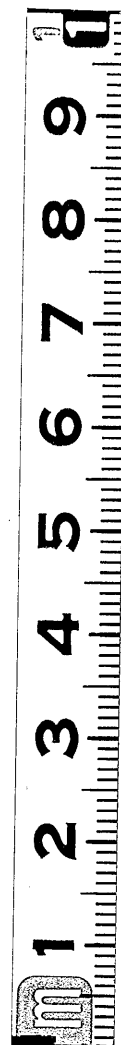


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*Philarguromastix.*

OR,

The Arraignment of *Covetousnesse*, and *Ambition*, in our great and *greedy Cormorants*. That retard and hinder Reformation, (All whose *reaches*, are at *riches*.) that make *gold* their *god*; and commodity the *stern* of their consciences: that hold every thing *lawful*, if it be *gainful*: that prefer a little *base self*, before *God*, and their own *salvations*: that being *fatted* with *Gods blessings*; do *spurn* at his *precepts*.

Dedicated to all corrupt,  
cunning, and cruel

{ *Governours,*  
    *Politicians,*  
    *Officers,*  
    *Judges,*  
    *Lawyers;*      { *Projectors;*  
                            *Ingrossers;*  
                            *Grippers,*  
                            *Wasters, &c.*

Together with the lively,  
and lovely

Characters, of { *Justice,*  
                            *Thankfulnesse,*  
                            *Contentation,*  
                            *Fragality,*  
                            *Liberality.*

Being a subject very seasonable, for these  
Atheistical, and self-seeking Times.

By *Junius Florilegus.*

Imprimatur, *Tho. Gataker.*

CHAP. I.

**H**AVING felt the *Cormorants* Pulse, I find it to beat violently after  
gain. He were a skillfull *Physitian*, that could pick out the *greedy*  
*worm*, which maketh him so *hungry*. I will make the attempt, and leave  
A the

... issue to him, to whom nothing is hard. And that I may (if it be possible) pluck up Covetousnesse by the roots; I will (as near as I can) imitate our Anatomists, who in dissecting of a Corpse, passe not by the least vein, or artery, without a discovery, and paraphrase upon the same. And so, that the profit (as I hope) shall recompence the prolixity.

True, he is such a deep, that one may better tell the haire of his head, then the wickednesse of his heart. And wheress Many sinners (which in my former Characters I have pointed out,) have done wickedly; this wretch surpasseth them all. Yea the Springs and wards of his deceitful heart, are so divers and intricate; that it would be an impossible enterprise to decipher them all. Nevertheless, I will (God assisting me) acquaint you with such words, actions, and cunning devices of his, as are most worth my discovery, and the worlds notice: that being known and stigmatized, you may the better beware of him.

The Covetous Cormorant, Miserly Muchworm, Greedy Griper, or Cunning Polititian; is one that affects no life or quality for it self, but for gain; all his reaches, are at riches. His *Summum bonum* is commodity: and gold is the goddesse he adores in every thing. Nor cares he how he gets, but what he gets. For he not only batters his estate, by making himself worse; and impoverisheth his soul, to enrich his body: But to purchase a great estate, he will sell both soul, and body. Nor could he otherwise call his wealth his own: if he did not thus buy or purchase it with himself. Like *Silvester* the second, who to get the *Popedom*, gave himself to the devil.

If he be a Trades-man, he takes one and the same oath; to be the Citizens Freeman, and moneyes bondslave. He shuts the fear of God out of his heart, the same day he begins the world: And marries his Wife, and the World at once: to save the Charge of a double Wedding. He bids a good conscience farewell for thirty years: charging it to meet him again, when he is Alderman. For his hopes, and desires are as great; as his deserts are mean.

Nor is he any niggard of his labour, or neglecter of time and opportunity. Its ever Term with him; his businesse admits of no vacation, no holiday; scarce of nights, or meal times. For he is so eager on his worldly occasions; that he seldom feels himself either sleepy, or hungry: nor will they once give him leave, to think of his conscience. He takes paynes, and payboyles himself in sweat unreasonably: and because all servants (as he thinks) are Theeves: it much grieves him, he hath not an hundred hands with *Briarius*; and as many Eyes with *Argus*: for he could and would employ them all. Nor is there any end, or limit to be found in Covetousnesse. *Balaam* was so inflamed with the hope of *Balacks* gold: that he thought his *Asse* never went half fast enough to it. *Numb. 22.* whence it is, that such an one plots, studies, contrives, breaks his peace, his sleep, his brains to compass his desires. Neither will he spare, to plow furrowes on the backs of the Poor: Or run through the blood of Orphans to effect the same. For though he ventures

his eares, his neck, his soul; he dares not deny his slave, his dog, his debt, avarice. Wind, yde, nor time; but it shall bring him in profit. Yea he will grow wealthy by *Plague, Famine, or War*, (like those fowles that fatten with frosty weather,) And as for these *Civil wars*: we know to our cost that many of them are swollen in their estates, and minds: from a toade to an Ox, as in the Fable. What are his several wayes to effect the same in such times: I dare not tell ye; for fear of teaching them: and my aym is to profit your soules, not to increase your estates. Neither will this Discourse permit me, to be prolix. Only this, for matter of conscience, he is like *Dorio* the Bawde in *Terence*: that was not ashamed of the basest actions, that brought her in benefit. Or *Caligula*: who could smell no difference, between gold got by oppression; and that which was honestly come by. And indeed: how should not that Eye be blind, which the Devil hath dawbed up, with the dirt of this world. The gift blindeth the eyes of the wise, saith God; and perverteth the words of the just. *Exod. 23.8. Deut. 16.19.*

CHAP. 2.

I Need not tell you of his procuring *Monopolies*, to rob the Commons wealth: a wicked way to enrich one man, by beggering, or defrauding a multitude. Nor how politick he is, to ingrosse a Commodity in the plenty, and neglect of it: that he may enrich himself when a time of dearth shall come. Nor of his hoording up Corn in a dear year: which is to make a private gain, of Gods Judgments, and to starve the Poor. For he does what he can to starve them. He curses the *Hollanders*, for supplying us in times of scarcity: wishes that *Danske* were as far as the *Molockoes*. And had rather have the frame of the World fall, then the price of his Corn. And the like in whatsoever this *Cormorant* deales; For he will be sure to make the most of it. And not only in the price, but otherwise. For, for the emptying of other mens purses, and filling of his own: he buyes by one ballance, and sells by another. hath false weights, false measures, false wares, false lights, a false finger, a false tongue, a false heart, &c. Nor can you well make any bargain with him, without being overreached by him. As a bargain may sometimes be as unmercifull, as a robbery: and hasty selling (which many poor men are oft put unto,) is commonly more disadvantageous, then interest.

Let him be put in trust; as *Joseph* was by *Potiphar*: who committed all he had to him, *Gen. 39.6. to 10.* he is so far from dealing faithfully as he did: Or those mentioned, *2 Kings 22.* whom *Josiah* found so honest, that he would take no reckoning of them, verse 4. to 8. That he falls short of the unjust steward, *Luke 16.* who cheated his Master, but of fifty, in an hundred. vers. 6. For whatsoever he catcheth in his claws, he will be sure to hold: like the *Fish Polipus*, Or a drowning man; that holds all he can take hold on. And not onely so, but he will laugh in his sleeve, and esteem it a good jest; to see how his subtilty, hath couzened your simplicity in earnest. But he is a fool, in thus playing the knave: for honestly though it gain but little at once, yet it gains that little oft, and

ong. whereas nothing but mere necessity, will bring a man into a Trap; wherein he hath once been taken. Nor make him joyn with a known thief, in his own robbing. I have known some, that by wronging, and cousening a Customer of a few shillings: have hindered themselves the taking, of half so many thousand pounds. And others that by their honesty, and square dealing: have gained such credit; that the mere report thereof, hath procured them customars from all parts of the Land. And certainly a wise man would be honest: if it were but for his own ends. But God hath justly ordained, that he who will be a knave in one thing: should be a fool in another. But to go on,

Suppose he shall be brought upon his Oath, when his cousening cannot be proved: as in Israel, when any thing was delivered to a Neighbour in trust; and he refused to restore the same; pretending it was stolne, Exod. 22. 7, 8, 10, 11. he will absolutely forswear himself; rather then acknowledge it, or make satisfaction. And the like is his dealing with Orphanes; if any shall be so simple, or unhappy; as to put him in trust with their estates; and leave the care of their children to him: (though the greatest obligation to a good mind, is anothers trust: which to disappoint, is matchlesse perfidiousnesse,) he will discharge his trust with a witness. Much like that Taylor: who like a Knave as he was shrunk a Freeze Gown, to three dozen of Buttons. For he hath a Conscience like a Barn Door: and can digest gold, and silver, as the Ostridge doth Iron. Yea so vast is the gorge of his Conscience: that he can swallow the greatest crimes, and find no strain in the passage. Yea he can carry them as lightly away, as Sampson did the Gates of the City; and his back never complain of the burthen. Nor can you expect he should be faithful to men: that is so unfaithful to God.

If he be a great dealer, and growes not rich that way: he will effect it another way. he will study tricks to uphold the credit of his wealth: and still the nearer he comes to poverty; the more shew he will make of sufficiency, untill he hath got twenty mens estates, perhaps ten thousand pounds into his hands; And then in knavery he breaks, and gets more by this one trick, then if he had thrived never so well in his calling. For he will, if it be possible, so conceal his estate; that his Creditors shall be glad of two shillings, or ten groats in the pound.

CHAP. 3.

OR if he likes not such a course, lest it should keep him from ever rising higher: He will venture all he hath, and what more he can procure; to purchase some office: As well knowing this the speediest way to wealth. And indeed how many by getting Office, upon Office; Or stepping from one degree of greatnesse, to another: have rolled themselves up like a snow ball; from base beggery, to infinite wealth. Together with right worshipful, and right Honourable Titles; by unjustly scrving themselves, into honours and offices. And Offices were usually conferred, upon the worst men: because the worst are forwardest to sue for them. As in Jothams Parable; The Olives, Vines, and Figtrees refused

ted the honour of governing; but the Bramble, will catch hold of the sleeve for preferment, Judg. 9. 15. They that be worthy must be sued to as thinking it better to be worthy of honour, then to have honour: and resolving they will so be honourable, as they may still be honest. Whereas the unworthy, study more to be advanced, and grow rich; then to be worthy of that advancement, or wealth; by doing good in their places. Whence they are as industrious in climbing; as Briarius: who even clambered to reach at the Heavens: and speed thereafter. Haman was alwayes aspiring, and lifting up his head: till it was lifted up fifty cubits higher, then he would have had it, Ester 7. And Saul you know in seeking Asses, found a Kingdome: But Absalom in seeking a Kingdome, found a Gallows: And indeed how many have we known, like the Frog in Aesop: who thinking to swell till he was as big as an Ox; burst before he came half way to it. Or if not so; they have resembled Caninus, who was Consul of Rome but seven hours. Or the stones on the top of a Pinnacle: which are the last erected, and the first that fall.

Secondly; the worst men get the best places, and offices; because they are better versed in the way that leads thereto: And have liberty to use such means; (viz. flattery, bribery and bloodshed: the usual stayers of the covetous, and ambitious,) as the deserving dare not. Of the first, Absalom may serve for an example, 2 Sam. 15. 5, 6. Of the second, that Chief Captain, Acts 22. 28. Of the third, Hazael, 2 King. 8. 15.

Offices should be given freely, to the most fit and deserving; (As the Stern is committed to him, that is most expert, and skilful in Navigation,) that is, to men of courage, fearing God, dealing truly, and hating Covetousnesse, Exod. 18. 21. who will neither grow great by buying offices; nor rich by selling them: Neither grow rich by others bribes, nor honourable by their own. Nor can an honest man, buy such bargains: For how can he sell cheap, that buyes dear? Only a Simon Magus; who makes preferment his god, and Mammon his Mediatour, can afford to buy an Apostleship: that he may sell the Holy Ghost, and so get money by him. And Offices have usually been sold, to such as would give most for them: whereby all gainfull places throughout the Land; were sold to such, as made prey of the people. And from hence springs all our miseries: For whereas that Common wealth is most happy, and best governed; in which wicked men may bear no sway, nor have any authority; as Pittacus observes. So on the contrary, that Common wealth is most unhappy; and worst governed; in which wicked men do bear all the sway, and have the chief authority.

I might heap up instances from the Word, Histories, and Experience of all Ages of such, as have attained great places; by means of cruelty, and intrusion. And therein make manifest, that none are so Marble hearted, and savage minded as the Covetous, and Ambitious. As not caring on whom they tread, so they may rise. Yea woe to them that lye in the way of their aspiring: Though they be brothers; yea Fathers (as in the case of Absalom.)

(om,) they shall bleed: and the nearer they are, the more sure is their ruine.

CHAP. 4.

AS for the discharge of his place, or office being obtained; it is this. First he resembles Boniface the ninth: of whom nothing could be demanded, were it never so unjust, or absurd; but he would grant it for money. But in case no money comes; He will imitate Caligula: who would deny all mens requests, were they never so modest, just, and reasonable. For like Felix, when he had to do with Paul, Acts 24. 26, 27, 28. He looks that money should be given him by each Parry. As who will not give him bribes? rather then venture the losse of all: as the Traveller his purse to the Theef rather then venture his life, or limbs.

Or if either Plaintiffs, or Defendants cause be too light, in the Ballance of equity: It is but throwing in a Bribe heavy enough; and that Scale shall weigh down the other, for as a ballance stoopeth to that side, whence it receiveth most weight: so he favours that party most, that giveth most. And what Court was there almost, in the Land? where Justice was not bought and sold. Might not the worst cause? Or the foulest crime find favour? if the parties would be at the cost to purchase it. As it fared with Claudina, who defiling the fair Matron Obelina, as he found her praying in the Temple of Minerva: being condemned for sacrilege, escaped punishment by bribes.

Nor is he any whit ashamed, or afraid to take bribes: For as Custome hath brought that into credit, which otherwise would be set in the Pillory and stigmatized: so in case any dare question him; he can answer the Supreme Magistrate in the words of that chief Captain, Acts 22. 28. with a great sum obtained I this Office, as thou very well knowest; which is enough. For the one but sells that by retail, which the other sold him in grosse: And so making the case his own, conscience tells him, that he who hath bought his place dear; cannot sell cheap, Or afford the Client a reasonable peniworth of Justice. Unless he means to live by the losse; and he that so buyes, hath no such meaning.

CHAP. 5.

AND to speak rightly, who but the Supreme Magistrate hath been the cause of all? in selling Offices to such, as would give most, and filling all gainful places in the Land with such, as sought not the peoples good; but the peoples goods, Ezek. 22. 27. The Common wealth (as Plato well observes) like a Fish, commonly first putrifies, and rots at the head: for as the Governour of the people is, so are his Officers; and what manner of man the Ruler of the City is; such are they that dwell therein, Eccl. 10. 2. Subjects follow the example of their Princes, as certain flowers turn according to the Sun. And as all subordinate greatnesse flows from the head: so do commonly also their dispositions. Augustus a learned Prince, fill'd Rome with Schollers. Tiberius filled it with dissemblers. Constantine with Christians. Julian with Atheists. A sick head, makes a distemper-

ed body. Of a Prince that hearkeneth to lyes, all his servants are wicked. Prov. 29. 12. And for the most part, they that should lead the way to all vertuous actions: are the Ringleaders of all mischief, and dissolute courses. Indeed the Kings of the Earth, should be nursing Fathers to the Church: but both the Word, and experience of most ages shew; that they band themselves, and the Princes assemble together against the Lord, and against his Christ, Psal. 2. 2. God is so far, from making every one good whom he makes great: that Not many Noble are called, as Paul speaks, 1 Cor. 1. 26, 27. and the Scripture hath left it upon Record; that of twenty Kings of Judah, six onely were godly: and of eighteen Kings of Israel, all but two were wicked. and yet this nation was Gods peculiar, and chosen people out of all the world.

O that they who sit at the Helm! would discharge their parts: and then things would soon be mended. The way to purge the streams, is to begin at the Fountain. Let them that govern in chief fear God, and be free from Covetousnesse. A King by judgment maintaineth the Country: but a man receiving gifts, destroyeth it. Prov. 29. 4. Nor would it be any disparagement to their greatnesse; but a great honour; to follow the examples of Samuel, 1 Sam. 12. 3, 4. And Moses, Numb. 16. 15. And indeed it is too base and sordid for honour to be covetous. But return we to the Miserly Muckworm; for I may seem to have left him, and be gone quite out of my way.

CHAP. 6.

THESE base, and servile spirits; that love money better then themselves: will do any thing to please Princes. They will sooner follow the command of their Lord, or Prince: then the precept of their God. Let Saul but command Doeg, to murder the Priests: he will run upon them, and quickly dispatch them. 1 Sam. 22. 18. Let Jehu but command the Rulers, Elders, and great men of Samaria, to slay seventy of their Masters sons; off goes their heads, so soon as they receive the Letter, 2 Kings 10. 6, 7. If Nebuchadnezzar charge the Princes, and Officers, to adore his new erected Idol; when the musick gives warning: they instantly fall down upon their knees. Dan. 3. 1. to 8. Juba shall not want a Deaths-man; if Herod but send for his head: so not long since, if the King would have wickednesse established for a Law: his Judges, and Officers, (some of them) were as ready to do it, as he to have them. Cowards, and Covetous men; are slaves to those above them, Sicophants to those equal with them, Tyrants to those under them. When the Hart is made Judge, between the Woolf and the Lambs; as in the Fable: it must needs go on the Wolves side. Cambyses falling in love with his Sister, asked the Judges; whether it were lawful for him to marry her? They answered, they had no such law: but they had another, that the King might do whatsoever liked him; whereupon he married her. Our times have been blest with many such Judges, and other Officers.

Nor would these, be swayed by his Majesty onely: For when in justice they could not but punish a malefactor: might not the Protection of some

great Lord, be procured to deliver him? so that the Law might put up his dagger: For by this means a lewd person needed not fear to offend; that had a great man to his friend; or had not a great man to his enemy. The Robber rifles a passenger, is apprehended and indited: the booty he giveth to some mighty one, to procure his pardon and escapes. Thus the poor traveller is robbed doubly; both of his money, and all relief of the Law; and the protector of the lewd person is become the greater thief. A poor sheep-stealer is hanged, for stealing of victuals; compelled peradventure by necessity of that intollerable cold, hunger, and thirst, to save himself from starving. But a great man in office, may securely rob whole Provinces, undo thousands, pill and poll, oppress, flea, grind, tyrannize, enrich himself by spoyles of the Commons; be uncontroleable in all his actions, and after all be recompensed with turgent Titles, honoured for his good service, and no man dare find fault with him, or mutter at the matter. much like the justice of Domitius, who alwayes punished the poor, and those that were of no power: but the rich and mighty he pardoned. These are thieves, not for taking purses by the high way, but bribes in their chambers. Hosea 4.18. Their language is give; and the thieves is but deliver: now what is the difference, betwixt give, and deliver? yet often (give) walks in chains of gold, while deliver lyes in chains of Iron. These are thieves in folio; Cathedral, and Metropolitan thieves: loving gifts, and taking bribes to undo the widow, and fatherlesse. yea many whole families, and their posterity. This made Socrates laugh to see, a Judge severely to punish others; and do worse himself: to see little thieves, riding in Carts to the Gallows; and great thieves in Coaches to condemn them. *Minuta puniuntur, magna in triumphis feruntur.*

CHAP. 7.

Let these things be considered, and then tell me, whether we might not complain of our times, as the Prophets of former times, and say? In their hands is wickednesse, and their right hand is full of bribes. Psal. 26. 10. They are turned aside after lucre, and take rewards to pervert judgment. 1 Sam. 8. 3. To passe over judgment, and the love of God, Luke 11. 42. The Prince asketh, and the Judge judgeth for a reward: therefore the great man speaketh out the corruption of his soul, so they wrap it up. Micha 3. 11. & 7. 3. Zeph. 1. 12. Thy Princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards. They judge not the fatherlesse, neither doth the widowes cause come before them. Esay 1. 23. Her Princes in the midst of her, are like Wolves, ravening the prey, to shed blood, and to destroy soules for their own covetous lucre. Ezek. 22. 27. The best of them is as a bryer, and the most righteous of them is sharper, then a thorny hedge. Micha 7. 4. yea they were so frozen in their dregs, Zeph. 1. 12. that if one were found either in Parliament, at Councel Table, in Star-Chamber, High Commission Court, any office in the Kingdom; or ordinary Court of Judicature; that in the worst and most desperate times; durst keep a good conscience, and not do as the rest, that would not upon all occasions speak good of evil, and evil of good, prostitute their tongues, and pens, and wits, and wills, and

consciences, and soules, all that they had to serve the times, and turnes of Princes: That would honour greatnesse, but imitate goodnesse onely: like the Lord Cook, Sir Randal Crue, Sir John Elliot, and many others: he was wondered at as an Owl among the rest of the birds. as it fared with those three worthies, Shadrach, Meshach, and Abednego, when they refused to do, as the rest of the Princes, Governours, Captains, Judges, Treasurers, Counsellors, Sheriffes, and all the Rulers of the Provinces under Nebuchadnezzar. Dan. 3. Or as it fared with Daniel single; when of all the hundred and twenty Princes, he refused to obey the King in his wicked command. Dan. 6. Or as it did with Micha, amongst those four hundred false Prophets: when he would not speak against his conscience, and flatter the King to his destruction, as the rest did. 1 King. 22.

But might not our Senators before spoken of, have said to their Sovereign; as Socrates said once to his unjust Judges? Surely we deserve recompence, instead of rage. Yea and I think, we may make application to some Officers, and Judges, of later times; of what Comineus speaks of the Battel of Montlehery: viz. that some lost their places, and offices for running away; which were bestowed upon others, that fled ten Leagues further. for as they say, Never so much bribery in all sorts of Officers, as now: which is a horrible shame, in such reforming times.

CHAP. 8.

NOR did their wickednesse, confine it self within their own bosomes: but by their examples, all the people of the Land (except some few despised ones) were infected: for doth not experience shew? that the faithful are failed, from among the children of men. Psal. 12. 1. that none calleth for justice, none contendeth for truth; they conceive mischief, and bring forth iniquity. Isa. 59. 4. That all seek their own, and not that which is Jesus Christs. Phil. 2. 21. That all are gone out of the way, they are all corrupt, and have done abominable wickednesse; there is not one that doth good. Psal 14. 1, 2, 3. & 53. 1. So that if ever that Counsel of Jeremy, and Micha, Let every one take heed of his neighbour, and trust ye not in any brother: for every brother will use deceit, and every friend will deal deceitfully. Jer. the 9. 4. Trust ye not in a friend, neither put ye confidence in a Counsellor; keep the doores of thy mouth, from her that lyeth in thy bosome. Micha 7. 5.) were duly to be observed; it is in our dayes. For is not the City, and Country become as a common prison of cheates? swarving as much from justice, honesty, and Religion; as a picture does from a man? though some are worse then others.

And what care men, so they get money, and great places? though they lose their soules. As these bribe-takers, multiply unjust gain, and grow rich above measure: even their houses are full, and they are thereby become great, and waxen rich; they are grown fat and shining; they do overpasse the deeds of the wicked, they execute no judgment, no not the judgment of the poor and fatherlesse: yet they prosper, Jer. 5. 27, 28. But what follows in the next verse? Shall I not visite for these things, saith the Lord? Or shall not my soul be avenged on such a nation as this? vers. 29. Yes: the

day of their visitation cometh, now shall be their perplexity, saith God. Micha 7.4. I will ease me of mine adversaries, and avenge me of mine enemies. Isai 1.24. And I think God hath been as good as his word. Our very eyes have seen it, or our ears heard of it; both in England, Scotland, wales, and Ireland. True, wilful and wicked men will not see, what they do and cannot choose but see: How when God hath any exploit to perform, and intends successe: he raiseth up the hearts of some chosen Instruments, with heroical motions, and resolutions of courage, with contempt of all danger for achievement. When all hearts are cold, and dead; it is a sign of intended destruction. But to leave such, untill time and experience hath taught them more.

CHAP. 9.

**N**OW what is the reason of all? but Covetousnesse. I must do as my Sovereign, Or such great men will have me, or I shall lose my Place, which I bought so dear: and so undo my self, and all mine. But the King of kings will one day, condemn you both: him for commanding, and thee for yeelding: And recompence your obedience with Fire, and brimstone. And not seldom have such, their deserved recompence; sooner then they expect it. *Ferdinando* the fourth, adjudged two Knights to death; more through malice, then out of justice: but one of them cryed out, O unjust King! we cite thee to appear within thirty dayes, before the Tribunal seat of *Jesus Christ*; to receive recompence for thine injustice: upon the last of which dayes; he dyed, as *Paulus Diaconus* testifies. *Demetrius* having received many requests, and supplications of his subjects; threw them all into the water, as he went over the Bridge: whereupon, his subjects conceived such an hatred against him; that his Army forsook him, and yeelded to *Pyrrhus*: who drave him out of his Kingdom as *Diodorus* sets it down. I confesse it is a miserable thing, to fall into such times: in which men must both speak what they think nor, and do what they approve nor. As *Tacitus* that great States-man speaks. Yea as wise *Plato* could say, that *Common wealth* is like to go to wrack: where *Magistrates* rule the *Lawes*, and not the *Lawes* rule *Magistrates*. To which accords that of the Oracle: The *Sibarites* desirous to know from *Apollo*, how long their prosperity should last? were answered; that so soon as they began to prefer men, before God; their state should be destroyed. And to speak the truth in plain English: (as now we may do blessed be God.) He is not a King, but a Tyrant: whose will swayes, and not the Law. as wise *States men* have been bold to affirm. But what of all this? An honest man will do nothing to please any, whereby he shall displease God. He will answer the King, you bound me by oath at my first entrance; that I should in all cases give judgment, according to law. *Agesilaus* being requested by his Father, to give a sentence against equity: graciously denied him, saying: You have taught me, O Father, from my youth, to obey the Lawes: and therefore I will now obey you therein, in judging nothing against the Lawes. And *Benevolus*, when *Juliana* the *Arian Emperesse* proffered him great preferments, to have him

instrumental in a service; which could not be done with a good conscience, answered; What do you promising me an higher degree of preferment, for a reward of impiety; yea even take this from me, which already I have; so I may keep a good conscience; And forthwith gave her his Girdle, the Ensign of his Honour. And of such a spirit, was *Sir Thomas Moor*: who made great suit to the King, to be discharged his Lord Chancery; that so he might not against his conscience; speak, nor act any thing, about the Kings marriage with *Queen Anne*.

A Judge truly fearing God, is in Justice and piety, as immoveable as a Rock: Like *Fabricius*, of whom *Pyrrhus* (though his enemy) gave this praise, that a man might as soon turn the Sun out of his course; as him from truth and honesty. as *Plutarch*, and *Eutropius* report. Or like *Aristides*, who feared not the King, nor would favour his own Father; and for his impartial dealing in all matters: was surnamed the Just. Or *Epaminondas*, whom all the riches of the world, could not withdraw from the least duty to his Country. as *Alian* reports. Or the *Midwives*, who (though weak Women) would not do as the King of Egypt commanded them: but preserved alive the men Children, *Exod. 1. 17, 20, 21*. Or the wise men, *Matth. 2. 1. to 13*. who turned their backs upon *Herod*; when in his command he intended mischief. Or the Martyrs, who would burn, rather then turn. Vertue, and piety is such a thing: that neither power can force her, nor wealth win her, nor any thing in the whole World corrupt her. One that feares God, and hath a good conscience; is like *Fire*, that cannot be forced downwards. When *Pyrrhus* tempted *Fabricius*, with money and promises of honour: And seeing that would not do, threatned him with Elephants, and strange things, he answered: I fear not thy force, and I am too wise for thy fraud. The Prince of Conde being taken prisoner, by *Charles the ninth of France*; and put to his choyce, whether he would go to *Masse*, or be put to death, or suffer perpetual imprisonment? answered: the former I will never do by Gods grace; as for the two latter, let the King do with me what he pleaseth; For God I assure my self will turn all to the best. When *Modestus* the Emperours Lieutenant, threatned to kill *Bazil*, he answered: if that be all I fear not, yea your Master cannot more pleasure me, then in sending me unto my heavenly Father; to whom I now live, and to whom I desire to hasten. And another time being threatned with bonds, banishment, Confiscation, cruel torture, death, &c. he bad him fright babies with such bugbeares; his life might be taken away, but not his comfort; his head, but not his crown. Yea quoth he; had I a thousand lives, I would lay them all down for my Saviours sake; who hath done abundantly more for me. And when they offered him money and preferments, to tempt him, he answered: can ye give me money that can last for ever, and glory that shall eternally flourish? *John Ardely* profest to *Bonner*, when he told him of burning; and how ill he could indure it: that if he had as many lives, as he had haire on his head; he would lose them all in the fire, before he would lose his Christ. *Jerom* writes of a brave Woman, that being upon the wrack; bad her perse-

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outours do their worst, she was resolved rather to dye, then lye. They will never fear to be killed, who by killing are sure to be crowned. Here he that reads, will take occasion to censure me; (perhaps count me a Foel,) for putting so many plums in the pot of one kind: But thou mayest rather think thy self worthy of censure, for I do it onely to shew thee thy folly: for ask thee which example thou wouldest have left out? thou knowest not. Yea thou wouldest rather have more put in, than thou never yet heardest. If so, learn to be more wise, or at least more charitable: or rather confesse, that Sloth sits and censures, what the industrious teach: Foxes love to dispraise the Grapes, they cannot reach.

I desire to imitate those Authors that I like best, and find most efficacious: And (since nothing will please all) I would please them that are of my own dyer: And those I guesse to be the most, and to have the greatest need of such discourses, as inform the judgment; and are likeliest to work upon the affections, and save the soul. And to confesse that, which some will say is an error, I would rather (if God so please) be an instrument to convert one soul, than to build up many: and I wish more of the Ministry, were of my mind. But go we on:

CHAP. IO.

Such as fear God, if higher powers injoya them things against him, who is highest of all: they will rather obey God then man. Acts 4. 19. Yea in this they are like God himself: who accepteth not the persons of Princes, and regardeth not the Rich, more then the poor. Job 34. 19.

And were Princes so wise as they should be: they would blesse God, that they had such impartial Judges. Henry the fourth of England, when the Prince his eldest son; was by the Lord Chief Justice for some great misdemeanure, committed to prison: he thanked God that he had a Son so obedient, and a Judge of such impartial, and undaunted courage. And when a Judge is once found to be so impartial: no man will dare, once to sollicite him in any dishonest, or unjust cause. As Cicero writes of Cato Censorius, to his eternal praise. But for want of such Princes, and Judges: Judgment is turned backward, and justice standeth as far off; For Truth is fallen in the Streets, and equity cannot enter. As God complaines, Isay 59. 14. As a roaring Lyon, and an hungry Bear: so is a wicked Ruler, over the poor people. As wise King Solomon makes the resemblance. Prov. 28. 15, 16. And the Prophet Micha, Chap. 3. They eat also the flesh of my people, and flea off their skins from their bones, vers. 3. But

Thirdly: as these covetous Judges, and Officers will do any wicked act, for Great ones out of fear: so they will do the same for friends, or Allyes out of love, and to save their own purses: Or against Enemies out of malice. He that puts on a publick Gown, should put off a private person: like Cleon the Lacedemonian; who when he undertook publick affairs; called all his friends together, and told them: that he now discharged himself of all friendship; in that it too often caused men to swarve from Justice and equity. But how common is it with these corrupt Magistrates, to make a bad cause good, or a good bad; either to revenge a wrong: or to

do a pleasure. To speak, or act partially; according to the interest he hath in the Cause, or the patient. But what saith Solomon? It is not good, to have respect to any person in Judgment: for that man will transgresse for a peece of bread. Prov. 24. 23. & 28. 21. He that God hath deputed as Umpire, between party and party: should say to Fathers, Brethren, and Children; whether Natural, or Political; I know ye not. That is, neither nighnesse, nor Highnesse, shall make me play the Huckster, with God, the Law, or my Conscience. Neighbourhood is my friend, Alliance is my friend, bounty is my friend; But Justice is my friend, a good Conscience is my friend, and God is my friend above all. Wherefore without respecting the person, Or expecting the gifts of any: I will do what these friends, would have me. Like Papinian, who being commanded by the Emperour Caracalla; whose Steward and familiar he was; to defend him in an unjust cause, would not do it. Or like Phocion, who refused to help his son in law Carillus in judgment, being accused for bribery: saying, he had made him his friend and Ally; in all just, and reasonable matters, and in them onely. Or Sir Thomas Moor, who upon the like occasion told his son in Law: that were he to decide a cause, between his Father whom he loved dearly; and the Devil whom he hated extreemly: he would deal impartially, and do the Devil right if his cause were good. And when another of his sons in law, that had a cause depending before him in Chancery; and presumed too much on his favour: when he would not be perswaded by him, to agree to any indifferent composition; he made a flat decree against him. Or Seleucus, who when his son was taken in Adultery; to satisfy Justice, and in some sort the people who intreated for him: caused one of his sons eyes, and another of his own to be puld out. The law requiring both, of the party's offending. Or Antonius Venerius Duke of Venice; who suffered his son to dye in prison, because he had ravished a maid. Or Mardus, who fate in judgment upon his son Cartanes; and would have put him to death: but that Artaxerxes seeing his Justice, pardoned his son. Or lastly Noah; and Abraham: Abraham would sacrifice his son, rather then displease God: Noah did curse his own sonne, rather then he would displease God. Shewing that we should not spare our own bowels, when God would have them punished. But do as the Fathers, and Mothers of Idolaters, Drunkards, and Blasphemers did in the Law: who brought the first stone to put their sons to death. Deut. 21. 18, 19, 20, 21. And indeed he onely, whom neither Clamor, nor Rumour; nor Terror; Neither furious passion, nor melting compassion, can divert from Justice; is fit to be a Judge. He who resembles Philip, and Alexander his son: who when any came to complain, stopped one of their eares; which they reserved for the defendants. As Plutarch affirms. And such an one in good turnes, will not owe more then he must: in evil owe, and not pay. Yea he hates, and scorns to pay private wrongs; with the advantage of his Office; and if ever he be partial, it is to his Enemy. Observing well what God saith, Exod. 23. 3. Levit. 19. 15.

I might in the fourth place be as large, in shewing how these Covetous, and corrupt Judges, and Officers will do any evil, or omit any good in the discharge of their places: to content (Or for fear of) the People: But I study brevity. Though what I speak to, I love to prove fully. Because he which throws his dagger at a Thief, must be sure to hit him home: otherwise he disarms himself, and strengthens his Adversary. You may please to read Mark 6.26,27. & 11.18. & 15.15. Matth. 14.32, 4,5. & 21.45,46. Luke 20.19. & 22.1,2. John 19.12. to 17. Act. 25.8,9. where are notable examples of Governours; omitting good, and doing mischief to please, or for fear of the people. Which our own experience at home, may serve to amplify.

CHAP. II.

**N**ow besides these, there are many others; that without controule rob the Common Wealth, gull the people, and are no whit ashamed of it. I mean Corrupt Lawyers; who are also Merchants in this Trade of Covetousnesse, and selling of men. As come to this Covetous Wretch if he be a Lawyer; He sits in his study like a Fox in his Burrough; glad to spy a Goose that hath feathers on his back: declare unto him your cause, ask him what he thinks of it; he will perswade you it will bear a strong action, be it never so weak. As he is like to have good counsel, that sees the Devil. A simple swayne, went to a Lawyer, and told him Sir: And it shall please your Gentlemanship, I would have proces for one, that hath called me a Mechanick fellow: So you shall quoth the Lawyer, for that will bear a very good action. The Lawyer that careth not to deal unfaithfully: is like some Christall Glasse, which flatteringly sheweth every man a fair face, how illfavoured soever it be. These are Abettors that set men on; their Cockpit is Westminster Hall, and while their Clyents peck out each others eyes, they pull their feathers. Absaloms tongue is in their heads; and as he stole away the peoples hearts, so these steal their estates. And no cause so bad, but they will undertake it either for gain, or glory: as he gets most fame, and the greatest practice; that can make a bad cause good, and a good bad. Whence it is they bend their tongues, like Bowes for lyes. As Jeremy hath it, Chap. 9.3. that they may overthrow the right of the poor in his suit. As Moses hath it, Exod. 23.6. see more Esay 32.7. For they will devise some wicked counsel or other: (if they be paid thereafter) to undo the adverse party, with lying words. And commonly, they are like Calius: that could plead better against a man, then for him, as Plutarch speaks. Yea some of them fall not far short of Carneades; of whom wise Cats confessed; that while he disputed; scarce any man could discern which was the truth. So they turn judgment into wormwood, Amos 5.7. and forge wrong for a Law, as the Psalmist speaks, Psal. 94.20. Have you not heard of a Lawyer? that pleaded a case very strongly on the one side; yet before the Tryal of it, being advanced to the Bench; he adjudged it on the other. But had he been like Joseph the Counsellor; whom the Holy Ghost stiles a good man, and a just, Luke 23.50. he would neither refuse to plead a just

cause, (as they will do, when great ones are concerned in it) nor prefer one that is unjust: Because he that justifies the guilty, or refuseth to vindicate the Innocent in this case; transfers the guilt to himself.

Or if this wretch, finds it more for his profit; he will see an end of the Clyents money, before the Client shall see an end of his cause. He will delay the Hearing; untill he hath enriched himself, and beggered his Clyent: perswading him his Title is good, till his patrimony be consumed; And he hath spent more in seeking, then the thing is worth, Or the other shall get by the recovery. One asking, how he should have a Suit last him seven years? was answered, You may have a Suit in Chancery, that will last you twenty years: Another delivered in a Petition to King James: I was four years compassing the World with Sir Francis Drake, and there was an end of that: I was three years with my Lord of Essex in Ireland Wars, and there was an end of that: I have had a Suit in Chancery this seventeen years, but I fear I shall never have an end of that. Which conceit procured him a quick dispatch, but no thanks to the Lawyers.

He that goes to Law, hath a Wolf by the eares: if he prosecute his Cause, he is consumed; if he surcease his Suit, he loseth all: what difference? There are not a few procrastinating, or rather proterminating Attorneys, and Advocates; that like him Prov. 3. 28. will say unto a Clyent every day, come again to morrow: and yet procure his strife from Term to Term; when this Term he might procure his peace. Because he hath an action to his Clyents purse, as his adversary hath to his Land: That can spin one Suit, throughout three generations; and lengthen the threed of a mans cause; till he shall want weft. Or if he weave the Web to day, he can by craft like Penelope unweave it as much to morrow. Dealing with his Clyent, as some Chirurgions do with their patients: who will keep the wound raw, and open; that they may draw out of it the more money. So that often the recovery of a mans right by Law, is as dear; as if he had bought it by purchase.

CHAP. 12.

**O**The unsufferable knavery, and wickednesse of such Lawyers; were I able to tell it you, (For to me Law latine (a kind of Canting) is more irksome; then either Irish, or Welch.) They will sell both their speech and Silence, their Clients Causes, their own consciences and soules. While the golden stream runneith, the Mill grindeth: when that spring is dry, they advise them to put it to Compromise, and let their Neighbours ead it. The fooles might have done so before, saved so much money, and shewed themselves Christians. 1 Cor. 6. 5, to 9. For a Christian indeed, is like him that said to a lawyer, offering to right his wrongs, and revengs him of his adversary by Law: I am resolved rather to bear with patience, an hail shower of injuries; then seek shelter at such a Thicker, where the Brambles shall pluck off my fleece; and do me more hurt by scratching, and tearing; then the storm would have done by hailing.



hailing. I care not for that *Physick*, where the *remedy* is worse then the *disease*.

And yet abundance of men (as if they were bereaved of their very senses,) are more eager to cast away their money, then *Lawyers* are to catch it: being like so many *Fishes*, that will contend for a *Crum*; which falls into the *water*. Nor will they ever give over, untill an empty purse parteth the fray. Yea they will spend their *goods, lives, fortunes, friends*, and undo one another to enrich an *Harpie Advocate*: that preyes upon them both. Or some *Corrupt Judge*; that is like the *Kite* in *Aesop*: which when the *Mouſe*, and *Frog* fought, carried them both away. Which made one *Lawyer* build an *Hospital* for *Fooles*, and *Mad-men*, saying: of such I gat my means, and to such will I give it. And generally, *Lawyers* get the greatest *Estates* (if not the *devil* and all) of any men in the *Land*. They are like the *Butlers box*, which is sure to *get*, though all the *gamesters lose*. And it were good these earthen boxes were broken: that their *Goods* got by bribery, wresting the *Law*, and delaying of *suits*; might be brought within a *Premure*, and they made to disgorge themselves. As a *Fox*, which goeth lank into the *Henwoolst* at a little hole: when he hath well fed, is forced to *disgorge* himself before he can come forth again. Or that they were hanged up, as *Galeaze Duke of Millain*, caused a *Lawyer* to be served, for delaying a *Suit* against a manifest and clear debt. Or rather, that the whole Number of such *Lawyers* might be *pitcht over the bar*; and turned out of *Courts*, without hope of ever returning. And happy it were for the *Nation*: for were this course taken, and all contentious *Sutes* spued out, as the surfeit of *Courts*; it would fare with us, as it did with *Constantinople* when *Baxil* was *Emperour*; who coming to the *Judgement seat*, found neither *plaintiffe* to *accuse*, nor *defendant* to *answer* for want of *suits* depending. Or as it did in our *Chancery*, when *Sir Thomas Moor* sat there as *Judge*: who made such quick dispatch in hearing causes; that after two years and an half; having one day heard and dispatched the first cause; calling for the next: answer was made, that there was no more causes to be heard. As is there upon record, still to be seen. It were well for *England*, if it had more *Sir Thomas Moores*: whom all the riches in the world could not draw, to do the least peece of injustice. As is recorded of *Epaminondas*. And yet what should hinder? for now great men may be honest if they will; without hazarding their heads, to the will of a wicked *Tyrant*.

At *Fez* in *Africk*, they have neither *Lawyers*, nor *Advocates*: but if there be any controversies among them: both parties *Plaintiffe*, and *Defendant* with their *witnesses* come to their *Alfakins*, or *Chief Judge*; and at once without any further *appeal* or *delays*; the *Cause* is heard and ended. But what *multitudes*? what *millions* of *Lawyers*, *Attorneyes*, *Advocates*, *Solicitors*, *Parrators*, *Petty-foggers*, have we, when there are six thousand *Attorneyes*, in the *Court of Common Pleas*; as some *Writers* affirm. And how far are we from being blest, with such quick dispatch in our *Suits*, Or trying *Causes* at so cheap a rate. Certainly this would be lookt into, and some way redrest.

Quat.

And so you have a *twentieth-part* of *The Covetous, Cormorants, Character for a taste, or pattern*: The other *Nineteen*, when it shall please the *Stationer*. Onely, to this small cantele or *scantling* of his *Discovery*: take the like *Fragment*, tending to his *Recovery*: in

### The Copy of a Letter, writ to a Factor in Forraign parts: who ill discharged the trust, and confidence of his deserving Master.

Kind Sir,  
VVere there no other ground of my writing, th's were enough: I have a publick spirit, and love to do good offices; though I should purchase ill will for my pains. But the lively resemblance of my self, which I once saw in you, your making choyce (as I supposed) of those true riches, that being once had, can never be lost. And your offering to my view those lines of a rare *Author* (which did not a little pleasure me) propound themselves to me, as a great ingagement. Besides my love too, and hopes of you formerly were not greater, then is now my fear. And possible it is, I may prove another *Photion* unto you, who when a friend of his would have cast himself away, suffered him not, saying; I was made thy friend to this purpose. So you have my Apology; or if you shall further ask why I take this pains? turn to *Levit. 19. 17. Heb. 3. 13.* and you have there both my answer and warrant.

You cannot think much, that Mr. N. should acquaint me (of all others) with what Monies you have long ought him; and how little conscience you make of paying thereof.

But that you should so use so good a Master; to whom also you were once bound by Oath (if you remember) moves wonder in me to astonishment.

To do unto others, as you would have others do unto you, is a point agreed upon by all, even *infidels* that expect not another life; nor once dream that they have immortal soules. And I need not ask any more, then that you would ask your own conscience, whether you would be so dealt withall? But here what I shall speak to you from the mouth of *God*.

I grant the case is common with *Atheists*, who believe not that there is a *God*, a *Heaven*, a *Hell*, a *day of judgment*: nor that every man shall be rewarded according to his deeds, be they good or evil. But that you should manifest your self to be such an one, makes me to cry out, *O the depth!*

Good sir bethink your self, for there is not a more infallible Character of a wicked man, in all the *Book of God*. The wicked borroweth, but payeth not again, *Psal. 37. 21.* As for a good man, he breaks not his promise, though he be chastised by the performance, *Psal. 15. 4.* You cannot be ignorant that with what measure ye mete to others here, *God will measure it to you again hereafter.*

B

tes

*The Arraignment of Covetousnesse.*  
 er, Matth. 7. 2. That the Law of God, under the penalty of his curse, requi-  
 eth to restore whatsoever hath been committed to you in trust, Levit. 6. 2, 3.  
 Numb. 5. 6, 7, 8. Nor that there is a flying Roll, a winged curse for him that  
 gets riches by robbery, and oppression: that shall not only pursue him, but even  
 enter into his house, and consume it with the timber thereof, and the stones there-  
 of, Zach. 5. 3, 4. of which I might heap up instances. As O the multitude  
 of examples of those, that have miserably perished for their falshood, and  
 perfidiousnesse, in betraying the trust that they have undertaken. And  
 this you may boldly build upon; There is no fruit, but shame and death  
 to be gathered from the forbidden Tree, whatsoever Satan may seem to  
 promise.

Nor is it alwayes the lot of those, that care not how they get wealth,  
 to become rich, Eccl. 9. 11. For get men never so much, without Gods  
 blessing, even all their getting of great wages, is but putting money into a bag  
 with holes, as the Prophet Haggai speaks, Hag. 1. 6. much more, he that get-  
 teth riches, and not by right, Jer. 17. 11. Except the Lord build the house, they  
 labour in vain that build it. It is in vain to rise early, and lye down late, and  
 eat the bread of carefulnesse, Psal. 127. 1, 2. 'Tis onely the blessing of the Lord,  
 that maketh rich, Prov. 10. 22. Yea, have not you found it so? I dare say,  
 reckon from that very hour, wherein you first resolved to cozen, (if ever  
 you so resolved) and you will find, that you never since prospered.

Or in case he that resolves to be evil, making no conscience how he  
 comes by his riches, so he have them; have his hearts desire: his riches  
 prove but the aggravations of his sin, and additions to judgment. For  
 God doth not onely withdraw his blessing from, but even send his curse  
 with the riches he bestowes; so that it becomes their bane. He gives it  
 them in wrath, and for their hurt: as he did a King, and Quailles to the Is-  
 raelites; for which see Hos. 13. 11. Mal. 2. 2. Psal. 69. 22. Eccl. 5. 13. & 8.  
 11, 12. I pray turn to the places, for I cannot stand to amplify it.

Nor shall he alone fare the worse; for God hath threatened to bring  
 plagues upon the Children, and childrens children of such an one; unto the  
 fourth generation, Exod. 25. and more particularly, that they shall be vaga-  
 bonds, and beg their bread; so that none shall extend mercy, or favour unto  
 them, Psal. 109. 7. to 17. God will make those Children beggars, for  
 whose sakes the Father hath made many beggers.

Nor is this all, in any degree: For there is no end of plagues to the wicked  
 man, Prov. 24. 20. Without paying, or restoring (so far as a man is able)  
 there is no being saved: for as humility is the repentance of pride, ab-  
 stinence of surfeit, almes of covetousnesse, love of malice: so onely resti-  
 tution, is the repentance of injustice. And he that dyes before restituti-  
 on, dyes in his sin; and he that dyes in his sin, cannot be saved. And  
 indeed repentance, without restitution; is as if a Theef should take  
 away your purse, ask you pardon, say hee's sorry for it; but keeps it  
 still: in which case you would say, he did but mock you.

Now what shall it profit a man, to gain the whole world, if he gain Hell  
 with it.

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with it; and lose both Heaven, and his own soul, Matth. 16. 26. What  
 it to flourish for a time, and perish for ever?

A man would think, that Achan paid dear enough for his goodly Ba-  
 lonish garment, the two hundred shekels of silver, and his wedge of gold whi-  
 he covered, and took away: when He, his Sons, and Daughters, his Ox  
 and Asses; his Sheep, and Tent; and all that he had, were stoned with stones  
 and burnt with fire: if that was all he suffered; Josh. 7. 18. to 26. But to  
 cast into Hell, to lye for ever in a bed of quenchlesse flames, is a far gre-  
 ter punishment. For the soul of all sufferers, is the sufferings of the  
 soul; and in reason, if Dives be tormented in endlesse flames, for not givin-  
 his own goods to them that needed, Luk. 16. 21, 23. Matth. 25. 41, to 44.  
 What shall become of him, that takes away other mens? If that serva-  
 in the Gospell, was bound to an everlasting prison, that onely challenged his  
 own debt; for that he had no pity on his fellow, as his Master had pity on him,  
 whither shall they be cast, that unjustly vex their Neighbours, quarrel for  
 that which is none of theirs, and lay title to another mans propriety?  
 he shall have judgment without mercy, that shewes not mercy, Jam. 2. 13. Who  
 shall become of subtraction, and Rapine, Psal. 109. 11. Oh the madnesse  
 of men! that cannot be hired to hold their finger for one minute, in the  
 weak flame of a farthing Candle; knowing it so intolerable: and yet for  
 trifles, will plunge themselves body and soul, into those endlesse and  
 everlasting flames of hell fire.

If a King threatens a Malefactor to the Dungeon, to the Rack, to the wheel,  
 his bones tremble, a terrible palsie runs through all his joynts: But  
 let God threaten the unsufferable tortures of burning Topheth; we stand  
 unmoved, undaunted. But be not deceived, God is not mocked, Gal. 6. 7.  
 And it is a fearful thing to fall into the hands of the living God; who is  
 consuming fire, Heb. 12. 29.

True, He that maketh gain, blisseth himself, as the Psalmist speaks, Psal.  
 10. 3. Yea, if he can, (I mean the cunning Machevilian, whom the Devil  
 and covetousnesse hath blinded) any way advantage himself, by anothers  
 ruine; and do it politickly: how will he hug himself, and applaud his  
 own wisdom! Hab. 1. 13. to the end. But by his leave, he mistakes the  
 greatest folly, for the greatest wisdom: For while he cozens other men  
 of their Estates; Sin and Satan cozens him of his soul, see Job 20. 15.  
 1 Tim. 6. 8, 10. And woful gain it is, that comes with the soules losse. And  
 how can we think those men to have reasonable soules, that esteem mo-  
 ney above themselves! That prefer a little base pelf; before God, and  
 their own salvation.

Nor are there any such fooles, as these crafty knaves: For as Austine  
 speaks; If the Holy Ghost term that rich churl in the Gospell a fool, that only  
 laid up his own Goods, Luk. 12. 18, 20. find out a name for him that takes  
 away other mens?

These things considered, (viz.) the curse of God here, both upon the  
 party, and his posterity: and the eternal wrath of God hereafter; toge-  
 ther

THE ARRANGEMENT OF COVETOUSNESSE.

ner with the folly and madnesse of preferring Earth, yea Hell, to Heaven; one to eternity, the body before the soul; yea, the outward estate, before (her soul or body) exempt your self out of the number of those fooles, little *Zachens* did: what you owe, pay it; if you have wronged any man of ought, restore it; though you part with a great part of your Estate. Yea, admit you shall leave your self a begger, do it: for (as you see) there is a necessity of it: Yea, there is wisdom, and gain in it; for when all is one, how to be saved is the best plot: And better it is to cast your evil gotten Goods over-board, then make shipwrack of Faith, and a good Conscience, read *Job* 20. from vers. 5. The Merchant will cast even his bulloyn into the Sea, to save himself. And he that is troubled with an eating tooth, finds it the best way to pluck it quite out.

Here I might shew you, both from the Word, and a world of instances, that restoring and giving rather than sinning, is the way to grow rich; I mean in pecuniary riches, see *Prov.* 11. 24. & 28. 27. *Mark* 10. 29, 30. *Mat.* 6. 33. *2 Cor.* 9. 6, 9, 10, 11. *2 Chron.* 25. 9. & 27. 6. *Deut.* 7. 13. to 16. & 28. 1. to 14. *2 King.* 6. 25. to *Chap.* 7. vers. 17. *Psal.* 34. 9, 10. & 37. 26, 28. & 112. 3. & 37. 3, 4, 5. *Luke* 18. 29, 30. *Mark* 4. 24. *Hag.* 1. 2. Chapters, *Mal.* 3. 10, 11, 12.

But I fear least addition in this case, should bring forth subtraction: Yea, if this weary you not, its well; for I may conjecture, that time, and the deceitfulnesse of riches have wrought in you a change, since we were first acquainted. Wherefore before I go any further, a question would be asked.

Doth Covetousnesse reign in you? Are you yet bewicht with the love of money? Is your heart riveted to the Earth? Are you already enslaved to this sin? Do you make Gold your God? and Commodity the Stern of your Conscience. For if so, all Labour hitherto is lost; and all that can more be said, will be to no purpose: Yea, it is to no more end to admonish you, then to knock at a deaf mans door, or a dead mans grave; and that for sundry reasons.

First, Because, as there is no colours so contrary, as white and black. No elements so disagreeing, as fire and water: so there is nothing so opposite to grace, and conversion, as covetousnesse. And as nothing so alienates a mans love from his vertuous Spouse, as his inordinate affection, to a filthy strumpet: so nothing does so far separate, and diminish a mans love to God, and heavenly things: as our inordinate affection to the World, and earthly things. Yea, there is an absolute contrariety, and impossibility between the love of God, and the love of Money: Ye cannot serve God and Riches, *Luk.* 16. 13. All those that doted upon Purchases, and Farms, and Oxen: with one consent, made light of it, when they were bid to the Lords Supper, *Luk.* 14. 16. to 21. The Gadarens, that so highly prized their Hogs: would not admit Christ within their borders, *Luk.* 8. 37. Judas that was covetous and loved money, could not love his Master: and therefore sold him. When Demas began to embrace this present world: he soon

soon forsook Paul, and his soul-saving Sermons, *2 Tim.* 4. 10.

If a mans affections be downward, his hope and inheritance cannot be above. And they that expect no life after this, will make as much of this as they can.

Secondly, If a covetous man do repent, he must restore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three parts of his Estate at a clap: which to him is as hard, and harsh an injunction, as that of God to Abraham, *Gen.* 22. 2. Sacrifice thy Son, thine only Son Isaac. Or as that of our Saviours to the young man, *Luk.* 18. 22. Sell all that ever thou hast, and distribute unto the poor: And is there any hope of his yielding? No, Covetousnesse is idolatry, *Ephes.* 5. 5. *Col.* 3. 5.

And Gold is the covetous mans God: and will he part with his God, a certainty for an uncertainty? No. A godly man, is content to be poor in outward things, because his purchase is all inward: but nothing except the assurance of heavenly things, can make us willing to part with earthly things. Neither can he contemn this life, that knowes not the other: and so long as he keeps the weapon (evil gotten goods) in his wound, and resolves not to pluck it out by restoring: how is it possible he should ever be cured? Whence it is that we shall sooner hear of an hundred Malefactors contrition at the Gallows; then of one covetous Mizers in his bed. To other sins, Satan tempts a man often: but covetousnesse is a sine, and recovery upon the purchase. Then he is sure of him; as when a Faylor hath lockt up his Prisoner safe in a Dungeon, he may go play.

Thirdly, Covetous men, are blind to all dangers; deaf to all good instructions: they are befoted with the love of money, as Birds are with their bane. Yea they resolve against their own conversion: The Scribes and Pharisees who were covetous: shut their eyes, stopt their ears, and barroadoed their hearts against all our Saviour did, or said. Yea, they scofft at his preaching. And of all sorts of sinners, that Christ preached unto: he was never scorned nor mockt but by them; when he preached against Covetousnesse, *Luk.* 16. 14. And well may rich worldlings, scoffe at Christs poor Ministers: when they think themselves as much wiser, as they are richer. And commonly, the cunning Polititian is wiser then his Pastor; or indeed any of his plain dealing Neighbours; by five hundred, if not by five thousand pounds.

These things considered, no wonder that our Saviour expressly affirmeth, that it is easier for a Camel to go through the eye of a needle, then for a rich man (that is, a covetous rich man) to enter into the Kingdom of Heaven, *Luk.* 18. 25. and the Apostle, That no covetous man can look for any inheritance in the Kingdom of Christ, and of God, *Ephes.* 5. 5. *1 Cor.* 6. 9, 10.

Secondly, Hence it is, that in all the Word of God, we read not of one that was covetous, but Hypocrites: as Laban, and Nabal, and Judas, and the rich Fool, and the Pharisees. For though Zachens (before he met with Christ) knew nothing but to scrape: yet so soon as Christ had changed his heart, all his mind was set upon restoring, and giving, *Luk.* 19. 8. which also was a miracle, like his curing of him that was sick of the dead Palse, *Matth.* 9. 2.

to 7. And Christ did some miracles which none of his Apostles were able to do, *Matth. 17. 16.*

And indeed, it is a sin so damnable, and inconsistent with grace: that of all sins, the children of God have cleared themselves from Covetousnesse, when they would approve their integrity before God and Men. Thus did *Samuel, 1 Sam. 12. 3.* and *Jeremiah, Chap. 15. 10.* and *Paul, Act. 20. 33.* and *Job, Chap. 31. 24, 28.* and *Agar, Prov. 30. 8.* and *David, Psal. 4. 6, 7.* and *Solomon, 1 King. 3. 5, 9.* and *Zachau,* and in fine all that fear God, *1 Cor. 7. 30, 31, 32.* Their expressions are very remarkable: but I may not stand to repeat them.

We find many acts of deception in the Saints infirmity in those acts: But covetousnesse, that idolatrous sin we find not. Once *Noah* was drunk with wine, never drunk with the World. *Lot* was twice incestuous, never covetous. *Peter* denied his Master thrice; it was not the love of the World, but rather the fear of the World that brought him to it: for he had denied the World, before he denied his Master. Once *David* was overcome with the flesh, never with the World. Grace may stand with some transient acts of naughtinesse, but never with covetousnesse: those were acts, avarice is an habite.

Covetousnesse is flat idolatry, which makes it out of measure sinful, and more hainous then any other sin, as appears, *Col. 3. 5. Ephes. 5. 5. Job 31. 24, 28. Jer. 17. 5. 1 Tim. 6. 9, 10.* Fornication is a foul sin; but nothing to this: that pollutes the body, but covetousnesse defileth the soul: and the like of other sins. Yea, it is such a fordid, and damnable sin; that it ought not once to be named among Christians, but with detestation, *Ephes. 5. 3.* Nor ought covetous persons to be admitted into Christian society, *1 Cor. 5. 11.*

Thirdly, From hence it is; that the whole Bible, all the Sermons men hear; yea, the checks of their own consciences, and the motions of Gods Spirit, judgments, mercies, and what else can be named, prove altogether ineffectual. And that there is so small a part of the world, scarce one of an hundred, that runs nor a whoring after this Idol: and is not in too great a degree covetous. That from the least, even unto the greatest, every one is given unto covetousnesse, and to deal falsly, *Jer. 6. 13. & 8. 10.* (For I may speak it with fear and trembling) where shall we find a just Gato, *Rom. 13. 7.* Where can we meet with a sincere single hearted *Nathaniel, in whose spirit there is no guile, Joh. 1. 47.* where with a *Job, an upright and just man, Job 1. 1.* Where with a *Samuel,* that can be acquitted by himself in private, by others in publick, by God in both, *1 Sam. 12. 3.* where with a *Paul,* that can say, *I have coveted no mans silver nor gold, Acts 20. 33. & 24. 16.* where with one that does unto all others, as he would have others do unto him, as our Saviour requires, *Mat. 7. 12.* Where is a *Jonathan, 1 Sam. 23. 16, 17.* or an *Eliezer, Gen. 15. 2.* to be heard of, that is not troubled at, but can joyce in their welfare; by whom themselves are deprived of great honour, and Revenues. O that I could be acquainted with three such men.

And yet Justice is the mistresse of all vertues; and the truest trial of

good man. For as the Touch-stone tryes Gold, so Gold tryes men: and there is little or no danger of that foul, which will not bite at a golden hook.

Ministers wonder that their Sermons take no better; That among so many Arrows, none should hit the mark: but God tells us the reason, *Ezek. 33.* They sit before thee, and hear thy words: but their heart goes after their covetousnesse, *vers. 31.* O this golden Devil, this Diana hath a world of worshippers: For how to gain, is every mans dream from sun to sun, so long as they have one foot out of the grave. Yea, it destroyes more soules, then all other sins put together, as the Apostle intimates, *1 Tim. 6. 10.* But were men so wise, as they think themselves: Yea, did they but truly love themselves, and covet to be rich indeed, and not in conceit onely: they would both know and believe, that better is a little with rightnesse, then great Revenues without equity, *Prov. 16. 8.* And (to omit all that hath been formerly said) that ill gotten goods, lye upon the conscience, as raw meat upon a sick stomach; which will never let a man be well, untill he hath cast it up again by restitution. That sin armes a man against himself; and our peace ever ends with our innocency: That guilt occasions the conscience, many a secret wring; and gives the heart many a fore lath. Or if *Satan* finds it advantagious, to lull us asleep for a time; yet when death besiegeth the body, he will not fail to beleaguer the soul: and that then there will be more ease in a nest of Hornets, then under the sting of such a tormenting conscience. And certainly, did you know what a good conscience, and the peace of God which passeth all understanding is; you would think it more worth, then all the worlds wealth, multiplyed as many times, as there be sands on the Sea shore, that any thing, that every thing were too small a price for it. That things themselves, are in the invisible world: in the world visible, but their shadowes onely. And that whatsoever wicked men enjoy, it is but as in a dream: that their plenty is but like a drop of pleasure; before a river of sorrow, and displeasure: and whatsoever the godly feel, but as a drop of misery, before a river of mercy and glory. And lastly, That shallow honesty will prove more profitable in the end, then the profound quicksands of craft and policy.

Wherefore let your conversation be without covetousnesse, and be content with that you have (I mean remaining, after you have faithfully, and impartially given to every man his own.) For God hath promised, never to leave nor forsake you, if you will relye upon him, in the use of lawful means onely, *Heb. 13. 5.* And (with which I will conclude,) bethinke your self now I beseech you, rather then when it will be too late; when the Draw-bridge is taken up, and when it will vex every vein of your heart; that you had no more care of your soul.

R. Y.

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