

---

MAT. 4.18, 19, 20. *AND IESUS WALKING BY THE SEA OF GALILE SAW TWO BRETHREN, SIMON CALLED PETER, AND ANDREW HIS BROTHER, CASTING A NET INTO THE SEA, (FOR THEY WERE FISHERS.) AND HE SAITH UNTO THEM, FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN; AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.*

---

**W**E ARE now in our Order proposed at first, come to our second part, from the consideration of these persons, *Peter* and *Andrew*, in their former state and condition, before, and at their calling, to their future estate in promise, but an infallible promise, Christs promise, if they followed him, (*Follow me, and I will make you fishers of men.*) In which part we shall best come to our end, (which is your edification) by these steps. First, that there is an Humility enjoined them, in the *Sequere, follow*, come after. That though they bee brought to a high Calling, that doe not make them proud, nor tyrannous over mens consciences; And then, even this Humility is limited, *Sequere me, follow me*; for there may be a pride even in Humility, and a man may follow a dangerous guide; Our guide here is Christ, *Sequere me, follow me*. And then we shall see the promise it selfe, the employment, the function, the preferment; In which there is no new state promised them, no Innovation, (They were *fishers*, and they shall be *fishers* still) but there is an emprovement, a bettering, a reformation, (They were *fisher-men* before, and now they shall be *fishers of men*;) To which purpose, wee shall finde the world to be the Sea, and the Gospel their Net. And lastly, all

this is presented to them, not as it was expressed in the former part, with a *For*, (it is not, Follow me, for I will prefer you) he will not have that the reason of their following; But yet it is, Follow me, and I will prefer you; It is a subsequent addition of his owne goodnesse, but so infallible a one, as we may rely upon; Whosoever doth follow Christ, speeds well. And into these considerations will fall all that belongs to this last part, *Follow me, and I will make you fishers of men.*

First then, here is an impression of Humility, in following, in coming after, *Sequere, follow*, presse not to come before; And it had need be first, if we consider how early, how primarie a sinne Pride is, and how soone it possesses us. Scarce any man, but if he looke back seriously into himselfe, and into his former life, and revolve his owne history, but that the first act which he can remember in himselfe, or can be remembred of by others, will bee some act of Pride. Before Ambition, or Covetousnesse, or Licentiousnesse is awake in us, Pride is working; Though but a childish pride, yet pride; and this Parents rejoyce at in their children, and call it spirit, and so it is, but not the best. Wee enlarge not therefore the consideration of this word *sequere, follow*, come after, so farre, as to put our meditations upon the whole body, and the severall members of this sinne of pride; Nor upon the extent and diffusivenesse of this sinne, as it spreads it selfe over every other sinne; (for every sinne is complicated with pride, so as every sinne is a rebellious opposing of the law and will of God) Nor to consider the waighly hainousnes of pride, how it aggravates every other sin, how it makes a musket a Canon bullet, and a peble a Milstone; but after we have stopped a little upon that usefull consideration, That there is not so direct, and Diametrall a contrariety between the nature of any sinne and God, as between him and pride, wee shall passe to that which is our principall observation in this branch, How early and primary a sin pride is, occasioned by this, that the commandement of Humility is first given, first enjoyned in our first word, *Sequere, follow*.

But first, wee exalt that consideration, That nothing is so contrary to God, as Pride, with this observation, That God in the Scriptures is often by the Holy Ghost invested, and represented in the qualities and affections of man; and to constitute a commerce and familiarity



between God and man, God is not onely said to have bodily lineaments, eyes and eares, and hands, and feet, and to have some of the naturall affections of man, as Joy, in particular, (*The Lord will rejoyce over thee for good, as he rejoyced over thy Fathers*) And so, pity too, (*The Lord was with Ioseph, and extended kindness unto him*) But some of those inordinate and irregular passions and perturbations, excesses and defects of man, are imputed to God, by the holy Ghost in the Scriptures. For so, lazinesse, drowsinesse is imputed to God; (*Awake Lord, why sleepest thou?*) So corruptiblenesse, and deterioration, and growing worse by ill company, is imputed to God; (*Cum perverso perverteris*, God is said to grow froward with the froward, and that hee learns to go crookedly with them that go crookedly) And prodigality and wastfulnesse is imputed to God; (*Thou sellest thy people for naught, and doest not increase thy wealth by their price*) So sudden and hasty choler; (*Kisse the Son lest he be angry, and ye perish In ira brevi, though his wrath be kindled but a little*) And then, illimited and boundlesse anger, a vindicative irreconciliablenesse is imputed to God; (*I was but a little displeased, (but it is otherwise now) I am very sore displeased*) So there is *Ira devorans*; (*Wrath that consumes like stubble*) So there is *Ira multiplicata*, (*Plagues renewed, and indignation increased*) So God himselfe expresses it, (*I will fight against you in anger and in fury*) And so for his inexorablenesse, his irreconciliablenesse, (*O Lord God of Hosts, Quousque, how long wilt thou be angry against the prayer of thy people?*) Gods owne people, Gods own people praying to their owne God, and yet their God irreconcilable to them. Scorne and contempt is imputed to God; which is one of the most enormous, and disproportioned weakenesses in man; that a worme that crawles in the dust, that a graine of dust, that is hurried with every blast of winde, should find any thing so much inferiour to it selfe as to scorne it, to deride it, to contemne it; yet scorne, and derision, and contempt is imputed to God, (*He that sitteth in the Heavens shall laugh, the Lord shall have them in derision*) and againe, (*I will laugh at your calamity, I will mock you when your feare commeth.*) Nay beloved, even inebriation, excesse in that kinde, Drunkennesse, is a Metaphor which the Holy Ghost hath mingled in the expressing of Gods proceedings with man; for God does not onely threaten to make his

enemies drunke, (and to make others drunke is a circumstance of drunkennesse) (so Jerusalem being in his displeasure complaines, *Inebriavit absynthio*, (*He hath made me drunke with wormewood*) and againe, (*They shall be drunke with their owne blood, as with new Wine*) Nor onely to expresse his plentiful mercies to his friends and servants, does God take that Metaphore, (*Inebriabo animam Sacerdotis*, *I will make the soule of the Priest drunke*; fill it, satiate it) and againe, (*I will make the weary soule, and the sorrowfull soule drunke*) But not onely all this, (though in all this God have a hand) not onely towards others, but God in his owne behalfe complaines of the scant and penurious Sacrificer, *Non inebriasti me*, *Thou hast not made me drunke with thy Sacrifices*. And yet, though for the better applying of God to the understanding of man, the Holy Ghost impute to God these excesses, and defects of man (lazinesse and drowsiness, deterioration, corruptiblenesse by ill conversation, prodigality and wastfulnesse, sudden choler, long irreconciliablenesse, scorne, inebriation, and many others) in the Scriptures, yet in no place of the Scripture is God, for any respect said to be proud; God in the Scriptures is never made so like man, as to be made capable of Pride; for this had not beene to have God like man, but like the devill.

God is said in the Scriptures to apparell himself gloriously; (*God covers him with light as with a garment*) And so of his Spouse the Church it is said, (*Her cloathing is of wrought gold, and her raiment of needle worke*) and, as though nothing in this world were good enough for her wearing, she is said *to be cloathed with the Sun*. But glorious apparell is not pride in them, whose conditions require it, and whose revenews will beare it. God is said in the Scriptures to appeare with greatnesse and majesty, (*A streame of fire came forth before him; thousand thousands ministred unto him, and ten thousand times ten thousand stood before him.*) And so Christ shall come at Judgement, with his Hosts of Angels, in majesty, and in glory. But these outward appearances and acts of greatnesse are not pride in those persons, to whom there is a reverence due, which reverence is preserved by this outward splendor, and not otherwise. God is said in the Scriptures to triumph over his enemies, and to be jealous of his glory; (*The Lord, whose name is Jealous, is a jealous God*) But,



for Princes to be jealous of their glory, studious of their honour, for any private man to be jealous of his good name, carefull to preserve an honest reputation, is not pride. For, Pride is *Appetitus celsitudinis perversus*, It is an inordinate desire of being better then we are.

Now there is a lawfull, nay a necessary desire of being better and better; And that, not onely in spirituall things, (for so every man is bound to be better and better, better today then yesterday, and to morrow then to day, and he that growes not in Religion, withers, There is no standing at a stay, He that goes not forward in godliness, goes backward, and he that is not better, is worse) but even in temporall things too there is a liberty given us, nay there is a law, an obligation laid upon us, to endeavour by industry in a lawfull calling, to mend and improve, to enlarge our selves, and spread, even in worldly things. The first Commandement that God gave man, was not prohibitive; God, in that, forbad man nothing, but enlarged him with that *Crescite, & multiplicamini, Increase and multiply*, which is not onely in the multiplication of children, but in the enlargement of possessions too; for so it followes in the same place, not onely *Replete*, but *Dominamini*, not onely replenish the world, but subdue it, and take dominion over it, that is, make it your owne. For, *Terram dedit filiis hominum*, As God hath given sons to men, so God gives the possession of this world to the sons of men. For so when God delivers that commandement, the second time, to *Noah*, for the reparation of the world, *Crescite & multiplicamini, Increase and multiply*, he accompanies it with that reason, *The feare of you, and the dread of you shall be upon all, and all are delivered into your hands*; which reason can have no relation to the multiplying of Children, but to the enlarging of possessions. God planted trees in Paradise in a good state at first; at first with ripe fruits upon them; but Gods purpose was, that even those trees, though well then, should grow greater. God gives many men good estates from their parents at first; yet Gods purpose is that they should increase those estates. He that leaves no more, then his father left him, (if the fault be in himselfe) shall hardly make a good account of his stewardship to God; for, he hath but kept his talent in a handkercheif. And *the slothfull man is even brother to the waster*. The holy Ghost in *Solomon*, scarce prefers him that does not get more, before him that wasts all.

He makes them brethren; almost all one. *Cursed be he that does the worke of God negligently*; that does any Commandement of God by halves; And this negligent and lazy man, this in-industrious and illaborious man that takes no paines, he does one part of Gods Commandement, He does multiply, but he does not the other, he does not increase; He leaves Children enow, but he leaves them nothing; not in possessions and maintenance, nor in vocation and calling.

And truly, howsoever *the love of money be the roote of all evill*, (He cannot mistake that told us so) Howsoever *they that will be rich* (that resolve to be rich by any meanes) *shall fall into many tentations*, Howsoever a hasty desire of being suddenly and prematurely rich, be a dangerous and an obnoxious thing, a pestilent and contagious disease, (for what a perverse and inordinate anticipation and prevention of God and nature is it, to looke for our harvest in May, or to looke for all grains at once? and such a perversnesse is the hasty desire of being suddenly and prematurely rich) yet, to go on industriously in an honest calling, and giving God his leasure, and giving God his portion all the way, in Tithes, and in Almes, and then, still to lay up something for posterity, is that, which God does not onely permit and accept from us, but command to us, and reward in us. And certainly, that man shall not stand so right in Gods eye at the last day, that leaves his Children to the Parish, as he that leaves the Parish to his Children, if he have made his purchases out of honest gaine, in a lawfull Calling, and not out of oppression.

In all which, I would be rightly understood; that is, that I speake of such poverty as is contracted by our owne lazinesse, or wastfulness. For otherwise, poverty that comes from the hand of God, is as rich a blessing as comes from his hand. He that is poore with a good conscience, that hath laboured and yet not prospered, knows to whom to go, and what to say, *Lord, thou hast put gladnesse into my heart, more then in the time when corne and wine increased*; (more now, then when I had more) *I will lay me downe and sleepe, for thou Lord onely makest me to dwell in safety*. Does every rich man dwell in safety? Can every rich man lye downe in peace and sleepe? no, nor every poore man neither; but he that is poore with a good conscience, can. And, though he that is rich with a good conscience may, in a good measure, do so too, (sleepe in peace) yet not so out of the



spheare and latitude of envy, and free from the machinations, and supplantations, and underminings of malicious men, that feed upon the confiscations, and build upon the ruines of others, as the poore man is.

Though then S. *Chrysostome* call riches *Absurditatis parentes*, the parents of absurdities, That they make us doe, not onely ungodly, but inhumane things, not onely irreligious, but unreasonable things, uncomely and absurd things, things which we our selves did not suspect that we could be drawne to, yet there is a growing rich, which is not covetousnesse, and there is a desire of honor and preferment, which is not Pride. For, Pride is, (as we said before) *Appetitus perversus*, A perverse and inordinate desire, but there is a desire of honor and preferment, regulated by rectified Reason; and rectified Reason is Religion. And therefore, (as we said) how ever other affections of man, may, and are, by the Holy Ghost, in Scriptures, in some respects ascribed to God, yet never Pride. Nay, the Holy Ghost himselfe seemes to be straitned, and in a difficulty, when he comes to expresse Gods proceedings with a proud man, and his detestation of him, and aversion from him. There is a considerable, a remarkable, indeed a singular manner of expressing it, (perchance you finde not the like in all the Bible) where God sayes, *Him that hath a high looke, and a proud heart, I will not*, (in our last) *I cannot*, (in our former translation) Not what? Not as it is in those translations, *I cannot suffer him, I will not suffer him*; for that word of *Suffering*, is but a voluntary word, supplied by the Translators; In the Originall, it is as it were an abrupt breaking off on Gods part, from the proud man, and, (if we may so speake) a kinde of froward departing from him. God does not say of the proud man, I cannot worke upon him, I cannot mend him, I cannot pardon him, I cannot suffer him, I cannot stay with him, but meerly *I cannot*, and no more, I cannot tell what to say of him, what to doe for him; (*Him that hath a proud heart, I cannot*) Pride is so contrary to God, as that the proud man, and he can meet in nothing. And this consideration hath kept us thus long, from that which we made our first and principall collection, That this commandment of Humility, was imprinted in our very first word, *Sequere, follow*, be content to come after, to denote how early and primary a sin Pride is, and how soone it entred into the world,

and how soone into us; and that consideration we shall pursue now.

We know that light is Gods eldest childe, his first borne of all Creatures; and it is ordinarily received, that the Angels are twins with the light, made then when light was made. And then the first act, that these Angels that fell, did, was an act of Pride. They [did] not thanke nor praise God, for their Creation; (which should have been their first act) They did not sollicite, nor pray to God for their Sustentation, their Melioration, their Confirmation; (so they should have proceeded) But the first act that those first Creatures did, was an act of pride, a proud reflecting upon themselves, a proud over-valuing of their own condition, and an acquiescence in that, in an imaginary possibility of standing by themselves, without any farther relation, or beholdingnesse to God. So early, so primary a sin is Pride, as that it was the first act of the first of Creatures.

So early, so primary a sin, as that whereas all Pride now is but a comparative pride, this first pride in the Angels was a positive, a radicall pride. The Pharisee is but proud, *that he is not as other men are*; that is but a comparative pride. No King thinks himselfe great enough, yet he is proud that he is independant, soveraigne, subject to none. No subject thinks himselfe rich enough, yet he is proud that he is able to oppresse others that are poorer, *Et gloriatur in malo, quia potens est*, He boasteth himselfe in mischief, because he is a mighty man. But all these are but comparative prides; and there must be some subjects to compare with, before a King can be proud, and some inferiors, before the Magistrate, and some poore, before the rich man can be proud. But this pride in those Angels in heaven, was a positive pride; There were no other Creatures yet made, with whom these Angels could compare themselves, and before whom these Angels could prefer themselves, and yet before there was any other creature but themselves, any other creature, to undervalue, or insult over, these Angels were proud of themselves. So early, so primary a sin is Pride.

So early, so primary, as that in that ground, which was for goodnesse next to heaven, that is, Paradise, Pride grew very early too. *Adams* first act was not an act of Pride, but an act of lawfull power and jurisdiction, in naming the Creatures; *Adam* was above them all, and he might have called them what he would; There had lyen



no action, no appeale, if *Adam* had called a Lyon a Dog, or an Eagle an Owle. And yet we dispute with God, why he should not make all us vessels of honor, and we complaine of God, that he hath not given us all, all the abundances of this world. Comparatively *Adam* was better then all the world beside, and yet we finde no act of pride in *Adam*, when he was alone. Solitude is not the scene of Pride; The danger of pride is in company, when we meet to looke upon another. But in *Adams* wife, *Eve*, her first act (that is noted) was an act of Pride, a hearkning to that voyce of the Serpent, *Ye shall be as Gods*. As soone as there were two, there was pride. How many may we have knowne, (if we have had any conversation in the world) that have been content all the weeke, at home alone, with their worky day faces, as well as with their worky day clothes, and yet on Sundayes, when they come to Church, and appeare in company, will mend both, their faces as well as their clothes. Not solitude, but company is the scene of pride; And therefore I know not what to call that practise of the Nunnes in Spaine, who though they never see man, yet will paint. So early, so primary a sin is Pride, as that it grew instantly from her, whom God intended for a *Helper*, because he saw *that it was not good for man to be alone*. God sees that it is not good for man to be without health, without wealth, without power, and jurisdiction, and magistracy, and we grow proud of our helpers, proud of our health and strength, proud of our wealth and riches, proud of our office and authority over others.

So early, so primary a sin is pride, as that, out of every mercy, and blessing, which God affords us, (and, *His mercies are new every morning*) we gather Pride; wee are not the more thankfull for them, and yet we are the prouder of them. Nay, we gather Pride, not onely out of those things, which mend and improve us, (Gods blessings and mercies) but out of those actions of our own, that destroy and ruine us, we gather pride; sins overthrow us, demolish us, destroy and ruine us, and yet we are proud of our sinnes. How many men have we heard boast of their sinnes; and, (as *S. Augustine* confesses of himselfe) belie themselves, and boast of more sinnes then ever they committed? Out of every thing, out of nothing sin grows. Therefore was this commandment in our text, *Sequere, Follow*, come after, well placed first, for we are come to see even children strive for place and

precedency, and mothers are ready to goe to the Heralds to know how Cradles shall be ranked, which Cradle shall have the highest place; Nay, even in the wombe, there was contention for precedency; *Iacob* tooke hold of his brother *Esaus* heele, and would have been borne before him.

And as our pride begins in our Cradle, it continues in our graves and Monuments. It was a good while in the primitive Church, before any were buried in the Church; The best contented themselves with the Churchyards. After, a holy ambition, (may we call it so) a holy Pride brought them *ad Limina*, to the Church-threshold, to the Church-doore, because some great Martyrs were buried in the Porches, and devout men desired to lie neare them, as one Prophet did to lie neare another, (*Lay my bones besides his bones.*) But now, persons whom the Devill kept from Church all their lives, Separatists, Libertines, that never came to any Church, And persons, whom the Devill brought to Church all their lives, (for, such as come meerly out of the obligation of the Law, and to redeem that vexation, or out of custome, or company, or curiosity, or a perverse and sinister affection to the particular Preacher, though they come to Gods house, come upon the Devils invitation) Such as one Devill, that is, worldly respect, brought to Church in their lives, another Devill, that is, Pride and vain-glory, brings to Church after their deaths, in an affectation of high places, and sumptuous Monuments in the Church. And such as have given nothing at all to any pious uses, or have determined their almes and their dole which they have given, in that one day of their funerall, and no farther, have given large annuities, perpetuities, for new painting their tombes, and for new flags, and scutcheons, every certaine number of yeares.

O the earlinesse! O the latenesse! how early a Spring, and no Autumne! how fast a growth, and no declination, of this branch of this sin Pride, against which, this first word of ours, *Sequere, Follow*, come after, is opposed! this love of place, and precedency, it rocks us in our Cradles, it lies down with us in our graves. There are diseases proper to certaine things, Rots to sheepe, Murrain to cattell. There are diseases proper to certaine places, as the Sweat was to us. There are diseases proper to certaine times, as the plague is in divers parts of the Eastern Countryes, where they know assuredly, when it will



begin and end. But for this infectious disease of precedency, and love of place, it is run over all places, as well Cloysters as Courts, And over all men, as well spirituall as temporall, And over all times, as well the Apostles as ours. The Apostles disputed often, *who should be greatest*, and it was not enough to them, that Christ assured them, *that they should sit upon the twelve thrones, and judge the twelve Tribes*; it was not enough for the sonnes of *Zebedee*, to be put into that Commission, but their friends must sollicite the office, to place them high in that Commission; their Mother must move, that one may sit at Christs right hand, and the other at his left, in the execution of that Commission. Because this sin of pride is so early and primary a sin, is this Commandment of Humility first enjoyned, and because this sin appeares most generally in this love of place, and precedency, the Commandment is expressed in that word, *Sequere, Follow, Come after*. But then, even this Humility is limited, for it is *Sequere me, follow me*, which was proposed for our second Consideration, *Sequere me*.

There may be a pride in Humility, and an over-weaning of our selves, in attributing too much to our owne judgement, in following some leaders; for so, we may be so humble as to goe after some man, and yet so proud, as to goe before the Church, because that man may be a Schismatike. Therefore Christ proposes a safe guide, himself, *Sequere me, follow me*. It is a dangerous thing, when Christ sayes, *Vade post me, Get thee behind me*; for that is accompanied with a shrewd name of increpation, Satan, *Get thee behind me Satan*; Christ speaks it but twice in the Gospell; once to *Peter*, who because he then did the part of an Adversary, Christ calls Satan, and once to Satan himselfe, because he pursued his tentations upon him; for there is a going behind Christ, which is a casting out of his presence, without any future following, and that is a fearefull station, a fearefull retrogradation; But when Christ sayes, not *Vade retro, Get thee behind me*, see my face no more, but *Sequere me, follow me*, he meanes to look back upon us; so *the Lord turned and looked upon Peter, and Peter wept bitterly*, and all was well; when hee bids us follow him, he directs us in a good way, and by a good guide.

The Carthusian Friers thought they descended into as low pastures as they could goe, when they renounced all flesh, and bound them-

selves to feed on fish onely; and yet another Order followes them in their superstitious singularity, and goes beyond them, *Foliantes*, the Fueillans, they eat neither flesh, nor fish, nothing but leafes, and rootes; and as the Carthusians in a proud humility, despise all other Orders that eat flesh, so doe the Fueillans the Carthusians that eat fish. There is a pride in such humility. That Order of Friars that called themselves *Ignorantes*, Ignorant men, that pretended to know nothing, sunk as low as they thought it possible, into an humble name and appellation; And yet the Minorits, (Minorits that are lesse then any) think they are gone lower, and then the Minimes, (Minimes that are lesse then all) lower then they. And when one would have thought, that there had not been a lower step then that, another Sect went beyond all, beyond the Ignorants, and the Minorits, and the Minimes, and all, and called themselves, *Nullanos*, Nothings. But yet, even these Diminutives, the Minorits, and Minimes, and Nullans, as little, as lesse, as least, as very nothing as they professe themselves, lie under this disease, which is opposed in the *Sequere me*, follow, come after, in our Text; For no sort nor condition of men in the world are more contentious, more quarrelsome, more vehement for place, and precedency, then these Orders of Friars are, there, where it may appeare, that is, in their publique Processions, as we finde by those often troubles, which the Superiours of the severall Orders, and Bishops in their severall Dioceses, and some of those Councils, which they call Generall, have been put to, for the ranking, and marshalling of these contentious, and wrangling men. Which makes me remember the words, in which the eighteenth of Queene *Elizabeths* Injunctions is conceived, That to take away fond Curtesie, (that is, needlesse Complement) and to take away challenging of places, (which it seemes were frequent and troublesome then) To take away fond curtesie, and challenging of places, Processions themselves were taken away, because in those Processions, these Orders of Friars, that pretended to follow, and come after all the world, did thus passionately, and with so much scandalous animosity pursue the love of place, and precedency. Therefore is our humility here limited, *Sequere me, follow me*, follow Christ. How is that done?

Consider it in Doctrinall things first, and then in Morall; First how we are to follow Christ in beleeving, and then how in doing, in



practising. First in Doctrinall things, There must have gone some body before, else it is no following; Take heed therefore of going on with thine owne inventions, thine owne imaginations, for this is no following; Take heed of accompanying the beginners of Heresies and Schismes; for these are no followings where none have gone before: Nay, there have not gone enow before, to make it a path to follow in, except it have had a long continuance, and beene much trodden in. And therefore to follow Christ doctrinally, is to embrace those Doctrins, in which his Church hath walked from the beginning, and not to vex thy selfe with new points, not necessary to salvation. That is the right way, and then thou art well entred; but that is not all; thou must walke in the right way to the end, that is, to the end of thy life. So that to professe the whole Gospel, and nothing but Gospel for Gospel, and professe this to thy death, for no respect, no dependance upon any great person, to slacken in any fundamentall point of thy Religion, nor to bee shaken with hopes or fears in thine age, when thou wouldst faine live at ease, and therefore thinkest it necessary to do, as thy supporters doe; To persevere to the end in the whole Gospel, this is to follow Christ in Doctrinall things.

In practicall things, things that belong to action, wee must also follow Christ, in the right way, and to the end. They are both (way and end) laid together, *Sufferentiam Iob audiistis, & finem Domini vidistis; You have heard of the patience of Iob, and you have seen the end of the Lord*; and you must goe *Iobs* way to Christs end. *Iob* hath beaten a path for us, to shew us all the way; A path that affliction walked in, and seemed to delight in it, in bringing the Sabæan upon his Oxen, the Chaldean upon his Camels, the fire upon his Sheep, destruction upon his Servants, and at last, ruine upon his Children. One affliction makes not a path; iterated, continued calamities doe; and such a path *Iob* hath shewed us, not onely patience, but cheerfulness; more, thankfulness for our afflictions, because they were multiplied. And then, wee must set before our eyes, as the way of *Iob*, so the end of the Lord; Now the end of the Lord was the crosse: So that to follow him to the end, is not onely to beare afflictions, though to death, but it is to bring our crosses to the Crosse of Christ. How is that progresse made? (for it is a royall progresse, not a pilgrimage to follow Christ to his Crosse) Our Saviour saith, *Hee that*

*will follow me, let him take up his crosse, and follow me.* You see foure stages, foure resting, baiting places in this progresse. It must bee a *crosse*, And it must be *my crosse*, And then it must be *taken up by me*, And with this crosse of mine, thus taken up by me, I must *follow Christ*, that is, carry my crosse to his.

First it must bee a *Crosse*, *Tollat crucem*; for every man hath afflictions, but every man hath not crosses. Onely those afflictions are crosses, *whereby the world is crucified to us, and we to the world*. The afflictions of the wicked exasperate them, enrage them, stone and pave them, obdurate and petrifie them, but they doe not crucifie them. The afflictions of the godly crucifie them. And when I am come to that conformity with my Saviour, as to *fulfill his sufferings in my flesh*, (as I am, when I glorifie him in a Christian constancy and cheerfulness in my afflictions) then I am crucified with him, carried up to his Crosse: And as *Elisha* in raising the *Shunamits* dead child, put his mouth upon the childs mouth, his eyes, and his hands, upon the hands, and eyes of the child; so when my crosses have carried mee up to my Saviours Crosse, I put my hands into his hands, and hang upon his nailes, I put mine eyes upon his, and wash off all my former unchast looks, and receive a soveraigne tincture, and a lively verdure, and a new life into my dead teares, from his teares. I put my mouth upon his mouth, and it is I that say, *My God, my God, why hast thou forsaken me?* and it is I that recover againe, and say, *Into thy hands, O Lord, I commend my spirit*. Thus my afflictions are truly a crosse, when those afflictions doe truly crucifie me, and souple me, and mellow me, and knead me, and roll me out, to a conformity with Christ. It must be this *Crosse*, and then it must be *my crosse* that I must take up, *Tollat suam*.

Other mens crosses are not my crosses; no man hath suffered more then himselfe needed. That is a poore treasure which they boast of in the Romane Church, that they have in their Exchequer, all the works of supererogation, of the Martyrs in the Primitive Church, that suffered so much more then was necessary for their owne salvation, and those superabundant crosses and merits they can apply to me. If the treasure of the blood of Christ Jesus be not sufficient, Lord what addition can I find, to match them, to piece out them! And if it be sufficient of it selfe, what addition need I seek? Other mens



crosses are not mine, other mens merits cannot save me. Nor is any crosse mine owne, which is not mine by a good title; If I be not Possessor *bonæ fidei*, If I came not well by that crosse. And *Quid habeo quod non accepi*? is a question that reaches even to my crosses; what have I that I have not received? not a crosse; And from whose hands can I receive any good thing, but from the hands of God? So that that onely is my crosse, which the hand of God hath laid upon me. Alas, that crosse of present bodily weaknesse, which the former wantonnesses of my youth have brought upon me, is not my crosse; That crosse of poverty which the wastfulness of youth hath brought upon me, is not my crosse; for these, weaknesse upon wantonnesse, want upon wastfulness, are Natures crosses, not Gods, and they would fall naturally, though there were (which is an impossible supposition) no God. Except God therefore take these crosses in the way, as they fall into his hands, and sanctifie them so, and then lay them upon me, they are not my crosses; but if God doe this, they are. And then this crosse thus prepared, I must *take up; Tollat.*

Forraine crosses, other mens merits are not mine; spontaneous and voluntary crosses, contracted by mine owne sins, are not mine; neither are devious, and remote, and unnecessary crosses, my crosses. Since I am bound to take up my crosse, there must be a crosse that is mine to take up; that is, a crosse prepared for me by God, and laid in my way, which is tentations or tribulations in my calling; and I must not go out of my way to seeke a crosse; for, so it is not mine, nor laid for my taking up. I am not bound to hunt after a persecution, nor to stand it, and not flye, nor to affront a plague, and not remove, nor to open my selfe to an injury, and not defend. I am not bound to starve my selfe by inordinate fasting, nor to teare my flesh by inhumane whippings, and flagellations. I am bound to take up my Crosse; and that is onely mine which the hand of God hath laid for me, that is, in the way of my Calling, tentations and tribulations incident to that.

If it be mine, that is, laid for me by the hand of God, and taken up by me, that is, voluntarily embraced, then *Sequatur*, sayes Christ, I am bound to *follow him*, with that crosse, that is, to carry my crosse to his crosse. And if at any time I faint under this crosse in the way, let this comfort me, that even Christ himselfe was eased by *Simon*

of Cyrene, in the carrying of his Crosse; and in all such cases, I must flye to the assistance of the prayers of the Church, and of good men, that God, since it is his burden, will make it lighter, since it is his yooke, easier, and since it is his Crosse, more supportable, and give me the issue with the tentation. When all is done, with this crosse thus laid for me, and taken up by me, I must follow Christ; Christ to his end; his end is his Crosse; that is, I must bring my crosse to his; lay downe my crosse at the foote of his; Confesse that there is no dignity, no merit in mine, but as it receives an impression, a sanctification from his. For, if I could dye a thousand times for Christ, this were nothing, if Christ had not dyed for me before. And this is truly to follow Christ, both in the way, and to the end, as well in doctrinall things as in practicall. And this is all that lay upon these two, *Peter* and *Andrew*, *Follow me*. Remaines yet to be considered, what they shall get by this; which is our last Consideration.

They shall be *fishers*; and what shall they catch? *men*. They shall be fishers of men. And then, for that the world must be their Sea, and their net must be the Gospel. And here in so vast a sea, and with so small a net, there was no great appearance of much gaine. And in this function, whatsoever they should catch, they should catch little for themselves. The Apostleship, as it was the fruitfullest, so it was the barrenest vocation; They were to catch all the world; there is their fecundity; but the Apostles were to have no Successors, as Apostles; there is their barrenesse. The Apostleship was not intended for a function to raise houses and families; The function ended in their persons; after the first, there were no more Apostles.

And therefore it is an usurpation, an imposture, an illusion, it is a forgery, when the Bishop of Rome will proceed by Apostolicall authority, and with Apostolicall dignity, and Apostolicall jurisdiction; If he be *S. Peters* Successor in the Bishopricke of Rome, he may proceed with Episcopall authority in his Dioces. If he be; for, though we doe not deny that *S. Peter* was at Rome, and Bishop of Rome; though we receive it with an historicall faith, induced by the consent of Ancient writers, yet when they will constitute matter of faith out of matter of fact, and, because *S. Peter* was (*de facto*) Bishop of Rome, therefore we must beleieve, as an Article of faith, such an infallibility in that Church, as that no Successor of *S. Peters* can ever

erre, when they stretch it to matter of faith, then for matter of faith, we require Scriptures; and then we are confident, and justly confident, that though historically we do beleieve it, yet out of Scriptures (which is a necessary prooffe in Articles of faith) they can never prove that *S. Peter* was Bishop of Rome, or ever at Rome. So then, if the present Bishop of Rome be *S. Peters* Successor, as Bishop of Rome, he hath Episcopall jurisdiction there; but he is not *S. Peters* Successor in his Apostleship; and onely that Apostleship was a jurisdiction over all the world. But the Apostleship was an extraordinary office instituted by Christ, for a certaine time, and to certaine purposes, and not to continue in ordinary use. As also the office of the Prophet was in the Old Testament an extraordinary Office, and was not transferred then, nor does not remaine now in the ordinary office of the Minister.

And therefore they argue impertinently, and collect and infer sometimes seditiously that say, The Prophet proceeded thus and thus, therefore the Minister may and must proceed so too; The Prophets would chide the Kings openly, and threaten the Kings publicly, and proclaime the fault of the Kings in the eares of the people confidently, authoritatively, therefore the Minister may and must do so. God sent that particular Prophet *Ieremy* with that extraordinary Commission, *Behold I have this day set thee over the Nations, and over the Kingdomes, to roote out, and to pull downe, to destroy and throw downe, and then to build, and to plant againe;* But God hath given none of us his Ministers, in our ordinary function, any such Commission over nations, and over Kingdomes. Even in *Ieremies* Commission there seemes to be a limitation of time; *Behold this day I have set thee over them,* where that addition (*this day*) is not onely the date of the Commission, that it passed Gods hand that day, but (*this day*) is the terme, the duration of the Commission, that it was to last but that day, that is, (as the phrase of that language is) that time for which it was limited. And therefore, as they argue perversely, frowardly, dangerously that say, The Minister does not his duty that speakes not as boldly, and as publicly too, and of Kings, and great persons, as the Prophets did, because theirs was an Extraordinary, ours an Ordinary office, (and no man will thinke that the Justices in their Sessions, or the Judges in their Circuits may proceed



to executions, without due tryall by a course of Law, because Marshals, in time of rebellion and other necessities, may doe so, because the one hath but an ordinary, the other an extraordinary Commission) So doe they deceive themselves and others, that pretend in the Bishop of Rome an Apostolicall jurisdiction, a jurisdiction over all the world, whereas howsoever he may be *S. Peters* Successor, as Bishop of Rome, yet he is no Successor to *S. Peter* as an Apostle; upon which onely the universall power can be grounded, and without which that universall power fals to the ground: The Apostolicall faith remaines spread over all the world, but Apostolicall jurisdiction is expired with their persons.

These twelve Christ calls *Fishers*; why fishers? because it is a name of labour, of service, and of humiliation; and names that tast of humiliation, and labour, and service, are most properly ours; (fishers we may be) names of dignity, and authority, and command are not so properly ours, (Apostles wee are not in any such sense as they were) Nothing inflames, nor swells, nor puffes us up, more then that leaven of the soule, that empty, aery, frothy love of Names and Titles. We have knowne men part with ancient lands for new Titles, and with old Mannors for new Honours; and as a man that should bestow all his money upon a faire purse, and then have nothing to put into it; so whole Estates have melted away for Titles and Honours, and nothing left to support them. And how long last they? How many winds blast them? That name of God, in which, *Moses* was sent to *Pharaoh*, is by our Translators and Expositors ordinarily said to be *I Am that I Am*, (*Go and say, I Am hath sent me*, sayes God there) But in truth, in the Originall, the name is conceived in the future, it is, *I shall be*. Every man is that he is; but onely God is sure that he shall be so still. Therefore Christ calls them by a name of labour and humiliation. But why by that name of labour and humiliation, *Fishers*?

Because it was *Nomen primum*, their owne, their former name. The Holy Ghost pursues his owne way, and does here in Christ, as hee does often in other places, he speakes in such formes, and such phrases, as may most worke upon them to whom he speaks. Of *David*, that was a shepheard before, God sayes, he tooke him to feed his people. To those *Magi* of the East, who were given to the study of the Stars, God gave a Star to be their guide to Christ at Bethlem.

To those which followed him to Capernaum for meat, Christ tooke occasion by that, to preach to them of the spirituall food of their souls. To the Samaritan woman, whom he found at the Well, he preached of the water of Life. To these men in our Text accustomed to a joy and gladnesse, when they tooke great, or great store of fish, he presents his comforts agreeably to their tast, They should be fishers still. Beloved, Christ puts no man out of his way, (for sinfull courses are no wayes, but continuall deviations) to goe to heaven. Christ makes heaven all things to all men, that he might gaine all: To the mirthfull man he presents heaven, as all joy, and to the ambitious man, as all glory; To the Merchant it is a Pearle, and to the husbandman it is a rich field. Christ hath made heaven all things to all men, that he might gaine all, and he puts no man out of his way to come thither. These men he calls Fishers.

He does not call them from their calling, but he mends them in it. It is not an Innovation; God loves not innovations; Old doctrines, old disciplines, old words and formes of speech in his service, God loves best. But it is a Renovation, though not an Innovation, and Renovations are alwayes acceptable to God; that is, the renewing of a mans selfe, in a consideration of his first estate, what he was made for, and wherein he might be most serviceable to God. Such a renewing it is, as could not be done without God; no man can renew himselfe, regenerate himselfe; no man can prepare that worke, no man can begin it, no man can proceed in it of himselfe. The desire and the actuall beginning is from the preventing grace of God, and the constant proceeding is from the concomitant, and subsequent, and continuall succeeding grace of God; for there is no conclusive, no consummative grace in this life; no such measure of grace given to any man, as that that man needs no more, or can lose or frustrate none of that. The renewing of these men in our text, Christ takes to himselfe; *Faciam vos, I will make yee fishers of men*; no worldly respects must make us such fishers; it must be a calling from God; And yet, (as the other Euangelist in the same history expresses it) it is *Faciam fieri vos, I will cause yee to be made fishers of men*, that is, I will provide an outward calling for you too. Our calling to this Man-fishing is not good, *Nisi Dominus faciat, & fieri faciat*, except God make us fishers by an internall, and make his Church to make us so

too, by an externall calling. Then we are fishers of men, and then we are successors to the Apostles, though not in their Apostleship, yet in this fishing. And then, for this fishing, the world is the Sea, and our net is the Gospel.

The world is a Sea in many respects and assimilations. It is a Sea, as it is subject to stormes, and tempests; Every man (and every man is a world) feels that. And then, it is never the shallower for the calmnesse, The Sea is as deepe, there is as much water in the Sea, in a calme, as in a storme; we may be drowned in a calme and flattering fortune, in prosperity, as irrecoverably, as in a wrought Sea, in adversity; So the world is a Sea. It is a Sea, as it is bottomlesse to any line, which we can sound it with, and endlesse to any discovery that we can make of it. The purposes of the world, the wayes of the world, exceed our consideration; But yet we are sure the Sea hath a bottome, and sure that it hath limits, that it cannot overpasse; The power of the greatest in the world, the life of the happiest in the world, cannot exceed those bounds, which God hath placed for them; So the world is a Sea. It is a Sea, as it hath ebbs and floods, and no man knows the true reason of those floods and those ebbs. All men have changes and vicissitudes in their bodies, (they fall sick) And in their estates, (they grow poore) And in their minds, (they become sad) at which changes, (sickness, poverty, sadness) themselves wonder, and the cause is wrapped up in the purpose and judgement of God onely, and hid even from them that have them; and so the world is a Sea. It is a Sea, as the Sea affords water enough for all the world to drinke, but such water as will not quench the thirst. The world affords conveniences enow to satisfie Nature, but these encrease our thirst with drinking, and our desire growes and enlarges it selfe with our abundance, and though we sayle in a full Sea, yet we lacke water; So the world is a Sea. It is a Sea, if we consider the Inhabitants. In the Sea, the greater fish devoure the lesse; and so doe the men of this world too. And as fish, when they mud themselves, have no hands to make themselves cleane, but the current of the waters must worke that; So have the men of this world no means to cleanse themselves from those sinnes which they have contracted in the world, of themselves, till a new flood, waters of repentance,



drawne up, and sanctified by the Holy Ghost, worke that blessed effect in them.

All these wayes the world is a Sea, but especially it is a Sea in this respect, that the Sea is no place of habitation, but a passage to our habitations. So the Apostle expresses the world, *Here we have no continuing City, but we seeke one to come*; we seeke it not here, but we seeke it whilst we are here, els we shall never finde it. Those are the two great works which we are to doe in this world; first to know, that this world is not our home, and then to provide us another home, whilst we are in this world. Therefore the Prophet sayes, *Arise, and depart, for this is not your rest*. Worldly men, that have no farther prospect, promise themselves some rest in this world, (*Soule, thou hast much goods laid up for many yeares, take thine ease, eate, drinke, and be merry*, sayes the rich man) but this is not your rest; indeed no rest; at least not yours. You must depart, depart by death, before yee come to that rest; but then you must arise, before you depart; for except yee have a resurrection to grace here, before you depart, you shall have no resurrection to glory in the life to come, when you are departed.

Now, in this Sea, every ship that sayles must necessarily have some part of the ship under water; Every man that lives in this world, must necessarily have some of his life, some of his thoughts, some of his labours spent upon this world; but that part of the ship, by which he sayls, is above water; Those meditations, and those endeavours which must bring us to heaven, are removed from this world, and fixed entirely upon God. And in this Sea, are we made fishers of men; Of men in generall; not of rich men, to profit by them, nor of poore men, to pierce them the more sharply, because affliction hath opened a way into them; Not of learned men, to be over-glad of their approbation of our labours, Nor of ignorant men, to affect them with an astonishment, or admiration of our gifts: But we are fishers of men, of all men, of that which makes them men, their soules. And for this fishing in this Sea, this Gospel is our net.

Eloquence is not our net; Traditions of men are not our nets; onely the Gospel is. The Devill angles with hooks and bayts; he deceives, and he wounds in the catching; for every sin hath his sting. The

Gospel of Christ Jesus is a net; It hath leads and corks; It hath leads, that is, the denouncing of Gods judgements, and a power to sink down, and lay flat any stubborne and rebellious heart, And it hath corks, that is, the power of absolution, and application of the mercies of God, that swimme above all his works, means to erect an humble and contrite spirit, above all the waters of tribulation, and affliction. A net is *Res nodosa*, a knotty thing; and so is the Scripture, full of knots, of scruple, and perplexity, and anxiety, and vexation, if thou wilt goe about to entangle thy selfe in those things, which appertaine not to thy salvation; but knots of a fast union, and inseparable alliance of thy soule to God, and to the fellowship of his Saints, if thou take the Scriptures, as they were intended for thee, that is, if thou beest content to rest in those places, which are cleare, and evident in things necessary. A net is a large thing, past thy fadoming, if thou cast it from thee, but if thou draw it to thee, it will lie upon thine arme. The Scriptures will be out of thy reach, and out of thy use, if thou cast and scatter them upon Reason, upon Philosophy, upon Morality, to try how the Scriptures will fit all them, and beleeve them but so far as they agree with thy reason; But draw the Scripture to thine own heart, and to thine own actions, and thou shalt finde it made for that; all the promises of the old Testament made, and all accomplished in the new Testament, for the salvation of thy soule hereafter, and for thy consolation in the present application of them.

Now this that Christ promises here, is not here promised in the nature of wages due to our labour, and our fishing. There is no merit in all that we can doe. *The wages of sin is Death*; Death is due to sin, the proper reward of sin; but the Apostle does not say there, That eternall life is the wages of any good worke of ours. (*The wages of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord*) Through Jesus Christ, that is, as we are considered in him; and in him, who is a Saviour, a Redeemer, we are not considered but as sinners. So that Gods purpose works no otherwise upon us, but as we are sinners; neither did God meane ill to any man, till that man was, in his sight, a sinner. God shuts no man out of heaven, by a lock on the inside, except that man have clapped the doore after him, and never knocked to have it opened againe, that is, except he have sinned, and never repented. Christ does not say in our text,

Follow me, for I will prefer you; he will not have that the reason, the cause. If I would not serve God, except I might be saved for serving him, I shall not be saved though I serve him; My first end in serving God, must not be my selfe, but he and his glory. It is but an addition from his own goodnesse, *Et faciam*, Follow me, and I will doe this; but yet it is as certaine, and infallible as a debt, or as an effect upon a naturall cause. Those propositions in nature are not so certaine; The Earth is at such a time just between the Sunne, and the Moone, therefore the Moone must be Eclipsed, The Moone is at such time just betweene the Earth and the Sunne, therefore the Sunne must be Eclipsed; for upon the Sunne, and those other bodies, God can, and hath sometimes wrought miraculously, and changed the naturall courses of them; (The Sunne stood still in *Ioshua*, And there was an unnaturall Eclipse at the death of Christ) But God cannot by any Miracle so worke upon himselfe, as to make himselfe not himselfe, unmercifull, or unjust; And out of his mercy he makes this promise, (Doe this, and thus it shall be with you) and then, of his justice he performes that promise, which was made meerely, and onely out of mercy, If we doe it, (though not because we doe it) we shall have eternall life.

Therefore did *Andrew*, and *Peter* faithfully beleeeve, such a net should be put into their hands. Christ had vouchsafed to fish for them, and caught them with that net, and they beleaved that he that made them fishers of men, would also enable them to catch others with that net. And that is truly the comfort that refreshes us in all our Lucubrations, and night-studies, through the course of our lives, that that God that sets us to Sea, will prosper our voyage, that whether he fix us upon our owne, or send us to other Congregations, he will open the hearts of those Congregations to us, and blesse our labours to them. For as *S. Pauls Væ si non*, lies upon us wheresoever we are, (Wo be unto us if wee doe not preach) so, (as *S. Paul* sayes too) we were of all men the most miserable, if wee preached without hope of doing good. With this net *S. Peter* caught three thousand soules in one day, at one Sermon, and five thousand in another. With this net *S. Paul* fished all the Mediterranean Sea, and caused the Gospel of Christ Jesus to abound from Jerusalem round about to Illyricum. This is the net, with which if yee be willing to bee caught, that is, to lay



downe all your hopes and affiances in the gracious promises of his Gospel, then you are fishes reserved for that great Mariage-feast, which is the Kingdome of heaven; where, whosoever is a dish, is a ghest too; whosoever is served in at the table, sits at the table; whosoever is caught by this net, is called to this feast; and there your soules shall be satisfied as with marrow, and with fatnesse, in an infallible assurance, of an everlasting and undeterminable terme, in inexpressible joy and glory. Amen.