into hell. If the question bee concerning some scrupulous act to be done or omitted, now self-respect playes its prizes at all weapons; what shifting and traversing there is to avoid the dint of a present danger? what fine colours, and witty Equivocations doth the foule finde out, to cozen it self into a safe offence? If the question be of
a sin-

Sol. 75.

a sinfull act already committed, what a shuffling there is to face it out by a stout justification? maugre conscience, it was not lawfull onely, but (such as the circumstances were) expedient also; And if it be so foul, that an apology is too odious, yet an extenuation cannot but be admitted: be it amisse, yet, not hainous, not unmeet for pardon. One would thinke hell should have little need of the fawning assentation of others, when men carry so dangerous Parasites in their owne Bosomes: But sure both together must needs helpe to people that Region of Darknesse. Take heed, O my soule, how thou givest way to
these

Sol. 75. these flattering thoughts, whether arising from thy owne breast, or injected by others; and know, thou art never in more danger, than when thou art most applauded: Looke upon thine Estate, and Actions with unpartiall and severe eyes; Behold thine own face, not in the false glasse of Opinion, and mercenary Adulation, but in the true and perfect glasse of the Royall Law of thy Creator; that shall duely represent unto thee, whether the beauty of thy graces, or the blemishes of thy manifold imperfections; that alone shall tell thee how much thou art advanced
in

Sol. 75. in a gracious proficiency, and how shamefully defective thou art in what thou oughtedst to have attained: Judge of thy selfe by that unfailing rule, and bee indifferent what thou art judged of by others.

Solil.

Sol. 76.

Soliloq. LXXVI.

Sacred Melody.

WHat a marvailous-ly-chearfull service was that, O God, which thou requiredst, and hadst performed, under the Law : Here was not a dumbe and silent act in thy Sacrifices, a Beast bleeding before thy Altar, and a Smoake, and Flame arising out of it ; Here was not a clou-
die perfume quietly ascending from the golden Altar of thine Incense : but, here was the merry noise of most melodious Musick, singing of
Psalmes,

Sol. 76.

2 Chro. 29.

25, 28.

2 Chro. 5.

12, 13.

Psalmes, and sounding of all harmonious instruments. The Congregation were upon their knees, the Levites upon their Stage sweetly singing, the Priests sounding the Trumpets, together with Cymbals, Harps, Psalteries, making up one sound in praising and thanking the Lord. Me thinks I heare, and am ravished to hear in some of thy solemne dayes, an hundred and twenty of thy Priests sounding with Trumpets; Thy Levites in greater number, singing aloud with the Mixture of their Musicall instruments; So as not the Temple only, but the Heaven rings
again;

Sol. 76. againe ; and even in thy daily Sacrifices , each morning and evening , I finde an heavenly Mirth ; Musicke , if not so loud , yet no lesse sweet , and delicate ; no fewer than twelve Levites might bee standing upon the stage every day , singing a divine Ditty over thy Sacrifice ; Psalteries not fewer than two , nor more than sixe ; Pipes , not fewer than two , nor more than twelve ; Trumpets two at the least , and but one Cymball ; so proportioned by the Masters of thy Chore , as those that meant to take the heart through the care : I finde where thy holy Servants , *David , Solomon ,*

*Maymonides
in Cle ha-
mikdash. c. 3*

Sol. 76. *Solomon, Hezekiah,* (doubtlesse by thy gracious direction , yea , by thy direct command *) bot disappointed , and made use of these Melodious Services ; I doe not finde where thou hast forbidden them : this I am sure of , since thou art still and ever the same , under both Law and Gospell , that thou both requirest , and delightest in the chearefull Devotions of thy servants ; If wee have not the same sounds with thy legall Worshippers , yet wee should still have the same affections . As they might not wait upon thee , sorrowfull ; so it is not for us to praise thee with drooping and dejected Spi-

* 2 Chron.
29. 25, 28.

Sol. 76. Spirits. O God, doe thou quicken my spirituall dulnesse in thy holy Service; and when I come to Celebrate thy great Name, whiles the Song is in my mouth, let my heart be the Stage, wherein Trumpets and Psalteries, and Harpes shall sound forth thy praise.

Solil.

Soliloq. LXXVII.

Blemishes of the holy Function.

I Cannot but blesse my selfe at the sight of that strange kinde of curiosity, which is reported to have beene used in the choice of those, who were of old admitted to serve at the Altar; If *Levi* must be singled out from all *Israel*, yet thousands must be refused of the Tribe of *Levi*: Wee are told, that, notwithstanding that privilege of blood, no lesse than an hundred and fourty blemishes might

SoL. 77. might exclude a man from this sacred Ministration; whereof nineteene in the eyes, nine in the eares, twenty in the feet; such an holy niceness there was in the Election of the legall Priesthood, that, if there were not found an exact syme-trie of all parts of the body, and, not comeliness onely, but a perfection of outward forme in those Leviticall Candidates, they might by no meanes bee allowed to serve in the Sanctuary; they might have place in some out-rooms, and cleave wood for the Altar; and might claime a portion in the holy things; but they might not meddle with the

*Maymon. in
Eiaib ha-
mikdash.*

SoL. 77. the sacred Utensils, nor set foot upon the floore of the holy place. It was thy charge, O God, that those Sonnes of *Aaron*, which drew neare to thee, should bee void of blemish; thou, which wouldst have the beasts of thy Sacrifice free from bodily imperfection, wouldst much more have thy Sacrificers so: The generality of the Command was thine; the particularities of the numbers are Traditionall: And well might the care of these outward observations agree with the pedagogie of that law, which consisted in external Rites; but wee well know, it was the inward purity of the heart, and

inte-

SOL. 77. integrity of an unspotted life that thou meant'st to aime at, under the figure of these bodily perfecti-
 ons, which, if it were wan-
 ting, it was not a skinne-
 deep beauty, and exqui-
 sitenesse of shape, that
 could give a Son of *Aaron*
 an allowed accessse to thine
 Altar: *Hophni* and *Phine-
 has*, the ill sonnes of good
Eli, were outwardly ble-
 mishlesse, else they had
 not been capable of so ho-
 ly an attendance; but their
 insolencies and beastlinesse
 made them more loath-
 some to thee, than if they
 had been Lepers, or Mon-
 sters of outward deformi-
 ty: And can we thinke
 that thou hast lesse regard
 to the purity of the Evan-
 geli-

gelicall Ministerie, than
 thou formerly hadst of
 the Legall? Can we think
 the spirituall blemishes of
 thine immediate servants
 under the Gospell, can be
 a lesse eye-sore to thee,
 than the externall blemi-
 shes of thy Priest-head
 under the Law? Oh that
 my head were waters, and
 mine eyes a fountaine of
 teares, that I might weep
 night and day for the e-
 normities of those, who
 professe to wait on thy E-
 vangelicall Sanctuary? My
 sorrow and piety cannot
 but bewaile them to thee,
 though my charity for-
 bids me to blazon them to
 the world. Oh thou, that art
 as the Refiners fire, and the
 Fullers soap, doe thou pu-
 rific

SOL. 77.

Jer. 9.14

Mal. 3.2

P rific

Sol. 77.

Mal. 3:4.

rifie all the Sonnes of thy spirituall *Levi* : Do thou purge them as gold and silver, that they may offer unto the Lord an Offering of righteousness; Then shall the Offerings of our *Judah* and *Jerusalem* bee pleasant to the Lord, as in the dayes of old, and as in former yeares.

Soliloq.

Sol. 78.

Soliloq. LXXVIII.

The blessed Reward.

WHEN *Paulinus* came first into this Island, to preach the Gospell, to our then-Pagan Ancestors, King *Edwin* thought good to consult with his Priests, and Nobles, whether it were best to give any entertainment to the Christian Religion, which was by that stranger Preached, and recommended to his people.

Up starts one *Coifi*, the Arch-Priest of those Heathen Idols, and freely
P2 sayes

Beda Eccles. Histor. l. 2. cap. 30

Sol. 78. sayes; There is no vertue or goodnesse, O King, in this Religion, which wee have hitherto embraced; There is none of all thy Subjects, that hath more studiously addicted himselfe to the Service and Worship of our gods, than my selfe; Yet I am sure there are many that have prospered better, and have received more favours from thee, than I have done; And if our gods could doe any thing, they would rather have beene beneficent to mee, that have most carefully served them: It remaines then, that if these new Doctrines, which are preacht to us, bee found upon
exa-

Sol. 78. examination, to bee better, and more available, that without all delay wee doe readily receive, and welcome them. Thus spake a true Idols Priest, that knew no Ell whereby to measure Religion, but Profit; no prooffe of a just Cause, but Success; no Conviction of Injustice, but mis-carriage. Yea, even thine Altars, O righteous God, were never quit of some such mercenary Attendants, who seeke for onely Gaine in Godlinesse: If the Queene of Heaven afford them better penny worths and more plenty than the King of Heaven, shee shall have their Cakes, and their

Jer. 44. 17.
18.

SOL. 78.

Incense, and their hearts to boot. I know thee, O LORD, to bee a munificent Rewarder of all that serve thee; yet if thou shouldest give mee no Wages, I will serve thee; If thou shouldest pay mee with Hunger, and Stripes, and Prisons, and Death, I will serve thee. Away base thoughts of earthly remuneration, I will honour and serve thee, O G O D, for thine owne sake, for thy services sake; yet I have no reason not to regard thine infinite Bounty; It is no lesse than a Crowne that thou hast promised mee; and that I shall humbly aspire unto;

SOL. 78.

unto, and expect from thee, not as in the way of my merit, but of thy meere mercy; My service is free in a zealous and absolute Consecration to thee, thy hand is more free in my so gracious Retribution: If thou bee pleased to give thy servant such a weight of Glory, the glory of that Gift is thine: My service is out of my just Duty, thy Reward is of thy Grace, and divine Beneficence. Doe thou give mee to doe what thou bidst mee, and then deale with mee as thou wilt. As the glory of thy Name is the drift of all my actions, so the glory that thou

P 4 givest

SOL. 78. givest mee cannot but redound to the glory of thine infinite mercy. Blessed bee thy Name in what thou givest, whiles thou makest mee blessed in what I receive from thee.

Solil.

Soliloq. LXXIX.

Presages of Judgement.

SEldome ever doe we read of any great mutation in Church or State, which is not usher'd in, with some strange Prodigies ; either raining of Blood , or apparitions of Comets, or aicry Armies fighting in the Clouds, or Sea-Monsters appearing, or monstrous Births of men, or beasts, or bloody Springs breaking out, or direfull noyses heard ; or some such like uncouth premonitors ; which the

P 5. great

SOL. 79.

great and holy God sends purposely to awaken our Security, and to prepare us either for expectation, or prevention of judgments; wherein, the mercy of God marvellously magnifies it selfe towards sinfull Man-kinde, that he wills not to surprise us with unwarnd evils, but would have his punishments anticipated by a seasonable Repentance: But of all the fore-tokens of thy fear-fullest Plagues prepared for any Nation, O God, there is none so certaine, as the prodigious finnes of the People committed with an high hand against Heaven, against so cleare

SOL. 79.

a light, so powerfull Convictions. The monstrous and unmatched Heresies, the hellish Blaspheemies, the brutish Incests, the savage Murthers, the horrible Sacrileges, Perjuries, Sorceries of any People, can bee no other than the professed Harbingers of Vengeance; these are our showres of bloud; these are our ill-boding Comets; these are our mishapen Birthes; which an easie Augurie might well construe to portend our threatned destruction.

The Prophet did not more certainly foretell, when hee heard of an hand-broad Cloud arising

1 Kings 18.
44.

Sol. 79. ling from the Sea, that a vehement Raine was comming, than GODS Seers might fore-know, when they saw this darke Cloud of our sins mounting up towards Heaven, that a Tempest of Judgement must necessarily follow.

Esa. 63. 25. But, Oh thou God of infinite mercy and compassion, looke downe from Heaven upon us, and behold us from the Habitation of thy Holinesse: Where is thy Zeale, and thy Strength, the sounding of thy Bowells, and of thy mercies towards us? Are they restrained? If so, it is but just; For surely we are a sinfull Nation, a
People

Esa. 1. 4.

Sol. 79. People laden with Iniquity: Wee have seene our Tokens, and have felt thy Hand; yet wee have not turned to thee from our evill wayes: to us therefore justly belongeth confusion of Faces, because wee have sinned against thee: But to thee, O LORD our GOD, belong mercies and forgivenesses, though wee have rebelled against thee; Oh spare, spare the remnant of thy people: Let thine Anger, and thy Fury be turned away from thy chosen Inheritance. O my GOD, heare the Prayer of thy servant, and his Supplications, and cause thy face to shine

Sol. 79.

Dan. 9. 8,

9.

Dan. 9. 16,

17.

Sol. 79. shine upon thy Sanctua-
 ry that is Desolate: O
 Dan. 9. 19. LORD heare, O
 LORD forgive, O
 LORD hearken, and
 deferre not for thine own
 sake, O my God.

Solil.

Soliloq. LXXX.

*Unwearied Motion, and
 Rest Eternall.*

I See thy Heavens, O
 God, move about con-
 tinually, and are never
 weary of their revoluti-
 on; whereas all sublunary
 Creatures are soone tired
 with their motions, and
 seek for ease, in their in-
 termiissions: Even so, O
 my soule, the nearer thou
 growest to celestiaall, the
 more constant shall thy
 courses be, and the freer
 from that lassitude that
 hangs upon thine earthly
 part. As it is now with
 me, thou seest, I soon find
 an

Sol. 80. an unavoidable defatigation in all things.

I am weary of labour, and, when that is done, I am no lesse weary of doing nothing; weary of the day, and more weary of the night; weary of all postures; weary of all places; weary of any one (if never so pleasing) employment; weary, even of varieties; weary of those, which some men call, recreations; weary of those (wherein I find most delight) my Studies. But, O my soule, if thou be once soundly heaveniz'd in thy thoughts, and affections, it shall bee otherwise with thee; then thou shalt be ever (like this Firmament) most happily restlesse; thou

thou shalt then finde ever worke enough to contemplate that infinite Deity, who dwels in the Light inaccessible; to see (with ravishment of spirit) thy deare Saviour in his glorified humanity, adored by all the powers of heaven; to view the blessed Orders of that Celestiall Hierarchy, attending upon the throne of Majesty; to behold, and admire the unspeakable, and incomprehensible glory of the Saints: These are Objects, with the sight whereof thine eye shall never bee satisfied, much lesse cloyed: Besides that the hopes and desires of enjoying so great felicity, and the care of so composing thy selfe,
as

Sol. 80. as that thou maist be ever readily addressed for the fruition of it, shall wholly take thee up, with such contentment, that all earthly pleasures shall be no better than torments in comparison thereof. O, then my soule, since (as a sparke of that heavenly fire) thou canst never be but in motion, fix here above, where thy movings can be no other than pleasing, and beatificall.

And as thou, O my God, hast a double Heaven, a lower heaven for motion, and an Empyreall heaven for rest; One, patent to the eye, the other visible to our faith: so let my soule take part with them both; Let it ever be mo-

Sol. 80. moving towards thee, and in thee, (like this visible heaven) and (since the end of all motion is rest) let it ever rest with thee, in that invisible Region of glory. So let it move ever to thee whiles I am here, that it may ever rest with thee in thine eternall glory hereafter. Amen.



**A Catalogue of
the severall Bookes
written by the Au-
thor in & since his
Retiring, Namely,**
1. **T**He Devout Soule;
and Free Prisoner.
2. **T**he Remedy of Dis-
contentment

contentment, Or, A Treatise of Contentation in whatsoever condition.

3. The Peace-Maker, laying forth the right way of Peace in matter of Religion.

4. The Balm of Gilead, Or, Comforts for the distressed; both Morall and Divine.

11. Satans Fieric Darts quenched, Or, Temptations repelled; In 3 Decades.

12. Resolutions and Decisions of divers practicall cases of Conscience; In 4 Decades.

Select Thoughts, one Centurie, with the breathing of the Devout Soule.

13. *Suzurrium cum Deo, &c.* This present I never Printed before.

5. Chr

5. Christ Mysticall, Or, The blessed union of Christ and his *Members* :

To which is added,

An holy Rapture, Or, A heticall Meditation of love of Christ. Also,

The Christian laid forth in his whole disposition and carriage.

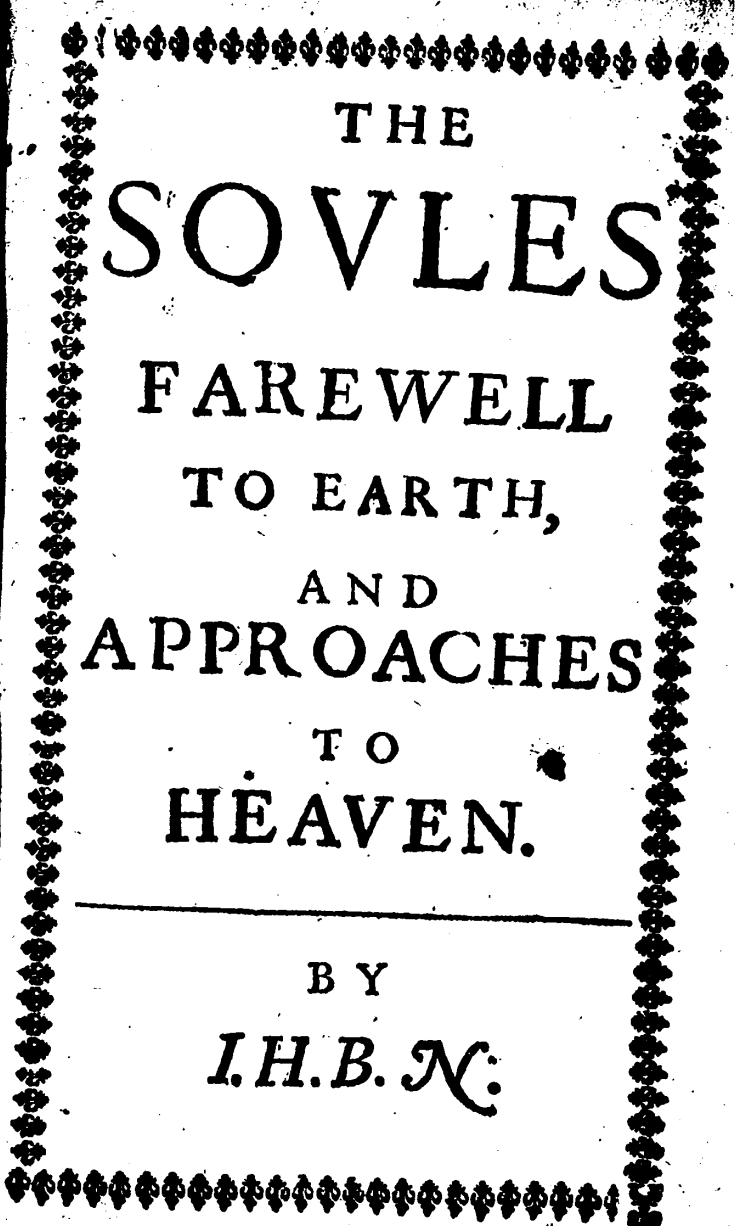
6. A modest Offer, tendered to the Assembly of Divines at *Westminster*.

7. Select Thoughts, in two Decades, with the breathing of the Devout Soule.

8. *Pax Terris.*

9. Imposition of Hands.

10. The Revelation unrevealed—Concerning, The thousand yeares reigne of the Saints with Christ on earth.

A decorative border of small, repeating floral or geometric motifs surrounds the text on the right page.

THE
SOVLES
FAREWELL
TO EARTH,
AND
APPROACHES
TO
HEAVEN.

BY
I.H.B. N.



THE
S O U L E S
 Farewell to Earth,
 A N D
 Approaches to Heaven.

SECT. I.

BE thou ever, O my
 soule, holily am-
 bitious ; always a-
 spiring towards thine hea-
 ven ; not entertaining any
 thought that makes not to-
 wards blessednesse : For
 this cause therefore put
 thy selfe upon thy wings,
 Q² and

SEC. I.

and leave the earth below thee; and when thou art advanced above this inferiour world, look downe upon this Globe of wretched mortality, and despise what thou wast, and hadst; and think with thy selfe: There was I not a sojourner, so much, as a prisoner, for some tedious yeares; there have I been thus long tugging with my miseries, with my sinnes; there have my treacherous senses betrayd me to infinite evils both done and suffered: How have I been there tormented with the sense of others wickednes, but more of my owne? What insolence did I see in men of power? What rage in men of bloud?

What

SEC. I.

What grosse superstition in the ignorant? What abominable sacrilege in those that would be zealous? What drunken revelings, what Sodomiticall filthinesse, what hellish profanations in Atheous Ruffians? What perfidioufnesse in friendship, what cozenage in contracts, what cruelty in revenges; Shortly, what an Hell upon Earth? Farewell then sinfull world, whose favours have been no other than snares, and whose frownes no lesse than torments: farewell for ever; for, if my flesh cannot yet cleare it selfe of thee, yet my spirit shall ever know thee at a distance; and behold thee no otherwise

Q 3

than

SEC. I.

than the escaped Mariner looks back upon the Rock whereon hee was lately splitted. Let thy bewitched Clients adore thee for a Deity, all the homage thou shalt receive from me shall be no other than Defiance, and if thy glorious shoves have deluded the eyes of credulous Spectators, I know thee for an Impostor: Deceive henceforth those that trust thee, for me, I am out of the reach of thy fraud, out of the power of thy malice.

Thus doe thou, O my soule, when thou art raised up to this height of thy fixed Contemplation, cast down thine eyes contemptuously upon the
region

SEC. I.

region of thy former miseries, and be sure ever to keep up in a constant ascent towards blessednesse; not suffering thy self to stoop any more upon these earthly vanities: For, tell mee seriously, when the World was disposed to Court thee most of all, what did it yield thee but unsound joyes sauced with a deep anguish of spirit; false hopes shutting up in an heart-breaking disappointment; windy profers mocking thee with suddaine retractions; bitter pills in sugar; poison in a golden cup. It shew'd thee perhaps stately Palaces, but stuf with cares, faire and populous Cities, but full of toyle and tumult,

SEC. I.

mult; flourishing Churches, but annoyed with Schisme, and Sacrilege; rich Treasures, but kept by ill spirits; pleasing beauties, but baited with temptation; glorious Titles, but surcharged with Pride; goodly semblances with rotten in-sides; in short, Death disguised with pleasures and profits.

If therefore heretofore thy unexperience have suffered thy Fetters to be belimed with these earthly intanglements, yet now, that thou hast happily cast those plumes, and quit thy selfe of these miserable Incombrances; thou maist soare aloft above the sphere of Mortality; and bee still tow-
ring

SEC. I.

ring up towards thine heaven; And as those that have ascended to the top of some *Athos* or *Tenariffe* see all things below them in the Vallies small, and scarce, in their diminution, discernable; so shall all earthly objects in thy spirituall exaltation seem unto thee; either thou shalt not see them at all, or at least so lessened, as that they have to thee quite lost all the proportion of their former Dimensions.

Q; SECT.

SECT. II.

IT will not be long, O my soule, ere thou shalt absolutely leave the world in the place of thine habitation, being carryed up by the blessed Angels to thy rest and glory; but in the meane time, thou must resolve to leave it in thy thoughts, and affections: thou maist have power over these even before the hour of thy separation; and these rightly disposed have power to exempt thee before hand from the interests of this inferiour World, and to advance thine approaches to that World of the blessed.

Whiles

Whiles thou art confined to this Clay, there is naturally a luggage of Carnality that hangs heavy upon thee, and swayes thee downe to the earth, not suffering thee to mount upward to that blisse whereto thou aspirest; this must be shaken off, if thou wouldst attaine to any capacity of happines; Even in this sense, Flesh and Bloud cannot inherit the Kingdome of God: It behoves thee to be, so farre as this composition will admit, spirituallized, ere thou canst hope to attaine to any degree of blessednesse.

Thy conjunction with the body doth necessarily clog thee with an irrational

SEC. 2.

nall part, which will unavoidably force upon thee some operations of its owne; and thy senses will be interposing themselves in all thy intellectuall employments, profering thee the service of their guidance in all thy proceedings: but if thou lov'st eternity of blessednesse, shake them off as importunate tutors; gather up thy selfe into thine owne regenerated powers, and doe thy worke without, and above them. It is enough that thou hast at first taken some hint from them of what concernes thee; as for the rest, cast them off as unnecessary, and impertinent; the prosecution whereof is
too

SEC. 2.

too high, and too internall for them to intermeddle with: thou hast now divine and heavenly things in chase, whereof there cannot be the least sent in any of these earthly faculties. Devest thy selfe therefore (what thou possibly maist) of all materiality both of objects, and apprehensions; and let thy pure, renewed, and illuminated intellect work onely upon matter spiritual, and celestiall; And above all, propose unto thy selfe, and dwell upon that purest, perfectest, simplest, blessedest Object, the glorious and incomprehensible Deity: there thou shalt finde more than enough to take up thy
thoughts

SEC. 2.

thoughts to all eternity. Be thou, O my soule, ever swallowed up in the consideration of that infinite self-being Essence, whom all created Spirits are not capable sufficiently to admire: Behold and never cease wondring at the Majesty of his Glory. Thy bodily eyes dazle at the sight of the Sunne, but if there were as many Suns as there are starres in the Firmament of Heaven, their united splendour were but darknesse to their All-glorious Creator: Thou canst not yet hope to see him as hee is: but lo thou beholdest where he dwells in light inaccessible; the sight of whose very outward verge

is

SEC. 2.

is enough to put thee into a perpetuall extasie. It is not for thee as yet to strive to enter within the vaile; Thine eyes may not bee free where the Angels hide their faces; What thou wantst in sight, O my soule, supply in wonder. Never any mortall man, O God, durst sue to see thy face, save that one intire servant of thine, whose face thy Conference had made shining and radiant; but even hee (though inured to thy presence) was not capable to behold such glory, and live: Farre be it from me, O Lord, to presume so high; Onely let mee see thee as thou hast bidden me; and but

so,

SEC. 2.

so, as not to behold thee (after thy gracious revelation) were my sinne: Let mee see, even in this distance, some glimmering of thy divine Power, Wisedome, Justice, Mercy, Truth, Providence, and let mee blesse and adore thee in what I see.

SECT.

SEC. 3.**SECT. III.**

OH the infinitenesse of thine Almighty power, which thou not hast, but art, beyond the possibility of all limitations of objects or thoughts: In us, poore finite Creatures, our power comes short of our will; many things we faine would doe, but cannot; and great pittie it were that there should not be such a restraint upon our unruly appetites; which would otherwise worke out the destruction both of others, and our selves. But, O God, thy Power is beyond thy Will; Thou canst do more than

SEC. 3.

than thou wilt ; Thou couldst have made more Worlds when thou madst this one ; And even this one , which thou hast made , Lord , how glorious a one it is ? Lo , there needs no other demonstration of thine omnipotence . Oh what an heaven is this which thou hast canopied over our heads ? how immensely capacious ? how admirably beautifull ? how bestudded with goodly Globes of Light ? Some one whereof hath in it such unspeakable glory , as that there have not wanted nations , (and those not of the savagest) which have mis-worship'd it for their God : And if thou hadst made

SEC. 3.

made but one of these in thy firmament , thy workmanship had been above our wonder ; for even this had surpassed the whole frame of this lower world ; but now as their quality strives with their greatness , so their magnitude strives with their number , which of them shall more magnifie the praise of their Almighty Creator ; and these three are no lesse than matched by the constant regularity of the perpetuall motion of those mighty bodies ; Which having walked their daily rounds about the World above this five thousand six hundred and sixty yeares , yet are so ordered by thy inviolable Decree ,

SEC. 3.

cree, that they have not varied one inch from their appointed Line, but keep their due course and just distance each from other; although not fixed in any solid Orbe, but moving singly in a thinne and yeelding sky, to the very same point whence they set forth. And if the bodily and visible part of thine heavenly Hoast, O God, be thus unconceivably glorious, where shall wee finde room to wonder at those spirituall and living powers which inhabite those celestiall Mansions, and attend upon the Throne of thy Majesty: the thousand thousands of thy blessed Angels, Archangels, Cherubim, Seraphin,

SEC. 3.

phin, Thrones, Principalities, Dominions, which in thy presence enjoy a blisse next to infinite? any one of which if we could see him, were enough to kill us with his glory; Not one of those millions of mighty spirits, but were able to destroy a World: Oh then how infinitely transcendent is that power of thine, which hast both created all this heavenly Hierarchy, and so movest in them, that onely in and by thee they are thus potent.

Yea, Lord, let mee but cast mine eyes downe to this earth I tread upon, and view thy wonders in the deep, how manifestly doe these proclame thy
divine

SEC. 3.

Divine Omnipotence ?
 When I see this vast
 Globe of earth, and wa-
 ters, dreadfully hanging
 in the midst of a liquid
 Air, upheld by nothing but
 by the powerfull Word;
 When I see the rage of
 the swelling Waves (na-
 turally higher than the
 shores they beat upon) re-
 strained to their bounds
 by thine over-ruling com-
 mand; VWhen I see the
 Earth beautifully garni-
 shed with marvailous va-
 riety of Trees, Herbes,
 Flowers; richly stuffed
 with precious Metalls,
 Stones, Minerals; VWhen
 I see (besides a world of
 men) the numberlesse
 choice and differences of
 the substance, formes, co-
 lours,

lours, dispositions, of SEC. 4.
 Beasts, Fowles, Fishes,
 wherewith these lower E-
 lements are peopled; how
 can I be but dissolved into
 wonder of thine Almight-
 ty Power ?

SECT. IV.

NEither is thy Power,
 NO God, either more,
 or more thy selfe than thy
 VVisedome, which is no
 lesse Essentiall to thee,
 than infinite. VVhat have
 we to doe, silly and shal-
 low wretches with that
 incomprehensible VVise-
 dome which is intrinsecall
 to thy divine Nature; the
 body

SEC. 4.

body of that Sunne is not for our weake eyes to behold; it is enough for me if I can but see some raies of that heavenly light which shines forth so gloriously upon thy creature: in the framing and governing whereof, whether thy Power or VVisedome did and do more exhibit it selfe, thou only canst judge. O the divine Architecture of this goodly Fabricke of heaven, and earth, raised out of nothing to this admirable perfection! VVhat stupendious artifice of composition is here? VVhat exquisite symmetrie of parts, what exact Order of Degrees, what marvailous analogie betwixt beasts, fishes, plants, the

SEC. 4.

the natives of both Elements! Oh what a comprehensive reach is this of thine Omniscience, which at once in one act beholdest all the actions and events of all the creatures that were, are, or shall be in this large Universe? What a contrivance of thine eternall Counsell, which hast most wisely and holily ordered how to dispose of every Creature thou hast made, according to the pleasure of thy most just will? What a sway of Providence is this that governes the world? over-ruling the highest, and stooping to the meanest peece of thy Creation? concurring with, and actuating the

R mo-

SECT. 4. motions and operations of all second causes of whatsoever is done in heaven, or in earth? Yea Lord, how wonderfull are those irradiations of Knowledge and VVifedome, which thou hast beamed forth upon thine intelligent Creatures, both Angels and men? As for those Celestiall Spirits which see thy face continually, it is no marvaile if they be illuminated in a degree farre above humane apprehension; but that the rationall soule of man, even in this wofull pilgrimage below, notwithstanding the opacity of that earth wherewith it is encompassed, should be so farre inlightned, as that

SECT. 4. that it is able to know all the motions of the Heavens, the magnitudes and distances of Starres, the natures, properties, influences of the Planets, the instant of the Eclipses, Conjunctions and severall Aspects of those Celestiall bodies; that it can discover the secret Treasures of Earth and Sea; and knowes to unlock all the close Cabinets both of art and nature; O God, what is this but some little gleame of that pure and glorious light, which breakes forth from thine infinitenesse upon thy creature: Yet were the knowledge of all men on earth, and all the Angels in heaven, multiplied a thou-

R 2 sand

SECT. 4. sand fold, how unable were it being united together, to reach unto the height of thy divine Counsells, to fadome the bottome of thy most wise and holy Decrees? so as they must bee forced to cry out with that Saint of thine, who was rap't into the third heaven, O the depth of the riches both of the Wisdome and Knowledge of God! how unsearchable are his judgments, and his wayes past finding out!

Rom. XI. 33

SECT.

SECT. 5.

SECT. V.

BUT with what a trembling adoration, O my soule, must thou needs look upon the infinite Justice of thy God; whose inviolable rule is to render to every man according to his workes. Alas, the little good thou wert able to doe, hath beene allayed with so many, and great imperfections, that it can expect no retribution but displeasure; and for the many evils whereof thou art guilty, what canst thou look for but the wages of sinne, Death? not that temporary, and naturall onely, which is but a

R. 3. sepa-

SECT. 5.

separation of thee, a while, from thy load of earth; but the spirituall and eternall separation from the presence of thy God, whose very want is the height of torments. Lo, whatever become of thee, God must be himself: In vaine shouldst thou hope that for thy sake hee will abate ought of his blessed Essence, of his sacred Attributes; That righteous doome must stand, The soule that sinnes shall die: Hell claimes his due; Justice must bee satisfied; where art thou now, O my soule? What canst thou now make account of but to despaire and die? surely, in thy selfe, thou art lost; there is no way with thee

SECT. 5.

thee but utter perdition. But looke up, O soule, look up above the Hills whence commeth thy salvation; see the heavens opening upon thee; see what reviving, and comfortable raies of grace and mercy shine forth unto thee from that excellent glory; and out of that heavenly light heare the voice of thy blessed Saviour, saying to thee, O Israel, thou hast destroyed thy selfe, but in mee is thy help. Even so, O Jesu, in thee, onely in thee is my help: wretched man that I am; in my selfe I stand utterly forfeited to death and hell: it is thou that hast redeemed mee with no lesse ransom than

R 4 thy

Ose. 13. 9.

SEC. 5.

Rom. 8. 33.

34.

thy precious blood. Death was owing by me, by thee it was payed for me; so as now my debt is fully discharged, & my soul clearly acquitted: Who shall lay any thing to the charge of Gods Elect? It is God that justifieth; who is he that condemneth? It is Christ that dyed, yea rather that is risen againe. Lo now the rigor of thine inviolable Justice is taken off by thine infinite mercy; The sum that I could never pay, is by the power of that faith which thou hast wrought in me, set off to my all-sufficient surety, & by thy divine goodnesse graciously accepted as mine; I have paid it in him, he hath paid it for me; Thy Justice is satisfied,

tified, thy Debtor freed, & thy mercy magnified. SEC. 6.

SECT. VI.

HERE are no bounds to be set unto thy thoughts, O my soule, since whatsoever thy God either is, or hath done comes within thy prospect: There, besides the great worke of his Creation, thou maist dwell upon the no lesse almighty work of his Administration of this universall world, whereof the preservation and government is no lesse wonderfull than the frame; there thou shalt see the marvailous subordination of creatures, some made to rule, others to obey; the powerfull

R 5 erfull

SEC. 6.

erfull influences of the
 Celestiall bodies upon the
 Inferiour; the continuall
 transmutation of elements,
 forsaking their owne
 places and natures to serve
 the whole; formes dying,
 matter perpetuall; all
 things maintained by a
 friendly discord of hu-
 mours, out of which they
 are raised; the circular re-
 volution of fashions, oc-
 currences, events; the dif-
 ferent and opposite dispo-
 sitions of men over-ruled
 to such a temper; that yet
 government is continued
 in the hands of few, socie-
 ty and commerce with all:
 shortly, all Creatures
 whiles they doe either
 naturally, or voluntarily
 act their owne parts, do-
 ing

SEC. 6.

ing unawares the will of
 their Creator.

But that which may just-
 ly challenge thy longer
 stay, and greater wonder,
 is the more-than-transcen-
 dent worke of mans Re-
 demption; the mysteries
 whereof the holy Angels
 have desired to look into,
 but could never yet suffici-
 ently conceive or admire;
 That the Sonne of God,
 the Lord of Glory, Coe-
 ternall, Coequall to his
 Father, God blessed for-
 ever, should take upon
 him an estate lower than
 their owne; should cloath
 his Deity with the ragges
 of our flesh; should stoop
 to weak and miserable
 man-hood, and in that low
 and despicable condition,
 should

I Pet. I. 12.

SEC. 6.

should submit himselfe to hunger, thirst, wearinesse, temptation of Devils, despite of men, to the cruelty of tormentors, to agonies of soule, to the pangs of a bitter, ignominious, cursed death, to the sense of his Fathers wrath for us wretched sinners, that had made our selves the worst of Creatures, enemies to God, slaves to Satan, is above the reach of all finite apprehension. O never-to-bee-enough-magnified mercy! Thou didst not, O Saviour, when thou sawest mankind utterly lost, and forlorn, content thy selfe to send down one of thy Cherubim, or Seraphin, or some other of thy heavenly Angels to under-

Bernard.
Serm. de
passione Do-
mini.

SEC. 6.

undertake the great work of our deliverance (as well knowing that taske too high for any created Power) but wouldst, out of thine infinite love and compassion, vouchsafe, so to abase thy blessed selfe, as to descend from the Throne of thy Celestiall glory to this Dungeon of earth; and not leaving what thou hadst, and what thou wast, to assume what thou hadst not, man; and to disparage thy selfe by being one of us, that we might become like unto thee, co-heires of thy glory and blessednesse. Thou that art the eternall Sonne of God, wouldst condescend so low, as to be man; that we who are wormes
and

SECT. 6.

and no men might be advanced to bee the Sonnes of God; thou wouldst be a servant, that wee might reigne; thou wouldst expose thy selfe to the shame and disgrace of thy vile Creatures here, that thou mightst raise us up to the height of heavenly honour with thee our God, and thy holy Angels; thou wouldst dye for a while, that we might live eternally.

Pause here a while, O my soule, and do not wish to change thy thoughts; neither earth nor heaven can yield thee any of higher comfort, of greater comfort: Onely withall, behold the glorious person, of that thy blessed Media-

tor,

SECT. 6.

tor, after his victories over Death and Hell, sitting triumphant in all the Majesty of heaven, adored by all those millions of Celestiall Spirits, in his glorified humanity; and (what thou maist) enjoy the vision of him by faith, till thou shalt be everlastingly blessed with a cleare, and present intuition. Long after that day; and be ever carefull in the meane time to make thy self ready for so infinite an happinesse.

SECT.

SEC. 7.

SECT. VII.

ANd now, O my soul, having left below thee all the triviall vanities of Earth; and fixed thy self. (so farre as thy weak eyes will allow thee) upon thy God, and Saviour, in his Almighty workes, and most glorious Attributes, it will be time for thee (and will not a little conduce to thy further addresse towards blessednesse) to fasten thy selfe upon the sight of the happy estate of his Saints above, who are gone before thee to their blisse, and have (through Gods mercy) comfortably obtained

SEC. 7.

ned that which thou aspi-
rest unto: thou that wert
guided by their example,
or likewise heartned by
their successe: thou art
yet a Traveller, they com-
prehensors; thou art pan-
ting towards that rest
which they most happily
enjoy; thou art sweating
under the crosse, whiles
they sit crowned in an
heavenly magnificence.
See the place wherein
they are, the heaven of
heavens, the paradise of
God; infinitely resplen-
dent, infinitely delectable;
such as no eye can behold,
and not be blessed: shouldst
thou set thy Tabernacle
in the midst of the Sunne,
thou couldst not but bee
encompassed with mar-
vailous

SEC. 7.

vailous light ; yet even there it would bee but as midnight with thee in comparison of those irradiations of Glory which shine forth above in that Emphyreall Region ; For thy God is the Sun there : by how much therefore those divine rayes of his exceed the brightest beams of his Creature ; so much doth the beauty of that heaven of the blessed surpass the created light of this inferior and starry firmament. Even the very place contributes not a little to our joy, or misery ; It is hard to bee merry in a Gaole ; and the great Persian Monarch thought it very improper for a Courtier to bee of a sad coun-

Rev. 21. 23.

Nehem. 2. 2

SEC. 7.

countenance within the verge of so great a Royalty. The very devils conceive horror at the apprehension of the place of their torment, and can beseech the over-ruling power of thy Saviour not to command them to go out into the deep. No man can be so insensate to thinke there can be more dreadfulnesse in the place of those infernall tortures, than there is pleasure and joy in the height of that sphere of blessednesse ; sith we know we have to doe with a God that delights more in the prosperity of his Saints, than in the cruciation, and howling of his enemies. How canst thou then, O my soule, be but

Luke 8. 31.

S B C. 7.

but wholly taken up with the sight of that celestiall Jerusalem, the beauteous City of thy God, the blessed Mansions of glorified Spirits? Surely, if earth could have yielded any thing more faire, and estimable than gold, pearles, precious stones, it should have been borrowed to resemble these supernall habitations: but, alas, the lustre of these base materials doth but darken the resplendence of those divine excellencies. With what contempt now, dost thou look downe upon those muddy foundations of earth, which the low spirits of worldlings are wont to admire? and how feelingly dost thou blesse and

S B C. 7.

Heb. 12. 23.

and emulate the spirits of just men made perfect, who are honoured with so blissefull an habitation?

But what were the place, O my soule, how goodly & glorious soever in it self, if it were not for the presence of him whose being there makes it heaven? Lo there the Throne of that heavenly Majesty, which filling and comprehending the large circumference of this whole, both lower and superior world, yet there keeps and manifests his state, with the infinite magnificence of the King of eternall glory: there he in an ineffable manner communicates himself to blessed Spirits, both Angels and men; and that very

SECT. 7.

ry Vision is no lesse to them than beatificall: Surely, were the place a thousand degrees lower in beauty and perfection than it is, yet that presence would render it celestiall; the residence of the King was wont to turn the meanest Village or Castle, into a Court; The sweet singer of Israel saw this of old, and could say, In thy presence is the fulnesse of joy; and at thy right hand are pleasures for evermore. It is not so in these earthly and finite Excellencies: A man may see mountaines of treasure, and be never a whit the richer; and may bee the Witness and Agent too in anothers honour,

(as

SECT. 7.

(as Haman was of *Mardochees*) and be so much more miserable; or may view the pomp and splendour of mighty Princes, and be yet still a beggar; but the infinite graces of that heavenly King are so communicative, that no man can see him but must be transformed into the likeness of his glory.

SECT.

SEC. 8.

SECT. VIII.

EVen thy weak and imperfect Vision of such heavenly Objects, O my soule, are enough to lay a foundation of thy blessednesse; and how can there chuse but be raised thence as a further degree towards it, a sweet complacency of heart in an appropriation of what thou seest; without which nothing can make thee happy? Let the Sunne shine never so bright, what is this to thee if thou bee blinde? Be the God of Heaven never so glorious, yet if he be not thy God; be the Saviour of the World

SEC. 8.

World never so mercifull, yet if he be not mercifull to thee; be the heaven never so full of beauty and Majesty, yet if thou have not thy portion in that inheritance of the Saints in light; so farre will it be from yielding thee comfort, that it will make a further addition to thy torment. What an aggravation of misery shall it be to those that were children of the Kingdom, that from that outer darknesse whereinto they are cast, they shall see aliens come from the East and West, and sit downe with *Abraham, Isaac, and Jacob* in the Kingdome of heaven? Cease not then, O my soul, till by a sure and

Matth. 8. 12

S un-

S₁C. 8. undefaisible application, thou hast brought all these home to thy self; and canst look upon the great God of Heaven, the gracious Redeemer of the world, the glory of that celestially Paradise as thine owne. Let it be thy bold ambition, and holy curiosity to find thy name enrolled in that eternall Register of Heaven: And if there bee any one room in the many Mansions of that celestially Jerusalem, lower and lesse resplendent than other, thither doe thou find thy selfe (through the great mercy of thy God) hapily designed. It must be the worke of thy faith that must doe it; that divine grace is it, the power where-

whereof can either fetch downe heaven to thee, or carry thee before hand up to thy heaven; and not affix thee only to thy God, and Saviour, but unite thee to him, and (which is yet more) ascertain thee of so blessed an union.

Neither can it be but that from this sense of appropriation there must necessarily follow a marvellous contentment, and complacency in the assurance of so happy an interest. Lord, how doe I see poore worldlings please themselves in the conceit of their miserable proprieties? One thinks, Is not this my great *Babylon* which I have built? Another, Are not these my rich

S 2 Mines?

S₁C. 8.

Dan. 4. 30

SECT. 8. Mines? Another, Is not this my royall and adored Magnificence? And how are those unstable mindes transported with the opinion of these great (but indeed worthlesse) peculiarities; which after some little time moulder with them into dust? How canst thou then, be, but pleasingly affected, O my soul, with the comfortable sense of having a God, a Savior, an heaven of thine own? For in these spiritual and heavenly felicities, our right is not partiall, and divided, as it useth to be in secular inheritances; so as that every one hath his share distinguish'd from the rest, and parcelled out of the whole; but here

here each one hath all; SECT. 8. and this blessed patrimony is so communicated to all Saints, as that the whole is the propriety of every one.

Upon the assurance therefore of thy Gods gracious promises made to every true beleever, finde thou thy selfe happily seized of both the King, and Kingdome of heaven, so farre as thy faith can as yet feoffe thee in both; and delight thy self above all things in these unfailing pledges of thine instant blessednesse; and say with the holy Mother of thy Redeemer, My soul doth magnifie the Lord; and my spirit rejoyceth in God my Saviour.

Luk. 1. 46;
47.

S 3 SECT.

SECT. IX.

FROM this feeling complacency in the owning of thy right to glory and happinesse, there cannot but arise a longing desire of the full possession thereof: for thou canst not so little love thy self, as what thou knowest thou hast a just title unto, and withall apprehendest to bee infinitely pleasing and beneficial, not to wish that thou maist freely enjoy it. If thou have tasted how sweet the Lord is, thou canst not but long for more of him, yea, for all: It is no otherwise even in carnal delights, the degu-
station

station whereof is wont to draw on the heart to a more eager appetite; much more in spiritual; the pleasures whereof as they are more pure, so they are of the heavenly-minded with farre greater ardency of spirit affected. The covetous mans heart is in his bags; what hee hath doth but augment his lust of more; and the having of more doth not satiate but enlarge his desires; Hee that loveth silver, shall not be satisfied with silver; nor hee that loveth abundance with increase: but these celestiall riches are so much more allecive, as they are more excellent, than those which are delved out of the
S 4 bowels

SEC. 9.

bowels of the earth. O my soule, thou hast through the favour of thy God, sip'd some little of the cup of immortality, and tasted of that heavenly Manna the food of Angels; and canst thou take up with these slight touches of blessedness? Thou hast (though most unworthy) the honour to be contracted to thy Saviour here below; thou knowest the voyce of his Spouse, Draw me and wee shall runne after thee; stay mee with flagons, comfort me with apples, for I am sick of love; Make haste my beloved, and be thou like to a Roe, or to a young heart upon the the mountaines of Spices: Where is thy love

Cant. 1. 4.

2. 5.

8. 14.

SEC. 10.

love if thou have not fervent desires of a perpetuall enjoyment? if thou doe not earnestly wish for a full consummation of that heavenly match? O my Lord, and Saviour, as I am not worthy to love thee; so I were not able to love thee (how amiable soever) but by thee. O thou that hast begunne to kindle this fire of heavenly love in me, raise thou it up to a perfect flame; make me not onely sick of thy love, but ready and desirous to dye for thee; that I may enjoy thee: Oh let me not endure that any worldly heart should be more enamoured of these earthly beauties, which are but

S. 5

var-

SEC. 9.

varnished rottenness, than I am of thee who art of absolute and infinite perfections; and bestowest them in being loved.

Oh when shall the day be, wherein thou wilt make up these blessed Nuptials; and endow me with a full participation of that glory wherewith thou art invested, from, and to all eternity? whereto have all thy sweet favours, and gracious love-tokens tended, but to this issue of blessedness? Oh doe thou Crowne all thy mercies in me, and me with immortality.

SECT.

SEC. 10.

SECT. X.

Vpon this desire of fruition, (if thou wouldst be truly happy) there must follow a constant prosecution of that desire: for if thy wishes be never so fervent, yet if they be onely volatile and transient, they shall be able to availe thee little; flight and flickering motions of good, if they bee not followed with due induvours, sort to no effect. Content not thy self therefore, O my soule, that thou hast entertained into thy selfe some affective thoughts of thy beatitude; but settle thy self in firme reso-

SEC. 9.

resolutions to pursue, and perpetuate them: Let them not call in as strangers, but dwell in thee as in-mates, never to bee, by any secular occasions, dislodged. These morning dewes of holy dispositions, which are ready to be exhaled with every gleam of worldly prosperity, as they finde little acceptance from God, so they are able to afford small comfort to thee; as whose condition is such, that they leave thee more disconsolate in their vanishing, than they yielded thee pleasure in their momentary continuance. Be thou able to say with holly *David*, My heart is fixed; O God, my heart is fixed; and

Psal. 57. 7.

SEC. 10.

and then thou maist well adde, I wil sing and give praise; otherwise thy distracted thoughts will admit no cause of sound joy. In this case it fals out with thee, O my soule, as with some fond child, who eagerly following a Bee in hope of her bag, sees a gay Butterflie crosse his way; and thereupon leaves his first chase, and runs after those painted wings; but in that pursute seeing a Bird flie close by him, he leaves the flie in hope of a better purchase; but in the meane time is disappointed of all, and catcheth nothing. It mainly behoves thee therefore to keep up thy Cogitations and Affections close to these

SEC. 10. these heavenly objects; and to check them whensoever thou perceivest an inclination to their wandering: like as the carefull Huntsman, when he findes his Hound offering to follow after a new Game, rates him off; and holds him to his first sent. Whither are yee straying, O my thoughts? what means this sinfull and lossefull inconstancy? Can yee bee happier in a change? Is there any thing in this miserable world that can be worthy to carry you away from the hopes and affectations of blessednesse? Have yee not full often complained of the worthlesnesse, and satiety of these poore vanities here
below

SEC. 10. below? Have yee not found their promises false, their performances unsatisfactory, their disappointment irksome? Away then ye frivolous temptations, and solicit those mindes that are low, and empty like your selves: For me, I disdain your motions; and being taken up with higher employments, scorne to descend to your base suggestions, which tend to nothing but meer earthlines.

But (as there is no fire which will not goe out if it be not fed) it cannot be enough that thou hast entertained these gracious resolutions, unlesse thou doe also supply and nourish them with holy meditations,

SECT. 10.

tations, devout prayers, continual ejaculations, and the due frequentation of all the holy Ordinances of thy God; without which, if they shall languish through thy neglect, thou shalt finde double more worke, and difficulty, in reviving them, than there could have been in maintaining, and upholding them in their former vigour. Bee not therefore wanting to thy selfe in the perpetuall exercise and improvement of all those holy meanes, that may further and perfect these heavenly longings after salvation; thy God shall not be wanting to thee in blessing thee with an answerable successe.

PROUBI

SECT.

SECT. 11.

SECT. XI.

IT is the just praise of the marvailous bounty of thy God, O my soule, that he will fulfill the desires of them that feare him. If therefore thou canst hunger and thirst after righteousness, if thy heart can yearn after heaven, he shall be sure to satisfie thee with goodnesse; and not onely shall bring thee home at the last to that land of promised blessednesse, but in the meane time also put thee into an inchoate fruition of happiness; which is the next degree of thine ascent to heaven.

That

Psal. 145.
19.

SEC. II.

That which is complete may be the surest rule of knowing and judging of that which is imperfect : Wherein doth the perfection of heavenly blisse consist, but in a perpetuall enjoying the presence of God, in a cleare vision of the divine Essence, in a perfect union with God, and an eternall participation of his life and glory? Now as grace is glory begun, and glory is grace consummate, so dost thou, O my soul (being wrought to it by the power of the Spirit of thy God) even in this life (how weakly soever) enter upon all these acts and privileges of Beatitude : Even here below thou art never out of the pre-

SEC. II.

presence of thy God ; and that presence can never be other than glorious ; and that it is not beatifical here, is not out of any deficiency in it, but in thine owne miserable incapacity ; who, whiles thou abidest in this vale of tears, and art clogged with this flesh, art no fit subject of so happy a condition. Yea that blessed presence is ever comfortably acknowledged by thee, and enjoyed with such contentment and pleasure that thou wouldst not part with it for a world, and that thou justly accountest all earthly delights but meer vexations to that alone ; Whom have I in heaven but thee, and what doe I desire on earth

Psal. 73. 24

SEC. II. earth in comparison of thee? *A Balaam* could say (how truly soever) I shall see him but not now; I shall behold him but not nigh: But, Lord, I see thee even now; I behold thee so nigh me, that I live in thee, and would rather die than live without thee; I see thee, though weakly and dimly, yet truelie and reallie; I see thee as my God all-sufficient, as my powerfull Creator, my mercifull Redemer, my gracious Comforter; I see thee the living God, the Father of Lights, the God of Spirits, dwelling in light inaccessible, animating, filling, comprehending this glorious World; and doe awfully adore thine

Num. 24.
17.

thine infinitensle. Neither doe I look at thee with a trembling astonishment, as some dreadfull stranger, or terrible avenger; but I behold thy Majesty so graciously complying with my wretchednesse, that thou admittest me to a blessed union with thee: I take thee at thy Word, O deare Saviour, even that sweet word of impetration, which thou wert pleased to utter unto thy coeternall Father, immediately before thy meritorious passion, I pray not for these alone; but for them also which shall beleeve on me through their Word; That they all may be one, as thou, Father, art in me, and I in thee; that

SEC. II.

Ioh. 17. 20.

21.

SBC. II. that they may be One in
 22. us; And the glory which
 thou gavest mee, I have
 given them, that they may
 be one even as wee are
 one; I in them, and thou in
 23. me, that they may be
 made perfect in one; and
 that the world may know
 that thou hast sent me, and
 hast loved them, as thou
 hast loved me. I know thou
 couldst not but be heard
 in all that thou prayd'st;
 and therefore I take what
 thou suedst for, as done.
 1 Cor. 6. 17 Lord, I doe beleve in
 thee, unite thou mee to
 to thee; make mee one
 spirit with thee; It is no
 Presumption to sue and
 hope for what thou hast
 prayed for, and promised
 to performe; Oh make me
 accor-

according to the capability
 of my weak humanity
 partaker of thy divine na-
 ture; Vouchsafe to allow
 me, even me poor wretch-
 ed soule, to say of thee I
 am my beloveds, and my
 beloved is mine: And by
 vertue of this indissoluble
 union, why shouldst thou
 not, O my soule, find thy
 selfe endowed with a blef-
 sed participation of that
 heavenly life and glory,
 which is in, and with him?
 In that thou art united to
 thy body, thou impartest
 to it vegetation, sense, mo-
 tion; and givest it a share
 in the exercise of all thy
 noble faculties: how much
 more entire and benefi-
 all is the spirituall union
 of thy God, and thee?
 Alas,

SBC. II.

2 Pet. I. 4.

Cant. 6. 3.

SECT. II. Alas, that bond of naturall conjunction is easily dissolved by ten thousand wayes of death: this heavenly knot is so fast tied, that all the powers of hell cannot unloose it; And the blessings communicated to thee by this divine match are so much more excellent, as the infinite giver of them is above thy meanenesse: Lo, now thou art actually interessed in all that thy God is, or hath; his Kingdome is thine, his glorie is thine to all eternitie.

SECT.

SECT. II.

ANd what now can follow, O my soul, upon the apprehension of thus enjoying the presence of thy God, and the vision of so blessed an object; and thine union with him, and participation of him, but a sensible ravishment of Spirit with a joy unspeakable, and full of glorie? Heretofore, if some great friend should have brought me to the Court, and having shew'd mee the splendor and magnificence of that seat of Majestie, should have brought me in to the sight of his Roiall person; and
T should

SECT. 12.

should have procured me not onely a familiar conference with him, but the entire affection of a favourite; and from thence there should have been heaped upon mee, Titles of honour, and large revenues, and (yet higher) a consociation of Princely dignitie; How should I have beene transported with the sense of so eminent an advancement? how great and happie should I have seemed, not more in others eyes, than in my owne? what big thoughts had hereupon swolne up my heart in the daies of my vanitie? But, alas, what poor things are these in comparison of those heavenly pro-

pro-

SECT. 12.

promotion? I might have been brought into the stateliest Court of this World; and have beene honoured not onely with the presence, but the highest favours, of the best and greatest of Kings, and yet have been most miserable: Yea, which of those Monarchs, that have the command, and dispensation of all earthly greatnes, can secure himself from the saddest infelicities? But these spirituall prerogatives are above the reach of all possible miserie; and can, and doe put thee (in some degree) into an unfailing possession both reall and personall of eternall blessednesse. I cannot wonder that *Peter*

T 2

when

SEC. 12.

Mar. 9.6.
Luk. 9.33.

when with the other two Disciples upon Mount *Tabor*, hee saw the glorious transfiguration of my Saviour, was out of himself for the time, and knew not what he said; yet, as not thinking himself and his partners, any other-ways concerned, than in the sight of so heavenly a vision, hee mentions onely three Tabernacles, for *Christ*, *Moses*, *Elias*, none for themselves; it was enough for him, if without doores hee might be still blessed with such a prospect: But how had hee been rapt from himselfe, if he had found himself taken into the society of this wondrous transformation, and interessed in the communion

SEC. 12.

munion of this glory? Thy renovation, and the power of thy faith, O my soule, puts thee into that happy condition; thou art spiritually transfigured into the similitude of thy blessed Saviour, shining with his righteousness and holiness; so as he is glorified in thee, and thou in him; Glorified, not in the fulnesse of that perfection which will be, but in the pledge and earnest of what shall, and must be hereafter. O then, with what unspeakable joy, and jubilation, dost thou entertaine thy happiness? How canst thou containe thy selfe any longer within these bounds of my flesh, when thou

T 3 fee-

Rom. 12.2.
Eph. 4.24.Ioh. 17.10.
2 Thes. 1.12.

SEC. 12.

feelst thy self thus initiated into glory? Art thou in heaven, and know'st it not? Know'st thou not that hee who is within the entry, or behinde the screene, is as truly within the house, as he that walks in the Hall, or sits in the parlour? And canst thou pretend to bee within the verge of heaven, and not rejoyce? What is that makes heaven, but joy and felicity? Thy very thought cannot separate these two, no more than it can sever the Sunne and light: For both these are equally the originals and fountains of light and joy; from whence they both flow, and in which both are complete; there is no light
which

SEC. 12.

which is not derived from the Sunne; no true joy but from heaven: as therefore the nearer to the bodie of the Sunne, the more light and heat, so the nearer to heaven, the more excesse of joy. And certainly, O my soule, there is nothing but infidelity, can keep thee from an exuberance of joy, and delight in the apprehension of heaven.

Can the weary Traveller after he hath measured many tedious miles, and passed many dangers both by Sea and Land, and felt the harsh entertainments of a stranger, chuse but rejoyce to draw neare in his returne to a rich, and pleasant home?

T 4 Can

SEC. 12.

Can the Ward, after an hard pupillage chuse but rejoyce that the day is comming wherein he shall freely enjoy all his Lordly Revenues and Roialties? Can a *Joseph* chuse but finde himselfe inwardly joyed, when out of the Dungeon he shall be called up, not to liberty onely, but to honour; and shall be arraied with a vesture of fine Linnen; and graced with *Pharaoh's* Ring, and Chaîne; and set in his second Chariot, and in the next Chaire to the Throne of Egypt? And canst thou apprehend thy self now approaching to the glorie of the heaven of heavens, a place and state of so infinite contentment
and

SEC. 12.

and happinesse, and not be extalied with joy? There, there shalt thou, O my soule, enjoy a perfect rest from all thy toyls, cares, feares; there shalt thou finde a true vitall life, free from all the incombrances of thy miserable Pilgrimage; free from the dangers of either finnes, or temptations; free from all anxiety and distraction; free from all sorrow, paine, perturbation; free from all the possibilitie of change, or death: A life wherein there is nothing but pure and perfect pleasure; nothing but perpetuall melodie of Angels and Saints singing sweet Allelujahs to their God; A life which the most glo-
rious

SEC. 12.

rious Deity both gives, and is ; A life wherein thou hast the full fruition of the ever-blessed Godhead, the continuall society of the Celestial Spirits, the blissefull presence of the glorified humanity of thy deare Saviour ; A life wherein thou hast ever comfort with the glorious company of the Apostles, the goodly fellowship of the Patriarks and Prophets, the noble Army of Martyrs and Confessors, the Celestiall Synod of all the holy Fathers, and illuminated Doctors of the Church ; Shortly, the blessed Assembly of all the faithfull Professors of the Name of the Lord Jesus, that

SEC. 12.

that having finished their course, sit now shining in their promised glory : See there that yet-unapproachable Light, that divine magnificence of the heavenly King ; See that resplendent Crown of righteousness, which decks the heads of every of those Saints, and is ready to be set on thine, when thou hast happily overcome those spirituall powers, wherewith thou art still conflicting ; See the joyfull Triumphs of these exulting Victors ; See the measures of their glory different, yet all full, and the least unmeasurable ; Lastly, see all this happiness not limited to thousands, nor yet Millions of years,

SECT. 12.

Eph. i. 13.

14.

1 Theſ. i. 6.

yeares, but commeaſured by no leſſe than Eternity. And now, my ſoul, if thou have received the inſallible ingagement of thy God, [in that having beleeved, thou art ſealed with that holy Spirit of Promise, which is the earneſt of thine inheritance, untill the full Redemption of thy purchaſed poſſeſſion] if, through his infinite mercy, thou be now upon the entring into that bleſſed place and ſtate of immortality, forbear (if thou canſt) to be raiſed above thy ſelf with the joy of the Holy Ghoſt, to be enlarged towards thy God with a joy unſpeakable & glorious: See if thou canſt now breath forth
any

SECT. 12.

Rev. 7. 12.

any thing but praises to thy God, and ſongs of rejoycing, bearing evermore a part in that heavenly dittie of the Angels; Bleſſing, and Glory, and Wiſdome, and Thankſgiving, and Honour, and Power, and Might be unto our God for ever, and ever.

SECT.

SECT. 13.

SECT. XIII.

ANd now what remains, O my soule, but that thou do humbly and faithfully wait at the gate of heaven for an happy entrance (at the good pleasure of thy God) into those everlasting Mansions. I confesse should thy merits be weigh'd in the ballance of a rigorous Justice, another place (which I cannot mention without horror) were more fit for thee, more due to thee: for, alas, thou hast been above measure sinfull, and thou knowest the wages of sinne, Death. But the God of my mercy hath pre-

Psal. 59. 10.

SECT. 13.

Psal. 86. 13.

Col. 1. 13.

prevented thee with infinite Compassion; and in the multitudes of his tender mercies hath not only delivered thee from the nethermost hell, but hath also vouchsafed to translate thee to the Kingdome of his deare Sonne; In him thou hast boldnesse of accessse to the Throne of Grace; thou, who in thy selfe art worthy to bee a Child of wrath, art in him adopted to be a ho-heire of Glory; and hast the livery and seizin given thee before hand of a blessed possession; the full estating wherein I do in all humble awfulnessse attend. All the few daies therefore of my appointed time will I wait at the threshold of grace
untill

Sermo: 13.

untill my changing come ;
 with a trembling joy, with
 a longing patience, with a
 comfortable hope. Onely,
 Lord, I know, there is
 something to be done, ere
 I can enter ; I must dye, ere
 I can be capable to enjoy
 that blessed life with thee:
 one stroke of thine Angel
 must be indured in my
 passage into thy Paradise ;
 And lo, here I am before
 thee ready to embrace the
 condition ; Even, when
 thou pleasest, let me bleed
 once to bee ever happy.
 Thou hast, after a weary
 walke through this roa-
 ring wilderness, vouch-
 safed to call up thy servant
 to Mount *Nabo*, and from
 thence aloofe off, to shew
 me the Land of Promise,
 a Land

a Land that flowes with
 Milke and Honey ; Doe
 thou but say, Die thou on
 this Hil, with this prospect
 in mine eye, and doe thou
 mercifully take my soule
 from me, who gavest it to
 me ; and dispose of it
 where thou wilt in that
 Region of Immortalitie.

Amen, Amen. Come
 Lord Jesu ; Come
 quickly.

BEhold ; Lord ; I have by
 thy Providence dwelt
 in this house of Clay more
 than double the time wher-
 in thou wert pleased to so-
 journe upon earth ; Yet I
 may well say with thine
 holy Patriark, *Few and evil*
have been the dayes of the
yeares of my pilgrimage ;
 Few

Gen. 47. 9.

Few in number, evill in condition; Few in themselves, but none at all to thee, with whom a thousand years are but as one day. But had they beene double to the age of *Mechusaleh*, could they have been so much as a minute to eternity? Yea, what were they to mee (now that they are past) but as a tale that is told and forgotten.

Neither yet have they been so few, as evill. Lord what troubles and sorowes hast thou let mee see, both my owne and others? What vicissitudes of sicknesse and health? What ebbes and flowes of condition? How many successions and changes of
Princes

Princes both at home, and abroad? What turnings of times? What alterations of Governments? What shiftings and downfall, of Favcurites? What ruines and desolations of Kingdomes? What sack-ing of Cities? What havocks of Warre? What frenzies of Rebellions? What underminings of trecherie? What cruelties and barbarismes in revenges? What anguish in the oppressed and tormented? What agonies in temptations? What pangs in dying? These I have seen, and in these I have suffered: And now, Lord, how willing am I to change time for eternity, the evils of earth, for
the

the joyes of heaven, miserie for happinesse, a dying life for immortality?

Even so, Lord Jesu
Take what thou hast
bought; Receive my soule
to thy mercie, and Crown
it with thy glorie.

Amen. Amen.

Amen.

FINIS.

SUSURRIUM

CUM

DEO.

SOLILOQUIES:

OR,

Holy Self-Conferences of
the DEVOUT SOUL, upon
sundry choice Oc-
casions,

*With Humble Addresses to the
Throne of Grace.*

Together with
The Souls Farwell to Earth,

AND

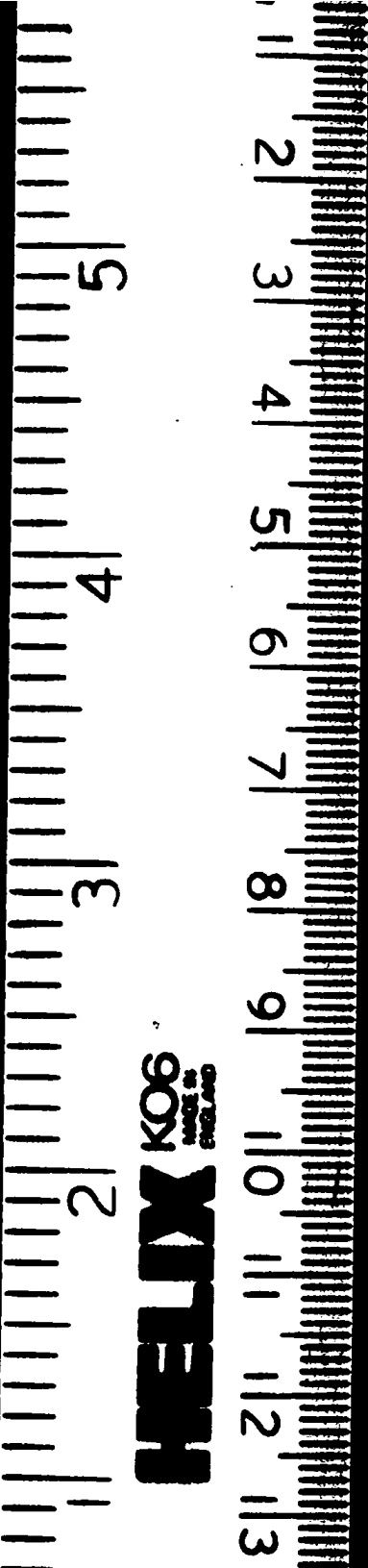
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SUSURRIUM

CUM

DEO.

SOLILOQVIES:

OR,

Holy Self-Conferences of
the DEVOUT SOUL, upon
sundry choice Oc-
casions,

*With Humble Addresses to the
Throne of Grace.*

Together with
The Souls Farwell to Earth,

AND

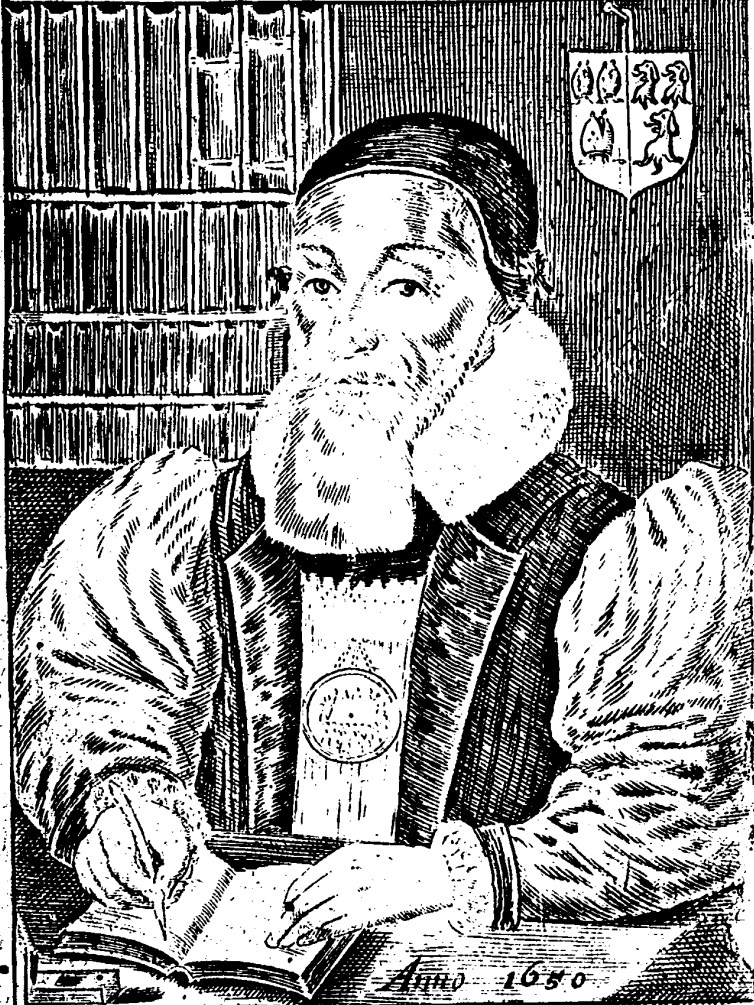
Approaches to Heaven.

By JOS. HALL, B. Norwich.

L O N D O N,

Printed by Will: Hunt, and are to be sold by
George Lathum junior, at the Signe of
the Bishops Head in St Pauls
Churchyard. 1651.

VERA EFFIGIES REVERENDI DOMINI
IOSEPHI HALL NORWICI EPISCOPI.



This Picture represents the Forme, where dwells
A Mind, which nothing but that Mind excells.
There's Wiidome, Learning, Will; there Grace & Love
Rule over all the rest: enough to prove,
Against the sroward Conscience of this Time,
The Reverend Name of BISHOP is no Crime.



THE
AUTHORS
SVPPPLICATORY
DEDICATION.

O thee only,
O my God,
who hast
put these Holy
Thoughts into my
soule, doe I most
A ; hum-

humbly desire to
Dedicate both my
self and them: Ear-
nestly beseeching
thee graciously to
accept of both ;
And that thou
wouldst be pleased
to accompany and
follow these my
weake practicall
Devotions, with
a sensible blessing
in every Reader.
Let these good
Medi-

Meditations not
rest in the eye,
but descend into
the Bosome of
the Perusers : and
effectually work in
their Hearts, that
warmth of pious
Affections, which
I have here presu-
med to exemplifie
in mine ; To the
glory of thy great
Name, and our
mutuall comfort,
A 4 in

in the day of the
glorious appearing
of our Lord Jesus.
Amen.

17 JY 60

THE



THE
Heads of the sever-
all Soliloquies.

I.

The best Prospect.

II.

The happy Parting.

III.

Heavenly Conversation.

IV.

Love unchangeable.

A 5 The

V.

The Happiest Object.

VI.

Vnchangable Duration.

VII.

Trust upon Triall.

VIII.

Angelicall Familiarity.

IX.

The Vnanswerable Christian.

X.

Hellish Hostility.

XI.

False Ioy.

True

XII.

True Light.

XIII.

Bosome-Discourse.

XIV.

The insensible Fetters.

XV.

Satans Prevalence.

XVI.

Leasurely Growth.

XVII.

Allowable Variety.

Mis-

XVIII.

Misconstructions of holinessse.

XIX.

Two Heavens in one.

XX.

The Stock employed.

XXI.

Love of Life.

XXII.

Equall Distribution.

XXIII.

The Bodies subjection.

The

XXIV.

The ground of Unproficiency.

XXV.

The sure Refuge.

XXVI.

The light Burden.

XXVII.

Ioy intermitted.

XXVIII.

Univerfall Interest.

XXIX.

The spirituall Bedleem.

The

XXX.

The difference of actions.

XXXI.

The necessity of Labour.

XXXII.

Acquaintance with Heaven.

XXXIII.

The All-sufficient Knowledge.

XXXIV.

Poore Greatnesse.

XXXV.

*Acceptation of Desires.
Heavenly*

XXXVI.

Heavenly Ioyes.

XXXVII.

Mixed Contentments.

XXVIII.

True Wealth.

XXXIX.

False Light.

XL.

The haste of Desire.

XLI.

Deaths Remembrancers.

XLII.

Faiths Victory.

The

XLIII.

The unfailing Friend.

XLIV.

Quiet Humility.

XLV.

Sure Mercies.

XLVI.

Dangerous Prosperity.

XLVII.

Chearfull Obedience.

XLVIII.

Heavenly Accordance.

XLIX.

Divine Bounty.

Sweet

L.

Sweet use of Power.

LI.

The power of Conscience.

LII.

Proud Poverty.

LIII.

The happiest Society.

LIV.

Hony from the Rock.

LV.

Sure Earnest.

LVI.

Heavenly Manna.

The

LVII.

The Hearts Treasure.

LVIII.

The narrow Way.

LIX.

Gods various Proceedings.

LX.

The Waking Guardian.

LXI.

The Sting of Guiltiness.

Bene.

LXII.

Beneficiall want.

LXIII.

Interchange of Conditions.

LXIV.

The rule of Devotion.

LXV.

Hells Triumph.

LXVI.

Dumbe Homage.

LXVII.

Indifferency of Events.

The

LXVIII.

The transcendent Love.

LXIX.

Choice of Seasons.

LXX.

The happy Return home.

LXXI.

The confinements of age.

LXXII.

Sin without Sense.

LXXIII.

*The extremes of De-
votion.*

The

LXXIV.

The Sick mans Vowes.

LXXV.

*The suggestions of a false
heart.*

LXXVI.

Sacred Melody.

LXXVII.

*Blemishes of the holy
Function.*

LXXVIII.

The blessed Reward.

Pre-

LXXIX.

Presages of Judgement.

LXXX.

*Vnwearied Motion, and
Rest Eternall.*

17 JY 60



To the Reader.

VVE shall not trouble you with many materiall faults, onely Correct this following,

Page 177. line 15. for *Filthinesse* read *faithlesnesse*.

June the 26th 1650.

I Have perused these divine and holy Soliloquies between God and the faithfull Soule, and doe finde them to bee so pious and profitable, so sweet and comfortable, and full of pious and spirituall Devotion, that I judge them well worthy to bee Printed and Published.

JOHN DOWNAM.

I

SOL. I.



Self-Conferences.

Soliloq. I.

The best Prospect.



My God, I shall not bee worthy of my eyes, if I think I can employ them better, than in looking up to thy heaven: and I shall not be worthy to look up to heaven, if I suffer my eyes to rest there, and not looke through heaven at thee, the Almighty Maker and Ruler of it; who dwell'st

B there

SOL. I.

there in all glory and Majesty; and if seeing thee, I doe not always adore thee, and find my soul taken up with awfull and admiring thoughts concerning thee: I see many eyes have looked curiously upon that glorious frame, else they could not have made so punctuall observation of the site, and motion of those goodly Globes of light, which thou hast placed there, as to foretel all their Conjunctions, and Oppositions, for many hundred yeares before; but, whiles they look at the Motions, let me look at the Mover; wondring, not without ravishment of spirit, at that infinite Power and Wisdom,

SOL. I.

dom, which keeps up those numberlesse and immense bodies in so perfect a regularity, that they all keep their just stations, and times, without the least varying from the course which thou settedst them in their first Creation; so whiles their observation makes them the wiser, mine shall make me the holier. Much Variety of Objects hast thou given us, here below, which doe commonly take up our eyes; but it shall bee my fault, if all those doe not rather lead my thoughts to thee, than withdraw them from thee; since thy power and Majesty is clearly conspicuous in them all. O
B 2 God,

SO L. 2.

I Cor. 13.
32.

God, whiles I have eyes, let me never but see thee in all things; let me never but enjoy thee; Let mee see thee here as thou maist bee seen, by the eye of faith, till I may see, as I am seen, hereafter, in glory: Let mee see thee as through a Glasse darkly here on earth, till I may come to see thee face to face in heaven.

Soliloq. II.

*The happy parting.*Euthym. in
Præfat.
Psalmodum.

I Have lived divers years longer than holy *David* did; yet I can truly say with him; if that Psalme were

SO L. 2.

Psal. 90.9.

were his which hath the Title of *Moses*; We have brought our years to an end; as it were a tale that is told: Me thinks, O my soule, it is but yesterday since wee met; and now wee are upon parting; neither shall we, I hope, bee unwilling to take leave; For what advantage can it bee to us to hold out longer together? One peece of mee cannot but grow more infirme with use and time; and thereupon must follow a decay of all faculties, and operations: Where the Tools are grown bad and dull, what worke can bee exquisite? Thou seeest it then necessary, and inevitable that wee must yeeld

B 3 to

Sol. 2.

to age, and grow worse
with continuance.

And what privilege
can mere time give us in
our duration? We see
the basest of stones last
longer than the durablest
plants; and wee see trees
hold out longer than any
sensitive Creatures; and
divers of those sensitive
Creatures out-last man,
the Lord of them all:
Neither are any of these
held more excellent be-
cause they weare out
more houres: We know
Enoch was more happy
that was fetcht away at
three hundred sixty five
yeares, than *Methuselah*
at nine hundred sixty and
nine: Difference of age
doth nothing but pull
downe

Gen. 5. 23.

24.

27.

Sol. 2.

downe a side where there
are not supplies of increa-
sing abilities. Should we
continue our partnership
many yeares longer, could
we hope for more health
and strength of body,
more vigour of under-
standing and judgement,
more heate of good af-
fections? And can wee
doubt that it will bee
else-where better with
us? Doe wee not know
what abides for us above?
Are wee not assured
that if our earthly house
of this Tabernacle were
dissolved, wee have a
building of God, an house
not made with hands, e-
ternall in the heavens.
Why therefore, oh,
why, should yee be loath

2 Cor. 5. 1.

B 4 to

SOL. 3.

to part upon fair termes?
 Thou, O my soule, to
 the possession of that hap-
 py Mansion, which thy
 deare Saviour hath from
 eternity prepared for thee
 in his Fathers house: and
 thou, O my body, to
 that quiet repository of
 thy Grave, till yee both
 shall happily meet in the
 blessed Resurrection of
 the just, never, never to
 be severed?

Soliloq. III.*Heavenly Conversation.*

IT matters not a little
 with whom wee hold
 our familiar Conversa-
 tion;

SOL. 3.

tion; for commonly we
 are transformed into the
 Dispositions and manners
 of those whose company
 we frequent: We daily
 see those who by haun-
 ting the society of Drun-
 kards, and debauched
 persons, have from civill
 and orderly men growne
 into extremity of lewd-
 nesse; and on the contra-
 ry, those who have con-
 sorted themselves with
 the holy and vertuous,
 have attained to a graci-
 ous participation of their
 sanctity: Why shouldst
 thou not then, O my soul,
 by a continuall conversa-
 tion with God, and his
 Angels, improve to an
 heavenly disposition? Thou
 canst not, whiles thou art

B 5 here,