

**THE
DIAMOND
of *Deuotion*:**

Cut and squared into six
seuerall points:
Namely

| | |
|-----------------------------|-----|
| 1 The footpath to Felicitie | 1 |
| 2 A guide to Godliness | 81 |
| 3 The schoole of skill | 181 |
| 4 A swarme of Bees. | 209 |
| 5 A plant of pleasure | 245 |
| 6 A Grove of Graces | 283 |

Full
Of many fruitfull lessons auailable
to the leading of a godly and
reformed life

By Abraham Fleming

Psal. 119 vers.72.127.
The law of thy mouth O Lord, is deerer
to me than thousands of gold and silver.
I loue thy commaundments aboue
gold and pretious stones.

AT LONDON
Printed by *Peter Short* dwelling on
Bredstreet hill at the signe of the
Star. 1602.

THE EPISTLE DEDICATORIE

TO THE
 Right Worshipfull Sir George Carey,
 Knight, Knight Marshal of her Maie-
 sties most honourable household,
 sonne and heire apparant to
 the right Honourable Lord
 Henrie Lord of
 Hunsdon, &c.

AND
 To the most vertuous and godly
 minded Ladie, the Ladie ELIZA
 BETH his wife, long Life, and
 happie daies.

*Not vnadvisedly (Right Worship-
 full) but upon singular
 circumspection did the
 auncient Greeks cal Her-
 cules by the name of Mu-
 agetes. It has also been recorded
 as a thing memorable
 that Fululius Nobilior, at the great spoiles of
 Ambratia preserved harmles and undamni-
 fied the images of the nine Muses, and convey-
 ing them into Hercules Temple, kept them there
 verie carefully.*

*Now (right worshipfull) upon what consi-
 deration those worthie seniours did this, I
 scarcely understand, unlesse this might be the
 reason, because they perceiued and saw, that
 betweene the affaires of learning, and the ex-
 ploits of valiantes, there is a necessarie kind
 of service interchangeable required.*

*For they (wisely no doubt) foresawe, and
 precisely noted this as a warrented principle that
 the liberall sciences stooe no lesse in need of
 the fauourable patronage of great men, for
 their supportation and maintenance: than the
 stratagemes and notable acts of great men, of
 the liberall sciences, for the reviving of their
 renowne, and the continuing of their remem-
 brance.*

*For bookes are dedicated vnto such as be of
 Worship and Honour, that under their tutele-
 ship and protecion, as under the couert of
 Minervas shield, they might lodge in safetie,*

and be sufficiently defended against the venomous teeth of malicious mouthes: and the commendable vertues and valiant actes of worthy Gentlemen, are registered and sealed up in the monument of the Muses, that by their ince[ss]ant vtterance, and perpetuall speech they might be exempted and set free from the enuious shot of consuming time.

Plinie presented his naturall Histories vnto Vespasian: Lucane his historicall poetre vnto Nero: Oppian his golden booke of fishes vnto Antonine: And Iulius Pollax his volume of the names and termes of things vnto Commodus: of whom they were so well accepted that they do at this instant, and shal for ever hereafter remaine even to the end of the last generation.

The example of which aged writers, and the vsuall manner of our moderne Polygraphers both straungers borne, and home bred, as heretofore I have bin induced, so presently I am perswaded to follow, for two allowable reasons.

First because the hypothesis or argument of this booke is generally appliable to euerie priuate person, & will (I hope) requite the trauell of the vnderstanding Reader, with rasonable profit and aduantage.

Secondly, for that your worship bath the common name and report to bee indved with sundrie singular gifts of mind, as vtterance of forraine tongues, varietie of knowledge in the Arts of greetest difficultie, iudgement in affaires of pollicie: beside the gifts of bodie and fortune, which if I did deseruedly decipher (though I spake the truth, yet should I incurre suspition of Gnatonisme) time would first faile me, before I could make an end.

But aboue all (which is the foundation of my hope and confidence) for that your worship is so nobly minded) as with rare courtesie to fauour and incline vnto such as professe themselves learned: or not professing, are so reputed: or not reputed, appear so to be, by some extrinsecall testimonie exhibited to the open world. But desirous to knit vp that briefly, which were it not for the abusing of your Worshipp with vanitie of words, would be written at large, I beseech you fauourably to accept this my trauell, being a mixt treatise, partly Theologicall, and partly morall, and to vouchsafe it your Worships protection.

Which I craue so much the more instantly, because the patronage of such, so worshipfull,

*so learned, so deuout, so studious, wil be means
 to prefer this booke, and to bring at the more
 in vse and exercise, being (to speake allegori-
 cally) a ship of safeguard, wherein euerie Christi-
 an, high or low, rich and poore, young and old,
 may sayle through all seas and streicts of this
 troublesom & wicked world, without running
 vpon the rocke of repentance, and come at last
 by a direct current to the port of endless peace
 and happinesse, euen the kingdome of Heauen,
 whereof the Lord God make you, and all your
 Worships affinitie and consanguinite
 partakers, for the merits of
 his sonne Iesus Christ
 Amen*

*At your worships commaundement
 always most dutifully*

Abraham Fleming

**THE
FOOTPATH
to Felicitie**

Which euerie Christian
must walke in, before
he can come to the land
of Canaan

By Abraham Fleming

Psal. 25.11.12

What man is he that feareth the
Lord; him shall he teach in the way
that he shall choose
His soule shall dwell at Ease, and
his seed shall inherit the land.

Apol. 22.14

Blessed are they that doe Gods
commaundments, that their right
may be in the tree of life, and may
enter in through the gates into the Citie.

AT LONDON
Printed by Peter Short

A Preface to the true Christian Reader

There is some reason, why this first treatise beareth the name and title of *Footpath to Felicitie*: although some, more captious than cunning, pretending notwithstanding a singular and secret knowledge and iudgement, condemne many bookes by their outwarde face, being nothing seene in the bowels of the same, and vtterlie ignorant to what issue the conueyance of the matter is like to grow. But to leaue them in their owne follie, albeit they would bee counted wise, and to touch the name of this present discourse, called *The footpath to Felicitie*, I thinke it is not vnnessearie.

The present treatise, where of this forfault of a better, may bee the Preface, is named *The footpath to Felicitie*, and not without speciall reason. For, to growe in fauour with Princes, potentates and Gouenours of prouinces, we see there is a way, after the which diligent inquisition and search must be made, and being found, it must bee walked in with synceritie and vprightnes of mind. Some by this gift, some by that ornament, either of minde or bodie, become gracious and acceptable in the eies of their Lordes and Masters, in which waie whiles they keepe their feet with integrities and simplenesse, they are so much the more faouored, by how much their good giftes are well and rightly vsed: and in this grace and liking of their betters they are sure to continue, so long as they make vertue the foundation of their seruice. To draw our purpose, God is omnipotent, all princes are impotent: he immortal, they mortall: he aboue, they below: he Creator, they creatures: finally, he a cleare

fountain of all goodness, they filthy puddles of wickednes. Is it our wish, is it our will, is it our intent, affection, and desire to please him, and to direct our lives after his good pleasure? Then must we know, then must we learne, then must wee enure our selues to tread in the foote path of faith, which conducteth such as walk in it to perpetuall felicitie, and therefore deseruedlie hath this denomination or name to be called *The Footpath to Felicitie*. Now toucheth faith it is such a generall nclusive, as that it admitteth the exception of no vertue, either morall or intellectuall wherewith whosoeuer are indued they have furniture enough to enable them to serue bot **GOD** and man. By this our forefathers grew famous, this they possessed in full measure and waight, and therewith a supply of all other good gifts For faith hath her traine, She hath her retinue, she commeth not without a commpanie or confederates. To passe this ouer, because it is a point where in none (as I thinke) is to seeke: it is to be vnderstood, that this footpath to felicitie consisteth in sundrie particularities, which though they be many, yet may they be reduced vnto two principle heads, the first concerning God, the second touching man. But cutting off all diuisions and subdiuisions, for the auoydance of tediousnes, abruptly concluding this Preface, i submit the tittle and the matter of the Treatise insuing, to the censure of the wise and discreet reader vnto whose iudgement, after due observations of the wholeinvention and conueyance as vnto a sufficient referendarie, I appeale: and now to the purpose

p.1

THE FOOTEPATH TO FELICITIE

The first Chapter

- 1. Who they be who walke in the footepath which leadeth to felicitie.*
- 2. The Sentence of the Prophet Dauid to the same purpose.*
- 3. Of the waies wherein men continually and commonly do walke.*
- 4. Examples of Gods iudgements upon such as walked in the waies of wickednes.*
- 5. The reward of the wicked, and who they be that have their portion in bell fire.*
- 6. What they are by name and common course of life.*

1 T HIS question was demanded of our sauoir Christ: namely, what a man might doe to

p.2

win eternal life? The answer was directly made, by keeping of the commandements. The Ruler (for so Luke noteth him by that title of dignitie, but Mathew and Marke speake indefinitely, making mention of one, but not describing him by anie name or preheminece) the Ruler I say, redemanding and alledging for his owne iustification, the obseruation of the commaundements from his youth, and requiring to know what he did lacke, as though he had needed no further supplie: Christ to lay open before him his inward disease, which the Ruler felt not before, inioyned him, if he would be perfect, and finally obtaine euerlasting life, to goe and sell his lands, his farmes, his impropriations (if he had anie) his purchases, his cattell, his apparell of rich and costlie silke, his plate of siluer and gold: finally, his dwelling house, with the implements of the same, & to distribute the reuenues of all these his possessions to the poore. Which doctrine of Christ, the quese stomach of this wealthie Gentleman could not in no case digest,

p.3

p.4

albeit our Sauour, immediately vpon his iniunction, annexed a promise, that for recompence of his transitorie substance he should haue treasure in heauen. Whereby then we see, that the bare opinion of innocencie, and the extrinsecall and ceremonious righteousness, which was the foundation of this Rulers iustification is so farre from deseruing the name of truth and holinesse, that it is iudged meere hypocrisie and dissimulation. Whereupon I inferre this, resolution giuen by our Sauour Christ, that it to say, hath not onely the knowledge but also the practise, vse, and experience of his counsell and aduise the selfe same person treadeth the footpath to felicitie, and is passing ouer into the Paradice of perpetuall and perfect pleasure.

2. When the Prophet David after sundrie holy sayings, fauouring of spirituall vnderstanding and knowledge, thought in his heart, that albeit he said neuer so much, yet he could not speake inough: to expresse the feruent zeale of his heart towards God the author of all true felicitie, hee asketh this question: whereby that a yong man redresse his way? And answering the demaund, thus he saith: In taking heed thereto, according to thy word.

p.5

3. Which speech of the Prophet hath this meaning, that the way wherein men take pleasure and delight, is the way of wantonnes, sensualitie, and lasciuiousnes: the way of all unclannesse, vanitie, and wickednes: the way wherein flesh and bloud triumpheth, and reposseth perfect happinesse, the way which God hateth and abhorreth being as contrarie to the prescript rule of his commaundements, as light and darknesse, Christ and Antichrist Heauen and hell, God and the Diuell: the waie which leadeth to the way of Gods heaue wrath and uengeance: the waie wherein sinners walke at will, and pitch their pauilions of pleasure.

4. In this wicked way the olde world went forward so long, till

p.6

they were ouerwhelmed with the irrecoverable plague of the flood: this way brought upon Sodom, Gomorra, and Petapolis, fire and brimstone from heauen: in this way Pharaoh of Aegypt and his people tooke so long delight, that at last they were ouerthrown and cast away. By hunting this way the Israelites prouoked God to be their aduersitie: yet this way brought Babylon to desolation, Hierusalem to ruine, Samaria to decay, Absalon to shame, Saule to reproach, Achan to his end, Judas to desperation, and all wicked liuers, that wallow in the filthie puddle of their sinnes, without remorse of conscience, or care of repentance, to vtter damnation.

p.7

5. This is the way that leadeth as it were by a right and direct line to that bottomesse pit, where Sathan and his Angels dwell in darke dens of discomfort whither must repaire all such as God hath cast off from the hope of everlasting ioye, and blotted their names out of the booke of life. Thither shall be thrust all such as are diuided and cut from the communion and fellowship of Saints, such as have not oyle prepared in their lampes, such as have not on the wedding garment, such as are not sealed in the forehead, such as are not of the true sheepfold, such as march not under Christes banner to fight in the felde, such as have not in them the spirit of sanctification, such as have their consciences seered with an hot yron, such as are appointed to be crushed in peeces in the winepresse of Gods wrath, such as have made themselves straungers from the kingdom of heauen.

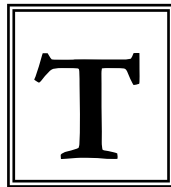
6. To be short and to speak summarilie, in this pit is the portion of all such, as haue cast the commandements of God contemptuously behind them. couetous persons, robbers, adulterers, swearers, rebels, blasphemers, bloud-suckers, extortioners, vserers, idle liuers, wantons, enemies to Gods truth, Antichristians, lyars, false disciples, teachers of deuilish-

p.8

doctrines, prophaners of holie things, superstitious persons, sowers of sects and schismes in the church, Atheistes, Nullisidians, Apostates, maintainers of erroneous opinions, Papists: and to conclude all that liue after the flesh, blundering like Beetles in blindness, hating the light like Bats and Owles, whose lot is to drinke the dregs of Gods wrath and vengeance, out of a full cup to their comfortlesse condemnation.

The second Chapter

1. On the way of righteousnes. 2. Nothing can hurt them whom the Lord defendeth. 3. Of the power of God and his grace: also who are fortunate and who miserable. 4. The same opened and proued by one speciall example in stead of manie. 5. What we must do if we will walke in the way of the Lord. 6. Of the way of rightousnes, and who walk in the same. 7. Wholsome counsels and admonitions.



THEN sith it is apparent by this recital of offenders who they be that walke in the wide way that lea-

deth to destruction: it is soone to be gathered, who they be that abhorre and avoid, who they be that detest and defie it, worse than a Scorpion which stingeth vnto death.

p9

1. The waies of the righteous are in the handes of God, and he disposeth the footsteps of the iust: he is at the elbow of the faithful to stay them from failing, and by his spirit hee maketh their treadings stedfast. How then is it possible for the godly man to miscarie, hauing the Lord God his gracious gouernour?

2. What afflictions can alter his happines, that hath the king of glorie to bee his helper? What weapon can wound his soule, that is armed at all points with the spirit of fortitude and strength? What temptations can ouercome him, whose right hand holdeth fast thr sworde of Gods word, which cutteth in

sunder whatsoever it smiteth, and pearceth betweene the marrow and the bones?

p10

3. With whom Gods power is present, nothing can turne to his annoyance. Before whom the grace of God breaketh the yce, his passage cannot be perillous: and therefore that man is most happie & fortunate, whom God voucheth-safe to gouern: as he contrariwise is most miserable and accursed, whom the spirit of the Almighty hath forsaken.

4. Examples hereof are in the holy scriptures, most plentifully to be gathered For let us but ooke vnto the two first sonnes of Adam, Caine and Abel, who being brethren, and both comming of the loynes of the same parents, were notwithstanding contrarie in all respects: the one a murderer, the other a martyr: the one bloudthirstie and violent, the other merciful and innocent: the first a persecutor, the second a sufferer: the elder refused, the younger receiued: Caine acused, Abel blessed. Heere we see the effects of Gods grace, and his iudgements in one example for manie.

p.11

5. But to returne vnto the foote-path of felicitie which is nothing else, but the way wherein the Lord hath commaunded vs to walke: it is necessarie that wee heare the counsell of the holy scripture: namely, that if we will bee perfect, we must walke before the Lord, as Noah did, who for so sdoing, was called the iust and vp-right man of his time. Salomons advise ought not onely to be receiued but also followed, who teacheth vs a neere and readie way to the footpath to felicitie, exhorting vs in all our waies to think upon God and he will direct our steps.

6. There is a beginning of this good way, which the wicked have not the grace to attaine vnto: but it pleaseth the Lord to reueal it to the iust. This beginning is expressly noted by the holy Ghost to be righteousnesse, which is the greatest riches thatanie Christian heart can wish. This way of righ-

p.12

teousnesse is the Lords way, it is the holy way, wherein the Jewes in Elaias time, and in them wee and our posterities after vs, are commanded to walke, without thinking aside either to the right hand, or to the left.

7. In this way, being the way of perfection, it is not possible for vs vnless we put off our imperfecti- ons, to walke: for it is a sanctified and holy way, and therefore no- thing that is common or uncleane can treade in the same. Let the counsell of Tobie teach us what to doe in this case: namely to be- seech the Lord that he would guide our pathes, and direct us in our waies. Let vs harken to the coun- sell of David, and pray as he pray- ed: Stay my steps in thy pathes, O Lord, that my feete do not slide Let vs therefore go vp to the Lords hill, and to the house of the God of Jacob, and he shall teach us his waies, that we may treade in his paths.

p.13

The third Chapter

1. The maner howe we ought to examine ourselves, whether we walke in the waie of the Lord or not, and first, of our Christian beliefe. 2. Of the kee- ping of the commandments, and how we have discharged our duties there- in. 3. Of the violating of the Sabboth daie, and how it is profaned. 4. The sundrie waies whereby concupiscence is kindled. 5. A testimonie and token of a cleere and vnguilty conscience.



HOWE shall a man per-
suade himselfe that hee
walketh in the waie of
the lord and is guided
and conducted by his

grace? Let him enter into his
own conscience, and call to exami-
nation his continuall trade of life &
conuersation, thus communing
with his own heart.

1. hast thou performed the so-
lemne vowe which thou madest
with God in thy baptisme? Hast
thou renounced and detested the
Divell and all his workes? Hast

p.14

thou beleued in God the father, in God the sonne, and in God the holie Ghost? Hast thou beene a maintainer of all the ancient and apostolical faith, which acknowledgeth the incarnation of Iesus Christ, his passion, his descension, his resurrection, his ascension and his glorification?

2. Hast thou beene an vnfeigned worshipper of God, and not mingled his divine and sincere service with mens imaginations, vaine ceremonies, irreligious rites, superstitious traditions, and hereticall constitutions? Hast thou not been derogatory in thought, word, nor deede to the honour of God, whereby he hath beene depriued of some part of his honour? Hast thou not been a worshipper of images a faouurer of idlatarie, a popish canonist, an anoiled sacramentarie, a Franciscane, a Dominicane, a Trinitarie, a popish Sectarie, a Jesuite a seede of Antichrists seminarie, a bringer in of nouelties into the Church, to the sowing of sects, schismes and herisies? Hast thou not beene a swearer, a forswearer, a blasphemmer, a lyer, a dissembler, an hypocrite, and falsehearted, whereby thou hast taken the name of God in vaine, and abused the calling of a Christian? Hast thou not beene obstinate of life, rebellious, and disobedient, casting behind thee the commaundements of thy parents?

3. Hast thou not beene a breaker of the holie Saboth, which God himself sanctified for the imitation of all men, that with circumcised hearts they should celebrate and solemnize the same? Hast thou not applied that day, seuered to holy exercises, to vaine pastimes for thine owne pleasure and recreation. Yea hast thou not spent it in beastlie behaiour, as in Epicurisme, bellie cheare, sensualitie, gentilisme, and otherwise than the precise vocation of a well reformed Christian requireth? Hast thou not been maliciously minded, envious, mercilesse, vncharitable, couetous, an extorioner, a briber, a vsurer, a violent oppressor, a de-

p.15

p.16

frauder of the poore, a greedie gatherer, al which with thousandes the like enormities, tend to the violating of the law of God?

4. Hast thou not been a wanton, lewde, lecherous, baudie in speech and communicatio[n], a defiler of thy vessel, an adulterous person, leade into sundrie lusts & concupiscences, a tempter of Maidens and wiues to naughtinesse, an allurer of young damsels to the violating of their virginities, a singer of light songes and sonets, a teller of tales and stories of loue, and what loue is, a nise dancer, and such like? Al which tende to the peruertinge of honestie, and are as it were Bellowes to blowe and kindle the fire of fleshie lust concupiscence. Hast thou not been a priuie pilferer, an open stealer, a robber, a theefe, an vsurer of that which is not thine owne, a challenger of an other mans right, a false dealer, a seeker after filthie lucre, and a shamelesse slaunderer, which is a kinde of stealth most detestable? Hast thou not coueted this and that, as thou hast beene caryed awaie with the violence of thy desires, knowing, that although it might make for thy profite, yet it could not but turne to the damage of thy brother?

p. 17

5. Hast thou offended in these cases, or art thou cleare? If thou haue so walked, that thy conscience can plead faultles and vngUILTY, betwixt thee and thine innocencie, then mayest thou boldly beleue, that the grace of God is thy guide and gouernour: then maist thou be assured, that thou art in the verie foote-path to felicitie, & passing into the lande of promise. Heirusalem the Lordes Citie, not built with handes, as subiect to ruine and corruption, but eternall and euerlasting.

p. 18

The fourth Chapter

1. None is void of sinne, no not one: all have transgressed and gone awrie:
2. The mercie of God and the cause of mans restitution after his fall. 3. To

what end Christ suffered torment in this world. 4. None is able to fulfill the commandements of God, and that God hath a regard to our infirmities. 5. What he must doo, that would live eternallie.

p. 19

B

UT alas! What is hee that hath not offended? Is there anie man that is able to stande in triall of his innocencie?

1. Our parents sinne stained us, and their transgression was deliuered to vs by lineall descent: but how then can wee, coming of unrighteous parents, bee inculpable and blamelesse children? Truth it is, A corrupt tree bringeth forth corrupt fruit: and pitch defileth them that touch it.

2. Neuerthelesse, the mercie of God was such, after the fall of Adam and Eve in paradise, that in the blood of his sonne, shed vpon the crosse, in the open face of the world, he wrought his restitution, and placed him in the hope of saluation, from whence before hee fell.

3. This did he, to the end that by his death the force of sinne beeing broken, and the power of Sathan crushed, wee might no longer wallowe in the mire of filthinesse, like swine: but reare vp our selues to heauen, there to haue our heartes fixed, where hee sitteth, in whome the fulnes of our felicitie is reposed?

4. And though the lawe of the Lorde bee so vpriight and iust: and our nature so corrupt and defiled that we haue no abilitie nor power of our selues, to fulfill the commandements: (for we haue not so much as the least sparkle of sufficiencie in this consideration, such is our prouenesse to doe amisse:) yet the Lorde God is so louing vnto us that he holdeth himselfe contented with our weake working of his wil, for his sons sake in whom our want is supplied.

p. 20

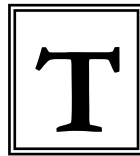
5. Whoso therefore is desirous to taste of the fruits of the tree of life, and to drinke of the pleasant running riuers of rest: who so (I say) longeth after true happinesse, and faine would see good dates, let him

endeuoure, to the vttermost of his might, to tame and bridle his wandering desires, which if they bee not brought vnder, and [conteyned] to grone vnder the yoke of subiection, hee shall haue his minde so bent vpon transitory vanities, and his will so wedded to this wicked world, that the light of his vnderstanding being put out hee shal neuer finde the footpath of faith leading the high way to heauen. In this respect therefore let vs learne what is to be done.

p.21

The fift Chapter.

- 1. The looking glasse of Gods word and the effectes of the same. 2. The dignity of man in comparison of all other creatuers. 3. His state in the first Adam, and his state in the seconde. 4. The assaults of Satan, not withstanding our redemption, and what we must do in temptation. 5. Our duties towards God for his gracious gifts and benefits in prosperitie.*



Hou that wouldest treade the footpath to felicitie, must take into thy handes the lookinge-glasse of Gods woord, where thou shalt see in thy selfe all the staines and blemishes of sinne, and shalt like wise finde in readinesse, sweet water to wash them awaie, and to clense thee from all thy filthinesse and pollution.

2. There thou shalt see the dignity of man, in comparison of all other creatures: hee onely being indued with reason, and all other living things beside by lust. Consider of this excellent blessing, be thankfull for it and giue God the glorie: This is the footpath to felicitie.

3. Againe, let his is thy dayly meditation, that through the fall of the first Adam, thou becamest a castaway: but by the death of the second Adam, thine attonement in his bloodshed beeing accomplished, thou wast received againe into fauour. Consider of this excellent blessing, be thankfull for it, and giue God the glorie: This is the

p. 22

footepath to felicitie.

p. 23

4. And though thy redemption be wrought by and through the innocent passion of Christ, yet Sathan thy cankered enemie is assaulting thee afresh, with new traines and snares seeking to vndermine thee: pray God to fortifie thy faith, cast out thy Anchor on the firme land of constancie, crie for helpe at his hand whose helpe is in a readinesse, repose all thy hope in him that hath care of thy safetie, and is of power to confound thy ghostlie enemie. Consider of this excellent blessing, bee thankfull for it, and giue God the glorie: This is the footepath to felicitie.

5. If thou be crowned with the graces and giftes of God, eyther corporall or mentall, as with wealth, wisdome, strength, comelinesse, possessions, children, knowledge, vnderstanding, fayth, honestie, credite, stimation, and such like: Consider of this excellent blessing; bee thankfull for it, and giue God the glorie: this is the footepath to felicitie.

If thou haue a house to hide thy head in, lodging fit for thy naturall nightes rest and quietnesse, cloathing to couer thy shame and nakednesse, sustenance to preserue thee aliuie, substance to maintaine thy house and familie: Consider of this excellent blessing, bee thankfull for it, and giue God the glorie: This is the footpath to felicitie.

p.24

The Sixt Chapter

1. What we ought to do when God punisheth us with aduersitie. 2. Affliction in body and conscience, with an axhortation to patience. 3. Of what behaviour we should be, in the alteration of our state. 4. Considerations for him that is disfranchised, either for some offence committed, or otherwise.



Moreouer, if thou bee punished of the Lord for thy sin, either in thy wife, children, or any other thing that

p.25

thou possesseth, despaire not therefore, neither let diffidence or mistrust ransacke thy soule, & drowne thee in quietnes: Consider of this fatherly chastisement, be tha[n]kful for it, and giue God the glorie:

This is the footpath to felicitie.

2. If thou bee afflicted in thine owne body, and pricked in conscience at the horroure of thy sinne, cal to God for comfort, beseech him to initigate and asswage thine anguish, and to set thee at libertie:

Let this bee thy Pauillion, bee thankfull for it, and giue God th glorie. This is the footepath to felicitie.

3. If thou wast once rich, and now are poore; once in plenty, now in penurie; once a commaunder, now an obeyer; once faouered, now forsaken; once clothed, now naked; once a harbourer, now harbourlesse; once a man, now a wretch; Consider thy condition: God can raise thee up, as hee hath throwne thee downe, murmer not at his chastisements, for hee punisheth his children in compassion like a father, and not with rigour like a tyrant; in any case be thankfull, and giue him the glorie. This is the footepath to felicitie.

p. 26

4. If thou hauinge beene sometimes a citizen, art thou an alien be not therewithal discontented, he can woorke thy restitution, by whole sufferance thou are fallen into that condition. Consider where of this alteration sprang, either from some offence which purchased vnto thee this punishment: or from a good cause, as the quarell of Christ, and his holie Gospel, the prosession whereof hath brought thee into such extremitie. O be ioyful and glad, in this respect thy banishment is libertie, thy heauinesse is comfort, thy bitternes is sweetness, thy shame is fame, the damage is aduantage, thy losse is lucre, thy death is life. Consider this throughlie, & faint not vnder the crosse, but praie vnto the Lord to arme thee withconstancie and patience, shewing thyself thankfull, & giuing vnto God the glorie:

This is the footepath to felicitie.

The seventh Chapter

p.27

1. The dutie of such as beare office in a common wealth; principallie towards God, and consequently towards man. 2. Admonitions for Fathers of families and householders concerning domesticall government. 3. Lessons for all estates and degrees. 4. Exhortations vnto the rich and the poore. 5. The peruerse state of the worlde. 6. Of the waie of death, and of such as walked therein. 7. Of the waie of Life, and what it is to bee done of such as would walke in the same.



Urthermore, if thou bearest office in the Common-Wealth, and hast authoritie to command by vertue of thy place, praie to God to direct thy Spirit, by his spirit of equitie and iudgement, that thy vocation may be followed and discharged, as that by the sinceritie and vprightnesse, thou maist become a mirrhor to all magistrates and officers. Praie instantlie that this maie so come to passé: it is his spirituall blessing, be thankfull for it, and give God the glorie: This is the footepath to felicitie.

p. 28

2. If thou be a housekeeper, and hast hanging on thy handes, wife, children, seruantes, and a familie: first fel that God be sincerely serued, and then thou thy selfe honoured. In the morninge powrefoorth vnto God thy praiers vnfeignedly, beseeching him to guide thee and thy whole househoulde in his faith, feare, and loue, trulie and vprightlie, to followe their functions and callings at their handiworke, or other exercise whatsoever it bee: put them in minde of Gods goodnesse, and instill into their eares wholesome precepts of Christian knowledge. At noone tide, preparing to dinner, laie before them in plaine speech, according to their slender capacities, the tender care and fatherlie loue of God, in providinge for them such foode as is

p. 29

requisite toward the supportation and maintenance of life: whereupon, put them in minde, to haue alwaies in their hearts a register of Gods care ouer his deere children whose bowels of compassions are so farre extended, that he will not see his people perish through penurie and want of necessarie prouision. The like exercise also vse at supper and at euery ordinary and extraordinary refection, that as the external and elementary substance which entreth in at the mouth, and goeth downe the stomach where after it is digested, it is dispersed by iust measure and proportion, to the nourishment of al their bodilie members: so their mindes may be fed fat with the foode of the soule, that is, with spirituall exercises, holy meditations, godly thoughts, Christian conuersation, obedience, and whatsoeuer else is acceptable in the sight of god. When the night approacheth, by reason of the declining and shrinking of the sunne to the westerne angle of the world, call together, like a good shepheard, thy whole familie or flocke, and thou among them as a perfect, patterne of pietie, kneeling downe with humilitie, thanke God for the vse of the day past, for the luckie successe of your labours, for his louing kindness, in preseruing you from peril: and beseech him with integritie and holinesse of heart, to make this night comfortable vnto you, to ouershadowe you with the shielde of safetie, when you are asleepe, that you may by no meanes bee indaungered: but as you lie downe, so you maie rise vp, the beloued of the Lord, and the adopted children of your heauenlie Father. Consider these circumstances, and account them all Gods blessings, ascribes nothinge to thy selfe which art a lumpe of sin, but attribute all vnto Gods prouidence, which hath wrought all in all, bee thankfull for it, and giue the glorie to his eternall name. This is the footpath of faith, which leadeth the highwaie to heauen.

p. 30

3. To speake of all states and degrees of people, generally and in-

p. 31

clusiuelly: If thou bee king or
 Queene, noble or unnoble, soureine
 or free, master or seruant, rich or
 poore; acknowledge thy selfe but
 dust and shes: bee not proude in
 thine owne conceite, glorie in no-
 thing: remembering the saying of
 Paule, what hast thou that thou
 hast not receiued? and that the Lorde
 taketh away: and that Dauid,
 The earth is the Lordes, and all
 that there in is. Praise him there-
 fore, aduance him, magnifie him,
 vnto whom all glorie doth of right
 belong: This is the footpath to
 felicity.

4. Let not the king triumph in
 his strength, least the omnipoten-
 cie of the most mightie confounde
 him with Pharao, with Nabu-
 chodnosor, with Achab, with
 Saule. Let not the Queene trust
 to her glittering pompe, least it
 happen to her as vnto Jesabell.

p. 32

Let not the noble man bulde too
 boldlie vpon the sand of his honor
 least hee come tumblinge downe
 with Haman and Achitophel. Let
 not the vnnoble recipe at his base-
 nes, for the Lord is able to crowne
 him with noblenesse. Let not the
 forrener grudg at the want of his
 freedome: for if he feare the Lord,
 he shall lack no good thing. So I
 say to him that is free, boast not
 in it, for God is able to turne thy
 libertie into bondage: remember
 the Jewes. So I say to him that
 is a master, that he behaue him-
 selfe humblie, casting an eie vp to
 heauen, where he sitteth that seeth
 all secrets. So I say to the ser-
 uant, that he be merciful, distri-
 bute to the needie, make amendes
 where they haue done wrong, re-
 store their euill gotten goods, and
 be liberall like Zacheus: & to the
 wicked rich, that they howle and
 weepe, mourne, and wring their
 hands. for that the day of their tor-
 ment approacheth, and hour of their
 horrible vexation draweth neerer
 and neerer, in the lake that bur-
 neth with fire and brimstone, with
 hard harted Dive[ll]s. So I say to
 the poore, that they be not idle, neg-
 lecting the good and ordinarie
 meanes, prouiding of God to lieu

p. 33

by:namelie, labour, if they be able to endure it, thereby to sustaine themselues & their familie: if vn-able and yet distressed, vncomfor- ted, vnesteemed, forsaken, miser- able, compelled to begge, and com- monlie denied, that they hold them selues contented with this theyr crosse of affliction, whereby they are in possibilitie to haue entrance to life euerlasting: remember La- zarus: This is the footpath to fe- licitie.

p. 34

5. If all states and degrees of men, woulde thus aduise them- selues, the foote-path vnto felicitie should bee more frequented, the pathway to paradise more troden, and the straight gate to heauen more violently thrust at. But a- las! what is he that thinketh vp- on this? Euerie man deemeth his owne way best, as for the way of heauen, it is not regarded. The fa- thers haue eaten soure grapes, and the childrens teeth are set on edge: the successors haue vowed to tread in the steps of their progenitors, the yoongers to keepe the foote-path of the elders, the people to applie themselues to the example of the prince, and all degrees to sweare allegiance to the diuell, the prince of this world: the voice of the Lord continually sounded by the mouth of his Ambassadors, notwithstan- ding. Alas for pitie.

p. 35

6. There is a way saith Salo- mon, which men take to bee good, but the ende thereof is death. In this way walked Adam and Caine, the father and the sonne; mother Eue, and Lots wife, yea Dauid, by your leaue, though hee was a man according to Gods owne hart and liking, before his conuersion and penance at the sermon of Nathan. In this waie walked proude Nemrod, Sena- cherib, Jeroboam, and Manasses, in whole heart, if the grace of God had not kindled the fier of repen- tance, he had receiued his portion with the wicked.

7. The safe and sure waie, the plaine and perfect waie, that lea- deth to life euerlasting, Christ himselfe pointeth out, as it were

p. 36

with his finger, saying I am the waie, the truth, and the life. If therefore we will goe to the father, and with to enter into the sheepefold of Saintes, wee must forsake the synagogue of Satan, we must take our leaue of the pleasures of this world, yea if there be any one thing derer vnto vs than another, bee it life it selfe, than which no thing is more pretious, wee must set it at naught, to finde Christ the true waie, by whome wee come to the father, and the doore which letteth vs into the sheepfold of the Saints: This is the footepath to felicity.

The eight Chpter

1. Of the waie of flesh, the remembrance and forgetfulnesse thereof. 2. The state of man in this life like a plaier vpon a stage. 3. The compasse of the world compared to a Theatre. 4. The long life of Adam, who notwithstanding died, and other Patriarches. 5. Of Abraham, Moses, and Enoch. 6. None is exempted from paying tribute to Caesar. 7. Of Sampson and Salomon, walking the waie of all flesh. 8. One waie of all flesh, though the meanes be diuerse.

p. 37



Hus farre we haue waded, in shewing the waies of the worlde, wherein the wicked are not onely desirous, but also delighted to walke. It shall not be amisse to touch the waie of all flesh, whichif some did consider, they woulde not runne so desperatelie into voluntarie destruction: for the due and daily remembrance of this waie maketh men to retire and draw backe from seruing Sathan in the wide and large field of sinne: as the forgetfulnesse thereof blindeth the eies of their mindes, and maketh them grow past grace, out of hope to bee reclaimed: reprobates, forsaken, and castawaies. To this purpose it was wisely spoken, and as the counsel is good and necessarie, so it is to bee embraced and followed: namelie, to remember our ende, if wee will not sinne

p. 38

eternally: This is the footepath to felicity.

2. Wee are not placed in this world as continuers: for the scripture saith that we haue no abiding citie here, but as trauellers and sojourners, whole custome it is to take up a newe Inne, and to change their lodging, sometimes here, sometimes there, during the time of their trauell. Heere wee walke like plaiers vppon a stage, one representing the person of a King, another of a Lord, the thirde of a plowman, the fourth of an artificer, and so foorth as the course and order of the enterlude requirith: euerie acte where of being plaide, there is no more to doe, but open the gates, and dismisse the assemblie.

3. Euen so fareth it with vs: for what other thing is the compasse of this world, beautified with varietie of creatures reasonsble and vnreasonable, but an ample and large Theatre, whereon all things are appointed to plaie their pageants, which when they haue done, they die, and their glorie ceaseth. We may see this proued in men, the most excellent creatures of all other, and therefore it must needes bee confessed in the rest of the baser and inferior kind.

p. 39

4. Adam was the first that entered vpon this stage: a long time it was before hee had rehearsed and plaied all his part, euen the tearme of nine hundred and thirty yeares: neuerthelesse, when death came, and gaue him his last Q, hee had not a worde to answere, but was conuaied awaie, and went from whence hee came euen to the earth, out of whose bowels hee sprang. The like lawe of necessitie tooke hold of mother Eue, of Caine, Abel, Sheh and the issue of him and his, to the daies of Noah, who notwithstanding his preseruacion in the Arke from the generall flood, went the way of his predecessors, hauing liued the space of nine hundred and fiftie eares.

5. Abraham, the father of the faithful, so named by the holie Ghost, and after him all the Pa-

p. 40

triarches: yea Moses that good man, at whose intercession God spared the wicked Jewes manie a time, and withdrew the whippe of his vengeance, wherewith hee was purposed to smite them: euen hee, and the rest (Enoch onely excepted, who after his assumption was no more seene among men) had but their time, beyonde which they might not by anie dispensation passé, so that wee see euen in them, notwithstanding their excellencie, the way of all flesh, which is naturall death manifestly expressed.

6. It were more laborious and cumbersome, then necessarie and requisite, to adde any more examples in so plaine and vndoubted an argument. Considering then, that these men being longer liuers than the rest, paide tribute to Cesar: it is verie vnlikelie that anie inferior vnto them in all respectes should bee exempted from the discharge of so due a debt.

p. 41

7. This way of all flesh walked Sampson, notwithstanding his wonderful strength diuers waies declared. Salomon for all his wisdom the brait whereof, together with his magnificence and royaltie caused him to be renowned far and neere: so that neither the one, were his fortitude and might incomparable: yea, so rare and strange, as that the Lion, of all beastes the valiantest, was in his handling as weake as a Lambe: nor the other, were his knowledge so profound and heauenlie, as that the signification of no secret was too high for his wit, could adde one day, one houre, no not so much as one minute to the length of their liues, no more than it is in mans power to put one cubite to his stature, or to make one haire white or blacke.

1. The conclusion therefore is euident, that there is one waie of all flesh, and that is death, chance it either on land by sicknes, on sea by drowning, in battell by the sword: chance it either by fire or famine, by pestilence or other maladie: chance it either sleeping, or waking, eating or drinking, riding or running, laughing or weeping: the

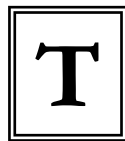
p. 42

common and ordinarie ende is death, and all is but death, bee the meanes neuer so diuers. This considered and aduisedly thought upon, there were no better bridle to restraine in the coltish nature of man, and to refraine him from the filthie custome sinne, whereupon dependeth eternall death and damnation: for this is the footpath to felicitie.

The ninth Chapter

1. *A dead coarse compared to a looking Glasse, and the necessarie doctrine thereupon depending.*
2. *Of two differing wayes deciphered by the letter Y.*
3. *The testimonie of Christ touching these two waies.*
4. *Who they bee that walke in the wide way of wickednesse, and of the preposterous course of the world.*
5. *that no man hath the power to reforme himselfe.*
6. *Necessary considerations for true Christians.*
7. *Of such as hauing gone astray in the wrong way, retyred and drew backe into the right and of one that would not be persuaded to tread in crooked pathes.*
8. *Of such as walked in the wide waie of wickednesse, and of their woful case.*
9. *An exhortation howe wee ought to walke.*

p.43



He waie of all flesh remembered, as it is rehearsed, the heartes of men by little and little must needes grow into a misliking of sinne. For as to haue a looking glasse before thy face, and there in to take a vew of thy physiognomie, is a present and readie waie to make thee see any blemish, warts, speckle, freckle, moule, staine, spot, or wrinkle in thy countenance, and to amend and reforme it, if it bee not naturall, and brought euen from thy verie cradle: so, to consider in a dead coarse, the state of thine owne bodie, when thou shalt bee called, if thou bee touched with anie care of conscience, should not onely put into thy minde the remembrance of death but also the cause of the same, which is sinne: for, that men die, and returne to earth, from

p. 44

whence they came, the cause is sinne onlie: wherewith, if the nature of man had not bin corrupted, his state had been heauenly, diuine, angelike, immortall.

2. This common and vsuall way of all flesh, is an entrance vnto two other waies, beside which waies there is no thirde to be looked for: These two waies, as they differ in descriotion, as they varie in compass, as they are vnlike in proportion: so the walkers in these two waies are contrarie in disposition, diuers in qualitie, nothing like inclined. These two waies, manie hundred yeares past, were signified and let forth by a prophaine Philosopher, in a letter of the crosse-row namelie Y: wherein wee may see. with what wisdom that heathen man weighed the waies of worldlinges, cutting his letter into parts, the one toward the left hand broade, simple, large and wide, because of the multitudes which it receiveth: the other towards the right, narrowe and straight, for that they are but fewe number which treade in it, and yet roome enough remaining, and more indeede than is like to bee occupied, the more to be lamented.

3. Of these two waies spake he in whom the three principall and so-ueraigne callings were crowned I meane Christ, King; Priest and Prophet. For hee, tendering from time to time the sickelie soule of man, and seeing by the misterie of his diuinitie the manifold miseries wherein hee was wrapped like a fish in a net: besides the danger of damnation, whereinto hee was like, had not the grace of God preuented him, deseruedlie to runne; did not onely by preaching, but also by workinge miracles, seeke to laie a plaster to his festered sore; but he refused the helping hand of the physicion: the more pitie hee had so little grace. This Christ, the expresse image of his father, noted these two waies, no doubt to single purpose, when hee gaue vs this lesson worthy y^e learning, saying: Enter in at y^e narrow way, for wide is the waie

p. 45

p. 46

and broad is the gate that leadeth to destruction, and manie they bee that walke in it: but narrow is the waie, and streight is the gate that leadeth to life, and few they be that goe in at it, because it is the foote-path to felicitie.

p. 47

4. In this wide waie walke the wicked, whome no counsel, no admonition, no preaching, no teaching, no denouncing of Gods iudgement canne reuoke: whose happiness and felicitie seemeth vnto them so much the more perfect, as they exceede in heaping sinne vppon sinne, and make no conscience of their inordinate liuing: naie, who is in better case, who in greater credit, who more supported then he that glorifieth in his filthines, and counteth it no shame to beare about him, euen in his forehead, the notes, markes, and prints of his abominations? How farre these swine are from the footepath to felicitie, any man may iudge.

p. 48

5. It is not to bee spoken, for the truth trieth it selfe, that these men sit in the shadow of death: and though they seeme to haue their Heauen in this life, yet doubtlesse both their feete are in Hell mouth, and their bodies and soules are like to followe one day, except the woonderful grace of God, and his vnspeakable mercie, woorke in thema strange and vnthought vpon alteration. For no man of himself canstraighten his crookednes, plain his roughnesse, soften his hardnesse, sweeten his sowrenesse, tame his wildnesse, reforme his wickednesse, cleanse his filthinesse, supplie his vnperfectnesse: this is the worke of Gods spirit, the aide and assistance where of wee must seek by praier and invocation, before wee can treade the footepath to felicitie.

6. Now seeing that we are subject vnto failing, and not able to stande, vnlesse the Lord stay vs: moreouer, for that the way of the king and the beggar, in respect of this life all is one: againe, seeing wee haue a day of resurrection, when wee all shall receiue as wee haue deserued, paine in hell, or ioy

p. 49

in heauen: were it not madnesse,
 nay, were it not desperatenesse in
 vs, the cogitation of these thinges,
 with a number more neglected, to
 runne on still with full reynes in
 wickednesse, to become slaues to
 sinne, to serue Sathan, to fight a-
 gainst God, to annihilate or make
 of none effect the merits of Christs
 passion, to minister occasion to the
 Angels of mourning, to grieue the
 holie Ghost, to buffet and wounde
 our owne soules, to throwe our
 selues wilfullie into destruction? I
 thinke yes; what is your opinion?
 7. Wellfare the prodigall childe,
 for hee wandring in this wrong
 way, and beeing touched in consci-
 ence, and taught that hee was not
 right, retired and came home with
 a sorrowfull long, and lamentable
 outcrie, Father I haue sinned.

Well fare Marie Magdalene, for
 Shee traueling in this by-path of
 perdition, and inwardly called to a
 reformation of her filthie life (for
 shee was a grievous sinner(sub
 mitted herselfe, fell on the gronnd,
 stooped & kneeled vpon her knees,
 washed the feete of Iesvs with her
 teares and wyped them with the
 haire of herhead. Well fare the
 poore and contemned Publican,
 for he in the heauinesse of his heart
 lamented that euer hee ranne at
 randon in this crooked waie: hee
 thumped his breast with his
 fistes, and from the verie bottome
 of his heart cried out for mercie,
 saying, O Lord, haue mercie vpon
 me a sinner. Well fare the Nini-
 uites, for they hauing gone astray
 like lost sheepe, and walking in the
 waie of snares, which is the waie
 of death, heard the prophet Jonas
 rning vnto them the alarum bell
 of repentaunce, and being reuo-
 ked from their wickednes, escaped
 threatened destruction. Well fare
 Iospeh, that paterne of integritie
 and vprightnes: for hee would not
 in anie wise walke with the wife
 of Potiphar in the waie of wan-
 tonnesse, her alluring lookes, her
 flattering entisements, her proffe-
 red violence, her instant and im-
 portunate temptations notwith-
 standing. These with millions

p. 50

more may teach and instruct such as tender the saluation of their owne soules, that it is better to treade the streight and narrowe pathway of vertue and innocencie, which leadeth vnto life, though it seeme vnpleasnt and troblesome, than to wander in the wyde way of wickednesse, which tendeth vnto eternall death though it bee most delectable and fragrant: for this is the foote-path to felicity.

p. 51

8. But woe woorth that cruell cutthroate, whose master hauing forgien him a great debt, euen the summe of ten thousand talents, arrested his fellow seruant for a debt of an hundred pence, cruellie cast him in prison, and woulde not release him, til he had discharged the whole summe, which was but fiue and twentie shillings. This fellowe walked in the waie of wickednesse, and therefore hee is condemned vnto death eternall. Woe vnto that gracelesse and dissembling sonne, who being commanded of his father to go and worke in his Vineyard, answered, that he would, and yet went not; but spent the time otherwise vnthriftilie: this man walked in the waie of disobedience which is sinne, and therefore is in danger of eternall death. Woe vnto those mercilesse husbandmen vnto whome the traueiling householder hauing let out his Vineyard, and requiring the increase of the same by his seruant whome hee had sent to that purpose, was onlie withstoode in his message, but had not onlie his seruant, but also his onelie sonne, the heire of all his landes, keeping possession, abused, beaten, and killed. These husbandmen, for their crueltie, and vniust dealing shall abie at the daie of iudgement; and as they walked in the waie of death, so death, euen euerlasting death, shal be their portion. Woe vnto those vnthankfull & careless worldlinges, who beeing solemnelie inuited and bidden to that great supper in the Gospell, excused themselues by the necessitie of their weightie affaires, and refused to come: for they, in so doo-

p. 52

p. 53

ing, neglected their owne soules health, & thereby most willfulie ran in danger of eternall death. Wo vnto him, that being vngarnished with a wedding garment, durst notwithstanding sit downe at the banquet; for he in so dooing did highlie offend the master of the feast, and by his presumption ranne in danger of death and damnation woe vnto that young man whome Christ by his owne mouth taught how to become perfect: namely, by selling al that he had and giuing it vnto the poore: which doctrine seeming bitter vnto him, and too sharp for his digestion, he departed to too heavy and sorrowfull, as very loth to paie so deere for heauenlie treasure. This rich gentleman would not paie so hie a price for the discipline of Christ, and therefore was so much the further off from life and saluation, by howe much hee was neerer vnto death and condemnation. Woe vnto that couetous soule, who hauing his hart set vpon his halfpennie enlarged his barnes to receaue his plentiful crop singing sweetely to his soule, Bee merrie, and take thine ease thou hast wealth enough for manie yeeres: not mustrusting or doubting anything; that the Diuels were agreed that same night to fetch his soule away. And thus, he wretched wordling, walked in the waie of death and destruction. woe vnto the vncleane & beastlie Gergelens, among whom Christ working many miracles, was so farre from any curteous entertainment that hee was desired, for the safetie of their swine, to depart from their coasts: thus preferring their hogs before their soules health, they wilfully walked the way of death and vtter desolation, not passing a point for the footpath to felicity.

p. 54

9. The Scripture, abounding with such examples, teacheth vs the danger of walking in darkenesse, and sitting in the shadowe of death. And therefore needing no better schoolemaster vnto Christe, let vs be content to learne in them the wholesom lessons of life which if wee print in the Tables of our

p. 55

heart & keep grauen in memorie,
 as in marble stone, to imitate and
 followe them, to bee ruled and gui-
 ded by them, so square and frame.
 the whole course of our life by their
 rule, wee shall not onlie not walke
 in the waies of the wicked, to eate
 with them in hell fire the breade of
 affliction, and to drinke the dregs
 of torment: but we shall treade in
 the footepath of the godlie, & at last
 enter into the common wealth of
 Israell, the kingdome of heauen:
 which God grant, Amen.

The tenth Chapter.

p.56

1. *Of wayes the sundry kindnes.* 2. *Of the way of life opened by authority of Scripture.* 3. *A lesson how to be perfect and vpright.* 4. *The safetie of such as walk in the Lords way.* 5. *The benefits following the transgression of Adam and Eve.* 7. *Notable mens names remembered, who walked in Gods way, and of the eternitie of the word.* 8. *The excellencie of the Lords way set forth by similitudes.* 9. *Peters boldnesse in venturing to treade the Lords way without the staffe of faith.* 10. *Of tenne leapers, and the thankfull Samaritane.* 11. *That we of England are like to the Gaderens.* 12. *Of Marie Magdalene, Ioanna, and Sussanna, and what wee may learne of them.* 13. *What wee must doo of wee meane to walke in the way of example.* 14. *Of Nichodemus who fought the way of the Lord by night.* 15. *Of the pretiousnesse of our soules.* 16. *The way of the Lord, and the maies of the worlde are quite contrarie.* 17. *How they differ is proued byt thinges that vtterlie disagree.* 18. *All creatures couet places correspondent to their nature: of the Salamander and the Hydra: with an application of this doctrine.* 19. *The immortalitie of the soule, and a lesson for al Christians to learne.* 20. *A prayer or request, that it would please God to guide our feete in his waie.*



ere is a waie for the
 Birdes in the ayre, a
 waie for the beastes in

p. 57

the field, a waie for the
wormes in the earth, a way for the
fish in the sea. There is a way for
the winde, a way for the raine, a
way for the Moone. There is a way from the
East, a way from the West, a way
from the North, a way from the
South. There is a crooked way,
a straight way, a rough way and
a plaine way. There is a sandie
way, a stonie way, a soft way,
and a hard way. There is a way
aboue, a way beneath, a way be-
fore, a way behinde, a way of the
right hand, and a waie on the left.
There is an open way, a secrete
way, a darke way, a bright way.
There is a way to hell, a way to
heauen, a way to death, and a way to
life. Of this last way I meane
to open the commoditie, and so to
make conclusion.

p. 58

2. The way to life euerlasting, is
the way wherein wee all shoulde
walke: it is the safe way for the
soule, to saue it from all annoyances:
al other waies, this onelie excepted,
are dangerous to enter: for they
are darke lanes, as it were,
leading to the Dungeon of death.
The excellencie of this way is
such, as that it cannot be described.
For it is the way of God, euen his
owne way, established in righteousnes
and perfection. And therefore the
Prophet verie notable speaking of
this matter, hath this worthie
sentence: My thoughtes are not
your thoughtes, neyther are my
wayes your waies, sayeth the Lord.
As if he should say, your thoughtes
are vncleane, corrupt, earthly, vile,
vnpure, vnperfect, sinful abominable,
wicked, variable, momentarie,
vncertaine, waue-ring: for they
are ingendered, in your heartes,
which are no thing else but a
sinkehole of sinfulness, a dunghill
of naughtinesse, a puddle of
filthinesse, a lake of vnclannes,
and what is worste, that is your
heart. As for your wayes, they are
no better. Thus by an Antithesis,
or opposition, the Lord teacheth vs
what his waies are, euen the waies
of truth, righteousnesse, puritie
and perfection: wherein who-soeuer
walketh no dout, hee is in

p. 59

the hie waie to heauen, and treadeth the footepath to felicity.

p. 60

3. Abraham being nintie and nine yeares olde, was instructed and taught how to become perfect, the Lord appearing vnto him, and giuing him his lesson in that behalfe: I am God all sufficient, walke before mee (that is, keepe thee within the compasse of my paths, wander not this waie or that waie, but walke in one waie, euen my waie) and be thou vpright. There was no meanes, either for Abraham or anie other holie man to vse, whereby to attaine and come to vprightnesse, but onely the walkinge in the waie of the Lorde, as wee may see prooued & confirmed in this place by Gods owne mouth. Howe preposterouslie therefore they goe to worke, which seeke sinisterlie and indirectlie to recouer perfectio[n] and vprightnesse: Some building vpon traditions of men, some vpon custome, some vpon ceremonies, some vpon Paule, some vpon Apollo, some vpon Cephas, some vpon good workes, some vpon merits, some vpon pardons, some vpon indulgences, some vpon pilgrimages, some vpon professions, all which to be but sande (Christ the rocke refused) a blinde man may discern. For is this to walke in the waie of the Lord? Nothing lesse.

p. 61

4. This waie of the Lord is the waie of beautie & peace, saith Salomon: it is the waie of holinesse, sayth Elaie: it is the waie of streightnesse, euenesse, plainesse and smothernes, saith Ose and ieremie: in this waie whosoeuer walketh the meone shall not hurt him by night, nor the sunne annoie him by day: the pestilence shall not touch him, the arrowes of the hunter shall not wounde him, hee shall not stumble, nor hit his foot against a stone the Lord wil ouersadowe him with the shielde of safetie, the Lord will be his defence, his buckler, his speare against all his enemies, no lightening from aboue, no eathquake beneath, no consuming fire on this side, no raging sea on that, no element, [A]naille,

no creature shall doe him anie harme. This honor will the Lord vouchsafe all such as walke in his waie, which is the way of life, the high waie to heauen, and the foote-path to felicity.

p. 62

5. Daud oppressed with the crueltie of his enemies and fearinge great dangers, calleth vnto God for succor. His petition consisting of manie partes, whereof some concerne himselfe, othersome his aduersaries, this is one thinge which hee craueth at the handes of his maker. Make thy way plaine before my face, saith that good man, Giuing vs to vnderstande, that by walking in the waie of the Lorde, we haue our felicity fulfilled, as by the contrarie, the measure of our confusion and cursednesse is made vp. Yea, to walke in the waie of the Lord is the rule to make our crooked waies straight, the plainer to make our rugged waies smooth, the lanthorne to make our darke waies bright and lightsome, according to that saying of the Prouerbe writer, The way of the righteous shineth as the light, that shineth more and more vnto the perfect daie. This is the waie of wisdom and knowledge, wherin who so walketh, hee shall haue room enough and when hee runneth, hee shall not stumble or fall.

p. 63

6. In this waie once were paced our great progenitors Adam and Eve, if they could haue bene content: but they forsooth, so busie were they, and inquisitiue after another waie, which the diuell put into their heades, forsooke the first waie, which was the safe waie, and tooke a second waie, which was the waie of death, wherevnto they were persuaded by Sathans subtill suggestion, and ouercome at length by his malignitie and helish vndermining, tasted of the tree of life wherevpon did growe the fruite which they were bidden, not so hardie of their heartes, so much as destitute of grace!
Why did you so? fie vpon your folle, which hast purchased immortal shame. were you placed in the way of perfection, in the way of felici-

p 64

tie, in the way of blessednes, in the Lords owne way, and yet woulde be better? But see the iudgement of God, the earth by this meanes became accursed, and all the offspring of man subject vnto death.

7. There haue beene, that haue walked in this waie of the Lorde, some though in number not manie, whose names, for perpetuall memorie, are recorded in Scripture. Among these were Enoch, Noah, Abraham, Isaac, Jacob, Moses, Salomon, Elias, Elizeus, Ezechiel, Isaias, and diuerse other whome by name to reherse, were labour necessarie I confesse, but for tediousnesse. That these men walked not in the way of the Lord, who dare be so bold as to affirme? Seeing the finger of the holy Ghost hath registered the same in the euerlasting court-rolles of the holie scripture, the vnchangeable worde of the eternall God, whereof not so much as on iote or tittle shall passe, when all thinges else shal bee consumed, and vtterlie come to naught.

p. 65

8. Thinke you that this waie of the Lord is any other thing, than the rich Treasure hid in the field, which when a man hath found hee departeth for ioy, and selleth all that hee hath for ready money to purchase that field? Or is not the way of the Lorde that rich and pretious Pearle, which liked a Merchantman so well, that hee was content to make an exchange of all that hee was weorth for the same? Or is not the waie of the Lord that pure and fine siluer, seauen times tried in the fire, and purged from all kinde of drosse, so that nothing is comparable therevnto? Or is not the way of the Lorde that same rich iewell house wherein are laide vp for al such as walke therein, giftes of exceeding great valuation: yea, so excellent, as that they cannot sufficiently bee commended? I thinke yes, and to warrant me here in, I haue the expresse word of God.

9. Wee reade in the Gospell, that Iesvs Christ walking vppon the sea, was supposed and thought of

p. 66

his disciples to be a spirit: for the resolution whereof, Peter among the rest required to come vnto him vppon the water, which beeing granted, he leapt out of the ship, and walked on the waues toward Iesus, but a mightie winde arising, Peter was afraide, and began to sinke [&] why was this? Euen because hee wanted the walking-staffe, which euery one that would goe in the waie of the Lorde, ought to hold in their hande, and that is faith. For had not Christ stretched out his hande, and supported him, and he had perished, had he had a thousand liues.

p. 67

10. Christ passing vpon a time betweene Samaria and Galile, opened the way of his father vnto ten lepers. Among these ten, there was one Samaritane, who onely, and alone, notwithstanding the benefit which they receiued was generall, had this walking-staffe whereby hee kept his feete right in the way of the Lord. For the other nine, as ssonne as they were cured forgate themselues, and returned not to giue thankes vnto him, by whose helpe they were healed. Such lepers there there are among vs not a fewe, who from the crown of the head, to the soule of the foote haue no sound place, but all infected lothsome, and filthie, that is, ouergrowne with sinne, in so much, that there is no part of their soule but it is attained. If among this great and infinite number, one Samaritane might be found, some signe it were, that the graces of God are not powred vpon vs in waste, neither his benefits ill bestowed.

21. But it is so far vnlike, that anie of vs should bee a Samaritane that we shew and prooue our selues rather to be Gadarens, vpon whome the common prouerbe is iustly verified, that it is no casting of pearles before swine. It is now twentie and odde yeares since we haue had among vs the iewell of Gods word, than the which nothing is more pretious, vnto the which anie thing compared appeareth meere mucke, by the which

p. 68

anie thing tried is found lighter than vanitie. This word, notwithstanding it be the trumpet, whereby wee are called into the way of the Lorde, and continually moued to treade the foote-path to felicitie, is contemned, neglected and despised, the preachers of the same derided, the professors of it abused, the suppressors thereof maintained, so that it is no maruell though the waie of the Lorde bee so little, naie nothing at all in comparison, frequented or vsed, seeing the ordinary meanes whereby we are called and lead therevnto, is so careleslie reiected.

p. 69

12. Among manie that were healed of their infirmitie, deliuered of Diuelles, and restored to their right wits wee reade of three women, namelie, Marie Magdalen, Ioanna and Susanna: these (saith the holie Text) ministered vnto Christ of their substance, thereby acknowledging the benefits which they had receiued, and declaring in like manner, by their perceiurance and knowledge of God, that they were in the waie of the Lord. Is it not a shame that women, which are the weaker vessels, should put vs in mind what we ought to doe? That which they receaued, was transitorie, and yet they shewed themselues thankfull: wee haue had at Gods handes the riches of his trueth which are spirituall, and euerlasting, subiect to no change, vnder no allegation, & yet we haue not the grace to glorifie and praise God, as wee ought, for the same: naie rather, we loath the truth, we surfet of it, such fulnesse wee haue thereof: we are wearie of hearing it taught, wee prefer vanities, yea, diuinish vanities before it, whereby we bewraie our hellish inclination, and manifestlie proue howe farre wide wee wander out of the Lordes waie, and leaue the foote-path to felicitie wee knowe not in what corner.

p. 70

13. To passe through this waie we must bee content to carrie the crosse, euen the crosse of Christ, I meane afflictions and persecutions for his holie name sake: otherwise

p. 71

we shall not bee thought woorthie followers of him. We must enou[n]ce our selues, we must forsake friends and kindred, wee must cast away wicked Mammon, we must refuse no tribulation, no torment, no losse, no damage, no wrong, no iniurie, no anguish, no not death itselfe, were it neuer so terrible: For if the merchantman for lucre sake, and increase of commoditie, aduentureth life and goods vpon the sea, enduringe all tempestes that arise and sufferinge euen the worst lucke that may light vpon him, with a contented mind, in hope to obtaine the fruite and profit of his trauell: if the husbandman repineth not to tarrie the time of the yere, after his painful plowing, his diligent sowing, and other his necessarie labors, which sweating browes and bedewed lims sustained, & then gathereth into his barnes the plenti-crop of his ground: shall wee thinke much to suffer for Christes sake, for the truths sake, for safe conscience sake, for our soules sake, temporal paines, and momentarie troubles: knowing that these are preparatiues to life euerlasting, & that wee cannot walke in Gods way, vnlesse we yeelde our neckes to beare his yoke?

p. 72

14. Fondly plaid Nichodemus, that great lawier and ruler among the iewes, his part in comming to seeke the way of the Lorde by night. For hee preferring his wordly reputation and countenance, before the knowledge of Gods kingdome, and beeing ashamed to bee seene in the day time, to haue recourse vnto so contemned a person as Christ, prooued himselfe to bee as hee was, euen a louer of himselfe, a popular fellowe, that is, such a one as esteemed more of his worship and credit, than of the doctrine of truth, Wherein he declared his infancie and grosse ignorance touching regeneration: his great learning, knowledge and experience in other pointes naught auailing. Thus wee see, that for one furtherence and helpe to lead vs to the waie of the Lorde, and to bring vs to the foote-path of felicity, there

are twentie, yea and twice twentie hinderances and lets, which lie like blockes, ouer which there is no leaping, vnlesse the Lorde put vnder his hande, and lift vs ouer them.

15. Now therefore, forsomuch as there is but one way vnto life euerlasting, but so many wayes vnto death and condemnation: requisite it is, that wee which are placed in this world as in a wildernesse, and haue a pilgrimage to walke, should first, and principallie haue, as they say, an eie to the maine chance, that is, should haue a singular regard to the safetie of our soules: the preciousnesse whereof Christ commended vnto vs, when hee said, what will it profite a man to gaine al the world, and to lose his soule? Meaning indeede thereby, that all the pompe, the riches, the treasure, the pleasure, and whatsoever belongeth to this life, are nothing counteruailable or equiualent to the soule, the excellencie whereof, if there were none other prooffe to confirme it, is sufficiently set foorth by the rich ransome that was paid for it, to redeeme: meane the precious blood of Iesus Christ.

16. Setting aside therefore all by waies which leade vnto death, it standeth vs vpon if wee tender our saluation, to seeke the waie of the Lord whiles it may be found. The maner howe, is declared before at large, euen by denying our selues, and forsaking the worlde, with whome whosoeuer dooth acquaint himselfe, vnpossible it is that hee should once set foote in the waie of the Lorde. For the waies of the Lorde are good and righteous altogether, as saith the Psalme-writer: but the whole worlde is set vpon mischief and vilanie, saith the Apostle. So that betweene the waies of the Lord, and the wayes of the world there is no affinitie, no likeness, no equalitie: nay, there is a flat opposition and contrarietie.

17. Is it possible that the lambe and the wolfe, the spider and the flie, the falcon and the feasant, the hound and the hare, the peacocke, and the snake, the cat and the

p. 73

p. 74

p. 75

mouse, the owle and the nightingale, the iuie and the oke, the vine-tree and the colewort, or what else is of contrarie inclination should agree together, & the one not spoyle the other? The wayes of the Lord, & the waies of the world, are much more at variance. For fire beeing hot and drie, is not a greater enemy vnto water that is colde and moyst: life beeing sensible quicke-ning, and pleasant, is not a more mortall foe vnto death, that is senselesse, ouglie, and dredefulle: blacke beeing darke and dim, is not more contrarie vnto white, that is light-some and bright: Christ being perfection it selfe, is not more contrarie vnto Antichriste the childe of perdition: heauen aboue, is not more vnlike to hell belowe: final-ly the triumphs of celestiall Sion are not more differing from the torments of the infernall lake, than the waies of the Lorde, which are filthie and lothsome.

p. 76

18. We see that euerie thing coueteth a place to liue in agreeable to their nature. The bird in the aire, the worme in the earth. Experience teacheth vs no lesse, and reason proueth it to bee true whereupon it is recorded in monuments of memory, that the Salamander, and the Hydra, two mortall enemies, and creatures of contrarie qualitie, encountering vpon the lande, did so wounde one another, that they were well nigh destroid. The Salamander, desirous to recouer himselfe, left off fighting, and flewe into the fire, which restorded vnto him his former strength: the Hydra seeing this retired in like maner, and lept into the water, where he recovered all the force that he had lost: and thus they both, by betaking themselves to their naturall places, preserued their liues, which otherwise had beene in hazard.

19. These creatures and diuerse other may teach vs wit. For seeing that wee haue no continuing citie here, but looke for one to come: is it not oure partes to directe our steps thitherward, co[n]sidering that we are not like vnto beastes, birds,

p. 77

fishes, wormes, serpents, or anie vnreasonable thinge: but immortal, like our maker, whose image we beare about vs? It were vantage for vs to mediate hereupon, and to haue our mindes aboue, not raking like dunghill cockes for a barlie corn in mucke: but like eagles lifting ourselues aloft with the wings of faith.

23. And thus much touching the waie of all flesh, which is death: the waies of the worlde, which are sinfull and lead vnto Hell: the waies of the Lord, which conduct vs vnto the foote-path of felicitie, and so to life euerlasting. In which waie, being the right waie, the true waie, the perfect waie the cleane waie, the vndefiled waie, the Lord giue vs grace to walke whiles wee liue and drawe breath in this our earthlie tabernacle, that wee may when wee are called out of y^e same treade the foote-path to felicitie, and enter in at the glorious gate of heauenlie Hierusalem, and there enioie our appointed masions, not made with handes, but established by the worde of eternitie, to whome be all dominion, power, and maiesty,
Amen.

p. 78

A looking glasse for
the Christian Reader,
containing summarilie
the substance of al the doctines deliuered
before at
large.

A listning eare that loues to learne
how to amend that is amisse,
By grace diuine shall haue the choice
of that which good & healthfull is.
Resist the force and strength of sinne
with spiritual artillerie,
Absteine from noisome lustes: This is the
footpath to felicity.
Haue alwaies in remembrance
Christ Iesvs crucifide to death,
And let the same thy comfort be,
til vtter gaspe of life and breath.
Meeke minded bee, pride detest,

and learne of Christ humilitie.

p. 79

Forbeare thy furious foe: This is the
 fottpath to felicitie.
 Lament the lack of faith and truth
 which lies forsaken and forlorne,
 Exhort to peace where it doth want,
 and of the needie thinke no scorne.
 Make much of such as pleasure take
 in fostring loue and charitie,
 In such is hope of grace: This is
 the footpath to felicitie.
 Nothing so much doth like the Lord
 as louing of his heauenly law,
 Give eare thereto, and from the same
 let no allurement thee withdraw.

An vpright life delight to lead,
 thy lust keepe in captiuitie,
 By vertue honour seeke. This is
 the foote-path to felicitie.
 Reuolte not from the word of trueth,
 but euen to death the same professe,
 And make account that thy reward
 will bee eternall happinesse.
 Hell is the hire or euery one,
 than is to truth an enemy,
 A true beleeuer die: This is
 the foote-path to felicitie.
 Marke what reposed is in heauen,
 for such as do their masters will,

p. 80

Free libertie from thraldoms yoke
 and blessed Angels food their fill.
 Lord lighten thou our mistie eyes,
 that we may loue the veritie:
 Extend to vs thy spirit: This is
 the foote-path to felicitie.
 Make vs to ioy in nothing more
 than in thy word procuring peace
 I mean thy Gospell full of grace,
 the loue whereof O Lord increase.
 New hearts, new minds, create in vs
 and make vs like thy maiestie,
 Good, like thy selfe, so shall we finde
 the foot path to felicity.

Amen.

FINIS.