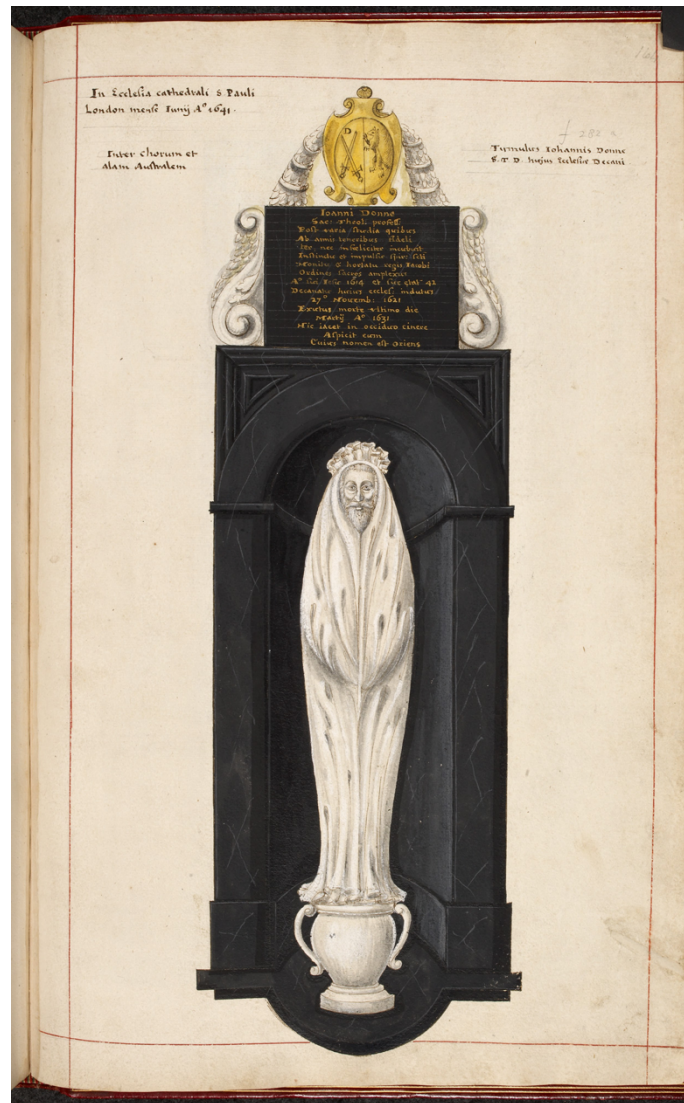


Early Modern English Reading Group

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Pen-and-ink drawing of John Donne's memorial statue by William Sedgwick (1605-1686), in Sir William Dugdale's 'Book of Monuments' (BL Add. MS 71474, f.164)

Sermons

20th January: 5pm

Via Zoom

1. Lancelot Andrewes (1555-1626)

(a) George Herbert, *A Priest to the Temple, or, The Country Parson his character, and rule of holy life* (London, 1652), from Ch. VII, 'The parson preaching'

'When he preacheth, he procures attention by all possible art, both by earnestnesse of speech, it being naturall to men to think, that where is much earnestness, there is somewhat worth hearing; and by a diligent, and busy cast of his eye on his auditors, with letting them know, that he observes who marks, and who not; and with particularizing of his speech now to the younger sort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you; for particulars ever touch, and awake more then generalls.

[...]

The Parsons Method in handling of a text consists of two parts; first, a plain and evident declaration of the meaning of the text; and secondly, some choyce Observations drawn out of the whole text, as it lyes entire, and unbroken in the Scripture it self. This he thinks naturall, and sweet, and grave. Whereas the other way of crumbling a text into small parts, as, the Person speaking, or spoken to, the subject, and object, and the like, hath neither in it sweetnesse, nor gravity, nor variety, since the words apart are not Scripture, but a dictionary, and may be considered alike in all the Scripture. The Parson exceeds not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time, will lesse afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.'

(b) John Aubrey, 'Lancelot Andrewes', in *Brief Lives* (c. 1669-1696)

'There was then at Cambridge a good fatt alderman that was wont to sleep at church, which the alderman endeavoured to prevent but could not. Well! this was preached against as a signe of *reprobation*. The good man was exceedingly troubled at it, and went to Andrewes his chamber to be satisfied in point of conscience. Mr. Andrewes told him that it was an ill habit of body not of mind, and that it was against his will; advised him on Sundays to make a more sparing meale, and to mend it at supper. The alderman did so, but sleepe comes upon him again for all that, and was preached at. He comes again to be resolved, with tears in his eies; Andrewes then told him he would have him make a good heartie meale as he was wont to doe, and presently take out his full sleep. He did so; came to St. Marie's, where the preacher was prepared with a sermon to damne all who slept at sermon, a certaine sign of *reprobation*. The good alderman having taken his full nap before, lookes on the preacher all sermon time, and spoyled the designe. —But I should have sayd that Andrewes was most extremely spoken against and preached against for offering to assoile or excuse a sleeper in sermon time. But he had learning and witt enough to defend himself.

[...]

He had not that smooth way of oratory as now. It was a shrewd and severe animadversion of a Scottish lord, who, when king James asked him how he liked bp. A.'s sermon, said that he was learned, but he did play with his text, as a Jack-an-apes does, who takes up a thing and tosses and playes with it, and then he takes up another, and playes a little with it. Here's a pretty thing, and there's a pretty thing!'

(c) Lancelot Andrewes, ‘A Sermon preached before the King’s Majesty, at Whitehall, on Tuesday, the Twenty-Fifth of December, A.D. MDCX. Being Christmas-Day’ (1610)

‘Luke ii: 10, 11.

The Angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy, which shall be to all people.

That there is born unto you this day a Saviour, Which is Christ the Lord, in the city of David.

[*Et dixit illis Angelus: Nolite timere: ecce enim evangelizo vobis gaudium magnum, quod erit omni populo.*

Quia natus est vobis hodie Salvator, Qui est Christus Dominus in civitate David. Latin Vulg.]

There is a word in this text, and it is *hodie*, by virtue whereof this day may seem to challenge a special property in this text, and this text in this day. Christ was born, is true any day; but this day Christ was born, never but today only. For of no day in the year can it be said *hodie natus* but of this. By which word the Holy Ghost may seem to have marked it out, and made it the particular text of the day.

Then it will not be amiss, *donec cognominatur hodie*, as the Apostle speaketh, ‘while it is called today,’ to hear it. To-morrow, the word *hodie* will be lost; this day and not any day else it is in season. Let us then hear it this day which we can hear no day besides.

It is then the first report, the very first news that came, as this day, of that which maketh this day so high a feast; the birth of Christ.

It came by an Angel then; no man was meet to be the messenger of it. And look, how it came then so it should come still, and none but an Angel bring it, as more fit for the tongue of Angels than of men. Yet since God hath allowed sinful men to be the reporters of it at the second hand, and the news never the worse; for that good news is good news and welcome by any, though the person be but even a foul leper that brings it: yet, that the meanness of the messenger offend us not, ever we are to remember this; be the party who he will that brings it, the news of Christ’s birth is a message for an Angel.

This had been news for the best prince in the earth. That these *illis* here, these parties were shepherds, that this message came to them, needs not seem strange. It found none else at the time to come to; the Angel was glad to find any to tell it to, even to tell it the first he could meet withal; none were then awake, none in case to receive it but a sort of poor shepherds, and to them he told it.

[...]

And now to the circumstances; and first of the persons, *vobis*; ‘I bring you good tidings, that to you is born’, &c.

We find not any word through all this but there is joy in it, and yet all is suspended till we come to this one word, *vobis*; this makes up all. This word therefore we shall do well ever to look for, and when we find it to make much of it. Nothing passeth without it; it is the word of application. But for it, all the rest are loose; this girds it on, this fastens it to us, and makes it ours.’



Line engraving of Lancelot Andrewes by Simon de Passe, 1618.
(National Portrait Gallery)

(d) Lancelot Andrewes, ‘A Sermon preached before the King’s Majesty, at Whitehall on Wednesday, the Twenty-Fifth of December, A. D. MDCXXII. Being Christmas Day.’ (1622)

‘Matthew ii: 1, 2.

Behold there came wise men from the East to Jerusalem, Saying, Where is the King of the Jews That is born? For we have seen his star in the East, and are come to worship Him.

[*Ecce magi ab Oriente venerunt Jerosolymam, Dicentes, Ubi est Qui natus est Rex Judaeorum? vidimus enim stellam Ejus in Oriente, et venimus adorare Eum.* Latin Vulg.]

There be in these two verses two principal points, as was observed when time was; 1. The persons that arrived at Jerusalem, 2. and their errand. The persons in the former verse, whereof hath been treated heretofore. Their errand in the latter, whereof we are now to deal.

Their errand we may best learn from themselves out of their *dicentes*, &c. Which, in a word, is to worship Him. Their errand our errand, and the errand of this day.

This text may seem to come a little too soon, before the time; and should have stayed till the say it was spoken on, rather than on this day. But if you mark them well, there are in the verse four words that be *verba diei hujus*, ‘proper and peculiar to this very day’. 1. For first, *natus est* is most proper to this day of all days, the day of His Nativity. 2. Secondly, *vidimus stellam*; for on this day it was first seen, appeared first. 3. Thirdly, *venimus*; for this day they set forth, began their journey. 4. And last, *adorare Eum*; for ‘when He brought His only-begotten Son into the world, He gave in charge, Let all the Angels of God worship Him.’ And when the Angels to do it, no time more proper for us to do it as then. So these four appropriate it to this day, and none but this.

[...]

Now to *venimus*, their coming itself. And it follows well. For it is not a star only, but a load-star; and whither should *stella Ejus ducere*, but *ad Eum*? ‘Whither lead us, but to Him Whose the star is?’ The star to the star’s Master.

All this while we have been at *dicentes*, ‘saying’ and seeing; now we shall come to *facientes*, see them to do somewhat upon it. It is not saying nor seeing will serve St James; he will call, and be still calling for *ostende mihi*, ‘shew me thy faith by some work.’ And well may he be allowed to call for it this day; it is the day of *vidimus*, appearing, being seen. You have seen His star, let Him now see your star another while. And so they do. Make your faith to be seen; so it is — their faith in the steps of their faith. And so was Abraham’s first by coming forth of his country; as these here do, and so ‘walk in the steps of the faith of Abraham’, do his first work.

It is not commended to stand ‘gazing up into Heaven’ too long; not on Christ himself ascending, much less on His star. For they sat not still gazing on the star. Their *vidimus* begat *venimus*; their seeing made them come, come a great journey. *Venimus* is soon said, but a short word; but many a wide and weary step they made before they could come to say *Venimus*, Lo, here ‘we are come’; come, and at our journey’s end. To look a little on it. In this their coming, we consider, 1. First, the distance of the place they came from. It

was not hard by as the shepherds — but a step to Bethlehem over the fields; this was riding many a hundred miles, and cost them many a day's journey. 2. Secondly, we consider the way that they came, if it be pleasant, or plain and easy; for if it be, it is so much the better. 1. This was nothing pleasant, for through deserts, all the way waste and desolate. 2. Nor secondly, easy neither; for over the rocks and crags of both Arabias, specially Petraea, their journey lay. 3. Yet if safe — but it was not, but exceeding dangerous, as lying through the midst of the 'black tents of Kedar', a nation of thieves and cut-throats; to pass over the hills of the robbers, infamous then, and infamous to this day. No passing without great troop or convoy. 4. Last we consider the time of their coming, the season of the year. It was no summer progress. A cold coming they had of it at this time of the year, just the worst time of the year to take a journey, and specially a long journey in. The ways deep, the weather sharp, the days short, the sun farthest off, in *solstitio brumali*, 'the very dead of winter'. *Venimus*, 'we are come', if that be one, *venimus*, 'we are now come', come at this time, that is sure another. And these difficulties they overcame, of a wearisome, irksome, troublesome, dangerous, unseasonable journey; and for all this they came. And came it cheerfully and quickly, as appeareth by the speed they made. It was but *vidimus*, *venimus*, with them; 'they saw', and 'they came'; no sooner saw, but they set out presently.

[...]

This was the load-star of the Magi, and what were they? Gentiles. So are we. But if it must be ours, then we are to go with them; *vade, et fac similiter*, 'go, and do likewise.' It is *Stella gentium*, but *idem agentium* 'the Gentile's star', but 'such Gentiles as overtake these and keep company with them.' In their *dicentes*, 'confessing their faith freely'; in their *vidimus*, 'grounding it thoroughly'; in their *venimus*, 'hasting to come to Him speedily'; in their *ubi est?* 'enquiring Him out diligently'; and in their *adorare Eum*, 'worshipping Him devoutly'. *Per omnia* [in all things] doing as these did; worshipping and thus worshipping, celebrating and thus celebrating the feast of His birth.

We cannot say *vidimus stellam*; the star is gone long since, not now to be seen. Yet I hope for all that, that *venimus adorare*, 'we be come thither to worship'. It will be the more acceptable, if not seeing it we worship though. It is enough we read of it in the text; we see it there. And indeed as I said, it skills not for the star in the firmament, if the same Day-Star be risen in our hearts that was in theirs, and the same beams of it be seen, all five. For then we have our part in it no less, nay full out as much as they. And it will bring us whither it brought them, to Christ. Who at His second appearing in glory shall call forth these wise men, and all that have ensued the steps of their faith, and that upon the reason specified in the text; for I have seen their star shining and shewing forth itself by the like beams; and as they came to worship Me, so am I come to do them worship. A *venite* then, for a *venimus* now. Their star I have seen, and give them a place among the stars. They fell down: I will lift them up, and exalt them. And as they offered to Me, so am I come to bestow on them, and to reward them with the endless joy and bliss of My Heavenly Kingdom.

To which, &c.'

(e) Lancelot Andrewes, 'Ninth Sermon of the Nativity, preached upon Christmas Day, before King James, at Whitehall, on Sunday, the Twenty-fifth of December, A. D. MDCXIV' (1614)

Isaiah vii: 14.

Behold, a virgin shall conceive, and bear a Son, and she shall call His name Immanuel.

[*Ecce virgo concipiet, et pariet Filium, et vocabitur nomen Ejus Immanuel.* Latin Vulg.]

And now, to look into the name. It is compounded, and to be taken into pieces. First, into *Immanu* and *El*; of which, *El* the latter is the more principal by far; for *El* is God. Now, for any thing yet said in *concupiet* and *pariet*, all is but man with us; not 'God with us' till now. By the name we take our first notice that this Child is God. And this is a great addition, and here, lo, is the wonder. For, as for any child of a woman to 'eat butter and honey', the words that next follow, where is *Ecce*? But for *El*, for God to do it — that is worth an *Ecce* indeed.

El is God; and not God every way, but as the force of the word is, God in His full strength and virtue; God, *cum plenitudine potestatis* as we say, 'with all that ever He can do'; and that is enough I am sure.

For the other, *Immanu*; though *El* be the more principal, yet I cannot tell whether it or *Immanu* do more concern us. For as in *El* is might, so in *Immanu* is our right to His might, and to all He hath or is worth. By that word we hold, therefore we to lay hold on it. The very standing of it thus before, thus in the first place, toucheth us somewhat. The first thing ever that we look for is *nos*, *nobis*, and *noster*, the possessives; for they do *mittere in possessionem*, 'put us in possession.' We look for it first, and lo, it stands here first: *nobiscum* first, and then *Deus* after.

[...]

This *Immanu* is a compound again; we may take it in sunder into *nobis* and *cum*; and so then have we three pieces. 1. *El*, the mighty God; 2 and *anu* [without], we, poor we — poor indeed if we have all the world beside if we have not Him to be with us; 3. and *Im*, which is *cum*, and that *cum* in the midst between *nobis* and *Deus*, God and us — to couple God and us; thereby to convey the things of the one to the other. Ours to God; alas, they be not worth the speaking of. Chiefly, then, to convey to us the things of God. For that is worth the while; they are indeed worth the conveying.

This *cum* we shall never conceive to purpose, but *carendo* [without]; the value of 'with' no way so well as by without, by stripping of *cum* from *nobis*. And so let *nobis*, 'us', stand by ourselves without Him, to see what our case is but for this Immanuel; what, if this virgin's Child had not this day been born us: *nobiscum* after all will be the better esteemed. For if this Child be 'Immanuel, God with us', then without this Child, this Immanuel, we be without God. 'Without Him in this world', O saith the Apostle; and if without Him in this, without Him in the next; and if without Him there — if it be not *Immanu-el*, it will be *Immanu-bell*; and that and no other place will fall, I fear me, to our share. Without Him this we are. What with Him? Why, if we have Him, and God by Him, we need no more; *Immanu-el* and *Immanu-all*. All that we can desire is for us to be with Him, with God, and He to be with us; and we from Him, or He from us, never to be parted. We were with Him once before, and we were well; and when we left Him, and He no longer 'with us',

then began all our misery. Whensoever we go from Him, so shall we be in evil case, and never be well till we back with Him again.

Then, if this be our case that we cannot be without Him, no remedy then but to get a *cum* by whose means *nobis* and *Deus* may come together again. And Christ is that *cum* to bring it to pass. The parties are God and we; and now this day He is both. God before eternally, and now to-day Man; and so both, and takes hold of both, and brings both together again. For two natures here are in Him. If conceived and born of a woman, then a man; if God with us, then God. So Esay offered his 'sign from the height above, or from the depth beneath': here it is. 'From above,' *Ek*; 'from beneath,' *annu*; one of us now. And so, His sign from both. And both these natures in the unity of one Person, called by one name, even this name Immanuel.

(f) T. S. Eliot, 'Lancelot Andrewes', in *For Lancelot Andrewes: Essays on Style and Order* (Faber, 1928)

'By authorities on the history of the English Church Andrewes is still accorded a high, perhaps the highest, place; among persons interested in devotion his 'Private Prayers' are not unknown. But among those persons who read sermons, if they read them at all, as specimens of English prose, Andrewes is little known. His sermons are too well built to be readily quotable; they stick too closely to the point to be entertaining. Yet they rank with the finest English prose of their time, of any time.

[...]

Bishop Andrewes, as was hinted above, tried to confine himself in his sermons to the elucidation of what he considered essential in dogma; he said himself that in sixteen years he had never alluded to the question of predestination, to which the Puritans, following their Continental brethren, attached so much importance. The Incarnation was to him an essential dogma, and we are able to compare seventeen developments of the same idea. Reading Andrewes on such a theme is like listening to a great Hellenist expounding a text of the 'Posterior Analytics': altering the punctuation, inserting or removing a comma or a semi-colon to make an obscure passage suddenly luminous, dwelling on a single word, comparing its use in its nearer and its more remote contexts, purifying a disturbed or cryptic lecture-note into lucid profundity. To persons whose minds are habituated to feed on the vague jargon of our time, when we have a vocabulary for everything and exact ideas about nothing—when a word half-understood, torn from its place in some alien or half-formed science, as of psychology, conceals from both writer and reader the utter meaninglessness of a statement, when all dogma is in doubt except the dogmas of sciences of which we have read in the newspapers, when the language of theology itself, under the influence of an undisciplined mysticism of popular philosophy, tends to become a language of tergiversation—Andrewes may seem pedantic and verbal. It is only when we have saturated ourselves in his prose, followed the movement of his thought, that we find his examination of words terminating in the ecstasy of assent. Andrewes takes a word and derives the world from it; squeezing and squeezing the word until it yields a juice full of meaning which we should never have supposed any word to possess.'

(g) John Buckeridge, 'A Sermon Preached at the Funeral of...Lancelot [Andrewes], Late Lord Bishop of Winchester' in *XCVI. Sermons* (London, 1629)

I have now done with my Text: and now I apply myself and my text to the present text that lies before us: *Vir nec silendus, nec dicendus sine curâ*, A man whose worth may not be passed over in silence, whom all ages with us may celebrate and admire; nor to be spoken of without great care and study: Of whom I can say nothing, but his worth and virtues will farre exceed all mens words. Heere I desire neither the tongue of man nor Angels: if it were lawful I should wish no other but his owne tongue and pen, *Ipse, ipse, quem loquar, loquatur*: let him speake of himself, none so fit as himself was, of whom I am to speake this day. *Et iam loquitur*, And he now speakes: he speakes in his *learned Workes* and *Sermons*, and he speakes in his *life* and *workes of mercy*, and he speakes in his *death*: And what he taught in his life and works, he taught and expressed in his death. He is the great *Actor* and *performer*, I but the poor cryer, *Vox clamantis*, He was the *Vox clamans*, he was the loud and great *crying Voice*, I am but the poor *Eccho*; and it is well with me, if as an *Eccho* of his large and learned bookes and workes I only repeate a few of the last words.

No man can blame me if I commend him at his death, whose whole life was every way commendable: *Iustus sine mendacio candor apud bonos crimini non est*, Just *commendation* without *flattery* is no fault in the opinion of the best men: And the ancient custom of the church did celebrate the memories of *holy men* to the praise of God that gave such eminent graces to them, and to stirre up others by their example to the *Imitation of their virtues*.

I speak my knowledge of him in many things: I loved and honoured him for above thirtie years space. I loved him I confesse, but yet *Iudicia meo non obstat Amor qui ex Iudicia natus est*: My love doth not blind or outsway my Judgment, because it proceeded from Judgment. Of whom what can I say less, than he was *vita innocentissimus, ingenio florentissimus, et proposito sanctissimus*: in his life most innocent, in his knowledge and learning most flourishing and eminent, and in his purpose and life most holy and devout: whose carriage was so happy, *Quem nemo vituperat nisi etiam laudet*; no man could ever discommend him but, will he, nill he, he must withal commend him. And no mans words were ever able to disgrace him: *vera necesse est benedicant, fulsum vita ,oresque superant*, they that spake truth of him could not but speak well of him; and if they spake falsely of him his life and manners did confute them.

And if this text were ever fully applied in any, I presume it was in him; for he was *totus in his sacrificiis*; he wholly spent himself and his studies and his estate in these sacrifices, in prayer and the praise of God, and compassion and works of charity, as if he had minded nothing else all his life long but this, to offer himself, his soul and body, a contrite and a broken heart, a pitiful and compassionate heart, and a thankful and grateful heart, a living sacrifice, holy and acceptable to God by Jesus Christ, which is our reasonable service of Him.

2. Thomas Nashe (bap. 1567—c. 1601)

(a) *Christs Teares over Jerusalem* (London: 1593)

[R]idiculous dul Preachers, (who leape out of a Library of Catechismes, into the loftiest Pulpits) [...] boldly will usurpe *Moses* chayre, without anie study or preparation. They would have theyr mouthes reverenced as the mouthes of the *Sybils*, who spoke nothing but was registred; Yet nothing comes from theyr mouthes, but grosse full-stomackt tautology. They sweat, they blunder, they bounce & plunge in the Pulpit, but all is voyce and no substance: they deafe mens eares, but not edifie. Scripture peradventure they come off thicke and three-folde with, but it is so ugly daubed, plaistred, and patcht on, so peevisly speckt & applyde, as if a Botcher (with a number of Satten and Velvete shredde) should cloute and mend Leather-doublers & Cloth-breeches.

Gette you some witte in your great heades, my hotte-spurd Divines, discredite not the Gospell: if you have none, damme up the Oven of your uttrance, make not such a bigge sound with your empty vessels. At least, love men of witte, and not hate them so as you doe, for they have what you want. By loving them and accompanying with them, you shall both doe them good and your selves good; They of you, shall learne sobriety and good life, you of them, shall learne to utter your learning, and speake movinglie.

If you count it prophane to arte-enamel your speech to empeirce, and make a conscience to sweeten your tunes to catch soules, Religion (through you) shall reape infamy. Men are men, and with those thinges must bee mooved, that men wont to be mooved. They must have a little Sugar mixt with their soure Pylls of reproofe, the hookes must be pleasantly baited that they bite at. Those that hang forth theyr hookes and no bayte, may well enough entangle them in the weeds, (enwrap themselves in contentions,) but never winne one soule. Turne over the auncient Fathers, and marke howe sweete and honny-some they are in the mouth, and how muscally & melodious in the eare. No Orator was ever more pleasingly perswasive, than humble Saint *Augustine*.

[...] [I]t is lawfull to execute his worde, that is, in preaching of his word, by similitudes and comparisons, drawne from the nature & property of all these, to laude and amplifie the eternity of his Name. Christ, he drew comparisons from the hayres of a mans head, from vineyards, from Fig-trees, from Sparrowes, from Lillies and a hundred such like. Wee (in this age) count him a Heathen Divine, that alleadgeth any illustration out of humane Authors, & makes not al his sermons concloutments of Scripture.

Scripture we hotch-potch together, & doe not place it like Pearle and Gold-lace on a garment, heere & there to adorne, but pile it, and dunge it up on heapes, without use or edification. We care not howe we mispeake it, so we have it to speake. Out it flies East and West; though we loose it all it is nothing, for more have we of it, than we can well tell what to doe withall. Violent are the most of our packe-horse Pulpit-men, in vomiting theyr duncery. Their preachings seeme rather pestilential frenzies, than any thing els. They writhe Texts lyke waxe, and where they envie, Scripture is theyr Champion to scold, and though a whole month together so they should scold, they woulde not want allegations to cast in one anothers teeth. *Non fuit sic a principio*, I wis it was not so in the Primitive church, but in our Church every man will be a primate, every man will be Lord & King over the flock that he feedes, or else he will famish it. Thys is erring from my scope: of the true use of the Scripture I am to talke. Scripture, if it be used otherwise than as the last seale to confirme any thing, if it be trivially or without necessitie, cald unto witnesse, it is a flatte taking of the Name of God in vaine. The phrase of Sermons, as it ought to agree with the Scripture, so heede must be taken, that theyr whole Sermons, seeme not a banquet of broken fragments of Scripture: that it be not usd but as the corner stone, to close up any building; That they gather fruite, and not leaves: proofes and not phrases onely out of the Bible.

3. John Donne (1572—1631)

(a) John Donne, 'Sermon Preached at Lincolns Inne' (Easter Term 1620?)

Job xix: 26.

And though, after my skin, worms destroy this body, yet in my flesh shall I see God.

[...] We passe on. As in *Massa damnata* [=the mass of the damned], the whole lump of mankind is under the condemnation of *Adams sinne*, and yet the good purpose of God severs some men from that condemnation, so, at the resurrection, all shall rise; but not all to glory. But, amongst them, that doe, *Ego*, says *Job*, I shall. I, as I am the same man, made up of the same body, and the same soule. Shall I imagine a difficulty in my body, because I have lost an Arme in the East, and a leg in the West? because I have left some bloud in the North, and some bones in the South? Doe but remember, with what ease you have sate in the chaire, casting an account, and made a shilling on one hand, a pound on the other, or five shillings below, ten above, because all these lay easily within your reach. Consider how much lesse, all this earth is to him, that sits in heaven, and spans all this world, and reunites in an instant armes, and legs, bloud, and bones, in what corners so ever they be scattered. The greater work may seem to be in reducing the soul; That that soule which sped so ill in that body, last time it came to it, as that it contracted *Originall sinne* then, and was put to the slavery to serve that body, and to serve it in the ways of sinne, not for an Apprentiship of seven, but seventy years after, that that soul after it hath once got loose by death, and liv'd God knows how many thousands of years, free from that body, that abus'd it so before, and in the sight and fruition of that God, where it was in no danger, should willingly, nay desirously, ambitiously seek this scattered body; this Eastern, and Western, and Northern, and Southern body, this is the most inconsiderable consideration, and yet, *Ego*, I, I the same body, and the same soul, shall be recompact again, and be identically, numerically, individually the same man. The same integrity of body, and soul, and the same integrity in the Organs of my body, and in the faculties of my soul too; I shall be all there, my body, and my soul, & all my body, & all my soul. I am not all here, I am here now preaching upon this text, and I am at home in my Library considering whether *S. Gregory*, or *S. Jerome*, have said best of this text, before. I am here speaking to you, and yet I consider by the way, in the same instant, what it is likely you will say to one another, when I have done, you are not all here neither; you are here now, hearing me, and yet you are thinking that you have heard a better Sermon somewhere else, of this text before, you are here, and yet you think you could have heard some other doctrine of down-right *Predestination*, and *Reprobation* roundly delivered somewhere else with more edification to you; you are here, and you remember your selves that now yee think of it. This had been the fittest time, now, when every body else is at Church, to have made such and such a private visit; and because you would bee there, you are there. I cannot say, you cannot say so perfectly, so entirely now, as at the Resurrection, *Ego*, I am here; I, body and soul; I, soul and faculties: as Christ sayd to *Peter*, *Noli timere, Ego sum, Fear nothing, it is I*; so I say to my selfe, *Noli timere*; My soul, why art thou so sad, my body, why dost thou languish: *Ego*, I, body and soul, soul and faculties, shall say to Christ Jesus, *Ego sum*, Lord, it is I, and hee shall not say, *Nescio te, I know thee not*, but avow me, and place me at his right hand. *Ego sum, I am the man that hath seen affliction, by the rod of his wrath; Ego sum*, and I the same man, shall receive the crown of glory which shall not fade.

Ego:

*Lam. 3. 1.
1 Pet. 5. 4.*

(b) John Donne, 'A Lent-Sermon Preached at White-Hall, February 12. 1618.'

Ezek. xxxiii: 32. *And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.*

First then, God for his own glory promises here, that his Prophet, his Minister shall be *Tuba*, as is said in the beginning of this Chapter, a Trumpet, to awaken with terror. But then, he shall become *Carmen musicum*, a musical and harmonious charmer, to settle and compose the soul again in a reposed confidence, and in a delight in God: he shall be *musicum carmen*, musick, harmony to the soul in his matter; he shall preach harmonious peace to the conscience; and he shall be *musicum carmen*, musick and harmony in his manner; he shall not present the messages of God rudely, barbarously, extemporally; but with such meditation and preparation as appertains to so great an employment, from such a King as God, to such a State as his Church: so he shall be *musicum carmen*, musicke, harmony, *in re & modo*, in matter and in manner: And then *musicum* so much farther (as the text adds) as that he shall have a pleasant voice, that is, to preach first sincerely (for a preaching to serve turns and humors, cannot, at least should not please any) but then it is to preach acceptably, seasonably, with a spiritual delight, to a discreet and rectified congregation, that by the way of such a holy delight, they may receive the more profit. And then he shall play well on an instrument; which we do not take here to be the working upon the understanding and affections of the Auditory, that the congregation shall be his instrument; but as S. Basil says, *Corpus hominis, Organum Dei*, when the person acts that which the song says; when the words become works, this is a song to an instrument: for, as S. August. pursues the same purpose *Psallere est ex preceptis Dei agere*; to sing and to sing an instrument is to perform that holy duty in action, which we speak of in discourse: And God shall send his people preachers furnished with all these abilities, to be *Tubae*, Trumpets to awaken them; and then to be *carmen musicum* to sing gods mercies in their ears, in reverent, but yet in a diligent, and thereby a delightful manner; so to be musick in their preaching, and musick in their example, in a holy conversation: *Eris*, say God to this prophet, such a one thou shalt be, thou shalt be such a one in thy self; and then *eris illis*, thou shalt be so to them, to the people: To them thou shalt be *Tuba*, a Trumpet, Thy preaching shall awaken them, and so bring them to some sence of their sins: To them thou shalt be *carmen musicum*, musick and harmony; both *in re*, in thy matter, they shall conceive an apprehension or an offer of Gods mercy through thee; and *in modo*, in the manner; they shall confess, that thy labors work upon them, and move them, and affect them, and that that unpremeditated, and drowsie, and cold manner of preaching, agrees not with the dignity of Gods service: they shall acknowledge (says God to this Prophet) thy pleasant voice; confesse thy doctrine to be good, and confesse thy playing upon an Instrument, acknowledge thy life to be good to; for, in testimony of all this, *Audient* (saies the text) They shall hear this. Now, every one that might come, does not so; businesses, nay less then businesses, vanities keep many from hence; less then vanities, nothing; many, that have nothing to do, yet are not here: All are not come that might come; nor are all that are here, come hither; penalty of law, observation of absences, invitation of company, affection to a particular preacher, collateral respects, draw men; and they that are drawn so, do not come; neither do all that are come, hear; they sleep, or they talk: but *Audient*, says our text, They shall be here, they shall come, they shall hear; they shall press to hear: every one that would come, if he might sit at ease, will not be troubled for a Sermon: but our case is better, *Audient*, they shall rise earlier then their fellows, come higher sooner, indure more pains, hearken more diligently, and conceive more delight then their fellows: *Audient*, they will hear: but then, after all (which is the height of the malediction, or increpation) *Non facient*, they will not do it; *Non facient, quæ dixeris*, They will do nothing of that which thou has said to them; nay, *Non facient, quæ dixerunt*, they will do nothing of that, which during the time of the Sermons, they had said to their own souls they would do; so little hold shall Gods best means, and by his best instruments take of them; *They shall hear they works, and shall not do them.*

(c) John Donne, 'A Sermon preached to the King, at the Court' (April 1629)

'Genesis i: 26.

And God said, Let us make man in our image, after our likeness.

[...]

I remember 4. names, by which man is often called in the scriptures: & of these foure, three do absolutely carry miserie in their significations; three to one against any man, that he is miserable: One name of a man is *Ish*; and that they derive à *sonitu*; Man is but a voice, but a sound, but a noise: he begins the noise himself, when he comes crying into the world; & when he goes out, perchance friends celebrate, perchance enemies calumniate with him, with a diverse voice, a diverse noise. A melancholicke man is but a groning; a sportful man, but a song; an active man, but a trumpet; a mighty man, but a thunder clap: every man but *Ish*, but a sound, but a noyse. An other name is *Enosh*. *Enosh* is a meer calamitie, miserie, depression. It is indeed most properly oblivion; And so the word is most elegantly used by David, *Quid est homo?* where the name of the man is *Enosh*: And so that which we translate, *What is man, that thou art mindfull of him?* is indeed, *What is forgetfulness, that thou shouldest remember it;* that thou shouldest think of that man, whom all the world hath forgotten? first man is but a voice, but a sound: but because fame and honour may come within that name of a sound, of a voice; therefore he is overtaken with another damp, man is but oblivion: his fame, his name shall be forgotten. One name man hath, that hath some taste of greatnesse and power in it, *Gheber*, and yet, *I that am that man* (sayes the Prophet, for there that name of man *Gheber* is used) *I am the man that hath seen affliction by the rod of God's wrath.* Man *Ish* is so miserable, as he that afflicts himself, cries, and whines out his own time; and man *Enosh*, so miserable, as that others afflict him, and bury him in ignominious oblivion: and man, that is, *Gheber*, he made *Adam*, which is the fourth name of man, indeed the first name of man, the name in this text, and the name to which every man must be called, and referre himself, and call himself by; earth, and red earth.

Now God did not say of man, as of other creatures, Let the earth bring forth hearbs, and fruits, and trees, as upon the third day; nor let the earth bring forth cattell, and wormes, as upon the sixth day, the same day that he made man; *Non imperiall verbo, sed familiari manu*, sayes *Tertullian*, God calls not man out with an imperious Command, but he leads him out, with a familiar, with his own hand. And it is not: *Fiat homo*, but *Faciamus*; not, *Let there be*, but *Let us make man*. Man is but an earthen vessell. 'Tis true, but when we are upon that consideration, God is the Potter: if God will be that, I am well content to be this: let me be any thing, so that that I am be from my God. I am as well content to be a sheep, as a Lion, so God will be my Shepheard: and the Lord is my shepheard: To be a Cottage, as a Castle, so God will be the builder; And the Lord builds, and watches the City, the house, this house, this City, mee: To be Rye, as Wheate, so God will be the husbandman; And the Lord plants me, and waters, and weeds, and gives the encrease: and to be clothed in leather, as well as in



Oil on panel painting of John Donne, c. 1595,
unknown artist.
(National Portrait Gallery)

silke, so God will be the Merchant; and he cloathed me in *Adam*, and assures me of clothing, in clothing the Lillies of the field, and is fitting the robe of Christs righteousness to me now, this minute. *Adam* is as good to me as *Gheber*, a clod of earth, as a hill of earth; so God be the Potter.

[...]

Pulvis es, Thou art earth: he whom thou treadest upon, is no lesse; and he that treades upon thee, is no more. Positively, it is a low thing to be but earth: and yet the low earth, is the quiet center: there may be rest, acquiescence, content in the lowest condition: But comparatively, earth is as high as the highest. Challenge him that magnifies himself above thee, to meet thee in *Adam*; there bid him, he will have more nobilitie, more greatnesse then thou, take more originall sin then thou hast. If God have submitted thee to as much sin, and penalty of sin, as him; he hath afforded thee as much, and as noble earth as him. And if he will not trie it in the root, in your equalitie in *Adam*; yet, in another test, another furnace, in the grave, he must: there all dusts are equall. Except an epitaph tell me who lies there, I cannot tell by the dust; not by the epitaph know, which is the dust it speaks of, if another have been layed there before, or after, in the same grave: nor can any epitaph be confident in saying, Here lies; but, Here was laid: for so various, so vicissitudinarie is all this world, as that even the dust of the grave have revolutions. As the motions of an upper sphere might imprint a motion in a lower sphere, other then naturally it would have; so the changes of the life work after death. And as envie supplants and removes us alive; a shovell removes us, and throwes us out of our grave, after death. No limbeck, no weights can tell you, This is dust royall, this plebian dust: no commission, no inquisition can say, This is catholick, this is hereticall dust. All lie alike, and all shall rise alike: alike, that is, at once, and upon one command.'



John Gipkyn, Old Saint Paul's (1616). Oil on panel.
(Society of Antiquaries, London)

(d) John Donne, 'Death's Duell, or A Consolation to the Soul, against the dying Life and the living Death of the Body, Delivered in a Sermon at White Hall, before the King's Majesty, in the beginning of Lent, MDCXXX' (1630)

'Psalm LXVIII. 20, in fine.

And unto God the Lord belong issues of death.

BUILDINGS stand by the benefit of their foundations that sustain and support them, and of their buttresses that comprehend and embrace them, and of their contignations that knit and unite them. The foundations suffer them not to sink, the buttresses suffer them not to swerve, and the contignation and knitting suffers them not to cleave. The body of our building is in the former part of this verse. It is this: *He that is our God is the God of salvation; ad salutes*, of salvations in the plural, so it is in the original; the God that gives us spiritual and temporal salvation too. But of this building, the foundation, the buttresses, the contignations, are in this part of the verse which constitutes our text, and in the three divers acceptations of the words amongst our expositors: *Unto God the Lord belong the issues from death*, for, first, the foundation of this building (that our God is the God of all salvation) is laid in this, that *unto* this *God the Lord belong the issues of death*; that is, it is in his power to give us an issue and deliverance, even then when we are brought to the jaws and teeth of death, and to the lips of that whirlpool, the grave. And so in this acceptation, this *exitus mortis*, this issue of death is *liberatio à morte*, a deliverance from death, and this is the most obvious and most ordinary acceptation of these words, and that upon which our translation lays hold, the *issues from death*. And then, secondly, the buttresses that comprehend and settle this building, that he that is our God is the God of all salvation, are thus raised; *unto God the Lord belong the issues of death*, that is, the disposition and manner of our death; what kind of issue and transmigration we shall have out of this world, whether prepared or sudden, whether violent or natural, whether in our perfect senses or shaken and disordered by sickness, there is no condemnation to be argued out of that, no judgment to be made upon that, for, howsoever they die, *precious in his sight is the death of his saints*, and with him are the issues of death; the ways of our departing out of this life are in his hands.

[...]

It is the exaltation of misery to fall from a near hope of happiness. And in that vehement imprecation, the prophet expresses the highest of God's anger, *Give them, O Lord, what wilt thou give them? give them a miscarrying womb*. Therefore as soon as we are men (that is, inanimated, quickened in the womb), though we cannot ourselves, our parents have to say in our behalf, *Wretched man that he is, who shall deliver him from this body of death?* if there be no deliverer. It must be he that said to Jeremiah, *Before I formed thee I knew thee, and before thou camest out of the womb I sanctified thee*. We are not sure that there was no kind of ship nor boat to fish in, nor to pass by, till God prescribed Noah that absolute form of the ark. That word which the Holy Ghost, by Moses, useth for the ark, is common to all kind of boats, *thebah*; and is the same word that Moses useth for the boat that he was exposed in, that his mother laid him in an ark of bulrushes. But we are sure that Eve had no midwife when she was delivered of Cain, therefore she might well say, *Possedi virum à Domino, I have gotten a man from the Lord*, wholly, entirely from the Lord; it is the Lord that enabled me to conceive, the Lord that infused a quickening soul into that conception, the Lord that brought into the world that which himself had quickened; without all this might Eve say, my body had been but the house of death, and *Domini Domini sunt exitus mortis, To God the Lord belong the issues of death*. But then this *exitus à morte* is but *introitus in mortem*; this issue, this deliverance, from that death, the death of the womb, is an entrance, a delivering over to another death, the manifold deaths of this world; we have a winding-sheet in our mother's womb which grows with us from our conception, and we come into the world wound up in that

winding-sheet, for we come to seek a grave. And as prisoners discharged of actions may lie for fees, so when the womb hath discharged us, yet we are bound to it by cords of hestae, by such a string as that we cannot go thence, nor stay there; we celebrate our own funerals with cries even at our birth; as though our threescore and ten years' life were spent in our mother's labour, and our circle made up in the first point thereof; we beg our baptism with another sacrament, with tears; and we come into a world that lasts many ages, but we last not.

[...]

Those indications which the physicians receive, and those presagitions which they give for death or recovery in the patient, they receive and they give out of the grounds and the rules of their art, but we have no such rule or art to give a presagition of spiritual death and damnation upon any such indication as we see in any dying man; we see often enough to be sorry, but not to despair; we may be deceived both ways: we use to comfort ourself in the death of a friend, if it be testified that he went away like a lamb, that is, without any reluctance; but God knows that may be accompanied with a dangerous damp and stupefaction, and insensibility of his present state. Our blessed Saviour suffered colluctations with death, and a *sadness even in his soul to death*, and an agony even to a bloody sweat in his body, and expostulations with God, and exclamations upon the cross. He was a devout man who said upon his death-bed, or death-turf (for he was a hermit), *Septuaginta annos Domino servivisti, et mori times?* Hast thou served a good master threescore and ten years, and now art thou loth to go into his presence? Yet Hilarion was loth. Barlaam was a devout man (a hermit too) that said that day he died, *Cogita te hodie caepisse servire Domino, et hodie finiturum*, Consider this to be the first day's service that ever thou didst thy Master, to glorify him in a Christianly and a constant death, and if thy first day be thy last day too, how soon dost thou come to receive thy wages! Yet Barlaam could have been content to have stayed longer forth. Make no ill conclusions upon any man's lothness to die, for the mercies of God work momentarily in minutes, and many times insensibly to bystanders, or any other than the party departing.'



Line engraving of John Donne, in *Death's Duell*
(London: 1632)
British Library, C.53.k.19.

4. Henry Smith (1560— c. 1591)

(a) Henry Smith, 'The Arte of Hearing, in two Sermons' in *The Sermons of Maister Henrie Smith* (London, 1593), sig. Rr₈^r-Vv₄^r.

‘There is no sentence in Scripture which the divell had rather you should not regarde then this lesson of hearing: for if you take heede how you heare, you shall not onely profite by this Sermon, but every Sermon after this shall leave such instruction, and peace, and comfort with you, as you never thought the Word contayned for you: therefore no marvaile if the Tempter doe trouble you when you should heare, as the fowles combred Abraham when he should offer Sacrifice. For bee yee well assured that this is an infallible signe, that some excellent and notable good is towarde you, when the divell is so busie to hinder your hearing of the Worde, which of all other things he dooth most enuie vnto you: therefore as hee appoynted Adam to another tree, lest he should goe to the Tree of life: so, knowing the Word to be like unto the Tree of life, he appoynteth you to other businesse, to other exercises, to other workes, and to other studies, least you should heare it, and be converted to GOD, whereby the tribute and renews of his kingdome should bee impayred: therefore marke how many forces he hath bent against one little scripture to frustrate this counsell of Christ, *Take heed how you heare.*

First, hee labours all that hee can to stay us from hearing: to effect this, hee keepes us at Tavernes, at Playes, in our shoppes, and appoynts us some other businesse at the same time, that when the bell cals to the Sermon, wee say like the churlish guests, wee cannot come. If hee cannot stay us away with any businesse or exercise, then he casts fancies into our minds, and drowsinesse into our heads, and sounds into our eares, and temptations before our eyes, that though we heare, yet we should not marke, like the birds which flye about the Church. If hee cannot staye our eares, nor slacke our attention as he would, then hee tickleth us to mislike some thing which was sayd, and by that makes us reject all the rest. If wee cannot mislike anie thing which is sayd, then hee infecteth us with some prejudice of the Preacher, hee doth not as hee teacheth, and therefore we lesse regarde what hee saith. If there bee no fault in the man, nor in the doctrine, then least it would convert us and reclaime us, he courseth all meanes to keepe us from the consideration of it, untill we have forgot it. To compasse this, so soone as we have heard, he takes us to dinner, or to company, or to pastime, to remoove our mindes that wee should thinke no more of it. If it stay in our thoughts, and like us well, then he hath this trick in stead of applying the doctrine which we should follow, he turnes us to praise and extoll the preacher, hee made an excellent Sermon, he hath a notable gift, I never heard any like him. He which can say so hath heard enough: this is the repetition which you make of our sermons when you come home, and so to your businesse againe, till the next sermon come, a breath goeth from us, and a sounde commeth to you, and so the matter is ended. If all these commers heare in vaine, and the tempter be so busie to hinder this work more than any other, Christs warning may serve for you, as well as his Disciples, *Take heede how you heare.*

[...]

This is our first lesson unto you, Take heede how you heare: I may say now, Take heede how you reade too. For there are bookes abroad like Ismaels scoffes, like Rabshekeh his railings, like the songs which were made against David, which may write for the title of their Bookes, Fooles in print. If Hiel had not built Jericho againe, these might bee fit worke-men for such a

frame. If you must Take heede how you heare: then we must take heede how wee preach, for you heare that which wee preach. Therefore Paul putteth none amongst the number of Preachers, but they which cut the Worde aright: that is, in right wordes, in right sense, and in right methode: and because none can doe this without studie and meditation, therefore he teacheth Timothie to give attendance to Doctrine that is, to make a studie and labour of it: for as Paul saith, that in Peters Epistles there bee many things hard to understand: so in Pauls Epistles, and Johns Epistles, and James Epistle, there bee many hard things too, which David before called, The wonders of the Lawe, and Paul calleth The mysterie of salvation, and Christ calleth A Treasure hid in the ground. Therefore Salomon confesseth that he studied for his Doctrines, Eccl. 12. 10. Although hee was the wisest and learnedst man that ever was, yet he thought, that without studie he could not doe much good. Daniel was a Prophet, and yet he desired respite to interpret Nabuchadnezzars Dreame. Is the Scripture lighter then a Dreame, that we should interpret it without meditation? It seemes then that Salomon and Daniel would not count them Sermons, which come foorth like untimely births from uncircumcised lips, and unwashen hands, as though they had the spirit at commandement. Wheate is good, but they which sell the refuse thereof, are reprov'd: Amos. 8. 6. So preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vaine, and the other takes the word of God in vaine. As every sound is not musicke, so every Sermon is not preaching, but worse then if he should reade an Homily. For if James would have us consider what wee aske before wee come to pray, much more should we consider before we come to preach: for it is harder to speake Gods words, then to speak to God. Yet there are preachers risen lately up, which shrowde every absurd sermon under the name of the simple kinde of teaching, like the Popish Priests, which made ignorance the mother of devotion: but indeede to preach simply, is not to preach unlearnedly, nor confusedly, but plainly and perspicuously, that the simplest which doth heare, may understand what is taught, as if he did heare his name.

But if you will know why many preachers preach so barely, loosely, & simply, it is your owne simplicitie which makes them thinke that if they goe on and say something all is one, and no fault will be found, because you are not able to judge in or out: and so because they give no attendance to doctrine, as Paul teacheth then it is almost come to passe, that in a whole Sermon, the hearer cannot picke out one note more then he could gather himselfe: and many loathe preaching, as the Jewes abhorred the sacrifice, for the slubbering Priests which cared not what they offered: and the greater sort imagine that there is no more wisdom in the word of GOD, then their teachers shewe out of it. What a shame is this that the preachers should make preaching bee despised? In the 48. of Ieremiah, there is a curse upon them which doe the businesse of the Lord negligently: if this curse doe not touch them which do the chiefest businesse of the Lord negligently, it cannot take holde of any other. Therefore let every preacher first see how his notes dooth move himselfe, and then he shall have comfort to deliver them to other, like an experienst medicine, which himselfe hath proved.

Thus much of preaching: nowe to you which heare. Thinke that you are gathering Manna, and that it is God which speakes unto you, and that you shall give account for every lesson which ye heare: and therefore record like Marie when you are gone, and the seede which wee sowe, shall grow faster then the seed which you sow.'



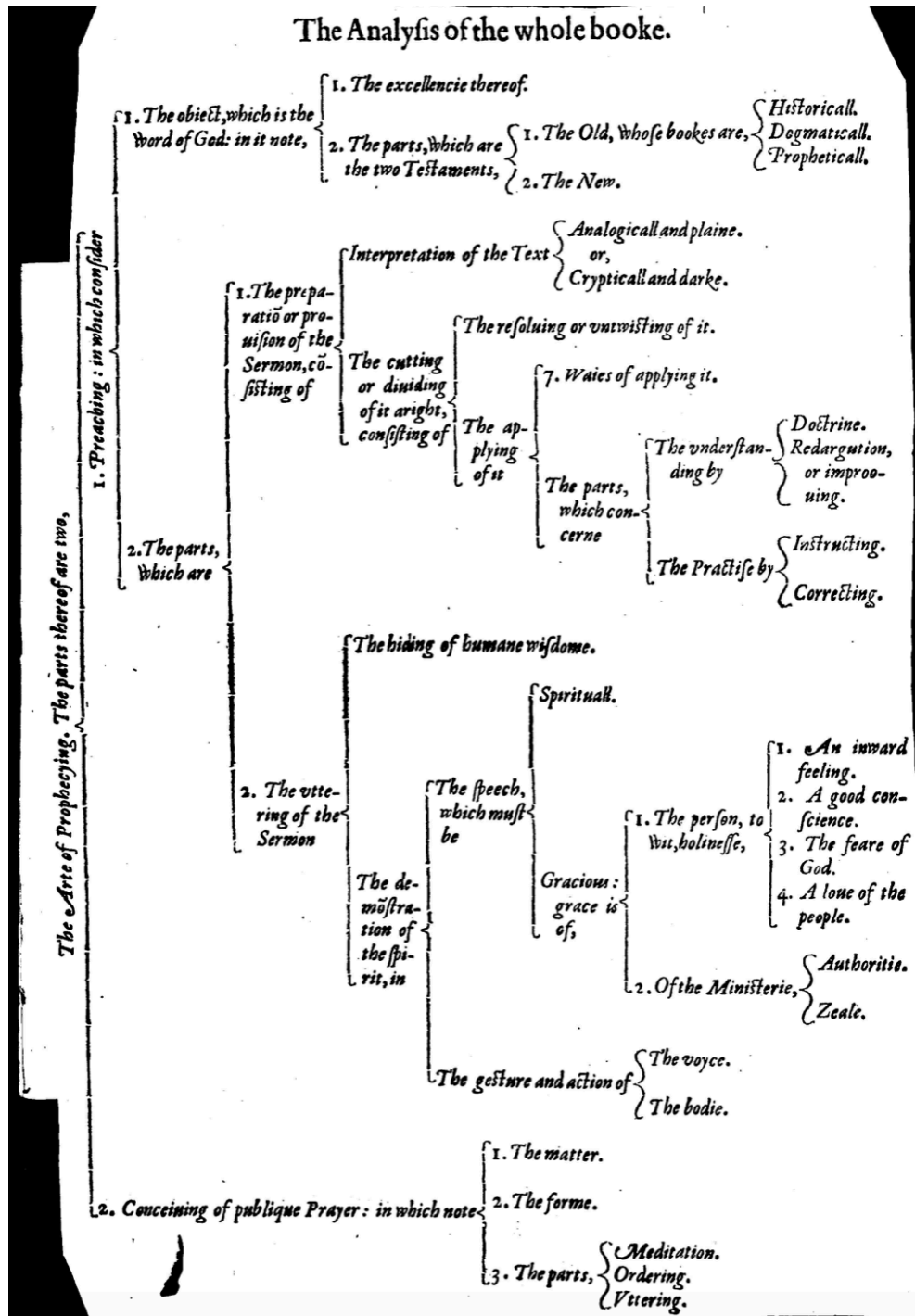
Engraving of Henry Smith. Unknown artist.
17th century.
(British Museum)

Engraving of William Perkins. Engraving by William
Marshall, after an unknown artist (1642)
(National Portrait Gallery)



5. William Perkins (1558—1602)

(a) Ramist analysis of William Perkins, *The arte of prophecying, or, A treatise concerning the sacred and onely true manner and methode of preaching first written in Latine by Master William Perkins* (London: 1607), transl. Thomas Tuke.



(b) William Perkins, *The arte of prophecying, or, A treatise concerning the sacred and onely true manner and methode of preaching first written in Latine by Master William Perkins* (London: 1607), transl. Thomas Tuke.

from Ch. IV: *Of the interpretation of the Scriptures.*

‘Concerning the studie of Divinitie take this advice. First, diligently imprint both in thy mind and memory the substance of Divinitie described with definitions, divisions, and explications of the properties. Secondly, proceed to the reading of the Scriptures in this order. Using a grammaticall, rhetoricall, and logicall* analysis, and the helpe of the rest of the arts, read the first Epistle of *Paul* to the Rom. after that the Gospell of *John* (as being indeed the keyes to the new Testament) and then the other books of the new Testament will be more easie when they are read. When all this is done, learne first the dogmaticall bookes of the old Testament, especially the Psalmes: then the Propheticall, especially *Esay*: Lastly, the historicall, but chieflie Genesis. For it is likelie that the Apostles and Evangelists read *Esay* and the Psalmes very much. For there are no bookes of the old Testament, out of which we can reade more testimonies to be cited, then out of these.

*Opening of
the text.

[...]

Fourthly, those things which in studying thou meetest with, that are necessarie and worthie to be observed, thou must put in thy tables or Common-place books, that thou maiest alwaies have in a readines both old and new. [...] Hitherto pertaineth the framing of Common-place bookes. Concerning which observe this slender counsel. 1. Have in readinesse common-place heads of every point of divinitie. 2. Distinguish the formost pages of thy paper booke into two columns, or equall partes lengthwise. In every one of those pages set in the top the title of one head or chiefe point, the contrarie side remaining in the meane while emptie, that fresh paper may be put to. 3. All things, which thou readest, are not to be written in thy book, but those things that are worthie to bee remembred, and are seldome met with. [...] 5. Alwaies provided that thou trust not too much to thy places. For it is not sufficient to have a thing written in thy booke, unlesse it be also diligentlie laid and locked up in thy memorie.

from Ch. X.

Hitherto hath bin spoken of the preparation or provision of the sermon: the *Promulgation or uttering* of it followeth.

In the *Promulgation* two things are required: the hiding of humane wisdom, and the demonstration (or shewing) of the spirit.

Humane wisdom must bee concealed, whether it be in the matter of the sermon, or in the setting forth of the words: because the preaching of the word is the *Testimonie of God, and the profession of the knowledge of Christ*, and not of humane skill: and against, because the hearers ought not to ascribe their faith to the gifts of men, but to the power of Gods word. 1. Cor. 2. 1. *When I came unto you brethren, I came not with the eminencie of eloquence or of wisdom, declaring unto you the testimonie of God.* 2. *For I did not decree to know any thing among you*

but Jesus Christ, and him crucified. 5. That your faith should not consist in the wisdom of men, but in the power of God.

If any man thinke that by this meanes barbarisme should bee brought into pulpits; hee must understand that the Minister may, yea and must privately use at his libertie the artes, philosophie, and varietie of reading, whilst he is framing his sermon: but he ought in publike to conceale all these from the people, and not to make the least austentation.

Artis etiam est celare Artem; it is also the point of Art to conceale Art.

The *Demonstration* of the spirit is, when as the Minister of the word doth in the time of preaching so behave himself, that all, even ignorant persons & unbelievers may judge, that it is not so much hee that speaketh, as the Spirit of God in him and by him.

[...]

Wherefore neither the words of arts, nor Greeke and Latin phrases and quirks must bee intermingled in the sermon. 1. They disturbe the mindes of the auditours, that they cannot fit those things that went afore with those that follow. 2. A strange word hindreth the understanding of those things that are spoken. 3. It draws the mind away from the purpose to some other matter.

Here also the telling of tales, and all profane and ridiculous speeches must be omitted.

The speech is gracious, wherein the grace of the heart is expressed. Luk. 4. 22. *And all bare witness of him, and wondred at the gracious words, which proceeded out of his mouth.* John. 7. 46. *The Officers answered, never man spake like this man.*

[...]

Let there be that gravitie in the gesture of the body, which may grace the Messenger of God. It is fir therefore, that the trunke or stalke of the bodie being erect and quiet, all the other parts, as the arme, the hand, the face, and eyes have such motions, as may express and (as it were) utter the godly affections of the heart. The lifting up of the eye and the hand signifieth confidence. 2. Chron. 6. 13. *Salomon made a brazen scaffold, and set it in the middest part of the court — and upon it hee stoode, and kneeled downe upon his knees before all the congregation of Israel, and stretched out his hands towards heaven.* 14. *And said, O Lord God of Israel, &c.* Act. 7. 55. *And Steven being full of the holy Ghost, bending his eies up to heaven and the glory of God.* The casting downe of the eyes signifieth sorrow and heaviness. Luk. 18. 13. *But the Publican standing afarre off would not so much as lift up his eyes unite heaven, but hee smote his breast saying, God be mercifull to me a sinner.*

Concerning the gesture other precepts cannot be delivered; only, let the ensample of the gravest Ministers in this kind be in stead of a rule.