

A Fruitfull  
**D I A L O G V E**  
CONCERNING  
The end of the World.

Written many yeares agoe, and then published  
By  
M. W. P E R K I N S.

*Perused and revised.*



L O N D O N,  
Printed by I O H N H A V I L A N D.  
1 6 3 1.



# TO THE RIGHT HONOURABLE,

THOMAS Lord SCROOPE,

Of the Noble Order of the Garter : and of his Majesties  
Honourable Councell in the North.



Right Honourable, this little Treatise was the first fruits of the labour of that great and reverend Divine, Master *perkins*, many yeares agoe set out by himselfe: and now (all his Workes being to be put together) held fit to bee joyned with the rest: for though it were written in his young yeares, yet did these first fruits give assurance of that plentiful harvest of Instruction and Consolation, which the Christian world hath since reaped and received from the hand and mouth of that holy man: and in this very beginning did that blessed Spirit begin to shew it selfe, which

afterward was so mighty and powerfull in his tongue and pen. It was first written against covetous hoarding up of Come (amongst other sinnes) and was published in a yeare of dearth, the fitter therefore to be now againe reprinted, seeing our sinnes have brought upon us a dearth, and (which is more lamentable) a dearth without scarcitie.

Having perused and revised this Treatise, I doe humbly present it to your Lordships reading, and from you to the worlds view: the Honourable conceit your Lordship hath vouchsafed to hold of me and my poore labours, deserve at my hand more service and duty, than yet I can performe to your Lordship, till I can: give me leave thus to ranke your Lordship amongst the Religious and Honourable Patrons of Master *perkins* his Works. Honour and all true happinesse be multiplied upon your Lordship, from God the Father in Iesus Christ. Amen. *Imc 4. 1609.*

*Your good Lordships in Christ to be commanded,*

W. Crafhaw.

## To the Christian Reader.



**T**is not unknowne unto thee (Christian Reader) that Satan is the deadly enemy of mankind, and that he goeth about continually like an hunger-bitten Lion, seeking whom he may devour. For this cause he useth infinite sleights and conveyances, hee layeth innumerable gins and snares to entrap men, and to bring them into eternall bondage under him. Of this point, thou must haue a plaine view in the people of this Land. Some of them neither regarding Gods providence, nor his judgements which he may send upon them for their sinnes, stand agast at the signes of Heaven, at the conuulsions which ordinarily befall: and at

this present, their minde is greatly occupied with foolish dreames of the yeare next ensuing. Some others (and they per adventure of a better sort) are professors of the Gospell, and yet live securely, still weltring in their old corruptions, and in very truth, not returning to the Lord. For they thinke they haue done their duty, and are perswaded they are truly faithfull, if they doe not oppose themselves against the Gospell, but give an outward reverence to it, and to the Ministers of it. As the foolish Virgins contented themselves with their Lamps, never seeking for oile, untill it was too late: so these men content themselves with outward shew, and profession of godlinesse, never regarding to feele the power of it in themselves. Others there are, which no doubt might receive profit by the word which they heare preached, but they cannot abide that the word of God should be applied aright to their consciences. For they themselves never thinke of any thing, but of the promises of the Gospell, and cannot abide the threatening of the Law. Yea, they like the Ministry of the word when generall doctrine is delivered: but if the two-edged sword of Gods word pierce into the marrow of their bones, and ransacke the secret affections and lusts of the flesh, then they are forth of order, and become as furious and madmen. Again, some there are, which partly by reason of the tenderness of their owne consciences, partly by their owne ignorance in the word of God, are ever anon disquieted, and troubled with manifold temptations. In all these sorts of men, thou must easily perceiue, how busie Satan is to deceive and bewitch men, and to keepe them still under his dominion, that his Kingdom may not be diminished. Now, for the preventing of these evils, I haue drawne this little Treatise: Reade it at thy leasure, and accept in good part this my endeavour: I trust by Gods blessing, it shall not bee unprofitable unto thee. W. P.

## A Fruitfull DIALOGUE

Betweene the Christian and the Worldling,  
concerning the End of the World.



**Christian.**  
Eill overtaken honest man:  
how farretravell you this  
way?

**Worldling.**  
As farre as Cambridge,  
God willing.

**Christ.** What have you a load, I pray you?  
**World.** As good Wheat as ever grew on  
Gods earth: I would I had as good a price as I  
could wish for it.

**Christ.** Why would you be so?  
**World.** Alas, I have great store of Come in  
my house at home, and I feare me it will not  
upon the floares before I shall bee able to sell it,  
because I cannot get almost any thing for it:  
and they which offered me foure markes for a  
quarter of wheat, will not at this present give  
me foure nobles, and scarce twenty pilling.

**Christ.** Truly I perceiue that you are a hard-  
hearted man, void of any compassion to the  
poore: you have bene one of those, that haue  
brought our Country into such misery. And to  
you the Prophet *Amos* speaketh after this man-  
ner; *Hear this, O ye that swallow up the poore,*  
*that ye may make the needy of the land to*  
*faile: saying, when will the new neweth be gone,*  
*that we may sell Corne? and the Sabbath, that*  
*we may sell forth wheat, and make the Ephra-*  
*im, and the Shekel great, and falsifie the*  
*weights by deceit? that wee may buy the poore*  
*for silver: yea, and sell the residue for wheat? the*  
*Lord hath sworn by the excellency of Jacob;*  
*Surely I will never forget any of thy works.* And  
even now at this time God hath bene midsill  
of his promise: for he hath frustrated the desires  
of all such covetous men as you are, and of his  
mercy he hath heard the cries of the poore, and  
hath now given us plenty in this land.

**World.** I marvell why you should speake  
against me, and all such as I am. I tel you plainly  
never any man spake so much to mee as you have  
done now. In the parish where I dwell I am ta-  
ken for an honest man, I doe no man any hurt:

**A** use not to goe to the Alehouse and Taverne, as  
many naughty men doe: and I have a care to  
provide for my selfe and for my family, and I  
hope you will not condemne me for doing so.

**Christ.** Did you never heare so much before?  
doubtlesse more is the pity, and now ye shall  
heare more, even of me. For all these hoardes  
up of Corne, (among which you are one) are as  
bad as the vilest rascals that be in the land. You  
say ye doe no man harme: doe you not? and  
what good ever did ye? ye stop your eares at  
the cry of the poore, and say unto them; *Goe*  
*thy way thou stranger, God send thee thou*  
*stranger, meat, drinke, and cloathing as Strath*  
*faith.* Ye play the Glutton in the Gospell, ye  
doe not shew so much favour unto poore *La-*

**B** *zarus* crying unto you for reliefe, as the dogs  
did which licked his sores. The richer sort of  
you, if a man in any need come to beg or buy  
something for his sustenance, ye cry out, away  
with this begger, goe whip this slave, to the  
stocks with this thinking rascall, stand further  
off for filling us with thy vermin, thou lecher  
wretch. Contrariwise, ye which are of the poor-  
er sort, say, God helpe thee poore man, I have  
not for thee: I have a great charge, and am  
a poore man my selfe: thou wouldst have Corne  
of me, but thou wilt not goe to the price of it:  
thus deare it is now, I cannot bate a Farthing of  
it; therefore goe thy waies and trouble me not.  
And yet forthwith ye doe no man any harme, ye  
would be loy to be charged with any disho-  
nour. But in truth ye are murderers, because  
many are famished by your hoarding up of  
Corne: ye are thieves because ye keepe back that  
which belongeth to the poore, upon a reasona-  
ble price: ye are curled Idolaters, because you set  
your hearts upon your riches: and in one word;  
ye are very Atheists in the world; ye distrust  
Gods providence, ye love him not, ye feare  
him not: ye are like rebels unto God, bowing  
the knees of your hearts before the Prince of the  
world Satan. You are the rich men of which it  
is said, *To be an impossible thing for them to enter*

Luke 16. 24.

1. Job. 2.  
 2. Cor. 13. 24.

1. Job. 2.  
 2. Cor. 13. 24.

219

into the Kingdom of Heaven: and except with great repentance, ye shall find it to be so.

**World.** What mean you thus to rail on us? What doe we but that we may lawfully doe? I pray you for all your skill, is it not lawfull for us to doe with our owne what wee will? and to make as much of it as we can? you tell us (me thinks) that we cannot bee saved, but I will alwaies put a good faith in God, say you what you will, and I hope to bee saved as well as you.

**Christ.** It is a pittifull thing to see how the world taketh many things for lawfull, which are flit against the Word of God. As for example: it is thought no fault to raise the market, and to take for a mans owne whatsoever he can get, and to sell of any price; but this is reproved in the place of the Prophet *Amos* before alleged, where hee denounceth Gods judgments against them that wait for a time, in which they may make the measure small, and the price great, and take for their come according to their covetous desires: you say you have a good faith to God-ward, but alas you deceive your selfe with a phantase: for if you had true faith indeed, you would love God with all your heart; and loving God, you would also love your poore brother in whom Gods Image appeareth: and if you had a love of your brother, you would bee full of pittifull compassion towards him; you would no more sing this song, *May I not take for my owne what I can get?* nay, you would rather doe as the faithfull did in the Primitive Church, who sold their possessions, and tooke money, and divided it to the poore as they had need. And as the Churches of Macedonia did, which being in extreme poverty, yet did send plentifull reliefe to the Church at Jerusalem, farre distant from them. And you would rather see your selfe in misery and poverty, than your poore brother, for whom Christ hath shed his blood: yea, you would be content to face hardly, and to pinch your selfe, that you might relieve your neighbours: For (as *Paul* saith) love is bountifull, love seeketh not her owne, love suffereth all things, and endureth them.

**World.** For mine owne part, I could have been content to have sold my Come all the yeare thorow for lesse price, if other would have done so: but other men were so hard, that they would sticke for a penny. These men indeed were they that did raise the Market: I tooke nothing but that which was offered me: and for my part, I hope God will have mee excused.

**Christ.** The vilest miser, and most covetous Carle that is amongst you, can say so much. And how can you looke for any favour at Gods hands, when by your own confession you have done as others have done, and given consent to their wickednesse? In Sodome and Gomorrah no doubt all were not drunkards and whore-masters; some were civill, and did abstaine from

this filthinesse: yet because they hated not these finnes, but approved the doers of them, nothing disliking their filthy behaviour, as *Lot* did, whose righteous heart was vexed at their wickednesse, he beheld God destroy them all alike: and *Paul* maketh him to be a covetous man that favoureth and giveth consent to the doings of a covetous man.

**World.** How if I should have sold my Come cheape all this yeare, and no body else, what good would this have done?

**Christ.** You should have done great good: for in regard of your selfe, you should not have bene guilty of the great oppression of this land, and your doings would have condemned the devillish practices of other men, and it might have pleased God by your example, to have moved other men to deale more charitably in their bargaining: and the Scripture is plain, that the good works and Christian conversation of any man, shining as lights before the eyes of the world, make many men to glorifie Gods name.

**World.** You say like an honest man: and I am perswaded, if you will speake your conscience, you that have spoken so much against us, cannot but speake something in our behalfe. You see every where what exulting there is, and you cannot be ignorant, that Gentlemen and Landlords they have large consciences, they make nothing of it to take great fines, and to double and treble their rents; now if the poore tenants shall not be suffered to sell their come of a dearer price, how shall they be able to live? how shall they pay their fines and their yearly rents? I tell you plainly, if this may not bee suffered, we shall have beggers enow within this land: yea, even they which are now substantiall men, will shortly come to vile beggary.

**Christ.** Indeed I doubt not but these rackers of rents, and these inclosers, they are unmercifull men: surely they eat the bread of oppression: and the very fumes in the walls, and the beams of their faire buildings cry unto God for vengeance against them: but what then? they deale unjustly with you, they rob you, you will deale therefore unjustly, and rob others? it is very like that God doth use them as meanes to chastise you, to make you know your selves, to know God, and to depend upon his providence. You must not therefore in any vile use unlawfull meanes to avoid this croffe which God layeth upon you by their wealthy oppressors, but rather you are to beare it with patience, till such time as God shall deliver you: praying to God (if it be his will) to soften the hearts of these hard-hearted men, who regard nothing but their owne pleasure and ease.

**World.** Yea, wee should doe so indeed: but who are they which doe so? I would faine see you doe so.

**Christ.** This is the manner of you all. You thinke these bee dreames which I speake

Rom. 1: 29, 30.

Math. 1: 16.

1 Tim. 6: 9.

Hob. 1: 11.

Gen. 1: 26.

of, and that no man ever did them: but it is a most infallible truth, that all they who have received the spirit of God, their minds are so enlightened, their hearts and affections so reformed, and brought in order, that they cannot but doe these things: but you are a worldly carnal man, you can shift in the world, and make a bargain for your owne advantage: but as for the will of God in his word, and the performance of it, it seemeth foolishnelle unto you; you know not the meaning and the reason of it. To let this passe: I marvel why you dare travell abroad from your own house, you seeme to be sicke, and very low brought with sicknesse, and in my judgement, you hazzard your life: you doe not well, you have small care of your selfe.

**World.** I am brought low indeed, but (I thinke God) I have no sicknesse, that I can tell of.

**Christ.** What is the matter then I pray you, if a man may bee so bold as to enquire of you?

**World.** As I told you, I have great store of come, and I hoped to have enriched my selfe by it: well, on the sudden, the price of come fell very much; I tell you, it struck me to the heart, and it made me at my wits end, if I had not bene a strong hearted man, and borne out my griefe, I had not bene here now. For when I saw I should have a great losse, and bealmof undone, I had thought to have made away my selfe; but I hope I shall beare it out now, and because there is no other remedy I am content: truly the world is come to that passe, it will not last alwayes.

**Christ.** You in your talke doe verifie the saying of *S. Paul*, That they that will be rich, do fall into temptations and snarres, and into many foolish and unprofitable lusts, which draw men into perdition and destruction. And he addeth, That the desire of money is the root of all evil, which while some lust after, they err from the faith, and pierce themselves thow with many sorrowes: all which you have done.

**World.** But I am in better case now than I have bene: and I comfort my selfe as well as I can; for I fee there is no remedy, and I shall not be alive in this misery: for the world will last but a while.

**Christ.** These are filly comforts indeed: you should rather cut off this vice of covetousnesse, and then you might have found comfort. But how cometh this into your minde, that the world cannot last long?

**World.** How? why I am sure you know as much as I: they say every where, that the next yeare eighty eight, Doomes day will be.

**Christ.** They are flying tales.

**World.** Nay, I promise you: I have some skill, and I have read books of it that are printed, and talke goes, that there be old prophecies of this yeare found in old stone walls.

**Christ.** I tell you plainly they are very lies.

**World.** It seemeth that you have skill this way; we have yet a good way to go before we come to our journey end: I pray you let mee heare your judgement of it. And what doe you say to these verses which every man hath in his mouth;

*When after Christs birth there be expired, of hundred fiftene yeares eighty eight, Then cometh the time of danger to be feared, and all mankind will be destroyed. For if the world in that yeare doe not fall, if sea and land then perish, we decay: For Empires allward Kingdoms have no way, and want to ease themselves shall have no way.*

**Christ.** For my part, I make as little account of these verses as of *Merlins* drunken prophecies, or of tales of *Robinhood*. They import thus much in effect; that either the end of the world shall be the next yeare; or if the end of the world be not then, yet that there will be great troubles and subversions of Kingdomes in the world. And for the satisfying of your desire, I will shew you my judgement betweene you and me: first, of the end of the world; secondly, of the troubles which (as merlins suppose) shall befall us this next yeare.

**World.** I pray you then, what is your judgement of the end of the world? shall it not be this next yeare?

**Christ.** My judgement is this; that it is not possible for any to find out the time of the end of the world; and if it were possible to appoint that time, yet it were not lawfull.

**World.** Every body thinketh, that unto learned men it is both possible and lawfull; for my part I cannot tell, I would be glad to learne, and untill I heare what you say, I will say as most doe say.

**Christ.** That we may speake of this point in some order; first let us consider whether it be possible by any meanes to set downe the end of the world: and for a ground of all that I shall speake hereafter, this I will propound as a principle, that no man can define or truly conjecture, the hours, the day, the week, the month, the yeare, or the age in which the end of the world shall be.

**World.** I thinke not so: how can you prove it by any good reason?

**Christ.** The word of God is the ground of this my assertion. In a vision *Daniel* seeth one Angel asking another Angel clothed in linnen, when should bee the end of the miseries and troubles of the Church: the answer was that it would be after a time, two times, and halfe a time. Now mark the words of *Daniel*; Then I heard (saith he) but I understood it not: and then I said, O my Lord, what shall be the end of these things? And he said, See thy way. *Daniel* for the words are closed up and sealed till the end of the time. If *Daniel* could not tell the time, and when an answer was made concerning the end, could not understand it; what meanes can any man living use, to conjecture at the day, or

Dan. 12: 8, 9.

N xx

the

A.D. 6. 57.

A.D. 6. 510. 12.

the yeare, or at the hundred yeare in which the world shall end. Again, when the Disciples of our Saviour Christ asked him whether he would at his ascension restore the kingdom to Israel, this answer was given them: It is not for you to know the times and seasons, which the Father hath put in his owne power. Which answer maketh very much for me. For it proveth also, that the speciall times in which the end of the world shall happen, are unknowne to man and hidden from him: God keepeth them to himselfe. And in the *Apocalypsis*, the soules of them that were killed for the word of God, longing for a full deliverance, cry with a loud voice, How long Lord, holy and true? In the answer which they receive from the Lamb, there is no speciall time mentioned of their deliverance: but it is told them, That after a little season when their fellow-servants and brethren shall be killed as they were, that then they shall see the end. In my judgement these proofs are sufficient to confirme that I said before.

*World.* For my part I have no skill in the Scriptures as you have; you may therefore deceive me. But this be true which you say, then be like all the prophecies which goe of the end of the world are false.

*Christ.* All prophecies are not of God, and from his Spirit: many are from the phantasies of wicked men, and from the suggestion of the Devil.

*World.* I pray you therefore shew mee how I may discern of prophecies, whether it bee from God, or the Devil; and so whether it ought to be regarded as true, or despised as false.

*Christ.* I will to my power doe what I can to satisfie your request: and here I will set down certaine notes, by which you, or any man else may discern of any prophecies. First, if the Prophet be insufficient, it is a strong suspicion that he is not of God: but it argueth that his prophecies come from some other cause. The insufficiency or insufficiency of a Prophet may be perceived by these marks:

1. If he maintaine heresies, and doe not embrace the Christian religion.
2. If his judgement be rash and inconstant in other matters.
3. If he be given to some notorious vice, as covetousness, or pride; for then it may be suspected, that he seeketh by his prophecies to winne either some gaine, or some glory unto himselfe.
4. His complexion and the temperature of his body be strange: for then he may be thought to have some disease which hindereth the reasonable part: he may have the weakness of the braine, the phrensie, or some such like. And it is certaine that in all such Satan hath great power, and doth trouble them with dreames and visions, and many strong phantasies and terrors of minde.
5. If he despise other mens judgements and

advises, and sticketh to his owne opinion. *Peter*, which was rapt up in the third heaven, and saw strange visions, was for all that most humble. 2 Cor. 12. 7.

6. Lastly, if the Prophet be a young man, not an old: if a woman, and not a man: if bulging and talkative, not silent with wisdom: if unruly and disordered, not quiet: suspicion may be gathered, that the prophecies is an illusion of Satan. For in the weaker sort he most prevaileth.

Secondly, if it be against the word of God, or any circumstance of it: and if it reveale that particularly, which the word of God forceth in generall manner, not laying downe the place, time, the persons the manner of doing it, it may be taken for a false prophecies.

Thirdly, if the prophecies be uttered in ambiguous words, or in speeches which are intellible and strange, not understood of them which heare them, and never used in the Scriptures, or of the Church; it is like to become flight for the Spirit of God speaketh plainly; and if it utter things which are not to be knowne mystically, yet evermore it speaketh like itselfe, as appeareth in the prophecies of the old and new Testament.

Fourthly, if the end of the prophecies be Gods glory, and the profit of Gods Church, it is to be regarded: but if this be the drift of it, to put some men into a foolish feare, to make dissension in the Church and Common-wealth: if it be a platforme to bring some to promotion, it is not to be regarded. For example, this is a flying prophecies: *Canterbury was, London is, and Torke shall be*. This prophecies, if men will regard it, tender to strife, contention, and sedition: and it may bee a meane of wicked attempts; if hereafter time and place doe serve: the devill sometimes soweth his seed a long time before he can have it growne up.

Fifthly, if the prophecies come private men, and some private family, it is to be suspected for the prophecies which come from Gods Spirit are commonly generall, and tend to the profit of the whole Church.

It is false in any one little point, or in any circumstance, account it of no value. For those prophecies which are of God, are in no part false: For God is truth itselfe.

By these notes and many other, we may judge of the prophecies of *Merlin*, of the prophecies of those that terme themselves *Elias*, of Anabaptistall revelations, of dreames, of the flying tales of the second coming of Christ.

*World.* I know more now than ever I knew in all my life: and I promise you for this I will not believe all prophecies, which I shall heare, but as well as I can I will trie them out. But in the meane time let me heare your judgement of some speciall prophecies, which concerne Doomes day. What say you to *Elias* prophecies: *Two thousand and nine, two thousand the Law, two thousand Christ: And for our sakes* which

In the North day  
lay Littlewood was.

5

which

which are many and various, some yeares which are wanting shall not be expressed.

*Christ.* Some men there are, which make great account of this prophecies, but in truth it is not to be regarded. And if we shall examine it by the former notes, it will appeare to be but a foolish prophecies.

First, who is the Author of this prophecies? not *Elias* the *Thiabyte*, whose history we read in the old Testament: but a fond Jew of the same name, and the words of the prophecies are found nowhere but in the Jewish Thalmud.

Secondly, it is against the word of God: From the beginning of the world, to the publishing of the Law, were two thousand yeares, saith *Elias*: two thousand five hundred and thirtie yeares, saith the Scripture. From the giving of the Law, to the passion of our Saviour Christ, were two thousand yeares, saith *Elias*: from the giving of the Law to the passion of our Saviour Christ, were only one thousand, five hundred, forty two yeares, saith the Scripture. Now seeing two parts of this prophecies are against the Chronologie which is laid downe in the word of God; why should I believe that *Elias* saith the truth in the third part which is not yet fulfilled?

Thirdly, this prophecies is a plaine viper, it eateth out the guts of the Jewes Thalmud, and confute them for saying, that Christ is not yet come; For *Elias* maketh but four thousand yeares from the beginning of the world, to the death of Christ: and now almost six thousand yeares are past since the beginning of the world: so that the Jewes, if they will maintaine their prophecies, they must grant that Christ is already come, which they deny.

*World.* You speake too sore against this prophecies: some learned men doe say, that it is agreeable to the word of God. For in the fourth of *Ezra*, whereas *Ezra* demandeth of *Priest* the Angell, whether the time past be greater than the time to come? the Angell doth answer by two similitudes, and doth shew unto him a burning furnace, and afterward a watery cloud, and saith, Marke whether the fire doe overcome the smoke, and the shewre the drops, or otherwayes. To whom *Ezra* saith, I see Lord, that a very great smoke doth come pouring downe; but afterward I perceive the flame to overcome the smoke, and the drops the shewre. Then saith the Angell, now judge of the continuance of the world. Even as the first smoke vanquisheth the fire, and the drops the shewre; so the yeares of the time past shall exceed the time which is to come. But now according to the computation of yeares, it is evident, that *Ezra* lived about the thirtieth thousand and five hundred yeares after the worlds creation, and a while after *Cyrus* death: from which time about two thousand yeares are consumed. Wherefore we doe see, that this prophecies doth marvellously agree with that of *Elias*, and the

A. end of the world to be nigh at hand.

*Christ.* I perceive that you have read some bookes of this matter: but doubteless your reason is of no force for it is not canonically, and the place which you alleage may be otherwise answered. For the Angell by his similitudes doth not so much compare the time past with the time to come, as the efflate and infidelity of the time past, with the efflate and infidelity of the time to come. For as the smoke vanquisheth the fire, and the drops the shewre, so shall (saith the Angell to *Ezra*) the wickednesse of the time to come be increased more than thou hast seen now, or hast heard in times past. And this is that which the Angell principally meaneth in his answer to *Ezra*.

*World.* Let us goe on further in this point. What say you to the prophecies of the Poet *Orpheus*? I cannot say his words, but the meaning is this, That in the sixth age, or sixth thousand yeare God shall destroy the world.

*Christ.* You say true, I remember such a thing indeed, alleged by the ancient Philosopher *Plato*. But if the prophecies of *Elias* is not to be regarded (as in truth it is not) who is so mad as to give any heed to the saying of a fabulous Poet? But leave your prophecies, let us heare what you can say else: for it seemeth that you have read some bookes of the second coming of Christ.

*World.* I remember such a reason as this, drawne from the creation. God was six dayes in making the heaven and the earth, and he rested the seventh day: now every day is a thousand yeares, as Saint *Peter* saith: therefore about six thousand yeares the end of the world shall be.

*Christ.* You doe abuse the place of Scripture which is in Saint *Peter*: for his meaning is this, that the greatest time, and the smallest, differ not in respect of God, to whom all times are present. And if your reason were good, I will make another as good forth of the same place against you, after this manner: Saint *Peter*, which saith, that one day is a thousand yeares, saith also in the same place, that a thousand yeares are but as one day. Out of which words I frame my reason thus: A thousand yeares are but as one day; the world shall last six thousand yeares, as you say, therefore the world shall last but six dayes. Moreover your owne reason may be retorted against you, thus: You think that the end shall be of all things, this next yeare 88. But as God was six dayes in creating the world, and hee did not rest in the sixth day, but in the seventh: so in like manner (if the six dayes of the creation resemble the six thousand yeares of the continuance of the world, as you suppose) the end of the world cannot be before the sixth thousand yeare be expired as the rest was not before the sixth day of the creation was expired. And so neither you nor any other have any cause to feare the yeare next ensuing.

Xxx 2

World.

The very Popish Church doe hold it not Canonically.

1 Pet. 3. 8.

Hos. 1. 5.  
2 Pet. 1.

*World.* You are too subtil for me! I have not been at the University as you have been, though I travell that way now. But because you are so friendly in talke, I will be bold with you a little more yet. Are not these times in which we live, called the last hour, and the last times? I know you will grant it: for the Scripture saith, that our Saviour Christ was once offered in the end of the world; and S. Peter saith, that Christ was made manifest in the last times; and it then were the last times when our Saviour did suffer, the end of the world must be looked for every hour.

*Christ.* You must understand, that the whole time of the continuance of the world, is divided into the old time, which continueth from the beginning of the world, unto the coming of Christ: and into the latter days, or last hour, which is the whole space of time from the coming of Christ, unto the end of the world: as may appear in the Epistle to the Hebrewes. So then your reason proveth nothing. For they may be the latter dayes still, and the last hour, and the world may at that continue an hundred yeares, or two hundred yeares longer, for any thing we know. Is not the coming of our Saviour Christ compared to the coming of a sheefe, for this cause; That as no man is able truly to conjecture the coming of a sheefe, before he begins to breake into the house; so no man can truly conjecture the coming of Christ, before he see him in the clouds, and then he may certainly determine, that the end of the world is present.

*World.* All the signes of the coming of Christ are past: Oh, what earthquakes have there been? what famine? what wars and hurli-burlies among men? what signes in the Sunne and Moone? what flashing in the ayre? what blazing starres? surely, surely, the world cannot last long: there is some cause that so many men so long agoe have spoken of these times, and specially of the next yeare. I see you doe not feare, but I promise you I am afraid.

*Christ.* Some men there be, that thinke that all the signes of the coming of our Saviour Christ are past. And what if they be past, as you say, what then? must of necessity the end immediately follow them? what should hinder, that the coming of Christ should not be two or three hundred yeares after the signes which signifie his coming? you have nothing to shew but your owne imaginations. But now if the signes of Christs coming be not all past, what will you say then? assuredly very godly and learned men are of this minde.

*World.* I pray you shew me how all the signes are not yet fulfilled, which goe before the end of the world.

*Christ.* According to that measure of knowledge which God hath given me, I will doe my endeavour to shew this point unto you. The signes of the coming of Christ are of two

sorts; for either they goe with the coming of Christ, or before it. Of the first fort speaketh our Saviour Christ in the Gospell of S. Luke, saying; *Then there will be signes in the Sunne and Moone, and in the starres, and upon the earth: trouble among the nations, with perplexitie: the Sea and the waters shall roare: all these signes shall be fulfilled at the very coming of Christ. When as the heavens shall passe away with a noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt up.* The other fort of signes that goe before our Saviours coming are very many.

1. The first signe is the preaching of the Gospell, as Christ saith: and this Gospell of the kingdom shall be preached throughout the whole world, for a witness to all nations, and then shall the end come: and this signe is every day more and more accomplished.

2. The second is, the spreading abroad of errors, heresies, and schismes: as S. Paul saith, *That in the last dayes some shall depart from the faith, and give heed unto spirits of errors, and doctrines of devils: and our Saviour Christ saith, That many false Prophets shall come, and if it were possible, even to deceive the elect:* We and our ancestors have seene this signe fulfilled.

3. The third is a general security of men in every calling, and in every place. Which now is evident. When was there ever more Acheivment? more contempt of Godsholy Ministry? more shamelesse hypocrisie, than is in these times in which we now live?

4. The fourth signe is the Apostasie, and the revealing of Antichrist, which now is knowne of all men to be the Pope, and his Church; and they themselves, if they were not past shame, would grant, that the second beast coming forth of the earth, having the lambs homes, but the dragons mouth, they (I say) would grant, that this beast should be the Pope their Father.

5. The fifth signe, is the afflictions and miseries of the world by earthquakes, warres, pestilence, famine, and such like.

6. The sixth signe, is the conversion of the Jewes unto that religion which now they hate, as appeareth in the 11. to the Romans: and this signe which goeth immediately before the coming of Christ to judgement, is not yet fulfilled for any thing I can tell. These only be the chiefe signes, of which Gods word maketh any mention: Of these, some are present, some are to come: so that for any thing I can tell, there is no cause why we should thinke that the end of the world should be the next yeare.

*World.* I cannot tell whether all the signes of the coming of Christ be past or not; but sure I am, that wonderfull things are come to passe in these dayes; and the world is come to that passe for naughtinesse, that it cannot last long.

Christ.

1 Luk. 21. 25.

1 Luk. 21. 10.

1 Math. 24. 14.

1 Tim. 4. 1. 2.

1 Luk. 17. 36. 27. 28. 29. 30.

1 Thim. 2. 3. 8. c.

Rom. 11. 26.

*Christ.* That is your old song, but if the world be naught, it is the worke by your that are so covetous: and if you thinke that the end of the world will be shortly, even the next yeare, what a mad man are you to be so covetous? will you heap up riches which you know you shall never enjoy? And will you hoard up treasure for many yeares, when the world is not to continue one?

*World.* Well, well, my covetousnesse is an eye-fore to you, you are always harping upon it: take no care, it shall never hurt you, you shall answer for your selfe, you shall not answer for me; if you will not talke quietly with me in good neighbour-hood, I will hold my tongue.

*Christ.* I must needs admonish you of this vice which reigneth in you. What if you should see a man cast into a water, swimming, and ready to be drowned; would you not with all speed seek to save his life? and were it not a wicked part in him to be angry with you for your good will?

*World.* Yes.

*Christ.* Your case is the very same: You are plunged over head and cares in this sinne of covetousnesse: it presseth downe your soule to the bottome of hell, and by it you are in fearefull danger of eternal death; it putteth me to see you in this case, I would with all my heart doe any thing to bring you forth of danger. Yet for all my good will, thus I am rewarded.

*World.* It is but your minde that I am in such danger of hell fire. I would be sorry, if I had not a good heart to God-ward, and I ferve him truly morning and evening, as well as God will give me grace. And if I were to be a fellow as you would make mee, good Lord! what a miserable case is the world in? For I doe nothing but that which every body doth. I pray you heartily, let us goe on in our former talke.

*Christ.* Well, goe too, I will follow your humour, say what you can.

*World.* You reject all prophecies of the end of the world, and all other conjectures you account them as frivolous, and not to be regarded: yet the Astronomers are men that are gaily learned, and can tell many things, which the world knoweth not: I thinke you dare say nothing against them.

*Christ.* Astronomers that take upon them to prognosticate of things to come, are babblers, and there is no need to be given to their sayings. There is many of them in this land, that make a living by telling of fortunes, and things that are lost and stollen: but in truth they are very thieves, and the good statutes that are made against coziners, might better be ragd against them, than many others.

*World.* Methinks you are very rash, before ever I tell you what they say, you inveigh bitterly against them; they write, that about eighty years, the end of the world shall be, or at least great subversions of Kingdomes, warres, confusions, &c.

*Christ.* In a word, they are all liars and deceivers; they are not able truly to conjecture these things, and I will shew it you plainly. The Egyptians and Chaldeans of all other men, were most given to the studie of the starres, and never any were so skillful in that matter as they: Yet for all that the Lord by the Prophet Esay, layeth this in their teeth, that for all their skill, yet they were not able to foretell their owne destruction, which was at hand. Where are now (saith the Prophet) thy wise men, that they may tell thee, or may know what the Lord of hosts hath determined against Egypt? And unto Babylon he saith; *Thou art wearied in the multitude of thy counsels; let now the Astrologers, the starre-gazers, and prognosticators stand up, and save thee from these things that shall come upon thee: behold, they shall be as stubble: the fire shall burne them: they shall not deliver their own selves from the power of the flame: they shall be no cooler to warme at, nor light to sit by: thus are they with whom thou hast wearied thy selfe, even thy Merchants that have bene with thee from thy youth: every one shall wander in his owne quarter: none shall save thee.*

*World.* The Prophet in these places speaketh against the unskillful, not against the art of Astrologic.

*Christ.* Yea, if you marke and consider the places well, you shall find they are against the art it selfe, and against the most wile and skillful in all Egypt and Chaldæa: the spirit of God here confuteth their arrogancie, and threatneth revengement on them, for that they professe to fore-shew those things which God hath hid in his secret counsell, and cannot be perceived by the starres.

*World.* Doe you thinke, that God would make the heavens, and the starres in them for no end? no doubt, God hath made them for some great use.

*Christ.* The beautiful frame of the heavens, was created for mans use and profit. As to be signes of the ordinary and naturall course of things in the world; as of the time of flowing come, of reaping, of planting, lopping, &c.

Again, they have this use, to distinguish and to make the seasons of winter, summer, spring, harvest; they make day and night, and the naturall course of yeares is by them: In a word, they are made even as an hen to foster and cheifly the creatures here below: and therefore doe give heat, and cause raine and moisture in the seasons of the yeare. As the Prophet David saith, *Nothing is hid from the heart of the Sunne.* And the Prophet Hosea saith: *And in that day, I will heare (saith the Lord,) I will heare the heavens, and they shall heare the earth, and the earth shall heare the come, and the wine, and the oyle, and they shall heare Israel.* Now God did not make the starres to be meanes of foretelling things to come, and that men should learne of them good and evil fac-

Esa. 47. 18. 19. 20.

Gen. 1. 14.

Psa. 115. 6.

Hos. 1. 2. 1. 2.

10. 44. 55.

celle: they that reſerre the ſtarres to this end abuſe the ſtarres, and breake the third commandment, by taking Gods name in vaine. And therefore God threatneth them by his Prophet *Eſay*, that make ſignes of things to come in the heavens; and ſaith, *I deſtroy the tokens of the Southſayers, and make them that conjecture, fooles, and turne the wiſemen backward, and make their knowledge ſoalyneſſe.* And to thinke, that by the ſtarres and their couſe, a man may conjecture the end of the world, is fooliſhneſſe, or rather madneſſe. For either the ſtarres muſt be the cauſes of the end of the world, or bare ſignes. Cauſes they cannot be; for this is a property in nature, that every thing labourth to preſerve it ſelfe; and therefore it is not like, that by the heavens ſhall be cauſed the end of the world: for then they ſhould be cauſes of their owne ruine. And againe, the couſe of the ſtarres cannot be a token or ſigne of the end. *Diogenes Aetopagias*, when he ſaw the Sunne to be eclipsed at the full Moone, being ſore afraid, ſaid, *Thou either the end of the world waſtchen, or that the God of nature did ſuffer.* And nor marvel; for the extraordinary eclipse of the Sunne was a ſigne of ſome ſtrange wonder: but that the naturall and ordinary couſe of the ſtarres in the heavens, ſhould ſignifie ſtrange and extraordinary things, (ſuch as are ſubverſions of kingdoms, and the end of the world) that by no reaſon can be ſhewed. And yet this is that which Aſtronomers maintaine, and take as granted. Againe, the power, and vertue, and the operation of the ſtarres is unknowne to man: and if it were knowne, yet by the ſtarres no man could gather what was to come: which I will ſhew you by this ſimilitude. Suppoſe twenty egges of twenty divers birds ſet under one hen, let her ſit on them all, and communicate her heat unto them all; can you, or any other, by knowing the properties of the hen, and by feeling of her heat, tell mee of every egge what chickens heſe will hatch? whether crows, or partridges, or what other fowle: and can you tell by the ſame meanes when the hen ſhall die?

*World.* I tell you, my wife hatches many chickens in the yeare, but this paſſeth all my ſkill, and her too.

*Chriſt.* Very well. The heavens are as a hen, ſtoring and cheriſhing theſe earthly things under them: and you cannot by the vertues of the ſtarres, if you knew them never ſo well, you cannot (I ſay) conjecture either the event of things upon earth, or the diſſolution of the world: except you could therewithall know the ſecret purpoſe of God, and the particular cauſes of every particular thing.

*World.* You ſhew me your minde plainly, and methinks it ſhould be true you ſay: but every where there is great talke of Conjunctions of planets, and you would wonder to ſee, how ſimple men (ſuch as I am) liſten after ſuch

A things: and ſome men have beene ready to ſell away all their goods, for feare of conjunctions. I pray you is there no ſuch thing? and if there be ſuch things, what are they?

*Chriſt.* Indeed, Aſtronomers have written of ſtrange conjunctions; and among others, one *Cyprianus Leovinius*, a Bohemian: and becauſe you are ſo comen on me in this point, I will repeat ſome of his words. In the yeare of our Lord (ſaith he) 1587, in the month of May, there ſhall happen a great conjunction of planets in the laſt end of *Piſces*: after which ſtraightwayes in the yeare 84, ſhall enſue a wonderful mixture of all the planets in *Taurus*, about the end of March, and beginning of April. And which is more, a little after that ſhall be ſcene an eclipse of the Sunne, in the twenty degree of *Taurus*, about the head of *Algo*, a moſt cruel and hurtfull fixed ſtar, governed by *Venus*, which ſhall be linked to five planets in *Aries*, tending toward the twelfth degree. Here we muſt watch (ſaith he) and I think it meet that all earthly cogitations be caſt off, lett we be deſtroyed being unready: for this great conjunctions of all the laſt which ſhall happen in the end of the watery Trigon: and the watery Trigon ſhall have an end, and be turned into the fiery Trigon. Neither ſhall there be any more in the ſpace of 800. yeares: the end of the watery Trigon ſhall be nigh. But becauſe about the end of the watery Trigon this Monarchie did begin, it is likely, that the ſame alſo in the end of the ſame Trigon ſhall have an end: ſith the Sonne of God himſelfe, *Ieſus Chriſt* our Lord, even in the end of the watery Trigon, tooke upon him the nature of man. For fix yeares before his moſt glorious nativity, the very ſame conjunction in the end of *Piſces*, and in the beginning of *Aries* happened. Neither came the like ſince that time, but when *Charles* the great held his Empire, which was in the yeare of our Lord, ſeven hundred eighty nine: and now the ſecond time ſuch a ſtrange and great conjunction ſhall come, which undoubtedly doth foreſhew the other coming of the Sonne of God and man, in maſſie of his glory: at which time wee muſt tender an account of our life and converſation.

*World.* I remember that I have read theſe words in an Engliſh booke, of the ſecond coming of *Chriſt*, and I would deſire your judgement of them. It ſeemeth, that the man which writ theſe words, was deeply learned in Aſtro-nomie.

*Chriſt.* You ſhall heare as much as I am able to tell you, and I can ſay ſomewhat, becauſe I have laboured in theſe matters. Firſt therefore know this much, that this *Leovinius* doth not truly account the motions of the ſtarres, but is ſarre deceived, as by the moſt exact tables of *Erasmus Reinholdus* and *Stadius* may appeare. And whereas he ſaith, that in the yeare of our Lord 1587, in the month of May, there ſhall happen

Continued.

happen a great conjunction of the ſuperiour planets in the end of *Piſces*: in truth there is no ſuch thing. For *Jupiter* and *Saturne* are almoſt three degrees aſunder, when they are both in the end of *Piſces* in May: but in April, the month going before, they are in conjunction: and what ſtrange thing can this be, which hath happened ſo often ſince the beginning? To wit, every 120. yeares, once in the ſame Trigon (as they ſay). As for that he ſaith, that in the yeare 1584, there ſhall be a mixture of all the planets in *Taurus*, about the end of March, there is no ſuch thing: but in the beginning of April, *Saturne* and *Mars* are in conjunction, and then *Jupiter* is about twelve degrees diſtant from them: other mixture of planetes to be regarded, I ſee none. *Meſſabala* maketh the greateſt conjunction of planets to be, when the three ſuperiour planets are joyued all together in *Aries*, which ſhall not be either in the yeare 83. or 84. But be it, that there had been then ſuch ſtrange conjunctions of the planets, as *Leovinius* ſpeaketh of, what then? what ſhould follow? forthwith the end of the world. And why ſhould this be, conſidering that all theſe conjunctions are unnatural, and come of the naturall and ordinary motions of the heavens? and there have beene ſince the beginning of the world, 1700. conjunctions of the ſuperiour planets, *Mars*, *Jupiter*, and *Saturne*: heretofore they have pretended no ſuch dangers, as the effects declare: but there is no remedy, now they muſt needs ſignifie ruines of kingdoms, and the end of the world; *Leovinius* will have it ſo: for he ſpeaketh very confidently, as from an Oracle: No doubt (ſaith he) this great and ſtrange conjunction doth foreſhew the other coming of the Sonne of God and man, in maſſie of his glory. But no doubt, God will deſtroy the ſignes, and confound the phanſies of theſe men, as hitherto: all ages hath beene ſcene. *Abraham*, as he prophesied, that in the yeare of our Lord 1460, an end ſhall be made of Chriſtian religion: and yet even then the Goſpell beganne moſt of all to flouriſh. And a Jew prophesied, that in the yeare 1364, *Meſſias* ſhould come, who ſhould deliver the teſt of his owne nation out of ſervitude under the Chriſtians: how true this is, let they themſelves judge.

*World.* You are too ſore an enemy unto Aſtronomers, you are now neare the Univerſity, if you were there, you durſt not ſay ſo much: he is a wiſe man indeed that is never deceived; and theſe men, though they are deceived ſometime, yet they often tell the very truth.

*Chriſt.* That is nothing: for it is no marvel, if a man miſkilfull in ſhooting, often hit the marke, if he continue in ſhooting. But I would have theſe propheticall Aſtronomers ſhew a reaſon, why the great conjunction of planets ſhould ſhew the end of the world: be like they will ſay, that they know it to be ſo: if they know it, then their knowledge cometh either by ex-

perience, or without any experience: If they ſay that they know it without experience, then truly they deceive us, for all good knowledge in humane learning is builded upon experience. If they know it by experience, then they muſt needs have obſerved this, that the deſtruction of the world hath followed ſuch conjunctions: if they have ſcene this, then they were either in the world, or forth of the world: If they were in the world, how did they eſcape when the world was deſtroyed? If they were forth of the world, where ſtood they? But I will here ceaſe to ſpeake of Aſtronomers, leaving to them their vanities, till ſuch time as it ſhall pleaſe God to make them acknowledge their, and loath them, as the *Epheſians* did: who being blind, not unto wicked and deviliſh arts, but unto ſuch vaine and frivolous conceits as theſe of the Aſtronomers are: after that they were worne to the religion of *Chriſt*, bought their cruſies bookes, and openly burned them. And I would have you that are an ignorant man, to remember the ſaying of the Prophet *Ieremie*, *Be not afraid of the ſignes of heaven, though the heathen be afraid of ſuch: for the cuſtomes of the people are vaine.*

*World.* I have heard you hitherto, ſhewing, that no man by any probable conjecture can tell the ſpeciall time of the end of the world: now ſhew me, that it is not lawfull for any to ſearch out the end of the world.

*Chriſt.* Indeed I thinke it is not lawfull to be curious to ſearch out the time, in which the end ſhall be: it is a thing in which Chriſtians are not to meddle. For it is the will of God, that this ſearch not be knowne: therefore whoſoever ſearcheth this time, doth againſt the wil of God: to this purpoſe it is ſaid in the *Actes*, *It is not for you to know the times and ſeaſons.* Moreover, God hath kept the knowledge of this ſecret unto himſelfe: and neither the Angels, nor *Chriſt* as he is man, knoweth this time: wherefore it ſhall be pride and vanity in man, to occupy himſelfe in ſearching it out. Laſtly, the Apoſtles, and *Daniel* the Prophet, when they were curious, and deſired to know the end, and asked this queſtion, *When ſhall theſe times be?* they had the repulſe, and never received any answer: which declareth, that none ought curioſly to enquire of that time.

*World.* But why is it not the will of God that this time ſhould be knowne?

*Chriſt.* The ſame cauſe that moved God to conceal from us the hour of death, the ſame alſo made him hide from us the hour and time of his coming: to wit, that we might alwayes watch and pray, and have our loynes girt round about us, and our lamps in ſhooting, as though we every hour did wait for the coming of *Chriſt*. And this is the reaſon which our Saviour *Chriſt* ſaith. For after he had ſhewed the uncertainty of the time of his coming, and yet that his coming was moſt certaine, and very ſudden: hee addeth an exhortation, *Living*

Ad. 29.

Ieremo 1.

Ad. 17.





afflictions and calamities in this world.

Amos 3-4, 5, 6.

And as all Churches must put this in their accounts, that they cannot bee free from the Crosse; so, above all other must this our church of England. We have had long peace under our gracious Deborah, and no doubt in Gods good time we must drinke of the cup of afflictions: the Prophet *Amos* saith, Will a Lion roare in the forest when he hath no prey? or will a Lions whelp cry out of his den, if he have taken nothing? And againe, will the fowler take up the snare from the earth, and have taken nothing at all? or shall a trumpet be blowne in the city, and the people not be afraid? manifold and great are the dangers which our Prince hath escaped, many assaults have beene made against our country. It hath beene in great perill by enemies at home, and enemies abroad: a lingering famine hath a long time afflicted us. What are all these things, and many more, but the roaring of the Lion forth of the forest? and the sounding of the Trumpet? these things are no doubt forerunners of greater judgements, and except we in England with speed repent, the roaring of the Lion will not be in value: assuredly the Lion will have his prey. And thus much shall suffice to declare this point, that in these dayes we must looke for manifold afflictions in every country and kingdome.

*World.* It is well said of you, I con you thanks: I promise you, I thinke a man cannot speake a truer word than this that you have said: for the world is every where so bad, that scarce there can be any quietnesse or good fellowship among men. Well, I am satisfied for this matter, but one thing I will aske you, doe you thinke that there is no more dainger to be feared the next year, than any other year?

*Christ.* As I said, so I now say againe; that afflictions, luntie-burles, subversions of kingdomes, are no more to be feared this next year than any other year.

*World.* What reason moveth you to say so?

*Christ.* This moveth me to thinke so, because I can finde no cause of the troubles of this year, more than of any other year.

*World.* Nay there you are deceived, the strange conjunctions of planets will shew their operation this next year: and though you will not grant that they are signes of the end of the world; yet you will confesse that they are the causes of plague, pestilence, famine, warres, subversions of kingdomes, and such like: and by this means wise men have prophesied before of this year.

Isa. 41, 51, 52.

*Christ.* Your speech is full of impietie. For to divine of things to come, belongeth to God alone, and none must be so bold as to challenge this to himselfe; as the Prophet *Esay* sheweth. Stand to your cause (saith the Lord) bring forth your strong reasons, saith the King of *Jacob*, let them bring them forth, and let them tell us what is to come: let them shew the former

A things what they be, that we may consider them, and know the latter end of them: either declare us things to come. Also is a wicked part to attribute wars and alterations of kingdoms to the starres, which only belongeth to God. And *Daniel* saith; God he changeth times and seasons: he taketh away kings, he setteth up kings, &c. And to make warres and peace, is not from any conjunctions of the starres, except the ruling of mans heart may come from the starres, which nevertheless is proper to God; as *Salomon* saith, The heart of the king is in the hands of the Lord, as the rivers of waters, and he turneth it whither he will: it pleaseth him. Furthermore, betweene the heavens and earth, and the starres oftentimes make tempests, while winds, drought, continuall raie, and so forth may be causes of some diseases, of scarcity, and of plenty: but we must account them only as instruments, which God useth to bring to passe his counsell: and this not always, but only at some times: For example, when *David* was bidden to chuse of three divers things which he would suffer, he chose the plague; now there is not any man (I thinke) that will attribute this plague to the starres. And the famine which was in Iudea in the daies of *Eli-*

Isa. 23.

Prov. 21, 1.

2 Sam. 4, 1.

Hag. upon Is. 1. Com.

C powre these punishments upon us, as that blessed martyr Master *Hasper* sheweth, whose words I will recite. The prognostications (saith he) of these blinde Prophets, are good to be borne in a mans bosome, to know the day of the month. The rest of their practices is not worth any haw: as *Moses* teacheth, Deut. 28. Levit. 26. and Malachi. 2. whereas yee may see all these evils, and many more than the Astronomers speake of, come unto us for sinne, and the transgression of Gods commandments. It is neither Sunne nor Moone, neither *Jupiter* nor *Mars*, that is the occasion or matter of wealth or woe, plenty or scarcity, war or peace. Neither is pestilence caused by the purification of the aire, (as *Galen* writeth); but contempt of Gods commandments is the cause, as thou mayest read in the places before alleged. The ayre, the water, nor the earth have any poison in themselves to hurt their Lord and master man: but first man pollureth himselfe with sinne, and then God useth these elements, ordained for the life of man, to be the occasion of his death. Reade the places, and know, that good health is numbered among the blessings of God, and appertaineth to those that feare and keepe Gods commandments, and not to those that be destitute to live long by the favor and aspects of planets. And the evil of what kinde soever it be, is the malediction of God against sin. The Physicians say, that the chiefest remedy against the pestilence, is to lie from the

the place where the ayre is corrupt: Gods law saith, lie whither thou wilt, the Lord shall make the pestilence cleave and associate thee, till it consume thee from the world. Again, in the same Chapter, the disease or sicknesse shall bee faithfull, that is to say, stick fast to thee, use what medicines thou wilt. *Galen* saith, that the chiefe remedy to preserve from pestilence, is to purge the body from superfluous humors, to have a free and a liberrall winde, and to avoid the abundance of meat and drinke. God vouch, nothing preserveth, but the keeping of his commandments. If we offend, the best remedie is repentance and amendment of life. It maketh no force how corrupt the ayre be, so the conscience of man be cleane from sinne. Though there die a thousand on the one side of thee, and ten thousand on the other side, thou shalt be safe, *Psalm* 91. &c. And now to make an end, I hope I have satisfied your minde, concerning the year next ensuing 88. though I

A know, I am not able to satisfie the learned, neither was it ever my purpose or my thought.

*World.* Yea, Sir, you have indeed: I thanke you for it: I hope I shall be the better for your talke as long as I live: I warrant you I shall remember you when you thinke little on mee. And because you are now come to Cambridge, if you will, I will bestow the courtesie of the Towne on you, even with all my heart.

*Christ.* I thanke you heartily: but the best courtesie you can shew to me is this, to relieve the poore, wherein you have bene faulty.

*World.* Alas man! what should we doe? the world is hard: but I shall not forget you: your sayings will make me doe more than ever I had thought to have done. Well, Sir, if it does not please you to take the courtesie of the Town at my hands, I will take my leave of you.

*Christ.* The Lord be with you, and with all them that feare his name. Amen.

F I N I S.

A Godly and Learned  
**EXPOSITION**  
Vpon  
The whole Epistle of Iude.

Containing threeſcore and ſix Sermons.

Preached in CAMBRIDGE by that reverend and faithfull man  
of God, M. WILLIAM PERKINS.

And now at the requeſt of his Executors, published by *Thomas Taylor*,  
Preacher of Gods Word.

Whereunto is prefixed a large Analyſis, containing the  
ſumme and order of the whole Booke, according to the  
Authors owne method.

REVEL. 3. 11.

*Behold, I come ſhortly: hold that which thou haſt, that no man take away  
thy Crowne.*



LONDON,  
Printed by the Aſignes of THOMAS MAN, &c.

1631.