

That, e'er the Seasons of the Year decay,
 Night claims as much of *Rule*, as doth the *Day*.
 Thy ¹ *Blackness* is thy Happiness; by thee
 The Paint of *white* and *red* *Adultery*
 Can have no Entertainment; all Mens Eyes
 May trust thy *Face*, for it brooks no disguise;
 Thou need'st no *Scarfs*, no *Black-bags* here prevail,
 Thy Face is both thy *Beauty* and thy *Vail*.

¹ *Black.*

Wert thou not ² *Blind* (some say) thou would'st despair,
 For being so, thou think'st thy self as fair
 As *Helen* was; but those are *Fools*, and know
 No *reason* to alledg, until I show
 The perfect *Truth*, thou dost reserve thy Eyes,
 But to look inward, where true *Beauty* lies.
 Thou look'st not on *Vain-glory*, idle *Toys*
 That mock the *Sense*, and are not real Joys,
 But Lights that lead to *Misery*; in thee
 It is a *Virtue* that thou canst not see.

² *Blind.*

Some call thee *Wrinkled* ³ *Negra*, and are bold ³ *Wrinkled.*
 To tell me that my *Mistress* is as old
 As twice my Age (thus all seek to beguile
 Thy precious *worth*) each *Wrinkle* is a *Smile*;
 (Had they my Eyes to see) then they would know
 (If they be *Smiles*) why they continue so:
 I answer'd, that those *Smiles* are always shown
 To tell thou still art Friends with every one.

So art thou termed *Crooked* ⁴, 'cause they see ⁴ *Crooked.*
 Thee (like the Figure of *Humility*)
 Still bending to the Earth; but thou art wise,
 And wilt salute all Creatures (since thy Eyes
 Deny thee to make Choice) 'twere better be
 Always so bent, than lose *Humility*.

Then do they call thee ⁵ *Dumb* (alas) because ⁵ *Dumb.*
 Thou art not frequent in the talking Laws
 Of idle Women; must the cruel Throng
 Of rank Backbiters say thou hast no Tongue?
 Admit thou hast not, 'tis not thy Intent
 That thy chaste Silence should give free Consent
 To every Motion; then they wonder what
 Thou movest thy Head, or point'st thy Fingers at.

These were *Enigma's* to them, till I told
 The Meaning; and the *Riddle* did unfold,
 That none but they, who in thy Thoughts abode,
 Can understand the *Virtue* of thy Nod.

So, art thou none but mine, for only I
 Retain the Knowledge of that *Mystery*;
 And I am thine, who (spite of envious Mocks)
 Will marry thee—by way of *Paradox* :

No otherwise (believe me *Negra*) so
I'll lie with thee, and beget Children too.

Thus you that marry ill, and live worse Lives,
(Like me) make *Para-doxes* of your Wives.

Paradox LVIII.

We live in Heaven; or a Paradox proving we are perfectly happy in this World.

The INTRODUCTION.

WE live in Heaven——— World, if we please.——— All
'Tis a Paradox will sur- Men naturally desire *Happiness*; all
prize many serious Christians that their Plots and Endeavours aim at
consider this World as a *Stage of this End only*, and therefore to
Sin and Misery; but as strange as make this *Paradox* the more intell
the Paradox seems, I hope to make ligible, I'll divide it into *Eight*
it appear we now live in Heaven, *Sections*. I'll begin with
or may be perfectly happy in this

S E C T. I.

A View of the Perfection of Earthly Happiness.

Terrestrial Happiness is usual
ly reduc'd to these three
Heads, to Riches, Honour and
Pleasures; from which, as from
several Fountains, all the rest
doth spring and proceed, and he
that enjoys these may be said to
enjoy a Terrestrial Paradise of
Happiness.

To define the Riches of the
World, were to tell you what e-
very Man knows; the good Ef-
fects and Benefits which spring
from thence are many and divers.
Good Education, Acquaintance,
Friends, Lovers, Honour, Au-
thority, and many Pleasures of
divers sorts are hereby often oc-
casion'd: So as many rich Men
seem to enjoy an Earthly Para-
dise.

True Honour is defin'd to be
the shining Brightness of worthy,
virtuous and gracious Actions, re-
flected from our own Consciences
to the Sight and View of those
with whom we live: It may be
also call'd a graceful Respect or
renown'd Reputation, which eve-
ry Man ought to have in recom-
pence of his Worthiness, which
is declar'd unto the World by
good and glorious Deeds, and ap-
prov'd of by the acknowledgment
of good and virtuous Men; and
it shineth most brightly in such
as are of greatest Birth, of great-
est Riches, and of greatest Dig-
nity and Authority both in Church
and Commonwealth.

It is not then an imaginary Phantasy, but a splendid Brightness, which maketh him that is the Subject thereof, to shine forth as the sparkling Rays of a Diamond; and forasmuch as it proceedeth from virtuous and worthy Actions, it is always accompany'd with inward Joy and Pleasure. And among noble, good, and great Spirits, nothing is more desirous and pleasant; insomuch as they will spare no Labour, no Pain, but willingly and fearlessly will adventure thro' many Difficulties, many Perils to gain the same.

A good Name, saith Solomon, is better than Gold, and more precious than Ointment.

Pleasures are of divers sorts: all the Riches, Honour and Delights of the World serve to please our Minds. What a number of excellent Pleasures and Felicities hath God created in this Terrestrial Paradise which may please our Senses!

And first the Sense of Seeing; As the Heavens in their glorious Aspect, the Sun in its lovely Brightness, the Moon her Silver Rays, the Stars their twinkling Sparks, the Air its fair Nakedness, the Birds enamel'd with all sorts of Colours, the Trees bedeck'd with Blossoms, Fruits and Leaves, the Meadows with Tapestry Green, the Rivers with the Crystal of their Streams, the Sea its huge and pleasant watry Mantle, and an infinite number of Creatures both in the Earth and Sea of different Figures; fair and goodly Cities, Towns, Churches, Houses, Orchards, Gardens, all pleasant Places, and all fair, beautiful, and amiable Creatures!

To please the Sense of Hearing also, How can we but be much delighted amidst the Pleasures of a sweet Harmony, either of Voices or Instruments; at the pretty Purling of a Silver Brook, the sweet running Murmurs of a pleasant Fountain, the pleasing Notes and pretty warbling of Birds, the amorous Accents of a delicate Voice, join'd with the sweet Allurements of the Melody of a Lute, the musical Tunes and delightful Strains of all kind of Instruments; to hear the pleasant and gallant Noises of Bells, Trumpets, Drums, and other delicious Sounds! Also to hear pleasing Discourses, Histories, Songs, Tales, Jests, News, and the like.

So likewise of the other Senses, as the Tasting of sweet and delicious Meats of all sorts, of pleasant and sparkling Wine, and other delightful Liquors.

Also the Smelling of odoriferous Perfumes, Flowers of every kind, and all other sweet and fragrant things; there is such a multitude of Delights and Felicities in the World to please the Senses, as they are innumerable.

Likewise the most pleasant and happy Society of Parents, Children, Wives, Lovers, Friends, Kindred and Acquaintance; and in general, the Enjoyment of Riches, Honour, all sorts of lawful Sports, Recreations, Delights and Happinesses, and whatsoever is pleasant and delectable.

Insomuch, as from divers of these Particulars (as might be at large dilated in whole Volumes) springeth abundance of sweet and innocent Joys and Felicities; Enough to charm, and bring our Minds into an Exstasy of Joy and Happiness.

In

In all which, if we thoroughly see, that even in this Life we may view them in their Number, Variety, Pleasantness, Excellency, and happy Effects, we may plainly enjoy a Terrestrial Heaven; or in plainer Words, we may be perfectly happy in this World if we please.

Abstract of the First SECTION.

THere is within the Earth so many Treasures,
Such glorious Honours and delightful Pleasures,
That who enjoys all these Felicities,
Enjoys indeed an Earthly Paradise.
The Sun, Moon, Stars, whose glittering Heavenly Beams
Dazle our Eyes, likewise the Silver Streams
Of Rivers, Fountains, pretty Birds to see,
And other Creatures, Blossoms on each Tree;
Fruits, Leaves, the Meadows, Woods and Fields so green;
All pleasant Objects therein to be seen.
So likewise pleasant Cates, and Banquet-Dishes,
All sorts of dainty Meats, as Fowls and Fishes;
Sweet pleasing Liquors, brisk, neat, sparkling, fine
Canary, and the like delicious Wine,
To please our tasting Sense, of every kind
Abundance in this Paradise we find.
And also Flowers, Perfumes and fragrant things
Of divers sorts, the Earth yields forth and brings;
To please the Sense of Smelling, insomuch
The Pleasures of the Earth are truly such;
So sweet, so many, that if I should tell
You what, how sweet, how many, I should dwell
For ever in Discourse: It doth surmount
All Pens, all Tongues to shew, and to recount
The happy Pleasures loving Parents may,
And Children also mutually enjoy
Each in the other; likewise Husbands, Wives,
Lovers and Friends, even during all their Lives.
We live by Charms so perfect, that we may
A Paradise of sweet Delights enjoy.

SECTION II.

We ought to enjoy Earthly Perfection (or Happiness) with Contentment

HAVING view'd wherein Earthly Perfection consists, now, to the Intent we may be further happy therein, let us endeavour to settle our Minds in a contented Estate, in all Accidents and Conditions, and so to enjoy these Terrestrial Felicities with a contented happy Mind:
It is strange that some have put this Truth into a Paradox; That he is the richest and most happy that

is most contented, when nothing is more certain than it; the Soul having no Treasures, no Happiness more properly her own, nor more in effect, than that of Contentment.

He that is poor in Desires, is rich in Contentment. One saith, Who bridleth his intemperate Desires, contendeth even with Jupiter himself in Felicity; to him that desires but a little, a little seems much; and he that covets no more than what he hath, may be said to possess all the World.

But he that possesses abundance of these Earthly Happinesses, and yet fears the Loss or Want of them, or out of a covetous, ambitious, or intemperate voluptuous Heart, grieves because he enjoys not so much as he desires, is as miserable as he that wants them: those who extend their Desires beyond Nature and Moderation, letting loose their Appetites, to follow Vice and Superfluities, make superfluous Things necessary, their Souls Slaves to their Bodies, they are never contented. They would build Houses of Marble, and after of Jasper and Porphyry: they would first possess a Lordship, then a Kingdom; after that, the World; which if they did, they would then think the World too little, and grieve because they enjoy no more, no better Worlds, being never satisfy'd. They would have they know not what, they are always restless, still desire, trouble and perplex themselves, till they bring themselves into a Fool's Paradise.

But tis Mean, for a Man to enrich himself and to make himself happy and contented, by de-

siring little, according to Nature; Moderation and Reason, is very just. It is in every Man's Power, he may find it within himself; Nature hath so provided, that in all things, so much as sufficeth, is at hand, and in our own Power.

A little we know of these Earthly Felicities is enough to suffice Nature, and to live well; and we may take as much Felicity in Sufficiency, as if we possess'd all the Riches, Honours and Pleasures in the World; which if we did, we could enjoy the Superfluity, to wit, that which is above Sufficiency, only by looking on, and Contemplation, so may we while it is another's: What Happiness is there on Earth, which in our Minds, by Contemplation, we may not enjoy?

And we commonly see that poor Men, of low degree, are as contented, as rich, noble, and voluptuous Men; they are usually more free from Idleness, ill Passions, Intemperance, and consequently from such Distempers as are incident thereunto; and we may observe, they are commonly free, fearless, secure, healthy, merry, contented, happy Men.

Having therefore Food and Raiment, let us be therewith contented, as we are divinely exhorted. And concerning Crosses, Want and Troubles, let such Considerations as follow (amongst divers others which might be written) move us to Contentation in all Conditions:

Crosses, Want and Troubles are common to all Men, oftentimes to the best Men. It is a sign of Weakness not to digest that with Contentment, which cannot be avoided; which is common to all;

all, to the best Men, when we have so many and such Companions.

Some Crosses and Troubles are necessary, as Winter to Summer, else Pleasures and Prosperity would become dry, stale, wearisome, and cloy us: It is a mixture of Crosses and Adversity, that makes Prosperity and Pleasures most sweet unto us.

We may convert our Minds from those things that offend us, to those which are pleasing, and afford us Delectation. Tho we have some Want and Troubles, yet perchance we may enjoy many Pleasures and Felicities also; inso-much that if we be not too peevish and wayward, we may drown our Sorrows and Crosses in Pleasantness and Joy.

However, the worst Things have some mixture of Comfort in them; and it is certain, That all Crosses and Troubles will have an end, Custom and Time will surely wear them away. Custom is a Remedy against the most tedious and irksom Troubles; even the Gally-Slaves can sing in their Servitude, after they have been some time accusom'd thereunto. Time is the Finisher of all Trouble: perchance we have already well-nigh forgot all the Crosses and Sorrows of our Life-time past; and such as we do remember, we rejoice that they are past and gone. And this good effect, Crosses and Adversity, leaves behind: Pleasure and Prosperity, after the same is past, is the sweeter. Joy and Pleasure after Sorrow is a strange Enlightning to us, in such sort, as it should seem Nature hath given Sorrow and Troubles for the greater Increase and Service

of our Pleasure and Delight.

For-sight, Expectation, Meditation, Wisdom and Fortitude, are excellent Remedies against Crosses and Adversity. Let us therefore hereby endeavour to raise and quicken our Spirits above and beyond Fear and Adversity, contemning all the Frowns and Blows of the World, which do scare and depress only weak and feeble Spirits; and to settle our Minds in a contented and blessed Tranquillity, which is a beautiful, sweet, equal, pleasant estate of the Mind, such as neither good Accidents nor Ill, Prosperity nor Adversity can mend or depress.

Piety is yet a better Remedy against Crosses and Adversity, and the best way to Contentment and true Happiness. To consider that the Almighty God, our loving Father, doth by his most wise, just, loving and good Providence order and guide all things, is enough to make us sweetly contented in all Conditions. It is a safe and a happy way to apply our Wills to his Will: It is Effeminacy and Cowardice to complain against God, and greatly adds to our Misery: It is Magnanimity and Courage to yield to him: It is perfect Freedom and Happiness to obey God: He that follows his Captain's Commands thro Adversity and Dangers as well as Prosperity, shall be greatly rewarded. The good Soldiers of our Heavenly Captain shall be crown'd with eternal Glory and Triumph.

Let us then do our best Endeavours in all good ways for the attainment of Earthly Happiness, and depend on the Providence

of the Almighty for Success, trusting him in all things, casting all our Care upon him, who truly careth for such as rely on him, and truly knows what is best for us; so may we be assur'd that in what Estate soever we be, the same is best for us, and that all things shall turn to our Happiness; let the World toss and vary it self how it list, we shall ever remain safe and happy: Even Crosses, Losses, Want and all Afflictions shall then increase our Happiness; for,

First, we shall be deliver'd out of all Afflictions, *Many are the Troubles of the Righteous*, saith King David (tho often more are the Troubles of the Unrighteous) but the Lord, saith he, delivers the Righteous out of all. *And they that sow in Tears, shall reap in Joy*: Oftentimes they are deliver'd in this Life, certainly in Heaven. How pleasant will Heaven be eternally to such as have been here in Want and afflicted for a time, a moment in comparison?

Secondly, we may have Joy in all Crosses and Afflictions: Our Saviour saith, *In the World ye shall have Afflictions, but in me you shall rejoice, and your Joy shall no Man take from you. Unto the Righteous death arise in Trouble, Joy; in Darkness, Light*, saith King David. Afflictions and Want do often stir up and quicken good Souls to look and see far into Heaven, possessing themselves with most sweet and heavenly Joys and Consolations; *I do abound with all Joy*, saith St. Paul, *in the midst of Tribulation*.

Thirdly, the same shall turn to

our good, *All Things work to the Good of them that love God*, saith St. Paul; Afflictions take from us all base Fear and Effeminacy, they are Purgations to cleanse us, and Bridles to with-hold us from Evils. They are Spurs to excite us to all Goodness: *It is good for me*, saith King David, *that I have been afflicted*. Troubles, Want, and Crosses make us wiser, more circumspect, resolute and courageous. The same tries, exercises, increases, quickens, and refines all Heavenly Grace in us; *Your light Afflictions, which are but for a moment*, saith St. Paul, *shall work for you an eternal weight of Glory*. This Glory, if we could truly think of, tho we should suffer all the Miseries on Earth, yet should we greatly rejoice and glory, to think at what an easy rate we should gain such eternal Happiness.

Why then should we not be sweetly contented in all Conditions, seeing there may be such Happiness in Losses, Crosses, Want and Afflictions? And what better Happiness can we learn, than to be contented, and sweetly pleas'd in all Estates and Occurrences, and so to enjoy these Earthly Happinesses with a contented, fearless, free and happy Mind?

Such Men therefore as are well persuaded of the Goodness and fitness of their Condition whatsoever it be, and their Minds settled in a free, fearless and contented Estate, are to be esteem'd happy Men; and no Men living are able to enjoy more true Pleasure and Happiness on Earth than such Men.

So that whether we lose, want, be contented with, and rejoice in
 have Sufficiency or Abundance, all things.
 let us make a good use thereof,

Abstract of the Second SECTION.

THE way in Earthly Things true Joy to find,
 Is to enjoy them with contented Mind:
 Who covets nought, doth all the World possess,
 And sure he may contend in Happiness
 With Jove himself; but he that fears the Loss
 Of Earthly Things, and grieves at every Cross,
 Or letting loose his Appetite, doth extend
 His criminal Desires beyond the end
 Of Moderation and of Reason, sure
 He is not happy, but he shall endure
 A restless Discontent; he fain would be
 A Lord, a King, an Emperor; then he
 The World would have: nay more, he knows not what,
 Houses of Jasper, neither this, nor that
 Can please his Mind, surely he is not wise,
 He brings himself into Fool's Paradise.
 Give me the silent Shade, the quiet Life,
 The happy Country, free from Cities Strife;
 The Bush where under Tityrus did sing,
 And no more Wealth than may Contentment bring:
 I'll bring the choicest Nymphs into my Cell,
 The Muses and the Graces there shall dwell;
 I will endeavour, sweetest Joys to find,
 To enjoy both Earth and Heaven in my Mind.
 We shall from all Afflictions be releas'd;
 And Joy will be more sweet when Sorrow's past.
 Unto the Righteous often doth arise,
 In Trouble, Joy; in Darkness, to their Eyes
 Doth heavenly Light appear; so as we may
 In Trouble see and taste of Heavenly Joy.
 Affliction so refines the Soul, that even
 Our Joy shall be thereby increas'd in Heaven:
 This Heavenly Joy and Glory, if we could
 But truly think and taste thereof, we should,
 Tho' all Earth's Miseries were in the way,
 Go thro' them all with sweet and pleasant Joy.
 Since that such Joy, such Happiness may be,
 In Crosses, Losses, Want and Misery;
 Let us in all Conditions sweetly rest
 Contented, so shall we be ever blest:
 None can enjoy more Earthly Pleasure than
 Such as be fearless, free, contented Men.

S E C T. III.

We must enjoy Earthly Perfection (or Happiness) in the good use thereof.

TO the Knowledg of, and Contentment in, the Felicities of the Earth, we must add a third Intention, to wit, a good use thereof, if we mean to be happy therein.

So much therefore as we do possess, and may enjoy of these Earthly Happinesses, let us use the same well, and so let us enjoy them freely and cheerfully: Without this good use, and if instead thereof we abuse them, what can we expect but Infelicity and Misery therein, even in this World? for all Abuses (that is, all immoderate and vicious Desires, Intentions, and ill Uses thereof) are Enemies to Health, Peace and Happiness. A multitude of Passions, Perturbations, Cares, Fears, Grievs, Aches, Diseases, Distempers and Miseries, are incident to all Vices, to all Abuses; and no Men, even on Earth, live more unhappily, more miserably, than abusive vicious Men.

While therefore we view the Pleasantness, Number, Variety, Excellency, and happy Effects of Terrestrial Felicities, we are by all means to be very careful that, in the Use and Enjoyment thereof, we exceed not Moderation, nor plunge our selves into the Dangers and Abuses thereof; and so instead of Happiness therein, cause to our selves much Grief and Misery. And that because,

First, Satan is very busy with these Earthly Pleasures and Felicities, prompting us to Abuses, and so endeavouring by their ill use to steal away our Hearts from

all heavenly Graces, and so from God himself: He offers us a Terrestrial Paradise also, and cries, *All this will I give thee, if thou wilt fall down and worship me.* But he doth notably cozen and mock us, he deals with us as he did with *Adam*; tho he offers us Paradise, tells us we shall be as Gods, &c. yet he gives us but an Apple, and such an Apple as the eating thereof will bereave us of all Good, fill us with all Evil, and cause us to be driven out of the Paradise of all Felicities, into a World of Misery. His Offers and Gifts are like that painted Box of *Pandora*, stuffed with all manner of Evils and Miseries; if we could see the Evil and Misery of the Condition, we should think it infinitely too great a rate to buy his gilded Proffers: yet these Earthly Things are sometimes his principal Baits to catch Fools withal, whereby he carries them to all Wickedness; I mean such Fools as King *David* speaks of, and King *Solomon*, *Fools are we by reason of our Transgression.* Let us take heed we fall not into his unhappy miserable Fool's Paradise.

Also the strong Torrent of our sensual Corruptions being once set a running after Vice and Wickedness, will often break down the Banks of Moderation, and (if we be not very watchful and cautelous) flow to all manner of Excess and Dissoluteness; for Wickedness and Vice is very deceitful, and with its painted Vanities and sugar'd Baits of seeming

Pleasure, draws and allures our sensual Appetites, sometimes un-awares, beyond the Boundaries of Reason and Temperance, and so blinds us, as that we are often persuaded we are about the Business of Health and moderate Recreation, when indeed we are canvassing for Intemperance, and our Minds even ready to be drawn away to Wickedness and Impiety. And therefore we had need to be careful and cautelous.

The World altho, even these Earthly Felicities in themselves, have many dangerous Temptations to Vice and Wickedness, and consequently to hinder the Happiness thereof, and to make us miserable therein, even on Earth.

The Riches of the World (being an huge Heap, and many Benefits springing from the good use thereof) will, if we take not heed, draw our Hearts to Covetousness; and Covetousness having once entered our Souls, will possess us with a base sordid Desire of Riches, and we shall become thereby unjust, deceitful, pinching, niggardly, and full of unworthy Conditions; always possessed with Cares, Fears, Suspicions and Discontents; especially at every Loss or Cross, tho of small value.

Honour also having a bright Lustre shining to the World, and being much desired of great Builders, doth tempt us to that towering and lofty Vice, Ambition, possessing us with a ravenous, dry, unsatiable Thirst thereof, making us to become full of vain Plots, Fears and Perplexities, and exceeding desperate and melancholy at every Accident, thwarting our Desires therein.

And Pleasures also with their painted and sugar'd Baits allure us, and if we beware not, will cause us to fall into unlawful Lusts, Intemperance, and all manner of Prodigalities, which are at their best but fugitive Follies, and their end Melancholy and Misery; and so we plunge our selves into a multitude of Grievs, Aches, Diseases, Passions, Perturbations and Miseries, which are incident to Intemperance, Idleness, Lust, Riot, and all immoderate and dissolute use of Pleasures.

So that it appears, Vice and Wickedness (tho the same have an outward Shew of Beauty, yet) is inwardly like a painted Sepulchre, all horrid, foul and ugly, full of base Desires, shameful Actions, Dangers, Vanities, Impediments, Anguish, Distempers, Passions, Perturbations and Miseries even in this Life; the same at the best is surely but a Fool's Paradise.

To the intent therefore that we may be happy in respect of these Earthly Felicities, let us by all means endeavour to avoid the Dangers and Abuses thereof, all unlawful, immoderate, and evil Desires, and Uses thereof.

And in all respects let us endeavour to use the same well. The good use of Earthly Felicities consisteth in three Points: The first, concerning our selves; the second, others; the third and principal, God's Glory; to which the two former are also to be directed.

First. Concerning our selves: Temperance is the Razor and the Rule of enjoying Earthly Felicities: the Razor to cut off all Abuse of all strange and vicious Superfluities,

persecutions, and the Rule of that which is good and necessary, keeping us always within the Limits of Reason and Virtue. Let us therefore in the Use and Enjoyment of Earthly Pleasures, and Felicities, still observe a due Moderation and Order, in respect of Matter, Measure, Time, Manner and all Occasions, in such sort as the same may best tend to our well-being, as to the preservation of Nature, the maintenance of our Bodies and Minds in due Temper and Vigour, so as we may be able to perform all the Duties and Actions of our Life with Alacrity, great Cheerfulness and Pleasantry.

There are no Men in the World that live more pleasantly, healthfully, prosperously, and in all respects happily, than the moderate virtuous Man; for by reason of his Temperance in the Desires, and in the use of these Earthly Felicities, his Body commonly becomes free and clear from Crudities, Rheums, Gouts, all Diseases and Distempers, and so most healthy, agil, lightsom and expedite to all the Motions appertaining thereunto: his Mind also thereby becomes free from Sloth, Dulness, evil Passions and Perturbations; his Affections well temper'd, and his whole Soul apt, perspicuous, free and cheerful in the performance of all the Actions and Exercises thereof. His whole Life resembles a fair, bright and pleasant Day, wherein are no Clouds, no Tempests, but all Fairness, Serenity and Peace; he seems to go to Heaven, treading on Roses.

Secondly, in respect of others: We ought so to use and enjoy

Earthly Happiness, as the same may be without Offence, Scandal, Damage and Prejudice of another. The virtue of Justice ought to be our Rule herein: Charity and Liberality shou'd be also exercis'd hereby. Let us therefore do no harm, but all the good herein that conveniently we may to our Family, Friends, Kindred, Neighbours, as also in general to the Church and Commonwealth.

No Man lives more unworthily, than he that lives merely for himself; but he that uses his Time, his Goods, and his Endeavours for the good of others also, lives most worthily and honourably.

But, Thirdly, all our Endeavours, indeed all our Actions, Pleasures and Enjoyments, ought to be directed to this point, to wit, God's Glory. Let us always remember St. Paul's Rule, *Whatever ye do, let all be done to the Praise and Glory of God.*

Let these Earthly Pleasures and Felicities excite and encourage us to Thankfulness, to all Duties of Virtue and Piety, to look higher, to their Fountain, to God himself, to Heaven, to love and rejoice in him, to contemplate his infinite Goodness, Love, Beauty, Sweetness, Glory and Excellency; and so to enjoy these Earthly Felicities with a Heavenly Mind, and by these also to spy and enjoy a Paradise of Heavenly Delights on Earth: Of all which I intend to write more largely and particularly in the last Section.

So then if we can thus use them, let us freely enjoy them in their greatest Excellency, Pleasure and Happiness.

Abstract of the Third SECTION.

HE that on Earth will happy be, must use
 Terrestrial Happiness without Abuse ;
 For all Abuses, all intemperate
 Desires, are Enemies to a happy State :
 A multitude of Aches, Grievs and Cares,
 Distempers, Passions, Perturbations, Fears,
 Anguish and Miseries are incident
 To vitious Men, they seldom are content ;
 Tho' Vice seem pleasant, yet assuredly
 Sorrow shall follow all Impiety.
 And therefore vitious Men, as most unwise,
 Do also run into Fool's Paradise.
 There is none living in the World that can
 Live so contented as the virtuous Man ;
 He lives most healthy, happy, free, secure,
 Pleasantly chearful, always being sure
 The Treasures, Riches, Pleasures of his Mind
 Shall ever last ; his happy Soul doth find
 A free delight in all things, and the way
 To Heaven he rides as in a Summer's day.
 Let Virtue rule us then in Earthly Pleasure,
 Let Temperance in all things teach us Measure ;
 So let us then a Mean in all things use,
 In Matter, Measure, Time, without Abuse.
 Let Justice also guide us in this way,
 Let's do no harm, but all the good we may ;
 Remembring always, in all things, to give
 Him Glory, who gives these by whom we live.
 From whence these lower Joys do spring, we may
 A Heavenly Paradise likewise enjoy
 Of sweet Delights on Earth, so we may find
 The Joys of Earth and Heaven in our Mind.

S E C T. IV.

We may enjoy Earthly Perfection (or Happiness) freely and chearfully.

K Nowing Earthly Happiness, | Which to the Intent we may,
 being contented in all Con- | we must also banish out of our
 ditions in respect thereof, and | Minds all idle, superstitious, er-
 using the same well, we may now | roneous Opinions concerning the
 in such Knowledg, Contentment | same.
 and good Use, enjoy the same | Certainly, if we would advi-
 freely and chearfully, even in its | sedly think and be persuaded, as
 greatest Excellency, Pleasure and | the Truth is, that Virtue and Re-
 Happiness. | ligion is a furtherance to the en-
 | | joying

joying of Earthly Happiness, rather than a hinderance therein, and that the enjoying of the Felicities of the Earth freely, is not contrary to Virtue, Religion and Heavenly Happiness, nor any Hinderance, if not abus'd, but in the good Use and Enjoyment thereof, rather a Furtherance thereunto (all which in due place I shall further endeavour to shew) we should be more careful and diligent in seeking the Felicities both of Earth and Heaven.

Yet see those common and main Errors of the World in this kind: multitudes of Men conceiving that Religion doth debar them from the enjoying of Earthly Felicities, to which they are naturally strongly inclin'd, will not search into the happy ways of Religion and Piety, which leadeth to Eternal Happiness.

And many Men knowing the Vanities, Dangers and Impediments of these Earthly Felicities, do become in their Carriage and Writings too austere, stoical, and rigid in the Enjoyment of the same.

There are many indeed, who would seem to be Men of notable Understanding, do study to contemn and tread underfoot all sorts of Pleasures and Care of the Body, retiring the Spirit into it self, not having any Commerce with the Body, but elevating it self to high things, and so would seem to slide thro this Life insensibly, neither tasting, nor attending it, suspecting not only Recreations and Pastimes, but also Necessities; which God hath season'd with some Pleasure. They come unwillingly into Places of lawful, honest, and harmless Plea-

tures, and hold their Breath till they are gone, as if they were in places of Infection: they fear to use Earthly Pleasures (tho well) and so to enjoy them, because they see some Vanities and Danger in them; so that the Earth: : : even their Life, is burdensome and offensive to them, and they seem to be willing to die before their time.

It is most certain indeed, that there are many Vanities, Dangers and Impediments in these Earthly Felicities; but this hinders not but we may enjoy them in their good use freely and chearfully, as I shall endeavour to shew plainly, answering the Objections to the contrary in the ensuing Sections: And it is also most certain, that moderate, due and convenient Fasting, Abstinence and Forbearance of Earthly Pleasures, Retiredness, Divine Melancholy and Solitariness, as I may call it, Heavenly Contemplation, Extasies, and the like, add Sprightlines and Heavenly Wings to our Souls, so as thereby we become the more Angel-like, apt and prepar'd to receive, retain and enjoy all Divine Graces, all Heavenly Joys and Consolations, even to elevate our Souls to the Heavenly Paradise, and to enjoy God himself and Heavenly Delights in some degree on Earth. But the same ought to be done duly and conveniently, as I intend to shew in the seventh Section, not hindring the free and chearful Enjoyment of Earthly Happiness at due and convenient times also, in the good use thereof, which so may and ought to be enjoy'd freely and chearfully.

And

And it is also certain, that by an immoderate Melancholy, and over-nice and slavish Forbearance of convenient, good, harmless Pleasures, the Spirit may sometimes become singular, vain-glorious, curious, and wandring from harmless and lawful ways. So while these Men would seem to live after a strange manner, wholly above themselves, by not endeavouring to play the Part of Men as well as Angels, they sometimes proceed to conceive and maintain prodigious *Paradoxes* and erroneous Fancies.

But we are to know, that while we are in this Life, it is very good, lawful and commendable for us to learn well to act the Parts of a Man; yea, it is a Divine Knowledg in a religious and virtuous manner, rightly and duly to govern, use and enjoy, both the Pleasures of the Mind and of the Body also, and not to renounce the meanest of them, but in their good use freely to enjoy them; to which Nature provokes us, Reason also excites us, yea Religion and God himself exhorts us. All which I shall endeavour to shew as plainly as I can.

We must consider, we have Bodies as well as Souls, which require due Refreshments, Recreations and Pleasures, to which every Man findeth in himself a natural Appetite and Desire; yea Necessity compels us thereunto, we could not subsist nor live without these. And Nature willeth very wisely, that these Actions which it hath enjoyn'd us for our Necessity, be also delightful, inviting us thereunto not only by Appetite, but by Reason.

What greater Folly is there,

and more against Reason as well as Nature, to account our Actions vicious, because they are natural; unworthy, because necessary and pleasant? It is indeed contrary to Justice, to be too defective, too liberal and rigid on the one side, as to be too excessive and superfluous on the other: So that as we ought not to take such Pleasure in Earthly Things, as to prejudice the Health and Safety of our Bodies and Minds by Excess and abuses, so we ought not also to take so little Pleasure therein, as to endanger the Welfare thereof thro' Defect.

In such sort, as we must not disallow and reprove natural and convenient Pleasures, as we do those which are impious, vicious and superfluous, but rather greatly commend the same, forasmuch as that reasonable Mean may be observ'd therein, which is good and commendable in all things. And so, without question, that Delectation which proceedeth from the temperate and good use of Pleasures, is to be enjoy'd freely and cheerfully.

And it is also Reason, that the Mind should partake with the Body of such natural Pleasures, which are just, good and convenient. These two, the Body and the Mind, are as it were marry'd together: it is against Reason, not well done, to divide and separate this natural Conjunction, but rather we should renew the same by mutual Offices.

The Spirit ought to quicken and revive the dull heavy Body; the Body also shou'd stay and allay that strange, unnatural, prodigious, proud, extravagant Lightness of the Spirit: The Spi-

it shou'd assist and favour the Body, as the Husband the Wife, and not reject it nor hate it. It shou'd not abandon the Body, and refuse the natural Pleasures thereof, which are due, convenient, just, lawful and moderate, such as befits the Marriage that is between them. It seemeth Unnatural, Presumption, Pride and Folly so to do, contrary to Right and Reason: it should rather in all cases assist the Body to maintain it always in due Order.

And as Nature and Reason, so also Religion commendeth, yea willeth and commandeth the Enjoyment of Earthly Happiness, within the bounds of Temperance and Virtue. It is true indeed, Religion exhorts and commands us to avoid Intemperance and Abuses herein, and to use them well: But herein it doth greatly increase our Happiness even on Earth; for as hath been shew'd, a multitude of restless Desires, Cares, Fears, Distempers, Anguish and Miseries proceed from all Vice and Impiety even in this World. And no Men on Earth live more pleasantly, healthfully, prosperously and happily, than the contented, temperate, virtuous, gracious Man: So that Religion greatly adds to our free Enjoyment of Terrestrial Happiness, in directing us to avoid the Abuses thereof, and to use the same well: And in such good use, it commendeth, willeth and commandeth the Enjoyment thereof freely and cheerfully, and greatly blameth such as forbid and teach the contrary: To instance in some Places of the Sacred Scriptures.

Thou shalt rejoice in every good

thing which the Lord thy God hath given thee, thou, and the Levite and the Stranger that is among you, Deut. 26. 11. Because the Lord thy God shall bless thee in all thy Increase, and in all the Work of thy Hands, therefore thou shalt surely rejoice, Deut. 16. 5.

Behold, that which I have seen (saith the Preacher) it is good and comely for a Man to eat and to drink, and to enjoy the good of all his Labour that he taketh under the Sun, all the Days of his Life, which God giveth him; for it is his Portion. Every Man also to whom God hath given Riches and Wealth, and hath given him Power to eat thereof, and to take his Portion, and to rejoice in his Labour; this is the Gift of God. He shall not much remember the Days of his Life, because God answereth him in the Joy of his Heart, Eccles. 5. 18, 19, 20.

Rejoice in the Wife of thy Youth, let her be unto thee as the pleasant Hind and loving Roe, and rejoice in her Love continually, saith Solomon, Prov. 5. 17.

Now the Spirit speaketh expressly, saith St. Paul, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils: Speaking Lies in Hypocrisy, having their Consciences seared with a hot Iron: Forbidding to marry, and commanding to abstain from Meats, which God hath created to be received with Thanksgiving, of them which believe and know the Truth. For every Creature of God is good, and nothing to be refus'd, if it be received with Thanksgiving: For it is sanctify'd by the Word of God and Prayer. I Tim. 4. 1, 2, 3, 4, 5.

By these few Instances (among divers others which might be added) it appears, that we may freely and chearfully enjoy these Earthly Happineses, and that such as forbid or deny the same are greatly to be blam'd. The rather, because, as *St. Paul* signifieth in the forenam'd place to *Timothy*, *That God hath created them to be receiv'd with Thanksgiving of them which believe and know the Truth.*

God himself is the Author of these; *Riches and Honour come from God (saith King Solomon) and the Blessing of the Lord maketh rich. He created (saith Moses) the Paradise of Pleasure, wherein he planted Man. They are God's Gifts, saith the wise Man, and ordain'd of him (which appears also by their Variety and Pleasantness) not only for Necessity, but for lawful and moderate Delight, Eccles. 5. 18, 19. And therefore if well us'd, are to be esteem'd as his Gifts and Blessings.*

Also they may serve to many excellent uses, as hath been said in the former Section, even to increase in us Heavenly Joy and Happiness also; of which I intend to write in the last Section.

And therefore in all these respects it appears, That such as use these Terrestrial Felicities with moderate Delectation, to the Glory of God, and so to good Ends, are better to be reputed, than such as unduly, inconsiderately and rashly neglect and refuse so great Good, which God lovingly and freely offers to our Acceptance.

Wherefore Monks, Anchorites, Carthusian Friars and others of

the rigid and stoical sort of People are in a great Error, who superstitiously refuse and neglect Riches, Honours, Marriage, Flesh, Wine, moderate and lawful Recreations in their good use: It seems they think themselves wiser in refusing, than their Creator is in offering so great Benefits.

This superstitious Opinion is most commonly found in discontented brain-sick Men: Surely they are injurious to Reason, unjustly depriving themselves of the good Enjoyment of much Happiness, yea to Religion and God himself, very much detracting from his Goodness, and most true Love and Kindness.

From whence shou'd this Opinion and Belief spring, that God taketh Pleasure in the Refusal and Neglect of the good Use and Enjoyment of his Creatures, which he freely commends, exhorts and offers to our Acceptance? But the wiser Philosophers and Christians have been and are of another Opinion; as *St. Paul* was, *Rom. 14. 1 Tim. 4.* The Practice also of our Saviour, who saith of himself, *The Son of Man came Eating and Drinking, &c. Mat. 11.* of the Christians in the Primitive Church, *Who did eat their Meat together with Gladness and Singleness of Heart, Acts 2. 46.* of those who resorted to the Feasts of Charity, mention'd *Jude 12.* which are recorded to be certain Banquets which the Christians kept all together, and of divers other in all Ages, do shew that this Opinion of the free and chearful Enjoyment of Earthly Happiness, in the moderate and good use thereof, ought to be embrac'd. The Objections to the contrary

contrary I shall endeavour to answer in the following Sections.

So that if we will be rul'd by Nature, Reason, Religion, by God himself; if we will follow the Opinion of the wiser Christians, the Practice of our Saviour, and of those Christians in the Primitive Church, and others

in all Ages; if we can use these Earthly Felicities with Temperance, to the Glory of God, we may surely enjoy them in such good use freely and chearfully.

Let us then enjoy God in all things, and all things in him, and to his Glory.

Abstract of the Fourth SECTION.

That we in Earth's Delights free Joy may find,

Let's banish Superstition from our Mind:

However some do think that rigidly

The same doth hinder Earth's Felicity;

Whereas, indeed, the same doth much increase

Terrestrial Joys, eternal Happiness.

These Men would seem to be exceeding wise

In studying altogether to despise

All Earthly Pleasures, insomuch they fear

To see or taste thereof, as if they were

Infections, in their good and harmless use;

And so because of Dangers in Abuse

They weakly fear t' enjoy them, thus they find

The World a Grief, a Burden to their Mind.

Whereas, in Truth, we ought without Abuse

T' enjoy Earth's Happiness, in its good use

Freely, to which Nature does excite us,

And Reason also liberally invites us.

Justice and Temperance do as well condemn

Stupidity, and Failing in extreme

As th' other way, Intemperance in Excess,

Both hindering true Delight and Happiness.

Religion also doth commend the Joy,

Which in the temperate use thereof we may

Receive therein; it bids us freely take

Those Pleasures, which were only for our Sake

Created, and which God doth freely give

For our Necessities while here we live,

And moderate Delectation: let us then

Freely enjoy the same; surely such Men

As will refuse such Joy, so great a Bliss

As Heaven does offer, greatly do amiss.

But Lord, do thou our Minds so guide, so raise,

That we all things in thee, and to thy Praise

May still enjoy, and also that we may

Thy self in all things evermore obey.

S E C T. V.

We may enjoy earthly Perfection or Felicities, notwithstanding their Vanities, &c.

TH E Reasons why many Men do so much condemn the free and cheerful Enjoyment of earthly Happinesses, are because of their Vanities, Dangers, Impediments, and the like.

But I shall now endeavour to shew, that we may and ought to enjoy them freely and cheerfully notwithstanding these; and first in this Section, notwithstanding their Vanities. Those that wou'd maintain the contrary, do worthily and truly tell us, that earthly Riches, Honours, and Pleasures are vain, short, uncertain, and transitory; and that in comparison of eternal and heavenly Felicities, they are not worthy to be esteem'd, but rather to be despis'd.

It is most certain indeed, that those Souls which do often contemplate the heavenly Glory, and are truly rais'd to the Knowledge of Divine things, are elevated above all Pleasures and Felicities of the Earth, inasmuch as Eternity is above Time, and infinite Felicities above Vanities. And in these Thoughts they are often so rais'd above themselves, that if they were capable of Vanity, they wou'd not know themselves, while their Souls are thus contemplating on the Treasures, the Glory, and the Delights of Heaven: So as they do in part taste beforehand of the Sweetness of those Felicities which they hope to receive at the end of their Life; which makes them very generously to tread under

foot all the Pleasures and Greatnesses of the Earth, while their Souls are in such Contemplations, directing their Aims to Heaven.

And it is also most true, that the Felicities of the Earth are not worthy to be compar'd with those of Heaven, either in Worth or Duration of Time; they are altogether vain, even as nothing in such comparison.

Yet notwithstanding, in respect of our Nature, Infirmities, Weaknesses and Necessities, and in respect of themselves also without such comparison, they are to be well esteem'd both in respect of Time and Worth, even as the Gifts and Blessings of God, commended, yea commanded to be enjoy'd in their good Use, rather than neglected or refus'd, as serving also to many excellent Uses and Purposes, even to increase in us Divine and Heavenly Joys and Happiness; of all which I shall here discourse somewhat more particularly.

And first in respect of ourselves, in that they are natural and necessary to us. Which appears in their Pleasantness, and Variety of curious Colours, harmonious Sounds, pleasant Tastes, and fragrant Smells, which God hath particularly appropriated to every kind of Creature, affording rather Delight than Necessity. But if we consider how necessary they are also, as that we cannot maintain our selves, nor live without them; we shall know

that they are to us of much worth, and therefore to be well esteem'd and freely enjoy'd in their good use.

Necessity and Pleasure is an excellent Marriage in Nature ; and it is good reason that those Actions which are necessary should also be delightful : to which, as hath been said, both Nature and Reason invites us. And therefore such as go about to break this Marriage, do endeavour to disunite that which Reason and Nature hath join'd together.

Whence it may be infer'd, that Superfluity, which is vain and vicious, in all things being eschew'd, we may not disdain freely and cheerfully to enjoy these earthly Pleasures, Recreations and Felicities, which God himself hath ordain'd to be natural, necessary, pleasant, and delectable to us.

Secondly, in respect that they are the Gifts and Blessings of God, ordain'd and created for our good Use and Enjoyment, and which he lovingly offers to our good Use and Acceptance, yea, commends and commands the good Use and Enjoyment thereof, as appears in the former Section ; therefore to be well esteem'd, even as his Gifts and Blessings, and in their good

Use to be enjoy'd freely and cheerfully.

Thirdly, they are to be well esteem'd, as serving to many excellent Uses, to God's Glory : And therein, to the Good of our selves and others ; natural, as the Maintenance of our Bodies and Minds in due temper ; and supernatural, inasmuch as they may be an occasion greatly to increase our heavenly Joy and Happiness : Of which I purpose to write particularly in the last Section.

So as altho in comparison of the heavenly Felicities, these of the Earth are vain, short, and transitory, and with the same not worthy to be compar'd ; yet without such comparison, and in respect of our Nature and Necessities, and forasmuch as they are God's Gifts and Blessings, commended and commanded to be receiv'd and enjoy'd ; and since many good Uses may be made thereof, to the Increase of our Happiness both here and in Heaven, therefore they are to be enjoy'd. And such as either thro Ignorance, Peevishness, or Superstition, do neglect and refuse the Enjoyment of these earthly Blessings in their good Use, are to be censur'd and blam'd.

Abstract of the Fifth SECTION.

THOSE Souls which raised are above the Sky,
 To Heavenly Glory, to Eternity,
 In Contemplations, do most certainly
 Account Earth's Joys but e'en as Vanity :
 In such Comparison they truly deem
 All earthly Joys not worthy their Esteem.
 While as their happy Souls do thus aspire
 To Heavenly Joys, with flaming sweet Desire

They

They do forget the Earth; and being above
 Themselves, inflam'd with Heavenly Joy and Love;
 They are so wrapt in sweet Delights, that even
 They seem to taste already Joys of Heaven.
 So while their Souls are rais'd above the Sky.
 They seem to tread down very generously
 All earthly Joys beneath their feet as vain,
 Not worthy their Esteem, their glorious Aim;
 And surely no Comparison can be
 'Twixt earthly Times, and Heaven's Eternity.
 But tho in such comparison, none deny
 The greatest earthly Joys are Vanity,
 Yet they are perfect thus; as they are given
 By God himself, are Tokens sent from Heaven.
 ————— And therefore they
 Who superstitiously refuse t' enjoy
 What God himself hath freely, kindly given,
 Are worthy Blame, tho Saints and Heirs of Heavens
 This is not all, he doth not only give 'em,
 But lovingly commands us to receive 'em.
 And also in such Joy they may invite,
 Attract, encourage, quicken, and excite
 Us unto all good Actions; and may raise
 Our Souls to God himself, to heavenly Joys,
 From whence these spring, and so to taste, to find
 Pleasures of Heaven on Earth, within our Mind:
 So tho Earth's Joys be vain and transitory,
 Yet may we thereof make us Crowns of Glory.

S E C T. VI.

We may enjoy earthly Perfection (or Happiness) notwithstanding their Dangers, &c.

ALTHO it be most certain | Uses, which are many, as hath
 there are many Dangers and | been shew'd; their Dangers and
 Impediments in earthly Riches, | Impediments hinder not, but we
 Honours and Pleasures, yet these | may enjoy them in their good
 may be avoided, and so convert- | use freely and cheerfully.
 ed to our Felicity, inasmuch as | But they who wou'd main-
 to eschew and overcome them, | tain the contrary, truly tell us,
 or to endeavour so to do, is ac- | first, that earthly Riches, Honour,
 ceptable to God, and by him re- | and Pleasures are dangerous, dis-
 warded. And since they are | posing us to Covetousness, Am-
 to us natural, necessary, com- | bition, Intemperance, and sur-
 mended, and commanded by | dry Vices.
 Reason and Religion it self, as | But we may truly answer:
 God's Creatures, Gitts, and Bles- | Altho these earthly Felicities be
 sings, to be enjoy'd in their good | dangerous, disposing us to such
 Vices,

Vices, this is no sufficient Reason to divert us from the good Use of them. It is absurd to say, a Man may not use a Knife, because some have cut their Fingers therewith; so to say we ought not to desire Riches, Honour and Pleasures in a moderate manner, and so in their good use freely to enjoy them, because they are an occasion that some Men fall into Covetousness, Ambition, Intemperance, and other Vices, is an insufficient Reason.

The Affections, as one saith, are the Nerves and Sinews of the Soul; they serve to contract, to slacken, to lift up, to lay down, to stir and settle the same, where-soever it will, even as the Body is mov'd and remov'd by its Ligaments; wherefore they are to be preserv'd and moderated, not taken away and utterly destroy'd.

We are to imitate in this a well-experienc'd Horseman, who to tame and manage well his Horse, will not take from him Agility and Courage, but endeavours especially to bring him to run, to turn, to rise, to curvet, and to stand how and when it pleases him, and not according to the Horse's Will; even so when we perceive our Affections inclining to stubborn Disobedience, we ought rather to correct and reform the same with Reason and Judgment, than wholly to mortify and extinguish them.

And altho the Riches, Honour, and Pleasures of the Earth be dangerous Temptations to Evil; yet for a Man not to be ill, where he hath no Provocations thereunto, is less commendable and deserving, than to be good in

the midst of Dangers and Temptations.

Insomuch that if we can make a good use even of these Dangers and Temptations, by overcoming or endeavouring to overcome them (for God that accepts the Will for the Deed, will freely accept of our good Wilhts and Endeavours, and his Power is made perfect in our Weakness and Infirmities, as *St. Paul* saith) the same shall then turn to our Good and Advancement, we shall be greatly rewarded in Heaven, for such Conquest and Endeavours. In such good Use therefore of these Dangers, we may take *St. James's* Exhortation, *Count it all Joy*, saith he, *when ye fall into divers Temptations.*

But it is further objected to this purpose, by such as wou'd deny this Truth: They truly tell us, that we are exhorted in God's sacred Word to forsake, hate and overcome the World; and we may also truly answer, that surely it is not meant therein by forsaking and hating the World, that we should go live in a Monastery, forswear Marriage, vow wilful Poverty, refuse lawful Meats, moderate and expedient Recreations, and the like: But in the same sense as we are exhorted to forsake and hate Father, Mother, Wife, Children, &c. that is, for Christ's sake and the Gospel's, rather than forsake him and Goodness.

By forsaking, hating and overcoming the World, is meant the Dangers, Abuses and Evils thereof; certainly not the good things therein, in a superstitious manner; These, as hath been said, may

be enjoy'd, notwithstanding their Vanities and Dangers, in their good use freely and cheerfully.

To contemn, overcome, and be above the World, is indeed a brave Proposition, and many there be who glory to discourse thereof; tho' perchance they scarce know what it is, much less practise it. The World is often dangerous and wanton in a corner, in Solitariness, in Idleness, and in those Places and Actions where some Men make profession of flying from it, and trampling it under foot; which is meant of Hypocrites, who have so much degenerated from their beginning, that there remains almost nothing but the Habit, and that also serves to puff them up, to make them proud and impudent, which is quite contrary to their Institutions.

But to contemn the Use, the Service, the Commodity, and therein the Enjoyment and Pleasures of the World, what Accusation is it against Nature that invites us, against Reason that wills us thereunto, yea, against the Author that made them to these ends? What Ingratitude is it to refuse that which God freely offers?

To sequester our selves from the Company of the World, and from the enjoying of earthly things, because of their Dangers, proceeds, as a Reverend Divine saith, from a weak, base, and distrustful Mind, as if we would so force Goodness upon our selves, that therefore only we would be good, because we cannot be ill: but for a Man to know the highest of worldly Contentment, to live in the throng of the World, and yet to be above it, to use it, enjoy it and contemn it as he pleases, to compel it to his Service without Infection, well becomes the noble Courage of a Christian.

No Man indeed can serve two Masters; we cannot serve God and Mammon: Let us then make the World our Slave, and God only our Master.

It is true indeed then, to be Servants to the World, it is better to go out of it; but to use it as a Master, compelling it to our Service in all good ways without Abuses, as it is more difficult than to sequester our selves from it, so it is also more victorious, and shall be an occasion of greater Triumphs, and brighter Crowns in Heaven.

Abstract of the Sixth SECTION.

WHEN our Affections unto Ill incline,
 We ought with Reason and with Grace Divine
 Such ill Desires to conquer and to quell:
 It is more Praise and Glory to do well
 In midst of great Temptations, than to be
 Otherwise good, for mere necessity.
 And as the Danger's greater, we shall be
 The more reward'd for such Victory.
 Whereas to sequester our selves for fear
 Into a Monastery, or forbear

Things

Things lawful, as expedient Recreation,
Which may and ought with moderate Delectation
Be us'd, because of Dangers, doth proceed
Out of a weak distrustful Mind indeed.
But for a Man to know the highest Joy
The World affords, and yet without annoy
To live therein, and as a Master use
The same in all respects without abuse,
And can e'en as he list the World compel
Unto his Service, and e'en then do well
In midst of great Temptations, surely he
In Heaven with brightest Glory crown'd shall be.

S E C T. VII.

We may enjoy earthly (Perfection or) Felicities, notwithstanding their Impediments, &c.

SUCH Men as object against the free and cheerful Enjoyment of earthly Felicities, do truly tell us, that the Enjoyment and Use of earthly Happiness doth often hinder us in the Attainment and also Enjoyment of supernatural and heavenly things.

But we may also truly answer, and are to know, that it is indeed only the Abuses of these Pleasures and Felicities that hinder us therein; other in their good use they may serve as Spectacles to see thereby the more clearly into Heaven, and may further us in all good heavenly ways. They may stir us up to Thankfulness, and to all Duties of Piety, increase our Love to God, and Joy in him; they may be notable Encouragement to do more worthily, and to go on more cheerfully in the ways of God: and in such good Use they may be sweet and pleasant Additions to our Hope of Heaven. And by viewing and enjoying these, we may look higher to their Fountain, contemplating the Excellency, Sweetness, and

Beauty of the Creator, who is infinitely more excelling; and so in some measure espy and enjoy the Felicities of Heaven also while we are on Earth. But of this more at large in the next Section. And therefore in their good Use we may enjoy them freely and cheerfully.

But such as would maintain the contrary, do further object to this purpose more particularly. The most material Objections I shall endeavour to collect briefly, and so to answer them. They truly tell us,

First, that Abstinence and Forbearance of Pleasures doth best fit and prepare the Mind for the Well performance of all Divine Exercises and Contemplations.

Secondly, that many ill Men possess and enjoy these earthly Felicities, and many good Men want them; which shews, say they, the same are hindrances in Goodness.

Thirdly, that our Saviour says, *It is hard for a Rich Man to enter into Heaven*; and St. Paul, *Not many Mighty, not many Noble are*

capit.: and that the Mourners, the meek and dejected Spirits, are rather pronounc'd Blessed in God's Word than voluptuous Men.

All which I shall endeavour to answer briefly.

Concerning the first, That Fasting and Forbearance of Pleasures fits and prepares the Mind for Divine Exercises, it is most true; and it is very requisite and good that we fast, pray, repent, be abstemious, and exercise ourselves in all Christian Duties, so far as we conveniently may without Superstition, as we are exhorted thereunto. And God forbid that I should be guilty of speaking against due and convenient Fasting, Abstinence, and therein Retiredness from the Pleasures of the World to Divine Contemplations, which at due and convenient times is certainly most pleasing to God, and very beneficial both to Body and Mind, disburdening the same of many gross Humours, Vapours, and Spirits, and so taking away Sloth, Dulness, many Distempers, and making our Mind, as far as is possible in this World, like Angels, most free, quick, and sprightly in the Performance of all Divine Exercises, and so most apt and well-prepar'd for the conceiving, receiving, and retaining of all divine and heavenly Illuminations and Consolations.

But herein it is good to observe a due and convenient Order: as concerning Fasting, according to the Prescriptions and Customs of the Church and Saints in all Ages, to fast publickly when Authority enjoins us, sometimes privately, according to our Sa-

viour's Exhortation, and the usual Practice of religious Christians, which is good to be done at and in convenient time; as sometimes forbearing a Meal, sometimes a Day till night, or the like, when and so long as we may conveniently and by our own Experience find the same doth make us best prepar'd for all Divine Exercises and Contemplations, and also upon good occasions. It is not good to make an extraordinary Exercise ordinary, which in some sort takes away the Excellency thereof; and because it is an extraordinary Exercise, extraordinary Occasions best besit the same.

And so of other Christian Duties, a due and convenient Order is to be observ'd in all of them, according to that of the Wise Man, *There is a time for all things, a time to be dejected, a time to mourn, a time to refrain from Pleasures, &c. Eccles. 3.*

Yet ought we not to be so superstitiously nice, as to refuse God's Creatures, Gifts and Blessings which he freely offers to our good Use and Enjoyment, and so hinder and prejudice the Welfare of our Bodies and Minds thro defect. But these earthly Felicities also are to be us'd and enjoy'd in due order and at convenient times: The wise Man also saith, *There is a time to laugh, a time to rejoice, &c. Eccles. 3.*

And commonly in the Use and Enjoyment of Meat, Drink, Recreations, and all Pleasures, a temperate Custom, as it is most beneficial to the Welfare of the Body and Mind, so also is it most pleasant: And such Men as so use and enjoy the same, may be commonly observ'd to be the most

most healthy, free, cheerful, and happy Men, and consequently apt and well-prepar'd for the performance of all good Exercises of Body and Mind.

And the free and cheerful Enjoyment of earthly Happiness also, may encourage and stir us up to all divine Exercises, and may be an occasion of many heavenly Contemplations and Consolations, as more plainly appears in the last Section; and so further us in the Attainment and also Enjoyment of supernatural and heavenly things, rather than hinder the same: And therefore in such good use (notwithstanding this Objection) may at convenient times be enjoy'd freely and cheerfully.

It is true also, as it is further objected, that many ill Men enjoy earthly Felicities, and many good Men want them; and good reason for it, because of their Dangers and Impediments, as hath been objected and answer'd. God, like a wise Physician, a loving Father, often keeps his Servants from these things, knowing perchance the same will hurt them, for we are prone to fall into Abuses and Wickedness: and we had much better never enjoy them, than abuse them. But these Dangers, Abuses, and Hindrances may be avoided, converted to our Good, and increase our Happiness, as hath been shew'd and answer'd before.

Or perchance the reason why many good Men want these, may be to try, stir up, quicken and refine all heavenly Graces in them, and so to increase their Glory and Happiness in Heaven: And the reason why some ill Men enjoy

them, may be for their greater Misery and Punishment in the ill Uses of them; or perhaps lest these earthly shou'd be thought of any value in respect of heavenly Felicities; or divers other Reasons best known to the Almighty.

Yet many good Men also, as the most regular Philosophers and greatest Professors of Vertue, *Zeno, Cato, Scipio, Epaminondas, Plato, Socrates* himself, and divers others, have us'd, enjoy'd, and written in commendation of Love, and other Sports, Delights and Pleasures. Likewise *Abraham, Job, Solomon*, and innumerable others, have possess'd and enjoy'd these earthly Felicities: And sometimes *Christ* himself, as at the Marriage in *Caná*, wou'd use and approve of the Enjoyment of earthly Creatures, lest they shou'd be thought evil.

They are indeed of themselves good, but of an indifferent nature to us, good or evil as they are well us'd or abus'd. But being well us'd with mediocrity, and to good ends, they are without question rather to be us'd and enjoy'd than desais'd or neglected. *Unto the Pure all things are pure*, saith *St. Paul*: And again, *Rom. 14. 14. I know and am persuaded by the Lord Jesus*, says he, *that there is nothing unclean of it self; but to him that esteemeth any thing unclean, to him it is unclean.* And in the same Chapter he intimates such to be the weaker Christians, who are nice and scrupulous in these things.

Yet however we ought not to despise such Men who refuse the moderate Use of earthly Ele-

sings: *St. Paul* advises *Rom. 14.* had told of *St. John Baptist's* Se-
 6. forasmuch as he saith of those verity, as before, *Mat. 11.*) *That*
 who eat and drink, as well as of *the Son of Man* came eating and
 those who refuse, that they both do *drinking*; but being with Tem-
perance and Moderation, he
Wherefore it appears, altho such *blam'd* those who therefore
 Refusal be Superstition and Folly *said*, *Behold, a Man gluttonous*
 in such Men, yet since they do it *and a Wine-bibber, a Friend of*
 to please God, we ought not to *Publicans and Sinners*; conclu-
 despite or judg them, but rather *ding*, *But Wisdom is justify'd of*
 respect and well esteem them for *her Children*; implying his In-
 their good Intents and Purposes. *nocency*, and that there ought to

Let no Man judg you in respect be a wise Moderation in all
of Meat or Drink, or of an Holi- things,
day, or of the new Moon, or Sab-
bath Days, Col. 2. 16.

True it is, we read of many *Now* such as imitate our Sa-
 ancient Fathers and Holy Men, *viour*, and those ancient Christi-
 who have been very strict and *ans* in the primitive times, *who*
 observant in the Refusal of Riches, *did eat their Meat together with*
 of Honour, of dainty Meats, *Gladness and Singleness of Heart,*
 Flesh, Wine, Marriage, and all *and such as resorted to those*
 Pleasures, and liv'd in Deserts, *antient Feasts and Banquets of*
 Cells and Monasteries very abste- *Charity*, of which I have writ-
 miously, eating very seldom, and *ten before*, and other vertuous
 faring only with Bread, Water, *and religious Christians of all*
 Herbs, or other coarse Meat; *degrees* in all Ages since, who
 and of *St. John Baptist*, who *have not disdain'd to enjoy these*
 liv'd a very austere Life, *whose* *Gifts and Blessings of God in*
Garments were only of Camel *to be reputed* than such as refuse
Hair, and Girdle of Skins, his *so much Good, which God lov-*
Meat Locusts and wild Honey; *ingly and freely offers to our*
 whom our Saviour saith, *Mat. 11.* *Acceptance, good Use, and En-*
That he came neither eating nor *joyment.*

Wherefore we are to reve- *Such* therefore who can live in
 rence and well approve of the *the World*, and yet be so spiri-
 severe Sanctity of those ancient *tual and heavenly-minded, that*
 Fathers and Holy Men (respect- *they can use it as if they us'd it*
 ing their good Intents, being in- *not, how and when they please,*
 tended and done to the Glory *for their own Advantage, who*
 of God, and in and thro Christ *can be temperate like our Saviour*
 Jesus gloriously rewarded) yet *amongst Publicans and Sinners,*
 we may as much admire those *or as Lot, be a good Man in So-*
 others, as devout and of like *dom:* Such as know these earthly
 Sanctity, who imitate our Savi- *Felicities in their highest Excel-*
 our. He saith of himself (after he *lency and Pleasures, and yet can*
 ways use them or contemn them,

as they will themselves; such Men indeed are most worthy of Praise, and to be esteem'd most deserving.

And this to do is a greater Glory, and shews much more and stronger Sanctity and Grace inwardly, than utterly to abandon the World by retiring into a Monastery, or to neglect God's Gifts and Blessings; and consequently shall be more gloriously rewarded in Heaven.

Whereas it is further objected, That our Saviour saith, *It is hard for a Rich Man to enter into Heaven*: And St. Paul, *Not many noble, not many mighty are call'd*, &c. 1 Cor. 1. The reason is, because Riches and Greatness are great Dangers and Impediments; and therefore the former Answers may serve to this Objection also.

Not many mighty, not many noble are call'd after the flesh, saith the Text. If a mighty and noble Man can be spiritual and heavenly, notwithstanding the Temptations of the Flesh, and the Allurements of Riches and Greatness, which naturally draw our Desires downwards; he is a noble and worthy Man indeed. Thrice blessed are those rich, mighty and noble Men, who can overcome such great Temptations to Evil, as great Honour and Riches allure unto! It is a greater Glory to mount up to Heaven thro' Impediments, thro' great Temptations and Difficulties, than otherwise.

Whereas it is also objected, That the Mourners, the meek and dejected Spirits are rather pronounc'd blessed in God's Word, than voluptuous Men: It is true

indeed, our Saviour saith, *Blessed are they that mourn, for they shall be comforted; Blessed are the meek in Spirit, for theirs is the Kingdom of God*: But these are indeed Words of Blessedness, of Comfort, and of Exultation, to such as are truly penitent and meek in Spirit, exciting them to Faith, to Hope, to Joy, and Cheerfulness.

It is an Error to think and maintain that Religion dejects us; we see the same is sufficient to cheer, quicken and comfort the Mourners, the lowly and dejected Spirits, and to raise their Joys as high as a Kingdom, as Heaven. For most sweetly and happily doth it teach us, that such Men are blessed, they shall be comforted, to them belonging the Kingdom of God.

Religion indeed tells us, we ought to mourn and be dejected for our Sins and Frailties, rather than always to enjoy the Pleasures and Felicities of the World; but this also is to be done in due order, and at convenient times, as hath been said, *There is a time to mourn, and a time to rejoice*, Eccles. 3. And indeed even true Repentance and Humiliation, i. its deepest Sorrow, ought incontinently to work in us a sound and joyful Assurance of Reconciliation to God, in consideration of his infinite Mercy in Jesus Christ to his penitent believing Creatures; and so to open unto us the sweet Fountains of Joy and Cheerfulness, rather than deject us, causing in us a happy and blessed Tranquillity, and exalting our Joys even to the Heavens,

And altho it be most true, mourn, dejected, lose, want, that Religion ought to make us have Sufficiency or Abundance, deny our selves, and to see our we may think our selves happy selves, like the *Laodiceans*, poor, in all things. *Having first sought miserable, blind, wretched and the Kingdom of God, and the Righteousness thereof,* we may now naked; yet of Christ Jesus (who counsels us therunto, *Rev. 3. 18.*) freely enjoy earthly Happinesses we may buy fine Gold, white also, as little Additions to that Rayment, Eye-salve: In him great Hope, which we may therefore we may be, and ought and ought to have of those infinite and eternal Felicities of Heaven to think our selves rich, blessed, happy, the beloved of God himself, and Heirs of Heaven.

This heavenly Joy and Exultation of Spirit within us, may also add to the free and cheerful Enjoyment of earthly Felicities, inasmuch as we may enjoy the same with a more happy, free, and cheerful Mind: For why! a gracious, high-spirited, joyful, heavenly Mind enjoys all things more sweetly, pleasantly, nobly and excellently, than a low dejected Mind, which only creeps on the Earth, and can raise it self no higher.

Doth not then Religion most sweetly and divinely teach us to be contented, pleas'd, and happy in all Estates and Condition; to that whether we be afflicted,

have Sufficiency or Abundance, we may think our selves happy in all things. *Having first sought the Kingdom of God, and the Righteousness thereof,* we may now freely enjoy earthly Happinesses also, as little Additions to that great Hope, which we may and ought to have of those infinite and eternal Felicities of Heaven.

It is an Error therefore to maintain, as some have done, that Men, tho God's Servants, should not enjoy Earth and Heaven also. What a gross Absurdity is it, to think that the Felicities of the Earth (which many wicked Men enjoy) shou'd not be possess'd and enjoy'd by God's Servants in their good Use, freely and cheerfully, since he graciously offers the same, and for whose good Use and Enjoyment they were created! *1 Tim. 4. 4. Being reconcil'd to God in Christ, what Good, what Happiness is in Earth or Heaven that we may not enjoy? For now all things are ours, and we are Christ's, and Christ is God's.*

Abstract of the Seventh SECTION.

ALTHO that many Hinderances be
 In earthly Riches, Honours, Pleasures; we
 In their good Use without Abuses may
 Them notwithstanding cheerfully enjoy.
 It is from Heaven, whence the Blessings spring,
 So that whilst we are sweetly solacing
 Our selves in Thoughts of God and Heaven, we may
 In some degree Pleasures of Heaven enjoy.
 'Tis true indeed that moderate Abstinence,
 So as the same be with convenience,
 Disburdens our gross Minds, and makes them lightful,
 Perceptive, free, most quick, and very sprightly.

But too much Abstinence, beyond due measure,
 And over-nice Restraint of lawful Pleasure,
 Doth much perplex the Mind, and so annoys
 Our very Health and Peace, it Life destroys.
 But usually a temperate Custom's best,
 And such as use the same are surely blest.
 Then surely such heroick noble Hearts,
 As can be good amongst a shower of Darts;
 As also such as notwithstanding Quires
 Of Syrens tempting unto ill Desires,
 Can yet be chaste and temperate, shall be
 Rewarded greatly for such Victory.

—————Thrice blessed then
 Are such great, mighty, rich and noble Men,
 Who notwithstanding many strong Temptations,
 Alluring and enchanting Provocations,
 Can yet (contemning Evils) mount the Skies,
 To Heaven thro' all these charming Difficulties.
 In Heaven they live, which sweetly doth possess
 Them with true Peace, true Joy, true Happiness:
 It also makes Earth's Happiness far sweeter,
 So as we may enjoy the same much better;
 For when such raised heavenly Joys we find,
 We may enjoy the Earth with heavenly Mind.
 So having sought God's Kingdom, now we may
 The Pleasures of the Earth freely enjoy;
 In such sort as we may esteem them even
 Little Additions to our Hope of Heaven.

S E C T. VIII.

We may enjoy earthly Perfection (or Happiness) with a heavenly Mind, insomuch as by the good Use and Enjoyment thereof, we may demonstrate this Paradox by our own Experience, That we live in Heaven in this World.

I Have in the former Sections insisted somewhat largely upon the free and cheerful Enjoyment of earthly Happiness in their good use, answering the Objections to the contrary; the rather, because certainly if Men were well persuaded of this Paradox, That external Happiness is not contrary, but rather a Furtherance, both to internal and eternal Happiness, they wou'd with more swiftness, run the ways that lead them both to the Felicities of Earth and Heaven: And also because the too rigid and stoical Severity of many Men, both in their Carriage and Writings, is a great occasion that multitudes of People in the World, especially such as are young, and of a pleasant Nature, will not follow the Divine Precepts of Vertue and Religion, thinking the same too severe, melancholy, and solitary.

Whereas

Whereas indeed the ways of Religion and Vertue are most lovely, pleasant and Beneficial: *Her ways are ways of Pleasantness, and her paths are Peace,* Prov. 3. 17. The same is sufficient to reward the Followers thereof, even in this Life, with perfect Pleasure, and a multitude of Benefits. It is no way deficient, but in all respects amiable and excellent; adding to the Pleasantness and Delights of earthly Pleasures, Felicities, and Recreations, and making these also serve to increase heavenly Joys and Consolations. And when our Minds are rais'd to the Knowledg of heavenly Pleasures, we may then also enjoy the Felicities of the Earth with a heavenly Mind.

Let us therefore endeavour by and thro these lower Delights and Happineses of the Earth, these little glimmering Rays, proceeding from that Sun of Glory, God himself, to espy some Light of his heavenly Glory and Happines; and so in some measure to smell, learn, and enjoy the Felicities of Heaven on earth.

We are not to disdain, to make use of these earthly in the acquisition of heavenly things, nor to make earthy Comparisons and Similitudes; for altho there be no Comparison between them either in Time or Excellency, yet as Children have need at first to be assur'd to the attaining of great and excellent matters, by such Toys and Trifles as they apprehend, so in respect of our weak Apprehension, such Comparisons and Similitudes often are and may be us'd in a convenient manner: So as we may

make a very good Use of earthly Felicities in this respect, as of a prospective Glass; for by and thro these earthly, our weak Sight may see more plainly into heavenly Happineses, and consequently be excited to seek and enjoy the same.

Let us then, by Reason's Light, thro these terrestrial things, endeavour to learn, and contemplate higher, more excellent, heavenly Happiness. Reason is of such force, as that it can pass from things known to things unknown, it can abstract from visible things, things invisible, from corporeal, incorporeal, generals from particulars, and high, mystical, and heavenly things, from low, apparent, terrestrial things: So as hereby we may in some measure contemplate God himself, and his heavenly Glory.

It is a common Doctrine, the World is made for Man, and Man for God; and that there is no Happiness in the World from which we may not draw some Instruction to know God, our selves, and our Duty. If therefore first in general we consider all the Felicities in the world in their greatest Worth, Beauty, Sweetness and Pleasantness; Reason will tell us, that if there be so much Excellency in the Creatures, the Creator is in all respects much more excellent; and that if we may enjoy such and so many Pleasures and Felicities in Creatures, much more and better may and shall we enjoy in God himself, and taste and see how good the Lord is, as David says.

The Felicities of the Earth in their greatest Worth and Excellency;

ency, are but as Drops proceeding from the Ocean of his infinite Sweetness. If we may enjoy so much Pleasure, so much Happiness in these little Drops and Foretastes, how much more may and shall we in those Rivers of Pleasures, in that Sea of Happiness, which is in God in the Heavens? Reason also tells us, if there be so much, so many, and such excellent Treasures, Glory, Delights, and Felicities on earth, the Place of our Mortality, of our Pilgrimage, possess'd also by God's Enemies; there is abundantly more Happiness in Heaven, the Place of our Eternity, our Kingdom, and possess'd only by God himself and his Friends.

And besides the Instruction which man draweth in general from earthly Felicities, he may likewise in Particulars, even by Reason, spy and learn some Knowledge of God himself, and his heavenly Glory and Happiness.

As for Example, the azur'd Heaven so richly deck'd and bespangled with Stars, and rolling Torches over our heads, which never cease; enjoying the same by Contemplation, he mounteth higher, and is carry'd with Admiration, Fear, Love, and Reverence of the Author, and Sovereign Lord of all: So that we can, even by our corporeal Eyes, from the Earth look to the Moon, the Sun, the starry Heaven, and therein sweetly please our selves in the View and Contemplation of their glorious Aspect, their bright, lovely, twinkling, silver, heavenly Rays; from thence by the Eye of Reason

we can see further to the Christalline Heaven, yea to the Imperial above the Spheres, and there contemplate far more excellent Glory, Delights and Happiness. So as even by Reason, in and thro these earthly Felicities, our dim Eyes, as thro Spectacles, may spy some Light of God himself, and of his infinite Beauty, Pleasurateness, Sweetness, and Excellency.

But if we add the Eye of Faith also to our Reason, we may view further and see more plainly this Author of all Happiness, God himself, and his celestial Glory; and taste of the Ocean of his infinite Sweetness and heavenly Pleasures.

And as Reason, so Faith also, in the View and Contemplation of Heaven, may make a very good use of earthly Comparisons, Similitudes, Delights, and Happiness. We often find in the Sacred Scriptures, that earthly Comparisons are us'd to express heavenly Excellences to our Apprehension; so as by the Riches, Honour, Kingdoms, Crowns, Glory, Delights, and Pleasures of the Earth, we may look infinitely higher by the Light of Reason and of Faith, and thereby contemplate those infinitely more excellent Treasures, Crowns, Kingdoms, Glory and Delights of Heaven.

Faith goes before Time, and makes things future present in such sort, as thereby we may, even in this Life, in some degree possess the Happiness of Heaven; insomuch as by faithful and heavenly Contemplation, we may even set our Souls in Heaven beforehand, tasting already of fu-

ture

ture Happiness, entertaining our selves with God himself and his Angels, and so enjoying in our Thoughts and Contemplations, a Paradise of Heavenly Pleasures and Felicities on Earth.

Let us therefore often in Contemplation, by the Light of Reason and of Faith (which are the best Opticks) view and contemplate those glorious Crowns, Treasures, Delights and Felicities, which we expect hereafter to possess in the Heavens; and as in a Mirrour behold his Glory, who is the Fountain and Perfection of all Pleasure and Happiness.

It is the poor, despis'd and miserable Man's only Hope and Joy on Earth, to be rich, honourable and happy in Heaven. The rich, honourable and prosperous Man also, with reason imagines, that if Terrestrial Prosperity afford him some Felicities and Pleasures, he shall be much more happy when he shall possess those eternal Riches, Honours and Pleasures of Heaven.

Let our Souls then often soar aloft upon the Wings of Reason and of Faith, unto the Empirean Heaven, where our Desires shall be accomplish'd with all manner of Felicities. Wou'd we have Thrones? This Imperial Heaven shall be our Footstool. Wou'd we have Crowns? Glory and Immortality shall environ our Heads. Do we desire Treasures? inestimable Riches are in this House of our God. Wou'd we have Pleasures? Rivers of Pleasures are at his right Hand for evermore.

Let us then unty our selves from the covetous, ambitious, intemperate and vicious Desire of these Earthly Felicities, and with

a Heart full of Desire and Love, elevate our Thoughts to those most glorious Riches, Kingdoms and Pleasures of Heaven.

The Riches of the World, so much as we do possess in the good use thereof, let us still enjoy freely and chearfully: only let us convert our covetous, base, sordid and vicious Desire thereof, to the Love, Desire and Enjoyment of a contented Mind, and of the Riches of Divine Grace, these eternal Treasures of Heaven; yea even to possess God himself: In such Desires let us greatly rejoice.

So also Honour and good Repute may we still enjoy; and instead of that ravenous and unsatiable Thirst of airy and vain Honour, compos'd of Pride, Vain-glory, Hypocrisy and sundry Vices, let every one of us aspire (by the assistance of the Divine Power) to be Lord of Himself, the World's Master, to triumph over all infernal Powers, to be a Son of God, an Heir to the Kingdom of Heaven; and in such Desires and Aspirations let us take marvellous Joy and Pleasure.

All lawful and good Pleasures also in such good use let us freely enjoy; only let us convert our vain, vicious, unlawful, intemperate desire thereof, to desire and wish for those most sweet Pleasures, which proceed from a happy Tranquillity of the Soul, and Joy in God, and to taste in some measure beforehand of that Divine Manna, that Celestial Nectar, those Fountains of Pleasures which we hope and expect to enjoy with God himself for ever in the Heavens.

Let us then freely and cheerfully walk into this Terrestrial Paradise, the vast Palace of the World, and enjoy the Felicities thereof; for to this end they were created, that we should use them well, and so enjoy them.

Even the meanest Delights thereof were ordain'd for this purpose, and may be of excellent use: As for Example,

The Chirping of Birds, which learn to sing of Nature, to charm our Ears thro the sweet Harmony of their Warbling; when these please our Ears, then may we think of the sweet Musick of Saints and Angels which shall ravish our Spirits.

And the Fountains, tho insensible, yet strive with the sweet Murmurs of their pretty Purlings to afford us Delectation. When this delights our Thoughts, then may we contemplate those Heavenly Fountains of Life which shall fill us with extreme Delectation for ever.

In this Terrestrial Palace, the Spring, the Summer and Autumn are incessantly busied in producing our Happiness for a Season: but let us think, in the Celestial Paradise, an Eternity shall fill us with more Felicity than we can imagine.

Here we see the Sun, Moon, Stars, the Skies, Fire, Torches, Pearls, Gold, and divers other glorious Sights and Beauties; let us then think of that Glory, of which if we cou'd (with St. Peter) espy but one Ray, we shou'd like him be so dazled at the Glittering thereof, as we shou'd forever desire to dwell there, and to build Tabernacles.

When we see and taste of

sweet and pleasant Cates, Banqueting, Festival and dainty Meats of all sorts, of sparkling and delicious Wines, and other pleasing Liquors, let us then think of that Celestial Manna, the Food of Heaven, of that Divine Nectar, the Sweetness of Eternal Joy and Happiness, that everlasting Love-feast, to which the Angels shall invite us, and where we shall enjoy infinite Pleasures and Happiness for ever.

This Divine Manna, this Heavenly Nectar, if we could but taste thereof, but truly think thereof indeed, it were sufficient to charm our Spirits, and sweetly to bring them into a most pleasing Extasy; insomuch, that in such Heavenly Thoughts and Contemplations, we may already in some measure feast on the Joys of Eternity, taste of the Delights of Heaven on Earth.

And so I might instance in a thousand other occasional Meditations.

Thus if we can use these Terrestrial Happinesses well, we may freely and cheerfully enjoy the same, even with a Divine, a Heavenly Mind; and they may further us in the Attainment, and also Enjoyment, of Heavenly Delights and Happiness.

And when we have made such a good use of them as Children do of their *ABC* and Battledore, or of Toys and Trifles, such as they apprehend; by these learning and coming to the knowledge of far more excellent Matters; and afterwards seeing themselves beyond and above them, do even contemn these, in comparison of the more excellent things which they have then learned,

learned, yet still scorn not to use these Letters and Rudiments of Learning; but so, as that they can be above them, and use them as they list, for their own Advantage:

So let us, having by these Earthly Felicities speld and learned Eternal and Heavenly Excellences, endeavour to be above, and even to contemn these Earthly in comparison of the Heavenly Felicities, which are infinitely more excellent; yet so, as that without such comparison, and in respect of our Nature, and Necessities of their Author, and their Goodness, we still esteem them well accordingly, still use them for our own Advantage; and so in all respects, to increase our Joy and Happiness, still endeavouring by these (as by Letters) to read and learn further into those infinitely more excellent Treasures, Glory and Delights of Heaven.

And certain it is, that those

natural and divine Temper, to a high degree of Knowledg and Contemplation in the Heavenly Felicities, *are the most happy Men, even in this World,* inasmuch as they enjoy the Happinesses of the Earth, with a gracious, chearful, joyful and heavenly Mind, and also do in some measure already taste of and enjoy those Felicities which they pretend to receive hereafter, and to enjoy eternally, while their Souls are here solacing themselves in the Contemplations of Heaven.

Inasmuch that even on Earth, in such Divine Contemplations, *we may live in Heaven,* enjoying also a Paradise of Heavenly Pleasures and Happiness, tasting in some degree the Delights of Heaven beforehand: *so as it seems we may enjoy two Heavens;* the first Heaven on Earth, the other Heaven in Heaven; ascending at the end of the Career of this Life, *from one Heaven to another,* from this Terrestrial to the Celestial Paradise.

Abstract of the Eighth SECTION.

SE E then, Religion's lovely Pleasantness,
 It crowns us every way with Happiness;
 It adds unto Earth's Joys and Recreations,
 And makes these add to Heavenly Consolations:
 And when such Heavenly Joys in us we find,
 We may enjoy the Earth with Heavenly Mind.
 When we in Earthly Blessings take Delight,
 We may look higher, thence direct our Sight
 Above the Spheres, to God himself, to Heaven,
 From whence these come, and there contemplate even
 Th' Eternal Glory which we shall possess,
 E'en God himself, and Heavenly Happiness.
 For by the Eye of Reason, our dim Sight
 May thro' these Earthly Pleasures spy some Light
 Of Heavenly Joys, and so may be excited
 To taste thereof, to which we are invited.

Reason will tell us, if in Creatures be
 Such Excellency, much more may we see,
 Taste and enjoy in the Creator's Worth,
 From whence, as little Drops, these do spring forth.
 If in these Drops some Pleasures we do take,
 How much enjoy in that Eternal Lake,
 That Sea of Sweetness, which we shall possess
 In God himself, and Heavenly Happiness!
 Thus, as thro' Earthly Pleasures, our dull Sight
 May (as thro' Spectacles) by Reason's Light
 Look up to Heaven, to God himself, and spy
 Some Glimpses of his glorious Majesty,
 And so may taste already, in some measure,
 The Ocean of his sweet and Heavenly Pleasure.
 But if we add Faith's Light to Reason's Eye,
 We then may far more plainly, clearly spy
 The Glory of God, his bright Celestial Treasures,
 And taste the sweetness of his Heavenly Pleasures.
 Faith's of such Power, such force, as that it can
 Make future Things seem present to a Man;
 Most sweetly pleas'd and joyful, thus we may
 On Earth a Heavenly Paradise enjoy.
 Let us then by Faith, and Reason's Light,
 From Earth unto the Heavens direct our Sight;
 And there contemplate on those glorious Treasures,
 Crowns, Kingdoms, sweetest and eternal Pleasures,
 Which we expect hereafter to possess
 In God himself, in Heavenly Happiness.
 Let then our Souls be mounting up aloft
 Upon the Wings of Faith and Reason, oft
 To God, to the Imperial Heaven, where
 We shall be fill'd with sweetest Pleasures; there
 Shall we have Crowns? immortal Glory shall
 Exalt us; if Thrones, the Imperial
 Heaven shall be our Footstool; or if Treasures,
 Eternal Riches are with God; if Pleasures,
 Rivers of Pleasures, various endless Store
 There are at his right Hand for evermore.
 Freely then let us trace this Paradise,
 The World's vast Palace; let us with our Eyes,
 Our Ears, and all our Senses (since we may)
 The Pleasures thereof cheerfully enjoy.
 Even the meanest Pleasures were (we see)
 Created for this purpose, and may be
 Of excellent use, as chirping Notes of Birds,
 (Who sing to please our Ears) the same affords
 Us pretty Delectation; when they sing,
 Who can but please to hear their Warbling?

Let this inspire us full of sweet Desires,
 To hear the Angels sing in Heavenly Quires;
 Whose with the Musick of their Harmony,
 Shall charra our Souls into an Extasy.
 The Fountains also, tho' insensible,
 Do strive, as far as they can possible,
 With their sweet purling Murmurs to delight us;
 So let these pretty Pleasures then invite us
 To think of Heavenly Fountains, of that River,
 Which with extreme Delights shall fill us ever.
 On Earth TIME doth produce Joy for a Season,
 In Heaven ETERNITY, Joy past our Reason;
 Let transitory Joys then put's in mind
 Of Heavenly Joys, whereof no end we find.
 On Earth we see many and glorious Lights,
 Sun, Moon, Stars, Fire, Gold, other pleasing Sights
 And shining Beauties; let us then, I pray,
 Think of that Glory, which if but one Ray
 We cou'd espy, the Glittering thereof would
 So dazle our weak Eyes, as that we should
 For ever (like St. Peter) wish to be
 And dwell where we this glorious Sight may see.
 So if we thus can use Terrestrial Joy,
 Looking thereby to God, to Heaven, we may
 Enjoy the same with happy, Heavenly Mind,
 And thereby also Heavenly Joy may find:
 So that on Earth already, we may even
 In some degree, enjoy Delights of Heaven;
 And when this Life's Career shall have an end,
 From Heaven on Earth, to Heaven in Heaven ascend;
 A Paradise of Pleasures so we may
 Both here on Earth, and in the Heavens enjoy.

Paradox LIX.

Proving Fishes are the most docible Creatures living.

FISHES exceed all Creatures in point of Health, even to a Proverb, which is a thing altogether necessary to the Functions of the Soul. Moreover, they are of a very long Life, which begets Experience, as that doth Understanding. Their Health is manifested by their Fecundity: and since Coldness is the Complexion of the Wise, and Salt is reckon'd the Symbol of Wisdom; Fishes, the Inhabitants of the Sea, and the coldest of all Creatures, must have a share thereof. Besides, if softness of Flesh be

a sign of goodness of Wit every where else, as 'tis in Man (and Physiognomy teaches us to draw consequences from other Creatures to him) Fishes have this Advantage above all the Inhabitants either of the Air or Earth: both which were indeed made for Man, but the Sea was primarily made for Fishes, its other Conveniences being only accidental. silence, the common distinction between the Wise and the Foolish, is natural to them; whereas the Voices and Chantings of Birds and other Animals, are oftentimes the occasion of their Ruin. Yea, they are so subtle, that Fishermen cannot take them but with a white Line, of the Colour of the Water; otherwise if it be gross and visible, they will not come near it. Diffidence, the Parent of Safety, is more common to them than to all other Animals, and their Vigilance is greater. Land-Animals have no sleight equal to that imperceptible Charm, whereby the *Torpedo* chills the Arm of the Fisherman; or to that of the *Cuttlefish*, which when she is in danger of being taken, blackens the Water with her Ink to keep her self from being seen; or to that of the *Polipus*, who becomes of the Colour of the Rock upon which it holds, to avoid being perceiv'd. And tho' the Element of Water so separates us from the Commerce of its Inhabitants, that the hundredth part of what concerns them is unknown to us; yet there is none but observes, that Fishes need more sleights to secure themselves from the Ambushes and Hostilities of others, than the Beasts of the Field have, which are also more easily taken. The Fish call'd the *Mullet*, strikes off the Bait of the Hook with her Tail, instead of being taken by it; and if she cannot do so, she is contented to bite it round about: And the Sea-wolf finding her self taken, shakes her Head this way and that way with much Pain, till she hath cast out the Hook again; and for the same purpose, the *Sea-Fox* turns her Inside outwards. The *Loupine* and *Sea-Dog* finding themselves surrounded with the Net, make a Hole in the Ground and sculk therein, till the Net be drawn over them; but the Dolphin rejoices in the Net, because he may with Ease fill himself with his Fellow-Prisoners; yet when he perceives he is drawing near the Shoar, he bites the Net; which if he cannot do quick enough, the Fishermen knowing him a Friend to Man, pardon him the first time, and only thrusting a Barush thro' his Skin let him go; if he be taken again (which seldom happens, as *Plutarch* saith, out of whom most of these Relations are taken) he is beaten. Yea, they are ingenious not only for themselves, but for others; for when the *Gilt-head* hath swallow'd the Hook, his Companions bite the Line, and if one of them fall into one of the Meshes, they lend him their Tails to bite and draw him thro'; and when the *Barbles* see one of their Companions caught, they get upon him, and with the indented Spine they have upon their Backs cut it asunder. *Crassus's* *Lamprey* wou'd take Bread out of his hand, and was bewail'd by him when it dy'd. The Story of *Arim*, and

that of the Fish call'd *Manaro* in the Island of *Hispaniola*, which was delighted with Praises and Muſick, carry'd nine or ten Perſons upon his back; and having been wounded by a *Spaniard*, diſappear'd: The *Raye*, which *O-Lus* writes, defended a Man from Dogs upon the Shoar of *Denmark*: And the *Sea-Eel*, which the *Indians* carry behind their Boats to let him play about the *Tortoises* and other Fiſhes which they take; are abundant Inſtances that *Fishes* are the moſt do- cible Creatures living. This alſo is juſtify'd by the *Pimater*, which pricks the *Oyſter* to advertiſe it when its Prey is within; by the *Spengothere*, which performs the ſame Office for the *Spunge*; and by the *Whale's* Guide, whom the ſuffers to ſleep in her Throat, and without whom ſhe wou'd dash againſt the Shore; by the *Pike*, which keeps company with the *Tench*, whoſe ſlimineſs ſerves to cloſe his Wounds, by the *Tunnies*, who always ſet their good Eye toward the Shoar, and move well order'd in a cubick Squa- dron; by the *Sea-Urchins*, which preſaging a Tempeſt, lade them- ſelves with Stones for fear of be- ing carry'd away by the Waves; and by all Fiſhes in general which ſwim againſt the Wind, leſt it ſhou'd open their Scales, except- ing one whoſe Scales are ſet the contrary way.

Paradox LX.

That every kind Miſtreſs (be ſhe e'er ſo Ugly) is truly Beautiful.

I.

MISTAKE me not, I am not of that Mind
 To hate all *Womankind*;
 Nor can you ſo my *Patience* vex,
 To make my *Muſe* blaſpheme your Sex;
 Nor with my *Satyrs* bite you:
 Tho there are ſome in your free *State*,
 Some things in you, who're *Candidate*,
 That he who *is*, or *loves* himſelf, muſt hate;
 Yet I'll not therefore *ſlight* you.
 For I'm a *Schiſmatick* in Love,
 And what makes moſt abhor it,
 In me does more *Affection* move,
 I love the better for it.

II.

I vow I am ſo far from loving none;
 That I love every one;
 If *Fair* I muſt, if *Brown* ſhe be,
 She's lovely, and for *Sympathy*,

'Cause we're alike, I love her ;
 If *Tall*, she's *Proper* ; and if *Short*,
 She's *humble*, and I love her for't :
Small's pretty, *Fat* is pleasant, every sort
 Some graceful *Good* discover :
 If *Young*, she's pliant to the Sport ;
 And if her *Visage* carry
Grey Hairs and *Wrinkles*, yet I'll court,
 And so turn *Antiquary*.

III.

Be her Hair *Red*, be her Lips *Gray* or *Blue*,
 Or any other *Hew* ;
 Or has she but the *Ruins* of a *Nose*,
 Or but *Eye-Sockets*, I'll love those ;
 Tho' *Scales*, not *Skin*, do clothe her,
 Tho' from her *Lungs*, the *Scent* that comes
 Does *Rot* her *Teeth* out of their *Gums* ;
 I'll count all these for high *Encomiums*,
 Nor will I therefore *loath* her.
 There are no *Rules* for *Beauty*, but
 'Tis as our *Fancies* make it ;
 Be you but *kind*, I'll think you *fair*,
 And all for *Truth* shall take it.

Paradox LXI.

That only Cowards dare die.

<p>EX T R E M E S are equally re- mov'd from the <i>Mean</i> ; so that headlong <i>Desperateness</i> as much offends true <i>Valour</i> as back- ward <i>Cowardice</i> ; of which sort I reckon justly all <i>winnow'd</i> <i>Deaths</i>. When will your valiant</p>	<p>Man die of <i>Necessity</i> ? So <i>Cow-</i> <i>ards</i> suffer what cannot be avoi- ded : Will he die when he is <i>rich</i> and <i>happy</i> ? then by living he may do more good ; and in <i>Afflictions</i> and <i>Miseries</i>, <i>Death</i> is the chosen <i>Refuge</i> of <i>Cowards</i>.</p>
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Fortiter ille facit, qui miser esse potest.

<p>But it is taught and practis'd a- mong our <i>Callants</i>, that rather than our <i>Reputations</i> suffer any Damage, or we any <i>Misery</i>, we shall offer our <i>Breasts</i> to the <i>Can-</i> <i>on's</i> Mouth, yea to our <i>Souls</i>.</p>	<p><i>Point</i> : And this seems a very <i>brave</i> and a very <i>climbing</i> (which is a <i>Cowardly</i>, and indeed a very <i>groveling</i>) <i>Spirit</i>. Why do they chain these <i>Slaves</i> to the <i>Gallies</i>, but that they seek <i>Death</i>, and</p>
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would thin leap into the Sea? Why do they take Weapons from content Men but to bar them of that ease which *Commodities* afford, a speedy Death? Truly this Life is a *Tempest* and a *Warfare*; and he who *dies* to escape the Anguish of it, seems to me but to *commit*, as he who dares hang himself, lest he be prest to the Wars. I have seen one in that extremity of *Melancholy*, which was then become *Madness*, to make his own *Breath* an *Instrument* to stay his *Breath*, and labour to choke himself; but, alas! he was *mad*. And I knew another that languish'd under the Oppression of a poor *Disgrace* so much, that he took more pains to die, than wou'd have serv'd to have nourish'd *Life* and *Spirit* enough to have out-liv'd his *Disgrace*.

Paradox LXII.

That a wise Man is known by much Laughing.

RIDE, si sapis, o puella ride; not he be only most wise, who hath most use of *Laughing*, as well as he who hath most of *Reasoning* and *Discoursing*? I always did and shall understand that *Adage*,

Per risum multum possis cognoscere Stultum.

That by much *Laughing* thou may'st know there is a *Fool*, not that the *Laughers* are *Fools*, but that among them there is some *Fool* at whom *wise Men* laugh, which mov'd *Erasmus* to put this as his first *Argument* in the mouth of his *Folly*, that she made *Beholders* laugh: for *Fools* are the most laugh'd at, and laugh the least themselves of any. And *Nature* saw this *Faculty* to be so necessary in *Man*, that she hath been content that by more *Causes* we should be importun'd to laugh, than to the exercise of any other *Power*; for things in themselves, utterly contrary, be-

get this effect; for we laugh both at *witty* and *absurd* things: At both which sorts I have seen Men laugh so long, and so earnestly, that at last they have wept that they could laugh no more. And therefore the *Poet* having describ'd the Quietness of a *wisest* Man, saith, *Quid facit Catinus tuus ridet?* We are told that even the extremity of *Laughing*, yea of *Weeping* also, hath been associated *Wisdom*: And that *Democritus* and *Heraclitus*, the Lovers of these *Extremes*, have been call'd *Lovers of Wisdom*. Now among our *wise Men* I doubt not, but many would be found who

who would laugh at *Heracitus's* Weeping, none who weep at *Democritus's* Laughing. At the hearing of *Comedies*, or other witty Reports, I have noted some, who not understanding *Jests*, &c. have yet chosen this as the best means to seem wise and understanding, to laugh when their *Companions* laugh; and I have presum'd them ignorant, whom I have seen unmov'd. Thus a wise Man is known by much Laughing.

A wise Man that knows ar what to laugh, and a valiant Man

that dares laugh: for he that laughs is justly reputed more wise than him that he laughs at. What is our *superstitious* Civility of *Manners*, but a *mutual tickling Flattery* of one another? Almost every Man affecteth an *Illusion* of *Jesting*, and is content to become Fool to no other end, but to give his wise Companion occasion to laugh; and to laugh is so common to wise Men, that I think all wise Men (if any such read this *Paradox*) will laugh both at it and me.

Paradox LXIII.

That every True Wife is False.

I.

SINCE thou'rt conderan'd to wed a thing,
And that same thing must be a She;
And that same She to Thee must cling
For term of Life of Her and Thee;
I'll tell thee what this Thing shall be.

II.

I would not have her Virtuous,
For such a Wife I ne'er did see;
And 'tis a Madness to suppose
What never was, nor e'er shall be;
To seem so, is enough to thee.

III.

Do not desire she should be Wise,
Yet let her have a waggish Wit,
No circumventing Subtilties,
But pretty Sights to please and hit,
And make us laugh at her, 'er it.

IV.

Not must thou have one very Just,
Lest she repay thee in thy kind;
And yet she must be true to Trust,
Or if to sport she has a Mind,
Let her be sure to keep thee Blind.

V.

One part of Valour let her have;
 Not to return but suffer Ill,
 To her own Passion be no Slave,
 But to thy Laws obedient still,
 And unto thine *submit her Will.*

VI.

Let thou content the have a Tongue
 That's active, so it be not loud;
 And so she be strait-limb'd and young,
 Tho' not with Beauty much endow'd,
 No matter, so she be but proud.

VII.

Tir'd she shou'd be, not satisfy'd,
 But always tempting thee for more,
 So cunningly she be't espy'd,
 Let her act all parts like a Whore,
 So she be't one, I'd ask no more.

VIII.

But above all things, let her be
 Short-liv'd and rich, no strong-dock'd *Joan,*
 That dares to live till Fifty Three;
Find this Wife, if thou must have one,
But there's no Wife so good as none.

Parador LXIV.

That the Self-Murder of the Pagans was justifiable.

FVIL appears such only by comparing *Spensippus* languishing with an incurable Disease, who gave him comparison; and he that sees himself threatened with greater Evils than that of Death, the good day, he answer'd, I ought not only to attend it with-*wish not you the like, since thou* out fear, but seek it as the only *judgest an Evil from which thou* sovereign Medicine of a despe-*mayst deliver thy self;* as accord-
 rate Malady. What then, if i-*ngly he did when he return'd*
 Death be nothing, as the *Pagans* home: For all that they fear'd
 believ'd, and leave nothing af-*in their Religion after Death,*
 ter it? For we must distinguish *was, Not being what their Fasti*
 Paganism, and Man consider'd in *taught them of the State of*
 his pure state of Nature, from *Souls in the other Life, being so*
 Christianity and the State of *little believ'd that they reckon'd*
 Grace. In the former, I think *it amongst the Fables of the Poet.*
Dionenes had reason, when meet-
 thing behind; them, 'twas only
 their

their Renown, of which a courageous Man that kill'd himself had more hope than the Soft and Effeminate. The same is still the Custom of those great *Sea-Captains*, who blow themselves up with Gunpowder to avoid falling into the Enemies Hands. Yet there's none but more esteems their Resolution, than the Demeanor of Cowards who yield at Mercy. This is the sole means of making great Captains and good Soldiers by their example, to teach them not to fear Death, nor to hold it, with poltron Philosophers, the most Terrible of Terribles. And to judge well of both, compare we the abjectness of a *Perseus*, a Slave led in Triumph, with the Generosity of a *Brutus*, or a *Cato Uticensis*: For 'twere more generous to endure patiently the Incommodities of the Body, the Injuries of an Enemy, and the Infamy of Death, if man had a Spirit proof against the strokes of Fortune. But he, tho he may ward himself with his Courage, yet he can never surmount all sort of Evils; and according to the Opinion of the same Philosopher, *all Fear is not to be rejected*. Some Evils are so vehement that they cannot be oppos'd without Stupidity, as *Torments of the Body, Fire, the Wheel, the Loss of Honour*, and the like, which 'tis oftentimes better to abandon than vainly to strive to overcome them. Wherefore, as 'tis Weakness to have recourse to Death for any Pain whatsoever, so 'twas an ignominious Cowardice amongst the Pagans to live in Torment and Grief.

Then the generous Resolution of those great Men of Antiquity,

ought rather to have the Approbation than the Scorn of a reasonable Mind; and 'tis proper to low Spirits to censure the Examples which they cannot imitate. 'Tis not meet, because we are soft, to blame the Courage of a *Cato*, who as he was tearing his own Bowels could not forbear laughing even while his Soul was upon his Lips, for Joy of his approaching Deliverance; nor the Constancy of a *Scipio*, who to shew with what Contentedness he receiv'd Death, convers'd with it, and digested what others call its Bitterness, without any Trouble, the space of forty days.

extius and *Cleantius* the Philosopher follow'd almost the same Course: Only they had the more Honour, for that their Deaths were purely voluntary. For the Will forc'd by an extrinsecal Cause, performs nothing above the Vulgar, who can obey the Laws of Necessity: but when nothing forces us to die but our selves, and we have good Cause for it, this Death is the most gallant and glorious. Nor is it unjust, as is pretended, any more than the Laws which suffer a Man to cut off his Leg for avoiding a Gangreen. Why should not the Jugular Vein be as well at our Choice as the Median? For as I transgress not the Laws against Thieves when I cut my own Purse, nor those against Incendiaries when I burn my own Wood; so neither am I within the Laws made against Murderers, by depriving my self of Life: 'Tis my own good which I abandon, the Thred which I cut is my own. And what is said, that we are more the Publick's than our own, hath no ground

ground but in our Pride, which makes us take our selves for such necessary pieces of the World as not to be dismembred from it without a noble loss to that great Body. Besides, were we so useful to the World, yet our own turn must be first serv'd. Let us live then, first for our selves, if it be expedient; next, for others: but when Life becomes worse than Death, let us quit it, as we do an inconvenient or unbecoming Garment. Is it not a sign of Generosity to make Gouts, Stones, Aches and all other Plagues of Life yield to the stroke of a victorious Hand, which at one Blow puts an end to more Maladies than all the Simples of *Galen*, and the Antidotes of *Avicenna*?

And therefore I cannot approve the Determination of the Stoicks, who say that vulgar Souls live as long as they can; those of the wise, as long as 'tis fit, departing out of Life as we do from the Table, or from Play when we are weary: That the Examples of *Priscia* who accompany'd her Husband in Death; of *Piso*, who dy'd to save his Children; of *Sextus's* Daughter, who kill'd her self for her Father; of *Zeno*, who did as much, to avoid the Incommodities of

old Age (which made it pass for Piety at *Rome* a long time, to cast decrepit old men head-long from a Bridge into *Tiber*) are as culpable as he who surrenders a Place when he is able to defend it. For whereas *Plato* exempts such from the Punishment against Suicides, who committed it to avoid Infamy or intolerable Necessity; and what *Pliny* saith, that Nature hath for this end produc'd so many poisonous Plants for five or six sorts of Corn, that there is but one way to enter into the World, but infinite to go out of it; the imputing it to Stupidity not to go out of a Prison when one hath the Key, adding that 'tis lawful to execute that which 'tis lawful to desire, as *St. Paul* did his own Death; yea the Example which is alledg'd of *Sampson*, of *Razias*, and of eleven thousand Virgins who precipitated themselves into the Sea to save their Chastity; in the Church are effects of a particular Inspiration, not to be drawn into consequence, and out of it Examples of Rage and Despair disguis'd with the Mask of true Fortitude and Magnanimity, which consists chiefly in supporting Evils, as the Precedents of so many religious Souls attest to us.

Paradox

Paradox LXV.

In Praise of a Tired Horse that was stolen.

'T WAS hot, and our *Olympick* Charioter
 Limbeck'd the Body of the Traveller ;
 Which to prevent, I like the *Sun* did go :
 He was on Horse-back, I on Horse-back too :
 Soon we go to view the Desolation
 That *Hockstedt* Fight made in the *Gallick* Nation :
 But my Horse was so *superstitious* grown,
 He would fall down, and worship every Stone :
 Nay he, in reverence to each holy Place,
 Was often seen to fall upon his Face.
 And had I been inclin'd to *Popishness*,
 I needed have no other *Cross* but this.
 Within a Mile or two, without Command,
 Do what I could, this *Fade* would make a stand :
 I prais'd him, thinking *Glory* were a *Spur*
 To prick him on, all would not make him stir.
 All worldly Things do pass away we know,
 But yet my *Horse* wou'd neither run nor go.
 What everlasting *Creature* should this be,
 That all things are less permanent than he!
 So long I kick'd, the People did suppose,
 The *armless* Man had beat a *Drum* with's Toes :
 But tho a *March* or an *Alarm* I beat,
 The senseless Horse took all for a *Retreat* :
 The Peoples *Jeers* mov'd me to no remorse,
 No more than all my *Kicks* did move my Horse.
 Had *Phaeton's* Horses been as mine is, they
 Needed no *Reins*, they'd never run away.
 I wish'd for old *Copernicus* to prove,
 That while we both stood still, the *Earth* would move.
 Oh for an *Earthquake*, that the *Hills* might meet
 To bring us home, tho we mov'd not our Feet !
 All would not do, I was constrain'd to be
 The Bringer up of a *Foot Company*.
 But now in what a woful Case were I,
 If like *French Troopers* I were put to flee ?
 I wish all *Cowards* (if that ben't too much)
 If they won't stand but leave their Friends i'th' Lurch,
 In the next Fight, when they begin to flee,
 They may be plagu'd with a *Tyr'd Horse* like me ;

And one there is that must expect that Cross,
 For a *Poor Trooper* now ha. stol'n my Horse.
 But let him go, I'll vex my self no more,
 Lest my Heart break, as did my Stable-door:
 'Twas but a Horse, if he be gone, he's gone;
 'Tis not a Horse that I do stand upon.
 Now by this Cross I am so temperate grown,
 I'll bridle Nature, since my Horse is gone.
 I have a little Learning, and lets Wit,
 That Wealth is sure, no Thief can pilfer it.
 Riches they say have Wings, my Horse had so,
 For tho he'ad Legs, yet he could hardly go:
 But Thieves and Fate have such a strong Command
 To make those go, which have no feet to stand:
 He was well ski'd in writing Elegies,
 And every Mule writes, *Here my Rider lies.*
 Now since I've ne'er a Least to ride upon,
 Wou'd I might never go, my Verse shall run:
 I'll mount on *Pegasus*, for he's so poor,
 From Thief or true man one may ride secure.
 I would not rack Invention for a Curse
 To plague the Thief, for fear I make him worse:
 I wou'd not have him hang'd, for that wou'd be
 Sufficient for the *Law*, but not for me.
 In Charity I wish him no more pain,
 But to restore me home my Horse again.
 And 'cause I would not have good Customs alter,
 I wish who has the Horse may have the *Halter.*

Paradox LXVI.

That the Gifts of the Body are better than those of the Mind.

THE Body makes the Mind, thro mine *Ears*, and affords it
 not that it created it a *Mind*, ayt *Organs* for the Conveyance of
 but forms it a good or a bad *Mind*; all perceivable *Delight*. But a-
 and this *Mind* may be confounded las! my *Soul* cannot make any
 with *Soul* without any Violence part, that is not of it self dis-
 or Injustice to *Reason* or *Philosofy*: then the *Soul* it seems is pos'd, to see or hear, tho with-
 enabled by our *Body*, not this by out doubt she be as able and as
 it. My *Body* licenseth my *Soul* willing to see behind as before.
 to see the World's *Beauties* thro Now if my *Soul* would say, that
 mine *Eyes*, to hear pleasant things she inables any part to taste these
 Pleasures, but is her self only de-

delighted with those rich Sweet-
 tastes which her inward Eyes and
 Senses apprehend, she shou'd
 dissemble; for I see her often so-
 lac'd with Beauties, which she
 sees thro my Eyes, and with
 Musick, which thro my Ears
 she hears. This Perfection then
 my Body hath, that it can impart
 to my Mind all its Pleasures; and
 my Mind hath still many, that she
 can neither teach my indispos'd
 part her Faculties, nor to the best
 expos'd parts shew it Beauty of
 Angels, of Musick, of Spheres,
 whereof she boasts the Contem-
 plation. Are Chastity, Temperance
 and Fortitude Gifts of the Mind?
 I appeal to Physicians whether the
 Cause of these be not in the Bo-
 dy. Health is the Gift of the
 Body, and Patience in Sicknes the
 Gift of the Mind: then who will
 say that Patience is as good a Hap-
 piness as Health, when we must
 be extremely miserable to pur-
 chase this Happiness? And for
 nourishing of Civil Societies and
 mutual Love amongst men, which
 is our chief end while we are men;
 May, this Beauty, Presence and
 Proportion of the Body, hath a more
 masculine Force in begetting this
 Love, than the Virtues of the
 Mind; for it strikes us suddenly,
 and possesseth us immoderately;
 when to know those Virtues re-
 quires some Judgment in him
 who shall discern, a long Time
 and Conversation between them.
 And even at last how much of
 our Faith and Belief shall we be
 driven to bestow, to assure our
 selves that these Virtues are not

counterfeited? for it is the same
 to be and seem virtuous, because
 he that hath no Virtue, can dis-
 semble none; but he who hath
 a little, may gild and enamel, yea
 and transform much Vice into Vir-
 tue. For allow a man to be dis-
 creet and flexible to Complaints,
 which are great virtuous Gifts of
 the Mind, this Discretion will be
 to him the Soul and Elixir of all
 Virtues; so that touch'd with this,
 even Pride shall be made Humi-
 lity; and Cowardice, honourable
 and wise Valour. But in things
 seen, there is not this danger;
 for the Body which thou lovest
 and esteemest fair, is fair: cer-
 tainly if it be not fair in per-
 fection, yet it is fair in the same
 degree that thy Judgment is good.
 And in a fair Body, I do seldom
 suspect a disproportion'd Mind, and
 as seldom hope for a good in a
 Deformed. When I see a goodly
 House, I assure my self of a wor-
 thy Possessor; from a ruinous wea-
 ther-beaten Building, I turn away,
 because it seems either stuff'd
 with Varlets as a Prison, or inha-
 bited by a negligent Tenant. And
 truly the Gifts of Fortune, which
 are Riches, are only Handmaids,
 yea Panders of the Body's Plea-
 sures; with their Service we nou-
 rish Health, and buy Delights.
 So that Virtue, which must be
 lov'd for it self, and respects no
 further end, is indeed nothing:
 And Riches, whose end is the good
 of the Body, cannot be so per-
 fectly good, as the End whereto it
 levels.

Paradox

Paradox LXVII.

*A King turn'd Thresher.*¹

Farewell ye gay Bubbles, Fame, Glory, Renown!
 Farewell you bright Thorns that are pin'd to a Crown:
 Your little Enchantments no more shall prevail;
 Look, look where my Scepter is turn'd to a Flail!
 O who can the Bliss of a Monarch discern,
 Whose Subjects are *Mice*, and whose Palace a *Earn*?
 In spite of curs'd Fortune he *Kings* it below,
 While he looks all around him, and sees not a Foe.
 The Groans of the *murder'd* in Death and Despair,
 Ne'er reach his calm *Kingdom*, but die in the Air:
 PIERCE *Battles* roar on, but too weak is the Voice,
 For he *threshes* and *threshes*, and drowns all the Noise.
² The Soul of *Domitian* sunk into a Clod,
³ *Dionysius's* Scepter was as light as his Rod;
⁴ And the *Little-Great Charles* with his Shovel and Spade,
 Dug a hole, and lay down in the Grave he had made.
 But a thousand times brighter my Stars do appear,
 And I ne'er was a *Monarch* in earnest till here:
 On a heap of fresh Straw I can laugh and lie down,
 And pity the Man that's condemn'd to a Crown.
 No Armies of *Frogs* here croak by my *Throne*,
 I can rise, I can walk, I can eat all alone:
 Reliev'd from the Siege of importunate Men,
 I enjoy my original Freedom agen.
 Scarce peeps out the Sun with a blushing young Ray,
⁵ E'er my brisk feather'd Bell-man will tell me 'tis day;
 Proud with his *Seraglio* behind and before,
 He cheerly triumphing, struts along by the Door.
 Here's an honest brown *George* which my Scrip does adorn,
 Here's a true *Husbold-Loaf* of the hue o' my Corn;
 Here's a good *Rammel-Cheese*, but a little decay'd,
 As fat as the *Cream* out of which it was made.
⁶ When Death shall cross Proverbs, and strike at my Heart,
 When the best of my *Flails* is no Fence for his Dart;
 I'll open my Arms, not a Groan, not a Sigh,
 Dropt soft on the Straw, with a Smile I will die.

NOTES.

¹ [A King turn'd Thresher.]

I think I may venture to pronounce this an Incredible Paradox, and so others that know no better may be apt to think too; but I can assure 'em,

the Foundation of the Story is as infallibly true, as any in—
Lucian's true History.

2 [The Soul of Domitian sunk into a Clod.]

When his Envy could not be sated on the Christians, he left the Em-
pire in discontent, and retir'd to the Salonian Gardens,——as Cowley.

3 [Dionysius his Scepter was as light as his Rod.]

That Tyrant driven from his Kingdom, travel'd into Greece, and set
Schoolmaster; where his Cares are here affirm'd as heavy as when a
King.

4 [And the Little-Great Charles with his Shovel and Spade,
Dug a hole, and lay down in the Grave he had made.]

Charles the Fifth, Emperor of Germany, who after as great a Ruffle
in the World as has been made these several Centuries; after War, not
only against most of Europe, but Argiers in Africa too; at last on
some discontent, or the unpleasing Face of his Business, resign'd the Em-
pire, and retir'd to a little House and Garden, which he cultivated with
his own hand. and there liv'd and dy'd.

5 [E'er my brisk feather'd Bellman will tell me 'tis Day.]

Meaning Chaunticleer,——as *Gransire* Chaucer has it; or in new
English, no better nor worse than a Cock,——that Baron Tell-Clock
of the Night, as *Cleveland* christens him.

6 [When Death shall cross Proverbs, and strike at my Heart,
When the best of my Flails is no Fence for his Dart.]

The common old Proverb here meant, is, that
——There's no Fence against a Flail.

Paradox LXVIII.

That an Absolute Tyranny is the best Government.

SINCE that Power is the ve- If we conceive that most cor-
ry Life and Essence of every ry Life and Essence of every
Government, and those Govern- Government, and those Govern-
ments are the most perfect, that ments are the most perfect, that
have the most Power, and that agree in (tho in other things they
Power is most intense which all the Globe very few and little
resides in one; and more weak Republicks, but many and vast
and faint which is dispers'd a- Kingdoms; we may deduce from
mong a many; since all People thence, that most People do de-
late to be govern'd by their fire to be under the Sway of one,
Lords, and therefore chose to who if he be not endu'd with
set themselves under an Umpire, a supreme and unlimited Power, is
it must needs follow that Lordly rather their Servant than their
or Absolute Monarchy is the best Prince: and it is but ridiculous
and most natural Government. to think that so great a part of
Mankind

Mankind would be content to obey their Slaves.

Nor doth it proceed from Cowardice; for we see the old and modern Persians, the stoutest

Septentrional Nations, the Turky, Scythians, and Muscovites, at this day pride themselves so much at this Government, that they adore their Emperors as Gods.

*Some Kings the Names of Conquerors assum'd,
Some to be great, some to be Gods presum'd;
But boundless Power, and arbitrary Lust,
Made Tyrants still abhor the Name of Just;
They shun'd the Praise this Godlike Virtue gives,
And fear'd a Title that reproach'd their Lives.*

Nor doth it proceed from Stupidity; for the wisest and polirest Nations have imbrac'd it: and tho some Politicians have term'd it but the Privation or Disease of Government, yet many more have accounted it the only best way of Rule, and that from the Course and Order of Nature, which in every kind forms a *Supremacy*, as the Eagle among Birds, the Lion among Beasts, the Vine among Vegetables, and the Ruby among Stones.

Besides, what more contrary to the Ease and Order of the People than the Multiplicity of Laws, litigious Interpretations of them, and obstreperous Lawyers? But all this is cut off and sav'd, when the Fountain of Law is in one breast, and the People may presently know the Resolution and Interpretation from one that *cannot do wrong*. For all Law being in the King, and he by Maxim not capable of doing any wrong, whatever he doth must be just and right; and what greater Happiness to a People, than granting them speedy Justice?

The Proportion of every man's Spirit may be measur'd by his Withes: Now the greatest Souls

aim at nothing so much as at Rule, and at no Rule in comparison of that over Men. Now if Virtue and excellent Endowments cannot be truly rewarded with any thing that is evil, and Nature never teaches any man useless Inclinations; it must follow that Superiority seems to be set as a Whetstone and Reward of Virtue. And what Soul would not disdain to govern, where he is pounded up with servile Restrictions, and limited by those who were born to obey him?

Besides, what better way to keep a Kingdom quiet, than by employing the poorer sort of People upon such Works, as the Prince shall either fancy or delight in? Thus we see the *Pyramids* at this day remaining the Fame of the Place whereon they stand; and we read of the *Hortipensiles* of *Babylon*, &c. none of which had ever been done or known, had not the Care and noble Wisdom of the King employ'd the People that way, who else might have sunk into Luxury, or snorted themselves into implacable Enmities.

Besides, all the Wisdom of the Politicians could never shuff out three kinds of Government;